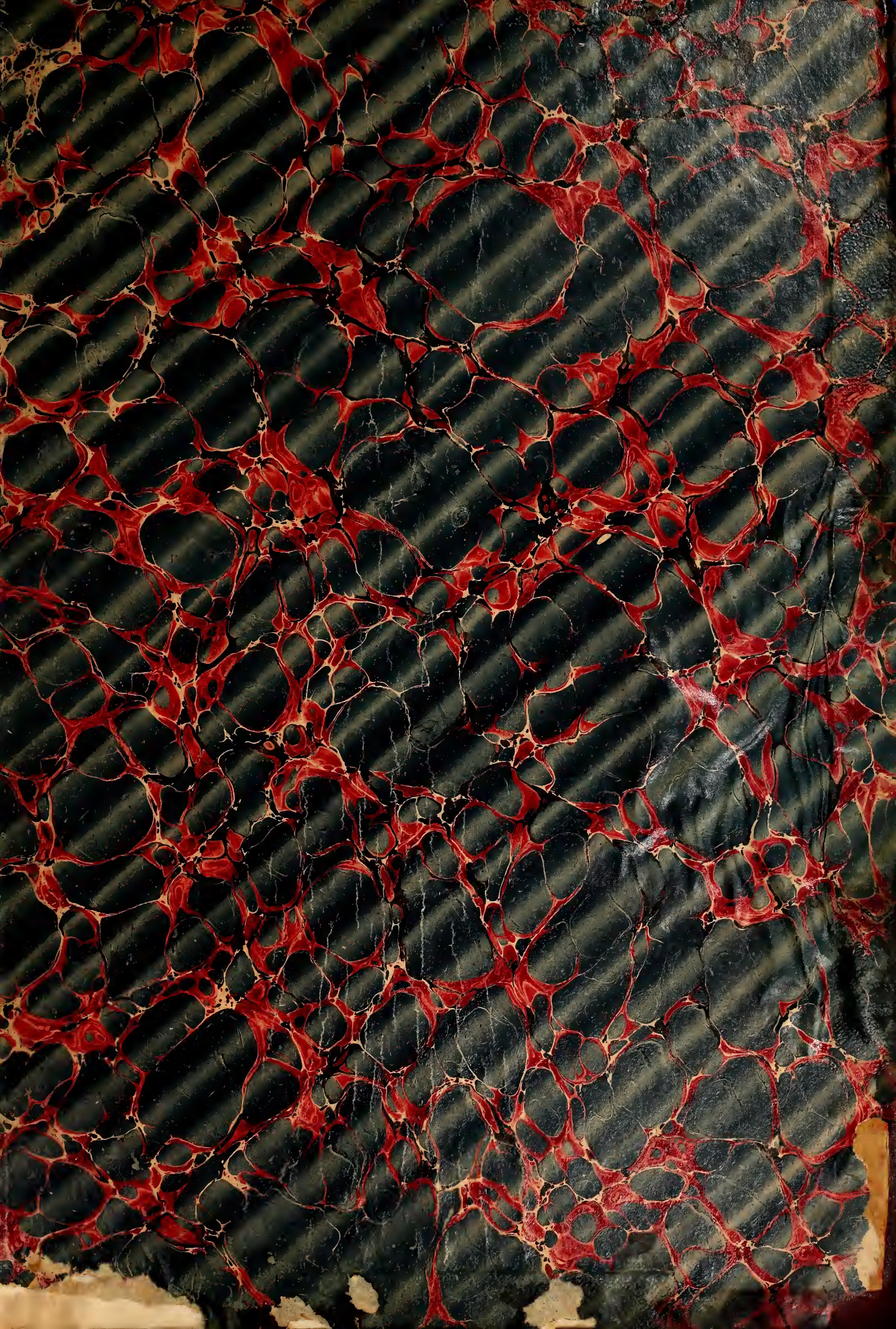


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Christian Cynosure.

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"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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It is the lodge that sets up barriers between man and supposed good; there are none between humble and contrite hearts and the majesty of heaven. Prayer is the only password at its gate. It is the Christian's

"Watchword at the gates of death;
He enters heaven with prayer."

The air of New York is full of righteous indignation against the great secret political society of the city, Tammany Hall. A mass meeting was held in Madison Square Garden last Thursday to inaugurate a citizens movement against the Columbian Order. An address was adopted and a committee of 100 appointed to co-operate with all anti Tammany parties and organizations. These gentlemen have our right hand. But let them begin their reform by getting the beam of Freemasonry out of their eyes.

The massacre of six colored men near Memphis, for the alleged crime of barn-burning, was reported last week. The whole plot has been discovered and several of the leaders in the infamous deed are in jail. The *Commercial* of Memphis gives some account of the murdered men. They were farmers and working men, one of them a Union veteran, and another sick. All left wives and children, twenty seven of the latter. The *Commercial's* report shows a deliberate and devilish conspiracy in which the officers of the law were deeply implicated.

Samuel J. Kirkwood, the noble "war" governor of Iowa, was buried last week with honors worthy of a patriot and statesman. He was the trusted friend of Lincoln, the contemporary of Grimes, and the counselor of Garfield. The whole State did honor to his memory. There was no ostentation, no booming of cannon, or blaring of brass bands. All were invited to join the procession but no organization of any sort, not even the Grand Army, marched as a body. The simplicity and dignity of the occasion was an impressive lesson for young Americans who rush into the lodge to make sure they can have a "big funeral."

The Grand Army of the Republic is listed in popular phrase as a "patriotic order." It is a fair question to ask by what possible right it is called "patriotic" when year after year it celebrates with a flagrant violation of the Sabbath-day. There is nothing more patent and demonstrable than the conjunction of despotism and the European Sabbath, and that American institutions cannot long exist with the disregard of that day. The papers report the arrival in Pittsburgh last Sabbath of 25 000 visitors connected with the G. A. R. and Woman's Relief Corps. This single characteristic shows how closely this order is allied to the secret lodge system.

The appeals, demands and even imprecations of capital on one hand and of labor on the other have sometimes put the church in a quandary. Rev. L. A. Banks, author of "White Slaves," a volume on social questions, very forcibly illustrates this situation in the last chapter of the book. "I believe," he says, "in Jesus Christ. To my mind, Christianity stands to-day very much as it did nearly two thousand years ago, when Jesus hung on the cross between two thieves. The anarchy which, atheistic and reckless, would destroy all law and all property, is one of the thieves, and the devotee of the gold god of our time, who clutches his money-bags and says, 'I have a right to get all the money I can, and do with it what I please,' is the other thief. Christianity stands between them; her mission is to change them both, and bring them with a regenerated purpose into brotherhood and fellowship."

The Union Pacific road means to forestall the Populist Labor Union alliance in politics. Its bulletin of last Wednesday says that, "On account of personal strife engendered by partisanship" all employes are asked to refrain from active participation in politics, and candidates are requested to resign. Until lately the railway labor organizations were forbidden by constitution from discussing politics or religion in their lodge rooms. During 1892 and 1893, it is said, nearly every such constitution was changed, so that political action is practically advised, and the American Railway Union on the failure of the Debs boycott has openly taken to the Populist conventions. The action of the road is therefore a just protest against secret societies in politics, which we hope other employers will also oppose with reasonable and patriotic motives. Such political action is more likely to be injurious to the poor man than the well-to-do.

Many Protestants wish to believe that Romanists are sincere in opposing the saloon. No doubt the late Watterson-Satolli decision was received with extravagant praise by many temperance enthusiasts. The orders of these prelates were not carefully read. A place for explanation is generally provided in such decrees. The *Catholic Columbian* of Columbus, O., understood to speak for Bishop Watterson, fills such a place with these remarks: "Bishop Watterson has pronounced no condemnation of the liquor business. That fact was distinctly stated by him in his March letter..... All that Bishop Watterson has decided is that, for their own honor and dignity, as well as for their influence and usefulness, our diocesan Catholic societies shall have no affiliation in any way with the saloon; and the only liquor traffic that comes in for any direct condemnation in his letter is that which is conducted in a forbidden and disedifying manner, to the persons engaged in which sort of business priests are directed to refuse the sacraments."

Frank Cushing, who is arranging an exhibit of the New Mexican tribes in the National Museum at Washington, was made a Freemason before he went among the Zuni and was adopted by their torturing and debasing rites as member of their tribe. In his public reports of the Zuni religious and initiatory rites he several times called attention to the similarity of these sun-worshiping ceremonies to those of Freemasonry with which he was already familiar. He had passed the Masonic "new birth" in the shock of enlightenment and had entered on the so called "new life" of the lodge. But now he is reported as saying of the Zuni initiation, "It was a life in a new atmosphere in the dawn of humanity." He found among the Pueblos something Masonry has not thus proving that all "which the soul of man can desire" is not to be found before the altars of the pagan Hiram. Masons who are ambitious to complete the full course of lodge ceremonies we advise to take this last sublime degree of Zuni. The principal part of it is red pepper.

The gentlemen who propose to overthrow Tammany have an immense task. That order controls all the city offices, and the New York city government has on its rolls 15,000 salaried employes and expends $89,000,000 a year. This is more money and patronage than is dispensed by the State governments of one-half of the States in the Union. The average salary of State governors does not amount to $5,000 a year. The governors of only three States receive as much as $10,000 a year salary, but in New York city there are 139 offices that pay $5,000 a year and more, and forty-one of these pay yearly salaries of $10,000 and more. The most lowly ward heeler, writes a correspondent of the *Record*, may hope to become an $8,000-a-year police justice if he labors faithfully in Tammany's interests, or he may become a coroner and receive $5,000 a year for "sitting" on an occasional corpse. Notwithstanding, let the New York reformers be of good cheer. In 1859 the slave power dominated the country, seized free men and made them slaves, stole arsenals, forts and government property by the ten million; but where was it five years later? Men look upon the enormous growth of lodgery and say to the opposition Remember the bull and the locomotive! But the locomotive may blow up before it strikes the spunky antagonist.

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SECRET SOCIETIES IN POLITICS.

THE ARGUMENT FROM HISTORY.

(Address prepared for the Sunset Club discussion by the Editor of the Christian Cynosure.)

Secret societies have been in politics ever since Semiramirites used the secret religious society of the mysteries to secure her throne. She passed them on to Egypt, Phœnecia, Greece and Rome until Theodosius suppressed them A. D. 400. They are likely to be in politics so long as there are any politics, just as men will be drinking themselves drunk, picking pockets and cutting throats so long as there are human passions and a devil to play on them.

Secret societies are in politics not for patriotism, for justice, for peace, for good order; but for partiality, favoritism, intrigue, murder; for the breaking down of the true bond of citizenship; of the oath to God, which is the safeguard of our courts; and of true brotherhood between man and man. This has been their record, from the Assassins of the eleventh century and the Vehme Gericht of the Rhine Provinces to the Farmers' Alliance, the A. P. A., the Clan-na-Gael and Tammany.

The principle and practice of all have been condemned by the wisest and best-loved of our great Americans. Gen. Grant, in his Memoirs (Vol. 1., p. 213), in confessing his folly in joining the Know-nothings, says:

"All secret oath-bound political parties are dangerous to any nation, no matter how pure or how patriotic the motives or principles which bring them together."

So Washington in that familiar sentence in his Farewell Address, beginning—

"All obstructions to the execution of the laws, all combinations and associations under whatever plausible character, with the real design to direct control, counteract, or awe the regular deliberation and action of the constituted authorities, are destructive of this fundamental principle (i. e., the duty of every individual to obey the established government) and of fatal tendency."

We know what Washington meant, for Alexander Hamilton, who assisted him in the preparation of the Address, quoted this passage as a condemnation of such secret societies as Tammany, then just established by the keen, unscrupulous, ambitious Burr as a "benevolent" organization under the name "Columbian Order." (R. Hume in *Harper's Magazine*, April, 1872)

Secret societies are in politics but not for the good of men.

But for the Internationale, the Invincibles, the Fenians, the Clan-na-Gael and the Jesuit, Ireland might to-day be enjoying a peaceful home rule. But for the Nihilists, Russia would to-day be under a liberal constitutional government. (See Kennan in the *Century* for Nov., 1887, p. 63)

But for the White Leagues the Ku-klux, Knights of the White Camelia, the Rifle Brigades and the score of orders that have infested and embittered society in the South, that part of our beloved country might now be prosperous, and not likely to lose a large percentage of its ablest working population. Read, if you would know the effect of secret societies in politics, the famous dispatch of General Sheridan on the White League of Louisiana, made to President Grant in January, 1875, urging that either he should issue a special proclamation declaring this political secret society a gang of bandits, or else that Congress should pass an act declaring them such so that they might be arrested, tried and punished as murderers. But this society, called by Sheridan "banditti," hob nobbed with the Knight Templar Conclave met in New Orleans only a few weeks before. These Knight Templars, many of them from the North, many of them of the Republican party, and some of them Union veterans from the fierce war of the Rebellion,—these Knight Templars published resolutions endorsing the White League as composed of good citizens and gentlemen! The League even appealed from the terrible indictment of General Sheridan, sent by President Grant to suppress the murders and rioting in New Orleans, to the Knight Templar Masons throughout the Union for a good character!

Read, too, in the Congressional inquiry into Louisiana elections how the paternal relations of the Masonic lodges to the secret political society of the Knights of the White Camelia is proved. I hardly need mention the infamous "Ku-klux Klan," a secret society of young Confederates, organized after the war in a little Tennessee town, which became a fearful power to overawe and control by midnight murder the elections in several Southern States. It is in evidence that the disguises of this band of assassins were kept in Masonic lodges.

The secretaries, Nicolay and Hay, of Abraham Lincoln, in their great life history of our "martyred President," tell us that years before the war, the Blue Lodges of Missouri were plotting in their dark chambers of secrecy to make Kansas a slave State. The "Border Ruffianism" of these lodges is a blot on the pages of American history. It is a dark and damning crime against human freedom.

Such has been the bitter experience of the South with the secret lodge in politics. Ours at the North, though not so bitter and bloody, has been no less striking.

Mark the history of the Columbian Order, better known as Tammany, in the politics of the city and State of New York, and of late years in the nation. To that order that State and city charges its millions of debt and its floods of corruption. It has sent prize-fighters to Congress to make our laws; and its dictation has more than once nearly succeeded in giving us a President.

The American Protective Association, which to night proposes to give us Presidents or something worse, is not so much an A. P. A. as an A. P. E. What is the principle of its formation? The history of that order, as published in one of its organs, tells us when those eight men, its founders, met in Clinton, Iowa, seven years ago, "one of the first steps was to take very solemn oaths and obligations to keep secret the crystalization and formation of their ideas." "They were acquainted with the secret operations in their own city. *They adopted the secret methods of the Jesuits* and met in profound solitude." What, gentlemen, but blight and curse and ruin can follow the success of such a political organization? Intelligent, conscientious and loyal Americans would have found some other means to combat the evils, and remedy the abuses with which it alarms the public ear. To borrow of the Jesuits the tools to fight Jesuitry, is like fighting the devil with fire. The Know-nothing movement proves its folly. One such experience should be enough for our nation.

I have referred to Freemasonry in Southern politics. Its hand is concealed with us. But again and again we find the proof that the theory of the European lodges is quietly the practice among our own. In July, 1882, the third Congress of the Eastern Masonic lodges was held in Nancy, France. The chairman of one of its committees reported that certain societies in Strasburg and in Nancy, the banking houses lately established in Paris and "the Educational League all over France." were gotten up in Masonic "workshops." He continued:

"When under the inspiration of a lodge, a nucleus of Masons, with the help of all friendly 'profanes,' have thus established a society of any kind, they should not leave its direction in the hands of the 'profanes.' On the contrary they should strive to retain, for the managing committee of the society formed by them, a nucleus of Masons to be as it were, *its mainspring of action*, and who, *keeping in their hands the direction of the society*, shall continue to further it to hold it abreast of Masonic aspirations! What will not be the power of Freemasonry over the profane world when around each lodge there shall exist a net-work of *societies, the members of which, ten or fifteen times more numerous than the Masons themselves, shall receive from the Masons their inspiration and their object, and unite their efforts with ours* for the good work we have in view! This net-work once established, must be seduously fostered by a *nucleus* of young Masons, so that the youth of the schools be directly under Masonic influence!"

Such is the control proposed by European Freemasons over the social and political interests of their fellow citizens. If any such measures are provided for us, they are not made public by proclamation but by an adroit manipulation whose agencies are kept out of sight, and are therefore more dangerous.

The indisputable record of history proves my proposition that the secret society in politics is an Ishmaelite and an anarchist. No matter what end it seeks; those it serves are partiality, favoriteism, intrigue, murder, treason. It is disloyal to country, to humanity and to God.

No matter what the temples, altars or shrines; if not Christ's, they are Satan's. Sun, moon, stars, all natural forces; brute beasts, creeping things; wood, stone, metals, carved and shaped; kings, priests; and human monsters and familiar spirits; titled and sainted and worshiped, have all, in turn, been used by these invisible foes (devils), rivals and antagonists of God, to hide their hateful presence under, and so get near enough to men to attract their worship, mesmerize their natures, weaken their understandings, confuse their intellects, inflame their passions, sear their consciences, harden their hearts, wean them from God and goodness, and bring them to hell, their final and hateful abode.

—JONATHAN BLANCHARD, in "Sermons and Addresses."

THE COMING AMERICAN.

There is music I know that is hopeful and blithe
In the swing of the sickle, the sweep of the scythe,
In the lisp of the foreplane, the smith's anvil peal,
In the roar of the mill and the clash of its wheel;
There's a music that's timed to the rhythmical heat
Of the quickstep of fate in the thunderous street:
There's a music that's played by the breeze and the gale
In the creak of the mast and the flap of the sail;
And there's something that smacks of an epical strain
In the clank of the engine, the sweep of the train.
This music, though mixed with the toiler's tired moan,
And mingled with heart-break too deep for a groan,
Is wrought out at length in an anthem sublime
That fills without discord the wise ear of time.
But this is but prelude Fate's orchestra plays
To the strains that shall come in the fullness of days;
For the age-lengthened rhythm beat out by the fates
In the building of cities, the founding of states,
In the earthquake of war, in its thunder and groans,
In the battles of kings and the crumbling of thrones,
Is but prelude that's written by Destiny's pen
To herald an epoch of masterful men.
In that day we shall worship, by wisdom made whole,
Not greatness of bulk, but perfection of soul,
And the thought-millionaires with our full acclaim then
Will be wreathed and anointed the leaders of men.

—*S. W. Foss.*

THE ISLES OF GREECE.

WHAT IS BEING DONE FOR THEIR REDEMPTION FROM SUPERSTITION.

(From the missionaries at Andros.)

BATSE, ANDROS, Greece, July 25, 1894

Editor Cynosure,

DEAR BROTHER:—For awhile during the bad weather in the winter we were not situated so as to have any public meetings anywhere; but in February we had two open air meetings and later on we began having them regularly every Sabbath. We had good audiences and they were as quiet and attentive as could be found in America.

On the 18th of May we learned that an enemy had accused me to the Synod and that they had brought suit against me for preaching the doctrines of the Evangelical church and condemning the doctrines of the Greek church. They accuse me even of teaching temperance and speaking against the use of tobacco and they say that if I succeed in this it will be a great damage to the government because the consumers of tobacco and liquor have to pay taxes to the government. They accuse me that I put on such a nice smile and use such nice language when I treat patients and that besides I do not take any money for medicine.

But notwithstanding the knowledge of this suit we went over as usual the next Sabbath and took our old stand and preached to them. The street was full and I mentioned that there is a suit against me and for aught I know I may be put in prison but I am ready. They listened very quietly. The second Sabbath we went again and had another good audience and God was with me and the Word was preached with great power; but at the last, some enemy sent a drunken set with music into our midst and interrupted us for a time; but we waited until they went away and then sang our closing hymn and came home. Since then we have held a meeting every Sabbath afternoon in our new mission building. They are principally attended by the children.

A few weeks ago an examination took place here in Batse in regard to my case and the result was sent to the Holy Synod and they will decide whether it must go to the court in Syra. If it does it may be very expensive, and if there are too many found willing to tell lies against me, I might be put in prison.

Now I must tell you about my missionary trip to Naxos. My time was given especially to the preaching of the Gospel and to the distribution of Bibles. I spent the Sabbath in Naxos and held three meetings. In the morning a discussion took place at the hotel about the Evangelical and the Greek religions. In the afternoon in the street in front of the house where I was lodging

I had a talk on temperance and I read to them a little tract on drinking, called the Universal Bank of Destruction. The women got so interested that they made me to promise them that I would send them some when I get some printed.

In the evening in Naxos I had a meeting in the street again. I spoke of the condition of the people and how sin prevails, stealing and drinking, lying and swearing, and they were glad to hear me. Some came around me and others sat on the high walls and looked down. It was a food of which they had never tasted before. It seems that the people are hungry to hear the Gospel, but there is no one to preach to them. The island is full of sin, revenge, stealing and killing. For the least disappointment a man may come and kill your ox or your horse. Some of the villages contain professional thieves. It is as though they cannot get along without stealing. It is a very large island, a little larger than Andros, may be, and it is very productive. It is called the Sicily of the Cyclades. The conditions of that island may be compared with the second verse of the missionary hymn:

"What though the spicy breezes
Blow soft o'er Ceylon's isle,
Though every prospect pleases
And only man is vile;
In vain with lavish kindness
The gifts of God are strown;
The heathen in his blindness
Bows down to wood and stone."

It is very strange to see an island so productive of every kind of fruit and to see people so wicked; every day in the courts and fighting with one another all the time, they are so revengeful.

This island has been a burden on my heart for some time. A voice seemed calling me all the time to go to Naxos. So my desire was at last granted; but I could not go very far. I went through a few villages and spent in the city three days, and when I get money I expect to go again. At least three months must be spent there. There are about fifty villages and each village needs three or more days according to the desire of the people. I hope to take Mrs. Zaraphonithes with me next time.

In Syra I gave around some Bibles. Something wonderful was done in Syra with a man, a shoemaker. I heard him swear and I asked him if he thought that he could do better things by swearing. After talking with him for half an hour or more I left him. The same day after a few hours, I was passing by there and he called me in again and said that since he heard me talk something had so stirred his heart and shook him up like an electric shock that he had decided never to swear again. I told him that he must look to God for strength. To swear in Greece is to blaspheme the name of God and Christ and the communion and all the sacred things.

The wife of a hotel man in Syra and her sister had received a Testament from me and they got so interested that they did not go to church at all that Sunday, but read the Testament all day. I had had talks with them at different times when I have been in Syra, and finally this time they screamed out, "What is the difference between us? we want to be like you." I went on therefore to tell them and we got along all right till we came to the worship of the Virgin Mary; there they resisted. I told them that nowhere in the Bible are we told to worship any one but God. I told them that I would pray for them so that God would make this thing clear to them.

They live in Mikono, the second island from Andros, opposite Syra. They invited me take my wife with me and go there and preach to the people, for they will go there soon, and as there there is no hotel there they will take us to their own house.

I came home from this trip very much stirred up, and we had a most delightful and stirring prayer-meeting that same evening, July 20, here in our own house. On Sabbath it was announced that a preacher had come and that he would preach in the Greek church. Our enemies represented me to him as a false teacher and a deceiver, and so he spoke very hard against me and warned the mothers to be very careful and not send their children to our meetings. It seems that there is a severe persecution all around, for we are attacked from every direction; but we trust that it will work out for the glory of God.

August 9 I had expected to make also a trip to Lavrion, which is the place where we take the cars to go to Athens, but I was not feeling at all well and so I came with my family up to Kataklow to our mountain home, where, God willing, we will spend the summer, and our desire is to reach some of the villages lying near here.

Yours with Christian love,

A. D. ZARAPHONITHES.

A STRANGE SECRET SOCIETY.

LODGE OATHS A REFUGE FROM BROKEN MARRIAGE VOWS

(From the Washington News, Aug. 27)

A number of Pythians and their friends from New York city, who are staying at Chamberlain's and the Arlington, have so interested some of their Washingtonian friends in another society or club of which they are fellow-members that steps have been taken for the establishment of a similar organization here. The club of which these gentlemen are members is unique, being the only one of its kind in existence, so far as is known. It is comparatively new, having been incorporated under the laws of the State of New York only about two years ago. It is called the "Society of Divorced and Discarded Husbands," and has for its objects the promotion of social intercourse among its members, the amelioration of their dejected condition after having become eligible to membership, by being divorced or discarded by their wives, and the enjoyment of such sports and pastimes as are calculated to drive away dull care.

The New York club is composed of actors, lawyers, statesmen, doctors, artists, journalists and a few brokers, merchants and one ex-clergyman, who holds the office of chaplain. The membership is not confined to the professions, although the mother club is mainly composed of, and all its officers are, professional gentlemen.

Some gentlemen who spend most of their time in Washington have concluded that there is a sufficient number of men eligible to membership in this city to form a branch club here, and yesterday afternoon was spent in drafting a constitution and by-laws suitable to the Washington branch of the organization. Chamberlain's Hotel will be the meeting place and headquarters of the society here until the members can obtain and furnish a clubhouse. The badge of the society is a pretty enameled gold button in the shape of a heart. The device, artistically worked out in colored enamel, is that of a stylishly dressed lady and gentleman, one on either half of the heart, which is broken in two. The figures are placed back to back and appear to be walking away from, and each looking back at, the other with a scowl. A ribbon or garter underneath the broken heart has the motto, "We never speak as we pass by."

The qualifications for membership are that the applicant be a gentleman who has been divorced from legal marital bonds or who has been deserted by a common-law wife. The fees and dues are intentionally made heavy in order that the society may be somewhat exclusive. There are some secrets, which are communicated only to those who have satisfactorily passed the initiation or first degree. One of the vows administered with the second degree is said to be prohibitive of ever entering the married estate again, according to legal form. The lectures administered to the candidates are to the effect that the marriage laws, as they at present exist in Christian countries, are an utter and absolute failure. Debates and discussions on metaphysical and psychological subjects are held at stated intervals, and papers are contributed from time to time by the members, nearly all of which pertain to the pseudonym of marital felicity.

The New York club numbers about forty members now, the latest addition being Lillian Russell's last husband. Two of her rejected spouses are members of the club and mutually console and congratulate each other. The Society of Divorced and Discarded Husbands is a secret organization, the members of which are known only to each other and some of their most intimate friends. When the society goes into club session it is called off from labor to refreshment, when intimate bachelor friends may be introduced, but no married men are permitted to enjoy any of the festivities of the club. The Washington society will be formed on the same lines, with a few minor deviations from some of the rules. Married Pythians say that membership in the two organizations is incompatible, but the members of the S. D. D. H. maintain that there is nothing in the requirements of either society to prevent a person belonging to the other if possessed of the necessary qualifications.

PERMANENT COXEYISM.

(From the Farm, Field and Fireside.)

If it is true, and we believe that it is, that "there are always dangerous floating elements of our population which it would be folly to encourage by allowing them to form into bands under the pretense of marching to Washington," then is it not equally dangerous to allow another class, and that a very numerous one, too, that does not float on the surface but in a deep under-current, to form into oath-bound secret organizations, every member of which is sworn to obey the orders of the organization to which he or she belongs? Could the present condition of affairs have been possible if no such organization were in existence? Why are factories being closed for the want of coal? Why are railroads hampered from the same cause, and even whole cities likely to be deprived of water supplies because of the want of fuel to operate their pumps, when there are thousands of coal miners willing and anxious to work if their oaths, always bad, did not stand in the way of their doing so. We do not object to organizations or combinations to oppose lordly capitalists or greedy corporations, but we do oppose those organizations, for whatever purpose, that do their work in the dark and require oaths from each member to abide by their orders at whatever cost to himself or damage to the public. In our experience of many years we have found it to be the case always that persons are more likely to be influenced by their oaths to do wrong than to do right. Is it not in our times very much as it was in the days of the prophet Hosea that "By swearing and lying and killing and stealing and committing adultery they break out and blood toucheth blood?" See also Jeremiah 23: 10—J. P. HIESTER.

In the ideal Christian community when every man shall look to the well-being of his neighbor no less than to his own selfish interests, oath bound societies will probably be done away with. We would be glad to see the day.

MRS. DEBS EXPLAINS.

(The Christian Standard, Cincinnati.)

Mrs. Debs says of her husband, the ex-strike agitator: "He doesn't go to any church at all. He's an infidel. We are a family of infidels, every one of us. Col. Robert Ingersoll, whom we all know and admire, is our only pope." This explains many things. Mrs. Debs need say nothing more. We are ready to credit the declaration of the United States Marshal in charge of the deputies at Chicago during the riots, that the leaders of the strike hoped for and expected to precipitate a social revolution. No man who holds such views as Mrs. Debs attributes to her husband can be trusted to direct any great movement.

"I do not expect my argument to have any effect," said Mr. Reed, of Maine, addressing the Democratic side of the House at the close of the tariff discussion, "but you are like the heathen who have listened to the missionaries: you have no chance of redemption." Mr. Reed is an unbeliever. Educated for the Lutheran ministry, long ago he swung away from the faith and became a free thinker. He is generally cautious, but this utterance has the appearance of a fling at the Christian religion. He must be wiser if he has any thought of the White House. The people of this country are not likely to look with any degree of favor upon the elevation of one to its highest honors who may be out of sympathy with its highest faith. The man that Mrs. Debs recognizes as the pope of the Debs family was turned down on account of this peculiar disorder which affects his heart and brain. The microbe of unbelief is a deadly one to any man's aspirations in a Christian country. It is the microbe of disorder, of despair. The bodies of two suicides were found last week in Central Park, New York, a young man and a young woman, who had evidently died together, with the statement upon their persons, "We died in perfect health, and with clear minds. We are both free thinkers and in the man's pocket was a newspaper clipping with Robert Ingersoll's recent letter on the ri

to commit suicide. Every anarchist is an infidel, though every infidel may not be an anarchist. Santo died in the faith of Ingersoll. Ravachol had no higher deity. Let a man beware of the deadly bacillus of unbelief.

SMALL COLLEGES BEST.

THEIR ADVANTAGES OVER THE LARGE INSTITUTIONS.

(From a paper read by Rev, George W. Smith, D. D., before the Board of Trade of Hartford, Conn.)

It is claimed that certain special advantages belong to a small college on account of its numerical smallness. Let me instance a few in a general way.

1. In a small community every student is known, and his individual tastes, disposition and ability are considered as they cannot be considered in a great aggregation.

2. There is security against the influence of ..cious students, who are more readily detected nd eliminated than where they can be hidden in crowd.

3. A man makes more friends among the stu..ents in a small college than in a large one. He ..ay know them all. But in a great number this ..s impossible, and students divide up into cliques on the money line, on the social line, the lazy line, the line of boon companionship, etc., just as they drift together and associate in a great city.

4. In every department of instruction better work can be done. On this point I speak from gratifying intelligence from graduate and professional school, into which I have followed our young men for some years past. There they sit side by side with the honor men of Harvard, Yale and Princeton, and they lower their flag to none. At first, they said, they were a little apprehensive because they were impressed by the cool assumption of superiority, especially on the part of those who proved to be indifferent scholars; but the greater accuracy and thoroughness in their training soon put them at their ease, and in some cases made them a little vain—perhaps pardonably so. The have a way of taking scholarships and fellowships at Johns Hopkins, Harvard and Columbia that I have not the heart to discourage. A few years ago I inquired at Harvard into the working of the elective system of studies. I was informed that at first the different professors were anxious to have their work chosen by a large number of students, and to make their departments popular. Soon, however, they began to prefer a small number, and discouraged many applicants, as they found that to do the best work the number must be limited. In other words, they wanted to establish the conditions which exist in small colleges.

A student in the neighboring university told me that the instruction in the lower classes had been of little value because there were so many in his sections that he was not called upon oftener than once in ten days and sometimes not once in three weeks; and that the instructors were mostly graduates of but few years' standing and but little experience. But the elective work of later years was better, because they were divided up into small groups under competent men. His may have been an exceptional case—let us hope it was—but it brings out certain possibilities of the instruction in a large college.

Returning, now, to the question before us, if education in its broad and comprehensive sense is the aim of a college, the institution should not be so large as to shut out the student from the personal influence of, and personal contact with, the permanent officers and professors, who hold their superior positions because of their personal character and attainments. In education personal influence is the chief factor. President Garfield's idea of a college was, we are told, "a boy on one end of a log and Dr. Hopkins on the other." A gentleman, a graduate of a great university, who had just roared himself hoarse over a victory by the college football team, told me that his son was not enjoying the advantages at that college which he had had in his day. It was too large. His son scarcely met the professors till he was far on in his course, and few of the instructors of the lower classes were skillful, or cared to do more than use their places as a stepping-stone to the various professions to which they looked forward.

Without disparagement to any of the races which are co-operating in the magnificent work of creating a nation of unprecedented greatness, we may claim preference in our public institutions for English models. Now, there are two great historical educational centres in England—Oxford and Cambridge. The University of Oxford does its educational work mostly through colleges which are confederated under its general administration. An Oxford man gets his degree from the university; the educational work is done under a severe system of discipline, in some college whence he goes up for an examination before the university. We find there the combined advantages of a large academic body and a small college.

The "Oxford Calendar" of 1893–4 shows the total number of undergraduates at Oxford to be 3,232, of whom 244 are non-collegiate, leaving 2,988 in 21 colleges and 5 halls. The average number in each college or hall is, then, 115. That is, the majority of colleges and halls named in the Oxford Calendar for 1894–4, many of them several centuries old, have fewer students than Trinity College, Hartford.

Is an Oxford scholar usually regarded as insufficiently educated? If so, let us look at the other great educational center, Cambridge. Here we find 2,912 undergraduates, of whom 107 are non-collegiate, leaving 2,805 to be divided among 17 colleges and 2 halls, making an average for each a fraction less than 148. But this does not tell the whole story. For the education of these young gentlemen, who altogether would hardly make, numerically, what we think to be a first-class college in the United States, the number of professors, fellows and tutors is outrageously extravagant according to our notions, and the large number of residents, or graduates, of lecturers, preachers, or what not, of private tutors and of world-renowned specialists, would make the hair of an economically inclined American stand on end. And yet the high-class Englishman does not think it too much, as he has a notion that to convert money into superior men is the best use you can make of it. If time permitted I think it could be shown that England's growth in power and dominion has coincided with her academic development.

In a university where the business is instruction, you may have 5,000 or 10,000 students, if you will; but in a college where the business is education, we are admonished by the law of nature, which gives to parents (who are the chief educators of the world) but a small number of children, that the members of an educational community should not be too large. One of our most famous educators has said in effect, "Students are at college not simply to learn this or that bit of knowledge, or this or that piece of scholarship, but to learn to recognize and appreciate the loving, large-hearted natures of great and influential men; to become loyal and true and high-minded, to gain high ideals of honor, truth and beauty; to gain life friendships; to gain character that will stand the test of trial and strengthen with prosperity." This can be done in a community large enough for interactions, and yet not large enough to absorb or extinguish the individual.

NEW ENGLAND LETTER.

An object lesson.—The death of ex Gov. Banks —Mrs. Celia Thaxter.—The origin of the Atlantic Monthly —Women tipplers.—Matters antiquarian.

Boston has her pigeons as well as Venice, and can show her visitors quite as pretty and unique a sight as can be witnessed in the famous city of the Doges, occurring daily opposite Music Hall. Punctually as if they knew and remembered their dinner hour they come flocking down for the largess of grain thrown them by a friendly hack-driver who never forgets his feathered proteges, rain or shine. The doves evidently regard him as their patron saint, lighting on his hand, shoulders or head, with the most fearless confidence. It is an object lesson that must be worth a great deal to the society with the long name. Six species of waterfowl have been introduced into the Back Bay Fens, adding much to their attractions. They have an odd companion in a little homeless Maltese cat, which with that unfailing instinct for making herself comfortable, characteristic of *felina domestica* wherever found, coils herself up comfortably every night among the ducks and goes to sleep. They behave in the most friendly manner to their singular protege, but curiously enough, will charge on a strange cat with all their power of beak and wings, till she is glad to seek safety in flight. Sometimes flocks of wild geese and ducks on their journey southward will alight in these secluded marshes and hobnob with their tamer kindred, giving wonderful accounts no doubt of their summer's stay on those wild northern shores,—land of mystery and solitude, with its scanty harvests of birch and lichen that no man reaps, its nameless wild flowers never plucked for bridal or bier.

The death of ex Gov. Banks removes one of Massachusetts best known and most honored sons. He was a poor boy, and the story of his early struggle with poverty was delightfully told thirty years ago by Rev. Wm. M. Thayer in one of the most successful of his many popular juvenile books, entitled, "The Bobbin Boy; or how Nat got his learning." It was in every library, and doubtless inspired many a young heart with its lesson of noble endeavor and brave victory over adverse circumstances. His long public career gave him many opportunities to enrich himself, but to his credit he died poor. His home was a fine old colonial building in his native city of Waltham where he had worked as a Bobbin boy. His wife was a very charming woman, like her distinguished husband poor and of obscure origin, but like him also making the most of her limited advantages. She was witty, tactful and kindly, with a power of graceful adaptation to all the requirements of her high social position that made her a very popular governor's wife. She had withal no mercy for shoddy pretense, and was never ashamed of her former life as a factory girl. One of her companions married a man of wealth, but unlike Mrs. Banks, considered the fact that she had once worked in a cotton mill as a mortifying episode, never on any account to be referred to. The severe shock to her pride may be imagined when in a company where she and Mrs. Banks were present, some past event happened to be alluded to, and the latter remarked with the coolest *sang froid*, "Oh, I remember; it happened when you and I, Mrs. P., were girls, and worked in the factory together."

The death of Mrs. Celia Thaxter has silenced New England's sweetest and most popular songstress since Lucy Larcom. She was a woman of fair and gracious presence, crowned with waves of beautiful snow-white hair, shunning crowds but delighting in the companionship of her circle, fit though few, of chosen friends. She had her wish, to die and be buried on her own green island of Appledore within sight and sound of the sea which had been the grand inspirer of her Muse. Her's was a dreamy, ideal girlhood, resembling in some respects Elizabeth Barrett Browning's. Even then her chief delight, as it was in maturer years, was her garden that

> "Blossomed by the summer sea
> A tiny space of tangled bloom
> Wherein so many flowers found room
> A miracle it seemed to be."

All the exquisite word pictures which abound in her poems were painted against a background of the sea—the shining, magical sea; and it is well that having sung her cradle-song, it should sound the requiem over her grave who loved it so passionately in all its phases, of calm and storm; of quiet loveliness, or fiercest fury and wildest grandeur.

Dr. Oliver Wendell Holmes has just passed his 85th milestone. Since the passing of Whittier, a peculiar interest attaches to every birthday of the venerable "Autocrat of the Breakfast Table." Like the sybilline leaves they are more precious as they grow fewer. He, as an essayist, and Mrs. Stowe with her "Minister's Wooing," made the success of the *Atlantic Monthly*, whose founder and projector, Francis H. Underwood, has just passed away. With a far-sightedness that was like an inspiration, he conceived the idea of starting a magazine which should strengthen the Free Soil party by uniting with one periodical for a channel that galaxy of distinguished writers at the North who were all committed to the anti-slavery movement. The instant success of the *Atlantic*, though it was started on the heels of the great panic" of '57, is something as unique in literature as its origin.

The no-screen law in Boston has caused many of the saloons to put up a sign, stating that "women will not be served with drinks." This is calculated to waken thought, and confirm a fact

painful to believe, that drinking among women is on a steady increase; and not alone among foreigners, or the lowest class of the city's population, but with women of wealth and fashion. The happy middle class as a rule escapes the curse, but proofs that this is not always so are sadly evident. What shall the end be?

It will be a pleasure to antiquarians to know that the ancient records preserved in the archives of the State House, and dating from 1628 to 1686, have recently been restored through a process which not only brings out the writing more distinctly, but makes them proof against the further ravages of time. They can now be handled without fear of injury. The first page of the records relates to the outfitting of the vessels destined for New England which bore to her shores Gov. Winthrop and the three hundred families which founded Boston and the Massachusetts Colony. Two hundred perished the first winter! Surely we of this generation know little of the sorrows and hardships of those who went before us.

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

A business barometer—The Pueblo Indian exhibit and Frank Cushing—Garfield's pastor—The S. S. army—The K. of P. army also.

WASHINGTON, D. C., Sept. 5, 1894.

That the state of the business of the Treasury department is an unfailing indicator of the state of the business of the country has for many years been accepted as an uncontrovertable fact in Washington. For that reason the business of the Treasury department, which has for some weeks past shown large and increasing receipts of cash, has been highly gratifying, not only to the administration but to everybody, because it indicates that the tide has turned and that the business of the country, so long in a depressed condition, is once more steadily improving. Secretary Carlisle is very much pleased at the present condition of the Treasury as well as with the prospect for a continued increase in the cash receipts. It is all the more pleasing to him because although hoped for it was not expected. In round numbers the receipts of the Treasury for July and August of this year exceed the receipts for the same months last year by $25,000,000. Three or four months ago another issue of bonds was regarded as almost a certainty. Yesterday Secretary Carlisle said he felt confident that all obligations could be met without another issue of bonds.

About the time Congress reassembles lovers of ethnology will find a rare treat arranged for them in a large hall of the National Museum, consisting of all the material pertaining to the history of the Pueblos and allied tribes of Indians which the Smithsonian Institution has been accumulating for years, so arranged as to give even the casual visitor a comprehensive idea of the manners and customs of the aborigines, their trades, sports, religion and pastimes, by a series of striking object lessons. No such historical lesson has ever been prepared as that which these plans propose and it is now merely a question of arranging the material, all of which is on hand. This is being done under the personal supervision of Mr. Frank H. Cushing, whose remarkable experiences during a six years' residence with these Indians are well known through Mr. Cushing's lectures and newspaper and magazine articles to need any detailed notice here. Suffice it to say that Mr. Cushing learned their language, was adopted into a tribe, and made a thorough study of their modes and methods, besides collecting a vast amount of oral information from the older Indians concerning the doings of their ancestors. Of his life among the Indians Mr. Cushing says, "I look back on my life among the Pueblos as a thing that can never be repeated, and that I would not forego for all the misery that went with it, for it was life in a new atmosphere, in the dawn of humanity."

Rev. F. D. Power celebrated last Sunday the nineteenth anniversary of his pastorate of the Garfield Memorial church, preaching a most edifying sermon from Acts 9: 31. Washington has a number of ministers who are greater pulpit orators than Mr. Power, many who have a finer education, but none who show a more willing disposition, not only in working for his own church and congregation, but also in working in every branch of moral reform, and few, if any, of our ministers are more useful members of the community than he.

"This morning nine millions of children, under the instruction of a million teachers, gathered in the Sunday-schools of America alone." I wonder if this extract from last Sunday's sermon of Rev. M. Ross Fishburn will make every person who reads it think as I did, of the grandeur and magnitude of the work that is being done by Christianity.

The Supreme Lodge Knights of Pythias is still in session here and will be for the rest of this week and probably longer. The question of shutting out those connected with the liquor traffic has not been decided. Members of the Supreme Lodge who are opposed to the reform are trying to get action postponed until next year.

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REFORM NEWS.

THE WILLAMETTE VALLEY.

GOOD CROPS, LOW PRICES AND PLENTY OF GOOD REFORMATION WORK IN THIS FAMED OREGON VALLEY.

This valley is now crowned with abundant harvest. Wheat, oats, barley, hops, potatoes, hay, vegetables and fruits, are abundant. Prices are so very low as to render it exceedingly discouraging to farmers. Indeed, there seems to be very little money circulating here just now. The people are resuming the old-time custom of "dickering" for everthing. A very well-to-do farmer told me last week that he is building a barn and will not agree to pay out one cent in cash for material or labor. The carpenter takes a buggy and harness, a cow and calf, and the balance in wheat. He furnishes wheat for the lumber, butter and eggs for hardware, and so it goes.

I simply give this case as a sample of how money is "tied up" here in the West. We are feeling the hard times here. The people, however, are not disheartened, but as hopeful as any one can be under these circumstances.

I spoke two nights at Canby, and cordially invited the people to the convention Sept. 26th, 27th. I hope good was done by these discourses. Eternity alone will tell.

I next went to Abiqua, where I spoke two nights. The congregations were not large, but fair. It is an exceedingly busy time. Rev. J. G. Mosher lives at this point, and is an old wheel-horse on the line of our reform as it relates to secret orders. He is detained at home by an afflicted daughter, and is thus prevented from again taking the field and preaching as before. He is the man who was instrumental in getting me to Oregon.

On the second night the congregation was larger. Rev. L. J. White, a Baptist minister from Scott's Mills, was present, made the opening prayer, and prayed fervently God's blessing on our work. He is a true reformer, as is also his noble wife and sister-in-law, who accompanied him. They most cordially invited me to Scott's Mills to lecture, which I hope to do in the near future.

Father Adair, an old-time reformer, signed for the paper, as did also C. W. Armstrong, a former Portland friend and neighbor.

Next I went to Otterbein church, near West Portland Park. Here I had been pastor for three years, helping to build both the parsonage and the church. I was much pleased to return and speak to them on these great reform questions. I had very fair audiences, and splendid attention. Some thought the truth a little tough, and came near using the familiar argument, "Get mad at what you can't answer;" but their judgment prevailed, and they kept sweet all the way.

From here I visited the Free Methodist camp meeting at Tremont near Portland, where I advertised our convention and work, and received great encouragement.

I returned and attended prayer meeting at Otterbein, and conducted it by request. Rev. Palmer, the pastor, and all his members are in sympathy with our work. While at Portland I got out a thousand programs of our coming convention.

I next went to Woodburn, where I made out my report for the month. This is a summary: Anti-secrecy lectures during the month, 9; others, 13. *Cynosure* subscriptions, 15; cash receipts for same, $6.00. Collections, $8 95; e
penses, $18 40

Another month is gone. I have done what could to open blind eyes, and advance the R deemer's kingdom. I am now at Macleay, w I am to speak three times; then on to Providence, Waterloo, Sodaville, Lents Greshem.

P. B. WILLIAMS.

FROM THE LAND OF FIRE.

A TESTIMONY OUT OF THE FURNACE AGAINST THE SIN OF LODGE WORSHIP —A BEAUTIFUL SCHOOL SERVICE.

DULUTH, Minn., Sept. 4, 1894.

For several days this city has been enveloped with dense smoke from the forest fires, the mournful howl of the Duluth "fog horn regular intervals of thirty seconds, with tha others at a distance, have been heard day night. Last night a light shower of rain c to our relief, and this morning a sun is shi in a clear sky.

It is said that there are about one thous refugees in this city who have fled from neighboring towns burned in the forest fi And the country which a few days ago was oc pied with farms and thriving villages is n strewn with hundreds of dead bodies of m burned to death in the fires.

God says: "I caused it to rain upon one city and caused it not to rain upon another city; on piece was rained upon, and the piece whereupo it rained not withered. So two or three cities wandered into one city to drink water; but they were not satisfied: yet have ye not returned unto me, saith the Lord." "I have overthrown some of you, as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning; yet have ye not returned unto me, saith the Lord. Therefore thus will I do unto thee, O Israel: and because I will do thus unto thee, prepare to meet thy God, O Israel."

Last evening the same newspaper that printed the desolations that God has just made in this part of the earth, announced a meeting for the practice of demon-worship—"work in the first degree." That is to say, certain pastors of this city, who make it their boast that they are Freemasons and Odd-fellows, were to be followed by a man being sworn under no less a penalty than that of being put to death in a lawless manner if he did not forever prove himself to be a liar in the service of the devil.

Does God utter it in irony, when he says to these pastors and people, "Prepare to meet thy God?" They put Christ to shame in the lodges, and turn the truth of God into a lie; yet they make a hobbyhorse of the name of Christ in the churches to get the honor and support of the people.

The lurid smoke seen over this city on last Saturday afternoon from the burning cities must be but a faint image of what Jesus described as a "lake of fire and brimstone," in which all idolaters and all liars experience the second death—the death that never dies. The Christian poet, Montgomery, aptly says:

> "Oh, what eternal horrors hang
> Around the second death."

I spoke last evening in the Norwegian Lutheran church on lodge demonology, and am to speak to night in the Swedish Lutheran church, and on Thursday evening in another Lutheran church. The pastors of the American churches seem to be either demon-worshipers in the lodge or dumb dogs that dare not bark. Some one exclaims, "O America, America, thou hast forgotten thy God!"

I have just attended the opening exercises of the Duluth high school. It is a magnificent building, accommodating 1,500 pupils. It overlooks the business portion of the city and the lake. The opening exercises consisted in reading the 139th Psalm, repeating in concert the Lord's Prayer, and singing the hymn, 'Onward Christian Soldiers." It is gratifying to know that God is recognized by reading his Word in this public school unpolluted and without being turned into a lie by lodge folly, and uncorrupted demon-worship of the Romish church.

W. FENTON.

Can't you get us a few subscribers for the Cynosure in your town?

CORRESPONDENCE.

MASONIC MANAGEMENT AMONG OREGON CHURCHES.

The sermon at the camp meeting in which the Commandments and Christ's Sermon on the Mt were made to circumscribe the Christian life, was a pretty close fit to the circumstances surrounding the M. E. church in Ballard. The Seattle District conference had just been held in Ballard, presided over by Rev. T. B. Ford, D.D., a 32-degree Mason, whose morals are more or less represented by those of Senator Breckenridge of Kentucky. I have known him since 1872. The Arkansas conference was organized in Little Rock by Bishop Bowman in the spring of 1873. I had succeeded Ford at Pine Bluff the year before and was present. There were three presiding elders, W. H. Gillam, R. W. Hammett and T. B. Ford. Gillam was an opium-eater and drunkard; Hammett a sober man, but an inveterate smoker, and Ford a moral nondescript. The church organized by Ford at Pine Bluff was a fraud; there was no chance to get a congregation, nor a suitable place of worship; and no support. So I left and ultimately went to Fort Smith and taught in the public schools. Before conference I resigned and went to the conference at Little Rock.

It transpired that a young man whose missionary appropriation had been withheld by Hammett, and who would not compromise the case, was threatened by Ford and Gillam with expulsion from the ministry if he arrested Hammett's character. Whereupon I took up the case and arrested Hammett's character myself. I did not then understand the mysteries of Freemasonry as I do now; so I was amazed when I found that the Bishop ruled in their favor when they objected to the arrest on the ground that I would not join the newly organized conference, to do which would be to place myself in their hands.

In 1878, while traveling with Bishop Bowman and others from Bombay to Madras, to attend the South India Conference, the Bishop related the following incident. He said, "You recollect Bro. Farmer of the Arkansas conference?" I replied that I did.

"Well," said he, "Gillam, Ford and Hammett got up a conspiracy to get him out of the conference. They forged letters against him from charges which he had served; then got a resolution through conference to admit letters as testimony. I of course knew it was a violation of the Discipline, but I allowed them to proceed with their schemes. After they had succeeded and were about to proceed with their case against Farmer, I said to them, 'Now, gentlemen, this resolution just suits me.' And pulling a handful of letters from each breast pocket, I said, 'I have enough of this kind of testimony to put every presiding elder out of the ministry and out of the church.' And," said he, "I put Gillam and Hammett out."

"And left Ford in?" said I. "Yes."

"Well," said I, "you left the biggest scoundrel of all of them in."

Now this same Ford has been shielded in his infamy for the last twenty years. He is a man of remarkable ingenuity in some respects. For instance, being desirous of the title of D.D., and having no literary nor theological acquirements entitling him to the degree, he saw his opportunity to secure it by a species of Masonic ecclesiastical strategy. In 1884, while attending the Arkansas conference, I met G. W. Gray, D.D., for the first time since I knew him in 1856 in the Iowa Wesleyan University. He was president of Little Rock University of the M. E. church. Bro. Wiley presided at the conference and a nephew of his was a professor in the University. There was a conspiracy brewing to drive Dr. Gray out of the institution, and it was being engineered by Ford in the interests of the Bishop's nephew, Prof. Lewis; and I shall always think that Dr. Rush, secretary of the Southern Educational Society, was a party to it. So far as I can learn the whole outfit at Cincinnati always has been Masonic and these were all from there. Ford succeeded in annoying Gray by lying about a lecture which he had delivered until Gray resigned. So I regard the title of D.D. worn by this man, as a reward for a crime and an adornment of ignorance.

His administration on Seattle district has been highly Masonic and harmonizes well with the system of morals inculcated in the lodge. Several of the most competent preachers on his district have gone to the Congregational church, and one of the very best men he had he forced out of his charge in the middle of the year. The second last change in Seattle out of which this man (not a secret society man) was forced by Ford has been filled by another Ford, a cousin of the P. E, who came here from Idaho via Baker City, where he posed as an evangelist but left an unsavory reputation behind him. Another charge in the city had the ministrations of a drunken preacher by the name of McMullen; while the suburb Kirkland had one Rev. McKune for their Masonic shepherd, until he got so bad that Dr. Ford had to find him another parish.

Further deponent saith not at present, but as the Puget Sound annual conference is to meet shortly, there may be some interesting developments worth noting. M. H. NICHOLS.

A STREET-CAR TESTIMONY.

In a Chicago street-car a mother with a fine baby entered and crowded into a seat. I remarked to my neighbor, "That's a fine child." He looked, agreed with me, and a short talk began. A child is a good teacher if we would take its lessons as Christ taught them; and so training in time for eternity became the point.

We were strangers to each other, but he frankly continued. He was not a church member, but went to churches, chiefly to Congregationalist and Baptist. He was also a member of two lodges, and believed in the Ten Commandments.

"But," said I "the law only condemns men; so if you are only there you are still a sinner, and not yet a Christian."

That seemed to startle him a little as a strange statement. But he was a lodge member, and so I also arraigned even his Freemasonry, which he defended as of a truly Christian character. This I denied, and quoted Lev. 5: 4, to show that its very first requirement was an oath forbidden by the law, and of course included in the command of Christ, "Swear not" such oaths. The civil oath requires a witness to tell the truth he knows in order to promote public justice. The lodge oath requires one to conceal something unknown till after he thus binds himself. The civil oath has the divine sanction; the lodge oath has not, and never had; therefore, Satan is its authority. However, it was the Gospel as superior to the law that was the principal point in our conversation, and I quoted Rom. 8: 2 as we very cordially parted,—"That the law of the spirit of life in Christ Jesus makes free from the law of sin and death." Three thousand were slain at the giving of the law (Exodus 32: 28), and three thousand were saved by the first Gospel sermon after the Resurrection of Christ (Acts 2: 41). Their baptism was their first action of confession of faith in the risen Christ, and how appropriate it is that it should be in the form of that "doctrine" without which all else would be in vain. (1 Cor. 15: 17.) T. H. AULDSCOT.

LITERATURE.

TRYING THE SPIRITS: an examination of Modern Spiritualism. By H. L. Hastings, editor of the *Christian*, Boston. Price 10 cents. This is one number of the Anti-Infidel Library issued from the Scriptural Tract Repository, Boston, of which Dr. A. T. Pierson says he knows nothing better in the language with which to meet current scepticism. There are few writers more skillful in probing the hidden sophistries of unbelief than Dr. Hastings, and he has conferred a benefit on the Christian public in this pamphlet. He shows that people and communities have been amazingly imposed upon by other men; why not then by evil spirits. The divinely appointed test of prophecy (Isa. 41: 21–23) is well argued. Another test is suggested by the question, "What have spirits done?" In half a century our civilization has been almost transformed by the inventions of men by use of steam and electricity. The author continues:

"But according to the theory of Spiritualists there are a hundred times as many disembodied spirits about us as there are men in the flesh. Among them are all the poets, authors, orators, musicians and inventors of past ages. They know all they ever knew when they were in the flesh, and have been learning a great deal more since; and with their added powers and extended experience they should be able to do what mortals have never done before. They have had free access to the public mind and public press, with no end of mediums ready to receive their communications, and thousands and thousands of inquirers who have anxiously questioned them, and earnestly desired to obtain information from them. They have had tables and slates and pens and pencils and banjos and pianos and cabinets and bells and violins and guitars; and what have we to show for it all? Their business in this world has been to instruct men, to help them, to make them wiser and better. They have talked and rapped, they have tipped and rattled, they have fiddled and scribbled, they have materialized and dematerialized, they have entranced and exhibited; they have told us many things which we knew before; many things which we did not know yet; and many other things which it was no matter whether we knew or not; but when we come to real instruction, reliable information, or profitable and valuable knowledge, Spiritualism is as barren as Sahara, as empty as a hollow gourd."

Perhaps no other article in the September number of the *Review of Reviews* will attract more attention than one entitled "The Declaration of the German Bimetallists." The recent Imperial Silver Commission was composed of distinguished monetary experts and financiers. Some half dozen of the ablest of these gentlemen united in a report favorable to international bimetallism and the full restoration of silver, and gave in a very succinct way the arguments in favor of the restoration of the white metal. This document has not been seen in the English language, and it is now translated for the *Review* by President E. Benjamin Andrews, of Brown University, whose opinions are undoubtedly quite in accord with those which were reached by the German gentlemen who concurred in making this report. "Political Japan and Its Leaders," by Mr. C. Meriwether, a Johns Hopkins graduate who spent some years as a professor in a government institution in Japan, is an account of the conditions which have brought Japan to a domestic and foreign crisis, the result of which is the existing war with China. Mr. Meriwether gives us clear accounts of the most significant party and military leaders. Under the title of "The Work of the Fifty-third Congress," the *Review* furnishes a record of the legislation of the past year, and devotes several pages of fine print to the actual tariff schedules, placing the McKinley rates and the new rates side by side. This is a service that will be particularly appreciated during the pending campaigns.

The Century for September contains two entertaining papers adapted to the season for the re-opening of the schools, the first being an account of "School Excursions in Germany," by Dr. J. M. Rice, author of the volume, "The Public-School System of the United States." This paper includes a record of an excursion of this kind in which Dr. Rice participated, and has the advantage of being the first article on the subject printed in America, where the idea of school excursions has already taken root, and promises to spread. The other paper is on "Playgrounds for City Schools," and is written by Jacob A. Riis, whose studies in New York tenement-house life are well known. An important paper, which will be in the nature of a revelation to many readers, is the article by Joseph B. Bishop, entitled "The Price of Peace," in which is set forth the wide-spread system of blackmail practiced by legislative strikers upon the New York business community.

Youthful readers will be attracted in the *St. Nicholas* for September by the stories of adventure. The wreck of the "Markham" is a true story of the Nantucket Shoals. The narrative is put into the mouth of a brawny life-saving station-keeper, who, with his crew, rescued the shipwrecked mariners after a terrible experience of twenty-six hours in an open boat. W. T. Hornaday, the naturalist, tells of the habits of that wonderful monster, the walrus: how it gets its food in the frozen north, and how it is hunted by the hardy Eskimo. "Two Schoolhouses and a Shipwreck," by Isabel Marbury, is a bit of history that should not be forgotten. The crew of the American bark "Cashmere," which was wrecked near the Japanese island of Tanega-Shima, were most hospitably treated by the kind-hearted natives. Congress voted them a sum of money, with which the school-houses Miss Marbury describes were erected.

The *Preacher's Magazine* for September commends itself for the variety and excellence of its contents. The ever excellent discourses of Rev. Mark Guy Pearse, which have formed a distinctive feature of this live magazine, are continued. "Where Thou Dwellest," in this number, is full of apt teachings. A layman's sermon, by Mr. John C. Havemeyer, widely known as a devoted laymen, on the theme, "Seen and Unseen," is attractive and profitable. The Homiletics are of much fullness and force. "God's Favors," by Rev. F. N. Trotter, and "A Tentmaker's Metaphor," by the Rev. Charles Cross, are among the articles. A new department is a series of "Outlines of Prayer-meeting Talks."

BITS OF LODGERY.

An exchange says that "A lodge in Idaho has inaugurated the scheme of holding the funeral ceremony over non-attendants on the supposition that they are dead. It keeps it busy most of the time."

The Ancient Order of United Workmen at their last Supreme Lodge session amended their constitution so as to positively prohibit the reinstatement of a suspended or expelled member, if he has passed the age of 45 years.

Oronhyatekha, a Mohawk Indian who lives in Toronto, draws $10,000 a year as a supreme officer of the order of Foresters in Canada, and has an income as a practicing physician. He has a high and mighty name also among the Good Templars.

The first annual convention of ladies of the Maccabees, will be held in Norwalk, O., Sept. 28, to form a State organization and to elect officers. There are 35,000 members of the Knights of the Maccabees in the country embracing 100 local hives.

The conclave of colored Knights of Pythias meeting in Indianapolis, Ind., voted in favor of uniting the four separate bodies, each claiming to be the central body of colored knights, into one. This action was greeted with loud cheers. The organization, it is said, now has 15,000 members.

The twenty-ninth triennial convention of the General Grand Chapter of the Royal Arch Masons of America met in Topeka, Kansas, Aug. 22. Charters were granted to councils at Denver, Salt Lake City, Trinidad, Durango, Akron, Canon City, Spokane, Seattle, Pueblo, Muskogee, McAlester, and other points.

Governor McKinley like old dog Tray sometimes gets in bad company. The cornerstone of a new armory was laid at Kinton, O., Aug. 31. Governor McKinley and staff participated in the parade, which was composed of several bodies of military, the uniformed Knights of Pythias, Knights of St. John, Odd-fellows, G. A. R. and U. V. U. The cornerstone laying ceremonies were conducted by grand officers of the Grand Lodge F. and A. M., of Ohio. Governor McKinley made a brief address. In the evening the governor and staff and grand officers of the Masonic Grand Lodge of the State were tendered a public reception

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THE OBJECTS, WORK AND SECRET RITUAL of "The Nobles of the Mystic Shrine" have just been issued in a revised and enlarged edition. Price, in paper, 25 cents. This new order of Freemasonry now so popular in this country as the basis of social hilarity among members of the higher degrees, claims to have originated in Arabia, and was revived in Egypt, and brought to America from France. It is interlarded with Mohammedan terms and worship; and its original objects as defined in its ritual, was inquisitorial and barbarous. Its prayers are addressed to "Allah," instead of the G. A. O. T. U., and it is quite as un-Christian as the devotees of the blue lodge would have it. The abridged edition is still sold for 15 cents. Address the National Christian Association, 221 West Madison street, Chicago.

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A UNIQUE PICTURE.

There was much interest in the N. C. A. Chart used at the World's Fair last year by Rev. J. P. Stoddard in illustrating various facts in Freemasonry.

There has been a demand for copies of it by those who saw it at the World's Fair, and who wish to use it in explaining to their neighbors different phases of the lodge question.

Hence the N. C. A has had a photo-zinc-etching made, size 18x20 inches, which shows the Blue Lodge, York Rite, Scotch Rite, etc., and their relation one to another.

There are also seen some of the initiatory scenes in the degrees of Entered Apprentice, Fellow Craft and Master Mason. This *chart* can be used to illustrate the system of secret societies in a variety of ways. It will be especially helpful to local lecturers and pastors of churches in explaining to people the ceremonies, oaths, prayers, religion, etc, of the lodge. The Chart is on heavy book paper, and will be sent postpaid, at your risk, for six two-cent postage stamps; or sent at our risk by registered mail for ten two-cent postage stamps.

Framed and hung upon the wall it will make a novel and attractive picture for the homes of the readers of the *Cynosure*.

ANTI-SECRECY TRACTS.

The following numbers are in stock, and can be had at the wholesale price of 25 cents per pound:

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"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

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The Christian Cynosure.

HENRY L. KELLOGG, EDITOR.

CHICAGO, THURSDAY, SEPTEMBER 13, 1894.

THE PACIFIC COAST ANNIVERSARY.

The annual meeting of the Pacific Coast Association of moral reform will be held Sept. 26th and 27th, 1894, at Philomath, Benton county, Oregon. All persons and communities interested in our reform work should be represented.

WM. DILLON, *President.* P. B. WILLIAMS, *Secretary.*

CORRECT in reading the second line, page 2, a printer's error. Read thus: "Secret societies have been in politics ever since Semiramis used the secret religious rites of the mysteries to secure her throne."

WORK FOR TO DAY.—The time for prompt, energetic action, and if need be, of self-denial, for a good cause is NOW, if ever it is to be. Have you, dear friendly reader, made any effort yet to enlarge the *Cynosure* list? Can you not speak to a neighbor and get a new subscription or encourage a renewal. Just now a few words from each of a few thousand friends of the N. C. A. would give a mighty uplift to the reform.

ADIEU, SUNSET CLUB, we may say in this number. It has given us entertainment, information, conviction. The facts given this week are worth often recalling.—Bro. Zaraphonithes and his interesting family have many friends in this country, who are always glad to hear what God is doing through their agency in Greece. Read their letter.—The extravagances of lodgery are seen in the clip from the Washington *News*.—Something worth studying appears on the timely topic of our colleges; and there is a good story, too, for the young people on the seductive influence of college secrecy.—The correspondence is, as always, a notable part of our paper, never to be overlooked or read carelessly.

VOLUME XXVII.—This number begins it. The *Cynosure* has been condemned for an alleged illiberal spirit. It ought rather because of overmodest conservatism. It has been a lamp and a pitcher.

IT MUST BE A TRUMPET

It has argued, persuaded, besought. It has had sympathy for the tried, comfort for the persecuted. But there ought to be a little righteous war along with the rest. Brethren of the reform, you ask for a readable paper. This is promised, with God's help. But you must pray and labor with us for a paper that shall

FILL ITS PLACE IN OUR GREAT MOVEMENT.

The Holy Spirit, now our Immanuel, will be pleased with nothing less.

SOMEBODY IS MISTAKEN.—The late exposure of Knights of Labor deception and dishonor in these columns should have taught the loved and honored leader of the W. C. T. U. that God is not well pleased when his people go down into the Egypt of lodgery for help. But one of our exchanges (a religious paper) publishes this note:

> "Miss Francis Willard, it is reported, is about to play a new role in the temperance problem. Of course everybody knows that she has long since left Christian temperance in the background and made prominent 'political temperance.' Now she says, 'It is social conditions which make men drunkards, and our organizations too frequently neglect to make allowance for that fact. In my opinion we shall be obliged to become the champions of the trades unions, and work with might and main to better the industrial condition of wage-earners before the vice of drunkenness can be attacked.' And the labor unions will never be helped thereby, and the W. C. T. U. will sink still lower. It once did noble work in Christian lines; but the organization is Christian no longer."

Our brother editor is mistaken in his estimate of the piety of the W. C. T. U. An unwise measure does not de-Christianize that noble society. We hope it is also a mistaken report made of Miss Willard. If it is not, she is surely repeating one of the great mistakes of her life. Why should she turn to a secret union to help workingmen when she can find twice the number of that class in Christian churches. A Christian union cannot innocently strike hands with organizations that turn aside from Christ.

THE N. C. A. AND THE CHURCHES.

Fall meetings have begun in all the denominations. Have we nothing to do but to say, God bless you all, brethren, and give you a good time at conference, or presbytery or association? Sometimes we almost fear, when we sit and hear prolix and prosy addresses and essays in which some good brother is relieving his own mind without getting a single valuable idea into the head of anyone else,—we fear lest the devil add his benediction also.

It will please God to hear a sound of war in his camp. This should be the time "when kings go forth to battle." The enemy of the church of God was never more active, more cunning, more full of "devices" of which we should be aware.

The founders and leaders of our Association conceived it to be their first duty to awaken the churches to see the meaning, the object, the power of the "device" of the secret lodge. There has been some success; but it has been measurable,—quite so. In some churches the discussion has brought hearts to the touch-stone of the truth: and Christ is the truth, and he was and is still revealed "for the falling and rising up of many in Israel." So when men come to him in one of his great world-saving truths, some fall, some rise; some reject, some embrace; some shrink from the buffeting of Satan that follows; some rise superior to it and triumph over it. So it has been with some denominations like the United Brethren. Such failures are no discouragement. They are to be expected. They were prophesied. They prove that we do not testify in vain. But we may testify and assert principles till doomsday and accomplish nothing, if we do not move on when God opens a way. Good people will believe that the lodge is an evil, but will be indifferent to its blighting effect. As the Iowa United Presbyterian Synod declares:

> The Christian reform movements of the day find much sympathy among our people. There is not, however, that active, earnest and hearty support of them that we would like to see. As one brother says, "our people are generally on the right side of reforms;" but as another one expresses it, they support them "with very little enthusiasm," or, as another report states, a few are in earnest; the rest sympathize with all well-directed efforts.

But how shall the churches be reached, NOW? The spirit of Jonathan Blanchard burned in him to visit the church gatherings and plead with them for the love of Christ to stand for a separation from the lodge. The Association appointed him some four years ago to do this, if he could at his own charges. But expense and age prevented. Rev. Alexander Thomson, long the efficient chairman of our Board, urged again and again that we must reach the churches or we practically labor in vain. We have made a beginning, but the few steps taken seem only to show the length of the way.

The Association at last annual meeting took action looking toward a good work. First they added to the constitution this clause:

> All persons chosen by churches, or church assemblies, cooperating with the Association, and from State auxiliary associations, as their representatives to its meetings, such delegations being limited to one from each body, shall have full privileges of membership during the period for which they are elected.

We understand this to mean that the work of the N. C. A. is the work of the churches. We invite them to take it up. Another measure adopted at that meeting looked to more aggressive work. It is this:

> That there be procured from all church assemblies opposing secret societies a memorial to the general bodies representing the Baptist, Methodist, Congregational, Presbyterian, or other denominations noncommittal, or in sympathy with the lodges, presenting to the latter the urgency of this reform, and the fact that the false worships of the lodge will destroy the true worship of the Christian church, unless overcome by the truth, as Pastor Fisch of Paris prophesied.
>
> The details of this plan are suggested as follows: (1) That the Board of Directors prepare such a memorial and secure its adoption by all church assemblies possible. (2) That there be secured, also, wherever possible, a delegation from such assemblies to present this memorial to those bodies to whom it is addressed. (3) That the Board secure such presentation, either by such church delegations, or by its own agents, or by both,

This, of course, means a year's work to secure action in many meetings. Something can be done this fall by brethren who read this action of the N. C A. At conference, or presbytery, or other meeting a representative can be appointed.

Then the Board will welcome suggestions. Let us have a hundred letters for publication approving or disapproving or criticising the plan suggested; or presenting some form of memorial. "With good advice make war." Let us help one another in this glorious cause. There are able men enough in sympathy with the reform to bring it to a victorious issue in a year, if their energies and enthusiasm and work were combined. We are not hindered by the Lord in this matter, brethren, but by our own indifference and unbelief. Let us up and be doing.

THE SUNSET CLUB DISCUSSION.

The close of this remarkable debate was in a whirl of applause. Not a man present that evening will forget the enthusiasm that burst into loud cheers as President Blanchard ceased speaking. He had accomplished a most difficult task. The representative of the A. P. A. felt very lonely. The strong denunciation of Postmaster Hesing overbore all sympathy with the anti Romanist movement. Mr. Hesing's candid opposition to all secret societies was unexpected and most welcome to the speakers from Wheaton and their friends. But in spite of this fact, and the natural temptation to let Romanism alone after he had arraigned the Masonic lodge in just but scathing terms, President Blanchard was true to the truth, and, courteously but with just severity, showed why every American must suspect and fear Rome. The champion of the A. P. A. said nothing which met the case so justly. The crowd was swayed. They felt the throb of patriotism. They saw freedom's flag. Its folds floated free from the entangling embrace of priest or lodge-master. Cheers rang through the hall, and the dispersing throng began chanting, "What's the matter with Wheaton?" "She's all right!" It was a triumphant hour.

If these remarks would have been more suitable for last number, let it suffice that they now recall the close of the printed report, and connect that with the remarks which were ready to be made by several gentlemen present but were unspoken for want of time. One of these appears this week. Others, though conditionally promised, may never be written because of pressing professional duties. The Sunset Club has just chosen a new secretary-manager. He will do honor to his administration, make popular his organization, and do the public a service, by arranging another like discussion.

THE RELIGIOUS INFLUENCE OF THE LODGE SYSTEM.

It should ever be borne in mind that the fatal defect in lodge religion, and in its practical influence over the mind of the initiated, is not in any positively false doctrine, or any defect in ethical instruction, though such instruction is always far short of the fullness of Gospel requirement, but rather in the failure to teach Christ and to secure his transforming power over the mind and heart. In other words, it never changes the natural man, but leaves him subject to all those evil influences that dwell in and proceed out of the heart of man. "For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings." Matt. 15: 19, 20.

This is true of all religions that do not make Christ the great central thought, and insist on the transforming power of his grace. The example of Saul of Tarsus is an admirable illustration. From the very constitution of his mind he was eminently earnest and conscientious. His doctrinal and ethical training had been most excellent. To an admirably cultivated mind there was conjoined a deeply religious spirit. And yet he was the persecutor of the church and the implacable enemy of the Holy One and of his saints.

When he came to know Christ he was completely transformed, not only in his relations to God, but in his attitude towards his fellow men. In his own expressive language, he was "a new creature; old things had passed away, and all things had become new, and all things were of God." 2 Cor. 5: 17, 18. "What things," says he, "were gain to me, those I counted loss for Christ. Yea, doubtless I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things....that I may know him and the power of his resurrection and the fellowship of his sufferings, being made conformable unto his death." Phil. 3: 8–10.

Perhaps never in the history of the world was there such a wonderful transformation of character, or such a manifestation of heroic philan-

thropy. No mere ethical instruction could ever have effected such a change, nor can it ever make any man to be what God requires, holy in heart and life.

Concede all that is claimed for any or all of the secret orders, and they come infinitely short of the Gospel of Christ; and since they largely tend to satisfy the soul with the poor, human substitute for salvation, and to draw away the mind from the "more excellent way," they are essentially hurtful to the well-being of mankind.

SCHOOL DAYS BEGIN.

One hundred thousand young men and women in our American colleges and twelve million children in our public schools will begin another year of work during the first three weeks of September. The era of a revival of business begins about the same time—a significant conjunction; although the latter, important as it is, does not compare in its infinite consequences to opening of schools and colleges. The greatest thing in the world may be man, but "the greatest thing in man is mind."

It may be too late to influence a choice among the hundreds of institutions, but we reprint on another page part of a valuable paper on the advantages of small colleges over the greater. It is worth a careful reading from all who have any near relation, or expect to have, with any institution for higher education.

There is a most instructive study in school statistics. In round numbers there are 100,000 college students; in colleges for women exclusively there are some 30,000 more; and in academies and preparatory schools nearly 150,000 more. The income of the male and female colleges is much over ten million dollars, and for the secondary institutions two and one half million more. These figures are probably much below the fact, as the United States reports are always some two years behind present date, and of late each passing year has reported millions added to the treasuries of a few institutions. The Yale, Harvard and Chicago universities and Columbia College have each a yearly income of nearly or quite $1,000,000. The figures are sufficiently accurate, however, to show what a tremendous power popular and higher education has become in America. The days of the widow's mite have long passed with a score of our great institutions, and the gift of a volume or a peck of corn is an item of curious history in the records of Yale and Harvard.

The support of colleges is a study by itself. Many, no doubt, suppose that the $20, $30, $60 or $100 tuition annually collected from each student is sufficient to meet the necessary expenses of salaries and incidentals. But this idea is a great mistake. President Coulter of Lake Forest University, near this city, puts together some figures which will make penurious parents stare and perhaps blush with shame. He finds that the average annual expense borne by institutions for each student, over and above receipts for tuition, are a heavy bill. Thus the amount at Columbia College, New York, is $1,400; at Wisconsin University, it is $400; at Yale, $231; at Harvard, $305; at Wooster, O., under President Scovil, it is $50; at Beloit, Wis., $105; at Lake Forest itself $92. The average cost to the institution of the equipment for each student varies in the same institutions thus: Wooster, $350; Lake Forest, $678; Beloit, $700; Yale, $1,500; Harvard, $2,705; Wisconsin University, $2,800; Columbia, $4,530. It would be an instructive table if these statistics could be gathered from a score or more institutions like Monmouth, Geneva, Wheaton, Greenville, Northwestern, Tarkio, Gates, Olivet, whose riches are rather faith and character, than libraries, buildings and endowment funds.

The above figures show that the student who has a natural pride in being even with the world and paying all college bills is yet a large dependent on charity, and a great debtor to his college. And it is worth remark that in proportion to the size of the institution this debt increases, and in the small colleges it is more nearly extinguished.

—The Sovereign Grand Lodge of Odd-fellows meets this year Sept. 17, at Lookout Mountain, Tennessee. Would that the whole organization could have a lookout from the Mount of God: that is, could look upon human life as he does. They would, if reasonable men, then abhor the social and religious mockery they call Odd-fellowship.

—Some of the papers that are kindly sent to our office spell *Cynosure* with the letters E-X-C-H-A-N-G-E when quoting from our columns. Perhaps this is not bad morals, but it is not good English, and it *is* very bad Greek.

—The *Reformed Presbyterian Advocate*, representing the General Synod branch of that church, sends as supplemental to the September number a handsome picture of the fine new church in Pittsburgh. It is built of Ohio sandstone, with ample accommodations for Sabbath-school and other church work.

—A "non-sectarian" temperance day celebration is preparing for this city Oct. 10. The great Auditorium is engaged and the speakers announced are Bishop Patterson of Columbus, O., who has made so much trouble in the Roman Catholic environs, Miss Willard, John G. Wooley, and possibly Dr. Henson and Bishop Kane.

—The Cleveland *Leader* boasts, "The saloon has ceased to cut a figure in the politics of this commonwealth. The Republican party took up that qustion and settled it." The *Evangelical Messenger* of the same city replies that if this is true "it is because the saloon has all the politics its own way." The saloon and the two great parties have lain down together in peace, because the saloon has swallowed them both."

PERSONAL MENTION.

—Dr. George F. Pentecost is taking a vacation rest in this country.

—Rev. W. M. Howie of the Third United Presbyterian church, Chicago, and of the N. C. A. Board, has been called to Wisconsin by the illness of his son.

—Dr. C. E. Mandeville, of the Englewood M. E. church in this city, lately delivered seven lectures at Ocean Grove on the "Seven Churches" of the Revelation.

—Dr. Edward Beecher, the eldest of the celebrated Beecher family, is yet living. He celebrated his 91st birthday on August 27. But live as long as he may, he will never regret the report he wrote for the Illinois Congregational Association in 1866 condemning secret societies.

—A telegram from Omaha on the 5th says that Rev. J. J. Kennedy, president of Amity College, College Springs, Iowa, had been missing from his home for a week. He had gone to Omaha for a day and had not since been seen and had left no word to indicate further absence. His friends feared foul treatment, but no further word has appeared.

—John M. Scroggie, one of the most devoted and hard-working of Scottish evangelists, died August 1st last. He was invited to this country last year by Mr. Moody to assist in the great evangelical meetings in connection with the World's Fair. He also spent a week in Wheaton in a similar work, and was much esteemed by all good people.

—Rev. J. A. Cosby, the young and earnest pastor of the new United Presbyterian church in West Aurora in this State, lately preached on the relation of the strike to religion. He believed the laboring men and capitalists were equally guilty of the commission of acts of anarchy, and that the saloon was the school that was instrumental in teaching and promoting the anarchy that now affects the nation.

—Lindholm, the leader of the Knights of Labor in this city, having published a resolution of his order endorsing a certain political ticket, W. C. Pomeroy, of the American Federation of Labor Unions, replies that "the Knights of Labor have now no influence with labor organizations. There are just about enough of them left to hold a meeting and adopt a resolution. During the strike Sovereign came here and announced he was going to call out the K. of L. He called them out but they did not come. Why? Simply because the organization is not in existence in Chicago."

—Dr. Benjamin F. Trueblood, secretary of the American Peace Society, has endeared himself to New England reformers by his earnest testimony against secretism. He was lately in Antwerp attending a peace congress held there from August 29 to September 1, having sailed from New York on the 15th ult. At the close of the Congress at Antwerp he intended to go to The Hague in Holland in order to be present at the meeting of the Interparliamentary Peace Conference which convenes there on the 3d of September and continues for three days. He purposes while on the Continent, in addition to looking in on the Exposition at Antwerp, to make a visit to Brussels and the battlefield of Waterloo.

The Christianity of this day falls fearfully short of the Christianity of the immediate followers of our Lord. Then, the meaning of a Christian was that he took the cross and followed Christ; that he counted not his life dear to him in the service of God and man; that he trod the world under his feet. Now, we ask leave of the world how far we shall follow Christ. What wrong or abuse is there which the bulk of the people may think essential to their prosperity, and may defend with outcry and menace, before which the Christianity of this age will not bow? We need a new John, who, with the untamed and solemn energy of the wilderness, shall cry out among us, "Repent." We need that the Crucified should speak to us with a more startling voice, "He that forsaketh not all things and followeth not me, cannot be my disciple." We need that the all-sympathizing spirit of Christianity should cease to bow to the spirit of the world. We need that, under a deep sense of want and woe, the church should cry out, "Thy kingdom come," and with holy importunity should bring down new strength, and life, and love from heaven.—*William Ellery Channing.*

"The Blue Degrees are but the outer court of the Temple. Part of the symbols are displayed there to the initiate, but he is intentionally misled by false interpretations. It is not intended that he shall understand them, but it is intended that he shall imagine that he does understand them. Their true explanation is reserved for the Princes of Masonry."—Albert Pike, Grand Commander of the Supreme Council, Sovereign Grand Inspectors-General, in "Morals and Dogma," page 819.

HON. WILLIAM H. SEWARD, *Speech in the Senate:* "Secret societies, sir? Before I would place my hand between the hands of other men, in a secret lodge, order, class or council, and bending on my knee before them, enter into combination with them for any object, personal or political, good or bad, I would pray to God that that hand and that knee might be paralyzed, and that I might become an object of pity and even the mockery of my fellow men. Swear, sir! I, a man, an American citizen, a Christian, swear to submit myself to the guidance and direction of other men, surrendering my own judgment to their judgments, and my own conscience to their keeping! No. No, sir. I know quite well the fallibility of my own judgment, and my liability to fall into error and temptation. But my life has been spent in breaking the bonds of the slavery of men. I, therefore, know too well the danger of confiding power to irresponsible hands, to make myself a willing slave."

THANKS TO WASHINGTON.—Edward Livingston was the General Grand High Priest of the General Grand Royal Arch Chapter of the United States and the great Masonic champion of his day, and Andrew Jackson was also a high Mason. In view of Washington's *non-affiliation* and his farewell address there can be little doubt that General Jackson and Edward Livingston considered Washington a seceded Mason. The following is an article published in 1830 in the *Pennsylvania Intelligencer*, which is an evidence of striking import:

"Who opposed a vote of thanks to Washington?—When General Washington retired to private life, Congress passed resolutions giving thanks to this great man. Only three men were found in Congress at that day, that voted against these resolutions. One of these three is now dead, and we do not wish to disturb his ashes. The grave should cover the foibles of all men. But there are two men now alive, whose names are on the journals of Congress, denying the poor pittance of a vote of thanks to Gen. Washington. *We ask who these two men are.*

"We have asked this question without expecting an answer from those to whom it is addressed. But there is no reason why our readers should not be gratified with the fact. Let the journals of Congress reply—'They are Andrew Jackson and Edward Livingston!!'"

THE HOME.

A SONG FOR TO-DAY.

Groweth the morning from gray to gold;
Up, my heart, and greet the sun!
Yesterday's cares are a tale that is told,
Yesterday's tasks are a work that is done;
Yesterday's failures are all forgot,
Buried beneath the billows of sleep;
Yesterday's burdens are as they were not,—
Lay them low in the soundless deep.

Share thy crust and ask no dole,
Offer the cup thou wouldst never drain;
Only he who saveth his soul
Loseth all that he fain would gain.
Smile with him who has gained his day;
Smile the gladder, if at thy cost;
It was his to win and thine to aspire,
It is his to-day who loved the most.

Pluck the flower that blooms at thy door;
Cherish the love that the day may send;
Cometh an hour when all thy store
Vainly were offered for flower or friend.
Gratefully take what life offereth,
Looking to heaven nor seeking reward.
So shalt thou find, come life, come death,
Earth and the sky are in sweet accord.

—*Louise Manning Hodgkins.*

FACE TO FACE.

A STORY FOR THE BEGINNING OF SCHOOL DAYS.

"How are you coming out, Stanley?"

Two school boys met in a secluded part of the grounds, one with a face of eager, anxious inquiry, the other with an expression of suppressed dismay.

"Just as I expected. I'm to be expelled!"

"And for no fault of your own!"

"So I've said."

Edward turned a shade paler.

"Did you tell the faculty how it was with you?"

"I told them all I could. I told them I wasn't in the affair."

"And you couldn't, any way you could fix it, explain matters a little?"

"I can't, because there's a pledge out. It's all my own fault, of course. I ought not to have allowed myself to be drawn into any such doings."

"But when you—say you backed out before the frolic came off—"

"That doesn't seem to have helped me any—except so far as the satisfaction to myself in having had no hand in it. And they'll believe me at home. But," Stanley set his lips together as if in keenest pain, "you don't know what this is going to be to them there, Ed. Just as I was so near college. They'll never get over it— and I never shall."

"Where's Bert Rande?"

"Gone somewhere out to the Pacific coast to see his sick father, so I heard. But why do you ask about Bert Rande?"

"Oh, nothing special," said Edward, turning a little to hide a flush on his face as Stanley gave him a keen glance of inquiry.

The two parted, Edward probably with a heavier heart than that carried by the boy who was to be expelled.

"How can I get out of it?" he groaned to himself. "There's only one way. And if I take that way it means being expelled myself. Of course I've got to do it, sooner or later. I ought not to let Stanley lie under that suspicion for another hour. But—how can I!"

Some of the boys in the Rutherford Preparatory School had gotten themselves into what they called "a very bad kettle of fish." The peculiarities of a raw country youth had tempted a few of the more unruly of the boys into giving him a hazing. None of them had intended anything more than a rare fright for the "greeny," but the fun, once begun, had progressed far beyond the original plan, with the result of injuries to the poor young fellow which brought the whole matter to light. A pity that youth of this generation, with whom belongs the privilege of triumphantly pushing forward the wheels of advancing civilization, should prefer to use their God-given strength in giving them a backward shove!

All the perpetrators of the outrage were expelled. Stanley Ford's name had not at first appeared, but further development seemed to implicate him. The hazers had placed themselves under strong pledges to secrecy. All had worn masks, and under severe questioning maintained that they could not distinguish one from another of the party.

"If only Bert Rande were here!" said Edward Stone to himself in the course of his miserable musings upon the most undesirable position in which he found himself. "But it might take weeks to hear from him. And in the meantime Stanley will be disgraced. Bert could testify that Stanley was not with them. Of course he could go that far without breaking the pledge of secrecy. Bert's the only one that could set the matter right—except myself. And, Edward Stone," (he drew himself proudly to his full height and gazed in stern questioning as if his unhappy self stood before him,) "you don't mean, I hope, that you are going to let a companion suffer under a wrongful accusation when it is in your power to clear him?"

The heroic spirit lasted for the few minutes in which he was taking rapid footsteps toward the main school building, to weaken with lagging paces as its stone columns came into sight.

"How my mother will feel about it! And I intended to keep such a clean record. I—needn't go to Dr. Harmon to-day. Perhaps something may come out yet to get Stanley off. Something might. Stranger things have happened."

It is not at all likely that many generous-hearted, high-spirited school boys have found themselves so cruelly torn between conflicting emotions as was our hero in lying down that night with the weight of his secret upon him, believing that his morning courage would be equal to the pressing demand. But the morning brought him a letter telling of two or three friends from a distance who wished him to spend the day with them in the city twenty miles from the school.

"I must go. If I tell, of course I shall not be let off. I'll go—and make a clean breast the moment I get back. I'll have a good time before the crash comes."

He took a back stairway to avoid the possibility of meeting Stanley Ford, as, armed with the permission of one of the teachers, he made his way from the building for his short excursion, his cheeks flushing with shame at the distant sound of the voice of the boy he was wronging. How earnestly he now wished that he had made frank confession with his first knowledge that Stanley was implicated—how fully he realized that every moment, every hour, since had added to the burden of wrong!

He made a vigorous effort to throw off his depression, and an hour later took his seat in an elevator in the building in which he expected to meet his friends, with a mind bent on the anticipated enjoyments of the day.

"I told you second floor," he presently said, turning to the elevator boy as they passed it.

The two were the only occupants. To Edward's surprise he was answered only by a cry of dismay from the boy, who was jerking frantically at the rope. The cab refused to obey the check and Edward could perceive that its upward motion was quickening. Scarcely had he fully realized this when the boy, having apparently watched for the third-story door, threw it open and flung himself out, receiving as he did so a severe blow from the jamb.

Any one who has been placed in sudden peril may imagine the feelings with which Edward in in his turn grasped the check rope. Still the machinery refused to obey, and he faced alone the terrible possibilities to which he was exposed.

What were they? The swift, swifter upward rush—the collision with the roof, the crushing and splintering—then what?

The boy's white lips opened, but whether with words or cry he could not have told. All the words or cries which could be uttered in years, he thought, could not express the thoughts which came crowding into those few moments—of the home which would be darkened by the catastrophe to that death-trap in which he was helplessly imprisoned—of the mother whose eyes might not again be gladdened by the coming of a bright anxiously-longed-for face. Thought pressing thought of the past, of things which might have been done; of opportunities wasted, of injury done—

Yes, amid all, the sharpest sting of intolerable anguish lay in the remembrance of the wrong he had not righted—of the boy who lay under an unjust suspicion which only he could lift fro him. It would mar his prospects, shadow h boyhood, unjustly, and yet here was the ugly s cret, locked up with him, going to be dashed wi him upon the pittiless wood and iron of the gre building. He had delayed and delayed and no the opportunity might never be granted him.

And with all this his eye had never dimmed, his hand trembled as he watched for his possib chance of escape. The smaller boy had escape so too might he.

The fourth floor had been passed before he h fully taken in his only hope of safety. As t fifth swiftly came in sight he took a close look it, fixing clearly in his mind the position of t knob. He might fail in attempting to do wh the boy had done, but in either case it could on be death.

As the knob came in sight he reach up and, quickly flinging back the doo sprang out. The cab was by this time goi with such speed that he barely escaped bei caught between its flooring and the top of t door. As he fell heavily to the floor the crash the cab against the roof resounded through t lofty building.

It was out of the darkness into light, and t hum of voices raised in alarm and astonishme greeted Edward's unceremonious entrance in large office. He struck upon his head, and for few moments lost consciousness.

"One of my boys!"

Doctor Harmon turned in blank surprise as recognized the unexpected visitor. Edward h known that his principal had gone into town th morning but had had little thought of such meeting.

On first regaining consciousness Edward gaz confusedly about him, then with a sudden brig ening of his eyes attempted to spring up.

"Doctor Harmon! Oh, sir, you are the ve person I want to see. I have so much to say you. It is about Stanley Ford—"

"Wait a little," said the Doctor, laying up him a kindly restraining hand. "You need a tle quiet just now. We'll talk by and by."

"But, Doctor, if you'll believe me—I must s it now—this minute. I thought it could wa but I'll never think again that anything th ought to be done at once can wait. It's abo that night—the night of the hazing—"

Doctor Harmon, seeing that the boy could rest until his mind was unburdened, and wit very reasonable objection to the affairs of his sch being discussed in public, contrived to restr Edward's eagerness until he could be removed a private room.

"Never mind the bump on my head," he s as he took his place on a lounge. "I don't th anything in the world will ever hurt me as it to think my hateful secret was going to be loc up in that—ah!" He turned pale again but sisted on going on.

"I was one of the hazing party. Yes, sir—y look surprised. You didn't think I was one the sort that would go in for such things. I been worse. I've been letting another fel bear the blame that belonged to me. I do want you to think I meant to keep it up, fo didn't—I was only putting it off hoping that some way Stanley Ford might get off without inculpating myself. I meant to tell you—indee did, sir."

"Of course I know that," said Dr. Harmon soothing tone, anxious to allay the boy's exc ment. "And now that you have told me the gist of the thing we will deter further talk."

"No, sir," persisted Edward, "I want to ge clear off my mind. If you know how it feels —think you may never get a chance to tell—" face whitened again as he motioned in the di tion of the elevator shaft. "It was this way was walking through the grounds late that ni and I came upon two persons talking in one the thickets. I thought it was some of the tea ers or janitors, and as it was after hours I di want to be seen, so I stopped short. Pre soon I found out that it was Stanley Ford Bert Rande, and that there was some kind caper up. Stanley was saying that he had m up his mind not to go on with it, and Bert trying to persuade him to. Stanley held and after a few moments we heard a voice both of them cleared out. Stanley had drop his mask and some kind of a rig they used to guise the upper part of their bodies, and t

lay there in the bushes. I don't know what evil spirit could have put it into my head, but it suddenly flashed upon me that here was a chance of a frolic without any danger of being found out. So I went into it. I saw Stanley's study lamp lighted as I crossed to where the hazers were to meet. Now you know. You didn't think it of me. I didn't think it of myself. I beg your pardon, sir."

"My pardon is easily given," said Doctor Harmon, taking Edward's hand as he sank back on the pillow.

"Of course I know that I stand exactly where you thought Stanley did—and that my offense is far worse."

Doctor Harmon took a few turns up and down the room in deep thought. There was no doubt that the boy before him deserved to be fully as severely dealt with as any of the youthful delinquents. But he had just come through such an almost unprecedented experience. How could he retain a sense of even his justly outraged dignity as head of the school towards one who had within a few moments stood face to face with a horrible death?

All his impulses were on the side of fullest mercy. But he could defer the expression of it. It would be salutary to allow the culprit to endure for a few hours the belief that his conduct was to meet with its just deserts. But the flushed face and closed eyes brought uppermost the injuries which might have been received. The doctor who had been summoned must soon be there. A mind set at rest would surely be the best aid to speedy recovery.

"I do not say," the doctor sat down and again took Edward's hand in a kindly clasp, "that you are less deserving of punishment than the others, but—it has pleased the gracious Lord just now to spare your life, and I would like to add to his great mercy my small forgiveness. As it has never been suspected that you took part in the outrage, I may, without apparent injustice, overlook your fault. So keep quiet. I will let your friends know you cannot join them."

"And Stanley?" asked Edward, after warm expressions of thanks for the generous clemency.

"I will return home on the next train and tell him at once that I am convinced of his innocence, also announcing to the school that facts have been made known which completely exonerate him."—*Sidney Dayre.*

TEMPERANCE.

MORALS IN POLITICS.

A NEW DEPARTURE IN INDIANA MAKES THE SALOONIST TREMBLE.

(From the Chicago Record.)

INDIANAPOLIS, Ind., Aug. 29.—A movement in politics that is giving the managers of the old political parties a good deal of concern was put under way here to-day, when between 300 and 400 men met in reponse to the call sent out from this city for a mass-meeting of persons who were willing to pledge themselves to act independently in politics. A few men were drawn to the meeting out of curiosity, but most of those present were representatives of church organizations. Among the organizations represented were the Young People's Society of Christian Endeavor, Epworth League, Baptist Young People's Union, Young Men's Christian Association, Brotherhood of St. Andrew and the Knights of Father Mathew. There were quite a number of Prohibitionists who occupied seats well up in front.

The meeting was called to order by Timothy Nicholson of Richmond, one of the leaders in the Quaker church in Indiana. Eli F. Ritter of Indianapolis was elected permanent chairman.

ADDRESS TO THE VOTERS.

The meeting, through a committee composed of Timothy Nicholson of Richmond, Solon L. Goode, John H. Furness and Pleasant Bond, of Indianapolis, and Z. T. Sweeney of Columbus, submitted an address to the voters of Indiana, which was adopted. The address says in part:

"The saloon-keepers and liquor dealers in Indiana have formed themselves into an organization and announced their intention to control in their interest the election of officers, legislation and judicial action. This organization, by the unstinted use of money, united action of its members and corrupting schemes in politics, has secured an appalling influence. It is the friend of vice. It seeks to maintain and promote the saloon business, with all its attendant evils, a business so disastrous in its effects upon society that the Christian and civilized sentiment of the whole land should be arrayed against it.

"The Supreme court of the United States for more than forty years, at divers times, has recognized the dangerous character and disastrous work of this business, and finally has declared that the statistics of every State show a greater amount of crime and misery attributable to ardent spirits obtained in these retail liquor saloons than to any other source.

"If the saloon business is what it is declared to be by the highest judicial authority, and every intelligent person knows it is, then the fact is established that it is the greatest evil that disturbs, distresses and burdens society.

FIRST CONCERN OF GOOD GOVERNMENT.

"The first and chief concern of good government should be to promote the public welfare by providing relief from the greatest evil and burden upon society. Gambling resorts and lawlessness have had such influence in political affairs and the discharge of official duty that these vices stalk at noonday. Social evils and impurity have been tolerated until they claim public consent. Anarchism has been encouraged by the dalliance of political demagogues.

"The corrupting influences of corporations and trusts are matters of national disgrace. Upon many other questions of great importance party leadership has become a mere agency through which to defeat the best interests of the whole people.

"The same standard of morality must be maintained in politics as in other affairs. It must be established that the oath of office is a solemn thing not to be disregarded. Laws must be enforced by officers elected for that purpose and better laws for the protection of society must be enacted. Political leaders and candidates must understand that intelligent and law-abiding citizens are no longer to be deceived by duplicity nor controlled by mere partisan demands.

"Young men of integrity and moral principles in politics must be encouraged. Candidates who are honest and capable must be elected and political adventurers and schemers must be defeated regardless of mere partisan demands and party affiliations.

"The Saloon-Keepers' association must be defeated and driven out of politics. The good citizenship of Indiana must be aroused and combined, and must stand together to put away these evil things from among us.

FREE LANCES IN POLITICS.

"It is not our purpose to antagonize nor aid any political party or candidate as such, but to promote and protect society and public interests regardless of consequences to any party or candidate. In accordance with the foregoing expressions and for the accomplishment of the interests therein contemplated we recommend that this meeting perfect a State organization to be designated as 'The Indiana Good-Citizenship League'; that the president and secretary of the State organizations of the Young People's Society of Christian Endeavor, Epworth league, Baptist Young People's union, two persons to be selected by the Knights of Father Mathew and five men to be selected by this meeting shall constitute a State central committee and serve for one year, with power to elect their own officers and to carry out the purpose herein contemplated; that the local organizations of the societies herein named shall organize a committee in the same order as said central committee herein provided for in the various counties of the State, or upon any plan for the organization of said counties which may be established by the said central committee.

WILL LOOK UP CANDIDATES' RECORDS.

"It shall be the duty of the State central committee to ascertain, for the benefit of the members of the league, the character, the reliability and sentiments of the nominees on all the tickets for State office and for Congress. It shall be the duty of the county central committee to ascertain, for the benefit of the members of the league in such counties, the character and reliability and sentiments of the nominees on all the tickets for the legislature and offices in said county."

BIBLE LESSON.

QUARTERLY TEMPERANCE LESSON.

LESSON XIII.—Third Quarter, 1894, Sept. 23.

SUBJECT.—Daniel's Abstinence.—Dan. 1:8-20.

GOLDEN TEXT.—Daniel purposed in his heart that he would not defile himself.—Dan. 1:8.

OUTLINE FOR DAILY STUDY.

Sabbath. P. M.—Read Daniel 1. Meditate upon golden text. Observe Daniel's purpose, not to *defile* himself. Intemperance when its course is run is utterly defiling, not alone to the body, but to the soul—to the man himself.

Monday.—Read Daniel 2:1-23. Daniel the friend of God. Meditate upon v. 23 *Christian* Temperance—abstaining from wrong and doing right to please our God, will result in securing his favor in every thing.

Tuesday.—Read Daniel 2:25-49. Daniel honored by the king. Meditate upon v. 47. See Bible Dictionary on Daniel, Book of Daniel, Nebuchadnezzar, Babylon, etc.

Wednesday.—Read Daniel 3:13-30. Faithful amid fiery trials. Meditate upon vs. 17, 18. Arrange topical analysis for study of the lesson. *e. g.*, (1) A Noble Purpose. (2) A Severe Test. (3) A Great Reward.

Thursday—Read Dan. 4:1-18. Nebuchadnezzar's dream. Meditate upon v. 2. Consult Lesson Helps for facts and suggestions on the lesson.

Friday.—Read Dan. 4:19-37. The dream interpreted. Meditate upon v. 27. Consult Lesson Helps for teaching points.

Saturday.—Read Dan. 5:1-31. Belshazzar's drunken and impious feast. Meditate upon v. 3; observe that "wine drinking" led this reckless young king to defy the God of heaven. Review and revise your teaching plan, select illustrations, write out questions.

Sabbath A. M.—Read the lesson. Meditate upon v. 17. Contrast the character of Daniel and Belshazzar: one a temperate, godly young man, the other intemperate and ungodly; one the recipient of God's favor and blessings, the other of condemnation and judgment.—*The Trumpet Call.*

We have here the case of a young man taken from his home, carried away among strangers, placed in the midst of customs entirely different from those under which he has been trained. Yet he is loyal to his principles; is not afraid to avow them; forms an earnest purpose to resist anything which may defile him or do violence to his cherished convictions.

Convictions should be the same at home or abroad. He whose life is one thing at home and another thing away from home is an unsafe man. His life is not regulated by principle but by the opinion of the society in which he moves. He blows hot or cold according to the crowd he is in.

Some people who would not be seen entering a saloon or attending a theater when at home take the opportunity when "they go to the city" to frequent these places, for the reason no one knows them there, and no one will be misled by their example. Any one who acts thus must despise himself as a hypocrite. A man's inner life is his real life. What God thinks of him and what he thinks of himself. A man who is double-faced is mocked by his own conscience.

Let it be remembered that it is the duty every man owes to himself that he allow himself to be led into no conduct which shall defile him. He must cultivate an earnest purpose to resist all such tendencies.

Temperance means not merely total abstinence from drink, but also abstinence from a style of living which merely panders to appetite, and brutalizes the nature.

History, observation and experience demonstrate the wisdom of a life of temperance. Intemperance enfeebles the body, clouds the mind, coarsens the tastes, deadens the affections, dulls the moral nature, and drags the soul downward.

The men who are fit to stand before kings are those who steadily keep their bodies as temples of the Holy Spirit.—*Northwestern Christian Advocate.*

"Have you a boy to spare? The saloon must have boys or it must shut up shop. Can't you furnish it one? It is a great factory, and unless it can get about 2,000,000 from each generation for raw material some of these factories must close out, and its operatives must be thrown on the cold world, and the public revenue will dwindle. 'Wanted—2,000,000 boys' is the notice. One family out of every five must contribute a boy to keep up the supply. Will you help? Which of your boys will it be? The Minotaur of Crete had to have a trireme full of fair maidens each year; but the Minotaur of America demands a city full of boys and girls each year. Are you a father? Have you contributed a boy? If not, some other family has had to give more than its share. Are you not selfish, voting to keep the saloon open to grind up boys, and then doing nothing to keep up the supply?"—*Presbyterian.*

Illustration.—"Total abstinence brings many physical advantages." Vs. 14-16. Before I became an abstainer I suffered from fainting fits. I even fainted in the pulpit, and my life was a burden. My physician came from London and said, "If you do not drink you will die." I said, "Very well, doctor, then I'll die." My health

rapidly improved. I met this physician three days ago and he said, "You utterly surprise me. Let me tell you if there was no such thing as alcohol I would have to put up my shutters."—*Canon Wilberforce in Illustrated Notes.*

Thoughts.—Like Moses, Daniel chose rather to suffer affliction with the people of God, than to enjoy the pleasure of sin for a season (see ch. 9). He who is to interpret divine revelations must not feed on the dainties, nor drink from the intoxicating cup of the world. This made him as dear a name to his countrymen as Noah and Job, who also stood alone in their piety among a perverse generation. (Ezek. 14:14; 28:3) —*J. F. and Brown.* The youth who dodges a moral question for the sake of winning the admiration of immoral associates blunders as greatly as he sins. Worldly people, young and old, expect the young men and women who have been religiously trained to act religiously. If Christians prove unfaithful, they may be smiled upon, and even applauded, but the world always has contempt for the moral coward. The man who does right in the face of popular opposition may be hounded and persecuted, but he will be respected. The earliest version of our popular song, "Yield not to tempation," gave the second line as follows, "For weakness is sin." Some intensely orthodox editor has changed it, and congregations now sing, "For yielding is sin," which is undoubtedly better; nevertheless the first version was not altogether wrong.—*Illustrative Notes.*

RELIGIOUS NEWS.

—Rev. R. J. Miller, D.D., is now editor of the *Christian Union Herald.* He formerly conducted the *Repository,* the monthly magazine of the United Presbyterian church.

—Dr. H. K. Carroll of the New York *Independent* says that the M. E. church collected in 1893, for ministerial salaries and the current expenses of its congregations, $13,940,832. This was more than any other denomination.

—The Free Methodist General Conference meets this year at Greenville, Ill., in a tent. The only collegiate institution connected with the denomination is located at this point. It is in charge of Rev. W. T. Hogg, one of the superintendents of the church.

—The sons of Lutheran pastors are not averse to following in their fathers' footsteps. Nearly 500 of the 2,500 students for the ministry are pastors' sons. It is a fact worthy of notice that 30 per cent of these 2,500 students are the sons of university men, while only 4 per cent of the Roman Catholic students for the priesthood belong to educated families.

—Protestant Germany is represented in the work of foreign missions by sixteen societies, occupying 429 central stations, employing 658 German missionaries, 113 native pastors, educating 60,000 children, in 1,250 schools, preaching the Gospel to 266,000 baptized Gentiles (18,700 were baptized in 1892), and to millions of pagans, training 292 students for field work, and receiving and spending $900,000.

—Rev. Homer C. Stuntz, missionary of Naini Tal, India, writes to a friend in this country: "No mission field in any land or in any church has been so wonderfully fruitful since the days of the apostles, with the same kind of real spiritual fruitfulness. And we are just beginning. The next fifty years will tell wondrous things. The hard hand of necessity is sweeping away many old methods and old hindrances, and we are face to face with such an increase in numbers as calls for administrative and evangelistic abilities of the first order."

—The Berlin Missionary Society has over 11,000 church members in South and East Africa, and the French Protestant Missions in Basalaland have 8,000 children in school. The Zulu Mission of the American Board is in prosperous condition. A traveler, after passing up and down the Nile, said that one can scarcely enter a single town or village without finding a well-constructed schoolhouse where the Arabs are taught, and they are proud to say that their education began in the American Mission schools. The Bible has been translated into 66 African dialects.

—Bishop J. M. Thoburn is well known in all India and especially in ecclesiastical and mission circles and among reformers. He has spent more than thirty-five years in India as missionary, presiding elder and bishop. After ten years' work among the Hindoos and Mohammedans, early in the '70s he surrendered his salary and began work among the Europeans and Eurasians of Calcutta. His preaching soon attracted attention and he built up the largest congregations of Europeans and Eurasians in India, and the tabernacle which was erected under his leadership has the largest seating capacity of any like building in southern Asia.

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NEWS OF THE WEEK.

WASHINGTON.

Talk of uniting Columbian University to the University of Chicago has been revived by the death of Dr. Welling of the former.

The bureau of immigration has forwarded to the several commissioners of immigration at the various ports of the United States detailed descriptions of twenty-six anarchists recently expelled from France and believed to be en route to the United States.

CHICAGO.

Agents of the United States department of labor are in the city gathering statistics relating to strikes and lockouts. The commissioner of labor, under instructions from Congress, has ordered an investigation of all labor troubles from Jan. 1, 1887, up to and including the Pullman strike and the Debs boycott.

Almost an inch of rainfall was added to the big record of the week in a half-hour Sunday night, making a total of little less than eight inches of water that has fallen in one week.

The Pullmán strike was formally declared at an end Thursday afternoon. Delegates from ten out of the eighteen local unions of the American Railway Union by a vote of seven to three decided they were no longer strikers.

FIRES AND DISASTERS.

The bodies of twenty-three Chippewa Indians lie upon the baked sands between Pokegama, Minn., and Opstead, a small settlement on the eastern shores of Lac Mille Lacs.

Lightning Friday evening struck Haish's hardware store, starting a fire which destroyed the entire business portion of Malta, Ill. The loss will be between $40,000 and $50,000.

(*Continued on 16th page.*)

SUBSCRIPTION LETTERS.

The following have made remittances for the *Lodge Lamp:*

Rev R R Whittier, A Friend (by H H H), J Shaw, W C M Smith, H E Hunter, D Koup, R Ingram Mrs A E H Doyon, T Hodge, Mrs H M Whittemore, F M Salisbury, Rev Jos Forbes, A Muller Jr, P C Housel, L M Samson, J A Conant, L White, Mr Biederman Dr J W Vance, Mrs C Kennedy, W A Barnet, I A Sommer, H M Woodford, Rev P B Williams, Rev. S F Porter, Dr W McClelland, I W Murray, Mrs J M Utley, Rev H A Day, C K Green, O C Blanchard, J C Heywood, M Whipple, Prof E Whipple, W R Morley, O N Carnahan, O C M Bates, Eld R Smith, Mrs Mary Carnes, Rev W Wishart, Mrs M M Ames, Rev O T Lee, W O Percival, Mrs M M Bingham, Wm C Bissell, Mrs J R Johnson.

MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2	54	@	55¼
Winter No. 2	52	@	54
Corn—No. 2	57	@	57½
Oats—No. 2	30¼	@	32¾
Rye—No. 2	46⅛	@	47¼
Bran per ton	12 00	@	13 50
Hay—Timothy	8 50	@	10 00
Butter, medium to best	12	@	23½
Cheese	7	@	10¼
Beans	1 70	@	1 90
Eggs	15	@	16
Seeds—Timothy (100 lbs)	4 50	@	5 30
Flax	1 26	@	1 28
Clover (100 lbs.)	8 00	@	8 55
Broom corn (per ton)	50 00	@	105 00
Potatoes, (pr. bu.)	75	@	85
Hides—Green to dry flint	02½	@	06½
Lumber—Common		15	50
Wool (unwashed)	10	@	21
Cattle—Choice to extra	4 85	@	6 00
Common to good	2 00	@	4 65
Hogs	3 75	@	6 65
Sheep	1 50	@	3 60

NEW YORK.

Wheat No. 2	58⅝		59⅞
Corn No 2	65		65½
Oats	35	@	41
Rye	52	@	52½
Eggs	14½	@	18½
Butter	13	@	24
Wool	19	@	25

KANSAS CITY.

Cattle	1 25	@	5 25
Hogs	2 75		5 72
Sheep	2 00	@	3 25

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ON FREEMASONRY.

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Duncan's Masonic Ritual and Monitor. Profusely illustrated with explanatory engravings, and containing the ritual and work of the order for the seven degrees, including the Royal Arch. Though extensively used as an Instruction Book and one of the best in the market it is not as accurate as "Freemasonry Illustrated," the first book on catalogue. Price in cloth, $2 50.

Richardson's Monitor of Freemasonry. Containing the ceremonies of Lodges, Chapters, Encampments, etc. Illustrated. Although extensively used in conferring the higher degrees, it is not only very incomplete but inaccurate especially as regards the first seven degrees, and as to the higher degrees it gives but a description and general idea of the degrees rather than the full ritual. Price in cloth, $1.25; Paper covers, 75c.

Look to the East. A Ritual of the first three Masonic Degrees by Ralph Lester. Price in cloth $2.00. Notwithstanding the high price this book is very inferior in every way to Freemasonry Illustrated or The Handbook of Freemasonry at a quarter the price.

Ecce Orienti. The Complete Standard Ritual of the First Three Masonic Degrees in Cypher, with complete Floor Charts of Initiating, Passing and Raising a Candidate. Pocket size, Full Roan, Flap, $2.50.

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HOME AND HEALTH.

WHAT OUR GRANDMOTHERS DIDN'T KNOW.

"Don't read it to me; I don't want to ever hear of another kind of germ," said an elderly woman of positive opinions. "I don't believe in them. Our grandmothers didn't know anything about them, and they were a great deal happier and lived just as long as the people who boil their drinking water, and Pasteurize their milk, and who won't eat pork. Why, they tell me that there are whole churches full of people who won't go to the communion table now for fear of contagion from the cup of blessing. Just as if the Lord would poison the cup he offered to his children at his own table. My minister says if we give up the old way we may as well give up our religion. He says it is only the 'so-called scientists' that got up the scare, and that they haven't proved as much as they expected to. Why, I went to the meeting of the Sanitary League with Cousin James's wife when I was in Washington last winter, and one of those scientists who has something to do with the Bureau of Animal Industry—I suppose that's the bureau where they invent new germs—said there might be a parasite in every food we had for dinner, from the soup to the salad. I just wrote down the names of some of them, they were so queer. The one that sometimes gets into the soup is a small beetle that he called the 'blaps mucro nata, that will not injure you, but inside the little creature there is a thing called an 'organism' that grows into a worm from two to four inches long. Then on the bread, if the cook has not perfectly clean hands, there might, he said, be deposited the eggs of pin-worms, common parasites in human beings, or the bread-box might be left open and the bread be contaminated with a parasite left by mice, known as the megastoma intestinale. A parasite that might be found in fresh water fish, and make mischief if the fish is served before cooked sufficiently, is the germ of the tape-worm, the largest parasite found in man; but this one the scientists said is rare in America. Then he pictured the terrors that might abide in a drink of water, and those found in underdone meats, even in beef, but more deadly in the trychinæ of pork. The salads are all right at any rate, I thought; but no, he had provided a tiny animal that he called 'the common liver fluke' for them, a parasite that is sometimes found on the leaves of plants that are not thoroughly washed before sending them to the table. This parasite is more common to sheep and cattle than to men, and has killed large numbers of them. Eating became a very interesting and serious business at Cousin James's house for a while after hearing that lecture, and though I don't believe in germs, I was glad that Elizabeth, his wife, should be reminded that you run risks when you think it beneath you to go into your kitchen and leave everything about the preparation of your food entirely to ignorant servants."—*Evening Post.*

THE SECRET OF A LONG LIFE.

You sometimes see a woman whose old age is as sweet as the bloom of her youth. You wonder how that came about; you wonder how it is her life has been such a long and happy one. Here are some of the reasons:

She knew how to forget disagreeable things.

She kept her nerves well in hand and inflicted them on no one.

She believed in the goodness of her own children and that of her neighbors.

She cultivated a good digestion.

She mastered the art of saying pleasant words.

She did not expect too much of her friends.

She made whatever work came to her congenial.

She retained her illusions; and did not believe that all the world was wicked and unkind.

She relieved the miserable, and sympathized with the sorrowful.

She made the best of everything,

She did whatever came to her cheerfully and well.

She did unto others as she would be done by; and now that old age has come to her, and there is a halo of white hair about her head, she is loved and considered.

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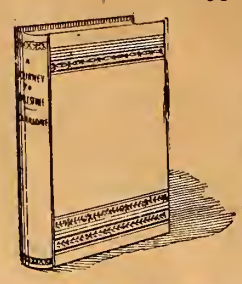
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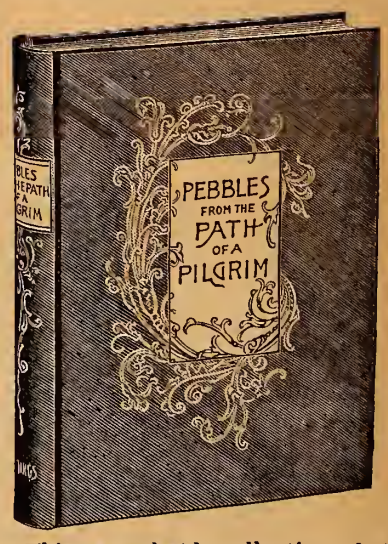
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FARM NOTES.

HILLS AND DRILLS.

Mt. Ayr, Iowa, Aug. 24, 1894.

Editor Cynosure:—In "Farm Notes" I see Professor Kent tells us of "Hills or Drills." It is seldom I take up my pen in reply to college professors, but his statements are different from my experience. He made his observations through the car window and the car in motion. I have made my observation in different seasons and from the planting to the storing. This may account for the difference in our statements.

Professor Kent says he counted twenty-seven fields of corn in drills and but one came up to the standard of best fields in hill. He says the drill corn was very uneven. The stalks in hills seemed to be of mutual protection to one another. The drill rows were fringed with grass and weeds. The children were out hoeing down the grass and cutting up the hard ridge. This may all be true. The Professor saw the plowman coming along jerking his horses. This may be true. But are you sure this plowman was jerking his horses because the corn was in drills and not in hills? Are you sure of this, Professor, or may he not have been one of the jerky kind of plowmen. I tell you there is lots of them. Some of them are stragglers from those industrial armies, and to simply plow does not give them exercise enough. Hence that extra amount of jerking.

And now, Professor, I will give you some of my experience. Two years ago last spring the weather was extremely wet, in short, we had a wet season. We planted our corn in drills, or rather in hills one way; three hills to one round of planter wheel, two to three kernels in a hill, planted after the land was thoroughly prepared, or as much so as could be done when the land was wet. We let all alone until the corn was all up, then gave it a thorough harrowing, The boy thought we had covered up a good share of it, and what we had not covered up was torn up as he supposed. In four or five days the corn was all right. Then we started in with what we call a spring-toothed cultivator with quite small shovels; plowed close up to the corn, not too deep, and in four or five days followed the cultivator with the harrow, and kept up this harrow and plow, one and then the other, about four days apart until the corn was too big to harrow, then gave it the finishing touch with the small top shovel cultivator, leaving the land as level as we could. We came out with clean corn and the yield far ahead of the average of the hills. Drills are a decided victory over hills. We aim to plant more than enough of seed, so that there may be some to spare, and if the harrow does not make it thin enough a good plowman can easily plow out a hill now and then, and then have enough left.

Now for this dry season the man failed to get as much seed corn on the land as we generally plant, but the drills are all right. I am not given much to telling big yarns, but I do believe we have as much real good sound corn on one acre as some that planted in hill (especially if it is thick, and that seems to be the case in most of fields) will have on forty acres. Some of the hill corn was so dried up it was cut and put in shock in July and not a bit of corn in the fodder. Our drilled corn, most of it, is nice and green, and the boy is gathering his seed corn,—large, nice ears, ten to eleven inches long, and we think it will make twenty-five bushels per acre of corn, not husks. Drills are far ahead of hills, wet or dry, with us. W. H. Layton.

UNIVERSITY FARM EXPERIMENTS.

Champaign, Ills, Aug. 25.—A bulletin has just been issued giving a report of experiments in oats culture on the University farm. The average yield of forty-eight plats was 62.3 bushels per acre, the largest yield being 75 and smallest 40.8 bushels an acre. The oats on each of twenty-four plats weighed over the standard of 32 pounds a bushel. Seventeen varieties were tested. Fifteen of these, twelve of which were selected from a much larger number because of good yield in former years, were grown on duplicate plats. While the land was apparently unusually uniform in quality the difference in yields of plats of the same variety was marked in a number of cases, in one being over twelve bushels to the acre. The best yielding varieties were Texas Rustproof, 74 bushels an acre; Texas Red, 68 2; New Dakota Gray, 67 3; Calgary Gray, 67 6; New Red Rustproof, 67.1; American Banner, 64.4; Green Mountain, 64 4; Pringle's Progress, 64 3. In trials of five years the best yielding varieties have stood in the following order: Pringle's Progress, Texas Rustproof, New Dakota Gray, New Red Rustproof, American Banner, Improved American. Calgary Gray has been grown two seasons. It ranked third among fifty-nine varieties in 1892. Three plats were sown with different mixtures of varieties and three with the product of different mixtures grown in 1892. Each mixture gave a slightly lower yield than the average or the varieties used in making mixtures. Two plats were drilled, the quantity of seed being less than where the seed was sown broadcast. The yield of each was much below the average. For the first time since the station was established in 1888 early sown oats were injured by the frost.

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At the recent World's Fair the examination for the baking powder awards were made by the experts of the chemical division of the Agricultural Department of Washington. The official report of the tests of the baking powders which were made by this department for the specific purpose of ascertaining which was the best, and which has been made public, shows the leavening strength of the Royal to be 160 cubic inches of carbonic gas per ounce of powder, Of the cream of tartar baking powders exhibited at the Fair, the next highest in strength thus tested contained but 133 cubic inches of leavening gas. The other powders gave an average of 111. The Royal, therefore, was found of 20 per cent. greater leavening strength than its nearest competitor, and 44 per cent. above the average of all the other tests. Its superiority in other respects, however, in the quality of the food it makes as to fineness, delicacy and wholesomeness, could not be measured by figures.

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NEWS OF THE WEEK (*Continued from 13th page*).

Bulletins from St. Cloud and Brainard say that the town of Princeton, a village of 500 inhabitants in Mille Lacs county, is in great danger and that Barnum, Carleton county, is surrounded by fire which is swept by such a terrific wind that the place has no chance of escape.

Later reports from the fire-swept district of northeastern Minnesota and northwestern Wisconsin indicate that the loss of life and destruction of property have not been exaggerated. While it is not possible to ascertain the exact number of lives lost it is certain that between 400 and 500 persons perished. The property loss will not fall short of $10,000,000. Dr. Cowan, coroner of Pine county, Minn., believes that the dead list in this county will reach 700. Reports come slowly from the searching parties.

All but two of the nineteen business houses in Shipman, Ill., were destroyed by fire as were a number of residences. The loss is $80,000.

Fire destroyed all but two stores and fifty dwellings in Dows City, Iowa, a town of 1,000 inhabitants.

A frightful disaster took place on the Fitchburg road Saturday evening in the Hoosac tunnel a short distance east of the central shaft. The accident was caused by a rear-end collision between east-bound freight trains. The tunnel was blockaded and two men killed outright and three were seriously injured.

A waterspout coming up suddenly near Guthrie, O. T., swelled Skeleton creek out of its banks, flooding the surrounding country for quite a distance. While trying to cross the stream at a point near here in a buggy the five occupants were thrown into the water and drowned.

At Barrington, 30 miles from Chicago, the St. Paul limited on the Northwestern road ran into a coal car which had blown off a switch in the heavy storm prevailing Sunday evening. The train was wrecked, the fireman killed and several badly injured.

COUNTRY.

Dr. Parkhurst is dissatisfied with the work of the New York police board in dismissing a few captains and wardmen. He says the commissioners are the arch-criminals.

It is believed charges of insidious opposition to the apostolic delegate have been brought against Archbishop Corrigan in Rome.

A reward of $2,000 has been offered for the finding, dead or alive, of Dr. W. A. Conklin, who is missing from Cassopolis, Mich. It is believed he was killed to prevent his testifying against a fellow practitioner.

The Liquor Dealers' National Association adjourned from St. Louis, Sep 7, to meet at Washington, D. C., next year.

Senator Jones, of Nevada, has withdrawn from the Republican party because of its attitude toward silver and will identify himself with the Populist.

Romish priests in the Nebraska diocese, in rebellion against the authority of Bishop Bonacum of Lincoln, sent a committee to Archbishop Satolli to secure relief from what they term the prelate's tyranny. This includes three-quarters of the priests of the diocese. The mission was a failure, Satolli refusing to interfere.

In the National Retail Liquor Dealers' Association at St. Louis resolutions were adopted declaring for personal liberty, and that a political party will never meet with our opposition so long as it does not surrender to our enemies.

The Union Pacific issued a notice to all employes to abstain from any participation in politics, the discussion of any subject tending to that direction being prohibited. All men not willing to keep out of politics are requested to resign.

Near Dykesville, La., just across the Arkansas State line, Clinton Thompson, a farmer, put poison in some of the finest melons of his patch to punish thieves. One morning his son Felix, a neighbor's son, and a man were found dead in the patch. The neighbor learned that Thompson had poisoned the melons, drew his revolver and shot him dead.

FOREIGN.

The consignment of California fruit which arrived at London, Sep. 7, reached market in a far better condition that the first or second shipments. The fruit was sold at auction. The total amount realized by the sale was over $10,000.

Four lives were lost in a fire that broke out in the House of David, St. Pierre, Canada. The violence of the wind carried the flames to the adjoining houses, three of which were consumed.

The British steamer Tannadice 1,400 tons, trading between Maritus and Bombay, put back with her boiler burst. Four of her crew were killed and several seriously injured by the explosion.

Forest fires are raging for several miles outside St. John, N. B. Already the damage has been great, and several villages are in danger. The loss to crops through Charlotte and St. John counties will be enormous.

The recent surrender by the American consul at Shanghai of two Japanese who were recently arrested accused of being spies and who had been under the protection of the United States, has created a panic among the Japanese in China. The latter believed themselves to be safe under the protection of the United States flag.

The sum of $750,000 has been agreed to by the Japanese government as reparation for the sinking of Capt. Galworthy's vessel, the Kow Shing, and compensation to those dependent upon the Europeans lost with her.

Ten persons were killed and twenty injured by the wreck of the Paris and Cologne express train Sunday. The accident happened at Apilly and was caused by a collision of the express train with a freight which was being shunted.

From

High Government Authority.

No authority of greater experience on food products exists than Dr. Henry A. Mott, of New York. Dr. Mott's wide experience as Government Chemist for the Indian Department, gave him exceptional opportunities to acquaint himself with the qualities and constituent parts of baking powders. He understands thoroughly the comparative value of every brand in the market, and has from time to time expressed his opinion thereof. On a recent careful re-examination and analysis he finds

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The reasons for the change in my opinion are based on the above facts and the new method adopted to prevent your baking powder from caking and deteriorating in strength.

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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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Official returns from the State election in Arkansas, September 3d, had been received last Thursday from sixty counties. The vote on the saloon question is evidently a surprise to the politicians. A large number of counties have voted down the poison houses and it is estimated that three-fourths of the State will be free from the rum curse. The Populist party has made gains, but for the first time since they had the ballot, there is no black man in either branch of the legislature.

Dr. Parkhurst of New York is belabored on this side and that. One party urges that he shall run for mayor, believing that the sturdy courage he has shown in opening to sunlight the den of the Tammany tiger is needed to hunt that beast to the death. Another offers him a tempting bribe of some tens of thousands to lecture. But let no one call down this Nehemiah from the great work God has put upon him; rather let all godly people stand my him with sympathy and prayer.

Japan is not so busy with war that she cannot make treaties. One with Corea was reported last week and another with England on Monday. The former is to define the relations of the two countries, and secure concerted action for the removal of the Chinese from Corean territory. The other has been long sought for by Japan as a means of regulating foreign courts and foreign restrictions to trade. England seems to be first in these negotiations with Japan. Our government may now improve upon them.

The Knights of Pythias left Washington nursing several quarrels. The most important was the German question. The determination to allow no longer any rituals in the German language affects seriously some 13,000 members of the order who speak no other. They are graciously told to get out if they don't like it. The prize drill was a great attraction to the visiting members of the order. A prize of $500 was awarded an Indianapolis lodge by the judges and was then taken away, not because they did not perform well, but of some technical failure. The disappointed men threaten to take the case to the courts.

We vote for this motion! In the town hall of Ipswich, England, Hugh Price Hughes, the great London missionary, lately spoke of the perplexities of sectarianism, and the advantages of union among all Christians for social work. He put his proposition in the following original way. Let every one hold up both hands for it.—"Of course I know that our ecclesiastical and theological points of difference are so profound that we shall require the whole of eternity for their adequate discussion. Why, then, waste the present time? I move that the debate be adjourned till we reach eternity, and that we now unite our energies in the suppression of the liquor traffic."

Another migratory movement is afoot in the South. Birmingham, Alabama, is the headquarters of a society for the voluntary transfer of colored men to Liberia. It is said that a contract is made with a Philadelphia steamship company to transport 5,000 before November 1st, and 10,000 more before January next. This movement can hardly be regarded as more than a protest against the cruelties suffered by this patient people in some parts of the South. The "exodus" to Kansas of fourteen years ago will hardly be repeated toward western Africa. The distance, the difficulties, and the expense are too great, even if the climate, which few white men long endure, proves kindly to the black.

The temperance papers that boast of the Knights of Pythias are permitting their enthusiasm to run away with their sense. Was the action of the Supreme Lodge of the World last week to receive no more liquor-sellers made to condemn the liquor business or to glorify a secret society? If it had been the former the boast of the Supreme Chancellor would have been fulfilled. He recommended that the saloon-keeper be expelled and the order thus declare itself "*a leader of reform.*" But the liquor-seller remains, and he will probably take advantage of the compromise and always remain. Honest reform would cut out the evil and condemn it as an evil without regard to the order. But when the only excuse for the action is the insurance risk and the bad odor given to the K. of P. lodges the whole business is confessedly insincere and misleading.

Breckenridge, the Knight Templar libertine, is beaten. The primary elections in the Ashland Congressional district, Kentucky, Saturday, resulted in favor of W. C. Owens. The contest has been long and bitterly personal, as might be expected when such a record as that of Breckenridge was boldly obtruded into the campaign. Ordinary honest people look upon confessed crime, of such extraordinary character as his, as enough to retire a man from public life. But the training of the lodge had apparently made this man conscienceless, and obtuse to those humanities, not to say those moral feelings, which should humiliate and restrain. Thank heaven, conscience is not all gone, even in politics. The Christian people of the district put party fealty aside when spotted with moral leprosy. Especially has the influence of Judge Morton and Prof. McGarvey of the Disciple church contributed to the result. Let it be a perpetual rebuke to any future attempt to give the gloss of popularity to libertinism.

Sin revives before the sinner dies to it. New York is uncapped, and Boston is ready for the same experience. Dr. Isaac J. Lansing, the well known lecturer against Rome and the secret power of Jesuitism, discussed the immorality of Boston at a meeting of the Evangelical Alliance last week. He urged that all good people encourage the reform of the Boston police force now begun. He said, moreover: "We need a revival on lines of conduct and life and law rather than of sentiment and doctrine. There is a deluge of immorality sweeping over this country. I have asked traveling men who know all the largest cities in the land, and from every one of them I have received the same answer, that in no city in this country is vice so open as in Boston." If so much can be said of Boston, what of Chicago with defiant gamblers and blacklegs robbing men and women at high noon on the public street? What, moreover, of New Orleans and San Francisco?

Fourteen years ago last week one of the most remarkable of conventions was held in Batavia, New York. It was the national meeting, called by the National Christian Association to discuss Freemasonry on the spot where the lodge claimed the right and used the power to execute its infamous and savage penalties upon an American citizen, guilty of no offence against the laws of heaven or of earth. That convention dedicated a splendid monument to William Morgan in the southwest corner of the old cemetery. There is to be another dedication in Batavia on the 15th of October. The Holland Land Company has erected a memorial which is to be a tribute to Robert Morris, one of the signers of the Declaration of Independence and a leading financier of the war of Independence. Secretary of the Treasury Fairchild has been invited to make the address of the occasion. Morris was one of the notable characters of the Revolutionary period. He was offered by President Washington the position of Secretary of the Treasury, but declined, recommending Alexander Hamilton, who was appointed. He afterward went into partnership with Gouverneur Morris and engaged in trade with the East Indies and China but failed in business, and spent some years in a debtor's cell in a Philadelphia jail. In this adversity he was befriended by Washington, and afterward with his wife was an honored guest at Mount Vernon.

A great many people know God with their hearts who don't know anything about theology with their heads.

SOCIETY.

BY REV. ALEXANDER THOMSON.

SCENE FIRST.

(Time, a warm evening in later summer. Present, Rev. Frank Policy and Mr. Mason.)

REV. MR. POLICY:—
The steaming earth is like a vapor bath
And makes a sweating system of us all;
But where the river sweeps around its curves
Beneath the shelter of its graceful elms.,
The air is cool, and thither I would walk.
Will you go with me?

MR. MASON:—
Yes, I will go; not only to escape
The dog-day heat oppressing us to-night,
But also for a reason of my own.
There is a subject we have never touched
In all the currents of our social life;
But friendly feeling for a kindred soul
Prompts me to break the silence and declare
The secret for your good.

REV. MR. POLICY:—
Why, every man is like a miller's hopper,
That should at all times be well filled with good;
And what is good for body or for soul
I'll open wide the door to let it in.
Here is a bank that overlooks the river,
A mossy bank, that's like a cushioned seat;
Here let us sit, while you to me unfold
The plan that leads to honor, power, or gold.

MR, MASON:—
Indeed, the hidden pathway I will show
Leads to all three, when he who treads the route
Has culture and intelligence to seize
The golden moment when the fruit is ripe,
And use the hands that then will do his will
To pluck it.
You see this charm that dangles at my chain?
This tells you that I live upon the square,
And claim allegiance to that noble band
That binds the earth in its fraternal clasp,
Where Jew and Turk and Buddhist all unite
With every Christian sect beneath the sun
In one great bond of harmony and peace,
Who walks with us has brothers everywhere;
Who walks with us can never stand alone;
Who has no field can get one, being with us;
Who has a field can keep it while he wills;
Who walks with us, if he has wit to lead,
Will never want an army to command.
The preacher who is ours shall have support
Of many a man who never recks his creed!
And though I am no Christian I profess
So strong attachment to you as a man
That I would call you *brother*. What say you?

REV. MR. POLICY:—
I will go with you: I have noticed oft
Your spirit of sweet concord, and the power
That binds you in a great harmonious whole;
Where every part its just protection knows,
Where all is law and order and control;
I would be one with you.

(To be continued.)

LAWYERS IN CONGRESS.

BY HENRY M. HUGUNIN.

The shrewdness of the legal profession has found a fine field for operation in our national legislation; but there exists a growing doubt whether the public interests have been as honestly and profitably served as if there had been less legal knowledge and more of common sense in the halls of Congress.

Hill's Political History of the United States contains a careful summary of the membership of each of the fifty-three congresses elected since the organization of the Federal government. In the first congress, 1789–1791, there were ninety-four members in both houses, of whom thirty-three, or more than one-third, were lawyers. In the second congress, 1791–1793, there were 102 members, of whom forty-three, or nearly one-half, were legal practitioners. The twenty-fifth congress in Van Buren's (Democratic) administration, had 317 members, and of these 140 were lawyers. The twenty-sixth congress in the Harrison-Fillmore (Whig) administration, had the same number of members, but 153 lawyers. Van Buren and Fillmore were also lawyers. And so it has gone on, until in the present (fifty-third) congress, consisting of 441 members, the lawyers number 283, or more than five-eighths of the membership. The fifty-second congress, in the Harrison-Republican administration, was even more severely afflicted by a broad wave of legalism, since out of its 420 members only seventy-two were not lawyers. Thus the total number of members (both houses) in all our fifty-three congresses exceed 7,000, out of a few more than 15,000 members all told.

The attorneys, therefore, seem to hold the balance of power in the legislative branch of our government. This is all wrong. We are not a nation of lawyers, nor should we be the victims of their machinations. The other honorable professions and trades largely outnumber our legal lights, yet they are not adequately—far less proportionately—represented in our greatest legislative body. No matter which of the two prominent political parties is in power, the lawyer is on top in our legislation. Our laws are subjected to his manipulation, and by him are so confused in their meaning that even the higher courts are befogged and clash in their decisions.

Many lawyers are sent to Congress in the direct interest of grasping money corporations, banks, railways, land syndicates and all the great monopolies, to quibble and muddle and outvote the representatives of the common people and the public welfare. Thus they well serve the purposes of those by whose money and influence they have been elected. It is time that we had a change. Such lawyers work only for those by whom they are employed and paid. For all they care, the public welfare may droop and die, if the selfish ends which they were chosen to promote are gained. It is through them, principally, that the capitalistic power continues to hold the reins of government.

CLEARING THE HEAVENS.

BY ELDER J. R. BAIRD.

In the second and sixth chapters of Ephesians, Satan is called "the prince of the power of the air," and evil spirits are described as being wicked spirits in heavenly places. Comparing these statements with the account of Satan presenting himself before the Lord in heaven, and uttering insinuations against Job, and again with the narrative of the lying spirit entering into the presence of the Lord, and declaring its intention of enticing Ahab to fall at Ramath Gilead (1 Kings 22), we cannot avoid the conclusion that Satan and his angels have mysterious access to the heavens, as well as to the earth, during this probationary dispensation. This conclusion is further confirmed by the incidental assertion made at the time of Satan's war with Michael, that "he accuses the brethren and people of Christ before God, day and night," (Rev. 12) obviously in just the same way as he accused Job. It is unquestionably stated in the epistles of Peter and Jude, that certain fallen angels, who were specially instrumental in causing the antedeluvian apostacy of mankind, have been already cast down to hell, and are at present reserved in chains of darkness unto the judgment of the great day. But they are obviously only a particular part of all the innumerable evil angels, legions of whom are even now restlessly going to and fro about this earth, under Satan's leadership, seeking whom they may devour.

This conclusion is maintained by Matthew Henry, Scott, Jameson, Faussett, and Brown, Beale, Birks, and Kitto and many other Bible scholars. Rev. T. R. Birks says:

"The view which has long been current in popular theology that the great adversary and his angels were instantly cast down from heaven into the lowest pit of hell, and there tormented with fiery judgments, is chiefly founded on two passages in the Word of God, in 2 Peter 2: 4; and Jude 6th. But these are very far from bearing the weight of so vast an inference. Angels in both cases are mentioned indefinitely; so that the words do not apply by necessary construction to all the angels who have sinned. And besides, while both passages evidently refer to the same event, the second, in its further mention of the cities of the plain, affirms the sin of these angels to have been some form of unnatural sin. Accordingly, in the early times of the church, they were most usually applied to the event in Gen. 6: 24, and viewed as a fuller statement of the sin of the sons of God, with its deserved punishment. This view of the meaning has been revived in modern times, and is supported by the simplest laws of criticism in one of the passages, while it agrees with all the other features of the sacred text. It will naturally follow that this was a second and not a first angelic apostasy; and, because of the unnaturalness of the crime and its more external and visible character, was visited with instant judgment."

Hence, although some fallen angels are at present bound in chains of darkness, many others are still with Satan, roaming at large through the aerial regions, and the deliverance and purification of these regions from their hateful and defiling presence will become necessary when Christ descends into the lower heavens, and gathers his saints, raised up and translated from the earth to meet him in the air.

Therefore Michael and his angels will then engage in a violent conflict with Satan and his legions, and drive them down altogether to the surface of the earth, and no longer allow them to rise above it. Eph. 2: 2 and 6:12.

The furious rage of Satan kindled by the natural working of his own secret agencies are the prime origin and secret mainspring of the great tribulation which soon begins to run its course.

Indiana, Pa.

WHAT SHALL THE PULPIT DO?

"FORM SECRET SOCIETIES" SAYS A WASHINGTON PREACHER.

(Lindley D. Clark, Washington, D. C., in the American Friend.)

Thousands of men and women in our larger cities, and many even in the rural districts, are engaged in an apparently ceaseless and almost hopeless contest with poverty: their whole measure of strength, physical and mental, is exhausted in the one effort to provide food, clothing and shelter for themselves and their dependents.

Ignorance, and that prejudiced and clannish feeling that only too easily springs up in the minds of the very poor against the well-to-do, have combined with the indifference and neglect of those who are at ease in Zion, to leave this great multitude largely without a knowledge of what the Gospel has to offer; and even where conscientious Christian efforts have been made in their behalf, received and inelastic modes of thought, unapt forms of expression and unskillful approach have often stood in the way of success.

If, then, false teachers arise among these toiling masses, speaking to them as fellows and equals, holding out promises of speedy relief and release from a practical bondage, is it any wonder that they make a struggle along the lines marked out for them by their leaders? And it is hardly less likely that many a thrifty artisan would conscientiously, even though mistakenly, cast in his lot with those who most felt the grievance, hoping thereby to attain more certainly and more speedily the end of a general amelioration. Thus we come quickly to a condition such as so recently prevailed over a large portion of our country.

In the meantime, from many a pulpit, Christian ministers have undertaken to traverse the ground of the difficulty, and to provide a fit solution; thereby acknowledging a responsibility as teachers, and claiming that in the Gospel or in truths derivable from it exists a remedy for this disease of the social and economic body. Some of these sermons, however, make little or no use of Scripture as foundation, and still less is it claimed for them that they are given directly by the Spirit.

On a recent Sabbath a prominent clergyman in this city, in speaking of the evils that threaten our country, mentioned Romanism as one, and under the headline, "Form Secret Societies," he is reported as expressing "his approval of societies as a safeguard against Catholic persistency, even though they were as secret as the confessional, and imposed obligations as absolute as the authority of the Pope."

Where in the Bible can warrant be found for such advice? Not in Christ's example, for "In secret spake I nothing;" neither in his teaching, "Walk while ye have the light; . . . . he that walketh in darkness knoweth not whither he goeth."

I know of few things sadder in the one aspect or more revolting in another than that of a man whom Christ has made free, binding himself by horrible oaths and penalties to observe, "always to conceal and never to reveal" secrets as yet unknown. What can be a more absolute plunge into the darkness? For what other reason do "men love darkness rather than light" than for that given by the Saviour,—"because their deeds are evil"? Christ would have us "one in him." John speaks of a "fellowship" that comes by "walking in the light": this is the society Christ approves and calls us to, and to no secrecy and absolutism devised and imposed by man.

FAITH AND LIBERTY WITH LOCKED HANDS.

(Joseph Cook.)

The Statue of Liberty at the New York gates of the ocean and Statue of Faith on the Plymouth shore are sisters. I never pass through New York Harbor or visit Plymouth Rock without seeming to hear the two statues converse with each other. The Statue of Liberty I always hear repeating Webster's aspiration: "Liberty and union, now and forever, one and inseparable!" And the Statue of Faith replies: "Liberty and union, now and forever, one and inseparable; but these are possible only to a people whose God is the Lord." And to-day I hear both Liberty and Faith uttering in unison the words of Neal Dow, with which we all agree and which, God grant, the future may endorse: "We forbid the banns between rum, religion, and politics. But in the name of God and humanity, we proclaim a union, holy and indissoluble, of affection as well as of interest, between temperance, religion, and politics, of every party and every sect."

Rapt vigil keeping, day and night,
In panoply of grace and might,
Two stately sisters solemn stand
And guard a great and goodly land:
Fair Faith on Plymouth's sacred shore,
Where Pilgrim ghosts float evermore;
Tall Liberty, where Commerce waits
The tides of vast Atlantic gates.

With velvet feet, the years go by,
And Liberty, with torch on high,
Saith: "Give me freedom, or I die!"
But Faith points upward, with a sigh,
And answers: "Hallowed be His name
Who gives to every star its flame."
"My torch illumes land and sea:
I lead the sphere," saith Liberty.

"Who lights your torch?" fair Faith replies,
"Your hand with mine lift to the skies.
All torches lit from nether fire
In God's deep breathing must expire.
No torch not lighted at the stars
Can rule on land or ocean bars.
Join hands with me, tall Liberty,
And so shall we be one and free."

The sisters join their fateful hands
Above the seas and severed lands,
And woo the world to unity:
And God fills all the canopy:
The blue flames lit from nether fire
In Liberty's wild torch expire.
No winds can quench, no darkness mars
Her torch when lighted at the stars.

SECTARIAN APPROPRIATIONS AND TAMMANY.

The question of sectarian appropriations, which was lately before the Constitutional convention of New York, and which was so strenuously opposed by Joseph H. Choate and others, is attracting much attention and bringing out some pretty strong sentiment on this highly important and vital subject. Rev. Madison C. Peters of the Bloomingdale Reformed church New York city, said Sabbath evening, 9th inst.:

"One of the fundamentally supporting pillars of our American institutions is the absolute separation of church and state. The desperate fight in our Constitutional convention for the people's money for sectarian purposes is awakening people of the State to the Jesuit encroachment on our free institutions. The conspiracy is out.

"If it is right to divide the public funds for church 'charities,' why not also divide the public school money in the State and support denominational schools by public taxation? There is no difference in principle, and the Roman Catholics see the important bearing of this controversy about the State funds for sectarian charities on the far greater question of public funds for Roman Catholic parochial schools. They demand what they have no right to demand of an American State. If the Constitutional convention grants the demand as public money there will be absolutely no limit to their future demands.

"To refuse appropriations from the State fund for any sectarian purpose whatever is manifestly fair to all. But Rome demands special privileges and enforces its demands by boycott and threats of defeat for any party that refuses the traitorous demands. To oppose sectarian appropriations is not 'attacking Catholic charities,' but defending a time-honored American principle. The Roman Catholic idea of religious liberty is to permit the papists, without protest, to run our free institutions for the benefit of the churches. All who differ from them are bigots.

"Tammany Hall will no doubt make this matter of sectarian appropriations a political issue. The plan is to urge on a religious war, so as to make the people forget Tammany rascality. Tammany will set up the cry of bigotry and will pose as persecuted for righteousness sake. That the Democratic members of the convention voted unanimously in favor of sectarian appropriations, and that all the members voting as Americans were Republicans, is significant. If the leaders of the Democratic party will surrender our institutions to Rome they will drive out of their party more patriotic Democrats than did the slavery question. The papal church is at present using the Democratic party to gain its ends, but when nothing more can be gained by its pretended alliance it will with its heel grind that party in the dust."

RESPECT FOR RULERS.

The National Bar association, which is an entirely respectable and honorable body, held its annual meeting at Saratoga, N. Y., the other day. In the course of a formal address one of its ablest members said:

"Every observer of our political history during the last twenty years must have been struck with the change which has taken place in the attitude of our people toward the fundamental principles of our government. * * Respect for the result of elections seems to be disappearing, and political partisans are ready apparently to resort to any expedient to enable them to retain or to acquire power. There is to be heard every day adverse comment regarding Congress, State legislatures, and city aldermen and councilmen, and distrust of their acts is generally felt. For my present purpose I mention it as evidence that the leading members of the House of Representatives do not trust that body, and frame their rules accordingly. Loss of faith in the legislature is loss of faith in representative government, loss of faith in the people themselves, and this feeling really lies at the root of the change in public opinion on fundamental principles which I have noted. Bribery is made the excuse for anarchy. The danger against which we guard in constitutions, and which in conversation we recognize and deplore, is the danger that private interests can afford to pay for the privileges which they seek prices which the ordinary legislator cannot refuse.

"In many States certainly there has grown up an irresponsible body between the people and their representatives which undertakes to sell legislation and finds the business extremely profitable. When the legislature meets, each professional lobbyist has a body of members who will listen readily to his advice, and whose votes he can influence to a greater or less extent. Certain large corporations which are likely to be interested in legislation adopt the same methods of selecting representatives, and each has its cohort of disciplined supporters.

"The lobbyist also plays a prominent part in the selection of the speaker of the House, and pays well for it, the private or personal interests at stake being sometimes enormous, and the corruptible law-makers greatly profit by the transaction. Committee decisions are also affected by these evil agencies, and it is only after some designing bill is favorably reported that the public awakens to the danger of the situation. In Congress, too, investigations of alleged corruptions are notably fruitless. Not criminals alone, but men of wealth and standing for years have paid the officers of the law to neglect or to discharge their duty. Great corporations and private citizens have paid large sums to men of political influence in return for legislative favors or for insurance against hostile laws, while humble peddlers have paid for the permission to earn their living. In the greatest and richest city of our land, the government of laws has given place to a government of corruption and blackmail. New York has had virtue enough at least to begin reform, and has learned what honest men never sufficiently realize, how essentially and necessarily weak is any combination of scoundrels.

"The character of legislators must be raised, and bribery stripped of every cloak. Public opinion must be brought to recognize the truth that it is not the comparatively poor, weak, and often uneducated man who receives the bribe, but the strong, rich, and able man, who pays, at whose door lies the sin of corruption. The tempter is as bad as the man whom he tempts. If we cut off the fountain, the rivulet ceases to flow. It is the pocket from which the money comes at which we must strike if corruption is to be staid."

Talk like this is not pessimism. It is optimism, rather. There is health in the organism that detects its own morbific tendencies, and bravely moves toward a self-cure. One good element in our present general deprecation is the fact that the deprecation is general. People are coming to see the facts, and reforms are already in motion. Indeed, we must presently beware of the scamps who will audaciously seek good men's votes on the ground that "public affairs need cleansing." The conscienceless professional "reformer" is simply one other aspect of scampism. While we dearly love to be lectured about disrespect toward dignities who "bear the sword," we still insist that if public men would be respected, they must proceed to become respectable.—*N. W. Christian Advocate.*

SILVER AND THE FACTORIES.

"On one occasion Carey said to Secretary McCulloch, 'I hope never to see the premium on gold below 200. And with what answer,' continued Carey, 'do you suppose the Secretary astounded me? He said he would favor the continuance of a moderate premium, but he would rather it would not go over 75. Then,' said Carey, 'I knew that the poor man did not know what I was talking about. As if I cared whether the premium was 200 or 75! Money, to be good, must be like a good wife. First, there must be enough of her, and secondly, she must stay. Money that won't stay is always bad. And who ever knew gold to stay?'

"On another occasion, in the 'fifties, Carey was explaining to John Bright that unlesss the United States made its own iron and steel it could not build up those numerous centers of domestic commerce which it needed to insure the maximum of American civilization. 'Do I understand you to complain,' asked Bright, 'that we don't sell you our iron and steel cheap enough?' 'If,' said Carey, 'I had suddenly discovered that I had been talking to a pillar of stone, instead of a British statesman, I could not have been more thunderstruck.' What could be said to a man who confounded civilization with the price of iron, and thought the power to consume and produce it of no value."—*From "Carey and Greeley," in the Social Economist for September.*

By the last census there were in our schools 564,922 teachers. Of this number 238,397 were women. Whether women vote or not, here is a very great factor in the shaping of the national destiny. Once in a while a minister in the public prayer, Sunday morning, remembers the public school, its pupils and its teachers. Maybe it were well if he did this oftener.—*Advance.*

Something explicit ought to be done at once to obtain the freedom of the workingman in the North and the South. At present, freedom to work or to employ workmen does not exist. Besides, it is right to establish and maintain the right every man ought to have to work. And it is always best to do what is right, whatever may be the clamor against it. The fact should not be overlooked that when labor unions were imported into this country the workingman was free, was not oppressed, was doing very well. Under God, "righteousness exalted a nation."—*Christian Intelligencer.*

Bishop A. G. Haygood says with great force: "Liberty dies by the organization of secret oath-bound societies. There may be slavery without chattel ownership in republican governments. The will and life of 'John Smith—wage earner' are more under the control of his guild than his government. The will and life of 'Jonathan Smythe—capitalist' is less dominated by his government than by his 'trust' which he has joined, and to whose decrees he submits unhesitatingly, as a trained soldier responds to the word of his superior. . . . . Under these conditions freedom dies. The men of money have their czar—the Trust; the men of muscle theirs—the Union. They are alike serfs, call it what they may."

NEW ENGLAND LETTER.

Some ancient records —The result of taking a wife's advice.—What constitutes the Christian's cross —A New England cyclone.—A ride about Boston suburbs.

The ancient records of New England are replete with curious and interesting sidelights on the lives lived by our ancestors, their modes of thought, and the peculiar environments which made them what they were. I spent an afternoon recently over the reprints which the Historical Society has made of some of the most rare and curious. Among them was a short history of the Pequot war, written by Capt. John Underwood, and printed in 1638. It is a rare and curious document, some extracts from which may interest the readers of the *Cynosure*. He writes that in battle with the Indians he received an arrow through his coat-sleeve, a second against his helmet, and wisely observes, "If God in his providence had not moved the heart of my wife to persuade me to carry it along with me (which I was unwilling to do) I had been slain." In commenting on this narrow escape, he sagely says, and his words are to be recommended to all husbands at the present day, "Let no man despise the advice and counsel of his wife though she be a woman. It were strange to nature to think a man were bound to fulfill the humors of a woman what arms he should carry, but you see God will have it so that a woman should overcome a man. What with Delilah's flattery and with her mournful tears they must and will have their desire when the hand of God goes along in the matter." Even in those early times the germs of the woman's rights idea was discernable, this being one among the obnoxious doctrines advanced by the celebrated Mrs. Anne Hutchinson, for the doughty captain further writes, "Therefore, let the clamor be quenched that I daily hear in my ears that New England men usurp over their wives and keep them in servile subjection;" and urges that this precedent being "the example of a rude soldier" should satisfy the most skeptical on this score.

New England from the first period of its settlement was a theological battleground. It was founded by a race of men who had voluntarily exiled themselves for the truth's sake, and who felt that the general good of the state as well as their own eternal interests depended on keeping that truth pure from any admixture of error. Never were a people more true to a lofty ideal; never was one pursued with a more single-hearted aim, a more poetic fervor, a sublimer abnegation of the world, the flesh and the devil. Hence the bitterness and acrimony of those early religious differences, which is what our author probably had in mind when he wrote the following: "The chief cross that Christ had was that the word of his Father could not take place in the hearts of those to whom it was sent; and suffering for the truth of his Father, that was Christ's cross. And that is the cross, too, that Christians must expect, and that in the purest churches. And therefore why do you stand and admire at New England that there should be contentions here and differences there, and that for the truth of Christ? Do you not remember that the cross followed the church?" The bugbear of church division which frightens so many pastors and Christian workers when unpopular questions come up, was evidently not unknown at that early era.

In writing of the Pequot massacre he quotes the example of David and the Jews quite as piously as any apologist for slavery in ante-bellum times, and adds, "We had sufficient light from the Word of God for our proceedings."

The statistics found in these old volumes do not bear out the common idea that people live longer now when doctors are multiplied and rules for living hygienically and avoiding the dreaded bacilli which lie in wait to destroy us with every breath we breathe or morsel of food we taste, than in the days when sanitary science was less diffused. With a much smaller population, septuagenarians and nonagenarians seem not to have been uncommon.

If anybody has a *bona fide* likeness of King Philip in their possession, the State of Massachusetts will be glad to buy it at a generous price, as the commonwealth is going to change its seal. Hereafter it will represent a shield with a blue surface on which an Indian stands dressed in his shirt and moccasins, holding in his right hand a bow, and in his left an arrow, point downward. To get a design which will adequately represent the ideal Indian of Massasoit and King Philip's day is a difficult thing. The aborigines of Massachusetts have given their names to her rivers and mountains, but their living personalities—they themselves have vanished, like Macbeth's ghost, into thin air. Even the way they dressed is a disputed point. It is safe to say that the real Indian, as Eliot knew him, low, filthy, and savage in all his habits and instincts, bore but a faint resemblance to that ideal son of the forest for which Secretary Olin is vainly looking.

Fall River has an unenviable reputation at best, but if it is true, as the *Herald* states, that one of the State's political agents at a recent convention gave to a portion of the voters in that city twenty cents apiece with which to buy a drink of liquor, and thus win their votes for a certain Congressional nominee, our State politics are about as deep in the mud as they can be. When votes can be bought for twenty cents apiece, a true patriot in shame and discouragement feels almost like taking the standpoint of our good Covenanter brethren, and staying away from the polls altogether.

The excessive heat and dryness, and a long succession of days characterized by a dull and lifeless atmosphere, and the sun obscured by a smoky haze which gave to the landscape on Sunday, Sept. 2, that peculiar look observable during the yellow day in 1880, culminated at last in one of the fiercest electrical storms that ever struck New England. The fury of the cyclone was limited, however, to the western part, and about Boston only the cool and ideally perfect day which followed showed that some invisible influence had adjusted the meteorological balance.

It was on such a day recently that the writer enjoyed a charming drive through Boston's wonderful system of parks, taking in the Arnold Arboretum, the Back Bay Fenns, Franklin Park, and Forest Hill where amid beauty that is well nigh Paradisical "the dead lie at their rest." These make the Hub one of the most favored cities in this regard of any in the country. The Arboretum, by the way, belongs to Harvard, and is a fine place for botanizing, especially for getting acquainted with our own trees and shrubs from the most common to the rarest. Too many people are content to know nothing about the soil or flora of even their own township, while priding themselves on their knowledge of more distant subjects, much as Cambridge University has courses in French, German, Arabic, Bengali, Hindustani, Tamil, Marathi, and Burmese, but lacks one thing yet—an English lectureship! As the sun was slowly sinking over the Fenns, the circle of distant hills, the shimmering water, the different forms of shrub and tree, and shades of green alternating with the red berries of some autumnal shrub, made a picture that was unique in its beauty. This bit of primeval wilderness, so near the roaring Babel of a great city, must be a boon inestimable to the poorer classes. And as yet they are only in their infancy. Fifty years hence will make them one of the most beautiful as well as most extensive system of parks belonging to any city in the world.

ELIZABETH E. FLAGG.

NO SALVATION IN THE G. A. R.

What a magnificent opportunity our public men have at gatherings like the Pittsburgh Grand Army encampment to impress high moral lessons on the popular mind! The memories of the war open up the way for inculcating most effectively the great principles of national righteousness. But so long as Sabbath desecration, the curse of secretism, and the desolating evils of the saloon are so closely linked with these encampments, there is little hope of any pronounced influence in connection with them for the moral uplifting of our country. The patriotism that effervesces in the violation of Sabbath laws and in the upbuilding of the saloon and the secret empire cannot prove the salvation of our land—*Christian Reformer.*

—In the decade 1880–90 no fewer than 24,000 persons, it is stated, left the Roman Catholic church in Germany and connected themselves with the Protestant, while during the same period, the Catholics won from the Protestants only 4,700. In all districts except Bavaria the converts from Roman Catholicism exceeded in number those from Protestantism.

REFORM NEWS.

A NEW POINT IN NORTHWESTERN PENNSYLVANIA.

MINISTERS, MASONS AND THE PUBLIC GENERALLY BEGIN TO TALK ABOUT THE LODGE.

CAMBRIDGEBORO, Pa., Sept. 11, 1894.

DEAR CYNOSURE:—Rev. W. B. Stoddard has been here. Whether he was the cause or not I will not say, but shortly after he came we were blessed with a copious and much-needed shower. I will say that he was the cause of a storm of another kind whose mutterings and thunders commenced as soon as the lodgemen found out who he was and what was his business. It came to a climax when they heard what he had to say about the comparison of the Masonic religion and the religion of our Lord Jesus Christ. Things were fairly blue with the denials of the lodgemen. Mr. S. presented his thoughts in such a Christianlike, manly, logical, thorough, energetic, kind, earnest and convincing manner that it could but make a profound impression, not only upon the lodgemen, but upon those who had never made this matter a subject of much thought.

There was a fair audience and Mr. S. held them as though spell-bound; and while the lodgemen (who were out in force) may not be much benefited, I feel there is an impression left on the mind of the public that will bear fruit in causing them to investigate this subject, and perhaps may influence some to keep out of these things.

One of our ministers has belonged to the Masons and Odd-fellows for years; says he has never seen the least wrong thing in the lodges and thinks they are doing a work which the church neglects but ought to do. One of the other ministers had never investigated the subject, but has been shown a few of the anti-Christian things in lodge work and is greatly astonished that professing Christians can mix with such things; and as he is a thorough, fearless, *working* Christian, will no doubt (if after thorough examination he find secretism opposed to the religion of Jesus Christ) take a bold stand in opposition to them.

The other minister, who is an "old soldier of the Cross," an enthusiast in all reform work, and a thoroughly earnest Christian, expressed as abominable the allowing of profane, wicked men to officiate at the funeral of a brother lodgeman. I also found (through Mr. S. coming here) that one of our prominent business men, an earnest Christian, is thoroughly opposed to secretism. Several have expressed an interest in the matter; so that on the whole I think that Mr. S. may feel that his visit to our lodge-ridden town has been of great good.

Mr. Stoddard's manner impresses one with the idea that he is conscientious in this work, and is doing it because he believes he is in the right. Of course the lodgemen called him a liar, etc., etc., but knowing he has truth on his side, he seems to rather enjoy such things. He appears to have great capacity for withstanding the jibes and jeers of those who are troubled by his work. After his lecture there were cries of "Hang that preacher!" but nothing of that kind was attempted, and it might have been only boys.

The lodgemen were very attentive to the lecture and did nothing to annoy Mr. S. After the lecture one Mason sent another to Mr. S. to ask him where he got his authority for some of his statements.

Mr. S. answered: "From Mackey," etc.

The man said: "I have read those books and never found any such statements."

Mr. S. answered: "I will show you," and turned to get his books, but when he turned again the man was making for the door at a lively rate. Apparently he was anxious to avoid the knowledge offered.

One of our anti-lodgemen said to a Mason, that the only thing that would induce him to join the Masons would be that if he were going to be a robber or a horse-thief, he would then join them for the protection afforded such characters.

I was given quite a lecture this morning because of my position in this matter by a man who is high (or low) in a great many lodges. He told me that Masonry and Odd-fellowship did not pretend to be a religion, and that those men who made the statement that "Masonry or Odd-fellowship were all the religion they wanted," did not

understand the matter at all. I made this reply: Suppose I should get up a remedy for the cure of consumption which worked very nicely in some cases, but every little while a case would take this medicine and it would kill him. Now this medicine was gotten up for a grand purpose, wasn't made to kill anyone, but occasionally does kill; would I be responsible if I still insisted upon giving it?

He had to admit that I would, but said that would not be a parallel case. When asked why, he changed the subject. I told him that I had one friend in the grave and one still alive who depended on Masonry for final salvation; and although they claim that Masonry don't teach any such thing, I claim that Masonry is responsible, because if there were no such thing as Masonry they would not be putting their trust in it. But there are none so blind as those who won't see.

The minister who belongs to the Masons and Odd-fellows began at once, as they always do, to compare the lodges with the church of Jesus Christ, and always to the detriment of the latter. How a minister of the Gospel of Jesus Christ dares to do this I don't profess to explain.

A Mason said to me to-day that the church had bad men in it as well as the lodges. In my reply, I asked how long would a minister be allowed to occupy the pulpit if he got drunk, or was heard to use profane language. I also explained that the difference between the bad men in these positions in the lodges and the ministers of the Gospel was that these men were put into these positions by the lodge when they were known to be bad men, and were kept there although they got drunk or committed almost any crime.

Elder Stoddard got two subscriptions for the *Cynosure*; and, taking everything into consideration, I feel that a good work has been started and hope he will come back and give us another dose when this one has been thoroughly digested. I think some who heard the lecture will have to take a large quantity of spiritual and moral pepsin to help digest some of the hard things he gave them in his talk. Yours respectfully,

M. D. GRAY, M. D.

NO PEACE FOR THE LODGES.

THE OREGON AGENT DISTURBS THEIR QUIET, AND GOOD MEN HELP.

Nestled among the Waldo Hills is the little town of Macleay, in Marion county, Oregon. It is situated on the Springfield branch of the Southern Pacific railroad. It is surrounded by one of the finest farming countries in the great Willamette valley. It has two church houses, United Brethren (old constitution) and Baptists of the old line (or Hard Shell) order. There are a large number of German Baptists or Dunkards here. Macleay has also a beautiful public school building which is nearing completion.

Rev. D. L McLain is the pastor of the U. B. church, and Revs. Early and Ebersole of the German Baptists. Entertainment was very kindly given me by the families of Rev. McLain and Mr. Taylor. I spoke Saturday night, Sunday morning and evening, beside superintending the Sabbath-school. The congregations were not large, owing to the very busy season, but they were very attentive, and I trust that a good impression was made for the reform. Quite a number of delegates agree to attend the convention from here.

Of the Sabbath-school I have this to say: the young people take a fine interest in it, but there is great lack on the part of the older ones. It is called "the fatherless Sunday-school"—not a married man in it, and but three married ladies, including Mrs. McLain, the superintendent. May the Lord bless these noble women and their dear young people, and stir up the old men to help them in the good work.

On Sabbath morning, our dear brother Joseph Early, now superintendent of the Deaf Mute school at Salem, was present and assisted in the services. Rev. Ebersole was also present. In the evening Rev. McLain returned from his appointments in time to assist. With the anti-secrecy ministers and churches, Macleay ought to be a poor field for the lodges. I heard of but one Mason while there, and he kept clear of our meetings.

I next went to Scio, in Linn county, on the Santiam river, a little place of about five hundred people, two church houses, Methodist Episcopal, and Campbellites. I believe the Baptists and Presbyterians also have societies here. There are Masons, Odd-fellows, Knights of Pythias and A. O. U. W. lodges. They have had three saloons, but two have "played out" on account of hard times.

I think it not the proper method of dispensing with them, to allow them to bring us to such a condition that our failure to patronize compels them to quit, but we should compel them by our votes, and fight to maintain it if necessary. The saloon business is unlawful from every standpoint of right and justice. No man should be allowed to send out mad men into our civilization.

Scio has a bank, electric lights, quite a number of good stores, and a splendid flouring mill, with two hotels and a number of shops. It is situated about two miles east of the crossing of the Southern Pacific and Oregon Pacific railroads, and has a dummy branch road connecting with the main lines.

When I arrived at Scio on the 3d I stepped into the Scio Hotel, intending to leave with them the small amount I had left in my pocket-book, and trust to Providence to get me to the next place. But on entering the first thing that met my gaze was a picture of Gen. Robert E. Lee and another of the square and compass. The combination was too much for me. I gathered my grip and overcoat and out I went. I found the family of brother Richardson, who took me in, and assured me a home while I stopped in Scio. Next, I went to the mill to hunt up brother Goins, through whom the appointment was arranged. While conversing with him a young man came hurriedly to tell me the folks where I had put up were suddenly called to their farm in the country to attend their threshing. Brother Goins immediately invited me to move down to his house, which I did, and found one of the very best homes I ever was in in all my life.

Brother and sister Goins are true *salvationists*. They have the genuine article. They have experienced it; they talk it; and they live it. Words cannot express my appreciation of their kindness to me. If his Satanic majesty had planned it to defeat me at this point, these good people greatly spoiled his arrangements. They have a fine home, well furnished. Bro. G. is one of the proprietors of the Scio mills, and has done as much if not more than any other man toward building up the town. Of course at present he is feeling the pressure of the extreme hard times. May the Lord greatly bless them!

I found this good brother opposed to all secret societies, except the A. O. U. W., which he joined about sixteen years ago, and since his conversion and sanctification he had not thought of any wrong connected with it; but when I began to show the points, he says, "I see it; I see it," and after he heard my lecture he says, "I must give it all up." Thank God for such men, who, when they see a wrong, are ready to forsake it at any cost. The Lord will abundantly bless him. His good wife says *Amen* to his decision.

I spoke here on the nights of the 4th and 5th in the M. E. church, to fair congregations considering the stormy weather and threshing and hop-picking season. My first address was on the saloon evil and was approved by several lodge men who promised to come and hear me the next night; but they must have forgotten that it was lodge night, or else some other important business hindered; or they perhaps thought they could see just as well by standing a little back. At any rate they made no appearance. However, a few lodge people were out, and the big mogul of the Masons got in in time to hear the last twenty minutes or more of my address. He winked and blinked equal to a toad in a hail storm. How wicked an institution must be when a little unveiling causes its votaries to squirm like that. My good brother Goins said, "That's the best lecture I ever heard, and it's just what we need here and elsewhere." I am now off for the next appointment.

I asked him this morning to look out for a team going out to Providence Baptist church where I am to speak to-night and to-morrow night. Some time during the forenoon he saw a man from there, and asked him if I could ride with him. He answered, "No; he is the man that's out abusing Masons, Odd-fellows, Grangers, etc. I won't haul him. Let the Clarks come in and get him. They are responsible for his coming here." The Clarks, of course, are old-time reformers of the *Cynosure* family. Bro. G. came in from the mill and told me, and then added, "Bro. W., give yourself no concern about it; we have horses and a buggy, and we will send you out in good time. So I am now off for the next appointment.

P. B. WILLIAMS.

LIGHTING WATCHFIRES AGAIN.

THE WASHINGTON AGENT REPORTS FROM VARIOUS PLACES IN WESTERN PENNSYLVANIA.

ON TRAIN FOR HARRISVILLE, Pa., Sept. 13, 1894.

DEAR CYNOSURE:—In response to an invitation from Dr. M. D. Gray I visited Cambridgeboro, Pa. The town has a population of 1,000, four churches and more lodges. There are but three pastors, the Baptists being without a pastor at present. Rev. Mr. Smith, Congregational, knew but little of the lodge, but was in a receptive condition. Rev. Grassie of the Presbyterian church referred to scenes at Masonic funerals as being abominable. Rev. Graham of the M. E. church belonged to the Masonic and several other lodges. He seemed very glad that he had been stripped, haltered, blindfolded and sworn not to tell the truth about Masonry. He praised the lodges for doing the work that the church ought to do, but failed.

There being no church open for an investigation of the lodge, the opera house was secured. There was a better attendance of the people at the lecture than friends expected.

This work was made possible by the kind contributions of Mrs. Gray and her son, the Doctor.

Cambridgeboro is becoming quite celebrated for its springs. Many notable cures are reported. The water contains many qualities that make it very helpful. On most systems it produces exhiliaration, followed by refreshing sleep. Thus the nerves are strengthened and the whole system toned up. From what I saw and heard while at Dr. Gray's spring, I concluded there is great merit in its water. Its popularity is manifest in the increased crowds coming from year to year.

Dr. Gray, Sr., who was the first to discover the medical qualities of the spring located on his farm, was a member of the Baptist church and an old-line Morgan Anti-mason. He did not hide his light under a bushel. His son follows in his footsteps in this regard. Though doubtless losing much in dollars and cents, he speaks out his convictions fearlessly. May the Lord abundantly reward him.

I stopped one night with Rev. J. P. Davis at New Bedford. Both he and Rev. Foster, pastor of the other church in town, assured me of their continued sympathy and a willingness to aid further in the work when I could return. The seed sown at the meetings there last winter had evidently taken root. Some had expressed themselves glad that they made the acquaintance of the *Cynosure*.

At New Castle the lodges were as numerous as ever. The number of those opposed to them seemed also to be on the increase. I made appointments for meetings in the F. M. and R. P. churches on Sabbath, Sept. 23. There may be a meeting in the 2d U. P. church also; Rev. McDowell will consult his session and report. I spoke in the 1st U. P. church some years since. Dr. Browne, the pastor, being an ex-soldier, was at the encampment at Pittsburgh. He will doubtless be glad to co-operate in the meetings arranged.

I have been in Mercer much of the time to-day. The county fair was in full blast. Not finding some that I wished to meet at their homes, I followed them to the fair ground. I judge by the exhibits that Mercer is a thrifty county. Rev. Gilkey of the 1st U. P. church, Mercer, subscribed for the *Cynosure* and will consult his session regarding a lecture. If the slow freight on which I travel does not meet with any mishap I shall, D. V., stop with Rev. A. B. Dickie to-night and work in his section for a time.

W. B. STODDARD.

As the flower is gnawed by frost, so every human heart is gnawed by faithlessness. And as surely, as irrevocably as the fruit bud falls before the east wind, so falls the power of the kindest human heart if you meet it with poison.—*Ruskin.*

CORRESPONDENCE.

LIFE INSURANCE OR CHRISTIAN BENEVOLENCE.

BROADVIEW, Manitoba.

An accomplished agent of the North American Life Association, during a recent business call, pointed out the short life of about 200 insurance societies and the consequent mourning of a bereaved host who had swallowed the insurance hook baited with cheap rates. His statements suggested to me to submit these questions to disinterested Christian men:

1. Why not let every man practically insure himself by making, saving and wisely using money so that by habits of industry, temperance, etc., and by avoiding expenditures that are only demanded by foolish customs, habits and pastimes, he may have money and the business education and other advantages that come to the man, his family and the community by spending or investing it largely where it is made?

2. May not the money of a people be more productively invested in securing healthful, stimulating and elevating environment for the body, mind and spirit of the family now, than by starving and stultifying the whole nature with a view to a financial feast, or pow-wow, at a later date?

3. Is not obedience to Christian doctrines the divinely-given preventive of poverty and want in general, and in special cases of need would not the practical recognition of the "brotherhood of man," by gratuitous and loving relief of his distress, without regard to denominational, national, caste or color lines, be a sufficient antidote? How strong would be the tendency to love, unity and good fellowship if this smooth-running and effective Gospel machinery of Christian benevolence were put in motion, and how cheap its administration as compared with its clumsy counterfeit and rival, life insurance, with its multitude of offices and its parasitical army of paid officials and agents?

One stock argument in favor of life insurance is that "Your policy secures wife and children from the greedy grasp of creditors." But the same may be said of property deeded over to them for a similar purpose. But surely our sense of justice that pronounces the latter dishonest must be strangely warped if it calls the former by a better name. Is not marriage a partnership for weal or woe, and ought not the co-equal partners to share equally the responsibilities of failure or fortune?

Whatever men of the world may do, ought not the subjects of the kingdom of heaven to be governed by the consolidated statutes of that kingdom as found in the New Testament?

Yours, (Rev.) S. O. IRVINE.

THOUGHTS ARE WHAT A MAN THINKS!

DEAR CYNOSURE:—What do you *think* of a notice handed me in a church on a Lord's day at close of worship? Here it is with slight omissions, etc.

COME! COME! COME!

Christian Citizenship Meeting in charge of the Independent Order of Good Templars at the popular Park church of blank, on a fixed day of Sept., '94.
Quartette and other good music.
Five able speakers on living issues:
Citizenship, Pledges, Duties, Temperance, and Popular Fallacies!

Surely there is no greater fallacy than to regard such a good Templar meeting as one which has any right to respect from either citizen or Christian!

Why? Because, 1st, our civil affairs should be attended to on week days, and be openly discussed and regulated; not by lodgites but by open constitutional meetings of the people, or by their freely chosen representatives; and

2d, Neither Good Templars, nor politicians, have any right whatever to regulate the laws or operations of the true of church of Christ as recorded in the New Testament. Christ's church has laws of its own, independent of all other authority than that of Christ himself as on record therein by precept and example.

No church and state connection is a fundamental principle of our civil Constitution on the one hand, and of churches under the New Testament or Christ on the other, especially on and from the day of Pentecost.

The reader should understand that as the church in which the above notice was distributed is American, and not a descendant of any of the established churches of Europe, so the proceeding should be regarded as a proof of the great laxity of American sentiment on the subject. But it is one which President Grant foretold would if continued cause such discontent as would be "*settled* NOT WITHOUT BLOOD." That warning has been unheeded and the evil has increased so that the churches are receiving about forty times the amount paid them in 1850, a practice as inconsistent with the Constitution as slavery was with liberty. Yours truly, T. H. INKS.

PITH AND POINT.

HE STANDS FOR GOD'S ORDER.

I have no place for secret societies. They are all about me, but I have nothing to do with them. I find the church of Christ all I want. The home and the church are the two God-ordained institutions. If man reaches up to the divine idea in these, human needs will be met and God honored. I stand by the divine plan.—REV. O. C. BEDFORD, *Wataga, Ill.*

THE N. C. A. AND THE COLORED CHURCHES.

I regard your Association as being the most true and faithful of the servants of our Heavenly Father who are working effectively to better the condition of all people in every good and needed way. The Negroes are well considered by you as being among those whose condition should be bettered, not because we are Negroes, but because we are human beings for whom our Saviour suffered and died.—Rev. L. H. SMITH, *Harrison, Ga.*

THIS WORK IS OF GOD.

The *Cynosure* has indeed been helpful to me and my household. Wife and children devote more time to its perusal than any other paper of our subscription, and we take about ten different papers. I am still in the field and am happy to say the Master has blessed his work as performed by his unworthy servant. The National Christian Association may well glorify God for the abundant evidence of his loving favor, his providences in its peculiar work; and oh, dear brethren, as I draw nearer and nearer to the grave and in full view of that most solemn of all moments, meeting Him to whom I must render my last account, I am more than ever convinced that this work is of God and he will eventually lead us to final victory. God speed the day when purged of her dross his church will return to apostolic love and simplicity, "worshiping the Lord in the beauty of holiness."—THOS. R. GRIFFIN, *New Orleans, La.*

LITERATURE.

The ILLUSTRATED APOCALYPSE, by Thomas William Greenwell, F. R. S.; published by the American Millennial Association, Boston. This is a complete series of cartoons explaining the past and future fulfillments of the Revelation, that wonder book of the ages. The author's endeavor is to make popular and comprehensible the visions of John, whose account of stupendous and superhuman transactions are a puzzle to the learned and an amazement to the ignorant. The work is helpfully done. We notice one omission, however, in the characters that have part in this grand drama of God's providential dealing with mankind. The "image of the beast," which Rev. Richard Horton has so ably shown to mean the secret lodge system, is not mentioned in the expositions of the volume. The author speaks very distinctly, however, of this system as part of the the great anti-Christian conspiracy. He says:

"There is a wide-spread consensus of opinion at the present time that the coming anti-Christian system will be evolved out of the various false teachings now existing: paganism in all its forms, theosophy, occultism, spiritualism, phallicism, solar-worship, pantheism, Buddhism, Babylonianism, Romanism, and secret brotherhoods and societies of all kinds. The modern outbreak of demonism indicates that providential restraints are being withdrawn as at the close of previous dispensations."

"*Spirit Workings in Various Lands and Ages.*" By William Ramsey. The Scriptural Tract Repository, Boston, issue this as the twenty-third number of the "Anti-infidel Library." The author reviews the teaching of Holy Scripture respecting Satan and his first medium, the serpent of Eden. The New Testament record is especially important in this argument, since the fact of demoniac possession was remarkably developed in the time of our Lord. Of modern spiritualistic manifestations the author does not make so much use as if the scope of his work had been larger. He, however, gives an instance of very remarkable character which came under his personal observation in India in 1834. Other instances are quoted showing that often unlearned peoples, like the Hindoos, Mohammedans, believe that often devils possess the mind and will of people as in the days of Christ. This would be an interesting inquiry for some bold investigator in connection with the insane.

The *Social Economist* for September records its opinion that the Gorman tariff law will open our markets injuriously to foreign competition in jute, tin plates, woolens, clothing, cotton hosiery, iron and steel, salt and Canadian products. Its tendencies are to still further pound down our prices and wages, to increase the drain of gold, the hardships of the debtor class relatively to the creditor, and to prolong the condition of business prostration. Those who think the country is passing through an industrial crisis, due wholly to the economic ignorance and destructive bias and blunders of those in power, will find data confirming these impressions in the several articles entitled, "What of the Gorman Law?" "Probable Effects of Free Wool," and in the numerous editorial paragraphs touching on various phases of the new tariff law. "Carey and Greeley" is a lively and racy sketch of the recent leaders in the protectionist school, Henry C. Carey and Horace Greeley.

It is currently reported that a Chicago publisher sent for Mr. Stanley Waterloo and asked him whether he could have a book on the Coxey movement ready for the press in four days. Mr. Waterloo, being a well-equipped journalist, full of resources, and knowing not the word "fail," said he could. This was on Monday morning. The publisher said "Go ahead," and gave him *carte blanche* as to expenses. A staff of writers was organized, specialists were engaged for the historical part of the work, photographers took the field, type writers clicked day and night, and Mr. Waterloo himself hardly ate or slept. The result was that on Thursday night the "copy" for a book of over one hundred thousand words, with fifty illustrations, was in the hands of printers. This nearly equals the reputed exploit of William Beckford in writing "Vathek" at a single setting.

The *Journal of Hygiene* takes up in its current number such topics as the "Measurements of Children" with relation to their moral and intellectual character, methods of "Hardening the Constitution," "Woman and Natural Selection in Marriage," and the "Building of the Brain." The editorial notes are full of suggestions, hints, and facts that wise people quickly put to use.

SCHOOLS AND COLLEGES.

—"Let Him First be a Man," by W. H. Venable, LL. D. It is a plea for a broad and liberal culture, an education which develops manhood instead of narrow professionalism. Dr. Venable would have his teacher a trainer, not a mere machine for cramming the greatest amount of information into the pupil. He realizes that the scholar is more than a learning apparatus, and that we may have wise fools and criminals, if the moral nature is neglected.

—"The cost of gaining a college education is becoming greater every year. The *Yale Review* for August states that the average expenses of the last graduating class were $1,132 a year. The expenses at other colleges have increased, and soon a poor boy or girl will find it hard to gain a college education. It is true that many colleges afford aid to deserving students by scholarships, but this aid does not meet the additional expense."—*Christian Secretary.*

—Rev. Wilbur F. Crafts has accepted an invitation from Marietta College to repeat there the series of lectures on Christian Sociology, which will be first delivered at Princeton Seminary Oct. 1–5. The themes announced are: 1. Social Problems from the Standpoint of the Church; 2. Social Problems from the Standpoint of the Family; 3. Social Problems from the Standpoint of the School; 4. Social Problems from the Standpoint of the Shop; 5. Social Problems from the Standpoint of the State.

—Bishop Wadsworth of St. Andrew's, a masterly writer of English, says in his autobiography:

"So far as I have derived benefit from any one in the matter of composition, it has been from Cicero.

"I do not underrate the advantages of a combined study of authors, such as Addison, Swift, Bolingbroke, Johnson, Burke, Hume, Gibbon, Macauley, and I may add Horace Walpole; but I must repeat that I believe I got more good, not only in writing Latin, but for writing English, from reading Cicero and learning him by heart than from any other source."—*Youth's Companion.*

AMONG THE LODGES.

There is no limit to lodge folly. Here is one of the latest items from a Kansas City despatch, Sept. 10: The third annual convention of the order of Hoo-Hoo was welcomed to this city to-day by Mayor Davis. About 200 worshipers of the black cat are in attendance and more are coming on every train. The convention will be in session two or three days."

Terre Haute, Ind., is agog with the action of an official of the A. P. A. in turning over to a firm of lawyers, who are Catholics, the books and records of the local A. P. A. organization. The result is that by word of mouth nearly every one has been informed of the names of the members of the Know-nothing order. There has been surprise at some of the names given.

The thirteenth annual encampment of the Sons of Veterans opened in Davenport, Iowa, Aug. 20. The attendance was about 30 delegates and 300 members of the guard, the military branch. Questions of an insurance branch, a new ritual, a sick and funeral benefit and the absorption of the now nearly independent guard, the new organization to be termed the Military Order of Sons of Veterans, were considered. Reports showed a falling off in membership. The three degree ritual was approved and adopted. The age of eligibility was reduced from 21 years to 18. The regiments of the independent organization of the Sons of Veterans Guard were placed under the jurisdiction of the division commanderies. The guard as an independent national organization is done away with. Heretofore the only visitors allowed at meetings of the camps have been members of the Grand Army. It was decided to admit hereafter any honorably discharged Union soldier or sailor.

Two hundred years ago, as the tradition has it, Chinese Freemasonry was instituted. July 25, in the Chinese calendar, which corresponds with Aug. 25, is the anniversary. The festivities in Chicago took place in Sam Moy's Chinese restaurant at 319 Clark street. About 600 Chinese Freemasons were present. Several invited guests also sat down to the feast, but no Chinaman who was not a Mason was allowed to partake of the feast or join in the festivities. After disposing of the food and large quantities of rice wine the guests listened to speeches for a short time. The most impressive ceremony was the feeding of the dead. In a rear room a banquet had been prepared. The food was set on the floor on straw mats. There was a roast pig, bowls of rice, bird's nests and little platters filled with meat gravy. Joss sticks and pastilles thrust in pieces of watermelon rind were set among the dishes, and a line of colored candles two feet apart led from the street door to the banquet-room. These were to guide the spirits of the dead to the feast. A priest named Jug Ying seated on a mat chanted incantations over the food in a sepulchral voice. The other Chinamen sat cross-legged about the room, smoking cigarettes and drinking rice wine. If the ceremony had been fully carried out the food would have been taken to the cemetery, but the Chinamen seemed to think that the spirits could travel with less effort than they. When the priest ended his chant the food was devoured by the guests. Meanwhile a Chinese orchestra doled out lugubrious music. The festivities continued nearly all night and most of the Chinamen overestimated their capacity for rice wine.—*Record.*

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A UNIQUE PICTURE.

There was much interest in the N. C. A. Chart used at the World's Fair last year by Rev. J. P. Stoddard in illustrating various facts in Freemasonry.

There has been a demand for copies of it by those who saw it at the World's Fair, and who wish to use it in explaining to their neighbors different phases of the lodge question.

Hence the N. C. A. has had a photo-zino-etching made, size 18x20 inches, which shows the Blue Lodge, York Rite, Scotch Rite, etc., and their relation one to another.

There are also seen some of the initiatory scenes in the degrees of Entered Apprentice, Fellow Craft and Master Mason. This *chart* can be used to illustrate the system of secret societies in a variety of ways. It will be especially helpful to local lecturers and pastors of churches in explaining to people the ceremonies, oaths, prayers, religion, etc., of the lodge. The Chart is on heavy book paper, and will be sent postpaid, at your risk, for six two-cent postage stamps; or sent at our risk by registered mail for ten two-cent postage stamps.

Framed and hung upon the wall it will make a novel and attractive picture for the homes of the readers of the *Cynosure.*

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16. Selling Dead Horses.
17. History of Masonry.
19. Freemasonry a Christ-excluding Religion.
22. Extracts from Masonic Oaths and Penalties as Sworn to by the Grand Lodge of Rhode Island.
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30. Masonic Oaths Null and Void.
37. Why a Christian should not be a Freemason (German).
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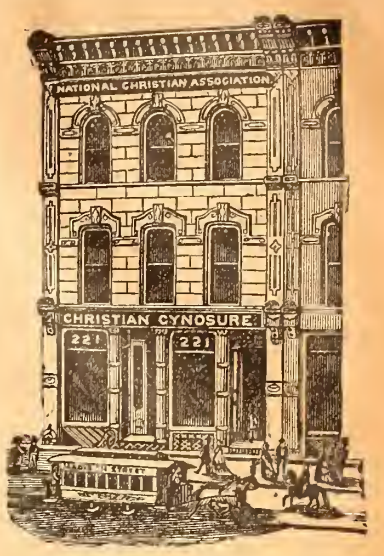
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The Christian Cynosure.

HENRY L. KELLOGG, EDITOR.

CHICAGO, THURSDAY, SEPTEMBER 20, 1894.

THE PACIFIC COAST ANNIVERSARY.

The annual meeting of the Pacific Coast Association of moral reform will be held Sept. 26th and 27th, 1894, at Philomath, Benton county, Oregon. All persons and communities interested in our reform work should be represented.

WM. DILLON, *President.* P. B. WILLIAMS, *Secretary.*

RAILROAD RATES TO PHILOMATH.—The Southern Pacific road will carry delegates and friends to and from the convention for one and one-third fare, and Oregon Pacific R. R. for one and one-half fare.

Delegates on the Yamhill division of the Southern Pacific R. R will purchase tickets to Monmouth and then from Independence to Corvallis. P. B. WILLIAMS.

NEW ENGLAND CONVENTION.

The annual mass convention of the New England Christian Association will (D. V.) be held during the second week in October, next, in Music Hall, Franklin, Mass. Programs of speakers and details will be given later when completed. Will friends in New England make a note of this date and arrange to attend in the fullness of the Spirit? J. P. STODDARD,

New England Secretary.

REPRESENTATIVES TO THE N. C. A.—The United Brethren Conference meeting last week at Coleta, Ill., was the first religious body to report a representative to sit in the next annual meeting of the National Christian Association. By our constitution such delegates have for the year of their appointment full powers of membership. Let us greet a score of such representatives at the next meeting in May, 1895. All State auxiliary associations and church assemblies in sympathy with the work are requested to appoint a representative.

TEMPERANCE SERMONS.—The General Assembly of the Presbyterian church resolved:

"That, while recognizing the importance of a wise discretion as to methods, we especially urge that temperance instruction be given from all our pulpits, in all our schools and in all our homes, and we recommend the recognition of the fourth Sabbath of September, or some proximate day, as a day for special instruction on this subject." The Pennsylvania Woman's Christian Temperance Alliance urges that the recommendation of the General Assembly be adopted by all Christian churches, especially in the Keystone State.

"SOCIETY," the dialogue poem by Rev. A. Thomson, which begins with this number, merits an introductory word. When the poem, "The Brotherhood," was published in the *Cynosure* some ten or twelve years ago, Gen. J. W. Phelps wrote the author asking him to write a poem on society, in which the lodge, the saloon, the Romish church, and other similar forces affecting the social condition should be noticed. At the time Bro. Thomson was not able, on account of ill health, to undertake the task. It has, however, been much upon his mind during these intervening years, and these contemplations have at length found words and utterance. The incidents of the poem are loosely connected with a city election, and the author has endeavored to exhibit the springs that move society today.

—The *Catholic Review* gives some figures that justify its jealousy for the predominence of Freemasons in French politics, thus: "The number of Masons among the Ministries that have succeeded one another in France is almost always the same. In the Freycinet Ministry, of the ten members, six were Masons; in the Ministry of Floquet six of the ten were Masons; in that of Ribot, seven of the ten were Masons and the same numbers in the Ministries of Dupuz and Perier. At present there are eleven members in the Cabinet of whom six are Freemasons. Thus half a million have more representatives in the government than thirty-six millions of Catholics."

DR. PARKHURST, TAMMANY AND THE LEXOW COMMITTEE.

Dr. Charles H. Parkhurst, pastor of Madison Square Presbyterian Church, New York, has become one of the best known American preachers for his fearless assaults on official iniquity in New York city.

As the result of his exposures an investigating committee was appointed by the State legislature over the veto of Governor Flower. The inquiries of this (Lexow) committee unearthed a mass of political and official corruption beside which the vices of the Tweed ring twenty years ago seem trifles. The *Social Economist* for July says of them:

"The Lexow investigating committee proves to be the most important political event of the year and probably of the decade. It brings to light a condition of moral rottenness on the part of the policy of the city of New York which has not been surpassed since the temples of the heathen religions which preceded Christianity were found to have been given over to social pollution in a manner to convert them into pest houses of debauchery, and the sacred oracles sold their prophecies for bribes in the interest of conspirators and criminals. The details of the nefarious traffic which has been carried on by the New York captains of police, sergeants and patrolmen, aided by the district leaders of Tammany Hall, are sickening and appalling. They convict our police system of being rotten through and through. They show that all its powers of physical coercion, brute intimidation and evasion of justice are concentrated upon the single aim of making the vice and degradation of the city a means of profit to the pretended administrators of justice. The estimated revenue derived by the officers of the police and the leaders of Tammany Hall from their systematic protection of crime is already seen to have been not less than ten million dollars a year.

"The world's history records no system of brigandage so revolting or so despicable. Every minute amplification of the facilities for immorality and debauchery has borne fruit as a distinct source of profit to the prostituted officers of the law. Beer, sold without a license, bore its fruits of corruption in a rental value for police immunity, if only ten or fifteen dollars a month. If dispensed by girl waiters the blackmail rose to fifty dollars a month and five hundred in advance. If rooms were attached the bribes were per room. If there were no side rooms, but only a lounge in the beer room, the price of immunity to vice fell one-half."

The work of the Lexow committee is not done. On the 11th inst. testimony was heard which proves that the police have protected "green-goods" men, the shovers of counterfeit bills, and had even shared in the profits. When one of the counterfeiters dens was to be raided, a police captain, Meakin, notified the proprietor and all evidence was removed. When a victim complained to the police the latter would give the "green-goods" men the tip and the complainant would be run out of town for attempting to pass the counterfeit money, while the police and the "green-goods" men distributed the spoils. Meakin received as high as $450 a month for protection.

"We were pretty well protected in Jersey," explained the witness. "We had our men not only in the postoffice, but along railroads. Our headquarters were in 10th street." A flourishing business was done until Anthony Comstock got after the gang and made a raid.

The witness identified Officer McArdle, who was formerly stationed at the Grand Central depot, as a policeman who protected "green-goods" men for a salary of $50 a week.

The police commissioners of the city have in response to the outburst of indignation following the investigation dismissed thirteen officers, four of them being captains. Police Superintendent Byrnes has made a report in which he says the excise liquor laws are continually violated, 63,460 cases being found in three months' time, or over 20,000 each month! The Superintendent attributes the demoralization and corruption of the force to political influences in these words:

"The widespread belief existing among the force that merit or the faithful performance of duty is not taken into consideration in promotions, and that a large number of officers and men have obtained their positions through means other than meritorious service and faithful performance of duty, has had a great tendency to impair the discipline of the department, and to make men who would otherwise be careful and painstaking members of the force careless and indifferent in the performance of their duty."

That means Tammany, the most prominent secret political society of to-day. Superintendent Byrnes is not ready to join the anti-Tammany league, and therefore uses much circumlocution of language. But at the bottom of this corruption is the secret Columbian Order. Corrupt policemen look to their political masters, and divide the spoils with them. New York city pays her police force $5,000,000 per year in salaries. The investigation shows that they receive some $15,000,000; and of the $10,000,000 plunder, four-fifths is blackmail drawn from disorderly houses, and the rest is from saloons If prostitution and like vices pay this enormous sum to escape prosecution, what must such business not cost their wretched victims!

Dr. Parkhurst and his co workers have evidence which compels them to believe the guilt to lie generally with the leaders of the police force, many of whom are high in the councils of Tammany. The warrior pastor returned from Europe the other day with new vigor for the campaign against the devil in the slums. He is quite dissatisfied with the work of the police commissioners in discharging a few underlings. "The eye of the people," said he; "is too big for the commissioners to pull the wool over it." He is ready to furnish the Lexow committee with evidence more damnable than any it has yet heard.

Dr. Parkhurst means, too, that the threat to bring down bigger game shall not be an idle one. But when he assails the corrupt leaders of the infamous secret society which has so long ruled and throttled the city and State, he will find that his previous work is only boy's play in comparison. "It is all nonsense," writes one of the shrewdest of correspondents to a Chicago journal, "to talk about Tammany being downed at the polls in New York this fall. The tiger may hibernate for a year to recover from the bruises received from Dr. Parkhurst and the Lexow committee, or he may not be quite so bold in the face of the discoveries that have been made as to the methods of the society, but any one who supposes the most powerful and perfect political organization in the world is going to dissolve and retire from business is not gifted with common sense or a knowledge of human nature."

What is more, the brave Doctor, if he attacks this order, will likely find it so joined and intertwined with the whole lodge system that, instead shaking this infamy out of a single community, he will seem to be shaking the continent. But may heaven give him a stout heart, a steady eye, and a dauntless courage. By God's grace a single man has once before shaken the pillars of lodgery in America so that they seemed to tumble about like the temple of Dagon before the bowing of mighty Samson.

Findel, the Mackey of German Freemasonry, in his history, page 26, confesses that the decline and final overthrow of the ancient secret societies "was a necessary consequence of the spread of Christianity." The matchless power of God's truth is enough for this battle also. No weapon formed against that truth "shall prosper." Go on, brave pastor, the people are with you in this fight, and so are all things good, angels and men, and God himself.

—Bro. J. P. Stoddard, New England Secretary, writes in a brief note of more calls than usual for addresses of late, which with publishing business have quite filled his time. The New England friends will find it a profitable investment to secure him an assistant secretary so the *Cynosure* can report to them more frequently of the work in and about Boston.

—Some people are astonished at the craze to wear a badge or pin possessing lodgemen. It means business, of course,—an advertisement that the wearer has been through a ceremony of which he should be heartily ashamed. But there is a mysterious superstition connected with some of these baubles. For instance, down in Georgia lately a Mason named Strother had a lodge pin stolen from him. After a vigorous search for it he found it had been used to fasten the clothing on the corpse of a colored girl and had been buried with the body. But the Mason and his badge were inseparable. He was bound to have it; and have it he did, by digging up the body and searching until the lost trinket was found and restored to the mesmeric service of the lodge.

—They have a very entertaining custom in Missouri lodges. The Royal Arch initiation, it will be remembered, gives opportunity for some dramatic attachments, and the chapters had a habit of improving it. One means was a quartette of singers, who were admitted to the lodge-room behind a curtain or screen, and were expect-

ed to enliven the solemn monotony of the rough road from Babylon to Jerusalem with vocal music. The Grand High Priest of this satanic worship has concluded that this is being carried too far, and enjoins the whole business. It serves to show how indifferent Freemasons have become to their oaths of secrecy, because they know them to be a sham, and hollow blasphemy.

—The Chicago German M. E. Conference was the body which in May, 1892, introduced in the General Conference in Omaha a memorial against secret societies. Last year this body appointed Rev. J. A. Mulfinger of Aurora to represent them in the conference meeting in connection with the N. C. A. annual meeting. The twenty-third session of this conference was held in the Sheffield Ave. German M. E. church September 6-10. Bishop Vincent, of Chautauqua fame, presided. The conference includes two large cities, which are largely populated by Germans and their descendants. Chicago alone contains over 400,000 Germans, and Milwaukee is often styled the German Athens. This conference has for many years exerted a great influence in these cities. There are now thirteen German Methodist churches in Chicago, and Milwaukee last year founded its sixth mission. The year has been very prosperous in almost all the churches represented. The greater majority of active ministers, numbering about seventy, reported gracious revivals, and from every district a large number of conversions and accessions were announced. Rev. Charles Hedler and his son were among the active members of this body, and the former especially is one of the most fearless foes of the lodge.

PERSONAL NOTES.

—The item of last week respecting Rev. W. M. Howie of this city was in error in placing him on the N. C. A. Board. He acted several years in that capacity until last annual meeting.

—Miss Flagg, our accomplished New England correspondent, was with Mrs. A. E. Stoddard of the N. E. Association office, Boston, attending the Prohibition Convention at Worcester last Thursday and Friday.

—Rev. J. N. Bedford of Norris City, Ill., was among the welcome visitors at the *Cynosure* office last week. He has resigned his work in southern Illinois, and may settle in Victoria, several invitations having been sent him by that church.

—It revives agreeable memories to see in the *Christian Conservator* the name of Rev. J. K. Alwood, now made a D.D. He was the "able and sage-looking chairman" of the United Brethren conference lately held in Auburn, Ind. Dr. Alwood was in earlier years a pillar of our reform in northwestern Ohio.

—Bishop Dillon of the U. B. church on the Pacific coast has lately been visiting southwestern Oregon, and graphically describes in his report to the *Conservator* the long stage rides and mountainous and timbered country through which our agent, Bro. P. B. Williams, labored a month or two ago. Both found true hearts and Christian fellowship more precious than any oath-bound brotherhood among these Pacific wilds.

—Bishop H. J. Becker, missionary secretary of the United Brethren church of the radical or old constitution branch, passed through Chicago last Thursday on his way to the Rock River conference at Coleta, Ill. He report a hopeful condition of the churches in the several States where fall conferences have already been held. The membership is united in maintaining the standard of the church against every device of the devil. Bro. Becker always finds a welcome at the N. C. A. office. He believes in continuing the battle on Gospel principles. That is the victory line.

—The remarkable disappearance of Rev. Dr. T. J. Kennedy, president of Amity College, College Springs, Iowa, noticed last week, has not been explained. The Chicago papers of Saturday last report no account is yet received of the lost president, and a reward is offered for his recovery. Any information which will assist to that end will be very thankfully received by Rev. Dr. W. T. Moffett, of College Springs, the successor of the lamented Dr. William Johnson, or by Rev. J. A. Collins, Chicago editor of the *Christian Instructor*, at 196 La Salle street, this city. Dr. Kennedy was 62 years of age, over 6 feet high, and a man of striking appearance. He was widely known and universally respected throughout the United Presbyterian church in which he has been a minister for thirty five years. He has been president of Amity College for about ten years. He is a man of fine ability both as preacher and teacher, and one whose writings and opinions always command respect and attention. He was moderator of the U. P. General Assembly at Princeton in 1891, and as a presiding officer won high praise.

—Mrs. Elizabeth Freeman died of heart failure at her home, 2102 Ridge avenue, Evanston, Sabbath morning at 9 o'clock. Mrs. Freeman had been an invalid for a number of years. She was the widow of Thomas Freeman, the real-estate lawyer who died eighteen months ago, and who has been for years a very cordial supporter of the N. C. A. reform. The couple were among the earliest settlers of Evanston, having occupied the same homestead for thirty-five years. Mrs. Freeman had also spent seven years of her girlhood in Chicago. Two sons, Robert and George, survive the mother.

OUR WASHINGTON LETTER

Women in the Interior Department.—No civil marriages in the District —Tariff mill keeps Secretary Carlisle at work —City mission and young people's work —Romish aggressions.

WASHINGTON, D. C., Sept. 12, 1894.

Secretary Hoke Smith of the Interior Department is calling critical attention to his administration by his frequent discharges of women,—and most of them women from the North. His opinion is quoted on the value of women clerks, none of whom he thinks earns more than $1,000 per year. In the land and patent offices there were a large number of women drawing from $1,400 to $1,800 salary, but all have been reduced to $1,200 and many discharged. The Secretary is blamed for his apparent discrimination in favor of men, and of Confederate widows.

The District of Columbia does not permit civil marriages, but gives the ministers of the Gospel a monopoly of this business. The regulation worked very happily for a gentleman from a neighboring State recently. He had a young daughter who was coaxed into eloping with a man much older than herself; the father followed the elopers to Washington only a few hours behind them. They procured a marriage license without any trouble, but then discovered that getting married was a much more difficult task, where the intended bride is a child who has plainly not reached the years of discretion, as she was in this case. The man, doubtless aware of the objections likely to be raised by any minister of the Gospel to marrying a child, asked to be directed to the office of the nearest justice of the peace. There he was greatly surprised to learn that civil marriages were not legal in the District of Columbia and that his license would be useless unless he could find a minister who would marry them. A minister was found, but, after seeing and talking with the child, he not only declined to marry them, but gave the man a lecture that he will doubtless remember to his dying day on the enormity of the crime he had committed in coaxing the girl to leave her parents for the purpose of marrying him.

Meanwhile the father had succeeded in overtaking the couple. He had no sooner spoken than the girl threw herself into his arms and begged to be taken back to her mother. "God bless the men who made the law that makes it necessary for ministers of the Gospel to do all the marrying in Washington," said the delighted father. "That law has prevented a man from committing a great moral crime, saved my child much suffering and perhaps years of sorrowing regret, and has restored her to her parents. Would that it were duplicated on the statute books of every State." Cases showing the wisdom of this law are so frequent that it is really surprising that it has not long ago been enacted in all of the States. It is only natural that a minister of the Gospel should exercise more care than any ordinary civil official in inquiries about those who seek to be wedded. In some of the States the regulations for the issue of a marriage license are so strict that much of the danger is removed, but it would be an improvement, in my humble opinion, to have everywhere only ministers allowed to perform the marriage ceremony.

Secretary Carlisle is the only member of the Cabinet at present in Washington. He is kept here by the new tariff law, which like all new and complicated machinery moves a little stiffly at first and with more or less friction, requiring the constant presence of an expert to inspire confidence as well as to assist in running the machinery.

The City Mission and Church Extension Society of the Washington Conference of the M. E. Church was this week incorporated. The work of the organization, which is to be perpetual, will be to assist weak churches and to plant missions in the city and suburbs, and to aid in rescuing the fallen aud neglected.

This week marks the beginning of a new year with the District of Columbia Christian Endeavor Union, which has just elected new officers and named the committees charged with mapping out the winter's work. The executive committee has received a letter from the Boston union, asking that the committee endorse the claims of Boston for the international convention of 1889, which they did. The executive committee has also accepted the cordial invitation of the secretary and board of trustees of the Y. M. C. A. to establish the headquarters of the D. C. C. E union in the Y. M. C. A building, which will doubtless be beneficial to both organizations.

When Dr. Sunderland declared from his pulpit in the First Presbyterian church of this city that we, as Americans, could not afford to have the functions of our government paralyzed by the decrees of a foreign and usurping potentate, and that the Roman papacy, whatever might be the professions of its more liberal adherents, was an organization palpably irreconciliable with the spirit of our institutions; when he denounced the Jesuits as an order of men harbored among us, who had been at one time or another expelled from every country under heaven but our own, he planted good seed in good ground, and the Protestant people of the capital began to reflect and to investigate.

The plans of the new Congressional Library building now nearing completion, provide for the erection in the main reading room of sixteen marble statues of eminent men in eight branches of literature, and Librarian Spofford, to whom the selection was left, has named the following: Poetry, Homer and Shakespeare; Art and Music, Angelo and Beethoven; Science, Newton and Henry; History, Herodotus and Gibbon; Philosophy, Plato and Bacon; Commerce, Columbus and Fulton; Law, Solon and Blackstone; Religion, Moses and St. Paul. On the outer walls are niches for nine busts, and Mr. Spofford has selected Franklin, Demosthenes, Dante, Irving, Macaulay, Sir Walter Scott, Emerson, Hawthorne and Goethe to fill them.

In and around this capital we find numerous popish seats of learning, with hordes of instructors, mainly skillful Jesuits, and thousands of students, all being trained for the higher walks of life and for the priesthood.

Georgetown College, established in 1778, had last year 106 instructors and 650 students; Gonzaga College, established in 1821, had 11 instructors and 141 students; St. John's College, established in 1865, had 13 instructors and 160 students; the Catholic University of America established in 1889, had 13 instructors and 30 students. The last named is the national university of the papal church, and is confined strictly to post-graduate work. All these are within the District of Columbia. The total number of instructors they employ is 142; the total number of students last year was 981.

Besides these collegiate establishments, there are numbers of others, such as Carroll Institute, St. Rose's Industrial School, the Academy of the Visitation, the Convent of Notre Dame, St. Dominick's Convent, and St. Vincent's School, all within the District of Columbia. The numerous parochial schools, moreover, lend increased strength to these higher institutions, while to meet all this mighty educational force the Protestants have practically nothing but the common schools of the District.

As to churches, the papists are equally fortunate, having sixteen magnificent church edifices, the finest structures in this city, except the government buildings.

A year's numbers of the Cynosure would make six good-sized volumes of valuable reform literature, containing 550 pages each.

THE HOME.

HE CHOSE THIS PATH FOR THEE.

He chose this path for thee;
No feeble chance, no hard, relentless fate,
But love, His love, hath placed thy footsteps here;
He knew the way was rough and desolate,
Knew how thy heart would often sink with fear,
Yet tenderly He whispered, "Child, I see
This path is best for thee."

He chose this path for thee,
Though well He knew sharp thorns would tear thy feet,
Knew the brambles would obstruct the way,
Knew all the hidden dangers thou wouldst meet,
Knew how thy faith would falter day by day,
And still the whisper echoed, "Yes, I see
This path is best for thee."

He chose this path for thee,
And well he knew that thou must tread alone
Its gloomy vales and ford each flowing stream;
Knew how thy bleeding heart would sobbing moan,
"Dear Lord, to wake and find it all a dream."
Love scanned it all, yet still could say, "I see
This path is best for thee."

He chose this path for thee.
What need'st thou more?—This sweeter truth to know,
That all along these strange bewildering ways,
O'er rocky steeps, and where dark rivers flow,
His loving arms will bear thee "all the days."
A few steps more, and thou thyself shalt see
This path is best for thee.

—*Selected.*

MRS. DYER'S TROUBLE.

"Well, Dr. Strong, I don't think—at least, I don't know, and that is as bad—I sent for you because"—

Here the words choked her. She had to stop; her eyes ran over on her pale cheeks, and she clasped her thin hands together in a convulsive effort of self-control. Dr. Strong, a white-haired old man, with the gentlest face and kindest manner possible, looked distressed; he could not say anything, for he had no clue to these sobs and tears. Mrs. Dyer had been a member of his church when he lived at Blandford; he remembered her well—a bright, delicate young girl, the only daughter of a well-to-do farmer. She was fairly well educated, had made a profession of religion in early youth, had married at twenty a young lawyer already in good practice, for he was ten years older than she, and had besides a little inherited property. Dr. Strong had heard of her from time to time, and sometimes met her when she came home on a visit. He knew that she was temporarily prosperous, and that she had three children; and at last he himself was called to a church in the city where she lived, and learned then for the first time that she was recently widowed. She had written a note to him, asking that he would come to see her; and, in answer to her request, he was with her now. Poor little thing! She was a pathetic spectacle to her old pastor as she sat there struggling with her tears, thin, pallid, and sad, with a comfortless sorrow, as he could plainly see, for neither hope nor submission lent a gleam to her eye or calmed her forlorn countenance. This was not a case of ordinary consolation, he felt at once; but, before she could control herself, in rushed a rosy boy of ten.

"Mother," he shouted, "can I go over to Denham with Hal Jones?"

Mrs. Dyer held out a hand and drew him to her side. She stopped her tears, and was composed at once.

"Come here, Harry," she said, in very loving tones. "I want you to shake hands with this gentleman; he used to be my minister when I lived at Blandford."

Harry was evidently well trained; he obeyed at once, and stood at Dr. Strong's knee a moment to answer some kindly questions, then reverted to his errand.

"Can I, mother?"

"Is no one else going?" asked his mother.

"No ma'am; we want to go fishing out in the mill pond for punkin seeds."

"No, Harry, I can't let you go."

"Surely, mamma?"

"Surely, dear," she said with a smile.

Harry's face flushed, his eyes glistened, and his small fists closed tightly. There was a struggle in his boyish heart, very evident to the doctor, but he said nothing, and, bowing to the minister, left the room much more quietly than he had entered it.

The interruption had helped Mrs. Dyer to recover her own self-control. She could speak now quite calmly.

"I sent for you, Dr. Strong," she said, "because I am in great need of help. You know I have been a church member many years, but lately I have begun to think I am not a Christian at all."

"Have you spoken to your own pastor?" asked the doctor, with professional instinct.

"No, I cannot. Mr. King is called a very fine preacher, but his sermons don't touch or help me; they never have. When Allen died, he came here and talked to me, but he didn't seem sure of anything; he is always telling us that doubt is a very necessary thing to growth in spirit; that we must try to find the pillars whereon the house standeth, before we can be sure there is a house."

"He did not really remember the context in that text, I fear. Samson was blind, my dear, and when the Philistines showed him where to grope for those pillars, he pulled them down and killed those in the heathen temple—and himself, too."

Mrs. Dyer smiled a little; she too had not remembered where the phrase came from.

"But I can find no help in all this, Dr. Strong. I want to be sure of something; to have a place of rest to my soul. 'Maybe' is no Gospel to me."

"My dear, cannot you pray?"

"Pray! oh, what use is prayer? When Allen lay speechless with fever, and the doctor told me he was dangerously ill, do you think I did not pray? I groveled before God to save him; I prayed till my heart was dry and my brain weary. What was the good of it? I had no answer. No, I shall never pray again. I don't believe in it. It is no use. I do not even read the Bible."

"Now answer a few questions for me."

Just at this point there was another interruption; two younger children, both girls, came eagerly running into the room; one threw herself into her mother's lap; the other leaned against her knee; they were flushed with exercise, and held in their hands long trails of graceful vine, with bunches of transparent scarlet berries hanging among the green leaves.

"Look, mamma, what bu'ful berries."

"Pretty berries; nice? Ally eat berries, mamma?"

Mrs. Dyer's face stiffened with terror; if she could be paler, one might have said she grew colorless; quickly, without waiting to make her children speak to the guest, she gathered vines and berries out of the little hands and put them away in the nearest place that was high overhead, the upper shelf of a high bookcase. The children whimpered.

"O mamma, don't take my berries!"

"Pitty berries. Ally's berries," chimed in the younger, with a tone of possession and a sense of injustice in the baby voice.

"Dears, you cannot have them. Go to your nurse at once and get your bread and milk."

"Do you think they have eaten any?" asked Dr. Strong anxiously.

"Oh, no! I have taught them thoroughly never to taste anything without my leave. I used to put bitter water out of a quassia cup on any fruit they might be tempted to take; it was harmless, but it taught them that what I had forbidden them was not good to eat, and so they learned to ask for what they wanted."

The children turned away with tears in their eyes, and slowly went out of the door, Ally looking over her shoulder at the "pitty berries" placed out of her reach.

"My dear young friend," asked Dr. Strong solemnly, "do you love your children?"

"Love them?" she answered, the warm flush of indignation crimsoning her expressive face. "Why, they are all I have got to love; my very life. While Allen lived I had him to care for, to be with, to wait on. Now they are all."

"Why, then, did you not answer Harry when he asked if he might go to Dedham?"

"I did answer him, Dr. Strong. Did not you hear me tell him he must not go?"

"Yet you said God did not answer your prayers for your husband's life because he denied it. Is not 'no' as much of an answer as 'yes'?"

Her face changed, but she made no reply.

"You admit still, in spite of your doubts, that there is a God?"

"Yes; oh, yes; I cannot disbelieve that; it would be a return to chaos!"

"You will admit, too, perhaps, the old geometric axiom that the whole is greater than its part?"

She looked at him with surprise and inquiry in her eyes.

"Of course I do."

"Well, then, if God made this world, and made you, is it not probable that he knows more about your needs than you do?"

"I suppose so," she said half reluctantly.

"And if he knew enough to create this world and all the myriad worlds we see above and around us, is it not at least possible that you may not be able to understand always what he means in what he does?"

She colored again, and silently bowed her head.

"Why did you refuse to let your boy go to Dedham? He wanted to go so much."

"Oh, it is not safe for him to go on the water with only another boy; the pond is deep and the boys are so careless! I do want him to be a manly, courageous boy, but I will not let him go into possible danger for no other reason than his own pleasure."

"Why not, then, have explained all this to him?"

"Well, I have tried to train my children to trust me, to feel that I know best what is good for them. I have thought that to give them a reason for all I did was not so good for them as to learn to trust me. I think they ought to feel that I am their natural head and ruler, now Allen has gone. He had the same feeling. He used to say, 'We're king and queen in our home, and the children hereditary subjects.' I want to carry out his ideas."

"Why not let them guide themselves, and not have to ask you for everything they want?"

"Oh, I love to have them ask, as far as that goes, even if I believed in encouraging anarchy in my little kingdom. I love to give them whatever I can give, and to have them come to me with all their wants and wishes."

"And yet you have to deny them?"

"Yes, I must; but how it hurts me! I believe I could have cried with the babies this morning when I took away those tempting berries; but, Dr. Strong, they were berries of the deadly nightshade—certain death had they eaten them."

The doctor leaned back in his chair and put the finger tips of his wrinkled old hands together in the argumentative way not uncommon to elderly clergymen. He did not look at Mrs. Dyer, but straight at the ceiling, as he said in a dry, quiet tone:—

"How much better you are than God!"

Mrs. Dyer looked, and felt, shocked.

"Dr. Strong!" she exclaimed.

"My dear, I take you at your own showing. You find fault with God because he denies your request; but you denied Harry's. You think he had no reason to refuse what you asked; but you gave no reason to Harry. You did not tell your little girls that those berries were poisonous. You knew they would not understand what that meant, to be sure; but then you wish them to trust in your love and wisdom without reasons; yet you refuse to trust God, who is immeasurably wiser than you and imaginably more good than you are, in comparison, to your children. You have ceased to pray because you were denied the answer that you wanted. You said, 'My will be done,' and, because it was not done, you refused to speak to Him who made you. What if Harry should come in to-night and not speak to you again for months and years, because he could not go to Dedham? Would it seem to you reasonable, or the petty sulks of a spoiled child? Is not all this want of faith in you an assumption that God is not as good as you are to your children?"

Mrs. Dyer hid her face in her hands, while the doctor went on.

"I have for many years found much comfort and strength in observing how the good Lord hath made of human life an ever-present exposition of and witness to his ways. I think it is this in part which the text refers to that says, 'If any man will do his will he shall know of the doctrine.' Try, my dear, to know God as your Father; treat your children as your own sense and conscience teach you; these are the voice of God in your soul; then act toward him as you would have your children act toward you. You will find out more religion in that way than you think. But do not try to find a poor human reason for the divine ways. Would you have a God

whom you could measure? 'Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?' Tell me honestly, could you trust in a God whom you could understand? Would one be a help or defense to you who was less than omniscient or omnipresent?"

"No," said Mrs. Dyer in a low voice; "but I never thought of that."

"And for the Bible, why not read that for the stores of help and comfort instead of trying to pick out its faults? Of all books that Bible has most of what we call common sense in it, besides its beautiful Gospel record. A life guarded by its precepts is more than merely pious, it is practical and useful. 'Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.' Try, my child, to go back to your Father; talk with him in prayer, accept his will as it comes to you daily, and remember that he as well as you can say 'no' or 'yes' as he sees fit; either is an answer. If you love God as your children love you, would you doubt or turn away from him?"

Mrs. Dyer's eyes were streaming with tears now.

"I will try," she said; and years after she thanked Dr. Strong for helping her to escape her trouble. She is now an earnest Christian woman, a mother whom her children rise up and bless; but she has for a long time ceased to attend Mr. King's church.—*Rose Terry Cooke in The Independent.*

TEMPERANCE.

HOW STANDS THE ROMAN CHURCH.

BISHOP WATTERSON OPPOSED.

Interviews with several of the leading saloon-keepers of Columbus, Ohio, who are members of the Catholic societies indicate a disposition to ignore the recent anti-liquor pronunciamento of Bishop Watterson. The Bishop declared against the violation of Sunday laws, and prohibited the election of saloon-keepers to office in Catholic societies. Many of the Catholic saloon-keepers of Columbus were emphatic in their denunciation of the Bishop's action, while others, though less outspoken, were quite as earnest in their criticism of what they call the Bishop's interference in private business. Almost all express an intention to act as they please regardless of the orders of the Bishop or their church. The situation indicates the possibility of a serious schism in the church.

SACRAMENT REFUSED.

Father Joseph Costa of Galesburg, Ill., during a sermon in Corpus Christi Church, said it had come to his ears that certain Catholic saloon-keepers of Galesburg were keeping their places open Sunday and had been decoying young men there to the injury of their bodies and souls. He said those proprietors knew that was against the principles of the church and that men who would thus persist in violating laws were not worthy to be members of the Catholic church. He gave them the alternative of leaving the church or obeying the law and notified them he would not administer the sacraments to them or to Catholic bar-tenders until they manifested a willingness to obey the law. He began the organization of a temperance society in his congregation.

BISHOP MESSMER ON SALOONS.

The Green Bay *Gazette* prints an important interview with Bishop Messmer, giving his views on the temperance question as being in accord with Mgr. Satolli's position. However, he holds that Satolli's decree implies no legal force extending to dioceses other than Bishop Watterson's. Satolli only upholds Watterson. Bishop Messmer says that total abstinence is an excellent thing, but Prohibitionists are wrong and must remain unsuccessful. He says he is against saloons and all evils which emanate from it. Circumstances and conditions surrounding saloons lead to intemperance. Low means are used to attract business. Though he would prefer to see saloon-keepers not become members of Catholic societies he thinks their being shut out altogether is too severe. The Catholic church considers the manufacture and sale of natural products, such as wine and beer, not sinful, but deprecates adulterations in that respect.

HE MEANS BUSINESS.

Archbishop Ireland, in a recent address before the Minnesota Total Abstinence Association, said: "We thought we meant business years ago in this warfare against drink, but I hope God will forgive us for our weakness, for we went into the battlefield without sufficient resolution. We labored under the fatal mistake that we could argue out the question with the liquor-sellers. We imagined there was some power in moral suasion; that when we should show them the evil of their ways they would abandon the traffic. We have seen there is no hope of improving in any shape or form the liquor traffic. There is nothing now to be done but to wipe it out completely. I have lost too much of my time striving in the past to repair the fearful wrong of the liquor traffic. I have lost too much time in speaking of total abstinence in hall and pulpit to men who, while listening, were with me, but who, out in the streets, would be invited by the saloon-keeper to come and take a drink, and forget their resolutions. Well, some of us are growing old, and do not intend to be throwing away our time in arguing with people who will not be converted, and I for one am going to go in with terrible earnestness in the future in this war against liquor in all shapes. I mean business this time."

NOTHING REMARKABLE.

An item is going the rounds of the press to the effect that whisky is now manufactured out of old rags. We see nothing remarkable about this. Every one knows that nearly all the old rags now in the country are manufactured out of whisky, and there is no apparent reason why the process of conversion may not work as well one way as another: from whisky to rags, and from rags to whisky. What a beautiful business it is!—*New York Observer.*

Mr. Moody is said to have once entered a Gospel temperance meeting in a strange city with a blue ribbon in his button hole, whereupon he was asked, "Are you a reformed drunkard?" and answered, with his characteristic emphasis, "No, I am not." Upon which his questioner, nothing daunted, said, "Well, don't you think you ought to be?"

A saloon-keeper should not be allowed to sit on a jury or vote. A man who is so morally degraded as to engage in selling, for his own selfish gain, that which he knows robs men of their reason, injures their bodies and destroys their souls, is not to be trusted with the affairs and fortunes either of individuals or of this great nation.—*Judge Randolph.*

The *Express* figures it that every year the workingmen of Aurora pay $200,000 to the saloons of the city. The laborer who spends his money in the saloons will to-morrow think he is ground under the iron heels of capital. The laborer who saves his money to day becomes the capitalist to-morrow. No man can spend his money and have it too. The road to wealth and comfort does not lead through the saloon.

Rev. Hugh Price Hughes affirms that the working classes in England spend no less sum than eighty million pounds annually on strong drink. If the commodity bought with this money was food it would give strength and ability to labor and there would be some return. If it were spent for clothing there would be some return; but it would be a blessing to the people if the money were deliberately taken from them and no strong drink given in its place, as compared with taking the money and giving the drink also.

A New York *Sun* correspondent notes a remarkable decrease in the consumption of alcoholic beverages at Saratoga, Lake George and White Mountain resorts. He says: "I can remember the time when in this hotel (Grand Union), then much smaller than it is now, a large force of barkeepers was required to supply the demands of the almost constantly crowded barroom, which was one of the most frequented quarters of the house. Now the barroom is never full, and only very few people are to be seen in it at any time. This house contains more than a thousand visitors, but in the huge dining-room, with hundreds of occupants, not a score of bottles of wine are observable. Champagne, formerly the favorite and frequent dinner beverage, rarely appears, and even of claret the consumption is small."

BIBLE LESSON.

THIRD QUARTER--QUARTERLY REVIEW.

LESSON XIV.—Studies in the Life of Jesus, Sept. 30.

GOLDEN TEXT.—The kingdom of God is at hand: repent ye, and believe the gospel.—Mark 1: 15.

DAILY READINGS.—M.—Luke 2: 1-16. T.—Matt. 2: 1-12. W.—Luke 2: 40-52. Th.—Mark 1: 1-11. F.—John 1: 35-41. S.—John 3: 1-16. Su.—John 4: 9-26.

REVIEW.—Luke 2: 8-11, 40; Mark 1: 6-8; Matt. 4: 8-11; John 2: 15-17.

LESSON I.—Subject: The birth of Jesus, Luke 2: 1–16; or, the announcement. Golden Text: Unto you is born this day in the city of David a Saviour, which is Christ the Lord, Luke 2: 11.

LESSON II.—Subject: Presentation in the temple, Luke 2: 25–38; or, Simeon's desire fulfilled. Golden Text: A light to lighten the Gentiles, and the glory of thy people Israel, Luke 2: 32.

LESSON III.—Subject: Visit of the wise men, Matt. 2: 1–12; or, homage to the child Jesus. Golden Text: They saw the young child with Mary his mother, and fell down and worshiped him, Matt. 2: 11.

LESSON IV.—Subject: Flight into Egypt, Matt. 2: 13–23; or, the infant Jesus divinely guarded. Golden Text: The Lord shall preserve thy going out, and thy coming in, Psa. 121: 8.

LESSON V.—Subject: The youth of Jesus, Luke 2: 40–52; or, our Lord's love of wisdom. Golden Text: And Jesus increased in wisdom and stature, and in favor with God and men, Luke 2: 52.

LESSON VI.—Subject: The baptism of Jesus, Mark 1: 1–11; or, the prepared way. Golden Text: Thou art my beloved Son, in whom I am well pleased, Mark 1: 11.

LESSON VII.—Subject: Temptation of Jesus, Matt. 4: 1–11; or, Satan vanquished. Golden Text: In all points tempted like as we are, yet without sin, Heb. 4: 15.

LESSON VIII.—Subject: First disciples of Jesus, John 1: 35–49; or, power of Jesus' testimony. Goden Text: We have found the Messias, which is, being interpreted, the Christ, John 1, 41.

LESSON IX.—Subject: First Miracle of Jesus, John 2: 1–11; or, Christ's glory manifested. Golden Text: This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory, John 2: 11.

LESSON X.—Subject: Jesus cleansing the temple, John 2: 13–25; or, separation from the world. Golden Text: Make not my Father's house a house of merchandise, John 2: 16.

LESSON XI.—Subject: Jesus and Nicodemus, John 3: 1–16; or, Bible regeneration. Golden Text: God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life, John 3: 16.

LESSON XII.—Subject: Jesus at Jacob's well, John 4: 9–26; or, the water of life. Golden Text: Whosoever drinketh of the water that I shall give him shall never thirst, John 4: 14.

LESSON XIII.—Subject: Daniel's abstinence, Dan. 1: 8–29; or, power of a holy example. Golden Text: Daniel purposed in his heart that he would not defile himself, Dan. 1: 8.

HOW TO PREPARE A LESSON.

OUTLINE FOR DAILY STUDY.

I.—Ascertain the facts:

1. Sabbath evening. (Use Bible only.) Ask—Where is the lesson? What is it? Read the lesson carefully. Think. Pray.

2. Monday. (Bible only). Study connections, references, parallel passages. Fix time of the lesson.

3. Tuesday. (Bible, maps and Bible dictionary.) Persons, places and events of lesson.

II.—Analyze (Study) the Facts to Get Truths:

4. Wednesday. (Bible and concordance.) Study topically. Arrange outline, etc.

5. Thursday. (Consult lesson helps; best you can get.)

6. Friday. (Lesson helps, continued.) Review and correct, as to time, persons, places, etc.

III.—Arrange (Classify) Truths in Teaching Order:

7. Saturday. (Bible, pencil and paper.) Ask—What and how shall I teach? Perfect outline and plan of teaching. Write out questions. Select illustrations. Review your work. Ask—What more can be done?

8. Sabbath morning. (Alone with God and his Book.) Read lesson. Pray for light on the Word; for an earnest and tender heart; for receptive minds in your scholars.—*Trumpet Call.*

RELIGIOUS NEWS.

—Seventy Japanese churches have invited Mr. Moody to go to Japan.

—Evangelist Hartsough closed his work at Iron River, Wis., August 5th. Forty-five have united with the church at that place.

—The Illinois Conference of the Free Methodists, meeting at Peoria, decided in favor of ordaining women as evangelists by a close vote.

—Three of the foreign missionaries of the United Presbyterian church, Rev. J. Howard Martin, Miss Dora Martin, and Mrs. E. M. Giffen, and a successful home missionary, Rev. S. E. Martin, of Superior, Neb., are children of Rev. J. W. Martin of Mt. Perry, Ohio. This is a good record for one family.

—Xenia, U. P. Presbytery, lately meeting at Clifton, O., had an interesting experience. Rev. August Anton Miller was received from the Miami Presbytery of the Cumberland Presbyterian church. He is said to be a finished scholar and a fine theologian. One reason for his leaving the Cumberland Presbyterians and coming into the U. P. church is his opposition to oath-bound secret societies.

—The Illinois Wesleyan Conference lately met in Wheaton for a four days' meeting. Encouraging reports were received from the churches. President C. A. Blanchard, Secretary Phillips and the editor of the *Cynosure* were introduced to the body, and the former made an interesting but brief address on the calls God now makes upon the pulpit, as when Adam Crooks and his noble compeers bore the cross in days of slavery.

—The Wisconsin Lemonweir Association of Congregationalists and Presbyterians employs a Gospel tent which has been pitched at Nekoosa, eight miles below Grand Rapids. About thirty have given in their names to unite in forming a Congregational church. A house of worship has already been built, which will be given to the new church. Another Gospel tent has been used at Fox Lake, where the churches have been much revived. About eighty cards were signed.

—Rev. W. Howie and his people, of the Third United Presbyterian church, Chicago, says the *Midland*, are considering how they may be able to secure a building that will accommodate them at all. They cannot build a tabernacle, for the city will not allow a wooden building to be erected on the site. They are not able to build now a brick or stone church, and the board of church extension is not able to help them this year. They are considering the advisability of putting up the basement of a church and using it for a time.

—The *Methodist Herald*, in an editorial on "Fresh Air," says: "A somewhat quaint preacher, who was preaching in a stifling atmosphere, saw the janitor close the only window which was open. He reproachfully remarked, 'John, I believe if I were preaching in a jug you would put the cork in.' It does seem that something might be done to get fresh air into our churches. There is plenty of it, and it can be had anywhere by giving it a chance to come in. Let the janitors and trustees enter into a beneficent conspiracy to get fresh air into our prayer meetings and preaching services."

—The Rock River U. B. Conference closed at Coleta, Ill, on the Sabbath amid transports of victory. The "shout of a king" was among the people. Bishop Barnaby, of Michigan, preached a powerful sermon, and the people came in crowds. The stationing committee's report was as follows: Presiding Elder, C. Bender, Mendota, Ill; Kent, W. O. Dinius; Mt. Carroll, H. M. Byers; North Grove, W. J. Byers; Haldane, J. H. Grimm; Coleta, A. X. Harrison; Fenton, Miss Grace L. Smith; New Bedford, J E. Humbert; Van Orin, W. E. Mosier; Princeton, J. O. Swarts; Owen Center, J. W. Brewster; O. F. Smith and J J. Margileth, Evangelist.

—The Ohio yearly meeting of Friends was held lately at Damascus, O, and was attended by great numbers. A large number of speakers also were present from several States. This yearly meeting is departing, it seems, from the old teaching of the Friends respecting ordinances, and permits the rite of baptism. This year Rev. Dugan Clark, a professor in Earlham College, and one of the ablest of the Quaker preachers, was publicly baptized with six others. It is said that Dr. Clark's belief in this respect is shared in by a large number of the younger members of the society, but the elder and more conservative element profess indignation at the ceremony, and predict that it would result in his dismissal from the society.

—The New York *Tribune* calls attention to the fact that one of the most notable features of the reign of Emperor William is the extraordinary impulse which has been given during the last few years to the building of churches in various parts of the Empire. In Berlin alone no less than twenty-six new churches have either been erected or commenced since the accession of Emperor William, which, added to the four and twenty evangelical churches with which the Prussian capital was previously provided, will render Berlin as fully entitled to style itself "The City of Churches" as Brooklyn. These new churches represent a money value of 20,000,000 marks, 3,000,000 of which have been provided by the Emperor and the government, while all the remainder has been raised by voluntary contributions.

From

High Government Authority.

No authority of greater experience on food products exists than Dr. Henry A. Mott, of New York. Dr. Mott's wide experience as Government Chemist for the Indian Department, gave him exceptional opportunities to acquaint himself with the qualities and constituent parts of baking powders. He understands thoroughly the comparative value of every brand in the market, and has from time to time expressed his opinion thereof. On a recent careful re-examination and analysis he finds

Dr. Price's Cream Baking Powder

superior to all others in strength, purity, and efficiency. Dr. Mott writes :—

"New York, March 20th, 1894.

I find Dr. Price's Cream Baking Powder to be superior to all others, for the following reasons :—

1st. It liberates the greatest amount of leavening gas and is consequently more efficient.

2nd. The ingredients used in its preparation are of the purest character.

3rd. Its keeping qualities are excellent.

4th. On account of the purity of the materials and their relative proportions, Dr. Price's Cream Baking Powder must be considered the *acme of perfection* as regards wholesomeness and efficiency, and I say this having in mind certificates I have given several years ago respecting two other baking powders.

The reasons for the change in my opinion are based on the above facts and the new method adopted to prevent your baking powder from caking and deteriorating in strength.

HENRY A. MOTT, Ph. D., L. L. D."

CHARLES P. SUMNER, *father of the Senator, and a renouncing Mason:* "Masonic engagements, whether they are called oaths, obligations, or promises, ought never to be made. They are not sanctioned by law and are not obligatory. They make it a Masonic crime to divulge that which the good of the community requires should not be concealed."

WASHINGTON, *to Rev. Mr. Snyder, Sept.* 25, 1798, speaks of his illness, "which allows me to add little more now than thanks for your kind wishes and favorable sentiments, except to correct an error you have run into, of my presiding over the English lodges in this country. The fact is, I preside over none, NOR HAVE I BEEN IN ONE MORE THAN ONCE OR TWICE WITHIN THE LAST THIRTY YEARS."

CHIEF JUSTICE MARSHALL was the intimate friend and biographer of Washington, and was himself a Freemason in his youth. Marshall left the lodge in 1793. He had then for some sixteen years been acquainted with Washington, who died six years later. Marshall wrote to Hon. John Bailey from Richmond, Oct. 18, 1833, of Washington and Freemasonry: "I do not recollect ever to have heard him utter a syllable on the subject."

GEORGE WASHINGTON, *to Friends in* 1794, *Quoted by Myron Holley:* "The real people occasionally assembled in order to express their sentiments on political sentiments, ought never to be confounded with permanent, self-appointed societies, usurping the right to control constituted authorities, and to dictate to public opinion. While the former was entitled to respect, the latter was incompatible with all government, and must either sink into general dis-esteem, or finally overturn the established order of things."

GEORGE WASHINGTON. *Rev. Ezra Styles, D.D., in the "Philadelphian," July* 23, 1830: "Hitherto I have neither advocated nor opposed Masonry, unless it be in the relation of a conversation between General Washington and Governor Jonathan Trumbull the second, which the latter more than once repeated to my father. The latter, when *aid de camp* to the former, asked him if he would advise him to become a Mason. General Washington replied, 'that Masonry was a benevolent institution, which might be employed for the *best* or *worst* of purposes; but that for the most part it was merely *child's play*, and that he could not give him any advice on the subject.'"

THURLOW WEED: "I now look back through an interval of fifty-six years with a conscious sense of having been governed through the Anti-masonic excitement by a sincere desire, first to vindicate the violated laws of my country, and next to arrest the great power and dangerous influences of secret societies."

JOHN MARSHALL, *Chief Justice, in a Letter to Edward Everett, July* 22, 1833, *said of Freemasonry:* "That the institution ought to be abandoned, as one capable of producing much evil, and incapable of producing any good which might not be effected by safe and open means."

GEORGE WASHINGTON, *in Farewell Address:* "Let it simply be asked, where is the security for property, for reputation, for life, if the sense of religious obligation *desert* the oaths which are the instruments of investigation in the courts of justice? And let us with caution indulge the supposition, that morality can be maintained without religion."

JOHN MARSHALL: "I never did utter the words ascribed to me, nor any other words importing the sentiment they convey. I never did say, 'Freemasonry is a jewel of the utmost value, that the pure in heart and life can only appreciate it fully, and that in a free government it must, it will be sustained and protected.' The fact mentioned in the resolution, that I have been in a lodge but once, so far as I can recollect, for nearly forty years, is evidence that I have no disposition to volunteer in this controversy, as the zealous partisan which this language would indicate."—*Letter to Hon. John Bailey, Oct.* 18, 1833.

GEN. HENRY SEWELL, *a Companion of Washington:* "I was initiated an Entered Apprentice to the Masonic rites in October, 1777, at Albany, soon after the capture of Burgoyne, being then an officer in the American army..... I was led by the influence of this 'Perfect Rule of faith and practice,' during the year 1784, to view speculative Masonry in a shape still more deformed. Its character appeared to be selfishness, because restricted to its own members; its religion, deism, because entirely devoid of the Gospel. Its history appeared fabulous; its claims to antiquity, unsustainable; its titles, tulsome; its rites, barbarous and absurd; its oaths, extra-judicial, unlawfully imposed and blindly taken; and the penal sanctions annexed, horrid and impious."

HOME AND HEALTH.

HOW TO EAT APPLES.

As a luscious fruit, juicy and mellow, nothing surpases the apple. June apples come in just as strawberries are gone, and along with raspberries are quite as refreshing to the taste and as wholesome as that ever popular berry itself, than which "God never made a better." Although the season from the Early Harvest, Belle Fleur and Summer Sweeting, to Ben Davis and the Russett in autumn, to the crowning excellence of the fine red Pippins that are kept by the barrel for the family to eat, at any hour, during the winter, this delicious fruit serves many purposes, pandering to many tastes and appetites and subserving in a hygenic sense a very important part.

The acids of the apple, grape and berry differ somewhat in chemical properties but are alike in beneficial effects upon the system, especially in spring and summer.

The half is not told, however, of the good points of the apple, simply as a refreshing, sustaining fruit to eat fresh. The very cider mills would talk and pie pans clatter if no reference was made to the good things that can made from the apple. It is a boon to the housekeeper in keeping a good table. Every meal some dainty made from them can be set forth and all are tempting to the appetite.

Everybody that has an apple orchard, or even a tree, and a flour bin, knows how to make apple pies and dumplings, and for farmers' tables or for the millionaire nothing is nicer. Only one of these old and popular desserts will we give, but that one is too good to neglect:

Baked Apple Dumplings.—Peel, core and quarter any nice kind of apple: make a light, flaky pastry and roll thin. Cut it in sections as large as a saucer. Lay two or three quarters of the mellow apple on the pastry and besprinkle it with sugar. Catch up all the corners of the pastry and press firmly together over the apple. Lay them in a bowl or pan, with the smooth side up, and put half a teaspoonful of butter, and teaspoonful of of sugar with a little nutmeg on top of each. Pour boiling water an inch deep around them and bake in the stove till the dumplings are nicely browned. Serve hot with sweetened cream for sauce, or in lieu of cream, the water in which they were steamed makes a well seasoned sauce.

Fried Apples for breakfast is a very popular dish in the South. Cut them evenly into circular slices, rather thin, and fry a nice light brown, and while they are hot sprinkle liberally with sugar.

Apple Float is always nice to eat with any kind of light cake in summer season, for dinner or tea. Boil the apple till tender and press through a sieve till the whole pulp is entirely free from lumps. Sweeten to taste and beat through it the whites of several eggs that have already been well frothed. Lemon juice or nutmeg can be added if flavoring is desired. Now pour the float into a handsome glass bowl, and on top, with a large spoon, heap the whipped whites of eggs or whipped cream and dust sugar and nutmeg over it, and here and there drop clear apple jelly on it. Eat with cream, plain or whipped.

Apple Sponge is made by dissolving gelatine and mixing the apple, boiled, pressed through a sieve, and sweetened to taste, with it and freezing. The juice of a lemon or two squeezed into the gelatine improves the flavor of the sponge. Serve with whipped cream.

Apple Butter of the very best kind is made by boiling the apples in cider, stirring and boiling slowly until it is so stiff the spoon will stand up in it. Put into shallow bowls; when cold, it will slice like cheese, and keep perfectly well for a year.—*Mrs. J. T. Drennan, in Farm, Field and Fireside.*

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SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from Sept. 3 to Sept. 15:

J S Thompson, Mrs M R Berry, S F Fisher, T W Stewart, Rev A F Dempsey, C K Green, S Russell, Mrs M M Ames, Elder R Smith. Rev W O Dinius, W O Percival, J Richardson, I Meeker, D H Coulterr, P Kirbs, H Frost, D H Harrington, J A Black, J Matthews, D K Lawrence, D Ault, E W Hollopeter, Rev Z Darby, E W Alger, D H C Salisbury, Rev M Mathieson, J Davis, T Gunn, W Patterson, J S Culbertson.

Everybody is Going South Now-a-days.

The only section of the country where the farmers have made any money the past year is in the South. If you wish to change you should go down now and see for yourself. The Louisville & Nashville Railroad and connections will sell tickets to all points South for trains of October 2, November 6 and December 4, at one fare round trip. Ask your ticket agent about it, and if he can not sell you excursion tickets write to C. P. Atmore, General Passenger Agent, Louisville, Ky., or Geo. L. Cross, N. W. P. A., 6 the Rookery, Chicago, Ill.

NAMES WANTED

with postoffice addresses of the heads of families to whom you would like to have some of the N. C. A. literature sent. Send a postal card with such names and postoffices written very plainly, and receive the thanks of the N. C. A. and of some at least of those who will receive the benefit.

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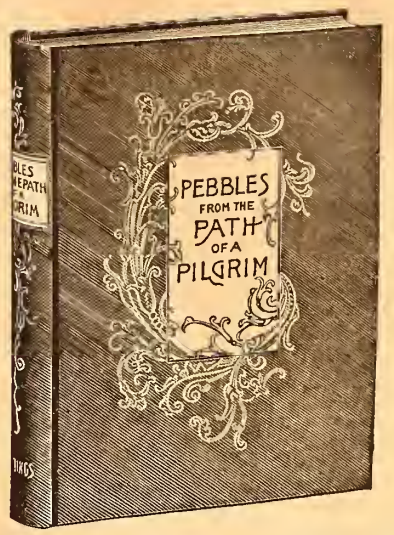
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MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2	53	@	54¼
Winter No. 2	53	@	53¼
Corn—No. 2	54¼	@	55⅛
Oats—No. 2	30⅛	@	33⅜
Rye—No. 2	46⅛	@	47⅛
Bran per ton	12 00	@	13 00
Hay—Timothy	8 50	@	11 50
Butter, medium to best	12	@	24
Cheese	7	@	10¼
Beans	1 70	@	1 90
Eggs	15	@	16
Seeds—Timothy (100 lbs)	4 50	@	5 30
Flax	1 26	@	1 28
Clover (100 lbs.)	8 00	@	8 55
Broom corn (per ton)	50 00	@	105 00
Potatoes, (pr. bu.)	75	@	85
Hides—Green to dry flint	02⅛	@	06⅛
Lumber—Common			15 50
Wool (unwashed)	10	@	21
Cattle—Choice to extra	5 30	@	6 10
Common to good	2 00	@	5 20
Hogs	3 75	@	6 60
Sheep	1 50	@	3 30

NEW YORK.

Wheat No. 2	57⅝		58⅞
Corn No 2	63¼		
Oats	37⅛	@	40⅛
Rye	52	@	52⅛
Eggs	14⅛	@	18⅛
Butter	13	@	24
Wool	19	@	25

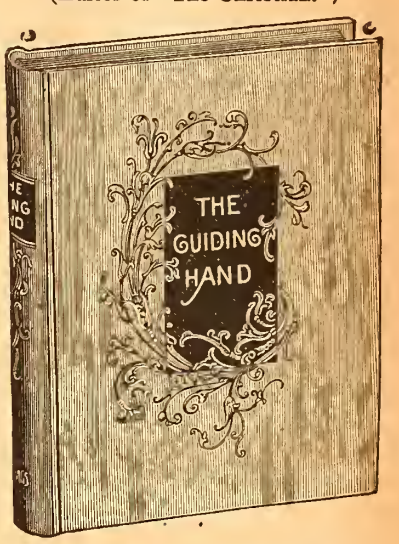
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Cattle	1 25	@	5 25
Hogs	2 75		5 72
Sheep	2 00	@	3 25

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FARM NOTES.

FALL PLANTING OF STRAWBERRIES.

The soil for strawberries should always be rich, and this is especially necessary for fall set plants, as they cannot send their roots to a great distance in search of food in the short time in which they have to grow. Old, well decomposed stable manure is excellent, and pleney of it should be used. It is well to apply it after the land is plowed, and then harrow it until the horses have stepped on every square foot. If the bed be small, the manure can be worked in with a hoe. If commercial fertilizer is to be used—I always depend on it—it may be scattered on the surface near the plants as soon as they are set. If bone dust be used, it may be raked into the surface before planting.

The soil should be made firm before the plants are set. This will insure their bearing, and will help keep them from being thrown out by the frost. If one is planting a large patch, which is seldom done in the fall, it is well to roll the soil. This not only makes the bed firm and smooth, but also enables one to see just where the surface is, and to set the plants at the proper depth. In planting a small bed my plan is to stretch the line where the row is to be and spat it down with the back of a spade. This gives a smooth surface with the impression of the line for a guide.

If the soil be dry, I cover the surface around the plants with a mulch of some kind, and give one thorough watering. An excellent plan is to cut some grass when it is short and green, and scatter it all over the plants. This gives them shade just when they need it, and as the grass dries up they become strong enough to do without shade.

If one is using potted plants it is a good way to have the bed prepared some days in advance, and a hole made for each plant. The holes may be filled several times with liquid manure which will soak into the soil and leave it in fine condition for the plants. In using layers it is a good plan to set them temporarily in loamy soil where they can be watered and shaded for a week. Then after a good watering they can be taken up with the soil adhering. These are as good as potted plants. If one wants potted plants without paying heavy express charges, he can accomplish it by buying layers and potting them as soon as received. They should then be placed where they can be watered and shaded as they need, until the roots reach the pot. Three-inch pots are large enough. If the roots are too long, they may be shortened. This method insures the plant sagainst receiving any check in transplanting, which alone is enough to commend it.

After plants are set they should be hoed so frequently that no crust can form on the surface, nor any weeds grow. It is a wise precaution to give fall-set plants winter protection. There is so much bare ground between them that they are liable to be heaved out. On sandy or gravelly soil where the drainage is good there is no danger. Even on clay soil the danger is diminished by having good surface drainage and the soil well firmed, also by setting the plants early enough so that they may become well established before freezing weather comes.—*M. Crawford, in Farm, Field and Fireside.*

DON'T PAINT YOUR BEEHIVES RED.

Beehives should be painted white or drab, but when there are many of a kind they may have door-marks so each bee can know its own, by spattering paint of different colors on the front, I had four hives painted a bright red by order of the gentleman I sold them to, and in the summer heat the combs all melted down. —*Philadelphia Ledger.*

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NEWS OF THE WEEK.

WASHINGTON.

The report of the statistician of the Department of Agriculture for the month of September shows a decline in the condition of corn to 63.4 from 69.1 in the month of August and 95 in the month of July. This is a decline of 5 7 points from the August and 31.6 from the July condition. The change is marked in nearly all of the great corn States,

COUNTRY.

It is predicted that the woman suffrage amendment will be carried at the coming election in Kansas, by a large majority.

While planting flowers in a cemetery at Homeworth, Ohio, a tombstone fell on S isan Johnson, an aged woman, inflicting fatal injuries,

Mrs. Helen M. Gougar, the temperance advocate, was defeated in her suit for damages against Congressman Morse at Boston.

Trade reviewers agree that business continues to steadily improve. Gross railroad earnings for August show an increase for the first time this year.

The petition of the State of Louisiana through its district attorney, Charles A. Butler, was, at the request of twenty-five resident citizens and taxpayers, filed in the civil district court for a suit of impeachment proceedings against Mayor Fitzpatrick.

The first city election held in Iowa since the passage of the law giving women a right to vote on municipal matters, was held in Sigourney on the 10th. Seventy-four women voted on a proposition to bond the city for a water-works system, and the project was carried by a big majority.

The result of the election in Maine indicates that the State has re-elected Gov. Cleaves (Rep.) over Charles F. Johnson (Dem) by a majority which will exceed 37,000, the largest in the history of the party. The Republicans have carried every county in the State, and the Legislature will have a Republican majority of 125, which insures the re-election of Senator Wm. P. Frye. Thomas B. Reed has been re-elected to Congress by a plurality estimated at 10,000. Nelson Dingley, the friend of Sabbath reform, has been returned by a majority nearly as great.

Vermont returns show the Republican majority to be 27,310, and the plurality 28,356.

The Minnesota State Railway and Warehouse Commission has issued a general order cutting railway rates on all grain 15 per cent. The commission took into consideration the fact that wheat had fallen largely in price, and, on the other hand, that railway earnings had largely diminished, and split the difference, giving the farmer and the railway company each half the benefit

FOREIGN.

Advices from Australia says that another immense nugget of gold was found at Coolgardie. It weighs 1,800 ounces and is worth over $30,000. It was taken from a reef, the whole face of which glitters with gold. Tremendous excitement prevails, and since the find property has increased at the diggings 500 per cent.

After suspension of nearly five years, it is reported that work is to be resumed on the colossal Panama canal project some time next month. French and American capitalists have been quietly preparing the way during the last few months, and now are nearly ready to begin operations. Estimates recently made place the cost of completion at 500,000,000 francs, instead of 900,000,000 francs, as estimated by the French commissioners. 60,000,000 francs has already been provided. A considerable part of the ready money consists of restitutions forced from those who came by the company's funds unlawfully.

The Chinese army in Northern Corea is reported in a deplorable condition. The Chinese generals are said to have proved themselves to be grossly incompetent and the officers of lower grades are discontented and disheartened, while the rank and file of the Chinese army are exhausted and dispirited.

The Japanese are said to be maintaining such a strict blockade of the Corean coast that not even the smallest vessel can get through. Hundreds of Chinese soldiers are reported to have died of want and exposure, and much sickness is said to exist in their ranks. On the other hand the Japanese are well prepared for actve operations.

Dispatches from Fusan bring addltional confirmations of the reports that Southern Corea has risen against the Japanese. It also seems to be confirmed that the Japanese force of 2,000 men who attempted to march from Fusan to Seoul met with disaster serious enough to compel them to return to the former place with 1,200 of their number missing.

Thirty-six students in the high schools at Tarnopal, Austrian Galicia, have been arrested for conspiring to establish a Polish kingdom.

A French special envoy has been dispatched on a mission to the capital of Madagascar, to present the French demands upon the Malagassy government.

The French press says that the mission means an effectual protectorate over Madagascar; that it will lead to war, and the French government is prepared for such a result.

At Poonah City, Bombay, a riotous fight took place Wednesday at midnight between Mohammedans and Hindoos. All business is suspended and the streets are patrolled by a squadron of lancers. The Governor of Bombay, Lord Harris, is doing his utmost to reconcile the warring parties. A pamphlet in leaflets has been issued by fourteen Brahmins urging the Hindoos to arm and inaugurate a religious outbreak as the first step toward the overthrow of alien power.

A disastrous fire, attended with considerable loss of life, is reported to have occurred at Chung King, China, the evening of Aug. 25. The conflagration is said to have raged all night, and before midnight the whole of the southeastern portion of the city was in flames. About thirty persons are known to have perished during the fire, and it is probable that this number is far less than the truth.

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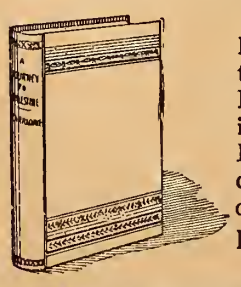
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The practical annihilation of the Chinese forces in Corea, by the late double victory of Japan on land and sea, is an opportunity not to be lost by lovers of international peace all over Christendom. Why should not the numerous church gatherings this fall take it up in earnest resolution? The International Peace Congress has adopted a memorial to be presented to each government in Europe, with a view to putting an end to the war. In America we have seen no movement except among the Chinese and Japanese Freemasons of Minnesota. In their Grand Lodge meeting at St. Paul, hey voted that the war was untimely so far as Mongolian Freemasonry is concerned, and want it ended.

But in Chicago, it is reported, the Gee-Hing, a Chinese secret Masonic society, lately held a national lodge meeting over the war. The reputed "initiation" of this society includes a ceremony in which everybody present draws some of his blood, which is caught in a tankard, which is sipped by all, including the initiates. This "goes one better" on the Knight Templar skull-tipping scene. The Gee-Hing is not at peace with the Emperor of China, but plot the overthrow of that "son of heaven." If it should appear that this widespread Chinese secret society has dry rotted the Celestial army, so that it has easily fallen to pieces, it will furnish another lesson from history of the danger of secret political societies

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The temperance parade ordered for the 10th of October in this city promises to share equal honors with Romanism. The union managing it is heavily officered by Catholics, and of the two speakers last announced Bishop Watterson of Columbus, O., is one, and Miss Willard the other. In view of all the circumstances connected with the bishop's trumpeted assault on the saloon, it would hardly seem to require a street demonstration. It will need much stronger proof than that to give it a genuine temperance character. The Romanist churches have already begun to parade for "temperance." Last Sabbath one of these in Chicago turned out with brass bands and great disturbance to prove their right to be reformers by marching the street after their priest. Such temperance is too mixed to be genuine.

An unusual state of affairs exists in New Mexico, a majority of the people there being under the influence largely of Jesuit priests. In order to Americanize them (as in many of their schools they teach Spanish only) a suggestion was made that the English language should be taught as one of the branches in their schools. An amendment to this effect was offered requiring a provision to be placed in the constitution of the incoming State as follows: "and in all of which public schools the English language shall be taught as a branch of study, but not to the exclusion of other languages." The people of this country will be astounded to know that an American Congress defeated this proposition, although donating millions of acres of public lands to be used for school purposes, the proceeds of which may be used for teaching where the nation's language is unknown.

It thunders all around the horizon of municipal rascality. Dr. Parkhurst and the Lexow committee are after Tammany and the corrupt police of New York. Dr. Lansing is opening a heavy battery in Boston. Judge Wartele is terrifying guilty officials in Montreal. In Chicago, the Civic Federation, by its committee, of which Rev. W. G. Clarke is chairman, is making a storm center that has already swept down upon the gambling houses like a Nebraska cyclone. This Federation was formed last winter to promote municipal reforms and secure enforcement of the laws, with a special view to the suppression of gambling and the Sunday saloon. Several weeks ago the Sunday baseball game was attacked. Then raids began to be made by the sheriff with orders procured from court. Mr. Clarke published the names of about a hundred places where gaming was practiced, and after several seizures and some defeats Mayor Hopkins was forced by the popular pressure to shut the gambling houses. A great meeting was held at Central Music Hall last Sabbath, which overflowed into the First Methodist church. The utmost enthusiasm prevailed, and when one speaker attempted an apology for the Mayor he was almost hissed down. A great work is being done, and there will be fewer tramps to feed in Chicago next winter if it is pushed on.

Ex-Governor St. John, says an item going the round of the press, spoke in an Eastern State to an audience consisting of 1,000 persons. Nine hundred and ninety-one were men, and nine were women. It was in a prison. The next night, in the same town, he was at a prayer meeting where fifty seven were present. Fifty-two were women, and five were men. If the night after he had gone to the Masonic lodge, which he long since renounced, he would have found all men and no women. Men join the lodge to keep out of prison, and are not disappointed. The lodge provides for immunity to crime, and is not, therefore, directly a feeder of the prison. But counting those who are in prison and those who ought to be, the proportion in St. John's first audience would have put the women almost altogether out of sight.

It has been remarked that the information of the recent judicial condemnation and suppression of the "police papers" in Philadelphia, a result never before attained in the history of the city, seemed to have been sedulously suppressed by the enterprising telegraphers of the news, although there was here at hand an item which would have been helpful to the cause of good morals in a hundred cities of the land. On the other hand, there was sent abroad from New York since the above civic incident occurred a "special telegram" of fifty lines, giving with unconcealed satisfaction the details of the failure of the well-known Secretary of the New York Society for the Suppression of Vice, to prevent the sale of certain works of "standard literature" which were claimed to be grossly indecent. Will it be said that the animus of such telegraphic reporting is that of a mind that "rejoiceth not in iniquity, but rejoiceth in the truth?" But here is a dispatch that will have strengthened the hands of the purveyors of immoral literature in every city of the land, and particularly because of the gusto of strong approval with which it was launched forth.

Which is preparing for Statehood, Utah or the Mormon church? The act of Congress provides for the admission of Utah when a State constitution and other preliminaries are completed by act of the people. The "Latter-day Saints" are preparing for the same event. Articles of incorporation were filed on the 13th inst. by "The Utah Company." This new organization sets forth as its objects "To buy, own, hold, use, sell, lease and otherwise dispose of real and personal property of every nature and kind, including the capital stocks of other corporations; to make and execute contracts for the building and equipment of railroads, telegraph and telephone lines, bridges and other works, both public and private, and to receive in payment for the same, stocks, bonds or other securities, or money; to obtain, use and deal in grants of rights of way, water rights, water powers, and easements, and to generate, vend, lease and deal in electric powers and franchises; to manufacture and operate mills and machinery, and to do a general contracting and financial business." There is little else to be done in Utah but in popular phrase "to own the earth." This company is capitalized at $10,000,000; and of the 100,000 shares, Wilford Woodruff, George Q. Cannon, and Joseph F. Smith hold 66,382. But these three individuals are the presidents of the Mormon church! Evidently the "Latter-day Saints" are also preparing for Statehood.

SOCIETY.

BY REV. ALEXANDER THOMSON.

SCENE SECOND.

(A winter's evening in the pastor's study. Present, the Rev. John Graham and Dea. Austin, bricklayer and stonemason.)

[Enter Dea. Austin.]

MR. GRAHAM:—

Welcome, my brother; take this easy seat
Before the fire. I'm very glad you're come,
For like true branches of the self-same vine
Our lives grow ever, bearing, as I trust,
Some fruitage for the Master. All day long
The storm has beaten mercilessly down.
I've watched the writhings of the wind-whipped trees;
I've watched the passers hurrying through the drifts,
Blowing their fingers, or with lusty slap
Trying to keep the circulation up.
And I have thought that all this warring storm
Is like the purblind world that staggers on
In darkness to its doom;
Because its face is turned away from Him
Who is its light.

DEA. AUSTIN:—

Such thoughts as these like somber restless ghosts
Have filled my mind this gloomy afternoon;
But are they not the children of the storm,
The morbid fancies born of frowning skies,
Rather than things that have the life and form
Of grim realities?
Three weeks ago, for one bright, brief half-hour
I listened to a sermon that was like
The leap of waters in a thirsty land.
With beaming eyes and countenance aglow,
With hope and gladness was proclaimed the day
About to burst upon a waiting world.
The Gospel message on swift fect of steam;
The Gospel message flashing o'er the wires;
The Gospel message in thin paper flakes
Descending on the households of the world;
Grim war abolished by inventive power
That makes it all too terrible for man;
Material progress in a single year
Producing more than centuries of the past;
Light from a thousand centers breaking forth,
Radiant with new-found glories for the race;—
In fact, the cloudless morning well begun
That ushers in the glad millennium.

REV. MR GRAHAM:—

I grant you all the speaker may have said;
I grant you more: our stately charities,
That for the weak, the suffering, and the blind,
Rise like the very outposts of the heavens.
I grant you zeal and love and sacrifice,
And men and women from whose souls exhale
The fragrance of the lands beyond the sun.
But what of the saloon whose open mouth
Devours our substance, making sots and slaves
According to the limit of the law
That gives them life? What of the Christian state,
That for so many dollars sells the right
To manufacture drunkards, and upholds
This murder business with its hedge of steel?

What of the lodge, whose caverns dark and deep
Have swallowed up our manhood, till the church,
God's holy church, the white-robed bride of Christ,
Is but a home for women and for babes,
With here and there a man who nobly stands
A lonely pillar in the house of God?
What of the riot of our social life,—
The dizzy dance, the cards, the rich, red wine,
That once were frowned upon and yet stand charged
With being smooth-tongued guides that lead astray?

What of the struggle deepening with the years,
Now well-nigh desperate, where the money power,
Hard grappling with the Samson of the mill,
Cries out for armies to maintain itself?

What of the great dark system that enslaves
The free born thought, and subjects to the priest
The spirit that should bow to none but God?
While busy Jesuits silently construct
Their plans infernal, marking their advance
With the green forest of fair promises?
Do all these tell the morning well begun?
Or do we hear, through half stripped autumn woods,
The first low moanings of the coming storm?

MR. AUSTIN:—

Who can work bravely on a sinking ship?

MR. GRAHAM:—

I know no sinking ships, but those that bear
A load of sin, full freighted for perdition.
And for the earth, which drank the offered blood
Of her great Lord, and furnished him a grave,
It is the purpose of the changeless God
To give it to his Son; that, where he wore
The crown of thorns, upon his brow may rest
The diadem of universal power;
That where his pilgrim feet in sorrow trod
There shall be seen the might and grace of God.

As when a ravening wolf with bloody fangs
Hears the sharp rifle crack and rolls in death,
So evil then shall give one gasp and die!
Then every tree shall grow with statlier grace;
Then every wild flower in the great wild wood
With richer tints and sweeter breath shall grow;
Then milder skies and gentle rains shall bring
A wondrous fruitage to the husbandman,
And life through all its varied forms shall know
The days of restitution.
The earth shall dance before the beaming sun,
The gladdest planet of the worlds of God.
Who was the speaker whose strong hopeful heart
Saw such a glory in the present storm?

DEA. AUSTIN:—

The Rev, Robert Gladden,
I know him well, a very man of God;
And though we see not eye to eye on this
Important question of our thoughts to-night,
Yet I do know
That to the measure of his present light
He has been faithful.

(To be continued.)

THE UNHALLOWED SABBATH.

BY JOSIAH W. LEEDS.

It has been stated that not one-half the population of New York city ever attend a place of worship. The editor of a religious paper in the great metropolis, remarking upon this lamentable non-attendance, said that this "stay from meeting" habit was getting to be more and more the case in the country. He had lately visited a friend living in a beautiful district, about thirty miles from the city. As they were riding along past some fine residences, he asked, "Where do these people attend church?" "Nowhere," was the reply. "On the Sabbath they work on their farms, and compel their laborers to work; but they never go to church."

A few days ago, having occasion to go up the Hudson River by boat, I remembered an article read in a paper some years since, telling of a young business man and his bride, similarly journeying up the beautiful stream, and how, as they passed this or that elegant mansion upon the verdure-clad heights overlooking the river, the husband told of the domestic infelicity of the occupants, which neither abundance of this world's wealth nor beauty of external surroundings could cure. When the narrator had sufficiently illustrated his theme, they were united in concluding that there was nothing in one's earthly possessions that could truly compensate for the lack or the loss of that attitude of mind which turns to the Lord for guidance, and which would know of that wisdom concerning which it is said, her ways are "pleasantness, and all her paths are peace."

One of the most potent agencies of the evil one in effecting the forgetfulness spoken of, and in inducing an indifference towards attendance of assemblies called for a religious purpose, is unquestionably the "Sunday paper." To serve their summer patrons, it is the custom of some of the so-called "great dailies" to have their First-days' edition ready by daylight, to send by train express to the seaside and mountain pleasure resorts, that they may be receivable at the earliest possible hour of the day. The edition is a special, enlarged, news-and-gossip compilation, with large space given to the stage, sports and scandal. The sending out and dissemination of these sheets cannot be called a work of necessity or mercy, and it remains a great wrong, and an agency for wholesale demoralization, that the main railway lines, as well as the postoffice department, are made to serve both the selfish purposes of the publishers, and an unwholesome craving on the part of many people for a kind of reading that is the reverse of morally stimulating.

In the cities, there is a great deal of avoidable serving of articles of food on the first day of the the week. A worthy woman, to whom I rented, on behalf of a relative, a small grocery store in a manufacturing district of the city, complained to me that as she was obliged to rise between four and five o'clock six mornings in the week to serve the demands of her customers; she would be very glad indeed to have the only remaining day for rest and religious observance, as she believed was the intent of both the moral and civil law. Her patrons received their pay at the end of the week, and she kept open her store longer that night than other nights to serve them; but they had fallen into the habit of leaving a part of their purchases to be made until early on the day when her store ought to remain closed. A grocer, similarly situated, writing to one of the daily papers on this subject, said that having found all notifications to his customers ineffectual, he had adopted the plan of driving off with his family to a relative in the country, leaving a placard on the store front that he would re-open as usual the following morning.

In this county of many dairies there are creameries to be found every two or three miles apart, and I believe it is generally thought that they need to be operated on First-days as on other days. I have not inquired much about this. The introduction of creameries has much lessened the amount of work to be done by women on a farm, so that the lack of hired female help can be a little better borne than would be the case did all the butter-making work for the home and the market need to be done by hand, as formerly. I was interested in recently reading an account of a person by the name of Carr, who, upon entering into the creamery business in Kane county, Illinois, more than ten years ago, resolved that he would undertake to keep his factory closed on the first day of the week. His rule, which was to receive the late milking of Seventh day at *that* time, met with vigorous opposition, but it was inflexibly maintained. Says the account:

"That his business has not suffered by his Christian consistency in this direction is abundantly attested by the fact that it has increased to six creameries, having about three hundred patrons, none of whom have been served on Sunday. Indeed, the neighboring farmers have learned that the right way is the best way; and while some of them have churned at home, others, by exercising ordinary care, have been enabled to keep their milk sweet until Monday morning, and then delivered it at the creamery."

Many will probably be ready to say that the plan would be quite impracticable with them, and, unless the operator and those who contribute the milk supplies are quite agreed upon the matter, its trial would certainly not progress satisfactorily. I simply record the statement of this successful effort for what it may be worth in the way of suggestion and example.

A less defensible occupation upon the day, mostly indulged in by visitors from the city, is the employment of the photographic camera, for taking landscape views and other pictures. Here is a historic old mansion or meeting-house, there a fine grouping of trees, with cattle grazing, or a picturesque mill with exquisite water reflections in the still forebay. The commercially-prepared plates are ready at hand. Why may I not indulge my artistic tastes on First-day in a quiet way, and secure some results that will give pleasure to my friends? Probably few know the extent to which this "quiet" business is pursued in our cities. It may be that scarcely any one who reads these remarks will have heard that the eminent photographer Bogardus, who for forty years held a front rank in the profession in New York city, felt obliged at last to withdraw from the business because he was not willing, he said, "to break the Sabbath, and to do that was the only possibility of a remunerative trade."

In closing his gallery, Abram Bogardus left this certification upon the subject. He instanced one prominent Broadway establishment, which advertised that it would be open five hours "on Sunday, for the accommodation of business men who cannot spare the time for a sitting during the week." The proprietor of one of the now prominent *club* galleries claims that he makes from eighty to one hundred and thirty sittings every clear Sabbath. The famous galleries, although not exactly open to the public, are ready to make appointments, and prefer that day to execute the pictures of the popular actors, singers, etc ; and most of the small places, after passing a dull week, expect to make up on the First-day business enough to give them a profit over the week's expenses.....A few days ago an attempt was made to close up the violators of the Sabbath, but it was not successful, and several of the prominent men in that effort, seeing no remedy, now keep open, and find their purses better filled, their bank account much larger, and their credit much better with the stock dealer." This conscientious witness is to be much commended for the stand taken by him, and for testifying against the mischievous practice with which he refused to become entangled.

In the second month of 1893, after a term of continuous severe cold beyond any previously recorded, the writer, being at Niagara Falls on a

First-day, was witness of a nearly fatal attempt of a photographer to obtain a striking picture of the great cataract. He had placed his camera on its tripod upon the narrow parapet, covered with frozen snow and ice, above the walk at the ex treme end of Goat Island, and clambering up to it, slightly readjusted the apparatus preparatory to taking the picture. At that instant a leg of the tripod slipping from its place, dashed down the rock and into the plunging waters immediately below. Had the owner of the instrument had a less steady head he would have likely also gone over into the awful chasm. It was a relief to see him gather up his traps and depart.

Along the street of the town leading down towards the Falls there was a succession of liquor saloons that seemed to be all doing a very active business. My companion and myself, at the house where we stayed, were solicited to join with others in a sleighing party "to see the sights," but we felt best satisfied to defer the regular work of sight-seeing until the following day (the only other day of our visit); and though it proved to be rainy, windy, and very unpropitious for the purpose, we had no regret that we had relinquished a pleasure-ride on the first day of the week.

We observe inducements thrown out to indulge in recreation of the aforesaid kind, in the advertisement of "Sunday Sacred Concerts" to be given in the grove at Lenape on the Brandywine's side, three miles from here. But schemes of this character, whether of the purely money-making sort, or whether more or less benevolently projected, appear calculated to put the people pleasantly asleep, and not at all to stir them up to a sober consideration of the purpose of their being and a sense of accountability for a right use of their time. Let us hope that in due time the harmony of the undeceiving invitation, more effectually reaching than music of trumpet, violin, or flute, may be sounded by true messengers of the Lord (whether it be on the first day or any other day) in the grove at Lenape: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money and without price."

Philadelphia.

NEVER REVEAL AND EVER CONCEAL.

BY CYRUS SMITH.

The discussion of the secrecy question is right, and should be conducted in a friendly spirit toward all. It is of vital importance to learn if possible the relation of the lodge to the church of Christ, and no one can rightly be offended at those who try to promote such an investigation. The lodge is wrong because it denies the right of investigation to outsiders. It is claimed that those who do not belong to the lodge "Don't know anything about it." And they claim we cannot believe a man who secedes from it and gives it away, because "he is a perjured villain."

If a lodge, however, be right, a Christian should know it to be so before joining. A Christian commits sin whenever he joins any society he "don't know anything about," blindfolded. And they should not be offended if we preach repentance to them. Because repentance is noble on the part of any who truly wish to serve God. "Men loved darkness rather than light because their deeds were evil," and it is contrary to the spirit of the Gospel to go into anything blindly. To join the lodge one must take an oath to keep secret that which he "knows nothing about." But God's Word, and common fairness, would have one know what the secret is before he promises to keep it. Suppose the secret prove to be satanic, the soul bound to it by an oath would be lost. And if the secret was found to be good, as is so boastingly claimed, it would be criminal neglect on the part of a Christian to not impart it to others. That is the way men will do who "love their neighbor as themselves," and "do as they wish to be done by."

No wonder we see wisdom in the Word of God when it says of Christ: "In him is no darkness at all." And our Lord informs us of himself, "In secret have I said nothing," and that he always "taught openly." Those who are not deceived, but follow him fully, will not get into the lodge.

To follow Christ fully in all things, and thereby reflect his light in this world of sin and darkness, is the highest standard of Christian perfection. The standard of the lodge is exactly opposite, and it can have no legitimate relation to the church of Christ. The darkness of the lodge is the blindness of sin and is no kin to Christ and divinity, the source of the "light of life." Satan is the source of the darkness of sin and death.

If Christians will follow the right standard, "in the light as he is in the light," they will have no use for the darkness of the lodge.

DeKalb, Iowa.

WHY FRANCE HAS ANARCHISTS.

A SIGNIFICANT LEAF FROM A COMMON SCHOOL TEXT BOOK

(From the London Chronicle.)

The French educational authorities, if we may accept as correct an extract from "The Manual of Unsectarian Instruction" sent us by a correspondent, have not been inspired to greater religious toleration by Gambetta's later reflection that he had probably been unwise to quarrel with "le bon Dieu." This extraordinary handbook, which is, our correspondent assures us, in daily use in the state-aided public elementary schools, contains in the form of a lesson the following dialogue between teacher and pupil:

Teacher.—What is God?

Pupil.—We cannot tell.

Teacher.—Do you acknowledge a superior or controlling being?

Pupil.—Why should we? Prove to us the necessity and show him to us.

Teacher.—It cannot be proved that such a being is indispensable.

Pupil.—Then it is a waste of time to talk about the matter.

The term "God" has no signification; it means nothing at all.

To put such blatant infidelity in the mouths of children were surely a shocking thing to do, and its inevitable result, supposing the absolute correctness of the extract sent us, must be to drive the majority of French parents into the camp of the clerical reactionaries.

THE CHURCH AND THE WORLD.

(From the Christian Witness)

In a recent *Witness* were two timely articles, entitled, "The Age of Laxity," and "The Church of God and the Modern Church." It is pitiful when such things as are there portrayed are true. But to my mind, there are other things equally bad, and more difficult to rectify. Not long ago a member of our church (the Methodist Episcopal) died. His funeral, held in the church on the Sabbath, was attended by over a hundred members of the lodge to which he had belonged. They were decked out with regalia and carried spears and poles and banners and battle-axes—all emblems of carnal warfare. He was buried from the church where he and his wife were converted. The members of the church who prayed with him around the altar had to stand back and give place to the lodge members, most of whom were members of the church; some never enter a church on any other occasion, and some were infidels, and the "chaplain" for the occasion was a reputed spiritualist. At the grave two rituals were read over the remains, that of the church being sandwiched in between that of the lodge. The man was thus twice buried.

Speak to a lodge member on the subject and he will reply, "We use the Bible in our ritual," as if this is a complete answer. But I have seen quotations from Scriptures on a circus poster, with the words ascribed to the "Holy Bible." Perhaps the circus, too, will therefore claim to be a sort of religious institution.

In some places it is almost impossible to hold religious special meetings or revival meetings, because the members of the church, so many of them, must attend the lodges. It was pitifully amusing to hear of the neighboring pastor lecturing his members on attending lodge when he was a member of the same lodge.

Our ministry to day are powerless in the matter, for they are mostly members of secret societies themselves. This same pastor prayed during the meetings that his people might be endued with power from on high; but the people, instead of "tarrying" for power, were off to the lodge. I have good reasons for believing that not one soul was saved during the meeting.

Subsequently, the pastor sent for an evangelist. He came, decked in gold shirt studs, gold sleeve buttons, gold watch and chain. I was not surprised that he said to the people: "You do not need to be under a great burden of conviction. You just do what you think Jesus wants you to do, and you will soon be a Christian."

Not a soul professed conversion at that meeting, though the pastor took a large number into the church. Much of the revival work of to-day is of this sort. What was the evangelist, and what these "converts" but baptized sinners?

POSSIBILITIES FOR EVIL OF ORGANIZED SECRECY.

We have referred more than once in the columns of the *Christian Nation* to the essential evil of organized secrecy as being in its very nature condemned by our Lord when he said, "Every one that doeth evil hateth the light, neither cometh to the light lest his deeds should be reproved; but he that doeth truth cometh to the light that his deeds may be made manifest that they are wrought in God." We now call attention to another fact, taught by experience, which also fixes the seal of condemnation upon secret organizations.

The condemnation of the divine Word ought to be sufficient, but this is reinforced by what secret orders have proved themselves capable of doing. Without asserting that all secret societies have committed aggravated crimes, which could not be established, we do assert that secret societies are capable of being used for any base purpose. The fact that some have been so used is sufficient for our purpose in showing the possibilities of evil which reside in them. Have the Anarchists proved themselves capable of any mischief by secret conclave? Without secret combination they could not accomplish very much. As isolated individuals they would not terrify nations. But allow them to assemble in secret places and lay their plots, and is anything safe? The Clan-na-Gael is a secret society which has proven itself capable of an enormous amount of mischief. The Mafia, another secret order, has demonstrated its capabilities along the line of assassination. The Highbinders on the Pacific coast are another secret band of criminals. The Mollie Maguires who were once in Pennsylvania were a secret combination with the darkest of plans. These are sufficient to prove to any fair mind that there are awful possibilities of evil in secret combinations.

We have mentioned only the most criminal of the secret orders. Others, while not criminal to the same degree, yet are guilty of wickedness in varying degrees, and if only the occasion arise may be as bad as the worst, since essentially the same at bottom.

We have had a very conspicuous example of the evil of secret combinations in the recent past in the U. S. Senate. The Wilson tariff bill was freely and openly discussed in the House and passed in three weeks; but in the Senate it was discussed for weeks in secret committee and then in secret conference, and what is the result? After five months an emasculated bill comes forth from the dark chambers of committees where the wishes of the people have been wholly ignored and where the most corrupt bargaining has been carried on. Manhood, honor, honesty, faith, all the better elements of human nature, have been trampled down and the basest predominated.

Secret societies, whether organized for criminal ends or not, tend always in that direction. A society though organized for a high patriotic purpose will degenerate in time, and if only the time be long enough, may become a menace to society. And the reason is very plain. These secret orders operate without the check of public opinion. They are not accountable to any one. Put power in the hands of any man or any institution unaccompanied by responsibility, and at once that man or that institution becomes dangerous; for human selfishness without the check of open responsibility will dare to attempt almost anything. Secrecy educates to crime and stands condemned by its own showing.—*Christian Nation.*

If newspapers are not promptly paid for, they become accusing angels.

NEW ENGLAND LETTER.

Some startling facts —Prof. Evans on the labor question. —The Prohibition Convention and some of its omissions. —Mrs. Gougar vs. Congressman Morse.

The daily papers, in spite of their deficiencies rom a literary and moral standpoint, furnish us vith the most suggestive reading we can find nywhere. For instance, it is rather startling to Bostonian to learn that the Pilgrim City has lready so large a foreign element that among he 21,000 pupils of the Hancock school there is ot a single American child. The larger part are ussian, Polish and German Jews with a goodly prinkling of Italians, Portuguese and other na- onalities. Two hundred of this year's pupils ast entered do not know a word of English. hese are to be our future voters. In due time ney will enter the wage arena and bear their art in the great war between labor and capital. liserable and vicious surroundings have envi- oned the majority from their infancy. Mrs. uster is reported as saying that "the great mass foreigners who to-day possess the right of suf- age, and yet have no conception of its import, re a greater menace to the nation than the en- re Indian population ever were." What thought- l student of present conditions can say that this not so.

Sandwiched between paragraphs on the indus- rial situation, and the widespread unrest and iscontent of the laboring classes, comes report n the society papers how one woman, whose only laim to notice is her wealth, has startled even ar Harbor with her display of jewelry, includ- g a strand of pearls seven feet long, and every earl as large as a gooseberry! And how the com- g season at Gotham is to be one of such unre- trained revelry as Boston, thanks to her con- ervative traditions, has never as yet seen;— Hungarian carnivals, weird (and not over modest) ances, ball-room rose fights, and all this at a ost of seven or eight millions by the lowest esti- mate. Whither are we as a people tending?

Prof. Evans in his address at the Prohibition tate Convention at Worcester answered this uestion wisely and well. In one word—anarchy. ome may have called him an alarmist for pre- icting that if the public conscience did not wake in time, and the Golden Rule take the lace of the law of competition as the basis of ur political economy, we might yet see the stand- ng army invoked by a Debs in the Presidential hair; but it was throughout a noble and schol- rly address containing many such nuggets of ruth as the following: "The best market for a manufacturing people is a contented, well-paid working class." The difficulty is not to get Christian men into politics; it is to get Christian principle into politics." "Tammany Hall is the esult of conscienceless ballots. New York may e redeemed, but not when Dr. McArthur and yman Abbot leave their conscience behind hem." "God grant that all the enemies of the aloon . . . may come together and see eye to ye and stand shoulder to shoulder, grasp each ther's hands and swear eternal enmity and nited activity against the saloon . . . But, riends, there can be no union on a basis of com- romise or concession. Better wait a year longer; ye, ten or a hundred years longer—until we earn the lesson that no movement of reform like ours can succeed except on a conscience basis. United on such a basis the reform forces of the ation are irresistible. United on any other erms they are foredoomed to failure. Back to onscience! Back to justice! Back to God!" Loud and continued applause greeted this conclu- ion of his speech.

The mottoes ranged around the hall were triking and effective, such as: "The liquor raffic exists by permission of Christian men and Christian churches. When they say and vote no, t will go, and not till then." "You cannot get out of the ballot box anything better than you put into it. Please remember this." Referring to the Gutenberg system: "No sacred saloons with holy bar-tenders for Massachusetts."

The platform was adopted without debate, and while immeasurably superior to the other party platforms, it failed noticeably in one important point, for it contained no particular recognition of Christ as our divine Ruler; and while I would not say that it deals too largely with material is- sues, it seemed to me as I heard it read that it did not lay sufficient emphasis on the fact that it is a *Christian* political party, and bases its de- mand for political rightousness on that ground. Another great omission was the ignoring of the secret society question. Its ticket nominates to an important position, one man at least—and I know not how many others—closely affiliated with the lodge. When the Beveridges, those noted Prohibition singers alluding to the Prohibition party sang,

> "'Tis a little bit of Eden,
> With no serpent there at all."

I wondered if there was not such a thing as being too sure, and taking too much for granted. The serpent of the lodge shelters the serpent of the still, and all his wriggling, loathsome brood. Why should Prohibitionists be blind to a fact so patent? For my part I feel assured that we can trace to the steadily increasing deistical lodge in- fluence the fact that the platform is not so satis- factory on the National Reform issue as the one they put forth a year ago. However, it was a grand and inspiring assemblage of earnest men and women, the majority of whom I am persuaded will eventually shake themselves clear of the lodge, even if to do so they have to break with the Prohibition party and from a new one.

Mrs. Helen M. Gougar has lost her libel suit against Congressman Morse. It will be remem- bered that Mr. Morse accused her on the floor of Congress of being in the pay of the Democratic party. According to Mrs. Gougar's statement to a reporter one of the jury was a liquor-dealer, and three were chairmen of Republican commit- tees. These would seem to be good and sufficient reasons for distrusting the honesty of the verdict.

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

The Breckenridge defeat hailed in Washington.—The Y. M. C. A. after vacation.—National charters for Jesuit colleges.—The oldest of the secret orders playing a deep game.

WASHINGTON, D. C., Sept. 19, 1894.

One who is not a resident of the national cap- ital can hardly realize the interest felt here in the contest for the nomination to Congress in the Seventh Kentucky district. The defeat of W. C. P. Breckenridge, who shocked a continent by his confessions in court of moral depravity that would have been disgraceful to a heathen, is de- feated. The result of the primary election was not known until Sunday morning, but Rev. Dr. Brown, of Foundry M. E. church, made it the subject of his sermon. He said:

"Through the prayers and tears of an insulted womanhood, and by the ballots of a misrepresented and outraged manhood, immorality in high places has been rebuked by a voice whose echoes are heard not only through this land, but to the ends of the civilized world. The victory is so great that it can but inspire fresh courage in the heart of best citizenship everywhere. It has clearly taught that no man, however high his character may have been, or however exalted a place he may occupy, can offend the moral sense of the American people with impunity; that down underneath all superficial conditions there is in the American heart a lofty idea of character which representative men must respect if they would retain their high positions among their fellowmen and enjoy the honors it is in the power of the people to bestow. He is but a fool who imagines for a moment that his name and fame are lofty enough to win exemption from ordinary judgments of wrongdoing, and that he can play with and insult the wide-spread and deep-lying moral sentiments of the people. Public senti- ment is a gun that is always loaded, though the idiot who carelessly handles it may not seem to know it. What we want at the capital of the nation to make its laws and to work the ma- chinery of government are good men; men whose sympathies are with and for the good; men who are so pronounced on all the great moral ques- tions that are now disturbing and dividing society, that there cannot be a doubt that they stand for the right. We are thankful for the many such men we now have; but we are praying that more may come; and when from all parts of our land shall come such men, and only such, surely then the voice of the people will be the voice of God. The good effect of the defeat of this confessed lib- ertine will be inestimable in Washington, and no event has for a long time been received with so much gratitude and joy.

The Young Men's Christian Association inau- gurated the opening of their fall and winter cam- paign for the welfare of our young men with a house-warming in their completely renovated building. The reception was largely attended, the building being crowded to its fullest capacity from 7 o'clock until a late hour in the evening. The educational features of the Association are a Godsend for many young men who are employed in the daytime, embracing, as they do, English, penmanship, stenography, typewriting, algebra, geometry, draughting and physics, each under thoroughly competent instructors. Not a little of the success that has been achieved by a num- ber of Washington's business and professional men is due to instruction they received by becom- ing members of the Y. M. C. A.

A good deal is said of late about the "foot- prints of the Jesuits." Their footprints in Amer- ica, as set forth in the records of this District, relating to charters, are full of warning and pain- ful interest. One of the most curious facts in the history of the United States is, that the "Society of Jesus," so called, has obtained more charters for colleges under the laws of the District of Co- lumbia than all other societies combined, there being twenty-three Jesuit colleges so chartered. These are situated in various States, as well as in the District, a fact which indicates that from the beginning the astute Jesuit understood very well that there was less danger of the confisca- tion of property held under a charter from the federal Government than there might be if such property were held under State charters only.

The name and location of these institutions are as below:

Boston College, Boston; Canisius College, Buffalo; Catholic University, Washington; Detroit College, De- troit; Georgetown University, Washington; Gonzaga Col- lege, Washington; La Salle College, Philadelphia; Loyo- la College, Baltimore; Manhattan College, New York; Mount Angel College, Mount Angel, Oregon; Mount St. Mary's College, Emmitsburgh, Maryland; Notre Dame University, South Bend, Ind.; Seton Hall College, South Orange, N. J.; Saint Benedict's College, Atchison, Kan.; Saint Charles College, Overbrook, Pa.; Saint Francis College, St. Francis, Wis.; Saint Francis Xavier, New York; Saint John's College, Washington; Saint John's College, Brighton, Mass.; Saint Joseph Theological Seminary, Troy, N. Y.; Saint Louis University, St. Louis, Mo ; Saint Mary's Seminary, Baltimore; Saint Xavier's College, Cincinnati, O.

In these colleges there are 537 instructors and 6,630 students. This list shows pretty well the ideas of the secret order of the Jesuits in refer- ence to the strategic points of the Republic. It shows that there are three universities and twenty colleges of this order chartered under the laws of the District of Columbia, of which two universities and two colleges are located here, while the other nineteen institutions are scat- tered throughout the North and West—not a sin- gle one being placed in the South. The first Jesuit establishment chartered under the laws of this District was Georgetown University in 1778, and that the last was the Catholic University of America in 1889—both located in Washington.

Of course, this list does not include every Jesuit college in the country, but it affords a very fair idea of the distribution of their missionary forces, and is therefore extremely important to the stu- dent of current history. It emphasizes the fact that our national capital is their most important stronghold, and that here they overshadow and dwarf all other educational and missionary powers. The moral and political atmosphere of this city must therefore be modified permanently by their influence.

In 1850 Charles Summer said: "I have spoken of votes. Living in a community where political power is lodged with the people, and each citizen is an elector, the vote is an important expression of opinion. The vote is the cutting edge. It is well to have correct opinions, but the vote must follow. The vote is the seed planted; without it there can be no sure fruit. The winds of heaven, in their beneficence, may scatter the seed in the furrow; but it is not from such accident that our fields wave with the golden harvest. He is a foolish husbandmen who neglects to sow his seed; and he is an unwise citizen who, desiring the spread of good principles, neglects to deposit his vote for the candidate who is the representative of those principles."

REFORM NEWS.

THE NEW ENGLAND CONVENTION.

THE PLACE, THE TIME, THE SPEAKERS.—LET THE PEOPLE COME.

BOSTON, Sept. 18, 1894.

The Board of Directors of the New England Christian Association have deemed it wise to hold the next annual convention in Franklin, Mass., beginning October 8th, and continuing long enough for a fair discussion of such topics as may legitimately be presented. The by-laws of the Association require the incorporated body to meet in Boston during the month of December, but make it the duty of the directors also to provide for a general convention to be held in addition to the meeting of the corporate body. It is the general convention that will meet at Franklin and continue its sessions over the following Sabbath.

It is proposed to make the secret lodge system the special theme on Thursday and Friday, the 11th and 12th, though this or any topic germane to the suppression of evil and the promotion of good-will among men will always be in order. The list of speakers is not complete and further announcements will be made later.

Arrangements have been made with the following persons to speak as shall be further arranged and announced in due time: Rev. D. B. Gunn, Rev. J. M. Foster, Rev. Cyrus Cunningham, Rev. James H. Earle and wife, Elizabeth E. Flagg, Rev. J. C. Briggs, Ezra. T. McIntire, Elder S. C. Kimball, and others who, living in other cities have not been heard from, but who will, I feel confident, "come up to the help of the Lord" in this time of peril.

Franklin is an enterprising manufacturing center on the New York and New England railroad, and contains, I should judge, about 5,000 inhabitants. It is reached by express trains in less than an hour from Boston. From a limited acquaintance in the place I judge the people to be like the Athenians in Paul's day who provide worship and altars for every class of religionists from the lodge sanctuary, within the tyled recess of the secret chamber, up to the unknown God. That those speaking at the convention will express views at variance with those held by some of the good people of Franklin, I have not a doubt, but I trust they will listen to and candidly consider the views advanced, adopting such only as commend themselves to their judgment and conscience.

There are a number of churches in Franklin, and I presume an equal if not greater number of lodges. Both affect society and therefore concern the people, and neither the lodge nor the church should seek to avoid a *reasonable* inquiry into the character, conduct and influence of either. I trust there will be no hesitating on the part of pastors and people in Franklin and neighboring towns to attend the meetings so far as practicable, and that friends throughout New England will make an effort, and, if need be, a sacrifice, to attend and let their light shine.

There are a few devoted, earnest, self-denying souls in Franklin who will do what in them lies to provide for the physical wants of friends from abroad. Should they fail, there are boarding houses and restaurants where accommodations can be had at reasonable rates; and should it really be necessary, I for one will volunteer to camp in the hall, as we have often done out West in early days, and as the Salvation Army does when there is "no room in the inn" for them. A hall that is filled and lit up and warmed, and the atmosphere purified by the Holy Spirit, is not a bad place to spend an occasional night. Let us all believe and pray and trust the Lord for victory in the convention, and such food and shelter as we may need while attending it.

JAMES P STODDARD,
Cor. Sec'y N. E C. A.

UP AND DOWN THE MISSISSIPPI.

THE BAPTIST STATE CONVENTION. THE PEOPLE AND CHURCHES OF VICKSBURG.

MONROE, La., Sept. 13, 1894.

EDITOR CYNOSURE:—I left New Orleans on the 11th for this place via Vicksburg. The Louisiana Baptist State Convention is in session at the Zion Traveler's Baptist church, Rev. William H. Hamilton, pastor. For once since 1880, the Baptist convention of Louisiana is completely under the control of Freemasons, and notwithstanding I am both a delegate to the convention and also recording secretary of my district, as the president is an ardent Freemason, it is impossible for me to get a hearing before the body. I am to preach to-night at Zion Hill Baptist church, Rev. H. R. Flynn, pastor. I leave for Vicksburg to-morrow, where appointments have been made, after which I will return to New Orleans.

Monroe is a regular table land (or prairie) town. It sits on both sides of the Oauchita River and is penetrated by two railroads. Times are very hard here; the place has about 5,000 or 6,000 inhabitants, but it is now a very dull town.

VICKSBURG, Sept. 15.—I attended the Baptist State Convention at Monroe, La., last week and preached at Rev. H. R. Flynn's church to a pretty fair congregation, which seemed very favorably impressed. I reached Vicksburg Friday at 5 P. M. and addressed the Warren County Sunday-School Association on Saturday afternoon. I also attended a sisters' meeting at Pleasant Green Baptist church, Rev. O. S. Williams, pastor, on Friday night.

I was kindly entertained by Mrs. Jackson and her husband. Mr. Jackson is and has been for some time a very prominent Odd-fellow. Vicksburg is a very hotbed of secretism. Quite a number of Grand and Supreme Lodge officers live here. There are some very prominent and intelligent colored people here; also some few in business.

There is much room for effective missionary work in this city. Like many other cities, Vicksburg has quite a number of feeble churches entirely insufficient to give one-third of the pastor's support. The colored men find much work to do and fair wages on the several railroads here, as firemen, car-cleaners, porters, brakemen, etc.; also they are employed on the streets; in fact, Negro labor is vastly in majority here, and thereby gives them preference in employment. The Negroes are here very submissive, and, indeed, must be, since lynching is not unknown here. Six Negroes have been taken out of Vicksburg jail and lynched within four years. I find the same thing here that exists in other cities of the South, that is, cohabitation between white men and Negro women; with all the class legislation against Negroes of the South, white men won't stay separated from Negro women. If the Negro enjoyed his political liberties, and a full guarantee of the rights assured him by the National Constitution, Vicksburg would be a Southern Negro paradise. Miss Minnie B. Simms is one of Vicksburg's most intelligent and promising young ladies. She is very talented and a student of the Mary Holmes Seminary, Jackson, Miss. Mr. Ferdinand Simms, her father, is a prominent Odd-fellow and Knight. Very devoted to his lodge, still he is kind and entertaining. I was kindly invited by Mrs. and Miss Simms to their hospitable home, where I was kindly entertained. I think an energetic anti-lodge lecturer could do much in Vicksburg to promote the anti-secrecy cause. I have not met one man yet who would not hear all I had to say to them.

SEPT. 17.—I attended early prayer services yesterday morning at Mount Heroden Baptist church, Rev. A. A. Hamilton, pastor, where I met a very good congregation. I attended a Sabbath-school mass-meeting at King Solomon Baptist church, Rev. A. Griffin, pastor, where I was announced to lecture. Here I met about 350 scholars and teachers from the several city schools, being conducted by Rev. Mr. Morris, missionary for Warren County Baptist Sunday-school Association. At 4 P. M I attended services at King David Baptist church, Rev. D. D. Simms, pastor, where I lectured on "Race Pride." In the evening I preached at King Solomon church to a full house of about 400 or 500, who gave very good attention. At the conclusion of the sermon many, both men and women, grasped my hand and said: "God bless you, my brother, come and see us again; surely God sent you here." I met Prof. Shannon, principal of the Vicksburg high school, who very cordially invited me back to the city and assured me there was a great door open for the right kind of a man in Vicksburg to do mission work of any kind. The colored people, with few exceptions, are very poor; however, they seem to be gradually awakening to the evil of excursions.

I left Vicksburg this morning at 1:30 o'clock, and we are now laying on a side track near Port Gibson, on account of a wreck. This is a very hilly part of the country as well as Vicksburg. The "Yea-whoops," or "Red-necks" or "Bull-dozers," as they are called, are very thickly settled in these parts. There are several colored passengers, men and women, on board the train, all huddled together in a half of a coach specially set apart for colored people, while the other end is used for a smoking car by uncouth whites.

NEW ORLEANS, Sept. 18.—After eight hours' delay I reached the city at 5 P. M. yesterday. I met the St. Matthew Baptist church in prayer service at 8:30 P. M. They were glad to welcome me home. I have this day opened a day school at the church with twenty-eight pupils enrolled, and prospects bright for twice that number. I shall be confined here in school until about the 30th of June next, unless I succeed in getting a good teacher to take charge of the school. I am very favorably impressed with my treatment in both Monroe and Vicksburg. Yours in the work of the Master, FRANCIS J. DAVIDSON.

AMONG THE HOP-YARDS OF THE WILLAMETTE.

PROVIDENCE AGAINST THE COAST AGENT.

I do not mean divine providence, for God is always with us; but Providence church in Linn county, Oregon, one of whose members refused to let me ride out with him, because of my position on the lodge question.

I was taken out in fine style by Bro. Goins' son, but when the hour arrived for me to speak on *intemperance*, out of one hundred and seventy members only one little girl and her little sister were present. She insisted that it was because the members nearly all drink "hard cider" and keep it in their cellars the year round, that they did not wish to hear a lecture on the subject. Quite a number are known to take something stronger than hard cider. This will doubtless continue so long as their pastor frequents the saloons and the members continue to avoid temperance lectures.

It is a bad case. Here is a nice, new church building, 72x44 feet, with its spire pointing toward heaven, and the members largely turned the other way. No wonder they cannot support preaching, even once a month, so much of their means goes for drink and lodges. Their supply pastor had said he would like to hear my lecture on secret societies, but when I spoke in Scio, where he lives, he was somewhere else.

Some of the very best people in the community will not unite with this church because of its worldly spirit. I do not blame them.

I was kindly entertained here by the family of Bro. Silas Kenoyer. I spent the next night with Bro. and sister Clark, near Lacamb, where I had hoped to speak that night. But it was thought best to wait till Saturday afternoon and speak after the Primitive Baptists had their meeting. Owing to the busy time, there were only a few present, but they seemed to be pleased with the truth as it was presented. If these persons will carry the truth to others, then great good may result from that little meeting.

Bro. John Flaugher brought me to Waterloo, where I was billed to speak three times. On arriving I found nearly all the town were gone to the hop-fields. The best friends said we could not get an audience of more than six or seven. So on I went to Sodaville, where I spoke Sabbath evening in the Free Methodist church to a fair audience, considering the depleted condition of the town on account of hop-picking.

I find a condition just now in this valley which furnishes food for thought. Christian men and women, members of the "W. C. T. U.", strong Prohibitionists, all are out picking hops! What does this mean? To my mind it says, the saloons and their allies have brought the country to such a condition as to compel Christian people to relieve present necessities, to assist them in their work of ruin. The only excuse the temperance and Christian people make for engaging in the work is, "necessity brings me to it." I am sorry that we have come to this. May the Lord help us. P. B. WILLIAMS.

CORRESPONDENCE.

THE ROCK RIVER UNITED BRETHREN CONFERENCE.

At Coleta, Whiteside Co., Illinois, the Rock River U. B. Annual Conference has just closed one of the best, most harmonious and spiritual sessions it ever held. The finances are higher than ever before and it is the banner conference in paying missionary money. Miss Grace L. Smith, J. Beers and H. M. Byers joined the conference and two of them received fields of labor. Sister Smith has been a successful teacher in Mt. Carroll for a number of years, and was urged to continue in that capacity, but her duty lies in a higher calling. She has also worked very successfully as an evangelist in the conference at times during the past three years.

Bishop H. T. Barnaby of Corinth, Mich., presided in his usual easy and very satisfactory manner, and preached three powerful sermons so full of apt and striking illustrations and pathetic appeals to the unsaved, as to more than meet the most sanguine expectation of the vast crowds which heard him. The power of God was wonderfully manifested on Thursday evening and the shouts of many happy souls were heard. Dr. Becker was present and preached with power and added to the interest of the conference in many ways.

Sabbath evening one hundred and twenty five partook of the bread and "fruit of the vine" in sacred memory of Jesus. Many stayed to hear Dr. Becker deliver one of his famous lectures on "The Holy Land" on Monday evening.

On Sabbath morning Rev. Wm. H. Beers was solemnly ordained to the office of elder. He has for the past four years been the successful pastor at Van Orin and has greatly endeared himself to the good people, especially to the many converts he has won to Jesus. They greatly desired his return, but on account of his poor health he was advised by his physician to seek a different climate, and will go to Petosky, Mich., in a few weeks to take charge of our flourishing society there. He was happily surprised on Sabbath evening to receive from the hands of the Bishop a fine Oxford Bible as a present from the members of the conference.

Coleta is the home of Bro. Beers, having always lived here until he took charge of Van Orin station. May the dear Master speedily restore him to health and permit him again to join our ranks in this conference. His brother John, who joined the conference at this session, will go to Hartsville College this year. May the good Lord bless all, and make the coming year the best in the history of the conference.

W. O. DINIUS.

WINNING THEM FROM THE LODGE.

SELMA, Ala., Aug. 29, 1894.

Our fight is on hot and heavy. The lodges threaten, but I trust God and he is abundantly providing. Most all my brethren are out of the lodge now but five or six, and they acknowledge that I am right. They wish, however, to see how this controversy will end. I am giving nothing but Scripture as yet. All have not faith. In any way you can help me, do so, and accept my life-long gratitude. Your prayers first of all. I am anxious that you see how we two Baptist ministers are conducting this fight. I am receiving letters of encouragement from those who also see the immense evil this abominable lodge system is doing the country and the church.

C. P. JONES,
Pastor Tabernacle Baptist Church.

PITH AND POINT.

A PLACE FILLED BY NO OTHER.

The *Cynosure* fills an important place in the Christian literature of our day. Would to God all men would free themselves forever from the trammels of the abominable secret, oath-bound associations!—GEO MCCOLLOUGH, *Braddyville, Iowa.*

THE UNFORGIVING LODGE.

I am often made to realize that the secret orders never forget or forgive a blow Though generally I am treated (and always to my face) very kindly by them, yet I always say I hold the same ground towards them I ever did; that I regard them all as thoroughly anti-Christian, no matter how much they pray or use the Bible. I am glad always to hear from my old friends, many of them who so often comforted me and aided me to accomplish the work I did. The Lord hath kept me; bless his holy name forever.—ELDER JOEL H. AUSTIN.

FORCED TO STRIKE.

In a Chicago street car, recently, I sat down beside a man who turned and quietly spoke my name. We once attended the same church. I knew he had been one of the recent strikers, and was out of work. He knew me as an anti-lodgeite. I asked if the movement hadn't proved a foolish one? He assented, but said he had to do as he was bid, and told me he knew two men like himself, each of whom had been dangerously dealt with by the avenging strikers. He had not dared to offend such men; and whispered some things in justification of his course as one of necessity. He has a large and good family, and I have no doubt that he spoke sincerely as he believed and felt.—HOMO.

HAPPY TO BEGIN AGAIN.

For many years I was a subscriber to your excellent paper; but for some time I have not had the pleasure of reading it, because of my small salary. But now I enclose again for the dear *Cynosure* Yours for the downfall of secretism —REV JAMES WILKINSON, *Devon, Kansas.*

Let a hundred or two of our old readers follow the example of our old brother and share his pleasure at the renewal.

THIS IS THE RIGHT EXPERIENCE.

I see that you, like myself, are no great lover of Free masonry. I was a member for ten years; but, thank God, when full salvation came in, Masonry went out. I know that a man cannot be a regular attendant at prayer and class meeting, and keep his experience of pardon or purity and be a regular attendant at lodge meetings. I have heard dozens testify in camp and revival meetings that when they got the love of God it cast out Masonry —T. M. FERGUSON, *Dallas Center, Iowa.*

NO RUSTING OF BRO. HINMAN'S ARMOR.

My health is pretty good for me I preach three times a week and have given sermons on secret societies and one on war. Both were well received The people here have suffered much from the drought for two years, but recent rains make them more cheerful.—H H HINMAN, *Elmdale Kan.*

LITERATURE.

EATING FOR STRENGTH; or food and diet in their relation to health and work. By M. L. Holbrook, M. D, professor of Hygiene in New York Medical College. Pp. 236. M. L. Holbrook & Co., New York.

This is a text-book for the kitchen. The philosophy of the dinner table has been neglected in favor of the philosophy of the stars, or of the center of the earth or something else very remote and often very impractical. The old time philosopher who located the mind in the stomach was not so much out of the way. The steam is is in the coal beds, and the coal beds are in the sun. So the power to think, to will, to do, depend on the human furnaces, where brain power, will power, nerve power, muscle power are generated. This book tells how to keep those furnaces aglow. It is a book worth studying along with our school physiologies. If every young woman was required to pass an examination in it before the marriage license was issued there would be great distress for something to do in our now sadly crowded divorce courts. "The time is near," says the author, "when a knowledge of the principles of diet will be considered as important a part of our education as a knowledge of the multiplication table." The volume is systematically arranged, and treats of the use of foods their scientific classification, the daily requirement of the body, digestion, the source and chemical constitution of foods, their economy, relation to intemperance, their derivation from vegetables and fruits and adaptation to different stages of life and use in various diseases. The volume closes naturally and practically with a compilation of excellent recipes, thus making it an all-around kitchen handbook. Throw your French cook-book into the fire and try this.

A HANDBOOK OF THE BIBLE. A Compendium of Facts and Curiosities. by Rev. William Turner. 235 pages. Price, $1.00. Thomas Whittaker, 2 & 3 Bible House, New York.

Next to the Word of God itself are the books which help us to study, understand and apply it. There have been a multiplicity of handbooks of the Bible, all of them valuable in one or more points or lines of study, according to the spirit and training of the compiler. The handsomely printed book before us explains the design of the Bible, its authenticity, its antiquity, its divisions, its chronology, its geography, its genealogies, the formation of the Old Testament, the Hebrew months and measures, obsolete terms, and Jewish history from B. C. 397 to A D. 97. It gives the titles of the alleged missing books of the Old Testament and the New Testament, and some remarks about them; the special prayers of both Testaments; lists of miracles and parables; an index of the first line of each psalm; the names of Gentile countries and nations; the name and titles of Christ, his discourses arranged in the order of the time of their delivery; the authors of the books of the Bible, where, when, and for whom each book was written, and biographies of the New Testament writers. It tells about the Jewish doctrines and opinions, ecclesiastical officers and sects, revisions of the Bible, suppressed Bibles, misquotations from Scripture, Bibles with singular names and many other things, all of which are important, and some of which are quite curious. An extensive index and good illustrations make the book additionally valuable.

"*Remarks on the Mistakes of Moses,*" by H. L. Hastings' editor of the *Christian,* Boston, is one of the ablest refutations of the infidel Ignersoll, although there is no reference to that person aside from the quoted title. Mr. Hastings is a tremendous wielder of facts. They are a Hercules club in his hand. Woe to those who withstand him with facts taken from their own imagination for weapons. We have here the acknowlegement of Moses in history; the effect of his laws on public health, on civil liberty, on popular festivals, on the peaceful character of the people, on temperance; and last, the glory of his prophecies. (Scriptural Tract Society, Boston. 10 cts.)

From the American Federation of Labor, New York, the *Cynosure* has received, and thankfully acknowledges, several documents on the labor movement, trade unions, etc. Among them are "Trade Unions, their origin and objects." Proceedings of the thirteenth annual convention of the American Federation of Labor, "The Philosophy of the Labor Movement" "Philosophy of Trade Unions," "History of the Eight-hour Movement," etc. These are issued in inexpensive pamphlet form.

The current issue of *Our Day* is an attractive and valuable number. We hail the appearance of Mrs. Cook's name, along with that of her illustrious husband, the editor. She writes of "Neal Dow as Guest and Host" so happily that we hope to see her contributions regularly. The number deals largely with present conditions of the colored race in America. Pres. J. E. Rankin, of Howard University, writes of the "Æsthetic Capacity of the Afro-American," Frederick Douglass on "Lynching Black Men because they are Black," and Louis H. Blair on "Lynching as a fine art." Mr. Cook's Monday Lecture is on the "Fiendishness of Caste" and the "Peerlessness of Christian Family Life." The editorial notes are especially valuable.

A new volume, entitled "Danger Signals; or Secret Lodges illuminated," is soon to be published for the New England Christian Association, by James H. Earle, Boston It will contain addresses by Joseph Cook, Rev. A. J. Gordon, D. D, Rev. I. J. Lansing, D. D, Rev. James M. Gray, Rev. J. M. Foster, Mrs. A. J. Gordon, Mrs. Hannah J. Bailey, Mrs. M. E. A. Gleason, Elizabeth E. Flagg, and Stephen Merritt. Nine portraits will be the embellishment.

A NATIONAL VICE.

Almost every function of modern life is discharged through the medium of a club. To dine in a crowd; to be charitable in a crowd; to go out in a crowd to view the face of nature; and, perhaps, greatest absurdity of all, to read poetry in a crowd—such are the ambitions of a typical American. I believe that there are in existence societies of drunkards, not for legitimate purposes of conviviality, but with the weak intention of reforming in a body. There is certainly a club of persons whose bond of union is a desire to free themselves from the dreadful vice of procrastination; and I have observed advertisements of "Rest Classes" at the seashore for clergymen and schoolteachers. There are immense summer towns or camps on Cape Cod, where people are herded together almost as closely as the occupants of a tenement house in the city: and this for pleasure.—*H. C. Merwin, in the Atlantic.*

A year's numbers of the Cynosure would make six good-sized volumes of valuable reform literature, containing 550 pages each.

SCIENCE NOTES.

The proposal to construct as the great attraction of the exhibition of 1900 in Paris a monster telescope able to show the inhabitants, if any, of the moon, has been revived, and M. Bischoffsheim is said to be willing to advance 2,000,000 francs toward the cost.

Prof. Asa Gray says that the Washington elm, at Cambridge, has been estimated to produce 7,000,000 leaves, which would make a surface radiation of about five acres in extent, and give out every fair day in the growing season seven and three-quarter tons of moisture.

One of the most wonderful discoveries in science that has been made within the last year or two is the fact that a beam of light produces sound. According to Milling, a beam of sunlight is thrown through a lens on a glass vessel that contains lampblack, colored silk, or worsted, or other substances. A disc, having slits or openings cut in it, is made to revolve swiftly in this beam of light so as to cut it up, thus making alternate flashes of light and shadow. On putting the ear to the glass vessel, strange sounds are heard so long as the flashing beam is falling on the vessel.

Referring to the common statement that electricity is still in its infancy, Professor Dolbear recently said: "Electricity is not in its infancy. Despite what has been done there is nothing in the present use of electricity that has not been known for many years. Arc-lights were known eighty years ago; the telegraph is sixty years old, the telephone thirty, and the incandescent lamp ditto. We are not at work with new things or on new principles. If you are running a moter with electricity, it is not a new discovery in electricity to apply the same power to the operation of a lathe or a street car."

The great water-wheels at Niagara are not all of the same size. Those employed in the transmission of power to the machinery of the paper-mill were, when they were put in, the largest ever made. They were capable of generating as much as one thousand horse power each. But they are mere pigmies in comparison with those which are to supply power to the great dynamos. Each of these has been built with the purpose of developing as much as five thousand horse-power, which is about the power required to drive an ordinary ocean steamship from twelve to fourteen knots an hour. There are to be three of these mammoth turbines, and their handmaids, the dynamos, are sympathetically colossal in their capacity to generate electricity.

The idea of an electric light, which, fed by a current from a dynamo actuated by a forty-horse power engine, and giving 7,000 candle power, can have its illuminating power intensified more than 35,000 times, is not easy to grasp. It means the projection of a stream of light of about 250,000,000 candle-power, and it is no wonder that the announcement that such a light is about to be used in this country has been received with some incredulity in Europe. Yet this is the efficiency of the light which will be shortly erected at Fire island for the illumination of the adjacent coast and the protection of the fleet of ships entering New York harbor. A remote suggestion of the power of this lamp may be arrived at by bearing in mind that an ordinary oil lamp is about thirty-eight or forty candle power, and then trying to imagine the combined beam of about 3,000,000 Rochester lamps. The ordinary electric street lamp may be put down at 1,000 candle power, and 250,000 of these would about represent the strength of the Fire island light The most powerful oil lamp yet made is supposed to shine out on a clear night for a distance of thirty-five or forty miles, but the new light will flash its welcome rays to the incoming European "liners" when they are 120 miles away. The light revolves rapidly, and throws out its beams with the intensity and speed of lightning. The motive power which actuates it is a simple clock-work arrangement contained in a box two feet square, and, although the revolving portion of the light weighs fifteen tons, the mechanism controlling it is so delicate that the pressure of two fingers will turn it. The value of this marvelous lamp can only be determined by practical working, but it promises to represent an immense stride in the science of coast and light-house illumination.

SAVE DOCTOR'S BILLS

by paying attention to properly regulating the bowels thereby preventing a thousand and one derangements of the system which follow neglect of this precaution. Once used for this purpose, Dr. Pierce's Pleasant Pellets are always in favor. They're purely vegetable and far better, as a liver pill, than blue pills or calomel. Their secondary effect is to keep the bowels open and regular—not to constipate.

Miss MARY ANGUISH, of *Glen Easton, Marshall Co., W. Va.*, writes: "Two years ago I was pale and emaciated, food fermented in my stomach. A physician pronounced my case 'Catarrh of the Stomach,' but he could not help me. I lived a month without solid food and when I tried to eat I would vomit. At this time I began taking Doctor Pierce's Pleasant Pellets, and in two weeks I was decidedly better. I am now in good health, and never felt better in my life. I have a better color, eat more, and have no distress after eating—having gained thirteen pounds since I began taking them.



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Do You Realize it?

Chautauqua and Chautauquans are becoming very numerous all over the land. The word is a synonym of something good. It stands for knowledge, progress, advancement. Knowledge is a power to accomplish something. It is obtained in many ways and in various channels; newspapers, books, and magazines are the greatest educators of the people, and we think it is safe to say that newspapers play a most important part in disseminating knowledge to the masses of the people. Not all have yet learned that there is something to be gained by reading all parts of a paper. Do not think that the editorials and telegraphic reports are all there is of value in a newspaper. The live paper of today has much that is interesting in advertisements. The very best talent is employed to write them. More real hard work is often shown in a good advertisement than in many articles which appear in the paper. No part of the paper has more labor bestowed upon it. These advertisements tell wonders and are an important factor in imparting knowledge and general good to the public. They are the medium by which manufacturer and dealer or consumer are brought together. Many of them in fact are as much an item of news as anything in the paper. Such an advertisement as the one of The Larkin Co., in this issue, is all we have described. This company are reliable. Their offers are genuine. We have known the Company for years and can vouch for them. Read their advertisement and order one of their combination boxes and get the Chautauqua Chair or one of their other useful premiums.

Everybody is Going South Now-a-days.

The only section of the country where the farmers have made any money the past year is in the South. If you wish to change you should go down now and see for yourself. The Louisville & Nashville Railroad and connections will sell tickets to all points South for trains of October 2, November 6 and December 4, at one fare round trip. Ask your ticket agent about it, and if he can not sell you excursion tickets write to C. P. Atmore, General Passenger Agent, Louisville, Ky., or Geo. L. Cross, N. W. P. A., 6 the Rookery, Chicago, Ill.

ANTI-SECRECY TRACTS.

The following numbers are in stock, and can be had at the wholesale price of 25 cents per pound:

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7. To the Boys who Hope to be Men.
8. Modern Heathenism.
9. Ministers at Rival Altars.
10. A Pastor's Confession.
15. Secrecy and Sin.
16. Selling Dead Horses.
17. History of Masonry.
19. Freemasonry a Christ-excluding Religion.
22. Extracts from Masonic Oaths and Penalties as Sworn to by the Grand Lodge of Rhode Island.
28. Dr. Nathaniel Colver on Masonry.
30. Masonic Oaths Null and Void.
37. Why a Christian should not be a Freemason (German).
38. Masonic Oaths and Penalties.
39. Should Freemasons be Admitted to Christian Fellowship?
41. Freemasonry a Religion.
45. Ought a Seceding Mason to Keep his Lodge Oath?

Families, Churches, Senates, Juries and Camps.

The above are the only tracts in stock in large quantities. There are a few of several other numbers. Remember that these are being retailed at wholesale prices—25 cents per pound. Keep a package of Anti-masonic tracts for use in letters.

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OF BOSTON,

AT THE

Conference of Christians

CHICAGO, 1890.

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

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The Christian Cynosure.

HENRY L. KELLOGG, EDITOR.

CHICAGO, THURSDAY, SEPTEMBER 27, 1894.

NEW ENGLAND.

The annual convention of the New England Christian Association will (D. V.) be held in Music Hall, Franklyn, Mass., beginning Oct. 8th, at 7:30 P. M., and continuing over the following Sabbath. Thursday and Friday will be given to the special features of the Association's work. Evangelists and specialists on several lines of reform work have been secured and we can promise those who attend a time of refreshing and uplifting in Gospel teaching, preaching and experience. "Whosoever will let him come."

REV. D. B. GUNN, *Secretary.* J. A. CONANT, *President.*

THE ILLINOIS STATE MEETING will be held November 15 and 16, 1894, in the Reformed Presbyterian church (Gen. Synod), Sparta, Rev. W. J. Smiley, pastor.

IOWA.—The current year of the Iowa State Association is drawing to a close. Copies of the State constitution, with blanks for signatures, have been, and are being, sent to many places. Efforts to arrange for the annual meeting have been begun. Congregations and individuals that have not contributed during the year, and desire to do so, are asked to forward subscriptions soon to the treasurer, Mrs. W. L. Enlow, Birmingham, Iowa.

THE SECOND INSTALLMENT of Rev. A. Thomson's poem turns to another picture of "Society," and presents it to our readers with fine poetic grace. Such themes have seldom been more exquisitely treated.—The well-known philanthropist and Friend, Josiah Leeds, sends a strongly-written article on a great and pressing evil of the day.—The movement to un-God our schools ought to be checked in the face of such facts as are held up for us by French anarchy in the article from the London *Chronicle.*—Points from the Massachusetts Prohibition convention in the N. E. letter are grand.—Those from Washington are startling.—The lecture work is reviving mightily and letters from the brethren cry out for more room.—Parents and children will find a grand example of moral heroism in the Home reading.

CHINESE ON THE BADGE.—It is said of the Christian Endeavor societies among converted Chinese that they are unwilling to wear the badge of the society because of their dislike of secret lodges. Such fidelity to conviction is worth commending to the good friends who have taken the other side of this controversy. The badge is a custom introduced by the lodge for purposes purely and basely selfish. We doubt if it can be baptized into a part of a saint's garb any more usefully than the Saturnalia was baptized into Christmas. The soldiers found no badge on the Saviour's garments to raffle for.

AN IMPORTANT ANTI-ROMANIST MOVEMENT in Washington has for its object an investigation of Jesuit aggression in the departments of the Government, and a wide dissemination of the facts that may be brought to light. Green Clay Smith of Kentucky, now pastor of Metropolitan Baptist church, Washington, is prominent in the movement. By his aid, during the next three or four months, every American citizen who desires will be supplied with a pamphlet with extracts from the U. S. Congressional Record, containing the address of Hon. W. S. Linton and discussion in Congress upon Sectarian Appropriations of National Money to Indian Education, and the vote thereon; also remarks made respecting a requirement to teach the English language in New Mexico after admission to Statehood, and two separate votes rejecting such a requirement. General Smith will send to any address all the above matter (in one pamphlet), taken from the Congressional Record, for the printer's charges, viz: $2 50 per thousand copies, $1.50 for 500 copies, or fifty cents for 100 delivered at your postoffice to one address. This can be re-mailed, without postage, at any postoffice, under the franking privilege, being a public document. Patriotic persons can thus secure a large circulation of these pamphlets with but little expense. Address all orders to Green Clay Smith, P. O. Box 333, Washington, D. C.

PROF. ELY'S NEW CASE.

The investigating committee appointed by the board of regents of Wisconsin State University reported on the case of Prof. Ely last week. Their labor was perfunctory, as Mr. Wells, the State Superintendent of Schools, who preferred the charges, gave up his case the first day of the trial. The committee entirely exonerate Dr. Ely of the charges of being an anarchist, of fostering trade unions and strikes, and of teaching visionary, impracticable and pernicious doctrines. The faculty of the University as well as Prof. Ely and his friends are well pleased with the verdict, as it removes a shadow from the reputation of the institution.

The board of regents also passed a resolution condemning the imprudent course of Superintendent Wells in publishing his attack on Mr. Ely in New York papers, before submitting his objections to the proper authorities of the institution.

But there may be another charge against Prof. Ely that the public will urge with more determination than did Mr. Wells. In a recent article he makes some strictures on denominational colleges, and argues that the cause of higher education should be placed exclusively in the hands of the state, making the state universities great literary institutions, while the churches should look solely after the theological culture of the students.

The Professor is surely as greatly astray in this matter, if he is correctly reported, as Mr. Wells supposed him to be in questions of social economy.

It is a primary and fundamental principle of all home training and all true culture, that the intellect is inborn, God-given; but the heart, the moral nature, is the real object of all true education. Intellect is nugatory, said Webster; it it can be cultivated to any extent without either improving the understanding or benefitting the heart. "*Poeta nascitur non fit,*" wrote Horace. (The poet is born, not made.) God gives to every man, says Cowper, those natural abilities that

> —"lift him into life and let him fall
> Just in the niche he was designed to fill."

Professor Ely and all his faculty at Madison, and all the faculties of the colleges of Christendom, with all the teachers since Socrates, cannot make scholars of idiots. "Wherefore is a price put in the hand of a fool to get wisdom seeing he hath no heart to it." Prov. 17: 16. The effort to secularize our institutions of higher education is like the work of a Frankenstein. It tends to produce characterless monstrosities, abnormal natures, that go through the world as wandering stars were supposed to go bumping through the universe, missing their aim in everything and a catastrophe at the end of their course.

"Character is higher than intellect" says Emerson in his "American Scholar." "Character is the very first qualification for a teacher" wrote the State Superintendent of California in a paper that ranked first from men of his class. But there is no character without moral principle: and here is the error of those who insist that moral instruction must be kept out of our public schools and our colleges, and remitted to the home, the Sunday-school and the theological seminary. This is the demand of the secularists, who then turn about and ask the people to support them by heavy taxation in building up great universities which shall shut out the very instruction that makes men and women; that gives the taxed state its citizens of character, of worth, of force.

Stephen Girard attempted such folly. How nobly was he answered by Daniel Webster in his great argument before the Supreme Court:

> "The earliest and the most urgent intellectual want of human nature is the knowledge of its origin, its duty, and its destiny. 'Whence am I, where am I, and what is before me?' This is the cry of the human soul, so soon as it raises its contemplation above visible, material things..... And that question nothing but God, and the religion of God, can solve. Religion does solve it, and teaches every man that he is to live again, and that the duties of this life have reference to the life which is to come. And hence, since the introduction of Christianity it has been the duty, as it has been the effort, of the great and the good, to sanctify human knowledge, to bring it to the front, and to baptize learning into Christianity; to gather up all its productions, its earliest and its latest, its blossoms and its fruits, and lay them all upon the altar of religion and virtue."

It must be regretted if Prof. Ely has adopted the secularist view of higher education. It is more dangerous ground than that of a mistaken social economy. That could effect material relations only; this is a stand against principles on which the state and society must build "the virtue, peace and glory of mankind."

LODGE SECRETS GONE, WHAT IS LEFT?

The Masonic oath, Entered Apprentice degree, reads thus:

> I ..... most solemnly and sincerely promise and swear, that I will always hail, ever conceal and never reveal any of the secret arts, parts or points of the hidden mysteries of Ancient Freemasonry, which have been heretofore, may at this time, or shall at any future period, be communicated to me as such, to any person or persons whomsoever, except it be to a true and lawful brother Mason, or within a regularly constituted Lodge of Masons, and neither unto him nor them, until by strict trial, due examination, or legal information, I shall have found him or them as lawfully entitled to the same as I am myself.
>
> "I furthermore solemnly promise and swear that I will not write, print, paint, stamp, stain, cut, carve, make or engrave them, or cause the same to be done upon anything movable or immovable, capable of receiving the least impression of a word, syllable, letter or character, whereby the same may become legible or intelligible to myself or to any person under the whole canopy of heaven, and the secrets of Freemasonry be thereby unlawfully obtained through my unworthiness."

This form comprehends that of the degrees of Fellow Craft and Master Mason, and therefore is sufficient to show how definitely and comprehensively the whole matter of secret-keeping is guarded. This was the ravelin, or outwork of the lodge citadel which was earliest assaulted. It has been successfully stormed by Ronayne, Starry, Lowe, Rathbun, Goode and a host of others, who have made Masonic secrets cheap enough to be a byword.

This was awhile since confessed by "Gil" Barnard, secretary of a number of high degree Masonic bodies in this city, who said Masonic secrets could be had for a quarter, in plenty of book stores. Grand Lodges, like Michigan for example, have discussed this grave question for years. In that State were two strong parties. The orthodox, hard-shell, old-fashioned Masons insisted on the letter and spirit of the oath to the utmost. But they had to contend with an overwhelming fact; that, swear as much and as fiendishly and blasphemously as they pleased, yet every body knew or could know their boasted secrets. The progressive Masons accepted the fact and bought expositious or cypher rituals for private study without scruple for oath, or dread of penalty. For the bold use of the cypher "*Ecce Orienti,*" etc., they offered the defence, that the cypher was not intelligible to outsiders and the word "whereby" released them. They did not write or print, etc. in a way "whereby" the secrets could become known to the world.

This same question came up before the Iowa Grand Lodge at its session in June last, and appears on pages 160, 161, 193–5 of the Grand Lodge report for 1894. In 1865 this Grand Lodge prohibited the "sale, distribution or use of mnemonics, or any printed notes, keys, cyphers, or characters of any and every kind whatever, containing any part of the secret work and lectures of the first three degrees in Masonry."

In 1876 the Grand Master was required to enforce this law. But in 1888 when a new code was adopted, the old laws were dropped, but the new very wisely said nothing about the exposition in cypher or otherwise.

Last year Red Oak Lodge expelled R W. Thorburg (or Thornbury, for the name is spelled both ways in different places) for selling books exposing Masonic secrets. The case, with several others like it, was brought by appeal before the Grand Lodge, and *in every case the expelled Mason was restored to his "Masonic rights!"*

Next day the question came up again, and Grand Secretary Parvin introduced a long preamble and resolution, reciting the whole situation, and prohibiting again the use of keys, cyphers, etc. On its presentation some one cried out, "Who among us shall cast the first stone?" The Grand Master affirmed he would "arrest the jew-

el" of any officer guilty of so tampering with sacred secrets. The vote was then taken,

AND WAS LOST!

Iowa Masonry therefore submits to the inevitable with a mock grimace; for the report reads as if the whole business was a huge joke.

Of the fifty Grand Lodges in the United States, twenty-seven report to Mr. Parvin that the cypher exposition is forbidden; eighteen do not reply one thing or another; and five: Colorado, Michigan, Ohio, South Carolina and Vermont, permit the innovation which the discussion of lodge secrets has forced upon them.

—Communications from the New England and Washington agents lay over for need of space. Read what they both have to say this week.

—An American Railway Union picnic was held last week in this city. The entertainment provided was two boxing exhibitions in the afternoon and a dance in the evening. Does Mr. Debs suppose he can revolutionize railroading in this country by such means?

—The *Indianapolis Journal* hits all around the circle when it says: "A great many people have been opposed to having women mix in the dirty pool of politics. There couldn't be a much dirtier pool than in the Ashland, Ky., district, but out of very self-respect the women had to mix in that. As a result there has been a wholesome cleaning out."

PERSONAL NOTES.

—Rev. W. E. Mozier, of Rock River Annual Conference of the United Brethren church, was elected as a delegate to represent this body in the next annual meeting of the N. C. A.

—Rev R. N. Countee, so long pastor of the Tabernacle church, Memphis, Tenn., was lately in that city on business and was welcomed by his former people as he preached to them on the Sabbath.

—Rev. S. F. Porter expects to leave the home missionary work in Dakota this week. He will soon resume the visitation of colleges, under direction of the N. C. A. Board. The church to which he has been ministering have shown a kind appreciation of his services.

—Hon. Edward Blake of Toronto, now a member of the British Parliament, is expected to address a meeting of the Irish National Federation in New York next month. We trust he will be true to the best interests of Ireland, as when he opposed Orangeism and all secret societies in the Canadian Parliament.

—Rev. J. P. Richards of the N. C. A. Board, with Mrs. Richards, started for California last week. They tarry on the way at Monmouth, Ill., and in Iowa, to visit friends during the pleasant fall weather, and then go to Washington by the Northern Pacific. They expect to spend most of the winter season at Los Angeles. The *Cynosure* expects an occasional letter from them.

—Dea. John Carr, whose name is favorably mentioned by Bro. Josiah W. Leeds in his article on the "Unhallowed Sabbath," in this issue, was, at the time of his taking so noble a stand for the Sabbath, a member of Rev. Alexander Thomson's church at Bartlett, Ill. He maintained his convictions and succeeded finely in business. A few years since he removed to Aurora, Ill., where his character was immediately appreciated by the New England church, who elected him deacon, and made him responsible for an important share in its work. We need hardly say that such a man is earnestly against the lodges.

—The twenty-eighth annual meeting of the surviving veterans of the Eighth Illinois Cavalry met last week at the Sherman House, in this city. Dr. S. K. Crawford of Sedalia, Mo., presided. In his address he made an eloquent reference to Gen. F. Farnsworth, the organizer and first commander of the regiment, who first became known in the vicinity of Chicago in a public exposition of Odd-fellowship which he and some young companions displayed in the early days of that secret order. Mr. Farnsworth, said the speaker, "was a member of Congress, a man of broad culture, an orator of rare tact and ability, a first-class lawyer, and had the advantage of being an intimate acquaintance and personal friend of Abraham Lincoln. He was and remains an advocate, thoroughly posted; a defender, securely guarded; a man whose devotions are underlaid with the soul of patriotism. In the army he was the patron of youth, in civil life the friend of old age. He arose to the rank of Brigade Commander and won distinguished honors for himself and his command."

—In the same address a tribute well deserved was paid to the late Dr. Abner Hard who lately died at Aurora, Ill. Dr. Hard was a warm friend of Pres. J. Blanchard, and sincerely sympathized with him in opposing secret societies. "I cannot close," said Dr. Crawford, "without making mention of my superior officer, Dr. Abner Hard. No man ever loved duty and proved faithful in its performance more than he. To those under him he was considerate, and to his superiors respectful. He was modest and firm in his opinions, cultivated in his judgment, and sincere in his convictions. We had many cruel tasks to perform together, as you will remember, but as time progressed we became more tender, sympathetic, and conservative. Dr. Hard attained the rank of Brigade Surgeon, served on the staff of Gen. Pleasanton, and at the close of the war returned home to family and friends, among whom he stood at the front of his profession, and died a few years ago as the result of blood poisoning contracted during the performance of a severe surgical operation, and thus, trying to save the life of another, he lost his own. He was a grand character, a splendid type of a noble profession."

THE G. A. R. AT PITTSBURG.

SOME THINGS UNACCOUNTABLE.

DEAR CYNOSURE:—The G. A. R. encampment at Pittsburg has come and gone. The veterans are welcomed, wined and dined everywhere. No praise is too great for them. They are lauded in the pulpit and extolled in the press. Their vices are overlooked and apologized for, and their virtues magnified.

I have before me the last copy of the *United Presbyterian*. This paper contains some astonishing statements. It reports of the veterans that "they did not rob us of our Sabbath." "We are glad to say that the presence of our honored guests did not change our Sabbath quiet into a Babel of confusion." Where could the editor of this paper have been on the Sabbath? Surely not in Pittsburg. If the secular papers can be at all relied upon there were more arrivals on the Sabbath than any other day.

Two years ago when the G. A. R. encampment met in Washington, from early morning until late at night on Sabbath trainloads were arriving, bands playing, and banners flying. I have not known of a large gathering of any secret society that has not required Sabbath travel of those attending.

The following is another statement found in the same paper: "One of the many pleasant incidents in connection with the encampment of the Grand Army in this city was the welcome given to Gen. John B. Gordon, an ex-confederate soldier." Would it not have been well for the editor to have expressed his regret that this ex-confederate had so little manners as to take a flask of liquor, and on the stage, amid the applause of the Veterans' league, take a drink with Daniel E. Sickles? Reformers should not overlook such glaring evils, even if found among those claiming great patriotism. W. B. STODDARD.

"Sing me some of the bairn's songs," said Dr. Guthrie, the great Scotch preacher, when he was lying on the bed from which he went to the kingdom of glory. A great scholar of that nation, "Rabbi" Duncan, they called him, because of his great Hebrew learning, was found one day in his declining years by a friend intently reading a little book. "What are you doing?" said the friend. Smiling, the Rabbi said, in his native Scotch speech, "I'm learnin' the way to heaven out o' a bairn's builk." It is the old way. Jesus taught it to his disciples when he took a little child and set him in the midst of them. The simplicity of faith is part of its perfection.

A year's numbers of the Cynosure would make six good-sized volumes of valuable reform literature, containing 550 pages each.

SCHOOLS AND COLLEGES.

The Norwegian Lutherans in this country report 500 parochial schools. The attendance, with but few exceptions, seems not to be very encouraging, and the majority of the schools have but one teacher. Their zeal and sacrifice in endeavoring to give their children a Christian education deserves praise.

Xenia Theological Seminary (United Presbyterian) opened under very favorable circumstances. It is expected that there will be at least forty-five students in the present session. Arrangements have been made to supply the place made vacant by the resignation of Prof. White who is now lecturing in Moody Institute. Rev. Mr. Muller, who recently came from the Lutheran Synod, will give instruction in Hebrew.

The American University (M. E.) at Washington has recently received a gift of $100 toward Asbury memorial hall from Rev. Marcus L. Taft of Peking university, China, who is now appealing for money to buy a heathen temple that stands by his own college. He offers to send the idol therein worshiped to begin a museum of religion in the American University. The amount now pledged by ministers for the Asbury memorial hall is $68,000.

The attendance at Penn College, Oskaloosa, Iowa, the past year in all departments was 291, of whom 116 were in the college department. Two missionaries are to go out from the class of '94—one to Africa and one to South America; the support of the latter is undertaken by twelve young men, made up of students and graduates of Penn College. The past year the command, "Go ye," has been heard by the students of the college as never before.

At Wheaton the college year opened most hopefully last Tuesday. The attendance is much larger than last year, and promises to equal or exceed all previous record. The ladies' hall was filled before opening day, and the large residence of Rev. L. N. Stratton, adjoining the college grounds was rented to accommodate the overflow. A new cottage for the accommodation of twenty to thirty young women is urgently considered, and would be a most economical and helpful addition to the institution.

The new college building at Knoxville, Tenn., to take the place of the one recently destroyed by fire, is now well under way, and, it is hoped, will be ready for occupancy by January. It is estimated that the building and furnishing will cost in the neighborhood of $30,000. The insurance on the buildings destroyed by fire, will cover the greater portion of the cost. As this institution has done a good work for the United Presbyterian church among the freedmen of the South in the past, it cannot be doubted, with its enlarged facilities and educational advantages, but that a new era of prosperity awaits it.

It is stated that Mrs. Stanford, of California, has paid off the last of the debts due from the Stanford estate, and is now anxious for a distribution of the estate so that she may secure personal control of the property of which she is now executrix. As soon as the distribution is ordered, the erection of nearly $500,000 worth of new buildings, and the early extension of the Leland Standford University at Palo Alto to three times its present magnitude will begin. By that time it should shake off all connection with the wine business. Building public roads by licensing the hellish saloon is a trifle compared with educating young men with liquor-sustained endowments.

During a revival meeting not long ago, in a prominent church in the city of Columbus, Ohio, a leading member stated before the public, congregation that he had succeeded in getting a certain prominent gentleman to join the church by agreeing himself to join the Odd-fellows' lodge of which this gentleman was a member, and the measure seemed to be generally approved as a legitimate and prudent method of securing accessions to the church. Such a person and such a church would scarcely recognize any inconsistency in Christ's falling down and worshiping the devil for awhile upon condition that the devil would open the way for the establishing of his kingdom.—*Christian Conservator.*

If newspapers are not promptly paid for, they become accusing angels.

THE HOME.

THE SIFTING OF PETER.

In St. Luke's Gospel we are told
How Peter in the days of old
Was sifted;
And now, though ages intervene,
Sin is the same, while time and scene
Are shifted.

Satan desires us, great and small,
As wheat to sift us, and we all
Are tempted;
Not one, however rich and great,
Is by his station or estate
Exempted.

No house so safely guarded is
But he, by some device of his,
Can enter;
No heart hath armor so complete,
But he can pierce with arrows fleet
Its center.

For all at last the cock will crow,
Who hear the warning voice, but go
Unheeding;
Till thrice and more they have denied
The Man of Sorrows, crucified
And bleeding.

One look of that pale, suffering face
Will make us feel the deep disgrace
Of weakness;
We shall be sifted till the strength
Of self-conceit be changed at length
To meekness.

Wounds of the soul, though healed, will ache,
The reddening scars remain, and make
Confession;
Lost innocence returns no more;
We are not what we were before
Transgression.

But noble souls, through dust and heat,
Rise from disaster and defeat
The stronger;
And conscious still of the divine
Within them, lie on earth supine
No longer.

—*H. W. Longfellow.*

SOK-TAI—THE COURAGE OF FAITH.

(From "Christ or Confucius, Which?"

On one occasion, at a united prayer meeting of Christians and missionaries, this officer was asked to engage in prayer. There was a large crowd of heathen present as spectators, and amongst them some of the soldiers under his own command. These opened their eyes wide with astonishment when they saw one of their own officers taking a public part in this religious ceremony of the foreigners. On their return to the camp they at once reported the matter to one of their officers, who made a formal complaint to the colonel. On the next day he sent an orderly to the officer commanding him to appear at his quarters. When he entered his room the commander, addressing him in a very kind and polite manner, said, "I hear that you have become a member of the sect of the barbarians. Is that so?" The officer replied that he had been misinformed, for that such was not the case. "The fact of the matter is," he continued, "I have become a member of the church of Jesus." "But how is it that such a promising officer as you are should have been so deluded as to give up your own belief and adopt those of the men who are the enemies of China?" The officer then explained how he had been wounded in his engagement with the pirates; what agony he had endured, and how he had been treated by the foreign doctors. He also told him how he had been instructed in the knowledge of God, the very same God that their fathers in ancient times had worshiped; how, as the character of God was revealed to him, his own sinfulness was impressed upon him, and how he had found in Jesus, the Saviour of the world, the true remedy for distress of mind.

His superior officer listened to him very attentively, and then said, "If you want to be good and serve God, why not do so in your own home, or in your quarters here? There is no reason why you should be constantly associating with the foreigners, and thus bringing disgrace upon yourself and your regiment. Do you really believe that the Chinese don't know how to be good, and that you have to get this knowledge from these strangers?"

The officer replied that he was very sorry that he must appear insensible to the kindness of his superior, but he could not promise to do as he had advised him. "Very well, then," he said, "be very sure that you are prompt and faithful in the discharge of your duties, for on the first occasion on which you fail in any of them, I shall report you to the general and have you dismissed from the army."

This man's faith was not a common one. He must have had a profound conviction of the truth of Christianity to have thus disregarded the almost direct commands of his colonel. He had no influential friends to back him, for he was a poor man, and had come from a poor family. At present he was a rising man, and there were no reasons why he should not attain to high position in the army, which in China invariably brings with it wealth an honor. Long years afterwards, indeed, one of his fellow officers, whose prospects were far less bright than his own, gradually rose in the army, and actually obtained the command of all the troops in the Amoy districts. All these prospects he deliberately risked, rather than do anything that would interfere with his open profession of Christianity.

His faith was soon to be rewarded by a most signal deliverance from a great peril. He was ordered out with an expedition in search of pirates that had been committing depredations on the coast . . . They had not been out to sea long before the pirate junks were discovered in the distance. Chase was at once made, and as the wind was fair and the gunboats were fast sailers, they soon began to overhaul them. The one that Sok-Tai commanded was well in advance of the rest, and the breeze was so strong that he found himself fast getting up with one of the largest of the pirates.

The commanding officer now determined to put into execution his plan for Sok-Tai's destruction. He accordingly allowed his junk to get well ahead, until a considerable distance intervened between him and the rest of the squadron. As his vessel drew nearer the pirate, he discovered that she was too large for him to attack with any hope of success. Her decks were crowded with a crew of savage ruffians, who had forgotten what the word mercy meant, and who would fight to the bitter end rather than be captured. She was indeed already beginning to show fight, and the shot from her guns were whistling unpleasantly around. Sok-Tai looked anxiously about for help from his consorts, but to his dismay he found that they were being purposely kept back. Whilst he was debating with himself what he should do, he saw the red flag hoisted on board the commanding officer's ship. This was an order for him to come to close quarters with the pirate and board her. He dared not disobey, for to do so would end in ruin to himself, whilst to carry out the command and attack such a crew of monsters, who were fighting for dear life, was attended with the greatest possible peril. He felt that there was none that could save him but God, and to him he must appeal. Descending to his cabin, he knelt down and cried, "O God, I am very weak. The enemy is in front of me, and the enemy is behind me. My only hope is in thee. I know not what to do of myself. Deliver me for the sake of Jesus Christ." Returning quickly to the deck, with his own hand he trained one of the largest of his guns against the pirate, when the shot carried away her tiller, and killed the helmsman. Immediately there was the greatest confusion on board. All control over the junk was lost, for there was nothing to steer her with, whilst the shot from the gunboat was making havoc amongst the pirates. A panic ensued, during which Sok-Tai laid his junk alongside and boarded her. Some of the crew threw themselves into the sea and were drowned; a large number were killed, and thirty-eight were taken alive and subsequently beheaded.

After the action was over Sok-Tai went to make his report to the commander. When he appeared before him with the list of his prisoners he found him standing on deck surrounded by his officers. As he drew near to him he cried out half in earnest, half in banter, "Your God certainly is the true God; to-day you owe your safety to him." Sok-Tai's heart was too full to reply. The thought of the great peril through which he had just passed, and the wonderful deliverance that God had given him, filled his mind, so he merely bowed and then retired.

The answer to his prayer that day was one of the turning points in his life. It was not simply that he had been delivered from the pirates. He had a vision of the Unseen which was to qualify him for the great life-work to which God was calling him. Eighteen years ago he went to commence work in a region where men had never heard of God. The people were notoriously bad. Opium smoking and gambling and other vices that follow in their train were rampant. The Gospel was preached there, and its divine power touched the hearts of opium smokers and gamblers, and in time a church grew and multiplied under his teaching. What was the one great truth he was able to impress upon that church? It was the reality of God and of the unseen world. There are some things that no language can tell. They have to be taught by a life. . . . Sok-Tai had to preach truths which it takes even Christians long to fully believe. He had to tell of God mingling in human life, planning for men, very human in his affections, listening to every cry of the heart to him, and full of the intensest sympathy for all. How shall he get opium smokers and gamblers who require to have the very word God explained to them to understand this? His own life shall tell what human language cannot; and the unseen world which opened its mysterious gate to him through the flash of the cannon and the tumult of a deadly conflict, shall through his profound faith in it become a reality in their life.

WORRY OR WORK.

Never think that God's delays are God's denials. Hold on; hold fast; hold out. Patience is genius.

It is good to put a bother away over night. It all straightens out in the morning.—*Mrs. A. D. T. Whitney.*

Some one has said: "I have been surrounded by troubles all my life long, but there is a curious thing about them—nine-tenths of them never happened!"—*Ladies' Home Journal.*

It is not work that kills a man, it is worry. Work is healthy; you can hardly put more on a man than he can bear. Worry is the rust of the blade. It is not the revolution that destroys the machinery, but the friction.—*Beecher.*

A life spent in brushing clothes, and washing crockery, and sweeping floors—a life which the proud of the earth would have treated as the dust under their feet, a life spent at the clerk's desk, a life spent in the narrow shop, a life spent in the laborer's hut, may yet be a life so ennobled by God's loving mercy that for the sake of it a king might gladly yield his crown.—*Farrar.*

I once heard of a lady who wrote down in order the particular fears and anxieties which were harassing her, inclosed the paper and sealed it, hoping by this kind of mechanical contrivance to be enabled in some sort to dismiss the subject from her mind. The paper was put away and forgotten. Several months later it came to light, when she found that not one of the fears therein set down had been realized, and the difficulties had all been smoothed away before she came to the time for their solution.—*Mrs. V. K. Schuyler.*

I say to my friend, "Be a Christian." That means to be a full man. And he says to me, "I have not time to be a Christian. I have not room. If my life was not so full. You don't know how hard I work from morning to night. What time is there for me to be a Christian? What time is there, what room is there, for Christianity in such a life as mine?" But does not it come to seem to us so strange, so absurd, if it was not so melancholy, that man should say such a thing as that? It is as if the engine had said it had no room for the steam. It is as if the tree had said it had no room for the sap. It is as if the ocean had said it had no room for the tide. It is as if the man said that he had no room for his soul. It is as if life said that it had no time to live, when it is life. It is not something that is added to life. It is life. A man is not living without it. And for a man to say that "I am so full in life that I have no room for life," you see immediately to what absurdity it reduces itself. —*Phillips Brooks.*

Can't you get us a few subscribers for the Cynosure in your town?

TEMPERANCE.

A STORY WITH TWO SIDES.

A woman stood at the bar of justice and by her side two stalwart policemen. Her name was called, and she answered. Then the judge asked the clerk to read the charge against her.

"Disorderly conduct on tho street and disturbing the peace," read the clerk.

"Who are the witnesses against the woman?" asked the judge; and the two policemen stepped forward to be sworn.

"Now, tell the story," said the judge; and one of them began.

"I arrested the woman in front of a saloon on Broadway on Saturday night. She had raised a great disturbance, was fighting and brawling with the men in the saloon, and the saloon keeper put her out. She used the foulest language, and with an awful threat struck at the keeper with all her force. I then arrested her and took her to the detention house and locked her up."

"The next witness will take the stand," said the judge; and the other policeman stepped up.

"I saw the arrest, and know it to be just as stated. I saw the woman fighting as the saloon keeper put her out on the street. I heard the vile language she used in the presence of the crowd that gathered in the street."

"Call the saloon keeper. What do you know of this case?"

"I know dis voman vas makin' disturbance by my saloon. She comes und she makes trobles und she fights mit me, und I puts her the door oud. I know her all along. She vas pad vomans."

Turning to the trembling woman, the judge said:

"This is a pretty clear case, madam; have you anything to say in your defense?"

"Yes, judge," she answered in a strangely calm though trembling voice.

"I am not guilty of the charge, and these men standing before you have perjured their souls to prevent me from telling the truth. It was they, and not I, who violated the law. I was in the saloon last Saturday night, but I'll tell you how it happened.

"My husband did not come home from work that evening, and I feared he had gone to the saloon. I knew he must have drawn his week's wages, and we needed it all so badly. I put the little ones to bed, and then waited all alone through the weary hours until after the city clock struck twelve. Then, I thought, the saloons will be closed, and he will be put out on the streets. Probably he will not be able to get home, and the police will arrest him and lock him up. I must go and find him and bring him home. I wrapped a shawl around me and started out, leaving the little ones asleep in bed; and, judge, I have not seen them since."

Here the tears came to her eyes and she almost broke down, but, restraining herself, she went on:

"I went to the saloon where I thought most likely he would be. It was about twenty minutes after twelve, but the saloon, that man's saloon"—pointing to the saloon keeper, who seemed to want to crouch out of her sight—"was still open, and my husband and these two policemen"—pointing to those who had so lately sworn against her—"were standing at the bar with their lips still wet with drink, and the flecks of foam not yet settled in the empty glasses before them. I stepped up to my husband and asked him to go home with me, but the men laughed at him, and the saloon keeper ordered me out. I said, 'No,' I want my husband to go with me'. Then I tried to tell him how badly we needed the money he was spending, and again the keeper cursed me and ordered me to leave. Then I confess I could stand no more, and I said, 'You ought to be prosecuted for violating the midnight closing law.'

"At this the saloon keeper and policemen rushed upon me and put me out into the street, and one of the policemen, grasping my arm like a vise, hissed in my ear, 'I'll get you a thirty days' sentence in the workhouse, and then see what you think about suing people.' He called a patrol wagon, pushed me in, and drove to the house of detention, and, judge, you know the rest. All day yesterday I was locked up, my children at home alone, with no fire, no food, no mother."

It was well the story was finished, for a great sob choked her utterance, and she could say no more.

"Dismissed," said the judge in a husky voice, and the guilty woman who had so disturbed the peace passed out of the court room.

But what of the saloon keeper who violated the law by keeping open after twelve o'clock at night? And what of the policemen who violated their obligation by drinking while on duty, and who threatened an honest woman with a sentence in the workhouse if she dared to tell the truth? Oh, nothing at all! They were too guilty to be prosecuted.

The facts of this story will be found on record in Judge Ermston's court.—*Cincinnati Living Issue.*

WHEN THE SALOON GOES.

The increased consumption of bread will raise the price of wheat.

The increased demand for shoes will increase the demand for hides.

The increased call for clothing will make the wool and cotton markets boom.

The wages of farm laborers will advance, because the productive value of their labor will advance.

The wages of coal-miners will be raised, because the consumption of coal will be vastly increased.

The wages of railroad men will advance, because new trains will have to be put on to meet the demands of trade.

The slum politician will no longer run the political primaries.

The ginmill statesman will no longer sell out the State to corrupt corporations.

The besotted anarchist will no longer arouse public sentiment against justifiable strikes.

The hotheads in the labor union will no longer precipitate a strike regardless of consequences and the chances of success.

The wives and sisters of drunken bums will no longer be forced to compete in the labor market, to keep body and soul together.

The penitentiaries will be depleted and the contract labor problem will solve itself.

The foreigners who care more for drink than they care for their children will stay away, and the immigration problem will be solved.

The beer-guzzling anarchists will go back to the Old World and stay there.

Children will no longer be conceived by drunken fathers, nursed by besotted mothers, and educated in the dives.

The inmates of the brothels will leave their business or leave the county, for the brothel can thrive only on liquor.

Lynching will grow beautifully less, and cases of rape will be few and far between.

Two-thirds of the divorce lawyers will find their occupation gone.

Twenty-five million a week will be restored to legitimate trade, and hard times will vanish like the morning mist.—*The Voice.*

TEMPERANCE DAY.

It has been determined that, in the midst of all the special "days" of this city, Labor Day, Memorial Day, Independence Day, Thanksgiving Day and the like, it would be well to have a day when the friends of temperance should rally for a demonstration. A number of Christian Temperance workers of Chicago, of different religious and political beliefs have formed the Chicago Temperance Union, to perfect arrangements to have the first grand demonstration Oct. 10.

The plan in brief is to have a parade on the day set in which all sympathizers from Sunday Schools, churches and other religious and temperance organizations, as well as all boys' military companies and other individuals friendly to to the cause are invited to join, to be followed in the evening by a mass meeting in the Auditorium, which will be addressed by the best and most representative speakers on temperance obtainable.

Miss Frances E. Willard has ordered her bust made for the library of the South-west Kansas college at Winfield, the college having named its ladies' hall in her honor.

BIBLE LESSON.

STUDIES IN THE LIFE OF JESUS.

LESSON 1.—Fourth Quarter, 1894, Oct. 7.

SUBJECT.—Jesus at Nazareth.—Luke 4:16-30.

GOLDEN TEXT.—See that ye refuse not him that speaketh.—Heb. 12:25.

[Open the Bible and read the lesson.]

DAILY READINGS.—M.—Luke 4:16-30. T.—Mark 6:1-6. W.—Isaiah 61:1-6. Th.—John 5:36-47. F.—John 7:10-18. S.—Prov 1:24-33. Su.—Deut. 18:15-19.

"*As his custom was.*" "Wist ye not that I must be about my Father's business," or "in my Father's house," was the word of the twelve-year-old boy, now a man of thirty. The synagogue was the place of local worship on the Sabbath. Our Lord was always found there on that day. But in all the years the worshipers had never seen him stand up before them to address them. What varied feelings there must have been in the audience. His words were "gracious." They were such words as the poor, the oppressed, the afflicted, the heart-broken in every age love to hear. The pitiful multitudes of London cheer for the man of Nazareth. They listen with impatience to the teaching of religion which puts vast wealth into church walls and furnishings, and provides a grand spectacular worship without heart and life for the humble and the poor.

"*The acceptable year of the Lord.*"—This alludes to the year of release, or that of Jubilee. The Lord came to convey the tidings to the world that offended Deity was willing to be reconciled to them, and to accept them on new terms. In the year of Jubilee, servants were set at liberty, all actions against debtors were dropped, and those who had mortgaged their lands had them returned to them again. Christ sounded the Jubilee trumpet that Sabbath day in Nazareth, and those were indeed blessed who heard the "joyful sound." It was an acceptable day, for it was a day of salvation. He came in God's name, to discharge poor sinners that were debtors and prisoners to divine justice. The prophets could only proclaim liberty; but Christ, "as one having authority," having power on earth to forgive sins came to set at liberty.—*C. W. Lyman.*

"*But I tell you of a truth,*" *etc.* He illustrates his teaching by two cases in Scripture of prophets whom they all respected, but who acted precisely in the way they had blamed him for doing. They worked miracles for others in these cases, but not for their own countrymen. Thus, in the days of Elijah, though there were many widows in Israel, yet unto none of them was he sent but to a Gentile widow in Zarephath, near Sidon; and though there were many lepers in Israel in the time of Elisha, yet it was only Naaman, the Syrian, that was healed. In both cases the beneficiaries were outside of the Jewish people. "The application in the mind of Jesus' hearers was quickly made. Jesus was understood by them to propose a preference to other cities before his own." The revulsion of feeling was sudden, and they were ready in a moment to drive him from the city.—*Bible Teacher.*

In a recent lecture (1893), Mr. Moody gave the following: "People close up their Bibles and then wonder why they do not become holy." He then took a pitcher of water and began to pour it into a bottle filled with a dark fluid. The water drove out the fluid, and was rapidly making the contents look clear. Then he put the cork in the bottle and contined to pour the water. "That," he said, "illustrates the people who stop up their minds with unbelief. Many people sit in church with their minds corked up, and the minister pours on the Word, but it all goes outside. The people should be prepared to receive the message as much as the minister to give it."—*Peloubet.*

Why Jesus wrought no miracles at Nazareth.—(See also Matt. 13:58; Mark 6:5.) 1. He could do no mighty work there because of their unbelief. 2. Jesus never worked miracles merely to show his power. 3. In the state of mind they were in, a miracle would merely increase their pride, and produce an outward attraction.—*Peloubet.*

1. Every true Christian has the home-missionary spirit. 2. We understand the New Testament through the promises, predictions, and divine providence in the Old. 3. The Gospel is especially for the poor. 4. To become a Christian is to enter upon the year of jubilee. 5. Good listening is not only a blessing to the hearer, but an aid and source of power to the teacher. 6. The Gospel, like Jesus himself, bears the marks

of its divine origin. 7. Many of the best and greatest men have risen from social obscurity. 8. We are apt to undervalue things with which we are familiar. 9. It is very foolish, as well as wicked, to become angry at the preacher for speaking the truth; and to imagine that destroying the preacher will change the truth he preaches.—*Peloubet.*

RELIGIOUS NEWS.

—Rev. Hudson Taylor, of the China Inland Mission, estimates that more than 100,000,000 of the Chinese are addicted to the use of opium.

—At the age of seventy-three years Bishop William Taylor is as zealous as ever in the work of evangelizing Africa, though many of his best men have died or been compelled to return.

—The first church building erected in this country was built on Manhatten Island in 1628, by the Reformed Dutch church. The organization which erected it still exists, and is the well-known Collegiate church of New York City.

—At the Iowa Yearly Meeting of Friends held at Oskaloosa during the first week of September it was stated that there were thirty young men and women in that meeting who feel called to missionary work and are ready to go when an opportunity opens.

—At least in some parts of China the truth has been fairly well planted. A missionary affirms: "I could walk from Canton to Shanghai, over 800 miles, not walking more than twenty miles a day, and could sleep every night in a village or town that has a little Christian community."

—The annual meeting of the German Baptists of central conference opened last Thursday in Peoria, Ill., with an unusually large attendance from Michigan, Illinois, Kentucky, Indiana and Missouri. Rev. J. Meier, of Chicago, was elected moderator and Rev. A. Vogel, Peoria, secretary and treasurer.

—Work is soon to begin for a church building on corner of Hoyne avenue and Cortland street, Chicago, for the Humboldt Park Swedish Baptist church. It will be 46 by 70 feet, of pressed brick and stone exterior and interior finish in oak, with a seating capacity of about 600 people, and will cost about $7,000.

—Why the Reformed Presbyterian church is opposed to secret societies, was the topic for three recent Sabbath evenings, chosen by Rev. R. W. Chestnut of Marissa, Ill., for the instruction of the young people of his congregation. Bro. Chestnut is editor of the *Reformed Presbyterian Advocate*, representing the R. P. General Synod.

—An exchange says that a revival of peculiar interest took place among the sponge gatherers of Key West while they were out on their last trip. Thirty-seven of them applied for membership in the Congregational church and five in the Methodist. They are all young men, ranging from the age of fifteen years to forty-one.

—The Synodical Conference of the Lutheran church met in Milwaukee, on August 8th. Rev. J. Bading was elected president; Rev. P. Brand, vice-president; Rev. Ch. Kuehn, secretary, and Mr. Christiansen of Detroit, Mich., treasurer. The Norwegian Synod presented its greetings, and these were read on "Religious Fanaticism," and the "Labor Question." The Synodical Conference numbers 1,500 ministers, 2,000 congregations and 440,000 members.

—New York is often spoken of as a non-church-going city, yet she has 522 churches, valued at about $55,000,000, and having a seating capacity of 400,000. There has been a gain in the last twenty-three years of 188 in a number of churches, and about 100,000 in the seating capacity. The gains, however, have not, it is true, kept pace with the enormous increase in population. The percentage of increase is largest among the Roman Catholics, who have more than doubled the number of their churches. The Hebrews come next, and the Baptists next.

—China's first national Christian Endeavor convention, lasting three days, was a great success. About 100 delegates were in attendance, and the place of meeting was filled with natives and foreigners. Handsome banners were displayed, but because of the Chinese supicions about secret societies the native delegates did not wear badges. A very interesting feature was the introduction of Mr. Ling, from Foochow, who is said to be the first Chinese Endeavorer, having signed the pledge nine years ago. It is hoped that in a few years all the important offices may be filled by natives.—*Christian Intelligencer.*

—Railroad Chapel, a mission for the past forty years conducted by the First Presbyterian church, this city, and for the last three years located at 3825 Dearborn street, has just been organized into a regular church of the Chicago presbytery. The new church starts with an active membership of over two hundred and will be called the South Side Tabernacle. Railroad Chapel was started in 1855 by Rev. Brainard Kent, who was granted permission by the Lake Shore Railroad Company to use some of its cars in which to hold services. The mission grew and additional cars were furnished. From this circumstance the mission derived its name.

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THE MYSTERIOUS MACHINE: was it Lawnmower, Town-pump, Balloon, Wheel-barrow,—or what? by Prof. E. D. Bailey of the Civil Service Dept. U. S. Government.

This booklet includes other interesting matter connected with the unveiling of the Morgan monument at Batavia, N. Y. Address

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221 W. Madison St., Chicago.

HOME AND HEALTH.

KEEPING THE BABY AMUSED.

Perhaps the following suggestion may help you to find occupation for your baby boy, writes Elisabeth Robinson Scovil in the August *Ladies' Home Journal.* A baby will be attracted for a short time by some fine toy that he can simply look at, but he will spend ten times as long in putting pegs into holes in a board contrived for the purpose, or in taking out one by one from a well-filled basket articles, no matter what—spools, blocks, clothes pins—anything so that they are sometimes changed and he does not tire of the monotony. Then the task of putting them all back keeps him busy for a still longer time. As baby becomes more discerning and his fingers more nimble, a pleasing device for his employment is a board with variously-shaped holes, round, square, triangular, etc., with blocks and spheres to fit into the various places. Should these be in bright colors his love for color may also be gratified, and learning these colors soon follows. Little tasks of carrying articles from one portion of the room to another, or from room to room, will often keep a child busy and interested for hours. A small hammer and tacks, with a soft wood board into which to drive them, is generally a delight to any child old enough not to put the tacks into his mouth. So simple are the employments that will satisfy the little tot that almost any mother will find them constantly suggesting themselves.

TO PREVENT BLISTERS.

If you would insure the sufferer from being blistered by the mustard plaster, mix it with the white of an egg.

SAND IN THE OVEN.

Sprinkle a layer of dry sand in the oven and let the cake pans rest upon it. This will prevent the cakes from burning on the bottom.

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Physician—"Considering the weak state of your eyes it will be as well if you gaze as much as possible into empty space."

Patient—"All right, Doctor, then I'll keep looking into my purse."

The official reports show that no baking powder received an award over the Royal at the Chicago World's Fair.

The judge of awards on baking powder, Dr. H. W. Wiley, writes that the claim of another company to having received the highest award is false; that no such award was given to it.

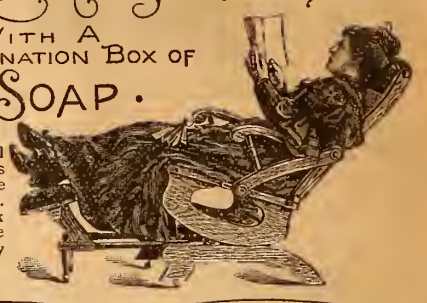
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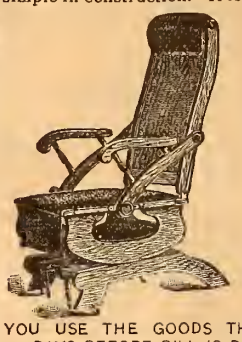
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FARM NOTES.

CHINESE METHODS OF TILLAGE.

Messrs. Allen and Sachtleben, the American students who crossed Asia on bicycles, were close observers of native manners and customs. In the September number of *The Century* they say:

Apart from the "Yellow Lands" of the Hoang-ho, which need no manure, the arable regions of China seem to have maintained their fecundity for over four thousand years, entirely through the thoughtful care of the peasantry in restoring to the soil, under another form, all that the crops have taken from it. The plowing of the Chinese is very poor. They scarcely do more than scratch the surface of the ground with their bent-stick plows, wooden-tooth drills, and wickerwork harrows; and instead of straight lines, so dear to the eye of a Western farmer, the ridges and furrows are as crooked as serpents. The real secret of their success seems to lie in the care they take to replenish the soil. All the sewage of the towns is carried out every morning at daybreak by special coolies, to be preserved for manure; while the dried herbs, straw, roots, and other vegetables refuse, are economized with the greatest care for fuel. The Chinese peasant offsets the rudeness of his implements with manual skill. He weeds the ground so carefully that there is scarcely a leaf above the ground that does not appertain to the crop. All kinds of pumps and hydraulic wheels are worked, either by the hand, animals, or the wind. The system of tillage, therefore, resembles market-gardening rather than the broad method of cultivation common in Europe and America. The land is too valuable to be devoted to pasture, and the forests nearly everywhere have been sacrificed to tillage to such an extent that the material for the enormously thick native coffins has now to be imported from abroad.

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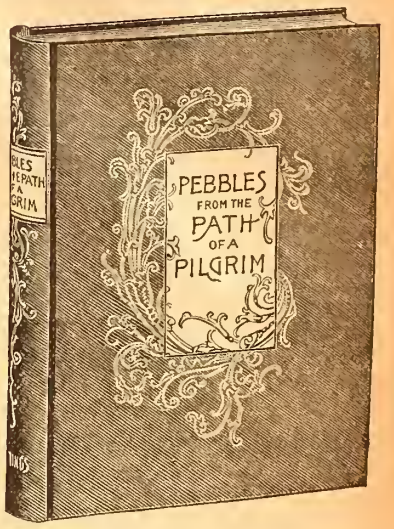
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The St. Louis Sermon

Are Secret Societies a Blessing or a Curse?

An Address by Rev. B. Carradine D. D., Pastor of the Centenary M. E. Church, St. Louis, Mo., Jan. 4, 1891.

W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's too."

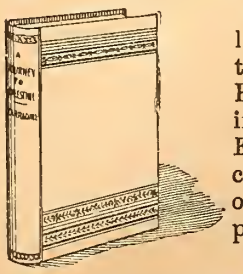
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NEWS OF THE WEEK.

WASHINGTON.

In accordance with a general order of the War Department the entire United States army will be concentrated at the great railway centers.

A large mattress factory burned on the 17th. Six persons perished in the flames. Property loss, $75,000.

DISASTER.

A cyclone swept through Minnesota and Iowa last Friday night, causing fearful loss of life and property. At least sixty persons were killed and many others were fatally injured. In addition several towns were wrecked, some of them being totally demolished. The storm was first observed a few miles south of Spencer in northwestern Iowa about 8 o'olook in the evening. Sweeping resistlessly across the State north of Emmetsburg and Algona it wiped out the town of Cylinder, touched Mason City, ruining buildings and crops northwest of Osage. Here the cyclone bore off to the northeast, orossing the Minnesota line and soon after 10 o'clock wrecked the little town of Leroy, where a bad fire added to the destruotion. Spring Valley was in the path of the cyclone and suffered severely. Turning again to the east the little towns of Homer and Lowther were badly damaged. After crossing the Mississippi and doing considerable damage to farm buildings near Marshland, Wis., the storm seemed to have spent its force. Just how many lives have been lost is still uncertain. Certainly not less than sixty are dead while some reports place the number at from seventy to one hundred. The towns damaged or destroyed are Cylinder, Burt, Forest City and Manly Junction, in Iowa; Leroy, Spring Valley, Dodge Center, Homer and Lowther, Minn., and Marshland, Wis.

The most disastrous fire in the history of Portland, Ore., broke out at 4:30 o'clock Sunday afternoon in the dock of the Pacific Coast Elevator company and raged for three hours, destroying property valued at nearly $1,500,000. Three men are believed to have lost their lives, half a million bushels of wheat were detroyed and costly docks burned.

COUNTRY.

The Chicago, Burlington and Quincy railroad will soon open its new northwestern extension to Billings, Mont., where connection is made with the Northern Pacific. This extension gives the Burlington a direct outlet to the North Pacific coast.

The late planter's convention in New Orleans was a large and enthusiastic assemblage. There were present not only the leading planters of Louisiana, but some of the most representative men of New Orleans. The convention went over to the Republican party in a body.

A terrible tornado passed through Jennings and Mining, O. Ter., and blew fifty houses to atoms. A young lady and two children were killed and several people injured. Several houses caught fire at Mining and a conflagration followed.

FOREIGN.

A petition bearing the names of 27,577 Swiss citizens has been presented to the Federal Council, demanding the adoption of vigorous repressive measures against Anarchists.

The empress of Japan as patroness of the Red Cross society in that country is personally engaged daily with her court ladies in preparing bandages and lints for the wounded Chinese, as well as Japanese, engaged in the recent great battles of Ping Yang and Yalu.

Advices from Madagascar show that the Hovas expect a war with France and are actively arming and construoting fortifications. The natives are being urged to resist the French to the death.

The steamer Namyong, 1,512 tons, is reported lost with all hands in the Carimata straits while on a passage from Soura Baya to Singapore, on the evening of Aug. 7. Sixty-four men are believed to have gone down with her.

A daring outrage by Greek brigands is reported from Lamia, near the Turkish frontier. The procureur du roi and a judge were seized by a band of brigands and taken to their stronghold. A detachment of 100 soldiers was sent to attack the brigands and in the fight which followed the brigands were exterminated, but the procureur du roi was killed and the judge was mortally wounded.

Sept. 18 a naval engagement took place off Yalu, where a Chinese squadron was covering the landing of a large force. The landing was effected with success, but in the meantime a Japanese fleet attacked the assailants. In the fighting that followed the Chinese lost four vessels sunk and one burned. The Japanese fleet was comparatively uninjured. It is declared that the enthusiasm among all classes in Japan is very great.

A general engagement between the Japanese and Chinese forces took place at Ping Yang, near the northern frontier of Korea, on the 14th and 15th inst., and resulted in a decisive victory for the Japanese. The total of the Chinese losses during the two days' battle is said to be over 17,000 men killed, wounded, and prisoners. The Japanese cavalry is continuing the pursuit of the Chinese who succeeded in esoaping, and detachments of troopers continue bringing in squads of captured Chinese. Among the captured Chinese are several of the most prominent commanding officers in the Chinese troops in Korea, only a few of the Chinese commanders succeeding in escaping. The Japanese loss was trifling when compared with that of the Chinese, only thirty Japanese being killed and 270 wounded.

WASHINGTON, D. C., Sept 18.—The new treaties Japan is negotiating are regarded in diplomatic ciroles as quite as important as the Chinese-Japanese war, as they will give for the first time official recognition to Japan as one of the sisterhood of civilized nations, capable of meting out justice and attending to the other functions of an enlightened government. A treaty similar to that with Great Britain is now being negotiated with this country.

MARKET REPORTS.

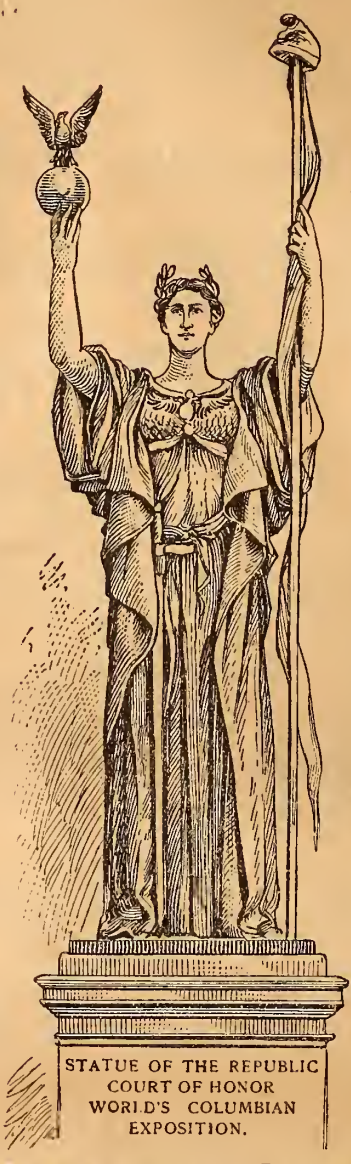
CHICAGO.		
Wheat—Spring No. 2	57⅞@	54⅛
Winter No. 2	51¾@	52
Corn—No. 2	51¾@	52⅛
Oats—No. 2	28⅝@	31½
Rye—No. 2	46½@	47½
Bran per ton	12 00 @13	00
Hay—Timothy	7 00 @11	00
Butter, medium to best	12 @	24½
Cheese	7 @	10¼
Beans	1 70 @1	90
Eggs	15 @	16
Seeds—Timothy (100 lbs)	5 25 @6	00
Flax	1 42 @1	28
Clover (100 lbs.)	8 00 @8	50
Broom corn (per ton)	50 00 @105	00
Potatoes, (pr. bu.)	55 @	70
Hides—Green to dry flint	02½@	06½
Lumber—Common	15	50
Wool (unwashed)	7 @	17
Cattle—Choice to extra	5 50 @6	50
Common to good	2 00 @5	30
Hogs	3 00 @6	15
Sheep	1 50 @3	50
NEW YORK.		
Wheat No. 2	56⅛	57
Corn No 2	58¾	59½
Oats	33 @	36
Rye	52 @	52½
Eggs	14½@	19
Butter	13 @	25½
Wool	19 @	25
KANSAS CITY.		
Cattle	1 25 @5	25
Hogs	2 75	5 72
Sheep	2 00 @3	25

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SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from Sept. 17 to Sept. 22:

Rev W H Chandler, F K Robbins, R D Nichols, C H Rawson, Rev W O Dinius, Miss A A Wolcott, Rev F W Loervenstein, Rev J Harper, R H Buttermore, E Trumbull, J McFarland, Mrs A Haughawout, Rev G I Breivik, S S Glasgow, S F Proctor, J S Smith, Rev J P Robb, A Lent.

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Cook E A
17 River St.
Aug 29

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An attempt to close the saloons of New York City last Sabbath by the police authorities was not a great success. The keepers have too long controlled the police to accept an order from their servants with good grace. The order was obeyed, however, in portions of the city, and of those who failed to heed it 240 were put under arrest. This attempt is in line with the police reforms begun by Dr. Parkhurst and the anti-Tammany committee, and will be renewed until the excise laws are obeyed.

Municipal reform is in the air, and the retail clerks of Chicago who are overborne with the burden of long hours and no Sabbath, are renewing their crusade for a rest day. They nearly succeeded some months ago, but the ordinance which passed the city council was vetoed by Mayor Hopkins. Their effort must be successful, for nature and conscience demand it. It is a significant fact that stores are more generally open in those parts of the city where the labor unions have more influence than the churches.

The other day, reformed gambler evangelist Quinn gravely offended the mayor of Minneapolis by praying for him in his office during an interview. But a stranger case is reported in Los Angeles. One of the city pastors, Rev. Dr. Campbell, prayed publicly for the city librarian in his church, as he possibly did also for the mayor, the governor of the State, and "all in authority." But Miss Kelso, the librarian, resented the service, employed a lawyer, and entered suit for damages. The worthy pastor gets his persecution too cheaply. But Paul once had to cast a devil out of a silly girl.

Postmaster Hesing of this city is being bombarded out of his peace of mind by the pastors. He has 1,400 letter-carriers, to whom a new suit is given twice a year. Mr. Hesing thinks they look well, and ordered a public parade to be held next Sabbath. The officers of the Civic Federation protested, so did the Sabbath Association; and then the pastors, led by the United Presbyterians, voiced the remonstrance of their people. But Mr. Hesing is backed by the power of Rome, whose strength he knows, and this makes him defiant; and as a large part of his employes are of the same creed with himself, they are likely to proceed with their lawless display of clothes.

The *Inter Ocean* calls attention to the unhappy scandals that are beginning to smirch women cyclists. Young women and girls use the evening hours for riding with supposed immunity from improper associations. The uniform adopted by them is on the one hand a frequent temptation to base men, and on the other hardens the womanly modesty of the wearer. In England this garb is in many places regarded with suspicion. The *London Presbyterian* says that in Dorking, one Sabbath day, a lady cyclist was at the railway station, dressed in the latest style. She excited great interest among the natives on the platform, who regarded her with wonder and astonishment. A man, apparently a ploughman, dressed in his Sunday best, who was looking on with open mouth, was asked: "What is that?" to which the grinning countryman replied: "Bothered if I knaws, but I thinks it's an oastrich!"

No considerations of an "off year" seem to be heeded in the political campaigning of this fall. In every State where elections are held the lines are closely drawn, and outside the two old parties various interests are pushing on to make a record. A grand Prohibition rally all day Saturday on the beautiful grounds of Wheaton College was a notable success. Rev. H. A. Delano of Evanston, and President Evans of Hedding College, were the chief speakers. They were heard with enthusiasm by great crowds from the country about. The Democratic nomination of David B. Hill, now Senator, for governor of New York, to make the campaign against Levi P. Morton, late Vice-president, is the most important news of the week. The story that Cleveland was to be rebuked by Democratic inaction in that State does not seem to be verified by this action, for Mr. Hill has no intention of being a sacrifice on anybody's altar.

The First Congregational church of this city, of which Dr. E. P. Goodwin has been for more than a quarter of a century the beloved pastor, is a bulwark against the encroachment of trade upon what has been for many years an exclusively residence district. Two years ago the church nobly resolved to stand its ground and labor for the multitude of young men surrounding it in the boarding-houses that had pushed multitudes of homes farther to the west. But business follows hard after. Now, a short distance away, the block once surrounding the historic Carpenter homestead with ample lawn, is half filled with an immense cracker bakery, and within a block on Washington Boulevard a vacant corner has been taken for a brewery site, and no protests or threats can stop the scheme. Some one has replied to the laws, prohibiting in some cases the saloon from the neighborhood of a school or church, that if such a Satanic den was close by each church there would be no time lost in voting the liquor business to death.

Tremont Temple, the Boston landmark for Baptists, is to rise from the ashes of its second conflagration. The corner-stone of the new building was laid with suitable ceremonies by the pastor, Dr. George C. Lorimer, on the 17th ult. He was assisted—not by his pseudo-brethren of the Masonic lodge, which he has for years exalted above the Christian church, but by Dr. I. J. Lansing, of Park Street Congregational church and other pastors. Ever since Tremont Temple welcomed its first—and we may say greatest—pastor, Nathaniel Colver, it has been a place of renown. In the center of Boston, it has been the convenient assembly room of great meetings on greatest themes. May it arise from its ashes for many years of useful service for the church of Christ.

The three men who secured the opening of the the World's Fair on Sunday, in spite of law, popular opinion and the wish of the directors, were William E. Mason, Edwin Walker and Judge Goggin. The trick they worked was afterward decided by the courts to be totally illegal. But Mason, who is an ex Congressman, is working to get into the Senate; and Walker, on the principle of setting a rogue after a rogue, is chief attorney in the case against Debs, argued in the U. S. Court last week. Goggin, whom reports did not probably belie when they said he was drunk, has been conducting the Circuit Court in Boone county, Ill., in place of the judge of the district. He is the selfsame judge who performed to the disgust of all decent men last year. The press and people of Boone county are horrified to see a jail full of criminals turned loose on them. "The sheriff, the attorneys, everyone in the court-room stood aghast," says the report. "His decisions and the sentences imposed by him were so ridiculous as to be actually laughable."

Except where the A. P. A. movement becomes prominent, as it is in Chicago, the campaign is comparatively without severity or bitter contention, now that Breckenridge is shelved. The A. P. A. members in this city are "between the devil and deep sea." If they do not support the Republican caudidate for State treasurer it is threatened that the charters of their lodges will be revoked. They have already made a strong independent movement, but whether they can unhorse the political bosses who are controlling their order is a question. They are learning fast what it means to be a professional politician. Their case reminds us of the doting father who tested his son to learn what profession he should enter. He put young Hopeful in a room with an apple, a dollar bill and a Bible. He resolved that if he found him after a time reading the Bible he would show the making of a preacher; if eating the apple he would make him a farmer; if pleased with the dollar, a banker. But he found the boy sitting on the Bible, the apple eaten and the bill in his pocket. So he made him a politician.

SOCIETY.

BY REV. ALEXANDER THOMSON.

SCENE THIRD.

(In the Rising Sun saloon. Present, Dick Jolly-fellow, Tom Doo-little, Mr. Pop-off, the anarchist, Hans Beerman and others.)

SALOON-KEEPER:—
Boys, listen; I have something new for you.
Our would-be Mayor Mason on the hill
Has been around and given five times five
To treat the boys so they may drink success
To all the ticket on election day.
(Great sensation and applause.)

DICK JOLLY-FELLOW:—
Heaven bless our coming mayor; he's a brick.
He knows the times are hard and we are dry;
We'll hoost him in if he be free of hand.
I tell you, boys, he'll make a bully Mayor.

POP-OFF:—
I'm not so sure of that, for he belongs
To bloated capital.
I'd rather place a bomb beneath his chair
And blow it up, than see him seated in it.
But we will drink his liquor and hurrah
For Billy Mason and for anarchy.

HANS BEERMAN:—
That Billy Mason is a man of sense;
To temperance cranks he gives the very devil,
And says that all good citizens should have
The right to eat and drink what they may please.
I vote for Billy Mason.
(They all drink several times, then there are loud calls for a song from Dick Jolly-fellow.)

SONG.

Hurrah, my boys, the beer is good;
The fun is getting faster;
What though the purse be minus cash
And the devil he our Master;
Yet we are jolly fellows all,
And we'll give dull care the slip,
For the brown beer foams good luck to all,
And the wine has a ruby lip.

'Tis hard to be dry with never a dime;
'Tis hard to be sober and suffer;
But we'll drink while we can, to a jolly good time
Though to-night we should lie in the gutter.
Then here is success to Billy the good;
We'll give him a friendly grip,
For the brown beer foams good luck to all
And the wine has a ruby lip.
(Applause, with loud cries, "A song from Pop-off," "A song from Pop-off.")

SONG OF THE ANARCHIST.

You've heard of the devil, I know, my boys,
With his hoofs and horns and all,
But the only devil that anarchy knows
Is the fatted ox in the stall.
The ox that is fattened on human toil
And watered with human tears,
And never yet has been satisfied
Through all the weary years.

Now anarchy takes the beast in hand,
Hurrah for anarchy still;
For the ox shall have his dynamite cake,
And of bright cold steel his fill:
His fat shall sizzle in all our pans,
Though he bellow and gore to-day,
For anarchy grows from gibbet and block
To have her own sweet way.

SALOON-KEEPER:—
No more of that! I am a decent man;
I pay my license and the kindly State
Gives me protection.
The law and I are friends; and Pop-off, mind—
This place is not a den for anarchy.

POP-OFF:—
Ye heavens, listen! this is rich indeed;
Here is a man who keeps a whisky-shop
A champion of the law!—Where are the lads
But now went out, wild reeling through the door?
Here's drunken Dave loud snoring. Who dealt out
The glasses that have made a beast of him?
Last Sunday you and I were gambling here
With other jolly fellows. Where's the law
Of God or man that you regard whene'er
It bars the current of your evil trade!
But you, forsooth, must rail at anarchy!
That's good.

SALOON-KEEPER:—
Now Pop-off, stop; or by the big black devil
You don't believe in, I will break your head
With this big beer-mug--that your addled brains
May have an airing.
(Cries, "A song from Beerman," "A song from Beerman.")

BEERMAN'S SONG.

These temperance chaps go round and round
And talk and sing and pray;
And we know they would if they only could
Take all our schnapps away:
But they can't, my boys, for we can vote;
And vote and vote we will,
To keep the beer-vat brimming full
And shelter the whisky still.

We stand, my boys, for the right of men,
To drink whate'er we please;
Who drinks cold water half the year
The other half should sneeze.
But we'll have something warm, my boys,
And we'll gladly pay the bill
To keep the beer-vat brimming full
And shelter the whisky still.

SALOON-KEEPER:—
I call that logic—that's no anarchy.
I'll stand the treat for that:--and boys, keep still
And you shall have another bit of news
That's to your interest.
When Billy Mason gave his five times five
To treat the boys, I let his rival know,
And he come down as gracefully as ever
A winged duck fell. Now we must drink a health
To long Bob Taylor.
(All, "Hurrah! hurrah for Bob Taylor!" A great carouse.)

(To be continued.)

THE JESUITS AND TAMMANY.

BY JOSEPH BRADFIELD.

The decree expelling members of the Jesuit order from France, arraigns them in the following words: "Their dogmas break all bounds of civil society, authorize theft, perjury, falsehood, the most inordinate and criminal impiety, and generally all passions and wickedness; teaching the nefarious principle of secret compensation, equivocation and mental reservation; extirpating every sentiment of humanity in their sanction of homicide and parricide; subverting the authority of government, and, in fine, overthrowing the practice and foundation of religion, and substituting in their stead all sorts of superstition, with magic, blasphemy, and adultery."

This looks like a very severe criticism. But the Provincial Letters of Blaize Pascal supply ample proofs of the truthfulness of every count in this terrible indictment, and the facts that crop out in the courts, now and then, show that the influence of Jesuitical principles on our public men and women is of the most baneful character. That their effect in shaping the views of statesmen is extremely unwholesome, was shown conspicuously by the remarkable statement of John J. Ingalls, in which he openly avowed that, in his opinion, the Decalogue and the Golden Rule had no place in politics.

This blighting influence concerns the welfare of the whole country, for there is not a town, a hamlet, or a household in the United States to which it does not reach in one form of legislation or another. No citizen, of whatever section, creed or party, can escape it. And, in the language of Martin Luther: "I tell you it is the last, worst curse of the earth, the very worst that all the devils with their might can generate."

In New York State, and especially in New York city, the people are beginning to realize that Satolli was right when he declared in the *International Journal of Ethics* last April, that the "Roman Question is as full of vitality as it is of actuality." This question is equivalent to the question of Tammany's supremacy in politics; and on that point, Mr. Charles Stewart Smith, at the formation of the new Anti-Tammany organization on the 6th instant, spoke as follows: "This is not only a question of the welfare of our homes and families, or of the commercial supremacy of this city and State; it has become a national issue, and is more important and far-reaching than any question of tariff or silver. Twenty-six to twenty-eight millions of the inhabitants of this country now live in the large towns and cities. Early in the next century the urban population will comprise fully one-half of the whole, and it is certain that in the near future the character of the government of our cities will fix the character of the General Government, and determine the destiny of the Republic."

The Romanists, who are now under the absolute domination of the secret Jesuit party, have concentrated their membership in the cities, and they practically control all the great centers of trade except Philadelphia, and the words of Mr. Smith on this point should never be forgotten. The truth they convey is of overwhelming importance. The fight against the secret order of Tammany is a fight against Jesuitical doctrines manifesting themselves in municipal policy. It is the same battle which the Protestants of the country are waging all through the land. Their quarrel with Tammany is our quarrel with Rome, and *vice versa.* May their success be commensurate with the merits of their cause.

The force we have to contend with is one of great power. According to the Catholic Directory for 1890, there were in the United States thirteen archbishops, seventy-three bishops, 8,332 priests, 2,132 ecclesiastical students, 7,523 churches, 3,302 chapels and stations, thirty-five theological seminaries, 102 colleges, 635 academies, 3,194 parochial schools, 633,238 pupils in the parochial schools, 553 charitable institutions, and about 8,000,000 Catholics. This force often dictates the nomination of candidates for office in National and Congressional conventions, and in many State conventions. It virtually controls both the great political parties. And the time has come for its overthrow.

Washington, D. C.

BUSINESS IS BUSINESS AND IS NOT CHARITY.

The Grand Sire's report at the Odd-fellows' convention in Chattanooga said, among other things, that "peace and harmony prevailed throughout the entire jurisdiction, except in Kansas, where a number of lodges had invoked the aid of courts against an assessment by the Grand Lodge for the support of a home. This matter will be referred to the body now in session for final adjudication."

We are told that Odd-fellows' lodges are more charitable than churches. We ought, therefore, to expect to hear many such reports as the above concerning churches, outnumbering the Kansas lodges. From associations and conventions and May anniversary meetings will doubtless come announcements of "adjudication" respecting the cases of numerous churches under "jurisdiction" that have appealed to the civil courts against "assessments" for "Old People's Homes" and similar institutions for the benefit of "widows and orphans," "aged and infirm ministers," "children of absent missionaries," and so on.

Charities "assessed" and "adjudicated"! Charities enforced within a "jurisdiction!" There is a difference between lodge charities and church charities, indeed. But whether the difference is altogether of the kind that lodge devotees wish outsiders to think, appears, in the light of the Grand Sire's report, open to question.

I am familiar with "assessment insurance" as a substitute for genuine insurance, and better than nothing, but *assessed* and *adjudicated* and *resisted* charity is a point or two beyond even "assessment insurance" so called. GRAPHITE.

THE GOSPEL IN THE OLD TESTAMENT AND THE LAW IN THE NEW.

BY REV. H. H. HINMAN.

Many persons are accustomed to regard the Old Testament as an embodiment of law, into which the element of mercy and grace scarcely enters; while the New Testament is full of grace, and has in it but little of the element of law. A careful consideration of the question will show that the Old Testament Scriptures, though they reveal the law, are also full of the Gospel, and that the New Testament is also full of the *law*, and in no sense takes away from the strictness of our obligations to God.

The apostle considers this matter in Gal. 2: 24, 25, "So that the law hath been our tutor to bring us to Christ, that we might be justified by faith. But now that faith has come. Ye are no longer under a tutor." (Revised Ver.)

What was this tutor that brought them to Christ, and which ceased to instruct them after they had come to him? It could not have been the *moral* law as contained in the Decalogue. That contains no suggestion of mercy or grace. It reveals God's wrath against all iniquity. In its violated precepts there is no hope, only "a fearful looking for of judgment and of fiery indignation;" "for *all have* sinned and come short of the glory of God."

Not so with the ceremonial law. This was indeed a tutor, one who teaches and suggests. It is full of mercy and points always to Christ, the atoning sacrifice.

Take as an example the law of the Passover.

At its institution the lamb was slain, its blood sprinkled on the lintel and door-posts, and those who trusted in God's plan of mercy were passed over *and saved.* This was a perpetual ordinance not only to commemorate the deliverance from Egypt, but the greater deliverance through Christ. He is our Passover, "the Lamb slain from the foundation of the world." So too of the law of the scape-goat (See Lev 16: 1–22). One goat, which was chosen by lot, was slain as a sin-offering, while on the other the priest laid his hands, and confessed his sins, and the sins of his people, and then sent it away into the wilderness to bear away the sins of the people. All this was full of suggestions of mercy and led directly to Him who "bore our sins in his own body on the tree."

It was in view of this wonderful system of ceremonial law that the Psalmist wrote: "Blessed is he whose transgression is forgiven, and whose sin is covered; blessed is the man unto whom the Lord imputeth not iniquity," Ps. 32: 1, 2; and Isaiah could write the 53d chapter so full of mercy and grace that it has always been regarded as a part of the Gospel of Christ.

When this law of sacrifices and ordinances had led men to Christ, it had fulfilled its mission. It expired by limitation and was nailed to the cross. Col. 2: 14. Not so the moral law as contained in the Decalogue. It is in its nature perpetual. It was not for Jews only, but for *humanity*, and Christ said "whosoever shall break one of the least of these commandments and shall teach men so, shall be called the least in the kingdom of heaven; but whosoever shall do and teach them the same shall be called great in the kingdom of heaven. Matt. 5: 19. James quotes two of the commandments and says that whosoever keepeth the whole law and offendeth in one point, is guilty of all. Jas. 2: 10. "Blessed are they that *do* his commandments that they may have a right to the tree of life." Rev. 22: 14. It is not true that Christians are saved because they keep the law, but it is true the saints *do* keep the law because they are saved.

Elmdale, Kan.

A CHURCH THAT WORSHIPS THE DEVIL.

(From the Literary Digest of September 22, 1894.)

A well-known Parisian writer, Jules Bois, has recently issued a book entitled "Les petites Religions de Paris," in which he describes a number of "unofficial" religions, such as those of the Swedenborgians, Buddhists, Theosophists, the "Worship of Humanity," the cults of the Essenes and Gnostics, and those in honor of Isis, Satan, and the Light. Strangest among all these strange beliefs and "religions" is that of the "Luciferians." The writer tells us about it as follows: [Translated.]

"Last September the Palladistes conferred the Luciferian tiara on Lemmi. He is now the Anti-Pope. The cult of Anti-Christ is an accomplished fact, and the church is not ignorant of it. P. Deschamp, M. Claudio Sannet, Mgr. Fava, Dom Benoit, Mgr. Meurin, M. l'Abbe Mustel de Coutances, have often spoken about this modern cult of the devil, which the book of Revelation prophesied was to come in the twentieth century.

"From Dr. Bataille, an initiated Luciferian, I have learned the following:

"In Masonry, which now is in the throes of death, has arisen a powerful new religion, Palladism, whose supreme seat is at Charleston, the Jerusalem of the infernal Messiah, whose executive committee is at Rome, and whose administration is at Berlin.

"Only initiates of the rites of Misraim and Memphis and the 'Chevalier Kadosh' can become Palladians.

"The object of Palladism is not simply political power, but possession of the whole world and the destruction of Christianity. Men like Cornelius Herz, Haenkel, Bleichroeder, are its chief promoters. Sophia Walder and Diana Woghan are its prophetesses. Sophia has declared: 'At thirty-three I shall become the mother of a daughter, who at thirty-three also shall have a daughter, who, again, shall have a daughter at thirty-three, and so forth; the last shall bear the Anti-Christ. He exists now in the air as a spirit, and he calls me Holy Mother.'

"In Paris the Luciferians have two temples, the one in Rue Rochechouart, near Sacre Coeur, the other near the Archiepiscopal residence. There they say 'white mass,' which is the mass 'upside down.' The 'magus,' or the 'temple mistress' who says it, has on a chasuble with a cross at the bottom. Communion is given in both forms. The host is black, and Lucifer is supposed to be really present in it."

The author goes on to give a full description of the liturgical service of the altar and the paintings around it of Beelzebub, Lucifer, Ashtaroth, Moloch, etc., and says:

"Their morals are as good as ours; they do not adore a God of Evil, but the Good God, and they call him Adonai. Dr. Bataille tells me that the order rules India and China, and that America will soon be conquered. In Europe the main and final battle will be fought."

G. A. R. AND GOD'S DAY.

(From a Washington pastor to the Lutheran Evangelist)

The G. A. R. will bear from us a word of suggestion and admonition. Whilst we write, the posts are gathering for the annual rally in Pittsburg, where they will have a royal welcome. Of the 1,100,000 survivors, about 400,000 are enrolled in the Grand Army. Their ranks are rapidly decimating, and soon the survivors will be very few. The great majority have already answered to the roll-call on the other side.

Last Lord's day, from this city, as from other towns and cities, and upon the railroads centering in Pittsburg, there was, by multitudes, an utter disregard of the Sabbath day. This higher law given by God at Sinai—a sign of God's covenant of blessing with his people to the end of time—cannot be trampled upon and the transgressor escape the penalty. Nothing is more needed to-day than a revival of Sabbath keeping. Sabbath desecration opens a floodgate of evil, of lawlessness and vice, of godlessness, of crime, imperiling the very life of the Republic. The President of the United States forgets his early training and what is due to the Sabbath-keeping conscience of this great God-fearing Christian nation which has twice honored him, as only the best and noblest should be honored. Sunday traveling and visiting and pleasure-seeking, with Sunday papers, and the neglect of God's house are among the ominous signs of decay in the moral sense of the Republic. The "tiger" of godlessness which Franklin feared is being "unchained," and anarchy and violence and blood and vice are abroad. Thoughtful, sober-minded, patrotic, philanthropic and Christian men cannot be otherwise than alarmed. The call is, *Back to the Sabbath! Back to the house of God! Back to the Word! Back to the Sabbath and the sanctuary.* These two things he has forever bound together —twin blessings to the world—and let not man put them asunder.

Among our readers are Grand Army men and Labor Union men and men in all the many orders extant. May we not appeal to them, one and all, to raise their voice everywhere for the Lord's day? A drum corps of boys went from this city last Lord's day with the G. A. R., some of them no doubt from Christian homes. It is sad beyond expression to witness this demoralization of our dear children, and yet it goes on. God's Sabbath law is unrepealed, and the iniquities of the fathers shall be visited upon the children to the third and fourth generation of them that break the law. God is not mocked. Whatsoever we sow, that shall we reap. Is it not time for judgment to begin at the house of the Lord, for God's people are often among the Sabbath breakers?

The Knights Templar had their origin in the consecration of a few heroic men for the defense of the pilgrims to Jerusalem. But the order grew into power, and was perverted into a papal police force, to the terror of good government, in consequence of which it was rightly suppressed. It is mockery and folly to retain the name and keep up a sham organization when the purpose and spirit of the original have long since passed away. But the order, as it now exists, is one of the brilliant "chambers of imagery" in the most powerful and aristocratic branch of that secret religio-political system of modern idolatry recognized in prophecy as the "image of the beast." Being suppressed from being an honorable and acknowledged institution of the Roman Empire on account of its arrogant and treasonable attitude toward lawful government, the Knights Templar went into a sort of *Hades* or hidden state, where the order was reconstructed and revived under Masonic forms, and in time was incorporated into the artificial or Image Empire structure.—*Times of Restitution.*

LABOR ORGANIZATIONS.

WHAT IS NEEDED AND THE ABUSES THAT ARE TO BE REFORMED.

(From the Elkhart (Ind.,) Review.)

Since the late strike there has been a great deal of talk about a new organization of labor which shall include all lines of industry. The purpose of the agitators of the plan is to unite under one head, if possible, all whose interests lie in the same line. They falsely assume that only those who become members of a union are interested in the advancement of the conditions which surround laboring men.

The only general union or combination of workingmen that can be possible for any length of time must take into account some features of individual and associate rights that are now utterly ignored. If an attempt to organize on a broad plan is made it must be made with the unselfish purpose of advancing the interests of all labor, not simply of unions or organized labor. It must recognize the fact that every man, whether or not he belongs to an organization, has a right to work when he has an opportunity, and that no fellow-worker has a right to say him nay.

It must recognize that there is an individuality about labor as about the management of capital, and that all men are not equally valuable in the same line of labor. Wages cannot be fixed for a class by a class. They must be flexible according to the individual. In the failure to recognize this lies one great objection to unions on the part of the better class of laborers. They decidedly object to having the average rate of wages fixed, as they must be fixed, on the average production of a class, taking into consideration the most skilled and the most ambitious, and the least skilled and the lazy.

Unions must not put restriction upon the number who may learn a given trade. Any organization which does this will necessarily fail of its purpose, because it weakens its hold upon every parent who has a son or daughter to enter the world of work.

Any union, to be successful, must set the standard of requirement demanded of each laborer on a high plane, not restrict the active worker to the production of the lazy. A case recently came to our notice illustrative of this: A non-union worker on the Elkhart and Western bridge was compelled to leave his job because his companions demanded that he lessen the amount of work he did per day in order that the contrast between his activity and their shirking should not be manifest. Unions too often encourage this reduced productiveness of labor in order to equalize the rate of wages.

In any contemplated union for the future elevation of workers these mistakes must be avoided. Men must be placed on their merits. The standard of production required of each in a given line must be the highest, not the lowest, that merit and energy may have full reward; the lazy must pay for his loss of time by accepting lower rate of wages; the youth must be encouraged to learn a trade, not retarded or prevented; the labor agitator and the walking delegate must be relegated to the ranks of honest workers; no officials who live on the harm they do the cause should be permitted, and the whole aim should be to stimulate the individual to the best that is in him. If any class is to be excluded let it be the lazy worker, who degrades the cause of labor by his desire to get something for nothing, and who lowers the standard of production by his inefficiency and ignorance.

A union based on these higher aims, struggling to make its members manly and conscientious in their service, recognizing the rights of others, devoting itself to the advancement of the mental and manual skill of the workingman, frowning upon the idlers who make their living by exciting discontent and dissatisfaction, and encouraging in all ways thrift, lawful obedience, recognition of others' rights, and measuring in a just and equitable way the mutual relation of employe and employer, would do more in one year to advance the cause of labor than all the unions that have sprung up in the last twenty years.

CHRISTIAN EDUCATION IN CHINA.

A THRILLING APPEAL FROM FOOCHOW MISSIONARIES.

The advantages of a Christian education are fully realized only by those who have lived where this blessing is unknown. The sights and sounds of a heathen land cause the recent arrival to shudder and recoil. Bishop Mallalieu, when here holding our conference, said: "I am more thankful than ever that I was born in a Christian land." Rev. Yung King Yen, A. M., for twenty years in the Chinese missionary work in Shanghai, when speaking in Exeter Hall, London, said: "I feel convinced that God has chosen the English-speaking race as his servants in saving the world. A great change has come over China in the feeling both of the people and the government, and missionaries are now free to go to every part in the empire, except one province." I can add that now this province is on the point of being opened up.

What opportunities this affords! One fourth of the people of the globe are welcoming missionaries to their houses and asking to be taught the "New Doctrine." What a thought! Dr. A. B. Leonard, one of our honored missionary secretaries, after his recent visit to this empire, said: "China, as a nation, has stood for forty centuries and witnessed the birth of every other nation on the surface of the globe. Break down paganism in China and you break down heathenism in the entire world."

Can you, my reader, grasp this sublime truth? Verily Satan's stronghold is in this old aristocratic, literary and bigoted empire. But he is losing his grip, though the old idol processions and ancestral worship continue, the universal interest therein is waning. The masses frequently manifest disbelief in, and often contempt for, this form of religion. That a large per cent of these 360,000,000 human beings distrust their idols and are seeking something to satisfy the soul is apparent. Often is the Macedonian cry now heard by the missionary, and it is echoing round the world. If the church could but hear the pleas that come to us for preachers, teachers, and schools, she would not wonder that our hearts often ache. It is not so much the work he does, as the opportunities he sees lost, lost forever, that kills the missionary.

Dr. N. Sites and daughter, going to Ming Chiang district to establish boarding schools, were met by committees from different cities each urging their claim, and some even offering buildings free for years, if they could only obtain a school. Rev. M. C. Wilcox, of the Ku-Cheng and Jong-Bing districts, for lack of means, at first hesitated to enlarge his work, but the invitations were so strong and openings were promising, that he went forward and the Lord is honoring his faith. Rev. W. N. Brewster, of the Bon-Ding and Sieng-In districts, has appointed workers, trusting the Lord for their support, until his supply of men is nearly exhausted. Rev. N. J. Plumb for a time mourned over the needs of Hok-Chiang, and Hai-Dang districts, but is now rejoicing over a harvest of souls. Dr. J. H. Warley, of the Foochow district, has every available man in the field, and during this summer vacation, has sent the theological students to assist the pastors, and a larger ingathering than ever is being realized. The Doctor also has two men traveling with a magic lantern, who are accomplishing a grand work.

One evening, by invitation, I gave an exhibition in a temple near one of our day-schools. Standing within six feet of the idols, I threw upon the screen the views of the life and miracles of Christ. Hundreds listened with pleasure and astonishment. The next day three of the leading literary men of the ward called to pay their respects and invited me to visit their homes, so their women might see and learn of the doctrine. This was a special mark of politeness and interest.

WE ARE NOW BUYING AND RENTING TEMPLES

and ancestral halls for church purposes. Many of our best street meetings are held in heathen temples, the minister standing before idols that have been worshiped for generations.

Educational work in a foreign field does not merely include the work of the school-room, but has a religious feature as well, because many of our converts are unable to read and their knowledge is so limited that we are obliged to begin with first principles. However, I shall now speak only of school work proper within the Foochow Conference.

This conference has an area equal to the States of Pennsylvania and New Jersey, a population of about 17,000,000, or over 300 to the square mile. Four or five other missions are working in the territory, but all make only a drop in the bucket. The number of pupils in attendance at our various schools is as follows: "The Anglo-Chinese College, 133; the two theological schools, 62; the girls' boarding schools and class seminary, 166; the six boys' boarding schools, 183; the five women's schools, 122; the 122 boys' day schools, 2,356; and the 63 girls'day schools, 926. In many of these schools, especially those of a higher grade, the larger per cent of the pupils are Christians. Thus you see we have gathered an army of 3,948 students, but might have many more did our accommodations permit.

But wait; from the roof of my house I can see the houses of nearly 2,000,000 people. Out of this vast number we have gathered less than 1,000 pupils. From the north end of the noted bridge of "ten thousand ages," which spans the Ming river, I can walk west forty minutes, east forty minutes, through solidly built streets, and among all these multitudes we have not even a place for street preaching. Within the city proper, which is eleven miles in circumference, we have but one church with less than forty members, three day-schools and a W. F. M. S. hospital. Do you wonder that we ask: "Who is sufficient for these things?" Had we the means, in less than eight months we could establish a hundred day-schools among this people with 3,000 pupils, and in each school-room we could hold a Sabbath-school and have street preaching services.

Last year I wrote a few letters, which were kindly printed, stating that $50 would for one year support a day-school, and in connection therewith a Sabbath-school and weekly preaching services. In response I have received contributions sufficient to open sixteen day-schools with flourishing Sabbath-schools and interesting preaching services. At the end of the second quarter 547 pupils in these day-schools passed the required examination.

I do praise the Lord for this answer to prayer and heartily thank the dear people who have assisted in this grand work. Over 500 boys and girls, who quite recently were running the streets or studying in heathen schools, are now receiving Christian education. The pupils' ages are from six to sixteen, and the schools convene seven days in the week, holidays excepted. On Sabbath, besides attending Sabbath-schools and the preaching services, the pupils are taught our hymns and the Bible. Many of our pupils, who have studied three or four years, can repeat scores of hymns and chapters in the New Testament.

Knowing that the missionary society could not grant even enough to support the work already in hand, we thought best, at our estimate meeting last July, not to ask for money to support these sixteen schools, believing that as God had raised up friends in the past, so he would in the future. These schools are faithfully superintended, examined quarterly by a competent committee, and a detailed record of every student kept.

Now what shall we do for these 527 boys and girls? What for the hundreds of others who are anxious to secure the advantages of a Christian education? One dollar will support a student for a year. Forty dollars will, at the present rate of exchange, support a day-school, Sabbath-school and weekly preaching services one year.

WHO WILL CONTRIBUTE?

Mr. Chas. M. Grace, of Pittsburgh, Pa., who now sustains three schools, writes that he intends to continue their support until such time as the missionary society can care for them, or they become self-supporting. What a profitable investment for a young man! I beg of you, however, not to forget your duty to the missionary society. She is carrying a heavy burden and must be assisted. But how thankful you ought to be that you were not born a heathen! Would that you might for one day be an eye-witness as to what this means.

Will you not, then, as a thank offering, help these poor children who are struggling for the temporal and eternal benefits of a Christian education? At present I only ask for pledges of money, one-half to be paid Jan. 1, 1895, and half the following June. As everything in China begins and ends with the New Year, which falls next year on Jan. 26, 1895, it is very desirable to open schools then, but plan for them about two months in advance. So with pledges in hand by November to support fifty schools, there will be no difficulty in starting them all on the 20th of the first moon with 1,500 pupils. Any person or persons pledging forty dollars to be paid as above indicated, can name the school, will receive a detailed quarterly report in Chinese and English, and with the third report, I will send a photograph of the school and teacher, a Chinese letter, with translation, from the teacher, giving a short account of his life and Christian experience, and an idol that has been worshiped. For twenty dollars I will send the quarterly reports and the photograph of the school the money helps to support. Similar sums will be thankfully received and duly acknowledged. Now please do not draw a long breath and throw this aside without a thought, but honor it with at least a few moments of meditation and offer an earnest prayer for these heathen children. "Give and it shall be given unto you." Send pledges to me direct, and the money to Dr. A. B. Leonard, 150 5th Ave., New York, requesting to be forwarded to me to support a day-school. Many may be unable to give money; but cannot all give a few picture cards? I can use thousands of them in promoting Christ's cause. Send them direct to me by mail as printed matter. G. S. Miner.

Foochow, China, Aug. 15, 1894

REFORM NEWS.

INSPECTORS GENERAL.

MASONIC IN HOTEL VENDOME AND ODD FELLOW IN FRANKLIN CONGREGATIONAL CHURCH.

Boston, Sept. 20, 1894.

Returning from an interview with Bro. H. L. Hastings, I find the *Cynosure* containing a "gentle reminder" to the N. E. agent. It's timely, and I will try and do more if not better.

Just now the "Hub" is entertaining the "Supreme Council of Scottish Rite Masons." Of course I have not been permitted an inside view of this august body of "Sovereign Grand Inspectors General," but have interviewed a few as I have had opportunity. The members are quite reticent, and when asked for information they invariably direct me to call on the secretary.

One gentleman on the steps of the Temple this morning became somewhat interested in the N. C. A. photo zinc etching or miniature lodge chart, and kindly pointed out where the lodge in session was located in the diagram. This unintentional confirmation of the chart was very acceptable, and all the more so as it was obtained on the threshold of the Temple at the "Grand East."

I spent an hour or so in the rotunda of the "Vendome," the "high-toned" hotel on the Back Bay and headquarters of the "Most Puissant Sovereign Grand Commander" and his staff. The attendants were evidently men of brain, who had some ulterior purpose beyond a week's pastime. Physically, they were a select company, but I should say that they would be more at home in manipulating "corners" in the market than in a prayer or any other religious meeting. We shall probably learn something of their *avowed* purposes through the press; but the real purpose for which they have gathered from nearly every State included in the northern jurisdiction will be concealed from all but a select few, even in the order, for the big fish live off the little ones in this black sea of selfishness.

Spending a Sabbath at Franklin recently, I attended the Congregationalist services in the morning. Having recently lost their church building by fire, services are for the present held in a hired hall. The owner of Music Hall offered the church free accommodations, I am told, but they preferred to pay $300 a year to the Odd-fellows for quarters no more commodious or central. The game could be easily played because the lodge had its agents where they could use their influence in the church to which they belonged.

I spoke Sabbath afternoon and evening to a select company of the faithful and lectured Monday and Tuesday evenings in the hall. The announcement that I would contrast the Sabbath services

with the night worship in the Odd-fellow hall brought out a fair audience for the second evening, and occasioned a little flutter when I put the candidate through the initiatory rites of the first degree. A few questions were asked, and after the audience was dismissed some indulged in remarks not very complimentary to the speaker.

I have secured the hall for seven days, beginning Oct. 8th, and hope we shall be able to get down to "bed-rock" on some of the living questions of the day before the meetings close.

I hope soon to send you a copy of "Danger Signals," now in press, which will give you the views of some of our most prominent New England people on the secret society question, told in a few words. J. P. Stoddard.

OLD FRIENDS AND NEW IN PENNSYLVANIA.

RAINSTORMS, INDIFFERENCE AND OPPOSITION DISCOUNTED BY TESTIFYING CHURCHES.

Harrisville, Butler Co., Pa., Sept. 20, '94.

My last report was written while riding on a slow freight between Mercer and Harrisville. I found myself about eight o'clock at night in a little station two and one-half miles from Harrisville. It was dark and raining. After waiting more than hour I was conveyed in a two-wheeled cart through mud and rain to the hotel. In the morning, as had been anticipated, I received a cordial welcome at the home of Rev. A. B. Dickie. I first met Bro. Dickie at the seminary in Xenia, Ohio. He then manifested an interest in the N. C. A. This interest has grown as the years have passed, and he has studied the effects of the secret lodge system. With his assistance I have been able to arrange for a number of lectures.

Harrisville is the home of Rev. Samuel Kerr, D. D., the oldest pastor in Butler presbytery of the U. P. church. He has continuously ministered to what is known as Harmony church for over forty years. On the anti-slavery, anti-secrecy and temperance questions he has stood on the right side when it has been unpopular to do so. There are no saloons in Harrisville. There would have been but for the persistent efforts of the Dr. and his associates.

Due largely to the urgent invitation which he extended, a goodly number gathered at the Harmony church on Monday evening to hear my lecture. Tuesday evening I spoke in the large Presbyterian church in Harrisville. Several who heard the lecture at Harmony came through the darkness and rain to listen to the second lecture. Though the night was unfavorable there was a very encouraging attendance of the people. The general sentiment of this people is not favorable to lodgery. The Knights of Honor, Maccabees, and a few more of the pinfeather societies have a hold here. There is an occasional Odd-fellow or Mason, but they have to go elsewhere when lodging.

Rev. J. J. Imbrie took charge of me over Sabbath, and introduced me to his West Unity congregation, to whom I preached and lectured morning and evening. Bro. Imbrie, like myself, showed good judgment in marrying a Covenanter. I never knew a man to marry a good Covenanter and regret it. They are not very numerous. Any young man having aspirations in that direction will have to hurry up or they will be all gone.

While canvassing in Bro. Imbrie's congregation I learned of a little secret society recently organized called "The World" that was bidding for the young men. I did not learn much of its nature, but from what I could hear I conclude it is well named. It is doubtless of *the world*, containing some of the flesh and headed toward the devil.

Mr. S. J. Black said that a butcher by the name of Leighner had been around talking it up. This man was brought before the court in Butler when Mr. B. was present, and accused of abusing his wife. The wife swore that he called her out of bed at midnight to get him something to eat when he returned from making his "*world*" society converts; that he threatened to kill her if she did not obey his mandates, etc. At best he is not regarded as a good pattern for young men to follow.

Bro. Dickie held communion at one of his appointments called Bethel on Sabbath. Rev. Geo. Bovard, of Argyle, assisted. He was expected to preach on Friday afternoon, but was detained. Your agent was invited to speak in his place. Many expressed sympathy with our work, and several subscriptions were added to the *Cynosure* list here as elsewhere. I send some twenty-five new subscriptions to our paper herewith. The larger number were secured among the West Unity people. Protracted rains have hindered my canvassing somewhat.

Last evening I was advertised to speak at Bethel. As the church is in the country, and the rain was pouring at the hour appointed for the lecture, I did not go. This is, I believe, the first appointment I have missed since I have been in the field. I should have been at this had there been any hope of the people gathering. Rev. Bovard is an all-around reformer, and not afraid to express his disapproval of the lodge system. I shall hope to respond to his invitation to visit him sometime.

I speak (D. V.) to-morrow evening in the Grove City U. P. church. A college is located there, having some two hundred students, whose attendance is expected, as they will have a special invitation. Rev. S. W. Gilkey, who received me very kindly at Mercer, writes that he has consulted part of his session and finds that some of them are very strongly of the opinion that it would not be best for them to have a stranger lecture on the lodge subject. We are often reminded that this is a very delicate question. It must often be approached with great caution. There are pastors so cautious that they do not approach it at all. But Bro. Gilkey is a true U. P. He subscribed for the *Cynosure*, and I trust when I return will be well enough acquainted so we can arrange for the lecture.

Washington, D. C., Sept. 28 —The next lecture was in the United Presbyterian church, Grove City, Pa. This is a college town of about 2,000 inhabitants. As is often the case in towns of this size there were more secret societies than nights in the week. The attendance showed unusual interest. A number of the students, also several Masons and other lodge adherents were present. Rev. A. B. Dickie, who stood by me so faithfully at Harrisville, came over and introduced me to the people, vouching for all that I was about to say. With such an introduction I felt doubly bound to deal faithfully with my audience. I had their undivided attention as I gave the facts for nearly two hours. Several subcribed for the *Cynosure*, and I left with a feeling of gratitude that I had been permitted to sound the alarm in the ears of so many who are to become future leaders in society.

Passing through Mercer to New Castle, I called on some of the pastors. One brother in trying to get a gentleman to leave the Masonic lodge had quoted from Masonic authors, showing that Masonry claimed to be a religion. The Mason said that the books quoted were not authentic. He argued that he had an authentic book. He would write out the claim of his book and give to the brother. I was permitted to copy the quotation so presented. It is from the "History of Freemasonry and Concordant Orders," page 752. It begins with the statement that "*Freemasonry is not a religion.*" After denying emphatically that it is a religion and a substitute for the church, the quotation tells what it is in the following language:

"It only professes to inculcate morality—not the ethical abstraction of the philosophers, but evangelical morality, religious morality, which will prepare mankind for the transforming and sanctifying powers of the world to come. Masonry does the work of preparation, by bringing men to that state in which they will see more readily the motives of the spirit of the Lord."

And this is what was given by a man of ordinary business intelligence to prove that Masonry is not a religion! Comment is needless.

I was made very welcome at New Castle by the brethren who helped make my meetings there a success. Sabbath morning I worshiped with Free Methodist brethren. A goodly membership has been gathered into this organization by Bro. W. B. Roupe, the present pastor, and those who have preceded him. I spoke for about an hour, after which we enjoyed a blessed season in the class-meeting. As the Sabbath evening service was to be the last before conference the F. M. friends could not well unite in the evening meeting in the Covenanter church, but they were out in full force on Monday evening to attend the second lecture at that place. Dr. R. A. Browne, pastor of the First United Presbyterian church, together with many of his people, joined in this meeting. The Dr. may always be looked for in the front ranks of the reform army. Rev. J. S. Martin, who has recently come to the pastorate of the Covenanter church, did much, very much, to make the lectures a grand success. The house was full on Sabbath evening, and crowded Monday evening. The local *News* of Monday gave a good report that helped in enlarging the audience.

Stopping off one train at Beaver Falls, I had the pleasure of meeting a few friends. Dr. Johnson, president of Geneva College, reported a bright opening of the year. There were nearly fifty new students. In Pittsburgh I chanced to get into a council of the National Reform. There were present Drs. Robinson, Wylie, McAllister, Martin and George. They were a venerable looking committee.

I shall move forward in the fall and winter work with the feeling that God is for us and therefore the devil and his friends will need all the lodges they can organize for they will be overthrown in the end. W. B. Stoddard.

GENERAL SHERMAN'S TACTICS.

PORTLAND SURROUNDED BY THE COAST AGENT.

During our late war I served three years under Gen. Sherman, who was noted for his flank movements on the enemy. This I regard an excellent mode of warfare.

Since my last letter I have spoken two nights at Tremont M. E. mission, near Lents, and twice at Gresham, east of the city.

At Tremont the house was comfortably filled both nights by a very attentive audience. Here I received a better collection than usual.

There are some very excellent families here. Bro. McKinzie and family showed me no little kindness by way of entertainment and in the collection taken. He will receive the paper a year. Others would be pleased to read it, but do not feel able to subscribe at present.

Some lodge folks were ill at ease while I spoke, but kept their jewel nicely. One good brother of the Free Methodist church, who had been a Master Mason, approved my address. May the Master bless this people, and help them ever to give a firm testimony against sin.

From here I went to Gresham, where I spoke on Saturday night to not a large but an appreciative audience. I think respecting the saloon evil some eyes were opened against voting with the saloon-keepers.

On Sabbath morning I listened to Bro. Flavel Sumner, pastor of the F. M. church, preach at eleven. His theme was: "*Forsaking all*" in order to be Christ's disciples. Bro. S. gave the Gospel no uncertain sound. He is earnest, sincere and intelligent in his presentation of divine truth.

He was followed by Rev. David Cathey, who resides at Gresham, and wields an excellent influence among his neighbors. He is a preacher of no mean ability; and but for failing health, he would be a great power in the Gospel ministry. It seems too bad that the "sword has cut through the scabbard" thus early in life, and compels him to resign his charge. We pray that his precious life may be spared many years yet. He showed me great kindness in bringing me to the city, in order that I might take the early morning train.

After the discourse and exhortation an old-fashioned testimony meeting was held at which a large number of very definite experiences were related. It was indeed "good to be there."

At 3:30 I spoke on the lodge to a good audience, who listened with marked attention to the arguments against organized secrecy. The Lord helped me most wonderfully. I used arguments new to myself. A Mason's wife came and ordered a copy of Ronayne's Hand-book, saying: "I want to know what my husband does when in the lodge." The husband furnished the money to pay for it, but said: "If I get it first, I'll burn it."

Another neighbor said: "Send me one, and I'll loan mine to her if he burns the other." Five signed for the *Cynosure*. Bro. James Lawrence gave me a pleasant home while at Gresham. May the Lord abundantly reward him and his noble wife.

On Monday I went home at two o'clock and left for Roseburg the next day at eleven A. M. At Albany when I boarded the train for Roseburg, the train was literally crowded with preachers and laymen on the way to the conference at Eugene. I said, "It looks as if the Methodists and dog fennel would take this country."

Dr. Dennison replied to a brother, "I wonder which he represents."

I replied, "As a matter of choice I would be compelled to take the Methodists."

The denomination has some fine men on this coast, but it is a great pity that the spirit of the world has such a hold on them here. They have members and wealth sufficient to accomplish much for God's cause; but members and wealth do not count with God like nearness to himself and spiritual life.

I am here near Roseburg assisting in a camp meeting a few days. P. B. Williams.

CONFERENCES IN MINNESOTA.

St. Paul, Minn., Sept. 21, 1894.

Editor Cynosure:—The German Evangelical conference has adjourned. Bishop Bowman was present and preached the introductory sermon.

One hour was allotted to me, and I improved it as best I could, not in exposing and arraigning lodge folly, but in showing the relation of God's Word to lodge lying, and blasphemy about that Word, as is practiced by Freemasons. Some of the ministers present expressed righteous indignation towards such pastors, presiding elders and bishops as are making the churches offensive, by reason of lodge lying and blasphemy against the Word they preach in the pulpits, and wished the writer a hearty Godspeed in unmasking these lodge pitfalls.

The Swedish Baptist denomination is still in session. They cannot spare any time for me to speak to them, but welcome me with literature against secret societies, and I held a little side-show in one corner of the church and exposed the work of Freemasonry as well as I could.

William Fenton.

WORK BEGUN IN WEST TENNESSEE.

McNairy, Tenn., Sept. 22, 1894.

Dear Cynosure:—My first lecture after engaging with the N. C. A. was at Fairview, Sept. 2. It appeared that it was well received by Christians who were present. A leading brother remarked after the service that until lately he "had never heard anything against Freemasonry, but supposed that it was a pretty good thing." I had revealed something of its real character by its own landmarks, and of its mythological religion; and that it is a "development of ancient sun-worship," according to Masonic authors themselves. I had also shown them from the sacred Word that the Lord held the ancient sun-worship in abomination, and its manifestation in these Gospel times could be no less abominable. Several of my hearers seemed to have a changed mind, as at the close they stood and reasoned together.

A heavy rain on the evening of my appointment at Liberty prevented the lecture there for the present.

I attended a reunion of old soldiers at Bethel Springs the 13th inst, and distributed tracts. One of the several speeches made there was a very interesting one by the Republican nominee for Congress. It breathed nothing of the war spirit. Towards its close, the speaker became quite eloquent in setting forth the nature of our American government, in which the people were the rulers by virtue of the ballot, with which we elect our representatives to make and execute the laws. Particular emphasis was put upon the fact of equality, and consequent familiarity between officials and the common people. He gave an example which he had witnessed. Our President on a certain reception day stood for hours shaking the friendly hand of the multitude, while each, high or low in the social scale, could look him squarely in the face, with "How do you do, Mr. President." Not so under some governments, where the approach to one high in authority must be in an almost prostrate attitude with, "How do you do, my *lord*." Ours is the kind of government we do well to cherish and maintain.

C. Powers.

CORRESPONDENCE.

SOMETHING NEW IN IOWA.

Lake Mills, Iowa.

I have many books on Freemasonry: Mackey, Macoy, Webb, Sickels, Ecce Orienti, Freemasonry Illustrated and a history by Rebold. We do not admit Freemasons in our church, and I gave eight lectures against them last winter and used these books named above as proofs. I intend to commence lecturing again, but could you give me a little information on a certain point. I had a discussion to-day with some Freemasons, and they claimed that Freemasonry in the State of Iowa was so changed of late that the above quoted books could not be used against them. They said they used here a book by one "*Parvin*," and they did not use the ceremonies or prayer that is prescribed in Freemasonry, and that their main work consisted of "Debate, Geometry, Arithmetic," etc. Can you inform me about it, and will you please send me *Parvin* or other book that is used in Iowa. (Rev.) A. J. Lee.

Note.—Either Bro. Lee misunderstood his Masonic informers, or they tried to mislead him. "Parvin" is Grand Secretary T. S. Parvin of the Iowa Grand Lodge. His principal work as an author is the preparation of the Grand Lodge report. His addresses in years past have most keenly ridiculed the pretensions of Masonry to antiquity, and to other attributes of veneration, which lodge orators are accustomed to expatiate upon for the benefit of the gullible public. The most important writing upon the lodge ritual Mr. Parvin has lately published is the last Grand Lodge report. The *Cynosure* carefully reviewed it last week. It proves that "Freemasonry Illustrated" and "Ecce Orienti" are just as good authority among Iowa Freemasons as the word of Grand Master Fellows himself. We fear these Freemasons whom Bro. Lee met are so besotted with the lodge spirit that they love a lie better than the truth.

THE YOUNG MEN OF THE EVANGELICAL ASSOCIATION.

Buffalo, N. Y., Sept., 22, '94.

Dear Cynosure:—I am a member of the Evangelical Association. Our doctrine is anti-secret, of which you are probably aware; but despite our good doctrine, secretism has gained such a strong foothold and has in the last decade increased so rapidly that it is difficult to know where the majority of our male members stand to-day.

Should we consider this as among the signs of the times? Is there no way of stemming the tide? I know about twenty very good (morally) young men reared in our church and Sabbath-schools under the best Christian influence who have fallen a prey to the wiles of secret societies, and claim if they follow the teachings of said "good" (?) societies, they will get to heaven. They seem to think that conversion may be all right for people that don't know any better, but for people enlightened through the lodge, Christ's words, "Ye must be born again," are superfluous,—yes, absurd in their mind. It pains my heart to think that some of our members and even some of our ministers are so indifferent about the lodges, and even seem to think it is a great thing if their sons are elected to some office in the lodge so as to be called by some illustrious, grand high title.

I would like to write you the conversation between two Catholics about three weeks ago, who said the Catholic church here had acquired a portion of an estate by getting one of the girls to become a *sister*. All of which seems to be in conformity with Catholicism. Martin Krauth.

PITH AND POINT.

A GOOD TRACT FOR THE SOUTH.

It seems to me that "Out of the Lodge into Christ" would be a grand thing to distribute in tract form in this southern country where there are so many Baptists. Is it not extra good?—C. Powers, *McNairy, Tenn.*

GREETING FROM AN OLD DISCIPLE MINISTER AND RENOUNCING MASON.

I wish to be numbered with the hosts that are moving in this great and grand work, and who are hastening on to the final consummation of that day when sin shall be destroyed, and Christ shall reign supreme, and when there will be no further use for lodges. I am not able to remit, having been afflicted three years 16th October, and without salary. I expect to meet the dear brethren of the *Cynosure*, brothers Blanchard, senior and junior, and others who are dear to me, if not in this life, on the shores of an eternal life.—Henry Cogswell, *Puyallup, Oregon.*

GOOD CHEER FROM A SOUTH CAROLINA PASTOR.

I am very much pleased with the *Christian Cynosure*. I think it is a grand paper, accomplishing much and lasting good. I am sorry that owing to the hard times I cannot get any subscribers among my people.—Hiram Young, *Irmo, S. C.*

GOD BLESS THE LIFE SUBSCRIBERS.

I have read the *Christian Cynosure* for many years, and expect to read it as long as I can pay for it. Eternity will have to tell the amount of good it is doing for God and humanity. May your arms be held up until victory prevails on the Lord's side.—I. C. Weidler, *Biglerville, Pa.*

LITERATURE.

The American Lutheran Publication Board of Chicago has just issued a 24-page tract on Odd-fellowship by Rev. William Dallmann. The *Cynosure* is unacquainted with either the publishers or the author of this tract, but this co-operation in the great work of destroying the false altars of the lodge is very welcome. The document is a very clear and forcible presentation of those evils of the Odd-fellow order that directly appeal to the conscience of a Christian man. The lodge authority quoted is Grosh's new manual. By it the order appears in its true anti-Christian character, dangerous alike to civil peace and the spread of Christianity.

Scribner's Magazine for October contains the first of two articles on English Railways by H. G. Prout, editor of the *Railway Gazette*. Col. Prout recently made a trip to England to accumulate fresh material on this subject. In this first article, which deals with Railroad Travel in England and America, he compares the systems of the two countries, particularly as to safety, speed, cost, comfort and construction. The English railroad, he claims, is "the most highly organized instrument of transportation in the world." The facts with which his article abounds will, for the first time, make plain to the unprofessional reader many things of which even the American railroad man is wofully ignorant. The article is richly illustrated by A. B. Frost and from photographs collected by the author. Dr. J. West Roosevelt describes life In the Hospital, from the point of view of the house physician. The article has the vividness and picturesqueness of one who has actually experienced the things which he describes. It is unusually strong and wholesome in tone. Dr. Carl Lumholtz, the explorer, concludes his observations on the Tarahumari—the Mexican cave-dwellers. In this paper he describes their dances and their strange plant worship with other superstitions.

The young American bicyclers who made a tour of the world, and are relating their remarkable experiences in the *Century*, were granted an unusual honor when they completed their journey through China. Viceroy Li-Hung-Chang sent for them, and accorded them a long interview. Messrs. Allen and Sachtleben give one of the best and most vivid descriptions that have yet appeared of the man whom Gen. Grant included among the three greatest statesmen of his day, and the article is accompanied by a new portrait of the prime minister from a photograph which he presented them. Li-Hung-Chang questioned the young men not only as to their journey, but asked their opinion on international politics, especially as to the territorial policy of Russia.

The *Catholic Review* has this notice: "The Honorable R. W. Thompson, who drew the salary of the Secretary of the Navy, during the administration of President Hayes, has written a second anti-Catholic book, which he has called 'The Footprints of the Jesuits.' To any person conversant with the history of the Sons of Loyola, the volume is a nightmare. It is a shame to Protestant scholarship and a disgrace to the Christian name!" Therefore we understand it tells some probing truths. If the book were falsehood the *Review* would laugh at it.

St. Nicholas for October is bright with attractive pictures. Stories and sketches of the animal kingdom are the feature of the number. Tame bears, seals, sea lions, pumas, horses, cats, etc., have a place in the entertainment. The serial account of the friendship of Decatur and Somers in the sharp struggle of the United States with the Mediterranean pirates is brought to a pathetic close.

Our Dumb Animals, published monthly by the Massachusetts Society for prevention of cruelty to animals, is one of the brightest papers for boys we have seen. It is finely illustrated, and has much to say about the domestic animals which all boys love to pet. Price 50 cents per year, 19 Milk St, Boston.

The Department of Peace and Arbitration of the W. C. T. U. is recommending to teachers a History of the United States by Prof. Thomas, of Haverford College. This text-book gives less prominence to wars and more to industries, inventions, etc., than do most histories.

WAIFS.

Do not fool yourself. If the first man was made with eyes and ears, his Maker can both see and hear.

The man who does no good with his money helps the devil every time he puts a dollar in his pocket.

There would be more success in life if more of us were willing for God to tell us where and how to work.

If you are over 70 years old you are living on an extended note. It may fall due at any moment.

An exchange tells of an excellent sermon preached by a prominent pastor on "Fools." Then adds, "There were a large number present."

Patient: "I wish to consult you in regard to my utter loss of memory." Doctor: "Aw—yes—why—er—in this class of cases I always require my fee in advance."—*Puck.*

The difference between the wise and the foolish is defined by Rabbi-Ben-Azia thus: "In seeking wisdom thou art wise; in imagining that thou hast attained t, thou art a fool."

Entering the house of one of his congregation, Rowland Hill saw a child on a rocking-horse. "Dear me!" exclaimed the aged minister: "how wondrously like some Christian! There is *motion*, but no *progress*."

Bind together your spare hours by the cord of some definite purpose, and you know not how much you may accomplish. Gather up the fragments of your time, that nothing may be lost.—*Dr. Wm. M. Taylor.*

Unsophisticated cook: "If you please, mum, the butcher says I shall get five per cent on all orders I give him. What does that mean?" Mistress: "It means, Mary, that we shall have a new butcher."—*Boston Herald.*

Being nobody in particular, he was placed last on the list of the speakers. The chairman introduced several speakers whose names were not on the list, and the audience were tired out, when he said:

"Mr. Bailey will now give you his address."

"My address," said Mr. Bailey, rising, "is No. 45 Loughboro Park, Brixton Road, and I wish you all good night."—*Youth's Companion.*

A small schoolboy in Detroit, who was addicted to writing rhymes, wrote the following about his teacher, whose name was Blodgett:

"A little mousie ran up stairs
To hear Miss Blodgett say her prayers."

Upon finding what he had written, the teacher informed him that unless in three minutes he could make up another rhyme equally as good she would punish him by whipping him on the hands. She timed him by the clock, informing him at the end of each minute, and asking him if he had a verse, and was each time met with the word "No" for an answer. When the third minute was up she told him to hold out his hand, but instead he said:

"Here I stand before Miss Blodgett;
She's going to strike and I'm going to dodge it."

He escaped a whipping by a narrow margin.—*Central Christian Advocate.*

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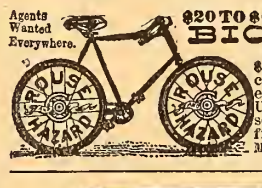


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The Christian Cynosure.

HENRY L. KELLOGG, EDITOR.

CHICAGO, THURSDAY, OCTOBER 4, 1894.

NEW ENGLAND.

The annual convention of the New England Christian Association will (D. V.) be held in Music Hall, Franklyn, Mass., beginning Oct. 8th, at 7:30 P. M., and continuing over the following Sabbath. Thursday and Friday will be given to the special features of the Association's work. Evangelists and specialists on several lines of reform work have been secured and we can promise those who attend a time of refreshing and uplifting in Gospel teaching, preaching and experience. "Whosoever will let him come."

REV. D. B. GUNN, *Secretary.* J. A. CONANT, *President.*

THE ILLINOIS STATE MEETING will be held November 15 and 16, 1894, in the Reformed Presbyterian church (Gen. Synod), Sparta. Rev. W. J. Smiley, pastor.

IOWA.—The current year of the Iowa State Association is drawing to a close. Copies of the State constitution, with blanks for signatures, have been, and are being, sent to many places. Efforts to arrange for the annual meeting have been begun. Congregations and individuals that have not contributed during the year and desire to do so, are asked to forward subscriptions soon to the treasurer, Mrs. W. L. Enlow, Birmingham, Iowa.

WHO PAY TAXES?

The appearance of Governor Altgeld, of Illinois, before the State Board of Equalization of Taxes, with the statement, that the Pullman Company escapes taxation on $40,000,000, was sensational and characteristic. As governor, if he had any right or duty in the premises, it was not against the Pullman Company alone, but against all the defrauders of the tax list, and they are thousands probably in Chicago alone. But to single out the Pullman Company was a demagogue's game. We thank him, however, for the good he has done, not for the spite he meant to show.

The whole business of assessments in Chicago, and in all other great cities, needs a Lexow committee, with power to investigate and punish. The City Comptroller, Ackerman, lately appeared before the same State Board and asked that the Cook county assessment be equalized to about $300,000,000, or an increase of about $50,000,000 levies and assessments. He showed the assessors' valuation of real estate alone in Chicago had declined $73,670,700 in the last ten years, that great injustice was done the city by false returns and corrupt assessors. Unless the assessment was raised the taxes would be unequal to the public expenses. He declared that candidates for assessor in this county have been known to spend from $10,000 to $20 000 to secure election, and then retire rich on a $1,500 salary. He said that hundreds of houses in Chicago contained more plate, and that many ladies on the street wore diamonds and jewelry worth more than the entire amount returned in Cook county.

This condition has long been notorious. The rich are defrauding the public treasuries by false assessment returns, and the poor have to bear the burden of the deficit. But there are most honorable exceptions. A notable one is Cyrus H. McCormick, the reaper manufacturer, and his mother. A few years since in the published assessment list their valuation was so much greater than their neighbors that an explanation was asked of them. It appeared that they listed their property according to law, and not according to fashion.

The effect of such robbery is evident. Every school-boy knows that it begets hatred, first of the law-breaker and then of the law. That hatred is stored up until a day of outbreak and anarchy. Well does Mr. C. B. Farwell, former Senator from Illinois, say of these abuses of our assessment system:

"I think that the time is approaching when poor men will revolt—riot, burn, commit anarchistic actions—if these unjust discriminations do not cease. The burden of the increase will fall upon the poor man—the rich man will not pay one cent additional tax. When the rich are called upon to pay their just and proper pro rata the poor man's taxes will be reduced and there will be money in plenty to run our municipal and county governments and have all sorts of improvements. The assessor never slips a cog in dealing with poor men. But the rich man revels in fine personal property and millions in securities and the assessor's list shows him to be a poor man, nearly in want. Rich men are sent for, called into the assessor's private room, and informed that they are assessed at so and so. The assessor boldly makes the announcement that both can make money if the rich man is agreeable, and straightway the rich man's figures are lopped off. The assessors get rich doing this."

When will this wrong be righted? When will justice be done to all in this matter? Not until the people revolt against lodge rule and lodge methods and politics. So long as these are cherished; so long as they are endured, even fraud will thrive in the hotbed of secretism.

TAMMANY AND THE JESUITS.

"Americans are beginning to realize that Tammanyism and Catholicism are intimately associated," says the *Christian Standard.* Dr. Park hurst could doubtless tell us some tingling facts to justify this opinion. Two weeks ago an agent of the Vatican in New York, "Mgr." Ducey, is reported by the *Herald* of this city to have written this statement for American readers:

A few days ago I received letters from a very distinguished dignitary very near the holy father. The first letter is dated Rome, Aug. 17, and a second letter bears the date Rome, Aug 22. Both of these communications make reference to the Lexow investigation Here is an extract from the first: "A few days ago," says my correspondent, "I had a long interview with Cardinal ——, and had to go into details about the Lexow investigation and its disclosures and the story of Tammany." The second letter has the following passage: "The communications that have reached the Vatican in relation to Tammany, etc , have certainly produced a deep impression on it." I have been requested in these communications to put certain information in form and forward immediately to the Vatican.

The above is from the *Herald* of this city, a paper owned by a prominent Roman Catholic. Mr. Ducey adds his great satisfaction at the interest felt in Rome for the purification of our cities, and requests his non-Catholic friends to take note of the fact and stop talking about the Jesuits and the church they control, and no longer hold them reponsible for the corruption that exists.

No one should wish them responsible No one should impugn them without reason. But men, who think for themselves, read that a German Catholic convention the other day in New York resolved, that "the temporal sovereignty of the Holy See is indispensible for the true government of the church." They find that a large majority of the men engaged in the boodle business are subjects of this "temporal sovereignty of the Holy See." They are not to be blamed for putting related facts together. They are not to be blamed if they suspect that the interest in Rome is rather apprehensive than gratulatory when Tammany corruption is exposed and punishment is threatened. Exposure has ever been the greatest dread of all secret orders, Jesuit, Freemason, Clan na Gael or Tammany.

THE HEART OR THE HEAD.

An interesting addition to the argument from authority presented in our last against the position of Prof. Ely of Wisconsin State University is found in the autobiography of George T. Angell, the Boston philanthropist. During a visit to Europe in 1870 Mr. Angell visited Florence and made the acquaintance of the eminent American sculptor, Hiram Powers. In one memorable conversation with the great artist, the latter expressed his firm conviction that the great need in American education was more education of the heart. "*Educate the hearts of the people,*" he said, "*and the heads will take care of themselves. Give in your schools rewards to the good boys, not to the smart ones God gives the intellect: the boy should not be rewarded for that. The great danger of our country is from its smart men. Educate the heart! Educate the heart! Let us have* GOOD *men.*" There is no better remedy for the suppression of strikes and anarchy than this. Indeed, unless we do this we are threatened with a socialistic revolution with its fearful consequences. The Bible should be restored to the public schools from which it has been cast out, and our colleges should fortify themselves against the secularizing tendencies of the age.

THE PLAN FOR CHINESE SCHOOLS, so urgently presented on another page by Prof. Miner of Foochow, has excellent endorsement in the following:

"Having repeatedly invited a number of Rev. G. S. Miner's schools, established by special contributions, I desire to express my hearty and unsolicited approval of this method of mission work. With their accompanying Sabbath-schools and preaching services, they are reaching large numbers of this vast population who otherwise would probably die without hearing the message of salvation. Much good has already been accomplished through these instrumentalities and immeasurable results are sure to follow. M. C. WILCOX,

"*P. E. Ku cheng District.*"

"Most of Bro. Miner's schools are within the bounds of the Foochow district. I have attended nearly all the examinations and can testify that thorough work is done. There is no better way to reach the millions of China.

"J H. WARLEY, *P. E. Foochow District.*"

—The Chicago W. C. T. U. arranged a royal welcome to Miss Frances E Willard at the First Congregational church last Friday evening. Mrs. Matilda B. Carse, the builder of the Temple, presided, and addresses were made by a score or more representatives of religious and reform organizations.

—Rev. O F. Lee of Northwood, Iowa, is still busy with his ready pen in promoting reform work in the Scandinavian press. An article on "How the Freemasons treat Scripture" goes to *America,* and in the *Scandinavian* he is combatted by an Ohio writer who says Bro. Lee is ignorant of the lodges he is discussing, in spite of the overwhelming proof to the contrary.

—A card from Miss Flagg, the *Cynosure's* valued New England correspondent, brings us the unwelcome news of the failing health of her aged father. Mental decay renders him a constant charge upon the care of the most dutiful of daughters. A later note (Sept. 24th) informs us that Mr. Flagg is now confined to his bed. This will account for the absence of the New England letter.

—The September *Lodge Lamp* contains one of the most notable addresses, all things considered, ever given in the reform. It is the first public declaration of the loved Col. Geo. R Clarke, founder of the Pacific Garden Mission in this city. It was given before the Dupage county association meeting in the Baptist church, Wheaton, in 1889. The second and third pages show the chart of the various Masonic rites in reduced size, with a full explanation.

—The first number of the *Christian Nation* was issued from New York ten years ago, by John W. Pritchard. It has been published without interruption by the same management ever since and has won its way to merited success. Representing the Covenanter church its aid has been invaluable in promoting the principles of that denomination, and enlarging the influence of its pulpit. Bro. Pritchard will publish an anniversary number during the present month.

—The communication of Rev. G. S. Miner, professor in the Anglo Chinese College at Foochow, China, is cheerfully published, with the endorsement of Bro. Wilcox, who has for several years occasionally written to the *Cynosure* from that interesting mission field. The plan Prof. Miner suggests is a very engaging one. Seldom does the mission field promise so much good at so small an expense. It would be a pleasure to know that a hundred of our readers had become partners in this excellent work.

—Our thanks are hereby given the U. P. Board of Publication for a copy of the minutes of the thirty-sixth General Assembly of the United Presbyterian church, held May 23–30 in Albany, Oregon. It is an interesting document. Among the items caught in a hasty review is the invitation to the Holland Christian Reformed church, the Associate Reformed Synod of the South, the Associate church, the Reformed Presbyterian Synod and General Synod, and any other psalm-singing churches to take steps toward a union.

—As one among many instances of faithful testimony and discipline against lodge paganism, the United Presbyterian church at Sparta, Ill., is notable. Some years ago when the State convention opposing lodgery was held there, evening meetings were held in the United Presbyterian church. The pastor and some of the members were in no sympathy with the movement, though it was cordially supported by the other U. P. churches of the district. He soon after joined the Presbyterian church. His successor, Rev. J Knox Montgomery, believed in the U. P. testimony and discipline, and met the situation with Christian courage when he found a number

of lodge members in the church. Those who were finally incorrigible were expelled and the church cleansed of the evil alliance with the lodge. Ruin to church and young pastor was predicted. At the Aledo Synod two years ago, he told the *Cynosure* editor something of this trying experience. But God has rewarded his faithfulness and zeal and courage. His labors have been signally blessed with large accessions, among them some who have openly forsaken their secret orders for a church that is true to Christ.

PERSONAL MENTION.

—The youngest daughter of Dr. H. H. George, of Pittsburg, was lately married to Mr. Frederick Ransom, of Beaver Falls, Pa.

—The mysterious disappearance of Dr. T. J. Kennedy, president of Amity College, College Springs, Iowa, is yet unsolved. A large reward has been offered for his recovery.

—Rev. Dr. O. P. Gifford preached his farewell sermon in Immanuel Baptist church in this city last Sabbath morning. He is called to Buffalo to be pastor of the Delaware St. church.

—Rev. M. A. Gault, N. C. A. Corresponding Secretary, has returned to his pastoral work in Bloomington, Indiana, with much improved health. See a letter from him in our next.

—Rev. D. W. Wise, late pastor of the College church, Wheaton, has located at Ahtanum, near Yakima, on the coast extension of the Northern Pacific road, in central Washington.

—Secretary Phillips made a brief business trip to Detroit last week. He was welcomed by our dear old friend and brother, George W. Clark, who survives the assaults of time like a reformer hero.

—Rev. Joel Martin, well remembered for his years of active service as a Wesleyan pastor, has been appointed general missionary for the Congregational Home Missionary Society for the upper Michigan peninsula.

—Rev. Simpson Ely, a courageous disciple of Alexander Campbell, and believer with him in the evils of the lodge, is dean of the Bible Department of Fairfield College, Fairfield, Nebraska. A number of the young men attending this fall are preparing for the ministry.

—The many admirers of Mr. Gladstone have thankfully learned that the operation upon his eyes has not produced blindness. One eye has not required surgical aid, and with it he can still read and write, but he is too much engaged in literary work to give it needed rest. There is also hope that the eye on which an operation was performed may be restored.

—Rev. Henry M. Bissell, missionary of the American Board at El Fuerte, Mexico, has been spending a few weeks in Oberlin with his family and is now visiting with his sister, Mrs. W. I. Phillips, at Wheaton. Both Mr. and Mrs. Bissel are Wheaton graduates. They are accomplishing an earnest and arduous but fruitful work among the Mexicans of the west coast.

—Rev. R. W. Chesnut of Marissa, Ill., president of the Illinois State auxiliary and editor of the *Reformed Presbyterian Advocate*, called at the *Cynosure* office on his way homeward from presbyterial meeting in St. Paul. He is preparing for an excellent meeting at Sparta in November which shall call out the best resources of all the southern part of the State, and make us regret that Chicago is so far away.

—Dr. Henry N. Hoyt, one of the most esteemed and faithful of the Congregational pastors in the vicinity of Chicago, has resigned his work at Oak Park to remove to Sacramento, Cal. Dr. Hoyt has been the pastor for eight years, during which time the church has greatly grown and prospered, 540 having been received as members, and the benevolences doubled. Such pastors as he are needed in California and everywhere.

—Rev. S. F. Porter had a laborious but joyful Sabbath on the 23d inst. In the forenoon he preached to the people whom he has served all summer in Dakota, receiving three into fellowship and administering the Lord's supper. In the afternoon he rode seven miles, and formed a new church of nine members, with whom he also presided at the communion table. He expected to return to Kingston, Ill., last week, and be ready for college visitation in a few days.

OUR WASHINGTON LETTER.

Small money and trade revival—The great secret order of Rome wants the loaves and fishes of government employ—Chinamen study the Bible.

Washington, D. C., Sept. 25, 1894.

Treasury officials regard the increasing demand for small notes and silver dollars, which comes from every section of the country, as an unmistakable indication that business is steadily improving. From the South and the West come the greatest demand for silver dollars, which are being more freely circulated than at any time during several years past. One of the results of this will be the cancellation of more Treasury notes and the coinage of more silver bullion, under that portion of the Sherman silver law that was not repealed. Wherever it can be done the Treasury department is getting gold in exchange for the small money it puts out, and by that means it has added several millions to the gold reserve, which now exceeds fifty-eight millions, and is slowly increasing. The general receipts of the Treasury are also in a condition that is satisfactory to the officials, and which, they think, bids fair to prove that they were right when they said that enough money would have been raised to pay all necessary expenses of the government with the sugar duty and the income tax left out of the new tariff law.

There are two churches in Washington closely situated—one Methodist, of which Rev. F. C. Pate is pastor, and one Papist, St. Aloysius, on North Capitol St., near the Public Printing Office. In 1876–'77, eighteen years ago, fifteen per cent of the membership of this Methodist church were in government employ. About one year ago ten per cent only were so employed (17 persons), and now there is but a single one. About 1883 a Romanist renounced his church and became a member of this denomination, and after a time acted as agent for some parties seeking to purchase this property. To maintain this Methodist church and liquidate the debt which was upon it was a struggle, but these overtures were declined. About two years since this people erected a neat brick structure costing $18,000, which brought them in debt. Owing to the efforts from some source to remove its resources and hinder the payment of this debt, and the fact that Romish influences are prevalent in the administration of governmental affairs at Washington, and because of the location of this church so closely to large buildings attached to St. Aloysius church, which could adapt it for its parochial purposes, and the further fact that the entire property surrounding this edifice is in the possession of Romish adherents, gives strong circumstantial evidence to the belief that Jesuit intrigue is operating to drive out the Protestants and secure public employment for the Romanists, and it is not doubted that St. Aloysius church has hundreds of its adherents in government employ.

Rev. Dr. Easton, of the Eastern Presbyterian church, says that he has lost twenty-three families very recently by this process of weeding out Protestants in the public service. Another minister says that his congregation has been well nigh destroyed by it. Another, a leading Methodist pastor, says he has lost from his church almost scores of its membership. Nearly all Protestant institutions here suffer from the same cause.

These facts bring us to a point where it would be well to consider for a moment certain general principles, some fundamental truths which should be kept ever in mind. This struggle of subsistence is undoubtedly in the nature of a war; and our friends must not forget that it is as necessary to know how to provide subsistence for an army as to lead them to battle. Our enemies are acting upon this principle. Rome always acts upon it. Their monastic orders are built upon it. Such societies as the Tammany order are built upon it. The Bureau of Catholic Indian Missions is built upon it. In fact, the papal force in all its branches, secular and ecclesiastical, is grounded upon this elementary principle of military science. It labors continuously to accumulate capital. It enlists vast numbers of celibates who are really slaves, working for a bare subsistence and contributing all their gains to the common fund of the order to which they belong. It levies tribute upon every one of its adherents in the form of fees for absolution, dispensations, indulgenees, masses for the dead, etc. Wherever it is possible to do it, they place their adherents in positions of profit and honor, so that they may secure the larger revenue from them, and derive greater benefit from their social and political influence. As a militant organization it posesses the finest system ever devised for gathering, storing, and distributing the means of subsistence. It would be impossible to contend successfully against the inroads of this power, unless its sources of supply were cut off entirely; and this can never be done without placing these affairs under legal restraint, or prohibiting absolutely some methods of their operations.

An interesting place to spend a Sunday afternoon is in the Chinese Sunday-school conducted by the Metropolitan M. E. church. There are thirty-one scholars in this school, twenty-seven adults and four children, and the number of teachers is almost the same, each of the adults having a teacher all to himself, and the four children are in the "infant class," with one teacher. More orderly or better behaved scholars it would be difficult to find. Mrs. Collins, once a missionary to China, acts as translator, although most of the scholars can understand English fairly well. Mrs. Collins says the Chinese all prefer elderly teachers, because they say that the young ladies who sometimes act as teachers are inclined to be frivolous. The scholars purchase all of their school supplies, and not long ago they contributed $50 towards the support of Christian missionaries in China. Four of them are members of the church.

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SCHOOLS AND COLLEGES.

Rev. L. G. Abrahamson has been elected to the presidency of the new Swedish Martin Luther College of Chicago.

The college of the Missouri Lutheran Synod at Fort Wayne, Ind., numbers, this year, 175 scholars, 48 new ones having been added this fall.

The years opens at Tarkio College, Missouri, with unusually bright prospects. Sixty-two students, who were not in attendance last year, have been enrolled. The graduating class numbers twenty, nearly twice as many as that of any previous year.

In Great Britain some fifteen lectures go forth every day, into the day schools of the country, teaching the principles of physiology and temperance, and within the past four years no less than 10,000 of the elementary schools of that country have been reached with this subject.

Three halls have been used the past year in Chicago, in difficult parts of the city, for free musical instruction for poor children. A meeting for boys and another for girls is held each week after school hours in each hall. Mr. William M. Tomlins is superintendent of this mission.

Muskingum College, New Concord, O., opens this fall with an attendance sixteen per cent larger than last fall. President Johnson is especially happy over the fact that he has the largest class beginning Greek in the history of the college. There are thirty-one new students in the literary department.

On Monday evening of this week the Chicago Public evening schools opened in all parts of the city. They offer a large accommodation to the vast foreign population, and there will be rooms full of Scandinavians, Germans, Bohemians, Italians, Russians, Poles, Greeks and Hollanders. The attendance last year in these schools was about 9,000.

Princeton University, Princeton, N. J., opened her one hundred and forty-eighth year Sept. 19, with appropriate services, in Marquand chapel. James W. Alexander, of New York, member of the Board of Trustees, delivered a short address on hazing. The entering class is about the size of that of last year, containing 275 members. The total membership of the university reaches 1,200.

Reports from Vassar, Mount Holyoke, Smith, Wellesley and other leading colleges for women show a decided increase in the number of students who have matriculated this year, although the examinations for admission are more severe than ever before. In many studies, and notably those of the academic department, the undergraduate of to-day often begins where the graduate not long ago left off.

The Home.

TO DO OR TO ENDURE

I.

He who goes forth in manhood's royal prime
To battle with the myrmidons of ill,
Quite undismayed by winter's searching chill,
Or summer's heat, or marshes deadly rime,
Or rugged heights that chamois scarce can climb,
If he may but obey his Master's will,
And all His mandates faithfully fulfill,
Makes of his life-work something grand, sublime.
But he whose feet know but the treadmill's round,
Whose aspirations must fall to the ground,
Held down by self-repression, who is found
In humble duty's path, but to fulfill,
With faithfulness, his sovereign Master's will,
Makes of his life-work something nobler still.

II.

'Tis hard to strive with toil-stained bleeding hand,
To trudge along with weary aching feet,
So weighted that they scarce can rise to meet
The prizes set above them, the demand
Of each day's need too pressing to withstand,
Till life grows less than even "hitter-sweet."
But he who dares such servitude to meet
Makes of his life-work something noble, grand.
But he who can with cheerful countenance
Behold his brother's swift or slow advance,
While he is chained by adverse circumstance,
And who can say with folded hands: "Thy will
Be done, dear Lord, so I may but fulfill
My mission," makes his life-work nobler still.

—*The Christian Standard.*

FATHER'S RIGHTS.

Amid all the talk of woman's rights, the rights of the laboring classes, the rights of the oppressed, no one has thought of one uncomplaining class. We are glad that some one has written in their behalf in *Harper's Bazaar.*

There is one class in the community—one patient, hard-working, long-suffering and uncomplaining class—who never strike for their rights, concerning whom little is said, and yet who demand our sympathy and our concern. We refer to fathers. Mothers are adored in art, exploited in literature, heralded in song and embalmed in memory. If a boy goes safely through mumps, measles and malaria, his mother is commended for her care of his physical life. If he does well at school the teachers are sure that he has a sympathetic and judicious mother, who spurs him on and keeps him to the mark. If he becomes a great man—great anywhere, in politics, statesmanship, war or engineering, no matter what—we are told that his mother was an eminent woman, and that he derived his intellectual acumen and his moral balance from her. Monuments are erected to the mothers of great men; but who ever in his wildest dreams imagined the building, by subscription or otherwise, of a monument to the father of a general, a poet or a musician?

The father is, as a rule, in the background when the biography is written, and this is in keeping with the very modest share he has in the home, which he pays for and provides with comforts and luxuries. He may be permitted to carve the roast at the dinner table, but what does he know of the merry informality of the daily luncheon?

The bills are probably his to defray, but of the charming excitement of shopping, the manifold delights of looking over the rich stuffs in the shop, and the gleaming silver and translucent china in big warehouses, what does he know? He does not even, as a rule, buy the birthday and Christmas gifts which are bestowed in his name. His very gift-making is done, so to speak, by proxy, mamma and the girls choosing for him whatever presents he makes. His part in all the pomp that fills the circuit of the summer hills is usually just to pay the bills, for money-making and money-earning are his part of the contract, while his wife does the spending.

THE BEST HUSBAND.

No man, in my opinion, can be the best husband till he is the minister of his family. As the home is the first church, so the husband is the first minister. He is the high priest of that home; his wife, the high priestess.

If religion means an abiding faith in an almighty power above us, and a true love of God, who is love, together with love in the best sense of all mankind, then I say religion should have its place, a large place, in every home, and the husband should be the one to encourage, by example and sensible teaching, its continued presence there. If he would have the happiest family about him, he will teach—not preach, understand—the doctrines of religion and morality. The father who would have his child, when that child becomes a man, continue in his career in the fullness of Christian faith, must bring up that child amid Christian surroundings. As a rule, those men who are most sincere in their religious belief were imbued with the spirit of religion in childhood.

I cannot bring myself to believe that there is enough of religion in our homes to-day—not enough, particularly in this great, seething, crowding, pushing city. Amid the rush, the pace that kills, religion is forgotten. The husband and father has no time for it; he can't even find houseroom for it. As only one man here and there will tolerate religion in his office or place of business, where, then, do the great mass of men keep their religion? Some few keep it within the walls of church, pay a handsome pew rent for keeping it there, and go take a look at it once every Sunday from eleven to twelve.

I fear that especially among well-to do families, in the homes of prosperity, religion is almost entirely neglected; at least, the subject is seldom spoken of as an expression of real feeling, except in hushed tones. And yet I do not wish to paint the situation in darker colors than it really is. I do not say all husbands and fathers neglect religion. If there are great numbers of homes in this city in which religion has no place, there are still many households in which the family lives together in the spirit of Christ's teaching; and when such is the case it is usually because the husband and the wife agree in their religion, and agreeing in that, agree in all matters, and are the happier. In these homes husband and wife love God and pray and worship together, just as they work, hope, sorrow and joy together.—*Rev. Dr. C. H. Parkhurst, in Demorest's Magazine.*

THE HUSBAND'S CONVERSION.

For ten long years Mrs. H. prayed for her infidel husband. She knew that the Lord heard, and that "He is faithful that had promised;" but as yet the answer did not come. The thoughts of her kind, indulgent companion seemed as far from her as when, in the joy of her new-found hope, she had told him how "God so loved," and asked to join her in a life of loving service. Yet, the Lord was leading her gently that she might know and do his will.

One evening at the church prayer meeting her heart was more than usually burdened, and near the close of the services she rose timidly and said: "For many years, dear friends, I have longed to ask you to help me pray. It is not customary with us for ladies to speak in the meeting, and I have feared to be intrusive, but I can forbear no longer. Will you pray for my husband?"

Every heart was touched. A good brother immediately led in prayer, and another took up the petition. Mr. H. was well-known and much loved in the community, and they poured out their hearts before the Lord, pleading "as one pleadeth for a friend." Last of all a colored brother led in prayer, and in humble confidence seemed to enter into the very presence of Jehovah. Just after Mrs. H. had made her request, her husband, as was his custom, came to church to accompany her home. Finding that the service had not yet closed, he entered unobserved and took a seat near the door. "Tell me, wife," he said as they were leaving the vestibule, "who was the gentleman they were praying for just now?" "He is the husband of one of the church members," replied Mrs. H. "Wife," he said again, as they ascended the steps at home, "who was it they were praying for?" "The husband of one of the sisters, Charles." "Well, wife," he replied, "that man will certainly be converted; I never heard such prayers before." Again, as they were preparing for the night, he remarked: "Those were wonderful prayers, wife. Can you tell me the gentleman's name?" "He was the husband of one of the ladies present," replied Mrs. H., and then she retired to her closet for prayer and praise. At midnight she heard her husband's voice again: "Wife, wife, God heard those prayers; I cannot sleep, wife. Will you pray for me? Can the Lord show mercy to me, wife?"

There was joy in the presence of the angels that night. When the faithful pastor called next morning he found Mr. H. "praising and blessing God."

Blessed words of Jesus, "When two of you shall agree touching anything that they shall ask, it shall be done of my Father."—*Sunday Magazine.*

BETWEEN FATHER AND SON.

We have a great deal to say in our literature about the confidence that should exist between a a mother and her daughter, but we ignore altogether too much the frankness that should exist between a father and his son, writes Edward W. Bok in "At Home with the Editor" in the June *Ladies' Home Journal.* It is not right to expect that our girls shall bear the whole burden of moral responsibility. Our boys must be taught that the world expects uprightness in a man just as much as it looks for it in a woman. If the men of to-day are protected by an unfair moral discrimination, that is no reason why the men of to-morrow should be so sheltered. If it is for women to elevate their conception of the moral standard for men, it is for the young men of to-day to adjust themselves to that higher measurement. A healthy frankness between the boys of to-day and their fathers is the first step. This is man's part in the aim for social purity. Women must cease their blinking at actions in men which they will not tolerate in women; men, to whom experience has come, must unfold to the younger men. It is a favor to a boy that his feelings shall be analyzed for him by his father; that he be taught that his self-control, or his loss of it, means an ascent or a descent in the social scale. There is no harm in a father pointing out these things to his son; the harm comes when the father neglects to do so. A young man should never be expected in any point of morality to experience what his father can explain and warn him against.

WHAT THINK YE OF CHRIST?

Pharisees, with what have you to reproach Jesus?

"He eateth with publicans and sinners."

Is this all?

"Yes."

And you, Caiphas, what say you of him?

"He is guilty; he is a blasphemer, because he said: 'Hereafter shall ye see the Son of man sitting on the right hand of power and coming in the clouds of heaven."

Pilate, what is your opinion?

"I find no fault in this man."

And you, Judas, who have sold your Master for silver: have you some fearful charge to hurl against him?

"I have sinned in that I have betrayed the innocent blood."

And you, centurion and soldiers who led him to the cross, what have you to say against him?

"Truly this was the Son of God."

And you, demons?

"He is the Son of God."

John the Baptist, what think you of Christ?

"Behold the Lamb of God."

And you, John?

"He is the bright and morning star."

Peter, what say you of your Master?

"Thou art the Christ, the Son of the living God."

And you, Thomas?

"My Lord and my God."

Paul, you have persecuted him; what testify you of him?

"I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."

Angels of heaven, what think ye of Jesus?

"Unto you is born a Saviour, which is Christ the Lord."

And thou, Father in heaven, who knowest all things?

"This is my beloved Son, in whom I am well pleased."

Beloved reader, what think you of Christ?—*From the Spanish.*

Talk of improving the liquor traffic! You might as well undertake to paint the devil white.

TEMPERANCE.

TEMPERANCE AND PROHIBITION.

Temperance and prohibition are distinct. Great harm has been done and is daily done by failing to notice the distinction. The prohibitionists are falsely charged with trying to drag a purely moral and religious issue into politics. Many good temperance people who never cast a prohibition vote, but who yet admit that prohibition is a good thing, soothe their own consciences to sleep by calling themselves prohibitionists. When the people recognize the distinction between prohibition and temperance they will appreciate both better.

The two are unlike in almost every respect.

They aim at different results. Temperance seeks the moral, religious and eternal welfare of the individual. Prohibition works for the economic and political welfare of the community.

They differ in their agents. The church should preach total abstinence. Prohibition belongs to a political party.

They differ in their methods. Temperance is the result of moral suasion. "Daniel purposed in his heart that he would not defile himself." Prohibition can only come by force, through imprisonment, by the hands of constables, sheriffs, courts and juries, as the result of law and officers pledged to enforce the law.

They differ in their advocates. All temperance men are not prohibitionists. All prohibitionists are not total abstainers. A prohibitionist is one who votes for prohibition at every election or as frequently as he can. A drunkard may be a good prohibitionist. A total abstainer is one who practices temperance. Most prohibitionists are total abstainers. A minority of total abstainers are prohibitionists.

Yet there is very close connection between the two, as there is between the doctrine of the unity of God and the brotherhood of men and Republicanism and Democracy.

As constitutional liberty is founded upon Christianity so prohibition is founded upon total abstinence. And we think that prohibitionists should be especially active as individuals, as church members, as Sunday-school teachers, in teaching temperance. Prohibition will never take the place of temperance; will never render temperance needless.

In the county Tyrone, Ireland, there is a district of sixty-one square miles, inhabited by nearly 10,000 people, having three great roads communicating with market towns, in which there are no saloons, entirely owing to the self-action of the inhabitants. The result has been that there is not a policeman in the district, the poor-rates are one-half what they were before, and the police magistrates testify to the great absence of crime and disorder.—*The Templar.*

It is asserted by continental statisticians that in the consumption of alcohol France, as a country, has gone up by bounds. It is now fourth among the nations of Europe, following close on the second and third; Belgium being the first and Great Britain the second. These are grave statements, says the *Methodist Recorder*, indicating a new peril to that gifted and excitable people, and through them to the European nations at large. What a drunken France may mean the world has yet to learn.

Prohibition would be so buried under public disapproval that it would be hard to resurrect it, if it defied and evaded laws as does high license. Boston is under a $1,000 license, with strict ordinances hedging in the saloons; yet the authorities are forced to begin action against a host of saloon-keepers for defying the law, in keeping screens in front of their doors and windows. Minnesota demands a $1,000 license, and it has recently come to light that fictitious names were placed upon the saloon-keepers' bonds. Philadelphia is also under a $1,000 license, yet the papers of that city report numerous raids upon illegal liquor joints. It is as impossible to warm by a lump of ice as it is to compel those engaged in the liquor business to conform to the law. If a man is corrupt enough to go into the liquor business, he is corrupt enough to violate the law. Darkness cannot make light; neither can a saloon-keeper be a respectable, law-abiding citizen. It does not pay to be such, and he is in the business for money, and will have it; so it matters but little to him whether it is obtained by fair or foul means. Down with saloons.—*Pacific Ensign.*

Many people do not seem to understand that the putrefaction of sugar by means of yeast at home produces just as much alcohol as if done by a brewer. The products may indeed be more deleterous, because the scientific brewer of the present day takes infinite pains to employ only the right kind of yeast germ, free from others which commonly produce more injurious results. Children who become accustomed to these fermented herb beers are soon unable to relish a meal without them, and they thus create a crave which will at length lead them on to stronger beverages.—*Editor Medical Pioneer.*

BIBLE LESSON.

STUDIES IN THE LIFE OF JESUS.

LESSON II.—Fourth Quarter, 1894, Oct. 14.

SUBJECT.—The Draught of Fishes.—Luke 5:1-11.

GOLDEN TEXT.—Come ye after me, and I will make you to become fishers of men.—Mark 1:17.

[Open the Bible and read the lesson.]

DAILY READINGS.—M.—Luke 5:1-11. T.—Matt. 4:18-25. W.—John 21:1-11. Th.—Acts 2:41-47. F.—Matt. 9:9-13. S.—Luke 9:23-27. Su.—Matt. 19:16-22.

Two. The number of testimony. "Washing their nets." Cleansing their nets from weeds, indicating that their labor was finished.—*Alford.* These fishermen would have the outermost thing belong to them clean. They must have clean hands that bear the vessels of the Lord, and everything on board must be honest and pure. The Lord will never help us to catch fish with dirty nets. Integrity is the name of the craft on which you will find the Lord and honesty is carved on the figure head.—*Pearse.*

Which was Simon's. How eagerly Simon received him into his boat. Earth could afford no such joy; no gain could compare with this privilege, that the Master should sit in his boat and teach the people.—*Pearse.* "Prayed him". He might have bidden them as his disciples, or commanded them as Lord, but he graciously prays them.—*Ibid.* "Taught out of the ship." Jesus was the farthest removed from the conventional type of religious teacher. Like all his disciples who have led great revivals he set usage aside, and did the thing his hand found to do apart from the cold, formal, dead service of the synagogue. Wesley abandoned the churches and took to barns, coal-pits and open fields. Moody took to theatres, market-places, old warehouses and machine shops.—*Pentecost.* Jesus seeks a pulpit in the midst of daily life. We are to find the desk and the counter as near to God as any place of worship. Again, Christ wants a pulpit in the midst of the people. To have the pulpit in the church is to leave ten thousand out of reach, never hearing his voice, never seeing his face.—*Pearse.* Let us think of our Lord's simplicity of manner and method, his marvelous ingenuity and adaptability; his being in season and out of season; and so where we are, and as we are, by one means, or by another, careless of prescribed rule or precedent, strive to satisfy the need of the surging multitude, who press upon us on every side.—*Strain.*

When he had left speaking. When he had finished his morning's discourse, he turned to the plain work of the present life. Jesus had an interest in the everyday toil of his disciples. He did not ask them to be always hearing sermons. He was as ready to help them fish as to help them pray. He is the same now as then, watching us with loving sympathy in our daily duties. We can confidently go to him for direction, in whatever concerns us, whether it be fishing, or farming, or hunting a house, or deciding where to spend a vacation. Whatever is legitimately our business is his business.—*Trumbull.* "Launch out." We fish too near the shore. There is a great deep beyond our parish of neglected classes of people, and still beyond the vast heathen world.—*Pentecost.* They were not to be guided in their ministry by appearances, nor even discouraged by temporary failures; but at his bidding were to launch out into the deep, expecting results after the most inauspicious seasons, and the most unsuccessful and trying experiences.—*Simpson.* "Into the deep." This command peculiarly trying to a fisherman's faith. The deep waters are not the waters in which fish are taken in lakes.—*Ryle.*

Simon answering. Rapidly Peter's mind took in the whole situation. Night was the proper time for lake-fishing. It was against common sense and experience to expect to catch anything in the day-time. Jno. 21:3. Here was the test to Peter's obedience.—*Needham.* "All the night—taken nothing." All labor must be fruitless where the blessing of God is not. It is the presence and influence of Christ in a congregation that causes souls to be gathered to himself. Without these all will be night and fruitless labor.—*Clarke.* Peter put discouragement from him. He would not allow past failure to hinder him from trying again when the Lord bade him. Nothing so hinders the Lord's work as the discouragements that overtake his workers. Jesus left us a good example. What an apparent failure he made in Nazareth! for he not only caught nothing in his own town, but was driven away from the fishing grounds. Nevertheless he launched out into the deep places of Capernaum, and there he enclosed a multitude of souls.—*Pentecost.* "Let down the net." To fish for men is to preach the Word; the threads are the words of persuasion; knots are arguments of reason; plummets articles of faith. This net is to be woven by study, let down by preaching, gathered by calling men to account, washed by tears, spread and dried by charity and mortified affection.—*Frank.*

Great multitude. Simon had let Jesus have the use of his ship as a pulpit, and now he rewards him. Conditions being changed, the same work will produce different results, and the conditions of all work depend entirely upon God.—*Wrigley.*

Partners. Had not these been called to assist, the net must have been broken and the fish lost. It is an intolerable pride to think nothing well done but what we do ourselves.—*Clarke.* "Filled both the ships." Prosperity that comes when Jesus is in the business is a safe prosperity. Prosperity without him has ruined many.—*Pearse.* "Began to sink." It was the number that brought trouble to the ship. How vast is the multitude of ill-living Christians. But for the sake of the good fish, the boats escape shipwreck. Jno. 1:12; Acts 27:24—*Augustine.*

Fell down. Adversity, rather than prosperity, draws us to the Lord. Not the full net but the sinking ships prostrated Simon at the feet of Jesus, and made him feel his need of mercy.—*Ferguson.* Peter had seen Jesus do wonderful things, but this wonder came home to him as none of them had done, wrought in his own vessel, with his own net, in the way of his own calling, after his own fruitless toil. Never had the impression of a divine power at work in his presence taken such a hold of him.—*Hanna.* "Depart from me." It was the cry of self-loathing which had already realized something nobler. It was the first impulse of fear and amazement, before they had time to grow into adoration and love. Peter did not mean "depart from me," he only meant, and this was known to the searcher of hearts, "I am utterly unworthy to be near thee, yet let me stay."—*Farrar.* "A sinful man." Did Peter wish to be separated from the Master? No, but he deserved to be. Jesus answered the heart and not the literal words of the prayer.—*Wakefield.* Bid not Christ go from thee because thou art a sinner, for therefore he comes to thee. Thy argument for shunning him is his argument for saving thee.—*Clarke.*

Fear not. Your very conscience of sin and the new increase of faith will prepare you for the better work I have for you to do—*Peloubet.* "Catch men." Catch means "to take alive." It is for life and not death that men are taken in the Gospel net.—*Ibid.* Admire how he draws each by the art that is the most familiar to him. Magians by a star and fisherman by fish.—*Chrysostom.* We hear a good deal about reaching young men and reaching the masses. What we want to do is to catch, not simply to reach.—*Sandham.*

Forsook all. Not only the ship but the rich haul.—*Lange.* These apostles might have left little when they left their possession, but they left much when they their desires. A man may be holden by love to a miserable hovel with as fast bands as to a sumptuous palace; for it is the worldly affection that holds him.—*Trench.* Resolving to forsake all, remember to include thyself.—*Jerome.*

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RELIGIOUS NEWS.

—Rev. C. H. Yatman, the well-known evangelist, has been conducting crowded daily meetings with blessed results at Trenton, N. J., under the auspices of the Y. M. C. A. of that city. Regular services began on Sept. 11, and were continued until Sept. 23.

—The thirty-seventh anniversary of the Fulton-street noon prayer-meeting was held Sept. 23 in the Marble Collegiate church, Fifth avenue and Twenty-ninth street, New York City. A letter was read from Mr. J. C. Lanphier, the aged founder of the noon prayer-meetings, who at the last moment found himself too feeble to attend.

—A meeting is to be held in Hansom Place Baptist church, Brooklyn, from the 9th to the 13th of October, for the deepening of spiritual life. The general subject to be discussed is "The Ministry of the Holy Spirit." The leaders in the movement are A. J. Gordon, D.D., A. T. Pierson, D.D., R. S. Arthur, D.D., Major D. W. Whittle, Anthony Comstock and others.

—A series of lectures on Christian Society will be delivered at Princeton Seminary, N. J., October 1-5 inclusive, at 5 P. M., by Rev. Wilbur F. Crafts, author of "The Sabbath for Man," "The Temperance Century," etc., as follows: October 1, Social Problems and Their Relation to the Church; 2, to the Family; 3, to the School; 4, to the Shop; 5, to the State.

—The Chicago Bible Society employs a number of young women to go into the homes of the city to read the Bible and to supply copies of it at cost price to those who do not have Bibles; in cases of extreme poverty copies are given. Last year, on an average, fourteen were employed. They made 31,000 visits and distributed over 24,000 copies of the Scriptures in Chicago.

—It is interesting news respecting the foreign mission work of the United Presbyterian church, that a party of over a dozen returning foreign missionaries and the new appointees will sail from New York on Oct. 13. Miss Mary A. Platter, M.D., of Chillicothe, Ohio, will take charge of the medical missionary work in India under the care of the Women's Board. Rev. J. P. White of Walton, Kansas, son of Rev. James White, D.D., has been appointed to the Egyptian mission. He has signified his willingness to accept the appointment.

—The annual meeting of the American Board of Commissioners for Foreign missions will open Wednesday afternoon, Oct. 10, at Madison, Wis. Special meetings led by D. L. Moody, will begin on Sunday, Oct. 7, and continue in connection with the Board meetings through the entire week. A grand spiritual uplift is expected, which will give power to the meetings of the Board. The conversion of the world at home and abroad will be the inspiring theme, and it is hoped that converting power will be experienced to a remarkable degree during the meetings.

—Mr. John Wanamaker has made a study of the plans of practical helpfulness carried on in several London churches during his stay in that city, and proposes to introduce several of them at his Bethany church in Philadelphia. He says that he hopes to make the church a helpful place to the people who are attached directly or indirectly to the church and Sunday-school, not only in the line of religious privileges, but in lines of practical and industrial education, including whatever will help young people with limited opportunities to make the most of their lives.

—The Chicago Tract Society, auxiliary to the American Tract Society of New York, held its anniversary last week in the First M. E. church. The number of tracts supplied for free distribution during the year was 1,976,000; number of colporteurs employed, 4; number of volumes circulated, 3,814; public meetings addressed, 291; families found destitute of religious books, 918; Protestant families without the Bible, 300; Roman Catholic families visited, 844; Protestant families neglecting evangelical preaching, 1,577; families conversed or prayed with, 7,080; total families visited, 8,815.

—The Pacific Garden Mission, which Mrs. Sarah D. Clarke still carries on since the death of her noble husband, has issued a report of the year closing Sept. 15. This mission is held every night in the year, with several meetings on the Sabbath. The attendance has exceeded that of any former year, from 300 to 500 night after night. A mission Bible school is soon to be opened. A Gospel wagon and regular jail visitation are part of the mission labor. Bro. Harry Monroe is Mrs. Clarke's faithful assistant in this great work. Students from the theological seminaries and especially from the Moody Institute render constant and invaluable aid in this great work.

—It is sometimes said that there are no instances of conversion from Mohammedanism. Yet in the Punjab, India, the Church Missionary Society has nine ministers and twenty catechists who are converts from Islam. And in North India there are over a hundred Moslem converts, many of whom are persons of distinction in native society. The Church Missionary Society has on its roll over a thousand who have renounced Mohammedanism, and the Rhenish Missionary Society has over two thousand. And in the island of Java the converts are numbered by thousands. True, all these are in regions where there is religious liberty. But the fact shows that if the same liberty were allowed in Turkey and Persia, the same results would follow.—*The Intelligencer.*

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NEWS OF THE WEEK.

WASHINGTON.

Government officials are favorably considering the scheme to have mail transported in large cities by street cars.

Secretary Gresham's outline of the new treaty with Japan shows that it closely resembles the one just concluded with England.

CHICAGO.

Election commissioners decided to supply separate ballots and ballot boxes for women voters at the coming election.

Chauncey M. Depew as a representative of capital and Terence V. Powderly as a representative of labor are expected to be among the speakers at the Congress of Arbitration to be held in Chicago Nov. 13 and 14. The Civic Federation is planning a meeting of labor leaders, thinkers, manufacturers, representative leaders of the employer classes, students, and doctrinaires of the social questions as related to the laboring field.

(*Continued on 16th page.*)

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from Sept. 24 to Sept. 29:

M Plummer, W H Gillette, Mrs M C Eaton, J Buck, J Gates, S Irish, I R B Arnold, D Lotzenhiser, Rev M A Gault, J R Cooper, L Skinner.

THE LARKIN IDEA.

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MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2	51	@	53
Winter No. 2	51½		
Corn—No. 2	48	@	49¼
Oats—No. 2	27¾	@	31
Rye—No. 2	47½	@	50
Bran per ton	12 50	@	
Hay—Timothy	7 00	@	10 50
Butter, medium to best	12	@	25
Cheese	7	@	10¼
Beans	1 70	@	1 90
Eggs	15	@	17
Seeds—Timothy (100 lbs)	4 50	@	5 50
Flax	1 42	@	
Clover (100 lbs.)	7 50	@	8 50
Broom corn (per ton)	50 00	@	105 00
Potatoes, (pr. bu.)	55	@	65
Hides—Green	04	@	05
Lumber—Common			15 50
Wool (unwashed)	7	@	16
Cattle—Choice to extra	5 50	@	6 25
Common to good	2 00	@	5 25
Hogs	2 50	@	6 10
Sheep	1 00	@	3 40

NEW YORK.

Wheat No. 2	55⅛	@	56⅜
Corn No 2	54¾		
Oats	32⅛	@	35¼
Rye	52	@	52½
Eggs	21		
Butter	13	@	26
Wool	19	@	25

KANSAS CITY.

Cattle	1 25	@	5 25
Hogs	2 75		5 72
Sheep	2 00	@	3 25

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A young man named Frank E Fowler, in Nahant, Mass,, is in trouble with the United States authorities for using the mails improperly. He advertised that he had for sale a ladies' hat fastener, which made the use of hat pins unnecessary, and offered to send a sample for 10 cents. Orders began to pour in rapidly. Several ladies in Boston sent money for a sample, and in return received two small rubber bands with directions which read, "Sew one of these fasteners on each side of your hat or bonnet, and place the loop around your ears, which will hold safely."

HER DREAM.

A ready reply with characteristic Irish wit comes from the New York *Ledger:*

An Irish earl and his lady were riding out one morning, and meeting one of their tenantry, gave her a kindly greeting.

"And sure I had a drame about yer honor last night sending me a pound of sugar, and yer leddyship a pound of tay; and its joyful I am to tell ye this morning," said the accustomed beneficiary.

"But, my good woman," replied the earl, "dreams go by the contrary."

"Indade, then, yer honor is to send the tay and her leddyship the sugar," was the quick-witted reply.

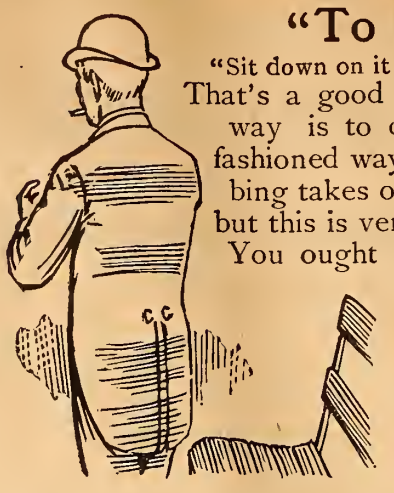
COOKERY A MEANS OF GRACE.

Mrs. Mary J. Lincoln, lecturing at the Methodist Chautauqua at Point o' Woods on Long Island, recently, treated "Cooking as an Adjunct to Civilization," as undoubtedly it is, and told her attentive class that "good cooking is essential to happiness and morality," as it may be. Hence she contended that it is a moral, if not a religious, duty for all Methodist wives to learn the art and practice it. Her idea is that bad cookery provokes domestic discord by producing discontent and physical disarrangement, fatal to the harmony which ought to prevail in a Christian household. A poorly cooked dinner excites criticism dangerous to the peace of the family, but a dinner properly and skillfully prepared calls for the praise that is a balm of peace, so that the grace offered before it is eaten, expresses a spirit of thankfulness which comes to every partaker after the meal is done. With an adequate knowledge of the principles of cookery, the housewife can always produce her concoctions with certainty that she will reach the result she seeks; and that is one of the tests of a good practitioner of the art.

It is fortunate for the people that the body of women cookery teacher, of which Mrs. Lincoln is a conspicuous member, has become so large, and that it is pursuing its profession with so much enthusiasm. She is at the head of the Boston Cooking School, an institution which was greatly needed in the Puritan capital, where the cookery used to be lamentably bad in spite of markets remarkable for their variety and profusion.

Mrs. Lincoln, however, goes too far in her zeal when she advocates the introduction of instruction in cookery as a part of the teaching in public schools. Those schools are already overloaded with courses of study, injuriously distracting the attention of pupils whose time for schooling is brief, and whose intellectural energies need to be concentrated in learning the simple branches of a necessary elementary education, reading, writing, and arithmetic. The apostles of good cookery like Mrs. Lincoln can accomplish the needed reform in the ways they have adopted already. A housewife who is a first-rate cook sets an example for a whole neighborhood and excites emulation to reach the elevation she has attained. The knowledge of the culinary art Mrs. Lincoln is spreading at the Methodist Chautauqua will be carried thence into many communities.—*The N. Y. Sun.*

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FARM NOTES.

If eggs are desired during the warm season, do not let the hens get crowded in the roosting place. Better provide a roosting shed with open sides. At the most not over twenty-five should be allowed to roost together.

Clover or fine-cut beet tops packed away tightly while green, in barrels, will make a good juicy food for the hens next winter. The barrel must be air tight with a tightly fitting head, and the heavy weight must be left on the top until you are ready to use the contents.

An exchange says: To keep chickens healthy, put one teaspoonful of sulphuric acid in a gallon of water, soak corn in this solution over night and feed in the morning. Use at any time your chickens look droopy. This will cure cholera. As a disinfectant, use two tablespoonfuls sulphuric acid to a gallon of water, and thoroughly sprinkle run and roosts. This will exterminate mites and all insects.

An acre of ground may yield by poultry raising from $100 to $1,000; but the management has much to do with the profits. A bright, energetic Yankee can oftentimes bring about results that another would say were impossible. A certain Massachusetts farmer makes $4,000 per annum from his poultry because he knows how to go about it. He makes it pay better than farming, and keeps his flocks on the land that used to feed his cattle.

LINCOLN'S MEMORY.

Abraham Lincoln had a great memory. A writer in the Chicago *Herald* gives an incident in point. When he was comparatively a young man and a candidate for the Illinois Legislature, he took dinner with a Sangamon county farmer, and after the meal they two stood at the barnyard gate, talking and whittling. Lincoln's knife needed sharpening, and the Yankee in him prompted him to sharpen it. He walked to a tool box, took from it a whetstone and came back to the great gate, where he stood again and began sharpening his knife. One post of the gate was very high. A man came along the road in a wagon, going in the direction Lincoln wanted to travel, and he bade his host good-bye and clambered into the vihicle—intent, no doubt, on getting another vote.

Years afterward, when he was President, a soldier came to call upon him at the White House, and at the first sight the gaunt chief executive said: "Yes, I remember you. You used to live on the Danville road. I took dinner with you one time when I was running for the Legislature. Recollect we stood together out at the barn-yard gate and I sharpened my knife?"

"Ya as," drawled the farmer-soldier, "and wherever did you put that whetstone? We 'lowed mebby you had took it along with you."

"No," said Lincoln, "no, I put it on top of the gate post—the high one."

"Well!" exclaimed the visitor, "mebby you did. Couldn't nobody else have put it there, and none of us ever thought to look there for it."

He went on home, and when he got there one of the first things he did was to climb up on the gate and look for the whetstone. It was there, right where it had lain for fifteen years. The honest fellow, adoring his chief, wrote a letter before his furlough expired, telling the President the whetstone was found and never would be lost again.—*Methodist Herald.*

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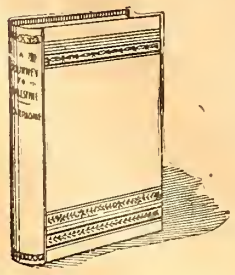
There was much interest in the N. C. A. Chart used at the World's Fair last year by Rev. J. P. Stoddard in illustrating various facts In Freemasonry.

There has been a demand for copies of it by those who saw it at the World's Fair, and who wish to use it in explaining to their neighbors different phases of the lodge question.

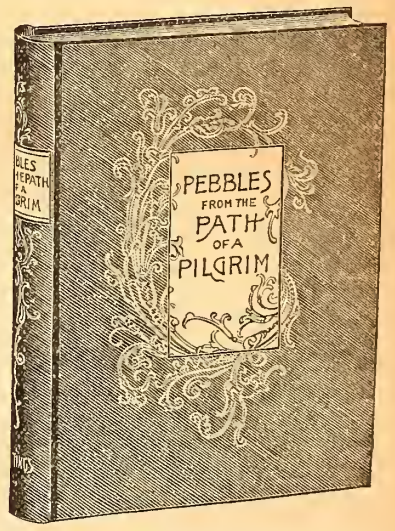
Hence the N. C. A. has had a photo-zinc-etching made, size 18x20 inches, which shows the Blue Lodge, York Rite, Scotch Rite, etc., and their relation one to another.

There are also seen some of the initiatory scenes in the degrees of Entered Apprentice, Fellow Craft and Master Mason. This *chart* can be used to illustrate the system of secret societies in a variety of ways. It will be especially helpful to local lecturers and pastors of churches in explaining to people the ceremonies, oaths, prayers, religion, etc., of the lodge. The Chart is on heavy book paper, and will be sent postpaid, at your risk, for six two-cent postage stamps; or sent at our risk by registered mail for ten two-cent postage stamps.

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NEWS OF THE WEEK (*Continued from 13th page*).

Fifteen of the most notorious gamblers were indicted Thursday by the grand jury, and with them two landlords of premises in which gambling has been carried on. The list of gamblers includes some of the worst known names in the city, though a few of them are reputed to be rich.

At a fire in the basement of No. 254 State street at 11 o'clock Thursday night, one fireman was killed by suffocation and four others were overcome by smoke.

COUNTRY.

Mill owners and operatives at Fall River, Mass., held a conference, but failed to settle the strike involving 40,000 persons.

Snow fell in thirty counties of northern Minnesota, amounting in some places to a depth of three inches.

Friday night was a night of terror in Brainerd, Minn. The fires had eaten their way into the city limits and a fierce gale was blowing the flames directly toward the residence portion of the city. Hundreds were fighting the flames all night. Scores of farmers had been burned out and many coming into the city had lost all but the clothes on their backs. In the morning a heavy rain put the fires out.

Information regarding the murder of Mrs. Mary J. Platt, teacher in the Indian school on the Pichango reservation near Temecula, Riverside county, Cal., has been received. The murdered woman lived with her niece, aged 10, in a wing of the school building. The Indians were apparently on the most friendly terms with her, and she taught every little Indian child on the reservation. An Indian boy complained to Chief Metteopa that the chidren were being abused. He went away angry, and is believed to be the author of the crime. The crime was committed the night of Sept. 20. Mrs. Platt was clubbed to death and her body cremated. The little girl escaped.

Four men were killed and four injured by the blowing up of the boiler of a thrashing engine on a farm near Crystal, N. D.

In an address before the Illinois State board of equalization Gov. Altgeld said the Pullman Company escaped taxation on property worth upward of $40,000,000.

An investigation of the pass business in Kansas shows that the system applies to almost all officials, executive, legislative and judicial, and that the Populists, who have been loudest in denouncing the abuse, are as ready to use passes as either Republicans or Democrats.

Harry Knox, one of the leaders of the late railroad strike, and who is charged with complicity in the train-wrecking at Sacramento, Cal., and is now out on bail, has been unanimously nominated for sheriff of Yolo county by the Populists.

Wood-choppers will organize a large union this fall to take in the employes of the Wisconsin, Minnesota, and Michigan pineries. A preliminary organization has been made at Ashland. Woodmen have never organized before. To cut down the long hours instead of raising wages they say is their reason for organizing. There are about 15,000 woodsmen in the pineries.

Later returns from the Sequoya (I. T.) dance tragedy a week ago at which three men were killed, indicate that two more men were also killed and several others injured.

CASUALTIES.

Five tramps who were stealing a ride on a Northwestern freight train, which was wrecked near Woodstock, Ill., were killed, and two others injured.

Saturday, Louis Scharf, while intoxicated, drove rapidly down hill with his family, and plunged into the Minnesota river at Chaska. His wife and her sister and five children were drowned. The wretch himself was saved.

A West Indian cyclone raged in Florida Tuesday and Wednesday. Many houses were wrecked and crops destroyed, but no loss of life is reported. At Tampa several large cigar factories were wrecked. The First Presbyterian church and the Palatial hotel, Tampa Bay, were badly damaged. Several smaller structures were also demolished. The total loss on buildings at Tampa is estimated at $50,000. The hurricane made its way steadily up the coast. Thursday it was off the coast of South Carolina, traveling slowly in a northeasterly direction with a rotary motion describing a circle of about 2,000 miles in diameter. The rainfall attending the storm was the heaviest ever known on the coast. The rain area has reached as far north as Virginia.

FOREIGN.

Several thousand workmen are already assembled at Panama, ready to begin operations upon the canal, which has been suspended for several years. Arrangements have been made for funds sufficient to prosecute the work for eighteen months.

The clerks of the Bank of England are holding angry meetings of protest against the recent admission into the service of the bank of two batches of women clerks.

Capt. Onslow, late commander of the flagship of the British Asiatic squadron, says, although the Japanese have the better of the fight so far, he thinks China will ultimately win. Native enthusiasm, he says, in Japan is most intense, and not only are large numbers volunteering for active service, but private subscriptions to a large figure have been contributed by rich and poor alike. Capt. Onslow says Japan's army is one of the best disciplined he has ever seen.

Admiral Da Gama asserts there has been rioting in Rio de Janeiro, Brazil, lasting five days, accompanied by outrages on Portuguese merchants, instigated directly by President Peixoto, who incited soldiers, dressed as citizens, to make an attack, on the pretense they wanted to break up a meeting of royalist conspirators. Rio, it is reported, looks like a great military camp, soldiers patrolling the streets, cavalry encamped in public gardens, launches patrolling the harbor front. The number of killed is stated to be 328, and 213 wounded entered the hospitals. The damage to the property of Portuguese, British, and other foreign residents will amount to $1,500,000.

Inhuman barbarity marks the course of the Chinese army. The Chinese Taotai of Formosa offered a prize for Japanese heads. Coreans have been enlisted, and three Japanese heads transfixed on spears are reported to grace the walls of Pyong Yang, and the hands of five of their foes were nailed to gates of Whang Ju by Chinese.

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THE MYSTERIOUS MACHINE: was it Lawnmower, Town-pump, Balloon, Wheel-barrow,—or what? by Prof. E. D. Bailey of the Civil Service Dept. U. S. Government.

This booklet includes other interesting matter connected with the unveiling of the Morgan monument at Batavia, N. Y. Address

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See *Cynosure* S pt. 27 issue. THE LARKIN SOAP MFG. CO. BUFFALO, N.Y.

Charles P. Sumner, Father of the Senator, and a renouncing Mason:—Masonic engagements, whether they are called oaths, obligations, or promises, ought never to be made. They are not sanctioned by law and are not obligatory. They make it a Masonic crime to divulge that which the good of the community requires should not be concealed.

Daniel Webster: "All secret associations, the members of which take upon themselves extraordinary obligations to one another, and are bound together by secret oaths, are naturally sources of jealousy and just alarm to others; are especially unfavorable to harmony and mutual confidence among men living together under popular institutions, and are dangerous to the general cause of civil liberty and just government. Under the influence of this conviction I heartily approved the law, lately enacted in the State of which I am a citizen, for abolishing all such oaths and obligations."

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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Cook E A
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It is said that the daughter of Jeff. Davis, to whom was given the unenviable title "Daughter of the Confederacy," now lives at Colorado Springs. Woman suffrage prevailing in Colorado, Miss Davis has announced her intention to vote the Republican ticket. Is this a change of principles on the part of the lady, or of the party; or is she simply trying to return good for evil? It surely looks like a case of the mountain coming to Mohammed.

Over in Indiana the A. P. A. has begun to question political candidates. The Roman Catholics are returning the compliment. This is all right if people keep a good spirit, and do not drop argument and take to sticks. Candidates need more questioning on moral issues than on tariff or silver. And it is more important to know if they worship false gods and have sworn false oaths of partiality to a few of their neighbors in a lodge than that they have an allegiance to the temporal sovereignty of the pope.

Postmaster Hesing of this city was overruled. An order from the Postmaster General's office forbade the parade of the letter carriers last Sabbath. Petitions from all over the country were a proof that Christian sentiment means to uphold the laws that give workingmen one day of rest in seven. The next move should be to curtail the business of the mails in our large cities. Why may we not have stamps like Belgium, which bear on their face a request not to forward on the Sabbath?

Following the address of Mr. Alexander against hazing, at the opening of Princeton University, the students put their heads together and resolved to abolish that criminal folly. The whole country applauds them; but most people forget that Dr. McCosh abolished the secret fraternities before the students abolished hazing; and there is a very decided connection between the two cases. It would be highly profitable if our wealthy institutious secure a repetition of Mr. Alexander's address before their students. But let the secret societies among them be McCoshed first.

We see the day arising when the great Rock River M. E. Conference shall again refuse to ordain men who worship at Freemason altars, as they did in the days of Cartwright and John Thompson. At their meeting last week in Galena, the excesses which wealth and popularity have begotten at Evanston educational headquarters were assailed fearlessly by country pastors, and only escaped a rebuking vote by personal solicitation of Chicago brethren. Rev. John Lee, an authority on Romanism, some time since sent to delegate Satolli, asking why the same religious liberty accorded Romanists in this country was not given Protestants in papal lands. The pope's representative answered like a Jesuit, but the Methodist ministers have accepted the question of their brother, and mean to push it to some sort of an issue.

Chief Justice Harlan, sitting in the United States Court of Appeals, delivered an important decision last week, reversing in part the celebrated injunction of Judge Jenkins of the U. S. Circuit Court in the Northern Pacific railway case Dec. 19, 1893. That road being in the hands of a receiver appointed by the court, the injunction restrained all employes from interfering or obstructing in any way the operation of the road; or from combining or conspiring to quit its service with the object of interference, or "from so quitting the service....as to cripple ....or hinder the operation" of the road. Judge Jenkins' definition of a strike included the idea of a conspiracy; as it generally is. Under this definition Judge Harlan approved the injunction. But he defined the term more liberally, and struck out the clause containing the words quoted; thus affirming that the leaving of the company's employ, without conspiring to interfere, is a lawful act. The injunction was regarded by many as limiting the independent action, the freedom of employes. The decision of Judge Harlan removes this restriction by making a better definition.

It is no recommendation of the Keeley cure for drunkenness, that the fourth national convention of the "Keeley League," meeting lately in Colorado Springs, made a new ritual an important part of its business. This League is composed of men who have passed through the treatment of Dr. Keeley, or his assistants, after experiencing the horrors of drunkenness. They had a great meeting in Colorado; some 2,000 delegates were present. But instead of taking any practical measures to stay the ruin of the liquor curse; instead of commending all men rid of the liquor disease to the services of the Christian church, where they might gain from God grace to stand against this wile of the devil, they spent the time over a three-degree ritual and the formation of an order of Keeleyites. We do not learn whether they added secrecy to the organization, but the practice of a ritual with degrees will put them far on the highway of lodgery.

Governor Altgeld lately went East to consult about his health. While there he was visited by a reporter, who asked about his expectations of recovery. "I don't know or care," replied the Governor. "If they told me I would be taken back in a coffin to morrow, I would go to the theater and take a drink of wine just the same to-night." This explains why her chief executive has so often shamed Illinois. The *Ram's Horn* says truly: "It is a sad thought that a man in high public office, face to face with death, would prefer to take the last drop from the cup of this world's pleasure rather than sit down in meditation and prepare his mind for the great change."

The recent arrest of Captain Howgate, the distinguished Freemason and defaulter, calls up the memory of his past career and seems to indicate that either he has lapsed in his Masonic standing, or that more conscientious officers have been put on his track. It will be remembered that some fourteen years ago he was at the head of the Signal Service Bureau, and that he was a defaulter for over $100,000. He was a Mason of the 32d degree, and was arrested, but allowed to escape. For a number of years it was well known that he lived in the vicinity of Washington and occasionally visited that city. On one occasion, when information was desired, which he only could give, there was no difficulty in finding him and securing it; but no arrest was attempted. No reason has ever been given why he was not brought to justice and his ill-gotten gains restored to the public treasury. What has now led to his re arrest, or what will be the result, remains to be seen, but there is at least good reason to think that it was his Masonry that brought him this immunity.

An official report from Washington shows the military strength of American and European armies. They are significant in view of threatened European complications resulting from the renewal of the French invasion of Madagascar, and of the suspected intentions of Russia in China and Corea. The war footing of several of these nations is as follows: Russia, 13 014 865 men, maintained at a cost of $186 349,000; Germany, 3,700,000; cost, $118,118,825; in France the two items are 2,850,000 and $127,000,000; in England (total regulars and volunteers at home and colonies), 662 000, and $89,000 000; in Austro-Hungary, 1,794 175, and $55 235,000; Spain, 400,000, and $28,128,000; Switzerland, 486,000, and $10,550,000; Mexico, 162 000, and $7,500,000. Italy reports an army of 3,155,036, the cost of which is not given. These governments have thus set aside 26,260,000 men largely to support the barbarity and crime of war, and tax the rest of their populations some $720,000,000. Lodge and saloon aside there is no greater folly than the perpetuation of this system of standing armies. Disarmaments should be the demand of the people in all these mail-clad nations.

THE N. C. A. AND THE CHURCHES.

WHAT CAN BE DONE TO REACH THE RELIGIOUS DENOMINATIONS AND AWAKEN THEM TO A DEEPER INTEREST IN THE ANTI-SECRECY REFORM?

BY REV. H. H. HINMAN.

The answer to this query leads to another: What has led to the comparative indifference to this question?

1. Aside from the fact that there is a considerable percentage of the members of all the leading denominations who are also members of the secret orders, and whose influence tends strongly to oppose all investigation, there is the other more potent fact, that the rank and file in all our churches are either absolutely or relatively ignorant of the nature, the history and the evils of secretism. It is not less true than in the time of the ancient prophet, "My people perish for lack of knowledge." Christian people mainly read the secular papers and their denominational organs and these are mainly silent on all questions of reform about which any good people are supposed to be sensitive. Aside from a few papers of limited circulation there is almost no discussion of the secret lodge system.

2. There is "a conspiracy of silence" on the part of lodge members and of those denominational leaders who subordinate moral questions to denominational interests. To our indictment of Freemasonry there never has been, and, in the nature of things, never can be a reply. The men who know the facts, including many who deplore them, feel that the "interest of the denomination" requires that they shall be silent, and hence our pulpits and religious press divert public attention to less delicate and exciting questions—delicate and exciting only because of the iniquity that is sure to be exposed.

3 The rapid growth of the denominations and corresponding declension in spirituality must be considered. At the beginning of the century about one in twelve of the people was a member of a Protestant denomination. To-day about one in five is a church member, and this is true notwithstanding the enormous growth of Romanism. This rapid development of nominal Christianity has not been an unmixed good. There has been "gathered of every kind," and the time has not yet come when they shall "put the good into vessels and cast the bad away." Until then, the great number of unbelievers in the nominal church will restrain Christian activity and discourage investigation. Until there is more earnest and practical preaching, and less relative importance given to denominational interests, we may expect the numbers will be increased at the expense of quality. Nevertheless there is more Christian activity in the world than ever before and the moral sense of mankind has been sharpened rather than blunted.

And this leads us to consider what we can do to awaken dormant convictions of the Christian world:

1. We must bear in mind that ours is distinctively a religious movement. The Anti-masonic movement of 1826–38 was mainly political. It died out because it did not find lodgement, to any great extent, in the religion of the people, and because it was superseded by other political questions. Feeble and poor as is the moral sense of the average church member, it is immeasurably in advance of that of the average politician. It is vain to hope to reach the latter class until you have first won the former.

2. As our movement is wholly undenominational, so we ought consistently to oppose and expose that denominational spirit that subordinates moral interests to material growth. To know how to do this wisely and in the spirit of the Master, will be to know how to achieve success.

3. Much can be done by presenting to the religious denominations their *own testimonies* on the subject of Masonry and its kindred societies.

Nearly all our religious bodies have at some time or other made declarations on this question. If such declarations have not been *ex cathedra* they have at least voiced the best moral sense in such denominations. This is true of Baptists, Congregationalists and Presbyterians, as well as some others. The great mass of church members are ignorant of these testimonies. The older members have forgotten them, and the ministry feel constrained to ignore them. These testimonies should be presented to these denominations as their *own utterances* on this question,—their unrepealed testimony to the truth, which consistency requires that they should not repudiate.

This should be done if possible through the denominational press, and when this is refused, through tracts and circulars and delegates sent directly to ecclesiastical bodies, ministers and church officials. The material for such circulars might be easily collected. "What the churches have said about Freemasonry" would make a good-sized volume and often be read with interest by the denominations represented.

4. If we would reach the ear and retain the hearing of our brethren, we must maintain the same spirit of candor and openness to the truth that we demand of others. Other controverted questions will constantly arise, and it is in vain that we insist on a *hearing*, unless we will *hear*. It is not probable that any one of us has received *all the truth*, and we will do well if we can say with President Finney, "I have never stereotyped my theology."

Lastly, let us continue to "cry aloud and spare not," trusting that He who came to destroy the works of the devil will know how to use and bless such feeble instruments as we are.

Elmdale, Kan.

THE CHURCH AND THE LODGES.

BY REV. N. R. JOHNSTON.

Among questions that should most concern us, first comes that of our own salvation and greatest good and usefulness; then what should and can we do for the salvation and highest good of others, or what can we do for the glory of God and the advancement of the kingdom of our Lord. In this connection probably comes in the claims of the church upon us, not of "our church" but of Christ's church. And happy is he who from the standpoint of His throne can see what is truth and what is duty.

"Our church" or "our party" prevents many a professed Christian from seeing or doing the right. It puts colored glasses on the eyes of many whose vision might otherwise be clear; and they fail to see that Christ should be "all and in all."

The *Pacific* (San Francisco) copies from the *Los Angeles Times* these two statements, viz :

"A young man was asked why he joined a secret society, and gave it more time and money than his church. He replied that the church did not have offices enough. In the lodge there was an office for almost every member. Some men like to put on regalia and procesh.

"The multiplication of such societies is an obstacle to our work. They flourish at the expense of the churches. They draw away the thought, time, attention and money which would sustain the church. The colored brother shrewdly put it, 'By de time de brudders pays all de dues and tends all de meetin's, there is nothing left for Mt. Pisgah church but jis de cob; de corn has all been shelled off.'

The statements contain the ordinary and, to many, the only serious objections to the secret orders. It is a grave mistake. But they are very suggestive, and to every true friend of the church of Christ they must be sad.

Is there no remedy for these evils? The churches have all the offices they need. Some of us think they were appointed by Christ, and he knows best. If the secret orders seek popularity with the people, and most of these desire office, let them have their reward. The church of God can well afford to follow Christ rather than worldly policy and lodge devices. And if the church's treasury is depleted by drafts from the pockets of her members who belong to the lodge —money which properly belongs to the church rather than to the devil—would not that treasury be just as full if her lodge members would withdraw? Whether or not, the question should not be raised when we know that the orders with all their lodges are hostile to Christ and to the progress of his kingdom. Whatever may be the truth here, these two facts remain—*first*, the true church is of God, and the whole body of true believers is the body of Christ; and, *second*, the oath-bound secret societies are hostile to his kingdom and every member of them unworthy to be a member of his church.

Not only are the associations ensnaring but the position itself is sinful; and sin on the part of church members is not to be tolerated. And here comes in the question, why do the churches receive lodge members into their fellowship at all? And yet another, why do Christians who believe that membership in the lodges is sinful join or remain in such churches? If we love Christ we should honor him by obedience. If we obey him we will come out from among them and be separate, partaking of neither their sins nor of their plagues.

The writer of this is thankful that he is a member of a church that is free from the sin and the incubus of secrecy; and he here and now invites all who love the Lord and hate evil to join him and all who in like manner are trying to wash their hands in innocency. A pure church in dead earnest in the cause of our Lord and Master would be a mighty force for the right, however few in number; and, best of all, every member of it would have a good conscience and know that he is on the side of Him who is not only love but who is sure to conquer.

Oakland, California.

THAT MOTION TO ADJOURN.

BY ALBERT M. PAULL.

In the *Cynosure* of Sept. 20th appears this passage: "The great London missionary, Hugh Price Hughes, lately spoke of the perplexities of sectarianism and the advantages of union among all Christians for social work. He put his proposition in the following original way: 'Of course, I know that our ecclesiastical and theological points of difference are so profound that we shall require the whole of eternity for their adequate discussion. Why, then, waste the present time? I move that the debate be adjourned till we reach eternity, and that we now unite our energies in the suppression of the liquor traffic!'"

A subtle sophism. Without question, there is a sectarianism which is to be deplored, wherein a man pushes forward his sect or party on all occasions, for sect's or party's sake alone, and irrespective of the question of right or wrong, truth or error. Such work could well be postponed forever.

The sectarianism, however, referred to in the above quotation is not that, but altogether a different thing—a sectarianism that discusses as adequately as possible profound ecclesiastical and theological points of difference, or in other words a class of Christians, who, like the Bereans of old, "searched the Scriptures daily to see whether these things were so." Surely only commendation should be given to such. The search for truth is the highest, wisest employment, and the stand for truth the noblest virtue.

Every Christian sect rallies around some truth; hence to call a man to forsake his sect is to call him to forsake the truth he holds so dear, if he be a true man. Such is the gist of our London friend's proposition, and the end in view is: "that we may unite our energies in the suppression of the liquor traffic."

The sophistry is based upon the false premise that it is necessary to abandon one truth to maintain another, or to aid in social work. True, when all energies are bent to a certain end, that end will the sooner be accomplished. No one disputes that. The point disputed is this: That it is necessary to give up the truth around which our particular sect is gathered to work for some other truth some leader would found a sect upon, or for some reform around which he would gather a party.

Again, men may single out some special reform work, and, leaving all else, devote their lives to it. No one disputes their right to do so. This only we dispute: their right to call upon every other Christian to abandon all other work and to rally around their particular banner exclusively. However other denominational men may feel about this, as a Baptist I have somewhat to say. I shall mention but two points in our creed.

Among other truths, Baptists have ever held to the principle of soul liberty; and, not till their best blood had been shed, first at the feet of Rome, afterward at the feet of their Protestant brethren, did that truth become generally accepted. We will touch on soul liberty again.

Another truth has not become so generally accepted, viz., the administration of the ordinance of baptism in Christ's appointed way. From the time of Christ Baptists have stood for the ordi-

nance in its purity, as commanded by Christ; opposed in this by the church of Rome and by every Protestant sect. Luther gave them encouragement at first, only to disappoint them afterward, for while admitting that the ordinance should be administered by dipping, he accepted in place of it the substitute adopted by the council of Ravenna 1311. Calvin also, admitting the same, was not slow to follow Luther in changing Christ's ordinance to sprinkling, and eventually all Protestant and reformed sects did the same, the Westminster Assembly changing the ordinance in 1643 and Parliament sanctioning the change the next year, and enacting that sprinkling shall be the legal mode of administering the ordinance. Thus all these sects followed the lead of the Romish church, and thereby endorsed her impious act of changing Christ's ordinance.

Now, Baptists have no desire to follow suit. To them it appears a dreadful sin, a wicked rebellion against the authority of Christ, our Lord, to change his ordinance, or to countenance the change made by others. We cannot understand how our dear brethren in Christ *dare* to do it. But the fact remains. Yet this "motion to adjourn" asks us to deny our Lord in this thing and endorse anti-Christ, so far as this popish rite of sprinkling goes, till eternity. Brethren, we cannot do it. You ask too much, and we love our Lord too well.

If we cannot work with our brethren in social reform without giving up some truth dear to us, then we must quit working with them. But it is not so. We can and do work with them in many ways, and yet we remain true to our convictions. Are not many Baptists to-day to be found in every good reform? Do they yield one iota of their convictions?

Turning the question: Must anti-secrecy be cast aside to work for temperance? Or must temperance be cast aside to work up for anti-woman suffrage? Or must anti-woman suffrage be cast aside to work for the interests of the public schools? Rather let every reform be pushed simultaneously.

Let me ask: What would be gained if the "motion to adjourn" should carry? Look back 250 years to the time when Roger Williams was banished from Massachusetts for speaking his religious convictions. A "motion to adjourn" was suggested to him. What if he had yielded to it, where now had we been? Still under the yoke of religious bigotry! Thank God, he did not yield, and Rhode Island, the place to which he was banished, became an asylum for all those who, like him, were persecuted for their religious belief. The influence of the Baptist idea of soul liberty is felt to-day all over our land, and simply because the "motion to adjourn" did not prevail in Roger Williams' mind.

Again, suppose that the "motion to adjourn to eternity" had been presented to the Abolitionists that they might "unite their energies in the suppression of the liquor traffic." Perhaps it was, I don't know. But, if so, and they had yielded, where would our nation stand to-day? Under the heel of Southern slavery! We do not stand there, simply because the "motion to adjourn" did not prevail.

Give up sectarianism! Give up principle! Give up truth! No, never! While the world stands, and error shows its head, let every contest wage until truth is triumphant, and error is vanquished. If the battle is fought at all, it must be fought here on this earth. There is no error in eternity.

About that motion to adjourn: For one, we vote, No!

Riverside, R. I.

NO ORDERS EXCEPTED.

We believe that the Discipline of our church clearly and unmistakably defines our position in reference to all secret societies. It would be well for all Free Methodists to carefully read the section devoted to this subject. It plainly states that "any society requiring an oath, affirmation or promise of secrecy as a condition of membership is held to be a secret society." This bars the members of the church from entering the American Protective Association and all labor organizations requiring the conditions of membership just quoted from the Discipline.

All secret associations that are organized ostensibly to accomplish some good object invite criticism and distrust by the element of secrecy that underlies their work. The Discipline states that "Even a good cause under the shadow of secrecy invalidates its claim to the confidence of open and honest men." "A bad institution *should* not, and a good one *need* not be secret."

We rejoice in the fact that our church allows of no exempt cases, but closes its doors against all members of secret orders. With all our fidelity in maintaining an uncompromising opposition against secret societies it is possible for us to retract our position. It is necessary to be vigilant and on our guard. Our members should be instructed as to the reason why we have no fellowship with secret associations and prohibit their members from entering the pale of the church. To this end let the ministers of this conference bear faithful testimony in private and public, against the secret empire of Satan. We advise our people, both ministers and laymen, to read and circulate literature expressing the unscriptural and anti-Christian character of all secret societies.—*Report adopted by the Iowa Free Methodist conference.*

SAMPLE BROTHERS.

AN ALABAMA POPULIST SOCIETY BOUND BY OATH TO RESIST THE LAW.

(Special telegram to the Inter Ocean from Atlanta, Ga., Sept. 26.)

The Democratic State Central Committee asserts that it has positive information of the existence of oath-bound secret associations of Populists in many parts of the State for the purpose of resisting the law. It is known as the *United Order of Brothers.* The officers of the order are: Z J. Boland, chief; T. J. Perkins, assistant chief; C. R Elliott, chaplain; Smith Turner, lecturer; Charles Turner, doorkeeper; Ed. Elliott, assistant doorkeeper; Henry Kornton, secretary, and J. D. Kidd, organizer. A gentleman writing from Marion says all these officers are Populists. He also says that it is charged that members of the order burned the house of a man named Chapman, in Marion county, and "whitecapped" an old woman and her son about two weeks ago. The following extract from the pledge to which it is said they subscribe indicates the character of order:

We will never forswear each other in time of trouble. We furthermore agree that we will never see one of our brothers imposed on, but will stick to them in all trouble whatever, such as sickness and death. If our brother gets sick we will see that he and his family are provided for. If our brother be prosecuted by the laws of the country we will do all in our power to release him from imprisonment by bail. We will never allow any of our brothers to be hanged, burned or shot by the laws of the country or by military laws if in our power to prevent. We will never go to law with each other for anything, but will let the brothers of our order settle all troubles that may arise among us. But if we are ever brought before the courts of our country as criminals, we being jurors on such cases, we will never give a verdict against our brother, but we will act in his favor.

CHRISTIANITY ELEVATES MAN.

False religions, cumbrous superstitions. the nurseries and creations of priestcraft have written upon them the sentence of condemnation, and nourish the seeds of their own decay. Destitute of sympathy with the great organizations which have been built by the Architect of all things, with a view to the development of mind, their tendency is to repress the intellect, paralyze the conscience, and debase the feelings of their votaries. The only points at which they come in contact with human nature are those of its weakness and of its corruption; and these, by an awful perversion, they employ the sentiment of religion to augment. All they have to fear is the diffusion of truth; all they have to hope is from the progressive degradation of the race. But genuine Christianity, while it restores the sinner, elevates the man. It leaves a radiance in its track more soft and yet more glowing than the proudest philosophies can boast, by the light of which the greatness of man is both asserted and revealed. Should it be hinted here that instances of high intelligence have existed in connection with corrupt and idolatrous nations, these have been in defiance of the popular error, and not in obedience to it; they have been exemplified, for the most part, by those who neglected or despised the prevailing notions; who ventured to turn to the oracle of nature, and to leave the enslaved multitude prostrate before the altar of superstition.—*Rev. J. P. Mursell, Leicester, England.*

BRIEFS FROM THE EDITORS.

"The meetings are all open; the public are invited; we have nothing secret here," was the announcement concerning the sessions of a conference. It stands in marked contrast with the announcements of lodges, unions, and all that class of societies. It must commend itself to all. There is nothing hidden from anyone, for all is in the public interest. The work is open; open to knowledge, criticism, and the public judgment, and open to all to be profited thereby. The church has no locked doors. Everyone who will may become a member of it on the evidence of Christian faith and character, and may know all about it, even if not a member. That is better for the public good, has more of the spirit of the Leader of all right and truth, than the course of many who come to right the wrongs of humanity by methods which are open to criticism.—*United Presbyterian.*

It is said that on a recent Saturday the proprietors of a tomato canning factory at Madison, Indiana, threw three thousand bushels of sound tomatoes into the Ohio river. The tomatoes had been contracted to be delivered on that day, but the operations of the factory were delayed by the breaking of machinery and rather than continue operations on the Sabbath-day with their five hundred hands, the proprietors paid the farmers for their tomatoes and ordered them to dump them into the river, as they would not keep till Monday. How rarely these days do we have such an object-lesson in the conscientious observance of the Lord's day. This lesson, we trust, will not soon be forgotten by the community and especially by the employes of the firm and the farmers who supply them, and we feel certain that God will not permit them to suffer financial loss thereby, in the end.—*Christian Conservator.*

It is certain that the gentlemen who ordered the late strike builded better than they knew. The storm has passed over us and there are only a few mutterings of thunder in the distance with here and there a faint gleam of lightning in the receding clouds. On the whole it has, like every cyclonic disturbance, cleared the air. There has not been such an arousing of the American spirit in thirty years. The people of the country have a new sense of security in seeing for themselves that we have a government. During times of peace it does not intrude itself upon the consciousness of the citizen, but in hours of danger it puts out a strong hand. We may reasonably hope that the present generation has seen the last attempt upon the part of a secret order to forcibly restrict the personal and commercial freedom of American citizens. After this the functions of government will be left to the officers of a government elected by the whole people.—*Interior.*

It is said that an earnest lecturer on Secularism, a form of skepticism which prevails to a considerable extent in Britain, was once asked, "Why can't you let the Bible alone, if you don't believe it?" The honest reply was at once made, "Because the Bible won't let me alone." This is the fact. The Bible will not let men alone. Either in its own pages or in the lives of its faithful followers it meets every man in a Christian country, and speaks with an authoritative voice. It gets a grip on the conscience, testifying of sin, of penalty, of judgment. It lays hold on the heart, telling of the virgin-born who for us men and our salvation came from heaven to earth and suffered on the ignominious tree. It tells men what they are with an accuracy they cannot but acknowledge, and with a certainty which came only from God. Therefore, it does not, cannot, let men alone. It has a message to deliver and must be heard. Blessed are they who heed its earnest words.—*Intelligencer.*

Among those who struck to show their sympathy with the Pullman strikers were twenty five carriage-painters in a certain Chicago factory. They had hardly laid down their tools, however, before twenty-five skilled workmen applied for and received their positions—and these twenty-five were strikers from Pullman! It is safe to say that sympathetic striking can have no fur-

ther charms for those particular workmen, and that their faith in human nature has received a shock from which it will not soon recover. It has been held by the advocates that it would be the most difficult to apply the principles of Christian-socialism to the rich capitalist; but some difficulty would have been found in securing the assent of those twenty-five strikers to the new doctrine. The doctrines of Bellamy and Christian-socialism are pleasing to the ear, but they will never work so long as human nature is as it is. The old doctrine that man is sold under sin; that he is naturally selfish, and that he needs regeneration, is the only doctrine that will save this Pacific coast and the whole world.—*Occident.*

SECRET SOCIETIES IN POLITICS.

(Rev. Washington Gladden, in the Century for October.)

Ever since the disappearance of William Morgan, in 1826, there has been a strong sentiment in this country adverse to secret societies of all kinds. This opposition has enlisted many sincere and patriotic men; but it must be confessed that its force has been gradually waning. The social and beneficial orders against which the warfare is chiefly directed have been in existence among us for many years; for many good works we are constrained to give them credit; the mischiefs which they were expected to perpetuate have not appeared; the apprehensions of good men concerning them do not seem to be well-founded. On the score of taste many of their performances may be criticised, and it is easy to show that they might become very dangerous; but the public mind rests in the conviction that most of them are, in fact, innocent if not useful institutions.

* * * * * * * * *

The first law of public business is the law of publicity. What concerns the whole public the whole public has a right to know all about. A group of citizens, meeting in secret, and scheming to impose their will by stealth or indirection upon the community, is as much out of place in a republic as a cinder in the eye or a tumor on the brain. What these people are trying to do directly concerns me; my freedom, my security, my welfare are to be affected by their action: yet I am not permitted to know anything about their designs; I cannot discuss their measures with them; I must simply accept what they in their secret conclaves decree.

All free government is based upon free discussion. The motive power is public opinion, and public opinion is formed by public debate, by an open canvass of all measures proposed and candidates nominated. No other method is safe. The whole community ought to be thoroughly informed respecting all questions of public policy. The sovereignty resides in the whole people; the attempt of a portion of the people to impose their will upon the rest without consulting them is simply usurpation. The majority may rule, but not until the minority has had a fair chance, in open debate, to traverse the arguments of the majority and to utter its protest. The attempt to control government through secret organizations is a flat repudiation of the fundamental principle of a free republic.

Such a secret organization confesses by its very existence its lack of faith in truth. Its purposes are evidently such as would not prosper in a fair debate. This will be found true, I believe, of all secret political societies. Take the case of the one which is now very much in evidence—the anti-Catholic society known as the "A. P. A." Its oath binds its members to two practical measures: to disfranchise, so far as office holding is concerned, all Roman Catholics; and to prevent, so far as possible, all Roman Catholics from getting an honest living by their labor. It is evident that these measures would not bear discussion. Any organization which came before the public to advocate them would be overwhelmed with popular indignation. But by covering all the operations of the society with the veil of secrecy, and prevaricating about these oaths, multitudes of men are induced to support this scheme. What men would be ashamed to do in the daylight, they can be persuaded to do in the darkness. In politics it is always those whose deeds are evil who prefer darkness to light. The conclusion is irresistible that any political organization whose methods are secret is cherishing nefarious purposes.

Those who adopt the method of secrecy thereby confess their belief that the people outside their pale cannot be trusted with the truth. Such a belief will lead to a frugal dispensation of the truth within the pale. No fair discussion will be allowed in the secret conclave; a species of terrorism will enforce unanimity and stifle dissent. Under such a regimen the most grotesque falsehoods can be propagated. Secret political societies are always marvelous disseminators of delusion. Statements which would be blown to the winds if they were made in public can be kept in active circulation for months through the agency of such societies. As vehicles for the distribution of cowardly slander and defamation nothing could be more effective.

The point of view of those persons who adopt these methods may be best gained by considering the replies which they make to criticisms like the above. It is certainly worth while to give careful heed to these replies. They throw light upon the problem before us. They show what kind of elementary instruction in political ethics is needed, just now, by a million or more of American voters. Let me state some of these defensive arguments as they have come to me, with such answers as they seem to require.

One querist wishes to know whether, in a game of chess, I am in the habit of informing the man on the other side of the board of the move that I intend to make. Another suggests that such societies as I have described are no more secret than an army; that armies operate secretly, that they have countersigns, and the like. These comparisons probably indicate the conceptions which underlie most secret political organizations. The notion is that in civil society we are all seeking to beat one another in a stupendous game, or that we are natural enemies, arrayed against one another and trying to exterminate one another. It is true that there is much in current politics which is based upon one or the other of these notions. But it is, perhaps, worth while to try to comprehend that this is not the real foundation of civil society. Not to discuss the analogy of the game, let us consider the other similitude. It is true that an army, engaged in war, does resort to concealment and strategem; but what is the business of an army? Its business is killing people. That is the only reason of its existence. It is a costly and elaborate machine for destroying human beings. Therefore, when war is proclaimed, many of the ordinary social and moral laws are set aside. *Inter arma silent leges.* Truth, the fair bond of society, is banished; falsehood, deception, trickery are weapons freely used. The state of war is not the normal state of human society; the normal relations of human beings are discarded and reversed when people go to war. It is this abnormal and unsocial state of war to which appeal is made for the justification of secret societies in politics. It must be admitted that they do conform exactly to that analogy, and this fact seals their condemnation.

What is the real basis of civil society? I will not suggest a very lofty idea of these relations; but to put the matter on the lowest possible basis, we may say that the people of any town or city are business partners. There is a great company or corporation, and we are all members of it. A vast amount of property is owned in common—the streets, the parks, the markets, the city buildings, the school-houses, the water-works, and a great deal more. We are partners, also, in the business of keeping the peace, in the business of making the ordinances by which the city is governed, in the business of choosing the officers, in the business of keeping the water and the air free from infection, and of making the city where we live a healthy and pleasant place of residence. The same kind of partnership exists with regard to the interests of the State and the nation. All these great interests are ours in common. It is only by co-operating with one another intelligently and harmoniously that we can secure them.

What, now, would be the consequence if, in any great partnership concern, part of the members should stealthily combine, holding secret meetings, and plotting against others; trying to deprive some or all of their co-partners of their fair share of the gains or advantages; secretly scheming to prevent others from holding any official position or having anything to do with the management? Would it be good policy in a business partnership to encourage that kind of secret plotting of members against one another? Would not a company afflicted with such intestine warfare speedily go to pieces?

The lowest conception that any man can form of civil society is that which we are considering; and such secret leagues as now exist in this country, by which citizens of one way of thinking are conspiring to take away the advantages of citizenship from citizens of another way of thinking, and to deprive them, so far as they can, not only of their civil rights, but also of the means of existence, are destructive of the very foundations of society; they are not only anti-social, they are inhuman; they are attempts to lead society back toward barbarism and anarchy.

SOCIETY.

BY REV. ALEXANDER THOMSON.

SCENE FOURTH.

(*Meeting of the Ladies' Aid of Rev. Policy's Church. Present —Mrs. Policy, Mrs. Gray, Mrs. Pierce, Mrs. Frank and others.*)

Mrs. Policy:—

Ladies, we need new carpets for our church
And a new organ.
Shall we undertake the work before us;
Or, lying on our oars becalmed awhile,
See what the brethren think or mean to do?

Mrs. Gray:—

'Tis all election now. Our men are fired
With all the ardor of the spring campaign.
Mason or Taylor!—One would think the earth
Would stop her revolutions should we fail
Electing Mr. Mason. Talk of church!
You might as well talk sunlight to the man
Who never saw the light! My husband says
If Mason fails, our town will surely go
Adown the swift toboggan slide to ruin.

Mrs. Pierce:—

And mine declares if Mason wins the day
The rowdy element will dance for joy,
And every tough and thug come forth and cry,
Hurrah for Billy Mason.

Mrs. Frank:—

If we have carpets we must raise the means.
If we secure an organ we must get
The cash to buy it. Our men are like the boys
Who have on hand a great prize game of ball,
And give us ball for breakfast, ball at noon,
And ball us all the pleasant hour of tea.
You might as well
Arouse their interest in a flock of geese
As in the church, unless you also show
The church in some way will affect the cause
That moves them.

Mrs. Policy:—

Why, then, we'll start two papers on their rounds
For carpets, and for organ; on the first
The name of Mr. Mason heads the list,
The other Mr. Taylor's; and we'll see
A generous rivalry will gladden all.
We'll get our carpets and our organ thus,
And make the passions of our lords the steeds
That carry us to victory.

All:—

Agreed! Agreed!

Mrs. Policy:—

Now ladies sing a verse of some sweet hymn
That shall go with us all the coming week,
With its sweet ministry.

(*To be continued.*)

OUR MOSAIC AMERICANISM.

(Rev. J. E. Roy, D.D., in the American Missionary.)

After I had preached recently at Naperville, Ill., Sunday morning, upon our mountain work, using the big map, a couple of ladies came forward and introduced themselves as descendants of John Sevier, the Huguenot "commonwealth builder" in the mountains of Tennessee, the hero of King's Mountain, as I had represented him to be. One of the ladies was Mrs. Knickerbocker, her husband being one of the most respected citizens of that place—his own stock being that indicated by his name. She is now, as she has been for many years, the lady principal of the college in that town connected with the Evangelical Association church. Her mother was a Sevier and her father, Rev. John Cunningham, a Presbyterian minister from Jonesboro, East Tennessee, who came early to Illinois to get away from slavery, and who served acceptably that Congregational church of Naperville. She was a granddaughter of John Sevier. The other descendant was Miss Sevier, a great-great-granddaughter, a

cultivated young lady, who was a teacher in a college in Ohio.

It was at least a noticeable coincidence that out here upon these western prairies two of those worthy representatives should confront the preacher, who found his response to be, "Well, I didn't say anything bad about John Sevier, did I?" What a grand coalescing of blood was that which in the gathering of our nation brought Knickerbocker and Huguenot, Scotch, Irish and English and Germans, with congenial Danes and Swedes, into our people's life. It was also a bond of union, North and South, too strong to be separated by civil strife. It is an element in the make-up of the South that will ever be a conservative force in behalf of theology, of law and order, of Puritan institutions.

REFORM NEWS.

THE PACIFIC COAST CONVENTION.

ADDRESSES, OFFICERS, PLANS FOR THE YEAR.

SECRETARY'S REPORT.

Under very unfavorable circumstances the Coast Association met in Keezel chapel, Philomath, Oregon, Sept. 26, 1894, at 2 P. M. to hold its third annual convention. The forbidding weather; the absence in California of the president; a rumor that the convention would be postponed on account of Bishop Dillon's absence; and last, but not least, the severe hard times, combined to give us a small attendance.

In the absence of the president and vice-president, Prof. L. B. Baldwin was elected chairman. After organizing, the convention adjourned until evening. At the evening session Rev. Ezra Maurer, of the Evangelical Association, conducted the devotions, and Prof. Baldwin delivered an excellent address of welcome.

A letter from Bishop Dillon was read by the secretary. Among other good things the Bishop says: "That the secret lodge system is wrong is the conviction and judgment of intelligent men everywhere, who know the facts. Any secret society that rejects Jesus, as the Odd-fellows do, from all their legal prayers, and as Freemasonry does from the very Scripture they quote in their books, should, in turn, be rejected by the Christian church. Lodge-loaded churches are fruitless, faithless, and powerless. No man can be a member of any secret lodge and be a spiritual, living, active member of the church of Christ. The citizen even should oppose secret societies for they conspire against governments, classes, and persons. Recently our national government had to chime in with our movement and put down the lodge strike and lodge mob-law. No greater safeguard could be thrown about our country and citizens than to pass a law forbidding the existence of any secret society in our land. The developments of recent years demonstrate the harmful effects of secret orders. In Huntington, W. Va., a Methodist preacher was killed while being lowered into a pit, initiating him into the Royal Arch degree. The Mafia assassinated and killed chief of police Hennessy in New Orleans. The Clan-na-Gael killed Dr. Cronin in Chicago. Such fruits show the nature of the tree which should be hewn down. Joseph Cook says that some churches disfellowship the secret orders, and all churches should do so. While churches harbor the works of darkness they cannot be counted as the children of the light and of the day."

Rev. A. S. Copley then delivered a good address which was well received.

"WHY I AM AN ANTI-SECRETIST."

Among the good points he made were these: It never seemed consistent to call a wicked man "my brother."

The best great men have testified against secrecy. Chas. G. Finney, Jos. Cook, D. L. Moody, B. Carradine and Jesus the Christ were instanced in support of this proposition.

Some States have legislated against secrecy.

Men have no time to waste on unholy institutions. Time, talents and means belong to God.

Secrecy provides for no real unprovided need of man. The church of Christ was shown to contain all the elements of reform and benevolence the world needs.

To belong to a lodge for help in time of need expresses a want of confidence in the church and God.

This was Rev. Copley's maiden address on the subject of secret orders, and is an indication that in him our cause will find a true champion.

Tht secretary followed with a brief address.

Revs. C. H. Merryman and Ezra Maurer were appointed a committee on enrollment.

There was no morning session because of the college exercises. In the afternoon Rev. Joseph Taylor led the devotional exercises. Rev. H. L. Barkley, D. D., opened the question-box, in which some fifty questions were found touching nearly every phase of the saloon and secrecy questions. These elicited considerable sharp and interesting discussion. Among those participating was a young Odd-fellow student from Pacific University at Forest Grove. He is a manly young fellow, but having the wrong side of the question, was ill at ease in the discussion. He promised us that he would go to the very bottom of the investigation of our side of the subject. He took all the different tracts to study and no doubt will come out a full-fledged anti-lodgeman. The question-box was closed at five minutes past four for want of time to continue it longer.

THE AGENT'S REPORT

for the year was submitted and adopted. The report said:

The work has developed beyond our expectation. Calls are coming from California and Puget Sound, "Come and help us." The field is ripe for harvest. The laborers are few. The recent strikes, for which organized secrecy is directly responsible, has developed a vast sentiment against societies of so far-reaching evil influence. Now is the time for special efforts on the line of agitation and organization. We have men and women who could accomplish much good by furnishing tracts for distribution. We need a small tract fund. This convention should take steps to secure such a fund. Then, we need a library of at least 100 volumes embracing secret societies, saloons and infidelity, to be loaned to the members and such persons as they may recommend. An anti-secrecy monthly paper has been called for, to be edited and published somewhere on this coast.

A synopsis of work done during the year was added, beginning with August, 1893, and ending with Sept., 1894, making thirteen months. Number of anti-secrecy lectures, 146; other addresses, 177; total addresses, 323; tracts distributed, about 3,000; *Cynosure* subscriptions received, 197; cash received from same, $59.25; collections during year, $127.92; salary received, $425.00; expenses for the year, $217.86; total salary and collections above expenses, $394.31. Have visited since starting in this work 136 different places and spoken on moral reform. More than sixty persons are reported to have left the lodges through the influence of these meetings, and probably many more. How many have been kept from uniting with the orders eternity alone must reveal. "We thank God for this success and pray that still greater success may attend our efforts in the year to come. We now have more than 1,000 names enrolled."

Revs. Copley and Taylor were constituted a committee to confer with the secretary and report as to the suggestions in his report.

THE OFFICERS ELECTED

for the ensuing year are as follows: *President*, Bishop W. Dillon, D. D., Salem, Ore.; *Vice-president*, Rev. A. S. Copley, Albany, Ore.; Secretary, Rev. P. B. Williams, Philomath, Ore.; Treasurer, Samuel Terry, Canby, Ore. Rev. E. Maurer, of Jefferson, Ore., was elected as delegate to the N. C. A. annual meeting in May, 1895. The officers of the association were constituted a committee on program for the next meeting. Adjourned with prayer by Dr. Barkley.

At evening session, Rev. A. S. Copley conducted the devotions. An excellent paper by Rev. W. H. Pruett, of Weston, Ore., was read by the secretary, subject, "The Duty of Christians toward Secret Societies."

Rev. Joseph Taylor delivered a sweet-spirited address against all lodges, taking the position that Christ is all. The committee on the secretary's suggestion reported as follows:

"Your committee beg leave to recommend the following:

1. That we undertake to collect a circulating library by donations, loans, and purchase, provided the money can be secured,

2. That a board of three trustees be appointed, whose business it shall be to collect such books, and have charge of the same.

3. This board shall appoint one of their number as librarian, under whose immediate supervision the library shall be, and who shall make all loans. All parties receiving booke shall be responsible to him for all expenses in transit.

4. No book shall be loaned longer than ninety days to the same parties.

5. We hereby authorize our secretary, Rev. P. B. Williams, to purchase at least $12 worth of tracts for free distribution during the year, and that we provide for the payment of the same here and now.

6. Your committee are of the opinion that it is not advisable to start an anti-secrecy paper on the coast at present, but that we hereby agree to assist our agent in securing five hundred subscriptions to the "Lodge Lamp."

The report was adopted. It was agreed to hold the next convention in Portland, Sept. 25 and 26, 1895. A collection was taken to pay for printing programs. Adjourned with prayer by Dr. Barkley.

L. B. BALDWIN, *Chairman.* P. B. WILLIAMS, *Secretary.*

AGENT'S APPEAL.

I come at once to ask the friends on the coast, or anywhere else, to send in funds for tracts. Any amount will be accepted. Then, again, send in books, pamphlets, etc., for the starting of this library. Revs. I. B. Fisher, B. F. Smalley, and E. C. Wyatt, Salem, Ore., are the trustees. Books, pamphlets and periodicals for the library may be sent to either of them, post-paid; but, cash for the tract fund should either be sent to me, Philomath, Ore., or to Rev. W. I. Phillips, 221 West Madison St., Chicago, Ill. Always be careful to mention that it is for the coast tract fund. P. B. WILLIAMS, *Agent.*

To-day there is a Masonic lodge collecting money and working on mind not far from every court-house, legislative hall and church in the United States! If Freemasonry be puerile and harmless, we are still safe. But that which absorbs men by thousands and money by millions is not puerile and harmless. Freemasonry has come back into power (since it went down after the Morgan discussion) against forces, popular intelligence and indignation, which would have annihilated any organization not sustained by supernatural power. The lodge leaders are neither imbeciles nor fools. I speak not of the Masonic masses, multitudes of whom seldom attend a lodge and know as little of their system as papists and Mormons know of theirs, but the leaders, the men who guide this dark craft, are steadily pursuing objects more engrossing to them than patriotism or war.—*Jonathan Blanchard's Sermons and Addresses.*

Do you suppose that if the Bible had been written by some learned doctor, revised by a committee of eminent divines, and published by some great religious society, we should ever have heard of Noah's drunkenness, of Abraham's deception, of Lot's disgrace, of Jacob's cheating, of Paul and Barnabas' quarreling, or of Peter's lying, cursing or dissembling? Not at all. The good men, when they came to such an incident, would have said: "There is no use in saying anything about that. It is all past and gone; it will not help anything, and it will hurt the cause." .....But when the Almighty writes a man's life he tells the truth about him; and there are not many persons who would want their lives printed if the Almighty wrote them.—*Rev. H. L. Hastings.*

A German Catholic convention was recently held in this city at which it was resolved that "the temporal sovereignty of the Holy See is indispensable for the true government of the church." Do these German Catholics propose to buy a little island somewhere in the Pacific and establish the Pope there? It is too late to suggest his taking Hawaii; he certainly cannot have any portion of the United States, and we see no prospect of any restoration of Italian territory to papal rule. And yet, according to this German Catholic resolution, it is essential to the true government of the church that the temporal sovereignty of the Holy See be an established fact. The chances for true government of the church are, therefore, evidently below par, but surely these Germans are mistaken. When the Saviour declared that his kingdom was not of this world, he assumed a position to which the resolution of this German Catholic convention is entirely opposed.—*New York Observer.*

CORRESPONDENCE.

SOUL WINNING.

THE COAST AGENT AT PINE GROVE CAMP MEETING.

PHILOMATH, Ore., Sept. 20, 1894.

I came home last week expecting to "rest up" few days before the convention. On my arrival found an earnest call from Rev. Walter Reyolds, pastor of the U. B. church at Roseburg, to ome and assist in a camp-meeting at Pine Grove, ve miles from the city. So I bade good-bye to ie little wife and away to Roseburg I started.

Next morning, in company with Rev. E. M. Iarsters and son, I went out to the church and amp-ground. In consultation with Revs. Marsers and Reynolds, they agreed that I should have ill charge of the meeting until the presiding ider, Rev. Wm. Stewart, should arrive. He ailing to get there left me in command as long as remained. Rev. C. B. Marsters and wife came ie next day and worked heroically in the meetg. They are a regular camp-meeting team. I ever had charge of a meeting where ministers orked in greater harmony with me than did iese noble men of God. Rev. A. Notestine of ie M. E. church, who stops at the Soldiers' Iome at Roseburg, was also with us and gave ood assistance in the work.

From the first it was evident that the Lord was n our side, and was pleased to answer prayer. On the second day the work began to revive and inners began to inquire the way of life and salation. True repentance, genuine heart work in onversion, and renunciation of the world were reached as the only plan of salvation. Men and vomen accepted it, and professed saving faith in Christ. Many received Holy Ghost baptism; ome were baptized with water; some brought heir children for baptism; eleven united with he church; others I think will do so. Among he number was an old lady seventy-six years old, who had never made a profession of religion before.

On Sabbath the house was crowded and many ould not get in. I regretted that I must leave, ut after preaching Monday evening I took an arly morning train from Roseburg home. The neetings are being continued by the pastor and Rev. E. M. Marsters.

I was treated very kindly by all the people. I tayed one night at brother A. H. Brown's, a kind Christian family; but I made my home with rother John Bonebrake and family. Brother nd sister B. are faithful Christians, and are very nxious to see their children converted. I trust hey may have the desire of their hearts before he meeting shall close.

I secured thirteen yearly subscriptions to the Cynosure, and distributed some tracts, and otherwise represented the reform work. As I left I was made to feel sad for a few moments when a good brother followed me out and said, "Brother Williams, I don't expect to live very long, and if you are in this State when I die, I want you to preach my funeral sermon." Before leaving the meeting, I asked all who would covenant to meet me in heaven to come forward and give me their hand. Nearly the entire large audience came. May the Lord help them to keep their promise.

Our convention meets this afternoon. The rains have set in and I fear will hinder many from coming. P. B. WILLIAMS.

A PASTOR'S REPORT OF THIS GOOD MEETING.

ROSEBURG, Oregon, Sept. 28, 1894.

EDITOR CHRISTIAN CYNOSURE:—We desire to contribute a few lines to your valuable paper that its readers may know that the spirit of reformation is yielding grand results here, as elsewhere.

Our camp meeting at Pine Grove closed on the 26th inst., leaving us well satisfied with our efforts and the results. The meeting was quite well attended, and eleven accessions were made to the church.

Among those who assisted in the meeting was Rev. P. B. Williams, your worthy advocate, who was duly elected as leader of the meeting, and to whom we ascribe much praise for the success we have enjoyed. Bro. Williams is an excellent revivalist as well as a successful lecturer on moral reform. His stay was very brief, yet it will long be remembered by all who enjoyed the pleasure of his acquaintance. While here he was successful in getting a number of subscribers for the *Cynosure*, a paper that should be found in every family.

We have been able to hear a number of Bro. Williams' anti-secrecy lectures. It seemed to the writer that not a stone was left unturned. As he put before the minds of his hearers the secret workings of these so-called beneficent orders, how strangely some were caused to act. Their spirits seemed to be disquieted within them and they sought refuge in the open air. Oh, that more of the truth might be had along this line! May success be the lot of this good brother, and may he continue to be a potent instrument for good.

WALTER REYNOLDS,
Pastor in charge of U. B. church.

NOTES OF A SUMMER REST.

EDITOR CYNOSURE:—After nearly six weeks' rest at Petoskey and Bay View, Mich., I reached home Saturday A. M., Sept. 15th, and have resumed my pastoral work in much improved health. I spent a short time last summer at Atlantic City, and believe it does not compare with Bay View, Mich., as a health resort. Petoskey and Bay View are not a mile apart, and both on the shore of Little Traverse Bay. The healthful facilities they afford are the cool breezes nearly always from the west, sweeping over Lake Michigan; and the water of the Bay which is said to be impregnated with mineral, which underlies this whole country; and a mineral well at Petoskey furnishes water, which is gaining a high reputation as a health restorative. It is attracting thousands of invalids annually from all over the country. The Bay View Chautauqua Assembly is very popular and attracts larger crowds than any I ever attended.

Wheaton was well represented by Mrs. L. H. Plumb and family, Mr. and Mrs. Ross A. Harris, Miss Maud Whipple, Miss Guitner, Miss Anna Dresser, and Braham Loveless. Rev. J. W. Fifield, of the Covenant Congregational church, Chicago, also spent a few weeks there, and preached an excellent sermon one Sabbath morning in the Auditorium. I met a number of old *Cynosure* readers, among whom were Thomas Shepherd, of Martin, Mich.; Jacob Shelly, of Montpelier, Ohio; R. Atkins, of Petoskey, Rev. B. Baldwin, of West Unity, Ohio. Bro. Baldwin was supplying the pulpit of the U. B. church, Petoskey, during the summer. This congregation has recently divided on the secret society question, the radicals holding the church and the liberals are building a new one.

As everywhere, Petoskey is fearfully lodge-ridden, and this U. B. congregation has to breast a powerful tide of public sentiment, but it is standing firm and is not afraid to show its colors. I preached three Sabbaths in this church and addressed a Y. M. C. A. meeting on the street while at Petoskey.

I enclose a list of twenty names from Bloomington for the *Lodge Lamp*. I hope every friend of the cause will aid you in this advance move. The cause needs just such a small paper as the *Lodge Lamp* to put in the hands of busy men, and a paper that can be enclosed in a letter. May God enable you to scatter it by the ten thousand. M. A. GAULT.

GOD'S REFORM.

DEKALB, Iowa.

Lodgemen may be reformed as well as others who feel the need of it. But to reform the lodge, as an institution, cannot be done, because it is in principle a part of Satan's kingdom. It is "not subject to the law of God, neither indeed can be." The lodge agrees with the "carnal mind" and "is a law unto itself. If the church undertakes to reform the kingdom of Satan, he will wink at it.

God's way of reform is the best, and that is by repentance and faith in Christ. Satan hates God's way of reform, because genuine repentance turns men away from the lodge as well as from other sins. "Come out from among them and be ye separate." "And have no fellowship with the unfruitful works of darkness, but rather reprove them, for it is a shame even to speak of those things which are done of them in secret."

"Why not abhor that which is evil?" Has not the time come when "they will not endure sound doctrine" on the lodge question? It is too true with many of whom we expected better things.

"Reprove, rebuke, exhort, with all long suffer. ing and doctrine," till lodge and saloon are reformed out of existence. "Every plant which my heavenly Father hath not planted shall be rooted up." CYRUS SMITH.

LITERATURE.

DANGER SIGNALS, "Secret societies illuminated. Witnesses to their influence in the home, the church and the state.

The new work on which Secretary Stoddard of the New England Association has been engaged is ready. It is a beautiful pamphlet of 46 pages, containing "Perils from Secret Orders," by Joseph Cook; "Divided Allegiance," by Dr. A. J. Gordon; "Masonic Oaths Blasphemous," by Dr. I. J. Lansing; "The Lodge a Spiritual Counterfeit," by Rev. James M. Gray; "Effect of the Secret Lodge System on Good Citizenship," by Rev. J. M. Foster; "Secret Societies in Colleges," by Mrs. A. J. Gordon; "Secret Societies an Incentive to Warfare," by Mrs. Hannah J. Bailey; "A Foe to Reform," by Mrs. M. E. A. Gleason; "Secret Societies and How to Counteract Them," by Elizabeth E. Flagg; "The Yoke Broken," by Stephen Merritt. A fine half-tone portrait accompanies each except the last. Bro. Merritt is not so homely a man as to suffer in contrast with this notable and noble company. The ten contributions are brief, and with one exception seem to have been prepared for this publication. Dr. Lansing has not before spoken so emphatically on the lodge. The others are well known for their previous public testimony. It is a grand little book, and ought to sell by the million.

The most important contribution yet made to our knowledge of the celestial Bismarck, Li Hung Chang, appears in the October *Review of Reviews* in the form of a character sketch of the Chinese Premier, by John Russell Young, formerly our Minister to China, and for many years a close personal friend of the Viceroy. General Grant said in 1879 at the conclusion of his journey around the world: "I have met on this journey four great men, Bismarck, Beaconsfield, Gambetta and Li Hung Chang. I am not sure, all things considered, but that Li is the greatest of the four." The picture drawn by Mr. Young of the relations that existed between General Grant and the Chinese statesman has all the charm of novelty to American readers. Another article in the same number is "The Progress of Irrigation Thought in the West," an admirable summing-up of the proceedings of the Recent Irrigation Congress at Denver, by Wm. E. Smythe, chairman of the national committee of that Congress. Portraits of prominent leaders in the movement accompany the article. "The Church and its Relation to Labor" was the subject a remarkable address at the Grindewald Conference by Mr. Alfred Ewen Fletcher, editor of the London *Daily Chronicle*. The entire address appears.

The *Century* for October contains a monograph on "McClellan and his Mission," which will be apropos to the revival of interest in McClellan, following upon the dedication of his mounument in Philadelphia on Antietam Day, September 17. The writer is the late Major General James B. Fry, who, in a critical but not unkindly way, has here forcibly set forth his belief that the secret of McClellan's disastrous military career was the halucination that he was the God-appointed saviour of the nation. The article is likely to re-awaken discussion between McClellan's partisans and their opponents. Mrs. Christine Ladd Franklin writes of "An Unknown Mathematician," a French woman, Sophie Germain. It was said that her philosophical writings contain the essential features of the system which has been associated with the name of August Comte. Her chief discovery was the equation of elastic-laminæ, which is still called Germain's equation, and which was the starting-point of a new branch of the theory of elasticity. As a pure mathematician she stands with Mrs. Somerville among the most distinguished of her profession.

In the October *McClure's Magazine* the story of "The Capture of Niagara" and its subjection to the manfacture of elecricity for use hundreds of miles away, is the first to please the popular taste. The account of this great piece of engineering skill and the estimate of its tremendous possibilities is profusely illustrated, and is of great interest. But no less interesting to many is the interview with Dr. Calmette, of the Pasteur Institute, Paris, regarding his recent triumphant experiments in inoculating against snake poison, with its startling pictures of poison snakes drawn from life; and the account, by Dr. Edward S. Holden, director of the Lick Observatory, of "Recent Advances in our Knowledge of the Moon's Surface," with the accompanying reproductions of recent important photographs of the moon. The opening article is an excellent sketch of Charles A. Dana of the New York *Sun*, since Greeley one of the first of American editors.

There are some men who would rather hear themselves preach than to listen to the angel tuning his harp.

MARRIAGE NOTICES.

Married.—At Mt. Washington, Chelsea, Mass., on the 11th of last month, by Wm. F. Davis, Amaldo Natino to Joanna W. Carlson, both members of the Christian Mission Colony.

Married.—In Groton, N. H., on the 14th of last month, by Wm. F. Davis, Geo. A. Williams, minister of Christ, and principal of the Christian Mission Farm School at Groton, to Hannah Hopson.

FACT.

The area of the United States is slightly over 3,000,000 square miles, excluding Alaska.

It is the boast of Germany that she possesses the greatest number of political parties, there being no less than thirty-two.

It has been computed that the death rate of the globe is 68 per minute, 97,790 per day, or 35,717,790 per year. The birth rate is 70 per minute.

It is computed by a Scotch paper that there are now enough paupers in Great Britain to form, four abreast, a procession considerably over 100 miles in length.

Mail matter dropped in a box in Paris is delivered in Berlin within an hour and a half, and sometimes within thirty-five minutes, It is sent by means of pneumatic tubes.

China's imperial canal is the largest in the world and the greatest in point of traffic. Its length is 2,100 miles, and it connects forty-one cities on its banks. It was completed in 1350, after 600 years spent in its construction.

It is estimated that at least $50,000,000 of the government's paper money supposed to be in circulation has been lost or destroyed. By the sinking of a vessel on the Atlantic coast some years ago, $1,000,000 in greenbacks was lost.

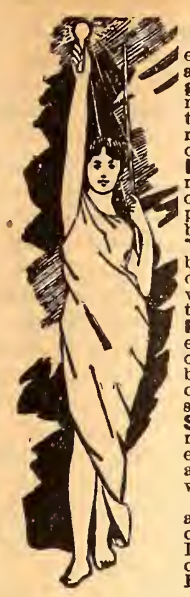
The report on immigration issued by the bureau of statistics of the Treasury department has some very significant figures on the decrease in immigration during the eleven months ending May 31. It shows that during that time the total number of foreigners who arrived in America was 288,020, a decrease of 142,190 as compared with the corresponding period of the year previous. The greatest decrease was in the immigration from Poland, only 1,379 coming in as compared with 13,046 the year previous. There was a falling off of 21,889 in the number of Italian immigrants, while the decrease from other countries was in corresponding ratio.—*Cleveland Plain Dealer.*

In safety, the English railroads are far beyond those of the United States. In six recent years the railroads of the United States killed sixteen times as many passengers as those of the United Kingdom, in proportion to the number carried. This is not a fair comparison, however, for the journey of each passenger was longer in the United States—how much longer we do not know, for the English statistics are incomplete in this particular. Relatively to the total train movement of all kinds, which is a rough basis of comparison, but fairly just, the United States railroads killed about four and a half times as many persons as the English, in six years.—*From "Railroad Travel in England and America," by H. G. Prout, in the October Scribner.*

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22. Extracts from Masonic Oaths and Penalties as Sworn to by the Grand Lodge of Rhode Island.
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30. Masonic Oaths Null and Void.
37. Why a Christian should not be a Freemason (German).
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"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

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The Christian Cynosure.

HENRY L. KELLOGG, Editor.

CHICAGO, THURSDAY, OCTOBER 11, 1894.

New York State Convention.—A brief note in another column is for the attention of all friends of reform in the Empire State to begin preparation for their annual convention in New York City. Pray for this meeting and plan to attend it.

ILLINOIS STATE CONVENTION.

The annual meeting of the Illinois Christian Association opposed to secret societies will be held in the Reformed Presbyterian church (G. S.), Sparta. It will convene at 7:30 P. M., November 15, 1894, and continue through the Friday following. President C. A. Blanchard, of Wheaton College, will be one of the speakers, Sparta is in Randolph county, on the Centralia and Chester and the Mobile and Ohio railroads.

There are many friends in this part of the State, and a very helpful time is anticipated.

J. R. Wylie, *Secretary.* R. W. Chesnut, *President.*

Our Contributors, brethren Hinman and Johnston, discuss some practical measures and fundamental issues in so commendable a way that we ask special attention to their articles.—— Note also the last clause of the oath of the new Populist order reported to us in the Inter Ocean. ——The Pacific Coast meeting should have a favored place in our attention as it has in the good work of Agent Williams. Mothers have their turn in the Home department as fathers had last week. Read carefully this number and look for a better one next. So it will be continually if you pray well and work well for the *Cynosure.*

Hugh Price Hughes and Bro. Paull.—On the second page this week an article is admitted quite against the rule which has long prevailed in our office, a rule which has been urged more strenuously by Baptist brethren than by any other. An exception is made: 1, because the main argument is legitimate, and the reference to baptism by immersion and to Roger Williams will do for an illustration of one side of the question; and 2, because the question is put in such a way that the indifference of many good brethren may possibly be broken up by way of aggravation. It is by no means intended that Bro. Paull shall have the platform to himself. There will be pens fresh nibbed to reply. The *Cynosure* exercises some self-denial itself to give others an opportunity; and the Eolus of the office will endeavor to restrain the winds of controversy which he seems to be rashly letting loose. He requests, however, that there be no reference to Bro. Paull's particular views, to which he has a right, as Bro. Hinman has to the Seventh-day Sabbath, Dr. Collins to the singing of Psalms, Dr. George to refuse to vote, or Bro. Hastings to remain outside a church organization. We could have wished these views less arrogantly expressed, but not every one can write like Paul or even like Cicero. So pass that on to human infirmity. Let the question stand for a while: Can Christian brethren afford to suspend argument on denominational differences in order to hasten the success of great moral reforms, like those now urged against the lodge, the saloon, the social evil, gambling, the theater, or Sabbath desecration?

DR. GLADDEN ON SECRET SOCIETIES.

The current *Century* prints an article on the secret anti-Romanist movements, which will find a friend and a foe in every discriminating reader.

Dr. Gladden is pastor of a Congregational church in Columbus, Ohio, who keeps up the literary habit which once made him an editor in New York. He is very much better known for his magazine articles than for the success in winning men to Christ. The prompting of his frequent and earnest attacks on the American Protective Association is probably found in his liberal views of religious distinctions, which make little account of the terms popery and Protestantism. His zeal on this account has brought him, however, to the consideration of some very obvious principles which the *Cynosure* has many years urged upon the attention of patriot and Christian.

In this *Century* article he has enunciated this principle more clearly and forcibly than it has often, perhaps ever, been done in these columns. For his defence of the law of publicity; for the right of all people to know what is to be done with questions that concern all, Dr. Gladden has our honest thanks. It is a great principle, and has so wide an application that the writer himself seems to have touched its horizon in a single point only. The A. P. A. is so near and threatening in Dr. Gladden's vision that he sees no other application of the principle; as a miser puts a dollar over his eye and is blind to all beside. But Tammany, and the Farmers' Alliance, and the secret trade unions, which are moving to the ballot, are secret political societies as well as the A. P. A. In his Sunset Club speech President C. A. Blanchard argued powerfully against such orders as the Freemasons and the Jesuits, which are secret societies working in politics without the honesty to openly avow their purpose, as does the A. P. A.; and are on this cccount far more dangerous.

But the public is concerned in patriotism as much as the G. A. R. or the Sons of Veterans, or the Woman's Relief Corps, or the Ladies' Aid Society, or the Patriotic Order of Sons of America, etc., etc. The public is as much concerned in the temperance cause as the fragment of the people who dive into lodges of Good Templars, Sons of Temperance, Rechabites, Royal Templars, or Templars of Honor and Temperance. The prosperity of the laboring classes of America is a public concern. Those who remit it to the recesses of oath-bound secrecy are committing a treasonable and hostile act against the commonweal. The sacred offices of charity are a public concern. To turn them over to secret lodges of Masons, Odd-fellows, Knights of Pythias, etc., are not only a violation of the great principle Dr. Gladden maintains, but such an act is sacrilege and infamy. For these orders limit their benefactions to those who pay for them, which is no charity. And having done this they make faces at the Christian churches!

But Dr. Gladden has no purpose to antagonize all secret societies. He evidently has no hatred for any but the A. P. A. The rest are "innocent if not useful." But if his argument against the A. P. A. is valid, it condemns all the rest.

One parapraph of the *Century* article is omitted for very shame. It attempts to vindicate secret societies because in Dr. Gladden's words the family is one of them. It is pardonable in the ordinary Freemason or Odd-fellow to use such an argument. Most of them know no better than to confound the needful and heaven-born privacy of the family with the blasphemous, cut-throat secrecy of the lodge. But Dr. Gladden is a man of too great intelligence to confound things so utterly different. We would prefer to believe a man careless or ignorant rather than dishonest. But carelessness or ignorance are such improbable explanations, that we prefer to omit the paragraph.

SHINING MARKS.

Since our last, three eminent Americans have been taken from earth.

On Sabbath morning Hon. Andrew Curtin, ex-Governor of Pennsylvania, died, being in his 80th year. He was twice elected to the office of chief executive during the war, and was one of the ablest advisers of President Lincoln.

In the afternoon of the same day Oliver Wendell Holmes, the poet, wit, essayist, and philosopher, almost the last of the circle of the great men in literature of the last generation, ceased life in his 84th year.

Prof. David Swing, a notable name in the history of Presbyterianism in this city, died Wednesday evening. He was also a man of letters and the sermons for which he was so celebrated were simply beautiful essays of a very liberal religious tone. In 1874, while pastor of the Fourth Presbyterian church, located in the most aristocratic part of the city, he was tried for heresy. The Chicago presbytery failed to convict; when Prof. Patton, now of Princeton University, appealed to the Synod and expelled him from the church. The trial created profound interest at the time. A large body of the Fourth church left, and joining other heterogenous elements, formed what is known as Central church, to which Prof. Swing has preached up to the present time. The congregation was held together by the personality of its pastor, and will probably disband. Dr. Thomas was expelled from the M. E. church soon after the Swing trial and has held together a similar, but more liberal, or rather heretical, body of hearers. But there is no suggestion of his succeeding Prof. Swing. The two men were entirely dissimilar, although the logical tendency of their teachings might be toward the same ultimate conclusions. Prof. Swing belonged to no secret order, and hardly favored them. Thomas was a Mason from the first; depended for his popularity on the lodge, and was the other day re-elected Grand Chaplain of the Illinois Grand Lodge. Prof. Swing's amiable character and literary habit and culture drew to him many friends who had much less regard for his religious tenets. Of the latter we must speak more at length in another number.

THE ODD-FELLOWS AND RELIGION.

The late meeting of this order at Chattanooga was compelled to answer the perpetually rising question of its religious standing. The *Christian Standard* comments thus upon the decision:

"The Sovereign Grand Lodge of Odd-fellows has just decided that belief in the existence of a Supreme Being is, and must continue to be, a cardinal condition for membership. The very fact, however, that this question was presented for decision indicates that there are some in the order who would abolish this requisite for membership. Atheism has been giving the European Masons a good deal of trouble, and in some countries it seems to be predominant in the order. But if Masonry and Odd-fellowship are not religious, but merely benevolent and social institutions; if their lodges are in no sense churches, but purely secular societies, we do not see why a man's religious belief should bar him from membership any more than it should bar him from citizenship, or a place in a business corporation."

But will our accommodating brother of the *Standard* kindly put the other side of the postulate. If Masonry and Odd-fellowship ARE *religious*, what follows? Simply this, and the logic is inexorable, that these religions are pagan, and the worship at their altars is devil worship, according to 1 Cor. 10:20–22, and various other Scriptures.

This classification of the religion of these orders is from their own choice. They must be cosmopolitan, world wide, accepting men of every superstition, Jew, Buddhist, Musselman, Parsee or Confucian. In the Odd-fellow Sovereign Grand Lodge of the world the decision is: "Everything savoring of sectarianism is not to be tolerated. The words 'system of faith' or 'sect' . . . . include all the religions of the world. In this sense Christianity is a sect." The rule forbidding sectarian reference applies to Jews, Mohammedans, "equally with members of the Christian faith." Christ and Mohammed are therefore bundled out and only the Supreme Being of Odd-fellow conceit is left.

The *Standard* and every candid inquirer can easily see the meaning and the tendency of this sort of religion.

—Col. Richard J. Hinton, a co-worker of John Brown, of Harper's Ferry fame, has written a volume on "John Brown and his men." Brown renounced Masonry before he began his abolition career. Else we should have no Ossawatamie or Harper's Ferry.

—The Romanist press of Ohio makes some urgent requests of its patrons. A Columbus paper lately said: "Throw the Jew, the Freemason, A. P. A.-ist, etc., out. Do not allow yourselves to be trampled on like dogs. Chase the Jewish baggage to that place where it belongs—to the devil, and do not forget to take from those fellows what they have taken and extorted, through your necessities, from you."

—Mrs. Mary E. McPherson, who was personally and warmly interested in opening the way for the National Christian Association in Washington, after the Batavia convention of 1880, is engaged with two other ladies in a Greek Sunday-school class in that city. This is said to be the only one of the kind in the United States. The number of scholars varies, as they are mostly traveling fruit peddlers, who seldom remain long in one place. The teachers speak in high terms of the character of their Greek scholars, particularly of

their love of country and of freedom; their respect for old age, for their parents and for the church. They are also said to be, as a rule, proud of their race, intelligent and remarkable for their rapidity of thought and their pleasure in receiving instruction.

—The "Bulletin" issued under the auspices of the National W. C. T. Union publishes the following as if it was accepted truth: "Dr. Saunderson says that 'all Knights of Pythias wearing any part of the regalia of the order are forbidden by their laws to enter any saloon or house of ill-fame, unless it be on important business, and then they must neither give nor accept any hospitality whatsoever—as one of their watchwords is *purity.*" The prohibitory law is only a "watchword." The editor of the *Bulletin* should be wiser respecting the wicked ways she is opposing. Here in Chicago we have a "House of David." From the name it might be taken to be a Covenanter church, but it is one of the worst gambling dens. Lodges have plenty of watchwords. The principal use made of them by lodge members is to see how far they can keep away from them.

—The *Christian Instructor's* correspondent in Pittsburgh speaks with justice and candor of the late G. A. R. gathering in that city: "Barring the exclusiveness and the secrecy always unnecessary and injurious in any good thing, the G. A. R. has its merits. They profess to, and no doubt do, assist each other when in need. But in many cases they are too poor to afford the fees and the 'fixins,' no small item of expense, to a poor man, and so are excluded. Then a great many of the more conscientious will not and cannot endure the secrecy (whether oath-bound in form or not), the grips, the passwords and aristocratic and military titles and pomposity. 'The pomp and glorious circumstance of war' in time of peace does not commend itself to good, Christian, common sense. Hence many of the best of 'the old soldiers,' we wish we could say all of them, keep or are kept out of the organization. Why then this secrecy?"

—The *Advance* of this city is true to its motto, "Forgetting those things which are behind and reaching forth unto those which are before," in manner as well as matter. Volume XXIX. begins with a 36-page number, and a promise of many good things in store. Among them is a portrait and sketch of some eminent preacher in the denomination. Naturally Dr. E. P. Goodwin is first. He is now the Nestor of the Congregational churches, bearing a faithful testimony against all the enemies that assail the church of Christ, from the lodge to the least of them. Ringing articles appear from Dr. Goodwin and Rev. I. J. Lansing of Park St. church, Boston, which are worth reprinting in every denominational paper in Christendom. Over twenty-three years ago the *Advance* printed a sermon from Dr. Goodwin against secret societies. It was not so radical an utterance as he now gives, and the paper was not editorially enlightened on that question as now. But it was a landmark for that day. There have seldom been stronger and truer words spoken against the lodge system than the editorial of Feb. 15th last. May this great paper be ever true to its name in the great movements of Christianity Christward and in the greater gifts of the Spirit.

PERSONAL MENTION.

—John G. Wooley, the eloquent temperance lecturer, speaks nine times in the several United Presbyterian churches of Allegheny, Pa., from the 14th to the 21st inst.

—Rev. William Fenton, of St. Paul, paid a hasty visit to this city last week. During the day or two of his stay he conferred at length about the work in Minnesota and the northwest.

—Among the United Presbyterian brethren attending the Moody Bible Institute in this city are Revs. J. W. Cleland, late of Peotone, Ill., and T. C. Maughlin, pastor at Stafford, Kansas.

—Myron W. Reed, for some ten years pastor of the First Congregational church of Denver, has wrecked both himself and the organization. He is both a Knight Templar and a Mystic Shriner; that is, in religion a mocker of Christ and a Musselman. Eight years ago he was notorious for his lodge orations in Colorado. This influence has bolstered him up for a time until his anarchistic speeches became too outrageous to be longer endured, and he was forced to resign by the remnant of the church.

—Rev. W. H. Carwardine was returned to Pullman by the Rock River Conference. The Conference not only endorsed what he had done during the strike but showed their appreciation of him by raising over $900 for the church in Pullman.

—Word is received by her parents of the safe arrival of Miss Susan F. Hinman in Japan on her way to Pekin, China, where she is to take charge of the Bridgeman mission school for girls. The voyage was pleasant and much enjoyed by all the missionary party.

—Bro. W. B. Stoddard, the Washington agent, went to Philadelphia and New York last week. In the latter city he purposes to arrange for a State convention to be held Oct. 30th and 31st. The State President, Rev. S. R. Wallace, is now in St. John's, New Brunswick, but expects to return to his home in Syracuse during the month.

—Rev. S. G. Wallace, president of the New York State Association, has received unanimous calls from congregations in Brooklyn, New York, and Washington, Iowa. He lately resigned the pastorate of the Reformed Presbyterian church in Syracuse. During the years of his residence in that city he has been foremost in all reform movements against vice and immorality.

—A note from Bro. J. P. Stoddard speaks of the condition of Mr. Flagg, father of our New England correspondent. He is very feeble and requires constant care. Mrs. Stoddard has been for over a week at the Wellesley home. Bro. Stoddard also spent several days there and his assistance was quite constantly demanded. Let us all remember our dear friend, Miss Flagg, continually before God.

—Dr. F. J. T. Fischer, of Elmhurst, Ill., who, to a large circle of acquaintances and friends, is like Luke, a "beloved physician," suffered an attack of cerebral hemorrhage Sept. 30th. At first the stroke was attended with intense pain, and it was not thought possible that he could recover. We are thankful to God that his restoration is yet possible. A strong constitution and temperate habits always aid recovery. Dr. Fischer is a warm friend and patron of the reform, as well as his younger brothers, Prof. H. A. Fischer, of Wheaton College, and Wm. H. Fischer, Esq., of 151 Washington St., Chicago.

—Rev. T. M. Chalmers, who has been studying in the Moody Institute with other United Presbyterian brethren, is now answering a call to deliver a course of lectures on the Second Coming of Christ, the Jews and Prophecy, at the Bible Conference, held by the Mennonite brethren, at Berne, Ind. Bro. Chalmers will visit Ohio after the conference, and his lecture and preaching engagements will not be filled until some time in November. His mission work among the Jews of this city, and careful studies of the prophetic Scriptures, have given him excellent preparation for lecture work. The *Cynosure* readers, who may have an opportunity to hear him, should not fail to improve it.

—The *Patrol* of Geneva, Ill., in a note on the transfer of Rev. O. F. Mattison from the M. E church, Wheaton, to a larger field in Aurora, Ill. It intimates that about ninety-nine per cent of the Wheaton membership desired his return, but a very small minority caused the change. The *Cynosure* can speak for the other churches in Wheaton and the community generally, that Rock River conference has few pastors who have more fairly won or better deserved the love and esteem of all classes of people than Bro. Mattison, those favoring the lodge and saloon excepted. The reason why he was not permitted to remain five, instead of two years, and complete the fine new church building, for which plans are drawn and money largely raised, will probably be found in the fact that he engaged Bro. N. F. Deveneau, of the French M. E. church in this city, to assist in revival services last winter and co-operated in his union meetings afterward. Bro. Deveneau was like an Elijah or a Nahum against the idolatries of the lodge and popery, and the follies of the dance, the race-track and the saloon, and did not spare church members who walked close to the ragged edge of social iniquity. Bro. Mattison stood by him in all, though a few of his wealthy members are prominent in lodge circles.

OUR WASHINGTON LETTER.

Abrogating treaties by indirection—The whisky business in Alaska—The way to stop it is to STOP *it.*

WASHINGTON, D. C., Oct. 3, 1894.

Congress, in assuming the authority to abrogate formal treaties, or parts of them, by general legislation, as was done in the tariff act of the last session and by other acts at other sessions, has raised a question that may sooner or later bring about international complications. Foreign governments do not understand such methods of abrogating treaties. Brazil lately entered an indirect protest against such methods, by declining to recognize the abrogation of our reciprocity treaty and giving notice of its own intention to abrogate the treaty in accordance with the provisions contained therein. This week the German Ambassador filed with the State department the formal protest of his government against that clause of the tariff act which imposes an additional duty of one-tenth of a cent a pound on sugar imported from those countries which pay an export bounty on the article to their producers, claiming that this clause of the tariff act violates the spirit of the commercial treaty with Germany. The Ambassador states that the protest is made in a friendly spirit, with the hope that it will cause Congress to correct what his country considers an unjust discrimination against its sugar producers.

Although it is illegal to send intoxicating liquors to Alaska and to sell them there, it has long been known, through missionaries, that the law was practically a dead letter, and that the deadly liquor traffic was demoralizing, not only the natives of Alaska, but many of the white residents as well. These facts are now officially known to the government of the United States, and officials of the Treasury department are at work trying to devise some effective method of enforcing the laws. This is the result of the recent official visit to Alaska of Hon. Charles S. Hamlin, Assistant Secretary of the Treasury.

Mr. Hamlin reports that he not only found that liquors were openly sold in Alaska, but that illicit distilling was carried on there to a considerable extent. On one Sunday, which he spent in Juneau, a town of about 2,500 inhabitants, he saw five saloons openly selling liquors. The excuse for this disgraceful state of affairs, as given by Treasury officials, is the distance of the country, the fewness of U. S. officials and the long distances between U. S. courts. These things, they say, result in laxity in the enforcement of even the few laws there are.

The enforcement of law in Alaska should not require any great ingenuity. If the U. S. officials now there will not perform the duties they have sworn to do, let them be supplanted by men who will. If there is not a force of officials sufficiently large to enforce the law, their number should be increased. The United States government should be ashamed to allow its laws to be thus openly violated, and a particularly strong effort should be made to prevent it when, as in this case, it is resulting in the destruction of the health and morals of a people who are entitled to our protection and help. It would be more creditable to the United States that enough of its naval vessels should be sent to Alaska to enforce the laws than it is to have those naval vessels idly cruising around the world merely as an exhibition of our ability to fight, if need be. This government will not soon be called upon to fight a more dangerous enemy of its people than the liquor traffic, either in far away Alaska or at home. *

In conversation with a very intelligent Oddfellow the other day, he made the declaration that the secret orders were doing more to break down the bitter prejudices of the different religious sects toward each other than any other influence in operation; and when we responded that they were doing it by leading the churches to abandon the essential and distinctive features of Christianity, viz: the doctrines of atonement and salvation through Christ, he could not deny it, but openly expressed the idea, though a church member, that a belief in Christ is not necessary to salvation. Right here, in our judgment, is the worst feature of the whole secret lodge system; it teaches a religion without any atonement or any Christ in it. And just in so far therefore as it removes [what it calls] denominational prejudices, it instills infidelity. —*Conservator.*

The Home.

ONE WOMAN.

Her eyes are not "cerulean blue;"
Her "silken tresses" do not fall
In rippling waves of amber hue;"
She has no "special gift" at all—
This gentle woman, sweet and good,
Who sprang not from a royal race,
Yet wears her crown of womanhood
With more than queenly grace.

She does not seem to "float on air
Like thistledown, amidst the dance;"
Nor would her modest spirit care
To "hold men spellbound with a glance."
But she is gracious to the poor;
The sick and sorrowful aver
That when she enters at their door
The sunshine follows her.

She has not soared to Learning's heights,
Or sounded Wisdom's depths profound;
She only claims her woman's rights
When tasks for tender hands abound;
Yet, though she shrinks from themes abstruse,
Nor studies "ethics" overmuch,
The common things in daily use
Grow fairer at her touch.

Enjoying most where most she loves,
She has no great desire to roam;
But by her pure example proves
How love may sanctify the home.
And thus she rules with kindly hand
The realm she understands the best,
While all her happy household band
Arise and call her blest.

—*Chamber's Journal.*

DUTY TO ONE'S SELF.

In a certain household, located in northern New England, a house set among rugged hills and dimpling valleys, there lives a woman whom the angels write upon the roll of their saints. Her life is one of unremitting toil, hard, unrequited, and unrecognized. The people around her, relatives by marriage, are incapable of appreciating the rare heroism of her life, the sweet beauty of her constant, uncomplaining devotion to her daily duty.

I do not think she has an ideal. She is too simple and straightforward, and much too busy to think about how her conduct impresses others. She spends day after day, year after year, in caring for childhood and tending querulous old age; and through a weary and monotonous life, filled with drudgery, she keeps the sunny sweet ness which distinguished her as a girl. It never occurs to her, either, that she is to be pitied or admired, or that she is doing anything extraordinary.

But her self-abnegation is making her young daughters thoughtless of their mother's rights and claims. They are surprised when she occasionally expresses a wish for a change of scene or a new gown, or hints at being included in some projected party of pleasure. Her husband accepts her unremitting service as his due, and seldom puts himself out to show how much he thinks of it and of her. Indeed, it has become to him like commonplaces of the sky and earth and air, and he takes it in the same way, as a matter of course, and will never acknowledge what it is to him until one of these days it is gone. Even then it will not be evident to him that his wife died of devotion to him and his, a martyr to too great disregard of self, to unstinted outpouring for her family.

Dear sisters, there are some of you who need this reminder. God asks of you an account of one soul of his fashioning entrusted by him to your care. For the talents he entrusted to you he will exact a full report at the end of the day. You have no excuse for squandering yourself, you precious wife, you beloved mother, you faithful daughter, or sister. I know a woman growing thin and gray—a woman who toils strenuously in an exhausting profession, earning her salary in the literal wearing out of her strength—and twice in the last five years she has bestowed every penny of her savings on a strong but indolent relative, a man who never had force enough to take care of himself, but who does not scruple to take advantage of her weak unselfishness. Is she praiseworthy? Is she not rather responsible to a large degree for his pettiness and his disgraceful lack of manly chivalry?

Depend upon it, that each of us owes a plain duty to herself. This duty includes a proper care for our physical well-being, a taking whatever belongs to us, in consideration from others, in time and in leisure, and a recollection that we are God's children, and as such entitled to our share of what God meant us to have. Too much of the altruistic spirit and attitude may rebound unfavorably, and harm rather than help the very persons it hoped to elevate and broaden.—*Mrs. M. E. Sangster, in Congregationalist.*

A CHARMING WOMAN.

"How can a woman be charming when she is getting old, and there are plainly visible silver threads among the golden?" Of course it was a girl in her teens who asked the question. Such naive ignorance could not survive twenty years of observation or experience. The women who have swayed the world's scepter as "charming women" have never posed as professional beauties, nor as great intellectual luminaries, and never has the scepter of supremacy been intrusted to girlish hands. But how to define a charming woman is a delicate task. What she is not might be easier of indication. She is not personally vain. She is not egotistical. No one can "charm" by impressing others always with a sense of her own importance. She is not impertinently curious about your affairs, but gracefully encourages you to believe that you are the most interesting subject in life to her just then. She is never personal in her remarks. Does not entertain you with her physical ills. Somehow, imperceptibly, subtly, she leads you to a higher mental and moral plane by an all-pervading sweetness and cheerfulness that leave you admiring and emulous and "charmed." A recipe for such cheerfulness is given by Mrs. Edward Goss, wife of the English critic and poet: "To two parts of unselfishness add as much fresh air as can be obtained. Stir in two hours of beauty sleep (*i.e.*, sleep obtained before 12 o'clock at night), a silver tongue, from the tip of which all malice has been removed, and an eye that looks out on the brighter side of life. Into this mixture throw a pinch of humor and a sprinkle of the essence of romance, and there you are." Not a bad recipe, either.—*Selected.*

THE DEAD WIFE.

The hour set for the funeral had come. The hearse with its black plumes stood at the farmhouse door. It seemed a strange and foreign thing among the bright-colored hollyhocks, the commonplace sunshine, the lowing of cows in the barn-yard, and the chickens that moved about on the green lawn before the house. The Jersey wagons of the neighboring farmers filled the road, for the Garrets were much respected.

Mrs. Garret, who had just died, was a "home body," and saw but little of her neighbors, but her husband had grown rich by great industry and close saving, and had pushed his children on in the world.

John, his only son, had been to college and the girls to a boarding-school, and they were so improved that they seemed to belong to quite another class from their mother.

They had stood with their father at the coffin to look for the last time at the woman who lay there.

"Your mother was a pretty woman when she was young," the farmer had said. It had startled him to see how thin and withered her face was under the white hair.

"Sarah's only fifty," he continued. "She hadn't ought to look so old," he said. He had not thought of her looks when she was alive.

There was a certain sullen resentment under the grief that she was dead. How was he to do without her? She was a master hand at cooking and butter-making and laundry work and sewing. He had never thought to ask her if she needed help. She had never complained, and to complete her work she had risen at four and had gone to bed late at night. Things always ran smoothly. She never spoke of being ill. It stunned him when she took this cold and sank under it in two days. The doctor said that all her strength was gone. "Sarah had the strength of ten women," the husband said. "Where had it gone?"

He was amazed and indignant. Was this the justice of God, to take away a woman of usefulness in the world? It was not just!

Her daughters sobbed vehemently. She had always been so tender! She had done so much for them! They did not, it is true, feel well acquainted with her since they grew up. But between their music and their studies, and their young companions, and other social occupations, their lives had been filled! They smoothed the folds of her merino gown, a little ashamed that the neigbbors should see that she had no silk dress. She had insisted that each of them should have silk gowns, and helped make them herself.

Jack, her son, like his father, was shocked to see how tired and worn his mother looked. He had talked for a year or two of taking her for a week to New York. She had never seen a great city. But he always had some engagement. He remembered now that she had made enough in the dairy to keeping him in his spending money at college. He wished he had contrived that little holiday for her! They all felt now how good and unselfish she had been and how dear to them.

"Why should she be taken from us?" the old man moaned, bitterly. "It is cruel. Why has God done this thing?"

And the dead woman lying there, her lips closed forever, could make no answer, save that which toil had stamped upon the thin, worn face, that seemed pleading for rest.—*Youth's Companion.*

PICTURE OF THE INDIA CHILD WIFE SYSTEM.

A little girl in India went to the missionary school; she was a pretty, clever little thing, and so attracted the teacher that she ventured to visit her in her home. She found the child overshadowed by the horror of her approaching marriage. As a baby she had been betrothed, but, according to custom, she lived in her father house till she was 12, then she was to be taken from her own people and given over to her husband, a hideous little man, deformed, his face scarred with disease, of bad character and notoriously given to drink.

The child was terrified at him, and he derived a ghoul-like pleasure from her terror; used to jump at her in the dark, make faces at her, and told her that once really married to him, and in his home, he and his old mother would make short work of her beauty with a red-hot fork, so that it would soon be difficult to choose between their two faces.

At last the fatal day arrived. The missionary's heart ached for the little friend she was unable to help, and as she went about her work she prayed that God might save his hapless creature.

At noon the child's mother burst into the house. "Nahomi is dead," she cried, and the two women hurried to her home. Nahomi, lying stiff and cold on the floor, looking very slim and childish in her bridal dress and smooth, flower-crowned head.

It appeared that she had spent the morning in restless agony of anticipation, that (to quiet her) her miserable mother had beaten her, and that afterward she had fallen into an apathy of despair.

She had washed her little person and her hair, had braided it neatly, and put on her bridal gown, had decorated herself with flowers and jewelry, and then had gone quietly into the yard behind the house, where a datura tree hung its great white trumpets against the blue sky, dug up and ate a little of its poisonous root and then crept back into her home, where she now lay, cold, stark—free.—*Temple Bar.*

There are wives who bear the brunt of ill-fortune without a murmur, husbands who struggle with poverty, or impending poverty, with calm fortitude which excites the pity of the "cloud of witnesses" in the upper air; both men and women who have secret sufferings so great that their hearts are beating a dead march to the grave, but from whose lips no word of complaint escapes; and girls by the score who keep themselves unspotted in spite of fate, preferring the loneliness of a dingy room, with honesty for company, to the gaudy surroundings which are bought with impurity of life.—*New York Herald.*

We laugh at a boy who will tug a sled for an hour to reach a summit from which he will slide down in a minute, but he is a philosopher to the man who does hard work for six days that he may on Saturday night turn his coined sweat into the till of a saloon.

TEMPERANCE.

LIQUOR AND POVERTY.

Commissioner of Labor Carroll D. Wright lately forwarded to the President the results of his investigations, ordered by Congress, of the slum districts of New York, Philadelphia, Baltimore and Chicago. Two points have a most important relation. In the first he shows where saloons thrive:

"In the city of New York there was, at the time of the investigation, one liquor saloon to every 200 persons, but in the slum district canvassed there was one saloon to every 129 persons. In Philadelphia, in the city at large, there was one saloon to every 870 persons, but in the slum district canvassed there was one such saloon to every 502 persons. In Baltimore, in the city at large, there was one saloon to every 228 persons, but in the slum district canvassed there was one saloon to every 105 persons. In Chicago, in the city at large, there was one saloon to every 212 persons, while in the district canvassed there was one saloon to every 127 persons. In these calculations fractions have been dropped."

Farther along he says of "earnings:"

"The earnings of the people living in the slum districts canvassed are *quite the average* of the people generally and at large, but as there are no data with which to make comparisons of average earnings the results of this investigation must practically stand alone; yet from all that can be learned from various sources the statement made is believed to be correct."

From which the inference is plain, abolish the saloon and the poverty of the slum will disappear.

BEER AND LONGEVITY.

At a recent medical banquet, one of the gentlemen present, Dr. Bernacki, had a word to say about growing old. He was only eighty-two, and he expected to live to be older. He was still in excellent health, and able to perform all his medical duties as well as ever. His rule had always been: Be cheerful; not to worry about things. Do your duty, and knowing that you have done so await results, which are sure to be right. Do not eat too much. Eat all that nature requires, but do not stuff or gormandize. There is no use in clogging up the digestive organs, and requiring them to do more than nature intended them to do. Do not drink too much. Since he was sixty he had never taken a drop of beer—(Milwaukee beer, said a member)—Milwaukee beer or any other kind. Beer is incompatible with long life. You never hear of a man living to the age of seventy if he takes five or six glasses of beer every day.

ALCOHOL AND ANARCHY.

There is another great hotbed of anarchy and crime in our modern civilization that can never be passed by, or overlooked, when we are considering the dangers that threaten us with universal destruction—the traffic in drunkenness. One of the most alarming features of the present age is the awful and shameful fact that the fourteen most civilized nations of the earth devote one-fourth of their labor and agricultural land to the production of this demoralizing and destructive force. Forty-four million acres of the best soil God has given to man is being used to produce a pauper-making, anarchy-breeding drink, while multitudes die of want and nations stand back aghast before the deadly work of anarchists.—*Rev. Louis Albert Banks.*

BEER AND ATHLETICS.

Beer-drinking in Germany is being discredited by competitive athletics. It is stated that three clubs of Leipsic students have abandoned the "morning drinking bout," and that several additional university clubs are about to take the same step. A desire to excel in athletic sports is said to be the impelling cause of this action on their part. This practical acknowledgment that beer-drinking is inimical to the best physical condition and to the highest degree of athletic success would be significant in any country, but it is especially so in Germany, the great beer country of the world! We have sometimes feared that many students were disposed to give relatively too much attention to athletics, but if these athletic sports should lead them to abandon the use of intoxicants we should rejoice and account it a great gain, even if they were less brilliant in scholarship. May their athletics prosper and beer be overthrown!—*National Temperance Advocate.*

ALCOHOL ON THE CONTINENT.

According to an article by Dr. C. R Drysdals, in the *Echo* (London), there is arising on the Continent a wave of medical opinion in favor of total abstinence of healthy persons from alcoholic drinks. He quotes from an article by Dr. E Jordy, of Berne, the following items from which is showing the current of medical opinion:

In 1893 one death in seventeen which occurred in Switzerland, was ascribed to drinking habits (thus including women and children).

Dr. Speyer says that one-eight of the insane in public asylums were sent there from alcoholism.

In the Zurich Lunatic Asylum one-fourth of the cases were ascribed to drink.

Dr. Bær, a well-known writer in German prisons, alleges that forty-four per cent of the prisoners were intemperate.

Mr. Otto Lang found that eighty-eight per cent of the crimes committed in Zurich were due to drink.

Prof. Strumpell, of Erlangen, says that alcohol has an evil influence in the causation of most diseases, and is the ruling cause of dyspepsia in adults.

The noted professors of physiology, Gaule in Berne, Hertzen in Lausanne, Bunge in Basle, and Schiff in Geneva, are total abstainers from alcohol.

Mr. Brassey found that barrow-men who avoided alcohol could do as much work in eight and a half hours as non-abstainers could do in ten hours. Swiss contractors find the same true among Italian workmen.

THE WORLD'S BREW.

Last year in Germany there were brewed no less than 1,200,000,000 gallons of beer, representing an annual consumption of thirty-three gallons per head. The Bavarian is the biggest guzzler, for he requires sixty-two gallons a year, while the inhabitant of the "stolen provinces" only wants twelve gallons. In Great Britain 1,165,000,000 gallons were brewed with a consumption of thirty gallons a head. Pan-America produced 1,100,000,000 gallons, and drank sixteen gallons a head. The French are wine-drinkers, so only 200,000,000 gallons of beer were produced in France. Only 100,000,000 gallons were produced in Russia, or less than one and one-quarter gallon per head. The total world's production was 4,500,000,000 gallons, and it required 7,270,000 tons of malt and 82,000 tons of hops. What an ocean of loss and ruin!

The greatest duty every father owes to his children is to walk where it will be safe for them to follow.

A lamentable condition of affairs in Philadelphia has lately been disclosed by a member of the *Ledger* force, James F. Dailey, who has been engaged for six months examining the patronage of the liquor business in the city of brotherly love. He has discovered that of the sixty thousand signers for saloon licenses, a very large number are members and officers of various churches, also of different branches of governments and of courts. Mr. Dailey names certain prominent churches whose officers—Sunday-school superintendents and teachers, trustees and vestrymen—have their names affixed to saloon license applications, also police magistrates, city councilmen, State Senators, etc. Although this is probably no isolated condition, it is seldom that we have seen such a clear, startling revelation of iniquity, even in the liquor traffic. Many of these Christian (?) men doubtless regard with horror liquor drinking and drunkenness, but if we were to compare the two sins—deliberate signing of a saloon application and impulsive drinking of the saloon product, we would pronounce the former the greater. Do not the churches named by Mr. Dailey, by their very silence, sanction this libel on Christianity? We await with interest the anticipated action of these religious bodies, and will inform our readers of the final outcome of the charges.—*Union Signal.*

BIBLE LESSON.

STUDIES IN THE LIFE OF JESUS.

LESSON III.—Fourth Quarter, 1894, Oct. 21.

SUBJECT.—A Sabbath in Capernaum.—Mark 1: 21-34.

GOLDEN TEXT.—"He taught them as one that had authority, and not as the scribes."—Mark 1: 22.

[Open the Bible and read the lesson.]

DAILY READINGS.—M.—Mark 1: 21-34. T.—Mark 1: 35-45. W.—Matt. 15: 21-31. T.—John 7: 40-53. F.—Matt. 7: 24-29. S.—Acts 16: 14-18. S.—John 8: 25-32.

Astonished. There is an awful possibility of being "astonished" without being persuaded or saved.—*Parker.*

One that had authority. Not relying upon rabbis, or elders, or prophets, or even upon Moses.—*Whedon.* As one that knew the mind of God and was commissioned to declare it.—*Com. Com.* As the great author and revealer of truth, He expounded the law in all its fullness, and enforced it by personal authority, "Verily I say unto you." Matt. 5: 18, 26.—*Clark.*

Not as the scribes. 1. They expounded the law of Moses; He gave a new law, expressing His will as the manifestation of the divine will. 2 They gave traditional interpretations; He made truth evident to the judgments and consciences of men. 3. They spoke and did not; His conduct and character enforced all he taught, for he ever sought the good of men and the glory of God; nothing for Himself.—*Godwin.*

With an unclean spirit The words are literally, "In an unclean spirit." In his grasp, possessed by him. The man was so absolutely in the power of this evil spirit that he seemed to dwell in him; as the world is said to lie in the evil one. 1 Jno. 5: 19.—*Charran.* This, like the expressions, *in the Lord, in Christ,* expresses the element in which the man lived and moved, as possessed and interpentrated by the evil spirit.—*Alford.* Unclean spirits are demons. There is but one devil; there are many demons, subordinate spirits. It seems utter folly to identify these demons with mere physical and mental infirmities. They were the witches and gods of the Egyptians, the inspiration of all the bestial ceremonies of the Philistines. They are the inspiration and evil power of all paganism to-day.—*Pentecost.*

What have we to do with thee? The Saviour had not been formally interfering with the demon, but his preaching was contrary to demons; his character was opposed to theirs, his mission was the exact opposite of theirs, everything he did and said was directly interfering with them.—*Peloubet.* The preaching of Jesus had thrown the world of spirits into excitement and alarm. They resented this intrusion of their domain: "We have nothing to do with thee, thou holy one, but we have a right to take possession of sinners." Our ignorance of the spiritual world shrouds this incident in mystery, but the ever possible exertion of unseen spiritual power upon us should make us careful of associations, and careful about leaving mind and heart open to assault.—*Wakefield.*

To destroy us. Our Lord had not uttered a word of judgment or punishment. But guilt condemns itself. Fear of destruction is the spontaneous offspring of sin, and whether the Lord reproves or keeps silent there is no peace to the wicked.—*Ford.* The man was not included in the "us," for it was the saving of the man and his own expulsion that the demon feared.—*Clark.* Holy one. Jesus came only in the appearance of sinful flesh, Rom. 8: 3, as the brazen serpent had the figure but not the poison of the very serpent. He was without the least tincture of original or actual sin.—*Bates.*

Cried out. He was obedient to the command of silence. He did not speak anymore.—*Trench.* He does not utter any further testimony to the divinity of Jesus, but with a cry of rage and fear and despair he surrenders his place and departs.—*Whedon.* Evil tempers always defeat their own wishes. If the spirit had passed out quietly the miracle would not have been so evident. *Hall.*

House of Simon and Andrew. Peter and Andrew were natives of Bethsaida, Jno. 1: 44, but had moved to Capernaum.—*Broadus.* Possibly Peter's house was to Jesus in the north like the house of Lazarus at Bethany in the south.—*Glover.* Some are troubled that Peter should have a house, while it has been said before that he "left all." It is needless, the renunciation was entire in his will, Matt. 19: 27, and ready in

act to be carried out in all its details, as necessity arose.—*Trench.*

Peter's wife's mother. Peter had a wife. As late as A. D. 57, she was living and accompanied Peter on a missionary tour, 1 Cor. 9: 5. The Rom ish doctrine of clerical celibacy is unauthorized by Scripture. Heb. 13: 4.—*Clark.* Peter's wife is not mentioned by name in the New Testament, but she was a believer in Jesus. According to early writers she suffered martydom, dying before Peter.—*Wakefield.*

Healed many. He healed "all," Matt. 8: 16, and they were "many," in a free, spontaneous exercise of divine charity and compassion. Luke 6: 19.—*Bartholomew.* Matthew gives us the key to the Christ's atoning death. By his fellowship with our diseases he gradually descended into the unfathomable depths of his full sympathy with our death. Matt. 8: 17. Hence his miracles partook of the nature of atoning suffering and prepared for it.—*Lange.*

Suffered not the devils. Preachers of truth must be divinely commissioned. The message may be weakened by the character of the messenger. Jesus may be compromised by self-sent preachers. Jesus healed without reward or praise.—*Pray.* Jesus would not even seem to be in alliance with demons. We should avoid even seeming complicity with evil spirits. Lev. 19: 31. And not found our faith on presumed or questionable spiritual manifestations. Isa. 8: 19, 20. All who listen to such anti-Christian teachers expose themselves to damnable delusions. 1 Tim. 4: 1. *Binney.*

RELIGIOUS NEWS.

—A four-story hospital building to contain a chapel, social rooms, emergency and surgical wards, is to be erected by the Tabitha Society of the Norwegian Lutheran church in Chicago. The cost will be $100,000.

—Hon. Cecil Rhodes, the multi-millionaire diamond digger and premier of Cape Colony, has given to the Baptist missions in South Africa 9,000 acres in Mashonaland and Matabeleland for three mission farms. Sites for churches and parsonages are given with each farm.

—A minister of this city, who is also a rancher, a lecturer for the State Grange, and a candidate for the Legislature, finding that he has more on hand than he can attend to, has decided to drop the ministry. The decision is no doubt a wise one, for had he been a faithful preacher of the Gospel he could not have found place for all the other callings. Even the apostle Paul could find time for only "this one thing."—*Signs of the Times, Oakland, Cal.*

—The Synodical Conference of the Lutheran church employs nine missionaries and five teachers among the colored people of our land. They have ten churches, four school-houses, one parsonage and one cemetery. They number 1,100 members; the average attendance at divine service is 800; their Sunday-schools number over 1,000 pupils and their parochial schools 700. Three colored youths are preparing for the ministry in their seminary at Springfield, Illinois. The average expenditure for these missions is $900 per month.

—The financial year of the American Board closed Aug. 31. The regular contributions reported for the year were $385,150 44 (in 1893, $415 676 62); special gifts not for debt, $60,187 18 (in 1893 $67,511.16); legacies, $133 768 51 (in 1893, $146 759); total $579,106.13 (in 1893 $629,946 78). The debt at the end of last year was $88,318.73, and this has been reduced by special gifts for that purpose to $50,548 10; but, on the other hand, the excess of expenses over income for this year was $65 689.46, making the debt at the end of August $116.237 56. The new debt of the year was $22,629.27 less than it was last year.

—The British and Foreign Bible Society is being seriously checked in Russia. About eight months ago the society was informed that its shop in the city of Kieff—the Russian Jerusalem, and a great resort of pilgrims—must be closed for six months, by order of the Minister of the Interior. The Governor of Kieff has now gone further. When an effort was recently made to have the shop re-opened, he replied by strictly prohibiting colportage in the four large provinces over which he has jurisdiction, and by publishing in the newspapers throughout the empire that he does so because the colporteurs of the Bible Society are actively engaged as Stundist propagandists. There can be, of course, little doubt that the distribution of the Scriptures among the villages of Russia has vastly helped the cause of evangelical truth, and that hundreds and thousands of the peasants known as Stundists owe their light to the reading of the Bible; but it is denied absolutely that the colporteurs have been engaged in the work of preaching or teaching. Their simple duty, as in the case of the colporteurs of the American Bible Society, which they do not overstep, and which they are strictly forbidden to overstep, is to sell the Bibles and Testaments with which the Bible Society supplies them.

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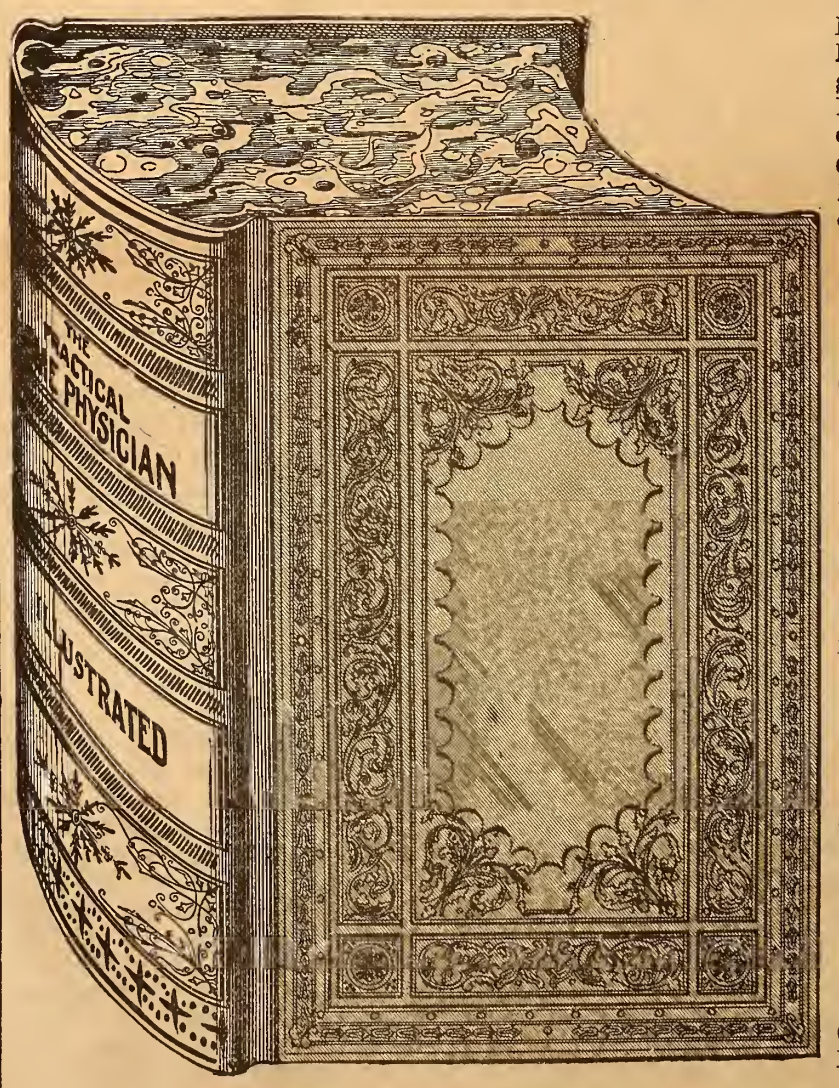
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"The empress rises, summer and winter, at 5 A. M. Breakfast is taken at 6, dinner at 1 P. M., tea at 5, and supper at 8. At half-past ten the whole imperial family is generally asleep.

The empress is thirty-five years of age, of medium height, blonde, and rather stout. She was married in 1881, and has six sons and a daughter. She keeps a diary, the contents of which are unknown even to her husband. The following may serve as an illustration of the reverence with which she is regarded by her sons. The crown prince, aged twelve, upon hearing his teacher say that 'all mankind are sinners,' inquired if this applied to the high as well as to the humble. Being told that such was the case he answered: 'Well, my father may be a sinner, but my mother isn't.'"

WHAT WE SHOULD EAT.

The report on food products at the World's Fair, by Prof. W. O. Atwater, has just been published by the government. He takes the ground that food has a great deal to do with the character of any race. "The underfed man is weak. The underfed race is a weak race physically, intellectually, and morally," and he cites the example of the Javanese, who were "simple, gentle, attractive," but, living on rice and fruit, were lacking in stamina such as a diet of beef and bread will furnish.

Professor Atwater shows the importance of our meat industry by the following table of our principal industries, showing their growth in ten years;

Industries	*Value of Products. 1880*	*1890*
Slaughtering and packing.....	$303,562,413	$565,667,053
Flouring and grist mill.....	505,185,712	513,971,474
Iron and steel.....	296,557,695	430,954,348
Lumber.....	283,268,729	403,667,575

He then goes on to say that all our beef and pork are overfed. We aim at fatness at the expense of nutritive power. Lean meat is far less wasteful and more nutritious. The cattle and hogs should be fed less corn and other starchy foods and more nitrogenous foods, if we want the greatest good from our feeding. The English and Dutch farmers know this, and in consequence produce beef which gets far higher prices than ours in their home market.—*Farm, Field and Fireside.*

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THE MYSTERIOUS MACHINE: was it Lawnmower, Town-pump, Balloon, Wheel-barrow,—or what? by Prof. E. D. Bailey of the Civil Service Dept. U. S. Government.

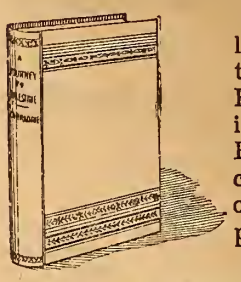
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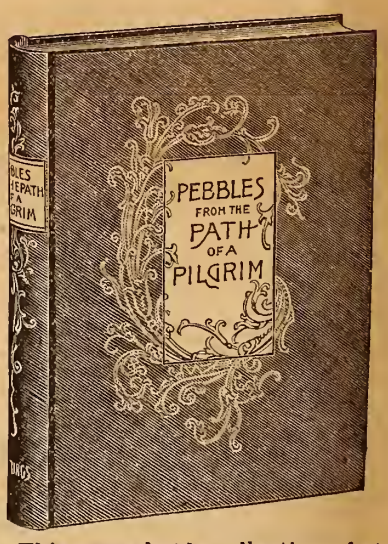
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FARM NOTES.

A FRUITFUL VINE.

A London paper of a recent date says the great vine at Hampton Court Palace has always been thought to excel in dimensions any other vine in the kingdom, but there is a still greater vine at Cumberland Lodge, Windsor Park. These giants have both to give way, however, before the giant vine now growing at Manresa House, Roehampton. This remarkable vine is now bearing eight hundred and fifty-two bunches of grapes, and carries a total weight exceeding half a ton. This vine was planted some thirty years ago, and made such rapid progress that a special vinery had to be erected for it, 224 feet long. Over 2,000 bunches were cut out after they had set. The value of the crop is estimated at £112. Probably no other tree in the kingdom could produce such a sum annually. It would beat three acres and a cow as a means of insurance when the next Birmingbam millionaire is bidding for the popularity which will make him dangerous, then famous, then fashionable.

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The safest bank in which a farmer can invest his money is the land. Not necessarily more land, but in making richer and deeper and better in every way that which he now has.

Black caps are a noble berry, and every one should cultivate enough for his own use if no more. I have tested several sorts, and if I was limited to one variety, I should choose the Seneca black cap first and the Gregg second.—*S. H. Dawes, Harrison, Me.*

Do not pasture too closely in the autumn, for the reason that the tops are a protection to the roots, in summer as well as in winter. The little food which may be found will not compensate for the loss of protection and the mulch which saves the crop through the season of frost.

Successful gardners and orchardists must observe five points in the summer management of young and old orchards: (1) Mellow, well-kept soil for receiving young trees; (2) The same mellow soil through spring and into summer; (3) Young bearing trees kept in good shape by light and needed pruning; (4) Cultivated ground over the whole surface in young orchards for the first five to ten years; (5) Yearly top-dressing with barn manure and lightly with wood ashes.—*Country Gentleman.*

To remove the constipated habit, the only safe treatment is a course of Ayer's Pills, followed by a laxative diet. Most other cathartics do more harm than good; therefore leading physicians recommend Ayer's Pills, especially as a family physic.

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News of the Week.

WASHINGTON.

Reports received by the director of the mint show that during the month of September the coinage of gold at the various mints amounted to $50,033,692, and of silver $8,765 370, of which $672,200 were standard dollars.

The Bureau of Immigration has received personal descriptions of sixty six anarchists recently expelled from France. Officers at all ports will be furnished with duplicates of this list for purposes of indentification.

The Chinese government, after a delay of over a month, has finally ratified the treaty with the United States providing for the exclusion of Chinese laborers from this country and recognizing the validity of the Geary law.

The condition of the Treasury is again becoming serious enough to demand the attention of the President upon his return from Massachusetts, The rush of imported goods under the new tariff which was expected to crush American industry and load the Treasury with import duties, is not taking place to any considerable extent, and receipts for October, at the present rate, will run about $9,000,000 short of expenditures. Meanwhile the rate of foreign exchange is rising in New York, and a rise of a fraction of a cent more will carry it to the point where it becomes profitable to ship gold.

CHICAGO.

Wholesale grocers have declared war among themselves, and the public will soon have two pounds of sugar and coffee where it now can afford to buy only one. The fight began Monday morning, and it is, in part, a movement to get back to this city the grocery trade of the West and Northwest. It results from a decision on the part of the members of the Illinois Grocers' Association to make the market open and allow each individual firm to do business in its own way.

Vickery Bros., importing grocers, are among the property owners indicted by the Grand Jury on charges of allowing gambling houses to be opened on their premises They have begun a $20,000 damage suit against Rev. Wm. G. Clarke, chairman of the gambling committee of the Civic Federation, and its witnesses.

CASUALTIES.

A cyclone struck Little Rock, Ark., at 7:30 Tuesday evening, and almost devastated the business portion of the city. Four persons are known to have been killed and others injured. The main portion of the business center is practically in ruins and the amount of damage is incalculable. The total property loss will probably approximate $1,000,000. The cyclone was accompanied by a terrific storm and the stocks of goods in those business houses which were unroofed, though not otherwise wrecked, are destroyed by water.

At Pittsburg, Pa., some lads were playing blacksmith and drove three nails into the foot of one of their number who acted the horse. It is feared the child will die from loss of blood and nervous suffering.

Near Lancaster, Pa., Wednesday, a three-story brick dwelling house was blown up by dynamite, and the occupants, Mr. and Mrs. A. J. Leim, were instantly killed. A servant was seriously injured and may die. Leim was an extensive quarryman. Several days ago he had trouble with his employes, consisting of a gang of Italians, and it is believed that they placed a large quantity of nitro-glycerine used in blasting under the building.

Seven Negroes were reported killed near Hawesville, Ky., on Saturday in a fight about a colored compartment of the train.

Six firemen are dead, ten are more or less injured, and $80,000 worth of property was destroyed by the burning of a five-story furniture establishement on Woodward avenue, Detroit, on Friday.

While John Chandler and his wife, colored, were absent from their home at Smithsonia, Ala., Saturday, their residence caught fire and four of their children perished in the flames.

A severe snowstorm, which in many places has developed into a blizzard, was raging throughout the Northwest Sunday night. North Dakota, portions of South Dakota and the northern border of Minnesota are covered with snow. There was every indication of a repetition of the terrible storm which swept that country fourteen years ago. The wind from the northwest attained a velocity of from thirty to forty miles an hour, piling up drifts and delaying traffic.

ELECTIONS.

Returns from all except two out of 164 towns in Connecticut that held local elections show a Republican gain of twenty-three towns. The majorities show a Republican majority sufficient to elect a governor.

In Waterbury, Conn., the A. P. A. movement aroused the Catholics, who succeeded in electing an entire school board of Catholics.

In almost all towns in the State where the A. P. A. made a fight they met with defeat.

Reports from Georgia show that the Populists have made gains in almost every county, and that the Democratic majority will probably not be more than 15,000. It was nearly 70,000 at the last general election.

COUNTRY.

The greatest syndicate deal since the purchase of the American breweries by English capitalists has just been concluded, and unless something unforeseen occurs all the paper and pulp mills on Fox river will pass into the hands of an English syndicate on April 1.

A month ago a movement was started in Valparaiso, Ind., to enforce the Sunday observance ordinance by Mayor Suman. He succeed in closing all the saloons and by agreement the drug-stores all closed. Now he intends to close the cigar-stores, restaurants, meat-markets and also to stop the sale of Chicago papers. He will endeavor to have an ordinance prohibiting any person under 20 years of age from being on the streets after 9 o'clock at night. A law and order league will be formed to assist him in his work. That will be an attractive city if these reforms are maintained.

FOREIGN.

It is reported that the Japanese have captured Kiu-Lien-Cheng, on the eastern side of the Yalu river. One hundred and fifty thousand men have been gathered at Pekin for the defense of the city, but of this number only 7,000 are effectively armed. Only 50,000 soldiers are available for the defense of the province of Chi-Li Ku and these are raw levies. A Japanese army has landed to the north of the Yellow river in the southern part of the Gulf of Be-Chi-Li, to intercept the transport of troops from the south via the Grand canal to Tien-Tsin. A Japanese fleet of seventeen ships is now blockading the Gulf of Pe-Chi-Li. French troops are massing in Tonquin.

The British Consul at Hankow and Ningpo sent alarming dispatches to the government on Tuesday and Wednesday reporting disturbances in those places, and stating that the European residents were in peril. The *Evening News* publishes a sensational statement to the effect that the cabinet council was called to consider a dispatch received from Minister O'Connor at Pekin in which it was stated that Russia was intriguing to assist China against Japan in return for the cession to Russia of certain parts of Korea.

Government Reports
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A UNIQUE PICTURE.

There was much interest in the N. C. A. Chart used at the World's Fair last year by Rev. J. P. Stoddard in illustrating various facts in Freemasonry.

There has been a demand for copies of it by those who saw it at the World's Fair, and who wish to use it in explaining to their neighbors different phases of the lodge question.

Hence the N. C. A has had a photo-zinc-etching made, size 18x20 inches, which shows the Blue Lodge, York Rite, Scoich Rite, etc., and their relation one to another.

There are also seen some of the initiatory scenes in the degrees of Entered Apprentice, Fellow Craft and Master Mason. This *chart* can be used to illustrate the system of secret societies in a variety of ways. It will be especially helpful to local lecturers and pastors of churches in explaining to people the ceremonies, oaths, prayers, religion, etc , of the lodge. The Chart is on heavy book paper, and will be sent postpaid, at your risk, for six two-cent postage stamps; or sent at our risk by registered mail for ten two-cent postage stamps.

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MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2	55	@	56
Winter No. 2	52		52⅛
Corn—No. 2	51	@	52⅝
Oats—No. 2	28¾	@	32¼
Rye—No. 2	47⅛	@	48
Bran per ton	12 50	@	
Hay—Timothy	7 00	@	10 50
Butter, medium to best	12	@	24
Cheese	7	@	10¼
Beans	1 70	@	1 90
Eggs	14	@	17⅛
Seeds—Timothy (100 lbs)	4 50	@	5 50
Flax	1 42	@	
Clover (100 lbs.)	7 50	@	8 50
Broom corn (per ton)	50 00	@	105 00
Potatoes, (pr. bu.)	55	@	63
Hides—Green	04	@	05
Lumber—Common			15 50
Wool (unwashed)	7	@	16
Cattle—Choice to extra	5 50	@	6 20
Common to good	2 00	@	5 25
Hogs	2 50	@	5 35
Sheep	1 00	@	3 35

NEW YORK.

Wheat No. 2	55¾	@	65
Corn No 2	56⅛		
Oats	32¾	@	36⅛
Rye	52	@	52⅛
Eggs	15		20
Butter	13	@	26
Wool	19	@	25

KANSAS CITY.

Cattle	1 25	@	5 25
Hogs	2 75		5 72
Sheep	2 00	@	3 25

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SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from Oct. 1 to Oct 6:

A J Millard, Mrs A Schnellbacher Jacob Flieman, D Cameron, F A Armstrong, S R Coyner, J G Lorbier, J McCleery, W H Morrow, N P Eddy, E L Walker, J Walters.

Philo Carpenter:—This saint of God (Moses Stuart) like the old prophets, was satisfied with the institutions and ordinances of God's house, and consequently did not give his influence or aid in supplementing the same with human ordinances and worldly alliances; in other words, he was opposed to secret, oath-bound societies, into which many good men, and even clergymen, have been, and are being "ensnared."

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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It is grand news from Arkansas that the vote in the late election was nearly 2,000 against license, which is practically a victory for prohibition. This vote has been secured without any campaigning loud enough to find an echo through the country.

The Christian Endeavor Convention at Oshkosh shows that the young life of the churches of Wisconsin does not yield to Indiana in zeal or conviction. They declared: "We also believe that Christian Endeavor stands for Christian citizenship, for Christian statesmanship, and we ought to put Christian principles into our politics. . . . . So long as the great social evils like Sabbath desecration, intemperance and gambling intrench themselves behind politics then we must go into politics to combat them." This avowal was made with enthusiasm. The crowds that made it were too great for any one audience room, and Dr. P. S. Henson, the eloquent Chicago pastor, on fire with the sentiment of the meeting, delivered a powerful sermon.

Ingersoll delivered his tirade of threadbare quips against the Bible Saturday night in this city. He was while in Chicago "under the management" of the Press Club. This is the announcement; but the lecture itself may have been the speaker's private affair. The club gave him a reception, however, the night before, and as much as it was possible certainly endorsed and cheered him on in his message of despair and death. This club is said to have in its membership "all the active writers" in the city, among whom we regret to see the name of the Presbyterian, John McGovern. This club is surely not so large and influential as stated above, but its undertaking a propaganda for infidelity, and infidelity of the Ingersoll stamp, is an amazing thing, and sadly discreditable to the literary record of Chicago.

A singular episode of the Father Matthew celebration in this city last week was the reply of Bishop Watterson to Postmaster Hesing. The latter in a speech to the German Catholics of Louisville had freely criticised the decree of the Cleveland bishop against the Roman Catholic liquor dealers. Rejoinder followed reply back and forth in the papers, and ceased because of the spectacle these two eminent adherents of the papal church were making. The bishop is evidently in earnest. He desires the liquor controlled until it shall be rid of its disagreeable features, but has no room yet for prohibitory measures.

Four eminent Republicans are practicing for the race 1896. Mr. Allison of Iowa had a dicided Presidential boost last week. Governor McKinley of Ohio overran Illinois and adjacent States, speaking at every important point. Reed of Maine is coming in a few days to start a hurrah for his candidacy. While ex-President Harrison has come out of his retirement for the same reason. Friday he traveled 182 miles and made seven speeches to a total of 20,000 persons. Altogether three hours and nineteen minutes were occupied in speaking, and there were words enough to fill ten columns of the average newspaper. Surely no one need envy a candidate who begins with such labors.

It is to be regretted that our leading religious papers will persist in stating that "the Knights of Pythias have become a strong ally of temperance," the *Congregationalist* in particular indulging in a very fulsome editorial notice of "this large and useful organization," which at their late gathering at Washington "elevated its standing in the eyes of the public by declaring saloonkeepers, bar-tenders, and professional gamblers ineligible to membership." It will be remembered that an editorial from this paper against Prohibition by the former editor, Dr. Dexter, was printed and circulated by the saloon party as a quasi endorsement of their business, and doubtless the Knights of Pythias will be equally gratified by such a flattering advertisement in its columns, but it will not tend to increase the confidence of the Christian public in that paper as "a guide to the blind" or "a teacher of the foolish."

Nine murders by the liquor system are counted in a late number of the *Voice*. They are all of heroes who tried to suppress the saloons. There have been scores of attempts to assassinate by pistol, or bludgeon, or arson, or dynamite. The record should be published. No document would be so convincing for certain minds. One of the latest of these cases is that of W. B. Webster, of Fort Scott, Kan., a W. C. T. U. lawyer who has been making war on the saloons. He learned that two men had been employed to attempt his assassination on the night of Oct. 5. He sent his family away and called in several neighbors and all armed for defense. At midnight the two suspected men attempted to draw him to the yard, but discovering the presence of an armed force they fled. Prominent citizens confirm this report and Webster has pluckily sworn out warrants for the arrest of seven saloon-keepers.

The *Pacific Ensign*, organ of the W. C. T. Union in California, says that the Congregational church of Santa Monica has been incorporated as "The Prohibition Congregational church." A part of its constitution reads: "No one shall become or remain a member who uses intoxicating liquors as a beverage, or who casts his or her vote for any political party that does not have in its platform, both tate and national, a clause denouncing the liquor traffic, and pledging its overthrow." This is trying to stand on the edge of a plank instead of its side. If a church is Christian it includes prohibition, but the reverse may not be true. Such restrictions about voting belong to Rome. The church has no right to demand a vote for this or that party, only that the voter shall keep a clear conscience before God. If there is not ample conviction on the liquor question it is the fault of the church.

The Prohibition candidate for governor of California is a successful grocer of San Jose, Henry French, who deals in neither tobacco nor liquors. In a late address he tells of some tariff reductions under the new law, and also broaches an approved plan for fairly and intelligently disposing of the tariff issue. He says: "The tariff is a bug-bear to scare voters. What did the last Congress do in the way of relieving the stress of the people by modifying the tariff? It reduced the tariff on playing cards 12 per cent, on firecrackers 66 per cent, on pistols 53 per cent, on gun wads 71 per cent, on clay pipes 80 per cent, and on opium, the greatest curse in the world, next to whisky, 50 per cent. Now I would rectify the tariff by the appointment of a commission—ten honest Democrats, if they can be found; ten sober Republicans, if they can be found; ten intelligent Populists, if they can be found; and any ten Prohibitionists at hand. Let this commission adjust the tariff and all commercial relations."

General Schofield reports, as head of the army of the United States, to the secretary of war, the operations of the year and suggestions for the future. He urges that the military arm of the government be strengthened, because, first, of possible widespread internal dissensions, like the Debs' riot; and second, some little foreign power may come snapping at us. He thinks we will do well to dismiss our over-confidence in American prowess, and prepare for war. But everybody is not rushing to an enlistment office because of Gen. Schofield's recommendation. If we should not be confident in ourselves we may have some faith in the dread of other nations, and ought so to conduct our relations with them as to give no just occasion for a quarrel. As to home disturbances the government can better afford to spend one or two millions in securing justice and the practice of the Golden Rule between man and man, than ten in shooting them after they get exasperated and quarrelsome.

A FEW THOUGHTS ON REFORMS.

BY HENRY M. HUGUNIN.

The superabundance of alleged "reforms" of all sorts—which, by the way, are principally untried theories unsupported by precedents or experience—impels me to present a few thoughts on reforms in general, and our own in particular.

Any reformation that will improve the defective conditions of society, politics or religion, embracing the welfare of an individual, a race or the entire aggregation of humanity, if based upon the eternal principles of Christianity, and carried forward in the spirit of its Founder, will never fail. It matters not with what opposition such a reform may meet, what stumbling-blocks and delays may retard its progress—it is indestructible. "Truth is mighty and will prevail." Error is of the devil and cannot stand before the truth. "I am the truth," said Jesus. Therefore whatever is not supported by his word is error. In the economy of heaven right is invincible, and wrong is successfully opposed. Hence every reformation based upon the word of truth, and involving the best interests of humanity, must succeed.

This is the correct rule by which we ought to measure the value of any proposed reformation. Apply to it the teachings of Christ. Do they harmonize? Ostensibly no reference may be made to Christianity in the reform. No mention of Christian doctrine appears in stating its character and effects. But the careful Christian, enlightened by the Holy Spirit, can easily decide whether it will promote righteousness or unrighteousness; whether Christ would favor it or denounce it; whether it will tend to advance his kingdom, or to engender evil. These test questions may be, and should be, applied to every political measure, every social movement, every theological dogma. Very often, however, the closest examination of the great questions of the day fails to discover the Christian or un-Christian points involved, while the innate policy of the reform appears helpful and wholesome. Then the judgment must be called in to decide the adoption or rejection of the reform, with the consolation of knowing that an error of judgment is more easily amended than an intentional sin, if abandoned as soon as it is discovered.

It is no sign that a reform is worthy of support because a majority favor its adoption, or that it should be rejected because a majority denounce it. Christianity and judgment harmonizing as to its merits, it matters little how scornfully or rapturously it is received by the masses. We need not go out of our own reform for the proof of this. We *know* that the lodge system is wrong—un Christian—corrupt, and powerful because it is popular among wicked and deluded men; but do we honor our reform the less because it is unpopular and despised by men? No; we know that it is in harmony with Christ and his kingdom, and *that* settles its value in our estimation.

We know, perhaps, more about our reform than any one can tell us; but its righteousness is the foundation upon which we stand, even if we know but little else about it. We can, from the Bible, truthfully oppose and denounce the whole lodge system, without knowing anything of the lies which Freemasonry tells about Solomon. It is the falsity, the hollowness of its principles against which we fight. If we know all the nonsense and insincerity of its boasted relations to religion, morality and benevolence, we do not care to have fellowship with Hiram Abiff or the fellow who sits in the eastern end of the lodge-room and wears his hat when every other fellow present is uncovered. It is the principle, rather than the machinery used by any evil institution, that becomes the object of reformation. We need not know how to gamble in order to oppose gambling, any more than we need to murder a man to know how a murderer feels. It is enough for us to know that Christianity opposes gambling and murder, and that should make us the implacable enemies of both. Thus we know that no sincere Christian can for one moment defend Freemasonry.

Chicago.

There is just now quite a demand in some quarters for a badge to be worn by church members. The necessity for it probably arises from the fact that church members act so much like worldlings that one can scarcely tell which is which. If the Christians were only labeled in some way there would be no danger of a mistake. And to those particularly interested we would commend the suggestion of a Presbyterian minister of age and experience. The question of a badge for Presbyterian ministers was before the presbytery, and was warmly discussed. Some, particularly the younger ministers, presented in glowing terms the advantage of a badge, while others sharply condemned the wearing of such a trinket. At last one of the older men who had hitherto said nothing, was asked his opinion. He replied, "I do not see anything to hinder us having a badge, and I suggest that it be of tin and about the size of a pie plate." There was no more debate.—*Associate Presbyterian Magazine.*

SOCIETY.

BY REV. ALEXANDER THOMSON.

SCENE FIFTH.

(A priest's home just before election. Present—Two Jesuit Fathers, one old, the other young.

FATHER YOUNG:—

How fares the battle for election day?

FATHER OLD:—

Bravely.
There is no doubt their candidate will win.
He is a Mason, and the lodge will work
Its best to seat him; and too well we know
We have no rival in the big round world
That's worthy of the name but Masonry.
Our noiseless feet are busy in the dark,
Our viewless hands strike many a telling blow,
Our unseen ears hear many a secret thing,
But Hiram's sons, in their white bibs, explore
As dark recesses, and mature their plans
With almost equal cunning.
Well, let them work; they are our enemies,
But enemies to Luther's whelps as well,
And *they*, not we, are digging deep the grave
For Protestant rebellion. I do laugh
With deepest inward pleasure to behold
The lodge and Luther going hand in hand.
The lodge, the parasite whose hug is death,
By our good Lord the pope, it is indeed
A wondrous sight to see these frockless priests
Take cut-throat oaths, and promise to obey
A system that its very votaries say
Had root in old Egyptian heathendom,
Again, the A. P. A., another twig
Of the lodge tree, will bear its fruit for him.
Most of the preachers standing on his side
Will wheel their flocks to line on battle day.
Mason will win: but by no means will gain
The victory he thinks. His golden key
Matches not Peter's key when both compete
With equal vantage in a human soul.
He thinks by slipping a fine gold ring
Upon the finger of fair Miss Saloon
That he has won her. We control the trade.
Good Miss Saloon shall do as we shall say,
And we shall not say Mason.

FATHER YOUNG:—

But how then bravely goes the fight if thus
Our candidate's defeated?

FATHER OLD:—

If our war hinged upon one stricken field
We had been buried centuries ago.
See you not how within the godless meal
The leaven of disunion works, and works?
Within the close ranks of our godless foe
A hundred sects with shrilly clamor wage
A war of dissolution. Thus to-day
Our foe is like a tall and stately tree,
The liquor worm fast fattening at its roots,
Half girdled by the lodge, while in its boughs
The "Higher Critics" pluck the blossoms off
That else would yield a fruitage,
While we, united and aggressive, move
To victory.

FATHER YOUNG:—

I see, I see; thus shall we bide our time,
Till, like the couchant tiger, we may spring
With war terrific on the helpless prey
And make it ours forever.

Oath-bound secret societies, of which Freemasonry is chief, are a monster system which threatens the destruction of our nation, utterly ignores our laws and turns our courts of justice into a farce. It is a hell-born religion of gigantic form; therefore we shun it as we would the devil.

Freemasonry deals, not in modesty and sobriety, but unblushingly supplants the rights of others, as instanced by the recent laying of the corner-stone by them of a public institution in Illinois to be built by taxation of the people, notwithstanding the protests of those opposed to secretism. We charge the late troubles and riots in our country to this monster of evils, and reaffirm our former position to condemn the principle of all secret societies in unequival terms.

We exhort all our preachers to be faithful in exposing this evil in the pulpit and in the home. *Free Methodist Conference of Minnesota and Northern Iowa.*

MUST HISTORY REPEAT ITSELF?

BY J. B. HOOTON.

We find the world under Masonic pilotage slowly drifting back to the state of affairs that once obtained in India. Slowly but surely the lines of caste are being drawn about the people now as when India was morally and physically by the network of caste drawn about them. Singularly enough we find a great resemblance between the oaths of Masonry and the oaths and penalties of breaking caste as shown in the laws or codification by Manu in India three thousand years ago.

Of the four great castes in India, Masonry in this country furnishes the complete parallel with its dependent or auxiliary orders. Masonry itself corresponds to the Brahmin caste, and the Odd-fellows with their Patriarchs Militant correspond to the Kashateyas or "warrior" caste, as also the K. P. with their Uniformed Rank. The Red Men correspond to the "Vaisayas, or husbandmen," the third caste; while the profanes (outsiders), generally, and particularly the Catholics (whom it is in the plan to subdue), correspond to the Pariahs or lowest caste. The A. P. A's., also under Masonic control, are simply an indiscriminate collective factor to help accomplish their designs, to be moved as pawns upon the board.

Masonry has pretty nearly reached the height of its ambition in this country as far as civil government is concerned. We do not live now under a pure republican government, but under a practical Masonic monarchy,—a masked monarchy. We may not have kings, dukes and lords, but we have Grand Masters and Noble Grands, who take their place in everything so far as aristocracy or autocracy is concerned, and they have more power than medieval kings or nobles ever had.

When complete political power is obtained by the Masons the crystalization into caste will begin. Immigration will be checked and the material of the orders will no longer be recruited from outsiders; but will, as in all the ancient aristocracies, descend from father to son. Bounds will be set between each order, and no promotion from a lower to a higher order as now. Every tyrannical government in the past has always sought to ally itself with a spiritual or church power in order better to control the masses, and Masonry has already formulated its plan for this. As old Lord Saltire cynically remarks in the romance of Ravenshoe: "Religion is necessary in the government of states," etc.

The religion they have selected for their purpose, and which they have openly avowed to be under their patronage, comes also from India, the land of caste. Thus we can see that the whole system tends backwards instead of forwards. This religion or system is Theosophy, so-called, a mixture of Brahminism and Buddhism, and no system could be better devised to deaden and enslave the masses than this. "By their fruits ye shall know them;" and he who reads the history of these religions will find they produce on the people an apathy worse in its effects than the fatality of Mohammedanism. Madame Blavatsky, the founder of this system, notorious for fraud and trickery of the spirit-medium variety, was, strange to say, one of the few female Freemasons.

What hope in a religious system that teaches as the ultimate goal of all human aspirations and strivings, simple annihilation or absorption, and the best oriental scholars are undecided yet as to which it teaches. They teach that by a good life you may obtain an end of reincarnations or metempsychosis, and be rewarded by Nirvana, or practical annihilation of individuality. The joke is that they also teach that you may become so bad that you utterly lose your soul. It dwindles away to nothing. Thus the good and the evil fare alike. This is certainly an approximation to the Rev. Jos. Cook's doctrine of the permanence

of evil. These Theosophists say that they do not antagonize Christianity, yet they not only have separate temples of their own, but Lotus circles, or Sunday-schools; and one text-book that I have says that "Theosophy is that part of Masonry," etc.

While a Buddhist remarked that Christianity made a good outrigger to Buddhism, it is doubtful if many Christians would want an outrigger of Buddhism, especially as administered by a Masonic priesthood. In reading of the burning of De Molay and the Knight Templars by Philip the Fair, we do not have to read between the lines to find that they were the same greedy, avaricious and arrogant class that their modern imitators are seen to be. Later on the Teutonic Knights had to be suppressed for the same reason. The late chief of the French detectives in his book said that the first requisite for an appointment on the force was to get the endorsement of the Freemasons. We who study these things know it is the same in this country.

It is significant that while it is perfectly safe to talk against the Catholics here, it is not safe to speak against the Freemasons. Ostracised for my opinions, some of the few friends I have believe as I do, yet tell me that they dare not talk, as it would injure them; that their first duty is to their families, etc. Do the Masons like to have such a reputation at large? It is singular, if they are good men and good citizens, that they try to inculcate such terrorism.

Boston, Mass.

A MORAL REVIVAL NEEDED.

(I. J. Lansing, D. D., Park St. Church, Boston, in the Advance.)

At this very period when the Old Testament is being disparaged by certain critics, the demand for the application of its truths concerning God and law, righteousness and justice, duty and penalty, is becoming visibly imperative in our own and in all so-called Christian countries. The dangerous tendencies of thought and life, the threatened destruction of social order, hostility to government, the war of classes struggling for material spoils, all distinctly indicate that the true and necessary religious teaching should partake very largely of Old Testament characteristics. From the mandates of moral law, the threats of divine vengeance on disobedience, historic examples of ruin by sin, of deliverance by righteousness in the case of persons, families and nations, from the warnings and advices of prophets preaching righteousness, the lessons of the past and of all time need to be drawn and applied directly to present times and present deeds. Virile, stern, unequivocal statements of strong certainties are greatly needed.

A moral revival is such a one as I should suppose followed the preaching of Isaiah, of Jonah, of Savonarola, when men who are plunged into vice and immorality, recklessly reveling in the same, being warned, are arrested, awakened, alarmed, and, amending their conduct and their habits of action, "break off their sins by righteousness and their iniquities by turning to God," becoming virtuous, circumspect and godly.

The names which I have thus used are not intended to indicate that doctrinal, reformatory, organizing, affectional and moral revivals are either facts or terms mutually exclusive of one another. Each implies and embraces in some degree every other. Where a neglected doctrine is lifted up, all the other specialties appear, reformation, organization, emotion and improved conduct. Where organization is improved it is often the expression of a powerful affectional impulse or a reformed condition of life; and so of all the rest. But in classifying them, I only name their dominant characteristic.

To-day we need to preach and produce a better morality, laying stress on law, righteousness, behavior, obligation, duty, danger and the certain disaster which awaits the disobedient in this world as well as in that which is to come. Can we doubt or question that immorality, lawlessness, recklessness toward God and men are amazingly and increasingly prevalent? Taking the Ten Commandments as samples of moral law, manifestly and beyond a doubt, each and all of the ten are set at naught, broken and defied by increasing masses of men. Whatever the cause, the law of the Sabbath, a moral law, fundamental to personal and public order and well-being, is more generally despised and trampled on than ever heretofore. The law of the family is counted vain by the myriads who, in violating it, shamelessly, are either licentious or divorced. Rights of property are denied both theoretically and practically, and there is a decrease of conscientiousness about how money is gained, if only it be gained. Like wild beasts glowering over bones, great associations of men are hating others and bent on getting the lion's share.

The law of truth has been ignored in proportion as the sacredness of oaths has been discounted. Men who do not believe in the Supreme Being say in words, "So help me, God," and bear false witness before courts and committees to gain a present advantage. Sexual morality has become so unfashionable that literally armies of women and men utterly ignore it, and in theatrical shows, public advertisements, periodicals and so-called literature, their vices are openly encouraged. The official representatives of the majesty of the law are often criminals and protectors of criminals. So on through the chapter.

And yet when one looks straight at these facts, sees and states them, he runs into great danger of being charged with being discouraged or dyspeptic, and so losing his influence with the people who shut their eyes and assume, when self-blinded, to be doing their duty. I am sure that chief of police, in a small city, was nearly right when he recently said: "You preachers do not know much of the actual life of the people. You pray with your eyes shut, and you prepare your sermons out of books in your study with the curtains down." The giant preachers and reformers of the Old Testament were not pessimistic or discouraged, neither were they blind. They "preached righteousness in the great congregation" with vigorous directness.

The question with ministers is whether they will merely go on refining on their refinements, preaching what most people do not care about nor profit by, or whether they will look all the facts in the face, and all the people, too, and speak God's appropriate and majestic word. Many lament the lack of a general revival, and groan because there is none, when in truth the revival they are thinking about would be a consequence of a stirring announciation of the law of righteousness, and denunciation of common sins. Preachers should pray less in semi tones and preach more in thunder tones.

The moral revival which will save the people and the state must be sought with righteousness toward God as an end. How? By denunciation? Yes; not wholly but partly. But more by the distinct preaching, with all its sanctions, of the law of God, by righteous living, by bold and fearless leadership, by making it very difficult for a wicked man who means to stay wicked to remain comfortable as a church member by holding up the Bible standards of law and life, by preaching "righteousness, temperance and judgment to come." The multitudes in sin, from our silence think that we do not know that they are living so, or if we know, that we do not dare or do not care to correct them; or they have settled down to the belief that reform is not worth while, or if necessary, is impossible for them.

We need a Moral Revival. Society, the nation, the church all need it. And God's Word, history, a scientific thinking, present emergencies, plain duty and the kingdom of Christ all cry out for it.

WHAT MASONRY DOES FOR A MAN'S SOUL.

I am now an old man down near the river, and have spent the most of my life in the service of my Master as a minister of the Gospel of Jesus Christ. I wish to give to our readers a little of my experience and knowledge of what Masonry will do for a man.

Years ago, when in the prime of life and active work, I was asked to join the Masonic lodge; and the offer was made to me that if I would join, it should cost me nothing to take any degree, no doubt the object being to give character and add influence to the lodge, being urged and invited in various ways. I plainly told them I would not go anywhere I could not take the Lord Jesus Christ with me. And in later years I lived by a neighbor who was a Mason in good standing and who departed this life two years ago. As a neighbor and citizen, he was good and kind, always friendly and sociable, but no Christian. The time was when he enjoyed the life and power of God in the soul; but after becoming a Mason that life faded and died, and he was no longer found in the house of prayer. As a neighbor I visited him frequently and talked with him on the principle of Masonry. He claimed that a Mason in addressing God the Father as the supreme ruler and great architect of the universe included Jesus Christ. My answer was: "He that is ashamed of me and of my words, of him will I be ashamed before my Father and the holy angels." And "No man cometh unto the Father but by me."

Then during his sickness I visited him, and one day he said to me: "Elder, I have been a Mason for about twenty years, and to the best of my knowledge I have never heard the name of Jesus Christ used in the devotional exercises." I replied: "And yet he is the only way of life and salvation." He said: "Yes." And when nearing death and talking to no one in particular, he said: "We went to the gates and they would not let us in. They did not know we were wanderers from the feet of Jesus." And with almost the last breath he was heard to say: "Most Worshipful Grand Master," and other Masonic phrases. Thus he died and was buried with all the honers, pomp and show of Masonry, which I consider a disgrace to Christianity. May God help us as a church to ever stand true to the principles of truth, righteousness and reform, and in the name of Jesus Christ to stand before the world as a beacon light to guide immortal souls to the haven of rest.—*Aquila Purtee, in the Christian Conservator.*

THE COMMERCIAL VALUE OF PEACE.

Geo. May Powell, president of the arbitration council at a Peace Congress at Ocean Grove, N. J., this summer, said: "There is more money in peace than in war. The wholesale murder, lust, intemperance and general lawlessness of war are the hellish dams and sires of those spirits of anarchy which are the terror and the ruin of all the best interests of labor and capital. This is true in all financial relations of individuals, of communities and of states. In either of several recent strikes, the parties thereto have *each* spent more than the wages in question, and the commercial interests of the country have lost tenfold the aggregate shortage, and the questions at issue are far from settled. Therefore boards of trade and chambers of commerce and kindred organizations will make good investments of time, money and effort, to foster peace, to favor industrial and international arbitration, profit-sharing, co operative stores, postal savings banks, etc. The man with even a small sum in savings will not throw bombs, or carry the red flag. Public school savings banks are good elementary steps in this direction. Often, what to the careless observer has no bearing on the peace question, is vital to it. War creates rest day desecration, and there is no greater creator of anarchy than this desecration. Statistics show that the war doubled the intoxicants' consumption of our country. Conservative analysis of the United States Treasury returns on malt, fermented and distilled liquors, and on tobacco indicates that the retail intoxicants bill of our country is over one thousand million dollars a year, liberal allowance being made for that used for medical and mechanical purposes. This, however, represents the approximately pure. Police reports show that adulterated goods (?) in this line are quadruple the value of the pure. Here then is a bill of over two thousand million dollars a year, half of which is to be charged to war!"

The *Pacific Ensign* tells that Orange county, California, was once the home of the wine interest of that State. But suddenly a blight settled upon the vineyards and acres of vines had to be rooted up. New vines were set out, only to share the fate of the old ones, and the once prosperous business dwindled into insignificance. A German residing at a neighboring town accounted for the state of affairs in this way: "A number of years ago one of the W. T. C. U. 'vimmens' came to lecture to us on temperance. We would not let her have a place to speak in, and she went out on the street and prayed God to curse the town and break up our wine business. We don't believe much in God over there, but soon a blight fell on our vines and we had to dig them up, and now the red scale has come and I guess our place is cursed, sure enough."

TWO CHAPTERS IN THE HISTORY OF LABOR UNIONS.

COLORADO LABOR TROUBLES.

(American Citizen in Farm, Field and Fireside.)

Let me give you a short account of the strike at Cripple Creek.

I think it was in December or January when the wage question came up. The wages at that time were $3 50 for ten hours' work, but as times were in such a deplorable condition and money scarce, it was conceded by all reasonable people that there should be a slight reduction, and the mine proffered the miners of Cripple Creek three dollars for nine hours' work, or thirty-three and one-third cents per hour. The union rejected the offer and the strike ensued, the strikers taking possession of the mines and refusing to allow any one to work. Now take notice that this was a fair offer, and so admitted by all miners throughout the country, except a few "rule or ruin" miners. It was the best wages and shortest hours of labor offered in the world; the rest of us in the State were receiving but $2 50 for ten hours' labor.

The men owning the mines then attempted to get possession of their property in a lawful way, and as the officers did not dare serve warrants, the sheriff called on the Governor for troops, which were sent as requested. When the militia arrived at Cripple Creek the Miners' Union telegraphed the Governor as follows: "Why did you send troops? everything quiet here." To which the Governor answered, "Have been deceived by the sheriff; will withdraw troops immediately," which he did.

The union, finding they had the backing of the Governor and militia, organized a reign of terror in the camp. They built forts, entered private houses and seized arms; ordered American citizens to leave camp and never return; beat men over the head with guns; one at least died from his injuries; blew up the shaft and engine of one of the mines with dynamite, and by a miracle escaped killing those miners who were in the shaft at the time, and the strikers knew they were there and it was the evident intention of the strikers to kill them. They escaped into the air shaft and thus evaded the full force of the explosion, but it will take months to recover if they ever do.

All this time the law-abiding element was begging and praying the Governor to send troops to stop this bloody, unlawful work, but he refused; and not until a force of deputy sheriffs large enough to subdue the strikers was organized and he was afraid that his pets would get hurt, did he interest himself. He then went to Cripple Creek; and after a conference with the strikers he bore to the mine owners, from the strikers, a compromise as follows: seven hours and forty minutes of actual labor to constitute a day's work; three dollars as compensation; the non-union miners to be allowed to work thirty days providing there were not enough union miners to work the mines; after working thirty days the non-union miners either had to join the union or quit work.

Remember, these strikers for the most part are not moral men; they spend their time in vicious pursuits. Cripple Creek is full to overflowing of saloons, gambling houses and bagnios which are supported by these strikers. How would you, as a man and Christian, like to be compelled to fellowship with such a lot? And can you respect a man who would consent to be the bearer of such a disgraceful and un-American compromise? Of course the compromise was rejected and the army of deputies ordered to advance, seeing which, Governor Waite ordered out the troops to protect the strikers. Through his connivance the leaders of the strike and those who murdered men and destroyed property had time to escape, and they will go elsewhere to breed murder and sedition. The strike is dead and many of us thank God that it is so, for we still feel that we are true American citizens and are not compelled to obey the unjust and tyrannical order known as a Miner's Union.

I would prefer that you do not give my name in full, as it would endanger my life or liberty; for if I should be located by the union I would be ordered to leave, which order if not obeyed means assassination. But I am patriotic enough to submit to even that to have the truth known. It will not be the first time I have offered my life for personal liberty, as I am an ex-Union soldier. I hope you will publish this letter in the interest of truth and justice.

THE FROSTBURG STRIKE

The mining town of Frostburg, Maryland, is beautiful for situation.

"Set on an hill" it is seen from far.
"The hills, rock ribbed and ancient as the sun.
The vales, stretching in pensive quietness between"—

these are at once the strength and the beauty of the town. It is the center of the soft coal trade, and annually hundreds of thousands of tons of the precious mineral are dug and shipped. Indeed, the town itself is built over some of the mines, which it is needless to say are at once the life and the wealth of the whole region. Your readers will doubtless remember that in conjunction with the recent miners' strike in Pennsylvania, Ohio, and Illinois, the men at Frostburg also went out. Being in the town and the neighborhood this week, I was interested in learning of the strike, what it was for, what it cost, and what was the result. I inquired of persons in various walks of life and the universal verdict has been that it was wholly unjustifiable, wrong, and disastrous. In the spring of 1894 there was a meeting of mine operators and representatives of the miners of Cumberland. The former told the latter that owing to the financial and industrial depression, they were compelled to make a reduction of 20 per cent per ton for mining, that is from fifty cents, the usual price, to forty, but promising at the same time that when conditions improved fifty cents would be paid. The miners had every reason to accept this promise in good faith, and they did accept it, for a similar promise made several years ago was redeemed when business became better. In this way things moved satisfactorily for a couple of months. Miners' strikes elsewhere did not affect the men in the Frostburg region. Soon, however, affairs changed. A labor organizer and agitator came over from Pennsylvania and through his influence a strike was declared, sympathetic with those elsewhere. It is true the old contract stood and a large minority, especially of the older men, were strongly averse to a strike and some did not go out. The younger men however were hot for it. When the last strike was caused in 1886, these young fellows were "yet in kilts," as the expression is, and never having seen one in its disastrous effects, broke faith and quit work. Indeed, according to all reports, the men had no grievance, for not until two or three weeks after they laid down their tools was a meeting called to formulate grievances.

I inquired also the cost of the strike. To the miners it was about $65,000; to the coal companies from $700,000 to $1,000,000; to the State of Maryland $55,000 for maintenance of the militia called out to keep the peace, besides the cost of United States deputy marshals; and to the general public, the people who handle coal on the canal, in factories, steamships, etc., because the commodity could be obtained, a sum that will never be known. A half dozen coal companies had their work stopped or greatly interfered with for six weeks, the good name of the State of Maryland suffered, and untold wrong was wrought, merely because men broke their faith. Nothing was gained, and much lost. Moreover, the men returned to work, *i.e.*, those who could get it, at the old price of forty cents per ton, and indeed before resumption, many declared their willingness to return at thirty cents. I am glad to know that all the twelve or fourteen ministers of the town were firm and outspoken in opposition to the strike. Now the trouble is a thing of the past, and affairs are becoming normal. Several have told me that business has so revived that if there had been no interference, most probably the wage reduction would have been declared off by this time. If the coal companies had broken faith, public sentiment would have condemned them, and in this case the miners justly failed to receive popular sympathy.—*Lutheran Evangelist.*

The total number of scholars enrolled on the public school lists of Chicago for September is 173,101. The high schools have 7,288, 2,000 more than for the same month of 1893. The grammar and primary schools have 165,369, the Deaf Mute and Waif's Mission 94, and the House of Correction 173. The new college preparatory starts out with 177.

OUR WASHINGTON LETTER

Christian education and labor among young people.—The Papist demand for a system of arbitration.—The American system already provided.—The Pope as international arbitrator.

Washington, D. C., Oct. 10, 1894

Last Sabbath was a very interesting day at the First Congregational church. The Sabbath-school, a large and flourishing one, held a rally just before the morning sermon, which, in addition to inaugurating the fall and winter campaign, was made to embrace a hearty welcome to Rev. Dr. S. M. Newman, the deservedly popular pastor of the church, who had just returned from his vacation, which poor health had made unusually long this year. The principal address was delivered by Justice Brewer of the U. S. Supreme court, who teaches a class of young men in the Sabbath-school, on the importance of Bible study by both young and old, and it would be difficult to find a man who can talk more entertainingly and instructively upon that subject. Letters of greeting were read from several old members of the church, now residing elsewhere, one of them being from Gen. O. O. Howard, who worshiped with the congregation in a hired hall before they were able to build a church. Prof. Bischoff, the blind organist of this church, has been for years one of the best known residents of Washington, and has few, if any, equals in this city in skillful handling of the pipe organ.

The Epworth League inaugurated their winter work with a consecration meeting, at which the leaders of the twenty-five chapters of the District of Columbia consecrated themselves to renewed work. The principal address was delivered by Rev. Dr. Hugh Johnson, who reminded those about to be consecrated that they represented an army of 750,000, and said: "On every Epworth League banner there should be inscribed: 'Loyalty to Christ and loyalty to his church.' We need consecrated, intelligent young men and women to assist in the Bible study among the young. A whole generation in the church exists, and the leaders should see that the opportunity is not lost."

The new executive committee of the district union of Young People's Societies of Christian Endeavor met this week and named the several joint committees necessary to look after the work for the coming year and decided that the next mass meeting, to be held Nov. 16, should be a missionary rally.

On Sabbath, Sept. 30th, Cardinal Gibbons delivered a sermon on the labor question at Frostburg, Md. He emphasized what Bishop Keane had said in an interview the preceding Sunday: "That the contest between labor and capital in this country has come to a point where some middle ground must be taken by the authorities." He then said: "I earnestly hope that some efficient remedy will be found to put an end to the recurring strikes, and arbitration seems to be the most potent method that can be conceived of."

It will be remembered that in April last, the legate, Satolli, published an article in the "International Journal of Ethics," in which he insisted that the court of Rome should become once more —"a court of arbitration for the strong and a court of appeal for the weak." All this talk means papal arbitration—the interference of Rome in all disputes in this country. These Roman advocates are continually ringing the changes upon this word 'arbitration."

The Anglo-American system of laws has for a thousand years contained everything necessary in the process of arbitrating all disputes. If two parties have a controversy, they may at any time, by certain well-known methods, voluntarily submit their dispute to the arbitration of a third party selected and agreed upon by themselves, and the award of that arbitrator may be made binding, like the decree of any other sort of judicial functionary, by preserving a prescribed course, distinctly laid down in the code of every State. Arbitration is a voluntary settlement of a dispute out of court. It is also a process resorted to for settling disputes between nations —sovereign powers—over which no court has jurisdiction. Its essential feature is that it is voluntary, that it is a contract to abide by a certain decision. But what the papists and their allies want is to introduce a *compulsory* process under the name of arbitration, whereby one party may be compelled to stop his business and arbitrate

at the instance of another party whose sole object is to cripple his opponent. An ordinary lawsuit would cover all this ground except the stoppage of business.

But that is the very point the Jesuits want to inject into our system. They want to make the process of arbitration an adjunct of the strike and the boycott, which are nothing but modern forms of excommunication. The bill introduced in the Senate of the United States last summer by Mr. George, of Mississippi, exactly met their views. If that bill, as originally introduced, had become a law, it would have thrown this government into conflict with its own subjects on terms of equality. In other words, it would have destroyed the sovereign capacity of the United States in respect to corporations and labor unions, and when disputes arose between the United States and such organizations, recourse to some foreign power would have become absolutely necessary to settle the matter. Here lay the great opportunity of the church—the papacy. Satolli distinctly declares in the article above referred to, that the papacy is the only power qualified to arbitrate in such cases. Everybody ought to read that article.

What these papist incendiaries virtually ask is, that this government surrender its sovereign function of adjudicating disputes between its subjects in the manner provided for in the Constitution. There appeared in the Pope's organ at Rome last summer an article on this subject which all ought to read. The *Review of Reviews* gives the following summary of it:

An important article is to be found in the *Civilta Cattolica* on the question of international arbitration in connection with the memorial which, as a result of the Chicago congresses, has been issued by the United States government to all the governments of the civilized world. This document prays that they will unitedly agree by mutual treaties to submit for settlement by arbitration all such international differences as shall fail of satisfactory solution by ordinary diplomatic methods. The *Civilta* hails the step as one of extreme significance, and speaks of it, indeed, as "little less than gigantic;" by it the question of international arbitration ceases to be a mere private matter, and has become a universal question in which all the governments of the world are interested. The institution, declares the Jesuit writer, of such a high court of international justice would of itself be sufficient to immortalize our century.... Public opinion must come to their support, and hence no time should be lost in cultivating popular sentiment in favor of this all important subject of permanent peace.

To the question of who is to arbitrate, the *Civilta* declares frankly that only one answer is possible. The Pope must act as arbitrator; he alone possesses in his person the indispensable qualifications:

"1. His power is spiritual and therefore more removed from mere political consideration than that of any other monarch.

"2 The Pope is habitually an old man and celibate, devoid of family ties and uninfluenced by passion.

"3 He is compelled to take as his model, in the eyes of the world, that divine Prince of Peace whose representative on earth he is.

"4. Whereas the increase of their temporal estates is the great aim and object of all sovereigns, the sole glory of the pontiff consists in open defense of truth and right.

"5. The decisions of the Pope are likely to be accessible to all, even to those who do not recognize his religious domination as being those of a great moral power.

"6 Seek and find, if you can," concludes the writer, "any man who can give higher pledges of integrity than these."

The temporal sovereignty over a little corner of Italy would be inconsequential compared with the vast influence suggested in the proposal of this papal organ. *

Twelve students were expelled last Wednesday from Purdue University on account of the recent hazing of young Parker, of Indianapolis. The faculty decided to dismiss all concerned. The victim of the hazing had declined to give the names of his tormentors. A large number of Purdue students held a meeting and passed resolutions that the collegiate body take formal action condemning all hazing practices, and discourage by word and example the participants in such disgraceful deeds.

—Rev. Dr. O. P. Gifford preached his farewell sermons in Immanuel Baptist church in this city, Oct. 7th, to large audiences. The church adopted a report of a special committee appointed to voice their expression of sympathy and regret. The report says: "Mr. Gifford came to us in December, 1891, and for nearly three years he has faithfully preached to us the Word of God and the Gospel of his grace. His sermons and expositions of the Scripture have been most excellent and timely, and during his ministry the church has been united, and many have professed faith in the Lord Jesus Christ. He has been earnest and foremost in urging moral reforms in our city government, and fearless in denouncing evil. Tender in his sympathies, and kindly in his manner, he has endeared himself in many ways to many people, and gained a strong hold upon the community. He leaves us, not from our choice, but of his own accord, because he believes it to be best for his family and himself to change their residence. Therefore, be it resolved, that in parting with our pastor we express our confidence in him, and our love for him and his family, and warmly commend him to the church to which he goes, praying that the blessing of the Lord our God may be upon him."

REFORM NEWS.

ALL ROADS LEAD TO NEW YORK.

GREAT PROMISES AND GREAT EXPECTATIONS FOR THE EMPIRE STATE CONVENTION.

246 W. 36th St., New York City,
Oct. 11th, 1894.

Dear Cynosure:—I am exceedingly busy today, but I must take time to write you regarding what is to be, with God's blessing, the grandest convention we have ever held in this great city. I was aware that I came bearing an unpopular truth; that most of the great church edifices of the city would not be open for the utterance of this truth within their walls; that not only those outside, but a majority of those within the churches would be against it. But to make any impression on the masses a large central church or hall must be secured; and there must be extensive advertising of the godly men who should speak. Will God open the door? Will it be possible in these times to raise the money needed? These and many like questions confronted me. But God had never failed; so committing all to him, the work of preparation began, with the light of victory in my soul.

The head winds blew yesterday but to-day all is calm and bright. The church is secured. Those willing to speak are many, and the money needed is at hand. The last man with whom I talked this morning gave me twenty-five dollars toward the expenses. He is a Wall street broker and doubtless handles millions. If his contribution did him as much good as it did me, he will be blessed indeed.

The place of our convention will be the Seventh Avenue United Presbyterian church (Seventh avenue, between 13th and 14th streets). The time set is Monday and Tuesday, October 29th and 30th. Next week an outline of the program will be given. It will be interesting. We will have some of those who have studied the lodge for years, for the principal speeches; and many new names will appear among those who will make the short addresses.

Let every friend in New York, eastern New Jersey and Pennsylvania, who can possibly attend this gathering, set down the date, and plan to come. Let those expecting to come write me that I may help arrange for their entertainment. While this convention is held under the auspices of the N. Y. State Association, those from other States will be welcome. We expect several speakers from New England and New Jersey. President C. A. Blanchard is invited.

I should like to write of some of the meetings I have been attending. At the Christian Alliance Tabernacle Dr. Simpson and his co-workers are holding a two weeks' convention. Sabbath evening the American theater was packed. It seats 2,200. It was announced that those having special lines of religious work which they wished to bring before the convention should be on hand at 2 o'clock to-day. I hope to find opportunity to speak of the N. C. A. work. Rev. Farr, of the the Alliance Training School, is to be one of our speakers.

Let me hear from you, friends. Will every one do his part in this earnest and thrilling time? I am sure you will answer YES; and come up to the help of the Lord against the mighty.

W. B. Stoddard.

ECHOES OF THE PACIFIC COAST CONVENTION.

On Saturday evening, Sept. 29, I landed at Oakville parsonage, United Presbyterian church. It is occupied by Rev. A. M. Acheson and family, who received me kindly and entertained me in a royal manner during my stay. May the Lord reward them.

Rev. A. has been the regular pastor here for nearly eighteen years. Now he has resigned to go elsewhere. His resignation takes effect the last Sabbath in October. With him and his family, as well as with his dear people, it means much to separate after so long a pastorate. The brother retires with the very best wishes of all his people.

I spoke in his church on Saturday night, to a small congregation, on the subject of secret societies. The pastor regretted very much that I had not been announced regularly so the people generally could have heard me. He urged them to have me return in the future and repeat the subject.

In the morning of Sabbath the 30th, I spoke for the pastor on the subject of infidelity. We had an excellent congregation. In the evening I spoke to the Y. P. S. C. E. society and also preached again to a good congregation.

Here was a day well spent. It is a strong church, and they are not afraid nor ashamed to show their colors. Where the pastor is true to God and the church, I find as a rule the people are true. "Like priest, like people."

From here I went to Rowland in Linn county. I was met at Halsey by Mr. Chas. Clark, who conveyed me to the appointment eight miles distant, and kindly entertained me. On the night of the 1st I spoke on the saloon evil to a fair audience. The next evening, on account of rain and a literary society at the Grange Hall, our crowd was not so large. There was excellent attention, and considerable interest was manifest. One farmer boasted of being an excellent Oddfellow, and said when he got the means to spare he thought he would join the Masons. I told him it looked foolish to me to see a man pay $35 for what he can buy for 50 cents, but so men will do.

From here I went to Scott's Mills in Marion county. This is a new town of one and a half years' growth. It is settled principally by the Friends.

Rev. John Henry Douglass, whom I knew in Ohio twenty years ago, has his home here. He is at present in the East on account of poor health. His son and his wife teach the school. Rev. Chas. Scott is the pastor of the church here, which numbers one hundred and forty members. Rev. L. J. White of the Baptist church resides here. He and his noble Christian wife are true reformers, who believe in showing their faith by their works. The Frazier family are all loyal to God on the line of *moral reform*. The Coulsons, Armstrongs and others are of the same stripe.

The Odd-fellows have a lodge, which I find is breaking into the church, notwithstanding their discipline plainly forbids it. If the church is of God, then it is sufficient for all purposes of reform and benevolence, and the Odd-fellows are not needed. When I was announced to speak here, some Odd-fellow was heard to use the vilest epithets. They actually threatened to maltreat me, but when I got on the ground they changed their minds for some reason.

The good people arranged for me to "beard the lion in his den." So they hired the hall occupied by the Odd-fellows, where I spoke two nights, first on the prohibition of the liquor traffic, and then on the lodge evil. I find a strong body of Republicans here, but quite a number of true Prohibitionists also. The address was listened to with marked attention.

On the 5th I called on Pastor Scott, of the Friends' church. I found him in sympathy with the work, both on the saloon and lodge questions.

Rev. Rhys Gwynn, of Wilhoit, was present and assisted in the services. The congregation frequently applauded, and the meeting was a success.

Many signed our constitution. Ten yearly subscriptions were secured for the *Cynosure*, and many friends were made for our cause. I was kindly entertained here by Revs. White and Armstrong and their kind families. May the Lord greatly bless our work here on the coast.

P. B. Williams.

WAKE AGAIN, WEST TENNESSEE!

A GOOD WORK BEGUN IN A CENTRAL CITY.

Jackson, Tenn., Oct. 4, 1894.

I came to Jackson, west Tennessee, Sept. 20th, to work for the Master in preaching and lecturing in reform work, and particularly to open up to view the anti-Christian character of the lodge system.

This is a pleasant city with about twelve thousand inhabitants. Three railways pass through it. It has electric lights and street cars. Water is supplied all through the city, forced by steam power from thirty wells of clear, soft water, affording an abundant supply. The farming country about is much better than in the counties south. The city has twelve churches for the whites and six for the colored people; two public schools for whites and one for colored; the last having about six hundred pupils, and the others eleven hundred and fifty. "Lane Seminary, "for Negroes, is located here. The Southwest Baptist University is quite a celebrated school of west Tennessee. The Methodists have a female college of several hundred students.

The Tabernacle that was built for Sam Jones' meetings, seating about 4,500 people, has been pretty well filled almost daily for two weeks, listening to the celebrated temperance worker, Capt. W. C. Dutton, who has succeeded in getting over two thousand names to the total abstinence pledge. He pleads also for prohibition. I was glad to hear him say that he should not try to organize a Good Templar lodge here as he has been in the habit of doing in many other places. Many drinking men have signed the pledge, and it is to be hoped that the nineteen saloons in the city will not be well patronized, and that they will ere long be wiped out. Mr. Dutton informed his hearers that in Mississippi there are but a few places where strong drink can be had; and he made a strong appeal to voters to work for a local option law in this State. God hasten the time when—higher than local option—we shall have clean, God like prohibition!

I called on Rev. H. W. Tibble, pastor of the first Baptist church, and soon learned his opposition to our cause. He said he did not want me, "to use his name to favor the work of the National Christian Association." Among other things he said: "Knight Templarism is purely Christian." Of course I demurred to such a claim, and showed him a big gulf between the two.

Next I found Rev. Mr. Harris, pastor of the colored M. E. church, having several hundred members. He was educated in Ohio. After a little conversation he declared himself "opposed to the whole thing" of secret societies. "But," said he, "our people are just full of secret societies, to their detriment." I gave him a copy of the *Christian Cynosure* and of the "Anti-mason's scrap-book," and do hope and pray that he may become so imbued with the truth on this subject as to testify publicly against secretism. I shall call on him again, but am thinking, however, that there is a power above him, a presiding elder, with whom I had a few words in another house, and who wore the lodge insignia. This influence, and a large number of lodge members, may form such a network of influences as may deter him from declaring "all the counsel of God," unless he shall have abounding grace. I intend, God willing, to yet give good counsel to that presiding elder.

Passing along a certain street I came near an elderly black man, and was drawn to speak with him. He invited me to a seat. He soon was, as I think, convinced that I was a real friend to colored people, and found that I was opposed to Masonry. After a little talk he said he was a Mason, or had been, but was not doing much at it now. He did not attempt to defend it, and in a manner opposed it. This man was a slave. His old master lives here in the city. He tells me that he was the first colored pastor and the first colored school teacher in Jackson.

I have preached three times, and this in three different congregations, and have an invitation to preach in the (white) Cumberland Presbyterian church.

To day, Oct. 3J, I called upon Rev. W. T. Webb, pastor of the First Baptist church (colored), and to my happy surprise found one who had been a reader of the *Christian Cynosure* for two years, although he has not taken it for some time. He seemed glad, indeed, to see a copy of the paper again, and began to make inquiries as to our success in the cause. Said he left the Masons and does "not belong to any secret clan." "I want you to give my people a good round on that subject," he said, and fixed the time for next Sabbath at 3 P. M. He wanted to have a house full for me.

Since the above I gave a lecture at the Macedonia Baptist church, which was listened to by a good congregation, which, by the invitation of the pastor, Rev. John Morgan—unexpectedly to me—contributed to my benefit. The pastor had no word of approval for Masonry, but thought some lodges were useful to help along church matters. By quite a number of his members I had personal commendations for my lecture. To-night I am to speak in the Bethel African M. E church, Rev. M. S. Finney, pastor. C. Powers.

CORRESPONDENCE

TO BISHOP JOYCE AND THE OREGON CONFERENCE.

Dear Brethren:—I have been a thorough Methodist in sentiment for more than fifty five years. Methodism is always the same. God is the author of it through the Wesleys. The M. E. church has been a power in the world for good. I have always loved it so well that I never could be turned away from its good rules and doctrines. I will always honor it and pray that it may yet do much more good in the future.

In my judgment, if the ministers and members of the church had lived up to the real spirit of her good discipline, none of them would ever have gone into the selfish and worldly secret organizations, as so many have done, but would have given their money, their talents and time to the honor of the church of Christ in place of the lodges. We would have built more churches and better ones at less cost. We would have cut off all needless expenses in building our dwelling houses. We would have been economical in all our expenditures. We would not have violated our general rules in "the putting on of gold and costly array." By this time we would be able to give more than twenty million dollars annually for the support of the missionary cause. We would have had no worldly entertainments; no fancy fairs; no dramatic performances; no worldly socials; no church festivals to raise money; no church kitchens; no lottery cakes; no worldly picnics; no auction sales; no necktie parties or any other worldly performances.

If none of the above impediments had ever been in the M. E. church, I believe it would have been worth ten times as much as it is at present in every respect. I am radically opposed to the secret lodge system, with all the other impedi ments above named.

So I ask your honorable body to please give me an honorable dismissal from your conference and the M. E. church, properly accredited to the radical wing of the U. B church, with the understanding that I leave your honorable body with the most cordial feeling and kindest regards for your present and eternal welfare, and will give you aid as far as I can consistently in the future.

Samuel Mathew.

PITH AND POINT.

HOW BRO. FENTON TRAVELS.

A man spoken to on the train became much interested in secret societies. The subject seemed to be entirely new to him. He is an Episcopalian. His pastor, he says, receives the Sir Knights into his church on Easter day and preaches for them. We had the car to ourselves and one or two others all the way to Milwaukee. After reaching Milwaukee the train was well filled. I gave away literature until the news agent of the train interfered. Considerable interest, however, was awakened.—Wm Fenton, *St. Paul, Minn.*

NO MOPING IN OLD GENTRY COUNTRY.

These are close times financially. I am deep in a local prohibition campaign. We are issuing 3,000 of the *Temperance Wave* each month, giving us a better hearing than any three country papers. I believe there are sixteen papers published in Gentry. We have placed nearly 70,000 pages of prohibition, anti-Catholic and anti secret literature since the latter part of June. There is a large papal element in this and Nodaway counties. I would like very much to resume the anti-secrecy work, but unforseen financial environments have hampered me. But when one way closes up, I do not sit down and "suck my thumb," but move out on some other lines. I have plans, and if all goes well will yet stand in the forefront of the hottest battle on the lodge. If may be in a new direction entirely. I must bide my time until my girls are older. They are doing nicely in their studies. I read the *Cynosure* with profound interest and am watching the reform movements with ever increasing watchfulness. You may hear more of my work by and by; and in the meantime I wish for your headquarters ever increasing influence and success. The field is white, the reapers are few and the daylight is passing rapidly — M N Butler, *Farlington, Mo.*

Draw a big blue mark around this letter. Bro. Butler has a habit of rousing himself like Samson. We shall keep informed about him.

LITERATURE.

The Child, Physically and Mentally. Advice of a mother, according to the teaching and experience of Hygenic Science. By Bertha Meyer. Paper, 50c. Pp. 155. M. L. Holbrook Co., New York.

This is not so much a text book as a companion for mothers, written with a conscientious regard for the far-reaching consequence of its study. The author endeavors to indicate such helpful and hygienic rules for securing the physical and mental development of children, as mothers can readily understand and successfully practice. The points of infinite advantage and responsibility of the mother's station are carefully pointed out, and she is stimulated by this volume to arrest evil tendencies, heal those which promote disease, and encourage that which is naturally good in the child and urge it into healthful life. Pure air, cleanliness, and obedience are among the primary canons of child training. Every mother who reads this book will welcome it as a useful companion in her sacred calling.

Who Made the New Testament?—The answer to this question makes the No. 9 of the celebrated anti infidel library issued by H. L Hastings from the Scriptural Tract Repository, 47 Cornhill, Boston. In this argument for the authenticity of the New Testament Mr. Hastings first effectually answers the old story of the infidels about the work of the Nicene council in 325 A. D. He shows that the canon of the New Testament was settled by the Christian church long before that council; that numerous spurious or apocraphyl gospels had been rejected before that time, and reviews skillfully the laws of evidence which furnish an unfailing and complete answer to skeptics. This is a grand document for Bible students.

In the October *Social Economist* President De Garmo, of Swarthmore College, discusses "The Future of Economic Education" as the culmination toward which the classical and mathematical courses lead. Ex-Commissioner Bates adds his personal experience to that of those who have favored the eight-hour day. The number opens with an article by its editor on English roads and London streets, which after riding over for two months he pronounces to be the one thing in which England excels America. "De Foe and Malthus" compares the author of "Robinson Crusoe" with the author of the Malthusian doctrine, in a way that enrolls the former among political economists as the first demonstrator of the proposition that population creates its means of subsistence, and that with a population of one the support of life verges upon a miracle.

In *The Preacher's Magazine* for October a few of the contributors and their valuable papers are as follows: Rev. F. B. Meyer furnishes a sermon on "Jeremiah, Priest and Prophet," which is a most excellent contribution. Rev. H. G. Mitchell, D. D., an article on "Israel Often Reproved." Rev. Mark Guy Pearse—that prince of sermonizers—presents the first of a series of discourses on "Esther the Queen." "Counsels for Preachers" is by Rev. Joseph Bush; and a very concise and careful presentation of a very live theme is found in Rev. C. Harley Smith's article on "Biblical Giving." William E. Ketcham, D D, is the American editor, and the success of this magazine in the past has been largely due to his general editorial supervision.

The October *Journal of Hygiene* gives a continued account of the simple but unusual methods adopted by the German pastor Kneipp for hardening the constitution They are such as any one can use for themselves, strengthening their will-power as well as invigorating their bodies. "Physical Culture in France," "Ceylon and the Sinhalese," health notes, and hygiene for women make a interesting number.

A year's numbers of the Cynosure would make six good-sized volumes of valuable reform literature, containing 550 pages each.

FACT.

Most deaf persons hear better in the midst of a modern din than when it is quiet around them. The noise of the cars in travel or the whirr of machinery in mills helps to make up the volume of sound necessary to reach their impaired organs.

The principal grain crop of Prussia is rye. Over 4,000,000 hectares were raised last year, being twice as much as of oats and four times as much as of wheat. Prussia makes over 1,000,000 tons of beet sugar, and yields one-half the world's supply of zinc.

One of the greatest natural curiosities in Central America is a water volcano, in Guatemala. Its appex is 14,450 feet above the level of the sea, and cultivated fields and forest trees extend almost to its summit. It occasionally vents forth torrents of pure, cold water.

A French statistician says that the number of men and women in France is more nearly equal than in any other country of the world, there being only 1,007 women to 1,000 men. In Switzerland there are 1,064 men to 1,000 women, and in Greece only 933. In Hong Kong, according to this authority, there are 366 women to 1,000 men.

Last week the locomotive of a B. and O. passenger train was attacked at Mt. Sterling, O., in a suit against the company for $500 for two horses killed by the cars. The constable chained one of the driving wheels of the engine to the track and locked it. The engineer then sent to headquarters for instructions and was directed to go ahead if the chain was not too strong. The chain broke and the train went on its way, but the railroad company will probably have a contempt case on its hands.

Between Philadelphia and Washington is a glue factory which "smells to heaven." A lady who was obilged to take a ride between those points always carried with her a bottle of lavender salts. One morning an old farmer took the seat directly behind her. As the train neared the factory the lady opened her bottle of salts. Soon the whole car was filled with the horrible odor of the glue. The farmer stood it as long as he could, then leaning forward he shouted: "Madam, would you mind fittin' the cork in that 'ere bottle?"

Fifty-one life insurance companies of the United States transacting ordinary business wrote in 1893 421,748 policies for $1,090,002,107. The terminations amounted to 284,479 policies for $775,-996,299, divided as follows: By death, 20,223 policies for $59,395,844; maturity, 4,808 for $8,999,241; expiry, 8,626 for $27,372,317; by change, 2,401 for $37,294,614. This makes a total for natural terminations of 36,058 policies for $133,062,016, or 17 per cent of the total amount. There were 37,678 policies for $113,842,507 surrendered, 126,107 for $305,424,149 terminated by lapse, and 115,592 for $224,627,704 were reported not taken, making the total chargeable mainly to hot-house forcing methods of 279,377 policies for $643,894,360. The gain in insurance in force in the year was 143,029 policies for $314,741,506, being about 29 per cent of the new issues and nearly 8 per cent of the amount in force at the beginning of the year. Industrial companies wrote 2,791,003 policies for $344,546,648; terminated 2,182,824 for $259,575,912, and gained in the amount in force 630,880 policies for $79,113,619, being about 23 per cent of the new issues and 13 per cent of the amount in force Jan. 1,1893.

Merit wins, and the fact that Hood's Sarsaparilla actually accomplishes what is claimed for it, is what has given this medicine a popularity and sale greater than any other blood purifier.

Everybody is Going South Now a days.

The only section of the country where the farmers have made any money the past year is in the South. If you wish to change you should go down now and see for yourself. The Louisville & Nashville Railroad and connections will sell tickets to all points South for trains of October 2, November 6 and December 4, at one fare round trip. Ask your ticket agent about it, and if he can not sell you excursion tickets write to C. P. Atmore, General Passenger Agent, Louisville, Ky., or Geo. L. Cross, N. W. P. A., 6 the Rookery, Chicago, Ill.



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Respectfully yours,

John A. DeBerry

U. S. Inspector of Immigration.



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AT THE

Conference of Christians

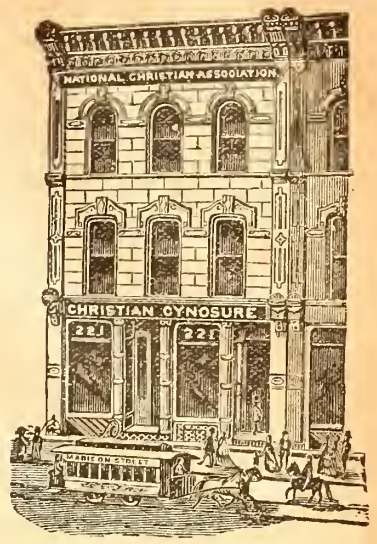
CHICAGO, 1880.

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MINNESOTA.—Pres., S. B. Sjoblom Fergus Falls; Cor. Sec., Wm. Fenton, St. Paul Rec. Sec., Mrs. M. F. Morrill, St. Charles, Treas. Wm. H. Morrill St. Charles.

MISSOURI.—Pres., J. F. Beauchamp, Denver; Sec., M. N. Butler, Darlington; Treas. Rev. C. G. Cox, Grant City.

NEW HAMPSHIRE.—Pres., Robt. A. Frohock, Alton; Sec., S. C. Kimball, New Market; Treas., James F. French, Canterbury.

NEW YORK.—Pres., Rev. S. R. Wallace Syracuse; Sec., Rev. W. H. Clark, Binghamton; Treas., Lucius Woodruff, Binghamton.

OHIO.—Pres., J. W. Martin, Mt. Perry Rec. Sec., A. T. Vestal, Senecaville; Cor Sec. and Treas., E. Thomson, Senecaville

OREGON.—Pres., Rev. Wm. Dillon, D.D. Salem; Sec., Rev. P. B. Williams, Philomath; Treas., Samuel Terry, Canby.

PENNSYLVANIA.—Pres., Samuel S. Collins, Allegheny; Sec., J. S. T. Milligan Beaver; Treas., Edwin P Sellew, Philadelphia.

WISCONSIN.—Pres., J. B. Galloway, Poynette; Sec., Isaiah Faris, Vernon; Treas J W. Wood, Baraboo.

The Christian Cynosure.

HENRY L. KELLOGG, EDITOR.

CHICAGO, THURSDAY, OCTOBER 18, 1894.

NEW YORK.

The annual convention of the New York State Association opposed to secret societies will be held in the 7th Ave. United Presbyterian church (7th Ave. between 12th and 13th streets), New York, beginning Oct. 29th, at 2 P. M., and continuing through the following day and evening. Able speakers will present the various phases of the reform. Rev. W. B. Stoddard, who may be addressed at 246 W. 36th St., New York, will arrange and report the program. Let all come who can. Pray much for this gathering. S. R. WALLACE, *Pres.*

ILLINOIS STATE CONVENTION.

The annual meeting of the Illinois Christian Association opposed to secret societies will be held in the Reformed Presbyterian church (G. S.), Sparta. It will convene at 7:30 P. M., November 15, 1894, and continue through the Friday following. President C. A. Blanchard, of Wheaton College, will be one of the speakers, Sparta is in Randolph county, on the Centralia and Chester and the Mobile and Ohio railroads.

There are many friends in this part of the State, and a very helpful time is anticipated.

J. R. WYLIE, *Secretary.* R. W. CHESNUT, *President.*

THE CONCLUDING PORTION of the poem on "Society," by Rev. Alexander Thomson, appears this week. The *Cynosure* readers have been highly favored by this contribution, which has presented in forceful and beautiful lines some of the Satanic evils that attack society.—Our former editor, Bro. Hugunin, and a new writer, Mr. Hooton, who is a discovery of the New England secretary, give us some substantial ideas on our reform: and in connection no one should fail to read Dr. Lansing's article borrowed from the *Advance* —Some spots are keeping warm spite of cold weather, as agents and lecturers report good meetings held or in prospect.—It is the boy's week in the Home department, and they will find a page worth reading and remembering. Next number is reserved for the girls.

THE NEW ENGLAND MEETING —The convention held last week at Franklin, Mass., and concluding on Sabbath, will not be reported in this number, as we go to press too early Tuesday for any account to be put in type. The program of the meeting as announced in handbills was as follows:

Monday, 7:30 P. M.—Topic: Worship. Address by J. P. Stoddard.

Tuesday—Topic: Narcotics, Tobacco, etc. Addresses by Mrs. M. E. A. Gleason, National Lecturer W. C. T. U., and Elder Cyrus Cunningham.

Wednesday—Topic: The Holy Spirit. All-day meeting conducted by Mr. and Mrs. Seth C. Rees of Providence, R. I.

Thursday—Topic: The Christian Sabbath. Address by Rev. James H. Earle.

Friday—Topic: Prohibition, and Why God has a Controversy with the Nations. Addresses by Rev. J. M. Foster, Boston; and Dr H A. Gibbs, Dorchester.

Saturday—Topic: Christian Missions—Home and Foreign. Address by Rev. A. A. Hoyt.

THE THEOLOGY OF PROF. SWING AND OF THE LODGE.

The death of this celebrated preacher and the comments upon his life and work in pulpit and press have created a wide interest in the theological views he represented. But care is taken to avoid the question of creed while eulogizing an amiable life, cultured, philosophical and humane, and praising a pulpit work which already all men praised; and we refer to this avoided topic rather as an illustration than to make any argument upon it.

No one denies that the view of Christ and his atonement held by Prof. Swing were incompatible with the interpretation of Scripture adopted generally by the Protestant churches, although it was the instruction of his early life in the sterling canons of the Presbyterian church that made the fruitage of his later years gracious and beneficent to the sight of men. The change that came over his religious views could not destroy the currents of such a life. "He had long ceased to think," says Dr. Thomas, the Grand Chaplain, "of the old views he left behind in anything except an amusing light." "It was not his liberalism," said Dr. Noble of the Union Park church, "his great omissions in declaring the counsel of God, but the quality of his genius and of his personality and life that gave him his wonderful charm and power." "Certainly Prof. Swing's published sermons," says the *Advance*, "have shown that his place was not in a Presbyterian pulpit. If creeds and confessions mean anything at all, the sermons preached at Central Music Hall could not be legitimately preached in a church which ever named the Westminster Confession."

Dr. J. H. Barrows, of the First Presbyterian church, who directed the World's Fair "Parliament of Religions," and preached at the obsequies of Prof. Swing, gives an opinion which is self-contradictory, as reported in the papers: "He was an ethical preacher, a severe critic of the old-time theologians, yet in his inmost soul, I truly believe, loyal to Jesus. I think he held to the divinity of Christ, although he would probably not have gone the length of the Nicene creed that declares Christ to be the very God." If the Lord Jesus Christ was not "very God" he was the greatest of impostors, and a "loyalty" that refuses this claim is really like the loyalty of Judas.

Dr. Thomas said the day after Prof. Swing's death, "He was full of joy and hope and enthusiasm for the spread of the new truth." What this new truth might be is explained by Rabbi Hirsch, also a "liberal" in religion, in a discourse last Sabbath: "So Prof. Swing believed in the immortal God, but did not attempt to picture or portray him. He believed in the Christ, that symbol to millions of all the best the world ever saw or ever will see. Not the Christ that arose once, but the Christ that is always arising. In that Christ preached by Prof. Swing all must believe who believe in the continued life of love and of humanity. Christ is, after all, an ideal. We may call him Christ of Messiah, but each of us must have him in one form or another."

One of the last paragraphs written by Prof. Swing appears in the *Ram's Horn* and contains such doubtful words as these: "The espousal of the Son of man does not bring any answer to the inquiry whether Christ was a God." Such a question "is to be classed with the problems of astronomy or those of history." That is, a man may revere aud esteem Jesus the man as he may believe the facts of history or may look upon the calm stars and feel their peace; but he need go no further and ask, Did this man speak truly of himself as a lamb slain to reconcile rebels and lost men to the Father. The subtle distinctions which separate the human from the divine in our Saviour and ignore the latter are too attenuated to trust an everlasting fate upon.

It was by such philosophizing as is indicated in these extracts that we understand the comment of a city paper, "Dr. Swing had done much in the direction of popularizing Christianity." Such popularizing makes the "offence of the Cross to cease" says Paul.

We have referred at some length to this topic, but by no means exhaustively, because the principles of such philosophy illustrate the constant tendency of the lodge system. The religious tenets that circle about lodge altars have a germinant power—we might say a germ power. They are a subtle poison that permeate and diffuse, and attack the soul life, as disease germs attack the body life in the blood, disintegrating, breaking down little by little the texture, the fortitude, as it were, of vitality.

The fatal fiction of the Parliament of Religions was the proclamation that the divinities of man-invented systems, the philosophies of life and hopes for the future which they teach, are on an equality with Christiany. That is, religion is not true because Jehovah Christ is its center, but because it is agreeable to human philosophy. So the lodge provides an altar which has a corner for every sacrifice, a divinity that answers to every name, like Pope's "Jehovah, Jove, or Lord." It is constantly making religion and worship an affair of human taste and preference and not of divine command and revelation. Christ can have no place at such altars, no part in such worship. It is Gentile worship, "and the things which the Gentiles sacrifice (1 Cor. 10: 20) *they sacrifice to devils and not to God.*"

HOW A SUBLIME PRINCE IS BURIED.

The Kansas City *Star* not long since published the following particular account of a burial service according to the Kadosh ritual of the Scottish rite. It closely resembles the formula prescribed by Albert Pike, and by which he was buried *at midnight* in a Congregational church at Washington, D. C. The strange performance was as follows:

The funeral services of a Knight Kadosh were held in the chapel of the Masonic building, 912 Walnut street, at 9 o'clock last night, over the body of Day K. Smith, who was a Mason of the thirty-second degree. The services, according to the ritual, should have been held at midnight, but there were so many friends who wished to witness them, that the hour was changed for their convenience. The coffin containing the body was placed on a trestle in the center of the chapel. Nine candlesticks, four feet high, stood in three triangles on the east, west and south sides of the coffin. Each one bore a lighted candle, and the chapel was not otherwise lighted. On the head of the coffin there was a chaplet of white roses, and below it the insignia of the order and the sword of the dead Knight in its scabbard. On a tablet near the coffin there was a skull wreathed with evergreens and surrounded by seven large candlesticks, with candles unlighted. At the head of the coffin stood a black iron Passion cross, five feet high. The room was completely draped with black curtains suspended from the edge of the balcony and from a wire across the stage. The spectators, both men and women, were admitted only to the balcony, and at 9 o'clock exactly, when the service began, the doors of the chapel were closed and locked so that no one could disturb the service by entering. Then the Knights to the number of about a hundred entered one after another as "silently as shadows," and ranged themselves on the west, south and north sides of the coffin in a semi-circle, facing the east. They wore long black gowns and hoods. After a moment of silence a few plaintive trumpet sounds were heard in an adjoining room, and the service began with this recitation:

"Dear Brethren and Knights of the Holy House of the Temple, it has pleased our Father who is in heaven to take away from among us the living soul of our brother, Sir Day Kellogg Smith, and to leave unto us his body, of which we are about to dispose according to our ancient Knight custom; but we are first of all to hold a judgment on the Knight whose mortal remains lie before us.

"It is midnight and the grave is ready. Our brother has finished his earthly probation. Let us look back upon his life, and see how he has stood the test. If any one of you, or any one who hears me, can accuse of grave wrong this Knight now dead, let him stand forth and so declare."

There is no accuser. The service continued in this way, interrupted at intervals by hymns. The first was "Rock of Ages," chanted by a hidden choir, and the last "Nearer My God to Thee." The service lasted forty-five minutes, and at its close all the candles but one were extinguished and the Knights knelt around the coffin in prayer. The Grand Master then striking three times with an iron hammer on the Passion cross recited this blessing:

"I bless thee, O dead brother, in the name of Almighty God, in the name of the Holy House of the Temple, and in the name of the Knights and brethren here assembled. May the light of the face of God shine upon thee and bless thee! Amen!"

The remarkable thing about the above funeral ceremony is that it was *purely heathen* in its conception as in its performance. There is in it not the slightest allusion to Christ or to Christianity; and, except for the hymns sung, it was far more appropriate to a land where Buddhism or Shintoism prevail, than to a land of Christian enlightenment.

Had some of the learned Hindus, who came last year to the World's Parliament of Religions, united in similar ceremonies over the body of a deceased friend, the occurrence would have deserved but a passing remark. But when professedly Christian men, and especially Christian ministers, unite in the celebration of religious rites that wholly ignore the Lord Jesus and his blessed Gospel, it is time for his people to make their united protest—not against the right of these men to be heathen, if such is their choice, but to be such while calling themselves ministers of Christ.

—Pres. C. A. Blanchard is expected at the New York State meeting.

—Brethren Arnold, Chesbro and Terrill are issuing a daily during the sitting of the Free Methodist General Conference at Greenville, Ill., an enterprise that does them great credit. Beside its great value in facilitating business on the floor of the conference, it puts every reader in such direct communication and sympathy with the body as

could be secured in no other way. The *Cynosure* is thankful for a copy, and hopes the venture will be in every way successful.

—A card from Bro. J. P. Stoddard, written Friday, says that a blessing has come upon the N. E. Convention at Franklin, increasing from day to day. More and better things for truth and salvation were expected from that day to the close.

—Rev. L. O. Hohenstein, pastor of the German Lutheran church on Jefferson street, Peoria, Ill., is giving a course of lectures to the young men's society of his church, on the evils of secret orders. He has now addressed them three times on this subject, and purposes a thorough discussion of the lodge and all its devices and temptations.

—Missouri presents another lodge complication. Masons have helped to put down labor unions; now the latter want to down the A. P. A. The State Federation of Labor, meeting in Kansas City on the 3d inst., adopted resolutions condemning the American Protective Association and calling on all true union men to "wage war upon religious intolerance from whatever source it may spring."

—Thousands of readers will greet the New England letter this week with animation. It does not mean, however, that health is restored to Miss Flagg's home. Her father is probably slowly sinking out of life; we do not understand that there is any hope of his recovery. But in the intervals of relief from care of her helpless parent Miss Flagg has resumed her pen. God grant that, severe as the day of trial may be, his grace may yet more abound to her.

PERSONAL MENTION.

—Rev. L. G. Jordan, our eloquent colored brother, now pastor in Philadelphia, is one of the executive board of the new "Men's National Christian Prohibition Union" whose headquarters are in New York city.

—Rev. C. B. Ebey, of Los Angeles, chairman of the Free Methodist churches of southern California, is now attending the General Conference at Greenville, Ill. He was formerly pastor in this city, and closely identified with the N. C. A.

—Rev. Dr. John A. Wilson, late pastor of United Presbyterian churches in St. Louis, Mo., and Wooster, O., was inaugurated professor of Church History in the Theological Seminary at Allegheny, Pa., last Wednesday evening. Dr. Wilson is author of a pamphlet on college secret societies.

—Rev. A. J. Jutkins, well known in this city as pastor, presiding elder, founder of Lake Bluff Assembly, and prime organizer of Prohibition work in Chicago, is about to leave Illinois for a permanent residence in California. In connection with Prohibition, Dr. Jutkins recognized the anti-secret reform as of primary importance, and always manifested a friendly sympathy with the movement.

—Rev. Ira D. Stone, now pastor of the Congregational church, Plainfield, Ill., secured the prize for the best oration on the evil of secret societies, at the Illinois State Convention, held in Elgin in November, 1889. During his seminary studies he was secretary for the Students' Bureau. His work at Plainfield has been quite successful; sixteen having united with the church during his pastorate of nine months. He was lately married to Miss Beulah Cavanaugh of Wheaton.

—Florence Nightingale, whose name is first of a host of noble women who have risked all to abate the horrors of war, is now seventy-four years of age, and in very poor health. She lives in a quiet spot in the west of London, but even her neighbors, it is said, do not know her. An American who recently visited her found her rooms fairly filled with pictures, books, medals and bits of bric a brac that have been presented to her from time to time. "I am constantly being remembered," she said, "by kind friends who are personally unknown to me, but whose kindness touches me more than I can say. I wish you would thank my American friends for their kind words that are constantly coming to me. If I have done good in my life I am being fully rewarded now. What gratifies me above all is that all my hopes have been fulfilled. But it still horrifies me when I think of how our men were treated when they were ill or wounded at the time of the Crimean war.

NEW ENGLAND LETTER.

The death of Dr. Holmes—Girls' Greek letter societies at the Boston University—Sir Henry Vane—Nameless heroes,

The gentle "Autocrat of the Breakfast Table" has gone at last, leaving behind him a rich legacy of genial humor, of trenchant satire on human follies, and pervading all, a strong, sweet *humanness* peculiarly his own. That famous group of writers of whom he was the last, who have made the banks of the Charles classic ground for all time, were in every sense well-born, inheriting physical as well as moral stamina from their Puritan ancestry, and refuting by their pure and temperate lives the abominable notion conceived in the Byron and Shelley era, and defended by such writers as Ouida, that genius and license are synonymous. Emerson, Lowell, Longfellow, Whittier, Holmes!—never was there such a group before in ancient or modern days, knit together by bonds of friendship so close; so loyal to their highest instincts, genial, kindly, unpretentious, each one every inch a king in the realm of letters, but ruling less by force of mere genius than those qualities of heart and mind without which the public may give the meed of admiration but never of love

Of all that group Holmes was the most many-sided. He was humorist, wit, poet, philosopher and scientist, though his contributions in the latter department have been quite overshadowed by his fame in other lines. Young writers may take a lesson from the fact that Dr. Holmes not only never allowed any slovenliness to mar the exquisite purity of his style, but was always singularly careful to give the printers nothing but neat, exact, careful copy. The pure gold of his character showed itself in little things. As Walter Besant writes from the other side of the Atlantic, "We have lost in Oliver Wendell Holmes that rarest of his kind—a man of letters loved by all the world." Dr. Holmes had no desire for the pleasures of hunting or fishing. He was almost a Brahmin in this respect, hating to take life in even its lowest forms. It is related that he refused to take a trip to the Adirondacks in company with Lowell and Emerson when he learned that the latter had purchased a rifle. "I shall not go," he remarked, humorously; "somebody will get shot." Speaking of Emerson, a friend tells me that he shall never forget his first view of the Sage of Concord. It was over forty years ago and at a parade of some kind. Emerson was marshal, but having no ear for music he strode on ahead of the procession, in a manner funny to the spectators and embarrassing to the musicians; not making the least attempt to keep step to the music, and probably wishing with all his heart that he was out of the pageant, and safe in his study, musing on the Over Soul, or some other equally profound and metaphysical theme.

One of the Boston dailies is out with a very graphic and minute description of an initiation into one of the girls' Greek-letter societies at the Boston University, from which it appears that the skull and cross-bones with other appropriate and pleasing lodge emblems are as much a part of the ceremony as with their brothers at Harvard or Yale. It is a pity that the higher education has its limits, and will not supply the brains so evidently lacking in these young women.

A bronze portrait statue, heroic size, of Sir Harry Vane, who figured so prominently in the early pages of Boston's history, is to be set up in one of the rooms of the new Public Library. He is represented as habited in the picturesque Louis XIII. costume, breeches, high riding boots with long spurs, the plumed broad-brimmed hat with which pictures have made us familiar, and a long sword and cane. The end of his cloak is gathered up on the left arm as if he had just dismounted. The grave, strong face, with its long hair and pointed beard, is worthy of the hero of Milton's grand sonnet,

"Vain, young in years, but in sage counsel old."

Altogether it is a noble statue, and worthy of its place. But looking at the figure of this gallant, dashing nobleman, it is difficult to think that we are separated from him and the times in which he lived by less than three hundred years. Are manners and dress very intimately connected after all? This man with the martyr spirit, on whose "firm hand" Milton represents religion "leaning" as on that of "an elder son," was not a whit less heroic because he wore this cumbrous, and to us moderns, ridiculous dress.

That the spirit of self-sacrifice, the noble impulse to do one's duty in the face of death which allies man to the divine, has not yet died out, was abundantly proved the other day when an unfortunate line-man through some unexplained accident was electrocuted in the sight of a horrified crowd of spectators, and a comrade going to his rescue met instant death; but, undeterred, others sprang forward to fill the breach. They were only common linemen, nameless heroes, but heroes every one, and worthy of being breveted on the spot, only theirs was a higher, a more refined form of courage than that displayed on the battlefield. ELIZABETH E. FLAGG

RELIGIOUS NEWS.

—The Brethren church (sometimes known as Dunkards) have a mission church in Washington, D. C. It numbers twenty-six members. A mission school with seventy-five pupils is connected.

—Rev. Joel Martin, general missionary for Northern Michigan, is engaged in personally visiting the home missionary fields of the Upper Peninsula. He is receiving a warm welcome and finds a needy field.

—After a pastorate of seventeen years Rev. A. M. Acheson, of whom Agent Williams speaks in his letter this week, has been released from the charge of Willamette congregation in Oregon U. P. Presbytery.

—The forty-eighth annual meeting of the American Missionary Association will be held in the First Congregational church, Lowell, Mass., Oct. 23-25. Rev. Charles H. Richards, D. D., of Philadelphia, will preach the sermon.

—A resolution was passed at the late United Brethren conference in Lebanon, Pa, excluding Santa Claus from all Christmas festivals. The resolution was agreed to unanimously. But something more is needed to keep the old fellow out.

—The East Michigan Free Methodist conference adopted the following: "We believe all secret societies, from Masonry down, are unscriptural, and opposed to just and equal rights between man and man, and that they are corrupting both church and state."

—The Wisconsin Baptist Association meeting in Janesville, Wis., demanded that the government cease aiding sectarian schools among the Indians. For several years the Baptists have refused such aid. In the last eight years, however, the government has put in the hands of other religious bodies $4,500,000. This the Baptists declare is contrary to the Constitution and provocative of religious controversy and political corruption.

—The ninth General Conference of the Free Methodist churches assembled at Greenville, Ill., Wednesday. This body numbers of 103 members. In addition to the three general superintendents there will be fifty ministers and fifty laymen, each conference having an equal number of clerical and lay delegates. They represent twenty-nine annual conferences. Four women have been elected, one from each of the following conferences: Wisconsin, Southern California, Pittsburgh, Wabash. In three conferences the first reserve is a woman and may be called upon to take a seat in the general conference.

—The remarkable all-summer, evangelistic tent campaign in the Wyoming coal field in Pennsylvania has just been brought to a successful close. The work began in April by various meetings for prayer and consecration. May 20th, Mr. Moody, Major Whittle, Messrs. Bliss Stebbins, Sankey and Jacobs were on the field, some of them remaining all summer; and the tent work closing Oct. 1, with monster meetings at Scranton. During the summer the tents have remained about two or three weeks in a place; the audiences have been immense; pastors and Christian people of all denominations have co-operated; but the great majority have been habitual non-church goers. The whole region has been moved to a marvelous degree, and incalculable results have followed. Arrangements have been made for a similar campaign by Mr. F. Schiverea next summer.—*Advance.*

—In the reports presented to the American Board at Madison, Wis, last week, the summary for 1894 shows the number of missions among unevangelized nations to be twenty; stations, 100; out stations, 1,107; places for stated preaching, 1,429; average congregations, 69,151; American laborers employed, 571; native laborers, 2,870; total, 3,441; number of churches, 421; church members, 40,187; added during the year, 3,055. The whole number under instruction in the educational department is 50,400; actual contributions of money amount to $89,140. Dr. C. H. Daniels, of Boston, secretary of the home department, reported that forty-four new missionaries have been sent to the field during the year, of whom thirteen were men, including three physicians and one printer, eleven the wives of missionaries, and twenty single ladies, including one physician,

The Home.

BEAUTIFUL CHILDHOOD.

Beautiful childhood, fresh and free,
Fair as a lily, blithe as a bee;
Free from the weight of the world's dull care,
With beautiful spirits, light as air;
Gambol and play in your childhood's glee,
Youth is the time to be merry and free.

While you are merry, be wise, be wise,
Let your bright hopes like the lark arise;
He sings as he soars in the bright blue sky,
And fills the clear air with rich melody;
Gambol and play in your childhood's glee,
Ever be wise, while you're merry and free.

Oft will the tempters sing, and say:
"Away to the revel, away! away!
The ruby wine sip, and laugh at care,
And scoff at the friends who say 'Beware!'"
Gambol and play in your childhood's glee,
But heed not the tempter, whoever it be.

Touch not the glass though it sparkles bright;
O'er the flower of youth it spreadeth a blight.
Never can wine true pleasures bring—
Like a beautiful serpent, it charms to sting;
Gambol and play in your childhood's glee,
But ever the charms of the wine cup flee.

—*John Hilton.*

"WHERE IS MY BOY TO-NIGHT?"

One by one Ray Lewis placed his garments in the black valise that had not been used for years, and as he closed it, gave a deep sigh. He put his hat and coat on, and as he passed through the kitchen, slipped a note under the tablecloth. He went to the barn and patted Nellie, the horse, and then, with the valise in hand, started for the station.

What did all this mean?

For three years Ray had delivered the daily papers, and his father had given his consent to Ray buying a bicycle with the money he had saved during that time.

Mr. Lewis had been without work the entire fall, and the time was at hand when the taxes on the home must be paid. But where was the money to come from?

The day after Ray had selected his bicycle, Mr. Lewis, in a kind manner, demanded the money of Ray, in order to pay the taxes, which Ray refused to do, and one word brought on another until Mr. Lewis grew angry.

Ray was but fifteen years old, and, like most boys of that age, did not like to have his plans interfered with. It appears he did not realize, as his father did, in what circumstances the family was situated; nor did he realize, until it was too late, what he had done when he took the train the next day for Winchester unknown to any of the family.

Father had gone over in town, mother was attending a missionary meeting that afternoon, and Florence and Helen were at school. Ray did not come home at the usual hour; supper time came, but he did not make his appearance, and thinking he had been delayed in delivering his papers, Mrs. Lewis saved a portion of the evening meal for him, but told Helen to clear off the table, and in so doing, she discovered the note Ray had placed there that afternoon, which read that father had been too severe with him, and he had concluded to work his way through the world as best he could.

Mrs. Lewis and the two sisters wept bitter tears that night, but the father said he would soon tire of working his own way and would return and be willing to submit to his requests. The mother begged to have him telegraphed for, but Mr. Lewis would not do so.

Weeks passed by and no sign of Ray, nor even a letter.

When Ray reached Winchester he purchased a ticket for Newark and left on the steamer that night. He read awhile, but nothing would interest him. He was thinking of home, and wondering what his father thought of his leaving; and he wiped a few tears away when he thought of his mother. Would this affair grieve her? He began to wish he had given the money to his father and remained at home, but go back he would not. He slept a few hours toward morning and arose as the steamer was nearing the city.

A week from this time we see Ray delivering papers in Newark. He had purchased a route with the money he refused to give his father, but he could scarcely clothe himself and pay his board with his earnings, and more than one night went to bed hungry.

Months passed by and a year. Ray was carrying a burden the outside world knew nothing of. How he longed to see his mother! It was Christmas Eve, and as he passed one of the large churches, he saw it lighted, and entering, learned they were having their Christmas exercises. The last on the program was a song by Elsie Wakefield. A young lady arose, and the song, "Where is my boy to-night?" so familiar to all, was what she sung.

The words seemed to pierce his heart through and through as he thought of his own dear mother's wandering boy, and that night he resolved to return home as soon as he could sell his route (which he was successful in doing), and which money he would give to his father when he reached home.

He stepped off the train a week later in the village, with the same black valise, and his heart beat fast as he neared his home. He went to the back door and rapped. Helen came to the door, and in an instant had her arms around his neck, and both sisters wept for joy and grief. Helen had been ironing and Florence was making cookies. Where could mother be, and why was she not attending to this work as was her custom?

"And where is mother?" said Ray.

Both sisters were silent, and when Ray asked the second time, Florence, amid tears, said: "Mother is in heaven."

And when he leaaned how she had lost interest in everything after his disappearance from home, and that she had died of a broken heart, he then realized what sorrow he had brought to a once happy home.

"And she left a message for you in case you returned home," Florence continued. "Tell Ray I forgive him."

Mr. Lewis also forgave his son; and when Ray retired that night, he knelt by his bed as in former days, and asked God's forgiveness and guidance in the future.

The next morning Ray went to the barn to feed Nellie, but was surprised to find her gone, and he soon learned the meaning of it all. Nellie had been sold to pay the taxes. He could in time earn enough to buy the pet animal again, but his dear mother would never return to their home.—*Ruth Hathaway in Christian World.*

ARMOR PLATE.

In these days it is more important that America have armor-plated boys than warships. A boy needs to be ironclad on:

His lips—against the first taste.
His ears—against impure words.
His hands—that they handle not.
His forehead—against an impure kiss.
His heart—against irreverence and doubt.
His stomach—against rich, enervating food.
His feet—against keeping dangerous company.
His eyes—against dangerous books and pictures.
His pocket—against covetousness of blood money.
His tongue—against liberal or cowardly sentiments.

The Christian armor on her citizens gives more security to the nation than all the nickel alloy or Harveyized plates can on her ships.—*Selected.*

FALSE SHAME.

Boys, rid yourself of that false shame that makes you shrink away when there is a book to be picked up, a door to be opened, some one to be assisted.

I recently saw a young woman returning from a shopping expedition laden with a number of packages. Suddenly she tripped and one of her purchases fell to the ground. Behold her in a most awkward predicament when a bell rang, and on the instant a bevy of boys rushed from a schoolhouse near by.

Their bright eyes grasped the situation at a glance—the young woman standing helplessly, arms and hands encumbered, the little brown parcel lying at her feet. Their kind hearts told them what to do, but shame, fear, a sort of cowardly timidity held them back. With one accord they stopped, looked at one another, then passed silently on. There was not a lad in that crowd whose fingers did not actually itch to pick up that bundle, yet not one dared to do it.

Boys, I beg of you, let your hands, your feet, your voice, be the willing agents of that great master of politeness, the HEART.

You see an aged person trying to mount the steps of a car. Your heart whispers, "Help." Obey its impulse; go offer your strong young arm. Your teacher drops a pencil; quick as a flash return it to her. Your very willingness will make her feel stronger and better.

The truly polite boy is a good son, for politeness teaches him the duty and respect he owes to his parents. He is a grateful brother to his sisters, always returning a pleasant "Thank you" for any kindness received at their hands.

This world would be better and brighter if our boys would *obey* as readily as they FEEL the charitable impulse that rises in their hearts to assist the helpless and lend their stength to the weak. It is this prompt courtesy that will transform the awkward, boorish lad into the polished, ever graceful gentleman.—*New York Observer.*

WHAT GOD GIVES A BOY.

A body to live in and keep clean and healthy, and as a dwelling for his mind and a temple for his soul.

A pair of hands to use for himself and others, but never against others for himself.

A pair of feet to do errands of love and kindness and charity and business, but not to loiter in places of mischief or temptation or sin.

A pair of lips to keep pure and unpolluted by tobacco or whisky, and to speak true, kind brave words; but not to make a smokestack of or a swill trough.

A pair of ears to hear the music of bird and tree and rill and human voice, but not to give heed to what the serpent says, or to what dishonors God or his mother.

A pair of eyes to see the beautiful, the good, and the true—God's finger-prints in the flower and field and snowflake—but not to feast on unclean pictures or the blotches which Satan daubs and calls pleasure.

A mind to remember and reason to decide and store up wisdom and impart it to others, but not to be turned into a chip basket or rubbish heap for the chaff and the rubbish and sweepings of the world's stale wit.

A soul as pure and spotless as a new-fallen snowflake, to receive impressions of good and to develop faculties of powers and virtues which shall shape it day by day, as the artist's chisel shapes the stone, into the image and likeness of Jesus Christ.—*Morning Guide.*

THE POWER OF SAYING NO.

Somebody has said that to give a young man the power to say No, is a grander gift than giving him a thousand pounds. There is a large family of the Pliables in existence—folks born without backbones. I like a youth who can look one in the face, and if a thing is a lie say so, and if it is true hold to it though all the world is against him. You will get such boys as these from Bands of Hope, for if they say No in connection with drink they can say No in connection with other things. I will give you an illustration of what I mean.

A little fellow who had been brought up a staunch teetotaler was about to be apprenticed. The foreman offered him a glass of beer. The little fellow said:

"I never touch that stuff."

"Hullo, youngster," replied the foreman, "we have no teetotalers here."

"If you have me you'll have one," returned the boy.

The foreman was irritated, and holding up the glass of beer, he said:

"Now, my boy, there's only one master here; you'll either have this inside or outside."

The little fellow said: "Well, you can please yourself. I brought my clean jacket with me and a good character. You may spoil my jacket, but you shan't spoil my character.—*Rev. Chas. Garrett.*

Recent medical statistics in Switzerland show that fifty per cent of the young men who would otherwise be eligible for military service are rendered unfit by excessive drinking.

A HERO.

A few years ago a fire broke out in a charming little Swiss village, says an exchange. In a few hours the quaint frame houses were entirely destroyed.

The poor peasants ran around wringing their hands and weeping over their lost homes and the bones of the burned cattle.

One poor man was in greater trouble than his neighbors, even. His home and cows were gone, and so also was his son, a bright boy of six or seven years. He wept and refused to hear any words of comfort. He spent the night in wandering sorrowfully among the ruins, while his friends had taken refuge in the neighboring villages.

Just as daybreak came, however, he heard a well-known sound, and looking up he saw his favorite cow leading the herd, and coming directly after them was his bright-eyed little boy.

"Oh, my son! my son!" he cried," are you really alive?"

"Why, yes, father. When I saw the fire I ran to get our cows away to the pasture lands."

"You are a hero, my boy!" the father exclaimed.

But the boy said: "Oh, no! A hero is one who does some wonderful deed. I led the cows away because they were in danger, and I knew it was the right thing to do."

"Ah!" cried the father, "he who does the right thing at the right time is a hero."—*Our Dumb Animals.*

HE WAS A GENTLEMAN.

A few days ago I was passing through a pretty, shady street where some boys were playing at base ball. Among their number was a little lame fellow, seeming about twelve years old—a pale, sickly-looking child, supported on two crutches, and who evidently found much difficulty in walking, even with such assistance.

The lame boy wished to join the game, for he did not seem to see how much his infirmity would be in his own way, and how much it would hinder the progress of such an active sport as base ball.

His companions, very good-naturedly, tried to persuade him to stand at one side and let another take his place; and I was glad to notice that none of them hinted that he would be in the way, but that they all objected for fear that he would hurt himself.

"Why, Jimmy," said one at last, "you can't run, you know."

"Oh, hush!" said another—the tallest in the party; "never mind, I'll run for him," and he took his place by Jimmy's side, prepared to act. "If you were like him," he said, aside to the other boys, "you wouldn't want to be told of it all the time."

As I passed on I thought to myself that there was a true gentleman.—*Ex.*

TEMPERANCE.

LICENSE AND LIQUOR.

Every voter who casts his ballot for license practically throws his own mantle of character and respectability about the traffic and endorses its work.—*Geo. S. Foster, M. P.*

The saloon is the organized expression of Satan's kingdom on earth. Yet we license three hundred thousand men to make drunkards, put their gains in our coffers, their servants in power, their greed in government.—*Mary T. Lathrop.*

Under the pressure of high license, and to make the establishment pay back that large fee, saloon-keepers are tempted to introduce other features, to marshal other forms of vice and to link gambling and harlotry with liquor-selling so as to swell the receipts.—*Rev. Herrick Johnson. D. D.*

There is a phase of the question to which we wish to call the especial attention of our farmer friends. It is this: License money does not decrease your taxes one cent; but the saloons do increase your taxes enormously. You are not taxed to build sidewalks, light the streets, or do any of the things it is claimed the license money does for the town. But you are taxed, and that right heavily, to pay the county's bills for courts, jails, poor-houses, care of the insane and things like that. What do these courts do? Examine the docket of any county where liquor is sold and see if whisky is not at the bottom of fully one-half the criminal cases.—*Mary Allen West.*

WHAT THE TRAFFIC PAYS.

Placing the cost on one side of the ledger and the revenue on the other we have the following balance sheet of the liquor traffic in account with the people of the United States for one year.

Internal revenue (1890).....	$107,695,909
Customs revenue (1880).....	8,518,081
State and Local License.....	41,272,000
Total.....	$157,485,990
Drink Bill (1890).....	$1,131,863,382
Loss of Protective Power.....	580,000,000
Pauperism.....	9,129,600
Crime.....	46,822,000
Insanity.....	6,713,000
Sickness, caused by drink.....	109,500,000
Total.....	$1,984,027,982

The balance against the traffic on this basis of estimating is, therefore, $1,826,541,992, so that the traffic pays back only about eight cents on the dollar of its cost.—*Wilbur F. Copeland.*

A STUDY IN HEREDITY.

A specialist in children's diseases, who has for twelve years been carefully noting the difference between twelve families of drinkers and twelve families of temperate ones, reports that he found the twelve drinking families produced in those years fifty-seven children and the temperates sixty-one. Of the drinkers twenty-five children died in the first week of life, as against six on the other side. Among the children of the drinkers were five who were idiots, five so stunted in growth as to be really dwarfs, five, when older, became epileptics; one, a boy, had grave chorea, ending in idiocy; five more were diseased and deformed, and two of the epileptics became by inheritance drinkers. Ten only of the fifty-seven were normal in body and mind. On the part of the sixty-one of the temperates, two only showed inherited nervous defects; five died in the first week of weakness, while four in later years of childhood had curable nervous diseases; and fifty were in every way sound in body and mind.—*National Temperance Advocate.*

The Salvation Army has already secured 250,000 signatures to the great Polyglot Petition to be presented to the governments of the world by the heads of the Woman's Christian Temperance Union.

The *Wine and Spirit Gazette* estimates that there are 198,186 voters in the State of New York directly dependent upon the liquor traffic, and says "a little mutuality among this vast army would enable them to absolutely control any election in the State."

A drunkard raised from the gutter, who does not rise to a higher level of spiritual life than is represented by a church whose board of deacons is in favor of high license and whose preacher is non-committal on the saloon question, will go back to the gutter as sure as he is born.—*John G. Wooley.*

In India certain regiments with five thousand five hundred and ten men were placed under observation. They were divided into free drinkers, moderate drinkers and abstainers. It was found that the deaths of the former were forty-one per one thousand. Of the moderate drinkers twenty-three per one thousand, and of the abstainers only eleven per one thousand.

The St. Louis *Republic* says that "Experiments have been made by Dr. Buchner in submitting working bees to a regimen of alcoholized honey. The effect is astonishing, and much the same as in mankind. Not only do they lose the inborn hereditary instinct for work, but they will steal. The hierarchy instinct is quickly lost also. They revolt against their queen and commanders, and give themselves over to idleness, brigandage and pillage until they are cast out by their fellows. Alcohol makes veritable anarchists of them."

BIBLE LESSON.

STUDIES IN THE LIFE OF JESUS.

LESSON IV.—Fourth Quarter, 1894, Oct. 28.

SUBJECT.—A Paralytic Healed.—Mark 2: 1-12.

GOLDEN TEXT.—"The Son of man hath power on earth to forgive sins."—Mark 2: 10.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—Mark 2: 1-12. T.—Psalm 130. W.—Isa. 43: 14-25. T.—Col. 2: 6-15. F.—Acts 13: 32-39. S.—1 John 2: 1-12. S.—Psa. 15: 1-11.

(Notes from the S. S. Lesson Illustrator.)

Capernaum. No city in Palestine enjoyed so much of our Lord's presence. Never was there a people so highly favored and never was a people who appear to have become so hard. Matt. 11: 23, 24. It hardens men's hearts to hear the Gospel regularly, and yet deliberately prefer the service of sin.—*Ryle.*

After some days. After the healing of the leper, and when the excitement concerning the miracle had quieted down. For a time he was compelled to avoid the larger towns. Mark 1: 45.—*Peloubet.*

It was noised. He came to Capernaum without observation, but the more he sought to lie hid the more he was noticed. Honor flies from them that pursue it and pursues those that fly from it.—*Burkitt.*

Gathered together. Where Shiloh is, there shall the gathering of the people be.—*Henry.* Among the audience were scribes, Luke 5: 17, to see if they should unite in the new movement and turn it to their own purpose, or take measures against it.—*Geikie.*

Palsy. A disease painful in its perpetual restlessness, and miserable in its hopelessness. A fit type of that deeper disease of which it is so suggestive. A disease which the natural forces of the body are not able to throw off is not amenable to the science of medicine. So neither can the sinner of himself, nor by any human power, expel sin from his soul.—*Pentecost.* Kindly neighbors lifted the four corners of the couch or mattress on which he lay, and bore this helpless man to Jesus. If four men are needed to bring one man to Jesus, let four men do it. You are less than a fourth of a Christian if you are not willing to be one of the four to bring a palsied one to the presence of Jesus.—*Trumbull.*

Uncovered the roof. Eastern houses are different from ours. Rafters are laid on the top of the side walls, about three feet apart, and on these short sticks until the whole space is covered. Over these brushwood is spread. A coat of mortar comes next, burying and leveling all beneath it; on this is placed earth, rolled flat and hard. It is easy to break up a roof and is often done. The earth is scraped back and the thorns and short sticks removed, till an opening of the required size is made.—*Geikie.*

When Jesus saw. Their end was gained. Nothing ever attracted the compassionate Saviour so surely as the sight of suffering. No matter what he was doing, that had the first claim on his attention. Again and again, he allowed himself to be interrupted and broken off in his speaking without a sign of impatience, to heal the sick.—*Luckock.* That was just like him. He always sees the best of us. He never takes other than the best view of our life and its endeavors.—*Parker.*

Their faith. The faith of the sick man and his friends. It was with the sick man's own consent and doubtless at his own instance that he was brought.—*Morison.*

Sins be forgiven. It would seem that the man was conscience-stricken. What if the stroke of paralysis was the result of past excesses? What if the loss of vital energy had been produced by a course of enfeebling indulgence? We can see his terror in the presence of the Great Searcher of men. Matthew hints at this, for he puts into our Lord's mouth words of fatherly love and encouragement. "Son, be of good cheer." Matt. 9: 2.—*Luckock.* Jesus now unfolds an additional truth in connection with sickness and healing, the principle that back of the sickness is the deeper root of sin; and that its removal is indispensable to any permanent undoing of the evils of humanity.—*Simpson.*

Speak blasphemies. The sin of blasphemy is committed when what is unworthy of God is ascribed to him; when what is due to him is withholden; and when what exclusively belongs to God is applied to those who have no right to it. Mark 14: 64.—*Bengel.* How can sins be rightly remitted, unless he, the person against whom we

have sinned, grant the pardon? 1 Sam. 2: 24.—*Irenaus.* One cannot forgive offenses committed against another.—*Wakefield.*

Why reason ye? Human reason is vanity. These doctors were sitting in judgment on Jesus, bringing him before the bar of their reason. That reason was partly right and partly wrong. Right in the conclusion that no one but God could forgive sins; wrong in judging Jesus to be a blasphemer, because they did not know that he was "God manifest in the flesh," and that God only can forgive sins in connection with this incarnation of himself. Had they known and recognized this fact, they would have avoided their sin. This is the trouble with all mere human reasoning in matters pertaining to God and religion. Man has not, without revelation, the data on which to reason correctly.—*Pentecost.*

Easier to say. It is no easier to pardon than to heal; but it is much easier to convict a man of imposture who falsely claims the power to heal than him who falsely arrogates the power to pardon.—*Godet.* By doing that which is capable of proof, I will vindicate my right and power to do that which is incapable of being proved. It would be easier for a man equally ignorant of the French and Chinese languages to claim to know the last than the first. In the one case multitudes could disprove his claim; in the other scarcely a scholar or two in the land.—*Trench.* He not only shows his power here, but he shows an unrivalled, an infinite ease, in the exertion of it. For he lets his enemies, as it were, choose the way in which it should be manifested; signifying that with him it made no difference. Deut. 32: 31.—*Miller.* Christ came as a witness to heavenly facts about God, and the immortality and destiny of the soul, and miracles are the authentication of his credibility. They are God's signature to his testimony.

He arose. We cannot doubt that to the end of his days this man would thank God for his palsy. Without it he might never have seen Christ at all. There is a needs-be for every cross. Every sickness and sorrow is meant to call us nearer to him.—*Ryle* Contrasts his previous helplessness, "borne of four," with his present activity. He now carries the bed which had carried him, and "the proof of his sickness became the proof of his cure."—*Cambridge Bible* Happy he who seeks his help in Christ. For his love there is no man too mean, for his power there is no misery too great; the condition of his help is for no one too hard.—*Rautenberg* What is sin but a universal palsy of the soul and utter inability to help itself, to break of evil habits, to walk in the way of God, or to take one step towards him? Grace can repair all in a moment.—*Clark.*

SCHOOLS AND COLLEGES.

The German Baptists (Dunkards) opened their college building at Los. Angeles, Cal., for a prohibition meeting lately, and the chapel was filled with an intelligent audience.

The concerts of the Knoxville College Glee Club, which are being held in the United Presbyterian churches of Pittsburg and neighborhood, are giving great satisfaction. The entertainment is of a high order, and the proceeds are for the worthy object of assisting in replacing the college building recently burned.

It seems that Louisiana is the most illiterate State in the Union. And this is so because the white population is becoming more illiterate. The colored people are making some gain, but their boasted superiors are going down. What about the native superiority of the better blood? It is stated that in the decade ending with 1890, over 40,000 white children grew up to maturity unable to read or write!—*United Presbyterian*

Johns Hopkins University has secured a large portion of the exhibit of the Charities and Corrections Bureau of the World's Columbian Exposition. The material consists of books published on the subject of charities and corrections, penology, etc., models of public institutions, a number of charts, maps, and drawings illustrative of the methods pursued in the administration of charities and corrections, besides a large number of photographs of interest and importance in the study of these subjects. It will be the first working laboratory of this science to be established in the United States, if not in the world.—*Boston Transcript.*

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News of the Week.

WASHINGTON.

It is said at the State Department that American and other commerce is more seriously menaced by the decision of the Chinese Government to impose a transit tax on goods than by anything that has occurred since the war began.

From present indications the Civil Service Commission will be busy with the investigation of cases of assessments for political purposes for some time to come.

CHICAGO.

The new four-mile crib has been completed. The work of building the tunnel and crib has been in progress four years and it has cost the city $2,000,000. The crib has a total capacity of 140,000,000 gallons of water daily. Although incomplete it has been in use for two years.

(*Continued on 16th page.*)

SUBSCRIPTION LETTERS.

The following have made remittances for the *Lodge Lamp:*

H E Hunter, S F Proctor, C A McMillan, D H Harrington, J A Milligan, A Gummer, Mrs E M Livesay, Mrs N E Nutting, J Dorcas, Mrs W H Fischer, Rev A T Ayers, Rev H J Becker, Mrs A C Hand, N Mendenhall, C Kennicott, W Patterson, P B Williams, R Gunn, J P Phelps, S C Hart, Rev E F W Stellhorn, J Bittinger, Mrs E Hinsdale, R D Nichols, Rev W O Dinius, E Brakeman, Rev J B Galloway, R Park, Rev D Molyneux, E S Bogle, J McFarland, Mrs L B Oliphant, J Ferguson, R L Park, L B Lathrop, Rev C R Hunt, W P King, R Park, E Sutton, B T Pettengill, Rev M A Gault, Miss S E Logan, M L Worcester, Prof H F Kletzing, W B Stoddard, Rev R A Browne, N R Corning, W Hoverstock, E A Cook, J G Scott, N P Eddy, W H Cox, J P Stoddard, J M Chambers, Dr R E Rose, Eld I Hyatt, Mrs E H Candee, Mrs M M Shaw, T Hudson, Rev H Ph Wille.

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MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2	55½	@	56
Winter No. 2	51		52½
Corn—No. 2	49	@	50½
Oats—No. 2	28¾	@	31½
Rye—No. 2	47½	@	48
Bran per ton	13 00	@	
Hay—Timothy	7 00	@	11 00
Butter, medium to best	12	@	22
Cheese	7	@	10¼
Beans	1 70	@	1 90
Eggs	14	@	17½
Seeds—Timothy (100 lbs)	3 50	@	5 50
Flax	1 43	@	1 47
Clover (100 lbs.)	6 00	@	8 50
Broom corn (per ton)	50 00	@	105 00
Potatoes, (pr. bu.)	55	@	63
Hides—Green	04	@	05
Lumber—Common			15 50
Wool (unwashed)	7	@	16
Cattle—Choice to extra	5 50	@	6 10
Common to good	2 00	@	5 25
Hogs	2 25	@	5 45
Sheep	1 20	@	3 35

NEW YORK.

Wheat No. 2	55⅛	@	57¼
Corn No 2	56		
Oats	31½	@	39
Rye	52	@	52½
Eggs	15		20
Butter	13	@	25
Wool	19	@	25

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Cattle	1 25	@	5 25
Hogs	2 75		5 72
Sheep	2 00	@	3 25

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And then you'll want to bring them back;
No fine outfit is quite complete
Without nice shoes upon your feet."

SURE CURE FOR HICCOUGHS.

"Why don't you stop that hiccoughing?" asked a man of a friend who was convulsed with the annoying convulsions in the street near the Astor house the other day.

"Stop them," gulped the other, "I—I—wish I could. Held my breath—15 minutes—drank nine swallows—water; nine times. Tried to scare myself; made believe—lost my watch. No good. They won't go."

"Will you buy, if I cure them for you?" asked the first speaker, laughing at the frequent interruptions in his friend's descriptions of his troubles. The other gasped an affirmative reply and the two entered the rotunda.

"Give this man a heaping spoonful of powdered sugar," said the friend to the barkeeper. The man did so. "Now swallow it," continued the speaker to the victim of hiccoughs. The latter assayed to do so, and succeeded after some little effort, for it is not an easy matter to swallow a mouthful of powdered sugar. When he mastered it, he looked inquiringly at his friend.

"Well, where are your hiccoughs now?" remarked the other with a smile.

"They seem to have gone," he replied, "but they'll come back again, I suppose, after a little while."

"If they do," said the friend, "it will be the first case I know of where powdered sugar has failed to give relief for hiccoughs. If one spoonful of sugar wont do it, two certainly will. So far as I know, it's a postitive remedy.—*New York Herald.*

A GOOD CURE.

Addison tells, in the *Spectator*, an old story of an emperor who had dyspepsia, and his doctor ordered a hole bored in an axe-handle and some medicine poured into it instead of into his mouth. Then the emperor was ordered to use the axe in chopping till his hands became moist with sweat. This, it was said, would cause them to absorb the drug and produce a cure. The story goes that the prescription succeeded, and that his majesty became sound and well once more in his digestive organs.

"Doctor," said a patient to his consulting physician, "I believe there is something wrong with my stomach." "Not a bit of it," replied the doctor; "God made your stomach, and he knows how to make one; the only trouble is that there is something wrong with what you put into it."

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THE MYSTERIOUS MACHINE: was it Lawnmower, Town-pump, Balloon, Wheel-barrow,—or what? by Prof. E. D. Bailey of the Civil Service Dept. U. S. Government.

This booklet includes other interesting matter connected with the unveiling of the Morgan monument at Batavia, N. Y. Address

NATIONAL CHRISTIAN ASS'N.,
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FARM NOTES.

WATERTOWN AND BEES.

Watertown, Wis., is old and staid and well established. It was at one time the second city in size in the State. The country round about runs to barley raising, and Watertown is one of the large markets of the country for that grain. The town has large manufacturing interests and makes flour, shoes, beer, malt, cigars, boilers, cheese—but the specialty of Watertown is beehives. A beehive is simply a box, and anybody can make a box. Any beekeeper can and does make beehives, but aside from the hives made by beekeepers there are 100,000 factory-made hives sold yearly in the United States. Of this number above 25,000 are made in Watertown. Nearly all of the balance are made in Medina, Ohio, and Jamestown, N. Y.

The number of individuals constituting a hive or colony of bees is not known in Watertown, but experience has taught that a box eighteen inches long, twelve inches wide and ten inches deep will house an average settlement. Bees are communists and they never allow their communities to grow beyond that point where every man is personally acquainted with every other man in town and can work with him peaceably.

The Watertown beehive is filled with frames, eight in number, like narrow picture frames. Within these frames the bees build their comb, beginning at the top and working down, and fill the cells with honey for the raising of their young and for food during the winter strike. When they have provided for themselves and their families, including their queen and her suit of lovers, the drones, they are ready to work for humanity. Here is where the grocery store honey appears, put up by the bees themselves in pound packages, in frames that look like an early spring strawberry box, with the bottom out. A box containing twenty-four of these frames is placed on top of the hive proper, and when the bees have supplied their home with about twenty pounds of honey they begin to store their surplus in the frames above.

LEADS THE WORLD IN HONEY FRAMES.

In the making of these frames Watertown leads the world. Between thirty and forty millions of factory-made frames are filled yearly by the bees of the commercial world. Of these Watertown makes between twelve and fifteem millions. They are shipped all over America, England, France, Australia and South Africa. There is no protective tariff on honey frames.

The bee is justly celebrated for his industry, but there is a large element of chance in his work. His assignment is like that of a newspaper reporter writing politics. He (the bee) investigates every blossom. Sometimes he gets honey and more often he does not, and he goes home with all kinds of pollen on his legs. In a good season, when blossoms are plentiful, a colony of bees in a Watertown hive will gather twenty pounds of honey for their own use and forty pounds for humanity. In laying up his surplus honey the bee is largely aided by man's invention. There is an artificial "foundation" for honey comb made exclusively in the town of Hamilton, Ill., and sent from there to beekeepers all over the world. It is made of wax pressed into thin sheets and covered with indentations, from which the bee builds the pendant honey cells. A strip of this "foundation" is pasted in each frame, and the bee can thus proceed at once with honey-making, being saved the time and labor of gathering the wax and building the foundation.

There is no such article in the market as artificial or imitation honey in the comb. The imitation, if it ever should be made, would cost much more than the genuine article. The Watertown hivemakers say the newspaper articles describing artificial honey are all "fakes."

CURE FOR BEE STINGS.

In connection with the business end of a bee it is well to know that wherever a bee sting is possible the cure for it is always at hand. Take three kinds of grass or weeds, bruise them together and apply to the sting. The pain will cease at once and but little swelling will result. This is a "Spoon River" remedy, and the writer knows it to be infallible.

In the region of Wisconsin honey is made almost entirely from clover and basswood blossoms. This year it is entirely basswood, as there was no clover. In the far west the alfalfa blossom is the chief source of honey, and in California buckwheat honey is first.—*Chicago Herald.*

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They got well stirred up with my being there with such books and papers. God helped me, and I dared any of the ministers to take the Bible and sustain the order against my condemnation of it, but they dare not undertake it. I sold a few books and got some subscribers for the *Lodge Lamp.* I had a chance to give many to the preachers and others. It is doing good and will help to open their eyes."

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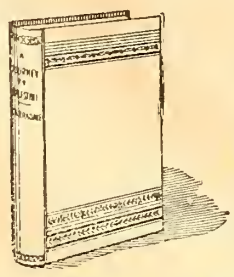
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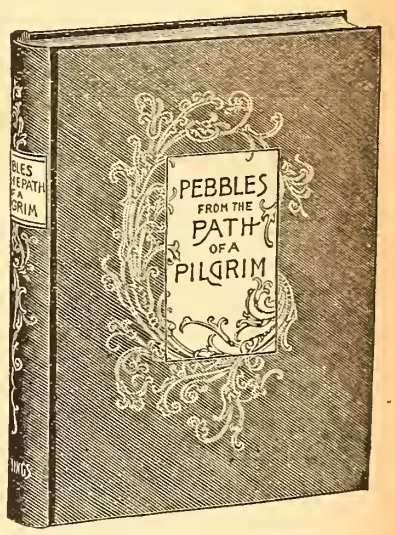
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NEWS OF THE WEEK (*Continued from 13th page*).

The secretary of state has granted a charter for the incorporation of the John Crerar library at Chicago, without capital stock, for the purpose of establishing and maintaining a free public library according to the last will and testament of the late John Crerar. This library has a fund of some $2,000,000.

CASUALTIES.

The storm which broke upon New York shortly after midnight, Wednesday night, did great damage on sea and land. The tracks of the New Jersey Southern Railroad were covered with sand washed upon them by the waves.

Mrs. John C. L. Miller and her ten-year-old niece were murdered at their home near Liberty, Ill., Wednesday night. The husband of Mrs. Miller was absent at the time of the tragedy. It is thought that robbery was the object of the murder, as $60 is missing from the home.

Four men were killed, two fatally injured, and several others painfully burned by a disastrous boiler explosion that occurred at the Henry Clay Colliery, Shamokin, Pa. The entire steam supplying plant of the mine, consisting of thirty-six boilers, was totally demolished. The Henry Clay, Big Mountain Sterling and Peerless Collieries will be unable to resume operations for at least a month.

A tenement house fire, thought to be of incendiary origin, in Boston, Thursday, caused eight of the inmates to hurl themselves from the building, with the result that two are dead, two are fatally injured, and four are seriously hurt.

Thursday morning a seven-story building in course of erection in New York was blown down by the gale. It crashed through a two-story building demolishing it completely. Two families with boarders were all buried in the ruins, six persons being killed outright and fifteen injured.

The explosion of a boiler of a saw-mill twenty miles west of Dexter, Mo., killed three men and seriously wounded another. The cause was low water in the boiler. The explosion was terrific, the top of the building being blown upon a hillside some distance away.

A nothwest gale of exceptional force swept over Newfoundland Wednesday night. The storm was very severe at St, Pierre, Miquelon, where 200 lives were lost and great damage was done. A heavy sea was running in the harbor. All the vessels put out extra anchors but not less than fifty dragged their anchors or parted their cables and were thrown upon the shore. No assistance could be rendered the shipwrecked men from the shore. A number of them who jumped overboard and attempted to reach the shore by swimming were drowned, while others were swept into the sea by the waves coming over the vessels and were not seen again until their bodies were cast upon the beach. The wrecked vessels were part of the fishing fleet that had put into St. Pierre from the banks to repair damages they had sustainsd during the heavy storm of Sept. 30.

A furious northwest gale struck Lake Ontario, Lake Erie, and Lower Lake Huron Wednesday night. Several boats are known to be disabled and helpless on the lakes. The only report of loss of life comes from Oswego. A vessel thought to be the Hartford foundered with all on board. Elsewhere several sailers were injured during the storm.

COUNTRY.

Natural gas was struck on the farm of Andrew Myers, three miles east of Princeton, Ill., while boring for artesian water. It is of high pressure and the field is considered valuable.

The organization of a civic federation to secure the enforcement of law in Toledo, O., is now assured. It is the outgrowth of the enormous number of gambling houses and wine-rooms in the city and the open violation of the Sunday law. Articles of incorporation were filed last Thursday at Columbus and the executive committee here is mapping out work for a vigorous campaign.

FOREIGN.

Professor Leyden, the distinguished specialist, has just returned from Spala, where he has been in attendance upon the Czar in conjunction with Professor Zacharlin. Replying to the request for a definite statement as to the nature of the illness of the Czar, the Professor said distinctly: "His Majesty is suffering from Bright's disease." He added, however: "But the disease is, as yet, in a mild form, though complicated with diabetes. The latter is causing difficulty in breathing."

The Upper Hungarian Diet has adopted, by a majority of three, the bill granting liberty of worship to all religious beliefs.

Shan-Kwan, where the Japanese are reported to have landed 40,000 troops, is directly on the railroad building from Tien-Tsin to Moukden, and is of great strategic importance. In fact, the opinion has been expressed that if Shan-Kwan is captured there is nothing to prevent the Japanese from marching on Pekin. A Japanese fleet was reported to have been sighted off Shan-Kwan on Sept. 28. A letter received here from Tien-Tsin says that during the progress of a large fire there on Friday last the Chinese merchants protected the settlement and are now patrolling the streets from sunset to sunrise. A dispatch from Shanghai dated confirms the report that rebellion has broken out 100 miles from Hankow. The rebels were fairly armed and very reckless. They attacked the government buildings, which were feebly defended by local troops. The latter were soon defeated, many of them being killed and others joined the rebels. Two mandarins were killed. The Chinese officials no longer deny that the Japanese fleet commands the Gulf of Pechili. The Japanese Admiral pays a weekly visit to every important station on the gulf and makes his inspection leisurely. Eight Japanese cruisers sounded the entrance to the Harbor of Wei Hai Wei for three hours Saturday last and then went across to Port Arthur, where they made observations without getting within range of the guns of that place. The Japanese have occupied the south bank of the Yalu River after driving back the Chinese.

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Sometime it will be as impolitic to call a man a Freemason in this country as in Spain. Last week the Queen Regent of that country brought suit through government officials against the proprietors and managers of several Roman Catholic papers, who have published the report that through her influence the young king had been enrolled as a Freemason.

The great building which collapsed in New York during the storm of Wednesday night had barely been completed. During the afternoon of the previous day the last nail had been driven and the roof covered with evident rejoicing on the part of the workmen. Flags were displayed, and, to crown all, two kegs of beer were taken to the roof and quaffed with great hilarity. Not ten hours later the whole structure had gone down in a wreck, and half a dozen lives crushed out in the ruin.

Frank G. Carpenter, a correspondent whose intelligent and entertaining letters on Corea and China are helping American readers to understand the situation in those countries at this interesting juncture, speaks highly of the missionaries in the former country. "The missionary force in Corea," he says, "is large and it has done a great and good work. I don't believe there are more earnest, active and intelligent missionaries anywhere than you will find in this country. They have a strong hold upon the people, and they are thoroughly respected by the king. The headquarters of the missions are in Seoul. The work is chiefly done by the Presbyterians and the Methodists as far as the Americans are concerned. The French Catholics have a large force at work among the people, and there is also a mission of the Church of England, which is, I think, managed from London. The American Presbyterian mission consists of something like twenty people, and the most of the missionaries have wives and families. The Methodist mission is equally as large, and both have hospitals and schools."

No one should accuse the Baroness Burdett-Coutts as lacking in philanthropy. Her benevolence is as well known as her wealth. She has spent many years of her life and a large part of her great fortune in promoting the interests and ameliorating the condition of the working classes. It is no wonder therefore that she is indignant at the London Painters' trade union. That body, through its officers, lodged a complaint against her that her stables were being painted by non-union men. In a spirited reply she informed the insulting meddlers that her own stable men were painting their building, and denounced the "monstrous and intolerable oppression which the union claims to have the right to practice, and which would deprive every workingman of the right to work out his own advancement by his own energy and rob him of the birthright of personal liberty."

The Northern Pacific railway company follows the lead of the Union Pacific in ordering politicians out of its employ. The letter sent to all employes lately, says the company "does not desire to take any part or interest in politics on account of the strife it would engender." All employes must therefore refrain from taking active part in politics, and if any accept a nomination they must resign. If the company had based its reason for such an order on the obvious difficulty of serving two masters, its action would have been much more consistent. The intention is evidently to forestall the political effort of Debs in the A. R. U., and other orders. That might provoke strife, but not greatly hinder the work of the road. But when a man goes to work for an office he cannot be relied on to mind switches or run a locomotive at the same time, under modern election methods.

James Anthony Froude, the English historian and magazine writer, died Saturday morning at the age of 76. His greatest single work is the history of England, which is remarkable for a brilliant and dramatic style, and for a kind of special pleading which detracts from its trustworthiness. While his unsparing characterization of Mary, Queen of Scots, has probably caused a better appreciation of a woman whom old Dr. John Lord used to say was "a cross between Catherine de Medici and old Jezebel," his deification of Henry VIII. is regarded as dramatic rather than truthful. His genius was bold, original, and unconventional. From the time when he broke with the Established Church in 1848, and scolded the Irish as the authors of their own misfortunes, to the publication of the Carlyle memoirs, his critics have been many and unsparing, yet all yielded to the greatness of his genius and dreaded the club of his iconoclasm.

A Masonic rebellion impends in Italy. It all comes from the position lately taken by the Italian government, through its prime minister Crispi, which looks to a reconciliation with the papists. Crispi is a Freemason and such action on his part is intolerable to the lodges. The New York *Times* quotes the *Figaro* of Paris in the case to this effect: "Signor Crispi is about to be expelled from the fraternity of Freemasons, of which he has long been a member. For some time past his political attitude has excited a good deal of hostility in the lodges. His recent speech at Naples especially is held by many to constitute direct advances to the Vatican, which is the last Masonic apostasy. A movement for Signor Crispi's expulsion soon arose. The lodges of Turin and Milan have united in petitioning the Grand Master of the Italian lodges to this effect, and these will most probably be supported in their demand by others. Should the council of the order refuse to pronounce the expulsion, a secession is expected. The majority of the lodges would then sever their allegiance to the Italian Grand Master and place themselves under the rule of the Grand Orient of France."

Dr. Parkhurst and the Lexow committee are a grief to Tammany. Day after day some new corruption is dug up and spread out all vile and foul smelling in the mid-day sun. Some effect is seen in the refusal of Mr. Strauss, the Tammany nominee for mayor, to run; and the daily more obvious fact that Mr. Hill may not be next governor of New York. John W. Goff, the able and uncorruptible lawyer who has pushed the examination of witnesses before the Lexow committee, is candidate for a responsible judicial office, and good men hope to elect him. Dr. Parkhurst received a letter the other day from a former officer in one of the criminal courts of the city, who says he was appointed by a judge who was a member of the Tammany secret society. He was compelled to pay $20 amonth to a relative of the judge, and the bargain to that effect was made in the victim's own house, in the presence of witnesses. A large number of policemen and officials, who have been implicated in the frauds proved before the inquiry, have been arrested, and the usual resort of bribery is now the only one remaining, if they escape the punishment due their crimes.

In Chicago some secret power of lodge or saloon is making a joke of the hard work of the Civic Federation. The indicted gamblers have an understanding with the prosecuting attorney and are having little trouble in escaping from fine and imprisonment. The proximity of election is not favorable to the prosecution, but the Federation has resolved to continue the fight to the end. Some of the judges have shown a loyal spirit in this effort to enforce law against a most dangerous, lawless and corrupt gang. Good men of all parties have in this connection endorsed the nomination of Orrin F. Carter by the Republicans for county judge. Mr. Carter graduated from Wheaton College in 1877; and in various responsible positions, as superintendent of schools and prosecuting attorney of Grundy county, Ill., and attorney for the Chicago Drainage Board, he has been a man of unquestioned probity and ability, always devoted to the best interests of the public. His candidacy, says the *Record*, our independent press, "stands for the non-partisan and able administration" of the office.

THE DESOLATOR OF ALASKA.

BY JOSIAH W. LEEDS.

A rather long article, treating of the woes brought upon the aborigines of this country by the white men's liquor, had just been written and mailed by the undersigned to the *National Temperance Advocate* of New York—reference to the sorrows of the Alents in the same connection having only been omitted because sufficient upon the general subject seemed to have been aready said—when the reference to the present lamentable state of affairs in that far-away district, mentioned in the letter of the *Cynosure's* Washington correspondent, was read. The convicting tale that he tells had its initial chapter written immediately upon the acquisition of the Territory of Alaska from Russia in 1867. The demoralization of the native Alents, it is humiliating to admit, began only when the country which had heretofore been known as Russian America was transferred to the government of the United States.

Now if we will turn to the Board of Indian Commissioners' Report for the year 1869, we will find there the report of Vincent Colyer, special Commissioner to Alaska, in the course of which he makes the following accusatory language:

"Nowhere else that I have visited is the absolute uselessness of soldiers so apparent as in Alaska.....The soldiers will have whisky, and the Indians are equally fond of it. The free use of this, by both soldiers and Indians, together with the other debaucheries between them, rapidly demoralize both, though the whites, having the larger resources and being better cared for by the government, in horses, clothing and food, endure it the longest."

It was in the spring of the following year only, and but three years after we had taken from Russia the fee to this vast territory, that Commissioner Colyer, in a letter to Pres. Grant at that time, admitted that the bombardment of Wrangel was brought about as the result of a mere fracas, in which two half-drunken discharged soldiers seized an Indian in the town, and brutally beat and stamped upon him. Mayor Dodge, of Sitka, testified that some of the officers drank immoderately of liquor, one or two of them having been drunk for a week at a time, and that the Kake war arose out of a pure incident of drunkenness,—the kicking of an Indian by a drunken soldier. It was the testimony of Collector Kapus also, of the port of Sitka, that liquor was readily smuggled into the country, the government vessels not being able to patrol the shallow waters of the numerous inlets along the coast. A quarter of a century has gone by, and to-day we find Assistant Secretary of the Treasury Hamlin detailing, after his late official visit to Alaska, how he found liquors openly sold throughout the country, illicit distilling carried on in various places, and the saloons freely dealing out intoxicants on the first day of the week, when the law says they must be closed. Can the condition of affairs, indeed, ever be markedly different so long as the right to deal in the debauching and deadly drink is permitted at all?

One further extract I make from the papers of that first decade of United States civilization in the Territory of Alaska. Writing to Commissioner Colyer, Mayor William S. Dodge, of Sitka, averred that the conduct of certain military and naval officers and soldiers has been bad and demoralizing in the extreme, not only contaminating the Indians, but in fact demoralizing and making the inhabitants of Sitka what Dante characterized Italy—"A grand house of ill fame." He further states, on the authority of Medical Director Bailey, that within six months after the appearance of the troops at Sitka, nearly the whole of the Sitka tribe, some twelve hundred in number, were suffering from venereal diseases, from which many of them eventually died.

The record of moral disaster in the territory from that day to this has been continuous. As late as last week I was reading the account of a mission station for the native boys and girls, established by Friends on Douglas Island in Yukon Inlet. "It will be almost certain death," writes one of the caretakers, "to all that is good if they go out into the element that they will have to associate with here. The natives are not half so much to be dreaded as the bad white men." I think it was two years ago that a previous teacher sent out by the Friends, a man of excellent reputation, met his death at the hands of liquor-dealing white men, whom he had incensed because of his opposition to their nefarious designs and actions. The recent opening of the mines in various localities of Alaska have introduced an element, which, in association with the liquor so readily to be had, has operated to intensify the prevalent evils. It is surely the duty of our government to make absolutely prohibitory the sale of all intoxicating liquors in the territory. May it be written in the book of Revised Statutes by the incoming Congress, and may the people will it so!

Philadelphia, Pa.

THE WORD OF GOD AGAINST THE ORDERS.

FROM THE ADDRESS OF REV. T. P. CONNOR, AT THE PACIFIC COAST CONVENTION.

All secret oath-bound orders are unscriptural. If this can be proved, then all who believe the Scriptures are enjoined from going into fellowship with them. Therefore I shall try to prove the statement from the Word of God.

The first text is Lev. 6:4: "If a soul swear, pronouncing with his lips to do evil or to do good, whatever it be that a man pronounce with an oath, and it be hid from him, then he shall be guilty of one of these." From this text alone a man is guilty before God who swears, it matters not whether it be for an evil or for a good purpose, if the object of it be hid from him at the time of taking the obligation.

For a scriptural illustration of those who have been foresworn, or bound by an oath to a particular thing, and that thing unknown to them, let us first notice the case of Jephthah. He took an oath that, if he was successful in destroying the children of Ammon, on his return home he would offer up as a burnt offering the first thing that met him, and we are told in this case the Lord gave Jephthah success and that he smote them with "a very great slaughter." On his return, when nearing his own house who should come to meet him but his daughter, an only child. Mark you, this vow was made unto the Lord: and yet it is considered a rash vow, for it contains an unseen subject as a sacrifice, and then the object or subject that presented itself was a human being, and one that was innocent; and a human sacrifice was forbidden, for God said he abhorred the sacrifice made to the god of Molech.

A second illustration is the oath of Herod the king recorded in Mark 6: 21–23: When the damsel pleased the king, he said unto her, "Ask of me whatsoever you will and I will give it, even to the half of my kingdom." He bound himself to the obligation by an oath in the presence of his honored guests; but not knowing what the request would be, for that was hid from him. In this lies the sin of Herod, because he acknowledged John the Baptist to be a good and just man, and he obeyed him in many things. The record says that the king was exceeding sorry, "but for his oath's sake and for the sake of them which sat with him," he would not reject her, and he ordered the execution of John. In this we see that Herod sinned in taking the hidden obligation, and this led to a second sin; to-wit, the shedding of innocent blood, which is murder in first degree.

In these two illustrations we see that it was wrong to take an obligation respecting that as yet they knew not; and in keeping the obligations led to a sin condemned by the law of God as given by Moses, and also all civil law of every civilized nation under the sun. Therefore all oaths whose final ending is unforeseen should be intelligently and conscientiously avoided.

Secret oath-bound societies set up a government and authority which is contrary to all well-ordered civil government, for they administer oaths to their subjects and add penalties and even death penalties to some of the violations of their laws, which alone should rest in the governments. They also demand allegiance to their institutions by their subjects, even if it brings the individual in conflict with his country; of which we have had many illustrations during the years past. For instance, the "Jesuits," the Masonic order, Knights of the Golden Circle, the Clan-na-Gael, the Anarchists, and many others have come directly in antagonism with the law of our land and true liberty.

Again, they set up a standard of religion in their rituals contrary to the Scriptures, for in all their ritualistic prayers and ceremonies the name of Christ Jesus is omitted or dishonored. Their burial ceremonies are idolatrous and heathenish. Their salutations to their officers are contrary to the Word of God, especially in addressing the chief officer calling him "Most Worthy," "Worshipful Master," and like terms. Since they do not allow the name of Christ Jesus in their ritual for fear of offending the Jews and other opposers of Christ, they are anti-Christian, and set up another standard of religion contrary to the Word of God.

I do not understand how any one professing to be a converted Christian can join in such a brotherhood, or order, whose oaths are at variance with the Word of God, whose practices or acts are dyed in sin and crime, which are opposed to all well-ordered civil governments, and whose religious ceremonies are anti-Christian, Jesus says (Mark 8:38): "Whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, of him shall also the Son of man be ashamed when he cometh in the glory of his Father with the holy angels."

WE HAVE TO ADJOURN.

BY PROF. S. M. HILL, LUTHER ACADEMY, WAHOO, NEBRASKA.

Protestantism in its present condition is a house divided against itself, and our Lord says such a house shall not stand. From that I conclude that unless we Protestants cease our wrangling we have written our own death warrant and God Almighty has set his seal thereunto.

Bro. A. M. Paull speaks for the Baptists that they dare not cease.....We have to "adjourn," and if our good Baptist brethren will not abide by it, we will all have to join our forces and compel them. That was done in Utah fifteen years ago, and it worked excellently. They were made to feel that they had no right to cause dissension in our ranks right in front of the enemy. Bro. Paull speaks of "soul liberty." The rest of us Protestants prefer the term "liberty of conscience." And that was proclaimed by the Monk at Worms long before Bro. R. Williams was a baby. And the cause of the "Disintegration of Protestantism!" Is it liberty of conscience? Is it the right of each one to exercise his private judgment in religious matters? The Romanists say that is the cause.

But that is not the cause. The cause is one of the Roman errors that we have as yet failed to purge ourselves from. Rome demands that every Christian shall conform with its tenets and all belong to one, i. e., the Roman organization. They recognize no other form of Christianity.

And we try to do likewise. "The world for Christ and Methodism!" is an expression for the same idea. Sending missionaries into the field of other denominations, and inducing members of other denominations to join our own, attempting to show that union around "an apostolic episcopate," or about "the apostolic mode of baptism," is the only possible way of union—all of that is but the application of the Roman idea. The very first pre-requisite for a Protestant union is mutual recognition. Until our Baptist brethren cease demanding that the other Protestants shall yield their interpretation of the Bible and accept that of the Baptists, until then there can be no Protestant unions. They must recognize that we also have the same right to our opinions as they have to theirs, and not brand us as heretics and perverters of the Gospel because we please to differ from them.

Upon this first idea as a basis we have division of territory as the next step, so that no place is compelled to have more church organizations than it can support. Just think of all the struggling congregations and mission places that try to support four or five ministers where one or two could tend to the work. And very many in their zeal fail to see the ridiculous folly of such a procedure. But that is our punishment and it will not cease until we have that "adjournment."

The third step will then be the abolishment of proselytism, that curse upon the religious life of our age. Proselytism is the struggle for supremacy, a union of the lamb-within-the-lion order. It is the policy persistently pursued by the Roman church, and we should not imitate her. In case we are attacked, as we always are by the Roman church, it can be used as a retaliatory measure in self-defense. But we should never use it against one another.

Bro. Paull may rejoin that such an arrangement would be a blow at "soul liberty." But what is human liberty after all but a series of restrictions along the line of the Golden Rule? We are not allowed to let our cattle roam at large to the damage of our neighbor; we are not allowed to go into his field and reap his harvest. Why should we then do that in our church work which the law of both God and man forbids us to do in every-day life? Bro. Paull, we must come to an adjournment. "Remember the fate of the Kilkenny cats."

DESPOTIC AND UN-AMERICAN ORDERS.

BY REV. C. POWERS.

At a re-union of old soldiers at Bethel Springs, Tenn., a Republican nominee for Congress made an eloquent and patriotic speech on the democratic character of our government which we should all cherish and maintain. He said, "No princes or princesses are here. There are no lordly titles of nobility in our government; and that is the government for me." I could breathe an amen to that; but my thoughts were almost choking me while the speaker was drawing the picture of the good in such terms that I could but contrast it with the evil.

Masonic government is wide-spread and strangely popular with thousands, and is notoriously a despotism. It has rulers with no acknowledged responsibility to those who are ruled. They have unconditionally sworn to obey, whether right or wrong. And these rulers have "lordly titles" corresponding to their despotic power. With them it is "Worshipful Master" or "Most Worshipful". Instead of "Mr. President" it is "Sublime Prince" or "Sovereign Grand Inspector General." Put these along with "Grand Inspector," "Inquisitor Commander," etc., and scores of other titles of like blasphemous and boastful nature. These are not secrets of the orders. In our American government we have chaplains; in Masonry they have "High Priests," and "Grand High Priests," and the like.

Yet it is not the title alone that we deplore. In "Worshipful Master" there is the idea of despotic power, all un-American, and dangerous to tolerate. Notice the claims of Masonic writers. Mackey's Masonic Jurisprudence, page 344, says: "As a presiding officer the Master is possessed of extraordinary powers, which belong to the presiding officer of no other association." Chase's Digest of Masonic Law, page 380, says: "The powers and privileges of Masters are by no means limited in extent." Mackey's Lexicon of Freemasonry, page 296, says: "The power of a Master in his lodge is absolute."

There then is absolute despotism on the one hand, which implies absolute slavery on the part of the governed. Yet this despot and his dupes are alike slaves to the Grand Lodge, which is the center of Masonic government. Here the Master is not merely "Worshipful Master" but "Most Worshipful Master," a title which could not be rightfully applied except to the Creator of the universe. The despotic powers of a Grand Lodge is akin to the above God-insulting Masonic title, as may be seen by any one taking the pains to consult the authors above referred to. To give a sample quotation: "*The government of Grand Lodges is completely despotic.* While a Grand Lodge exists it must be respected and obeyed without examination by its subordinate lodges." And the Lexicon goes on to say that if a Grand Lodge should decree contrary to the ancient constitutions, "there is no redress for its subordinates;" but the only way to reach the offending Grand Lodge would be *revolutionary* action of other d Lodges against it.

Reader, do you ask, is it possible that such abominable laws exist and are in force all around us, and in every commonwealth of these United States? It is even so. In the language of the late President Jonathan Blanchard: "We have such a machine of horror in every State and Territory of the United States, and I believe in every political jurisdiction in the whole world! And yet so effectually was this terrible scheme concealed beneath glaring pretensions of religion and charity, and coarse merriment and lying legends, and gaudy finery, and sounding titles and cautious concealment, that the nations did not turn pale and tremble when this machine of mischief was set up among them." "As a political engine it is what the patriot, Samuel Adams, called 'That solecism in politics an *Imperium in Imperio*,'—a government within a government. In it we have a secret empire in our midst, having its own laws, oaths, officers and courts, and claiming the right to inflict death on its subjects who disregard them. Being thus a secret organization, like those of bandits and burglars, with signs and tokens of recognition which they are sworn by shocking penalties to regard, everywhere and anywhere they may be received, they can draw all power to themselves; and, as they have often done, defy and defeat our laws and government, in the very courts set to execute them."

Would to God that the talented and eloquent speaker referred to might be of the same mind of that eminent statesman, Daniel Webster, who said, "It is my opinion that the future administration of all such oaths, and the formation of any such obligations, should be prohibited by law."

That clear-headed and great-souled statesman, Charles Sumner, said: "Freemasonry must be destroyed if our country is to be the home of the free as our ancestors designed." And one of our early Presidents, John Quincy Adams, said: "I am prepared to complete the demonstration before God and man that the Masonic oaths, obligations and penalties cannot by any possibility be reconciled to the laws of morality, of Christianity, or of the land." Oh, for men of sentiments like these to fill our legislative halls and defend our country from the attack of the secret empire!

McNairy, Tenn.

INGERSOLL AND THE PRESS CLUB.

(Inter Ocean, Oct. 15.)

To many it may seem strange that the Press Club of Chicago, which by those who do not know better is believed to represent the most matured and best thought of the profession of journalism, frequently invites Colonel Ingersoll to lecture upon a subject and in a manner that is insulting to the intelligence and aggravating to the feelings of those who—and they form an immense majority of civilization—believe in the existence of God, in a written revelation of his character and purpose, and of the spiritual and temporal dependence of man upon him. This action of the Press Club is not representative of the newspaper people.

There is also a school of oratory in which Mr. Ingersoll easily is chief. None is equal to him in command of the fleeting sympathies. Tears and laughter answer to his call. While he talks he is monarch. We do not care to dwell upon his limitations. Logic, philosophy, argumentation are qualities that not always are developed by or in the brilliant rhetorician. It is sufficient to say that Mr. Ingersoll does not rank among skeptics with Voltaire, or with Renan, or with Huxley, or even with Hume. Religiously, or irreligiously, he is the philosopher of the jejune. And to-day it is, as in all other days it has been, the fashion of the jejune to affect what goes in cant as liberalism, but which is the extreme of intolerance, inasmuch as it seeks and delights to offend the sensibilities of Christendom.

Certainly we do not care to defend the central fact of Christendom against the atheism of Mr. Ingersoll or of his admirers in the Press Club of Chicago. Lord Bacon, Voltaire, Napoleon, and Kant in brilliant aphorisms have confirmed the edict of David, King of Israel—"The fool hath said in his heart, there is no God." There is no member of the Press Club who can stand on any side of this quadrilateral of immortal intelligences, nor can Mr. Ingersoll himself.

There are subjects upon which Mr. Ingersoll lectures without offense to the deepest and—whether he believe it or not—the holiest sentiments of mankind. We say mankind advisedly, for Cicero and Marcus Aurelius, Confucius, and Bacon, Burke and Renan, Strauss and Gladstone alike are exponents of sentiments which Mr. Ingersoll delights to ridicule. But the gentlemen who direct the affairs of the Press Club do not ask Mr. Ingersoll to lecture upon unobjectionable topics. They seem to take delight in parading themselves as fautors of attacks upon sentiments and opinions that are cherished as sacred by at least eight-tenths of all the citizens of Chicago and of more than eight-tenths of all that is brainy, all that is constructive, and all that is decent.

As to the lecture itself, it was but a rehash of the Ingersollism of twenty years ago. Jokes that have become stale by repetition, sarcasms that are shattered by frequent hurling against impregnable conviction, philosophies that have been pricked into collapse, enlivened by rhetoric whose charm "age doth not wither nor custom stale," were Mr. Ingersoll's offering. We regret that it is only in bitterness that Mr. Ingersoll increases with age. By nature he is of a sunny temper.

PAPACY IN EUROPE.

(Rev. R. Sailliens, Paris, France, in the *Missionary Review of the World.*)

It cannot be denied that there is, at the present time, a revival of Roman Catholicism in this Old World of ours. In Great Britain every one knows that the Romish clergy have of late assumed a boldness, a spirit of propagandism, which becomes a danger to the country. Convents and monastaries are being established on all sides; there are forty of them in the county of Sussex alone. Churches and cathedrals are be ing erected, and "conversions" are taking place. In the Anglican church there is an alarming progress toward the popish rites and superstitions, thousands of churches having adopted during the past few years the use of candles, early celebration of the mass, incense, confession, etc. The Romish clergy in one diocese alone (that of Salford) boast of 900 "conversions" during the past year. Who could have expected such things in the land of Cromwell and the Covenanters?

In France the death-fight between the republic and the church, which found its expression seventeen years ago in Gambetta's celebrated utterance "*Le clericalisme voila l'enemi!*" ("clericalism is the foe") has come to a sort of truce. The people are not, to any considerable extent, more religious than they used to be; fashion, pleasure and immorality hold the sway in Paris and our large cities more than ever. But there is, at the same time, a curious sense of respect perceptible even in the most worldly newspapers, for the things which pertain to religion, and especially to the *Romish* religion; the pope and the priests are not derided and abused as they were a few years ago; the pope's encyclical letters and speeches are carefully reported and commented on. Following the lead of the late Cardinal Livigerie, the bishops have become reconciled to the republican form of government, and the pope has encouraged them in this new departure. The great reform which the Liberals under Napoleon III. were clamoring for, and which the early republican governments held out as imminent—the separation of church and state—has been shelved by all parties except by the Socialists, who as yet do not count. The Boulangist agitation revealed the fact that the masses of the people crave for a strong government which must of necessity lean upon the church; and though Boulanger is dead, Boulangism is still alive—i. e., the reactionary tendency which must end in clerical rule.

In Germany, statistics show that the Roman Catholic population increases in the Protestant parts of the country. The *culturkampf* (war against Rome) has been abandoned long ago, while it was but recently that the young Protestant emperor was seen at the Vatican paying his respects to Leo XIII.

Even in the Slavonic countries, submitted to the Greek church, Rome is making some progress. For the first time an ambassador of the Vatican is accredited to the court of the czar, who persecutes the Stundists to death. And a party for reunion to Rome is said to exist in the "orthodox" church.

What are the causes of this recrudescence of Rome?

In Protestant countries we are afraid the main cause is the weakness and loss of power of the evangelical churches. As they have grown rich and prosperous, the Protestants have forsaken, to a great extent, that puritanic spirit which was the strength of the Reformation. From their primitive simplicity of worship they have come down to elaborate services, beautiful and luxurious buildings which are imitations of Roman Catholic mediæval architecture, and thus have led their sons and daughters to the very threshold of Rome, with which Protestants will never be able

to compete, try as they may, for finery, music, and display. Moreover, it is sadly evident that, in Great Britain especially, the work of the Reformation did not go deep enough, and that many Romish errors—such as baptismal regeneration and apostolic succession—were left in the Prayer-book as seeds for future apostasy. Wherever a notion of a visible universal church is entertained, logic must lead to the Roman Catholic position.

But we believe that the main cause of this reaction toward Rome in Protestant lands lies in the fact that the Bible does not hold in those countries the same place that it did three centuries ago. Then people turned away from the infallibility of a man to the infallible Book; but now the Book is no more deemed infallible; the "higher" criticism has submitted it to an ordeal as severe as that of the Inquisition in times past. The Inquisition burned the Bible, but the higher critics are tearing it to pieces. And yet there is a craving in the human soul, and especially in the soul which has come into contact with the Gospel, for a moral certainty, for a divine, infallible authority.

In France the reasons for this revival of Catholicism are many. The first is, the shallowness and powerlessness of what is called "free thought," with which, at one time, our leading politicians had foolishly hoped to replace the old superstitions. People will rather eat decayed food than nothing. "Free thought," materialism, positivism, agnosticism, or whatever name modern infidelity assumes, is nothing. It gives no hope for the future, no strength for the present. Under the secular influence of the schools a new generation has grown, utterly ignorant of God, and tremendously materialistic. Learning has not been the panacea which it had been hoped it would be. Crime, drunkenness, lawlessness, have increased in proportion with the number of schools. There have been more divorces in France during the past five years than in England in thirty years. Illegal unions are numerous, infanticide common, and there is a decrease in the population of about twenty thousand souls every year.

No wonder that those who think and who retain some love for virtue are afraid of such a state of things, and, for want of a better one, appeal to the Roman Catholic religion as the only power which can stay this tide of immorality, of which she has been the main factor.

Another cause of the Roman Catholic reaction in France is the marvellous skill of the present pope in adapting himself to modern phraseology and aspirations. History shows us that "Rome never changes," and yet, serpent like, it has a wonderful ability to change its appearance, to insinuate itself in the confidence and love of the peoples by a seeming concession on almost every point of importance to them. The republican form of government, for instance, seems to have rooted itself in the French soil, and to have become a permanent institution in this country; the pope has issued commands to the French bishops that henceforth they should accept the established government and not identify themselves, as they had done before, with the dead and gone monarchies. What is called the "question sociale"—*i. e.*, the questions of capital and labor, of rich and poor—is agitating the minds of our people, as everywhere. The pope has carefully prepared an encyclical letter on the question full of liberal sentiments and evangelical utterances; and a host of Roman Catholic lecturers and journalists, priests and laymen—foremost among whom are L'abbe Garnier and Count de Nun—have gone to work among the masses with the aim of forming a Socialist-Catholic party. Thus we may foresee the most stupendous combination that could ever have been dreamed, and which, if really consummated, will be full of danger to the future of the world—the marriage of red democracy with papacy, the beast whose deadly wounds have been healed, at least in appearance, and which seems as strong as it ever has been.

As I am writing these lines our daily papers are publishing an encyclical letter of the pope—his swan's song, as some say—which exhibits that wonderful craftiness of which I have just spoken. It is an appeal for reunion, especially directed to the Greek and Anglican churches. "Speaking to those nations which have for the last three centuries been separated from the church, the pope shows that there is no certain rule of faith and authority left to them. A large number among them have overthrown the very foundations of Christianity by denying the divinity of Christ and the inspiration of the Scriptures."

Is it not the wonder of wonders that the man who incarnates that awful system by which the Bible has been burned, and its disciples, even to this day, persecuted to death; that system which has established tradition above the Bible, has contradicted every Bible doctrine and tried to silence every Bible preacher, should now dare to stand before the world as the advocate of the Bible against—the Protestants! And yet, it is, alas! but too true that Protestantism to a large extent is no more the religion of the Bible. This accounts for the boldness of Rome and for her success.

We, the French Evangelical Christians, can never be deceived by this pretended "angel of light." We know that Rome is the responsible instigator of those very evils against which our deluded people are trying to find a remedy in her. We know that immorality, infidelity, lawlessness, are the offspring of Roman Catholicism. Idolatry and atheism are not so far apart as it seems, and the same people may pass with astonishing swiftness from one to the other.

I shall give, on this point, the testimony of a priest.

Some time ago I visited the great shrine of the Virgin at Lourdes, a little town in the Pyrenees, where the "Mother of God" is said to have appeared to a young shepherdess. A beautiful cathedral, which has cost one million dollars and more, has been erected near the spot; the grotto from which the miraculous water springs has been decked with marble, and every sign of lavish and idolatrous devotion may be seen there. On the day I was present, over twelve thousand pilgrims had come, by a hundred trains, from all parts of France, some having traveled five or six hundred miles. At the railway station young men belonging to the patrician families—young dukes, counts, and barons of the purest blood—were in attendance with sedan chairs and portative beds, to take the sick and the lame from the trains and carry them to the shrine, thus gaining for themselves indulgences. I shall never forget the sight of this motley crowd surrounding the beds of the sick, and many among themselves bearing marks of leprosy or some other foul disease—men, women and children, twelve thousand of them, hugely pressed in front of the cave, lifting up their arms to the gilded statue, crying, shouting, singing, led by the priests! I shall never forget these women kissing the ground, raising up with dust on their lips, then kneeling down to kiss the ground again; others stooping on the fountain to drink a little water. I saw a poor paralytic carried by four stout priests into a little recess in the rock, and there plunged bodily into the cold water, while he was shouting to the Virgin with an earnestness, and an eagerness, which reminded one of Baal's prophets * * My eyes were moist with tears as I beheld this host of my countrymen thus deluded; meanwhile I vainly waited for a word on the part of those bishops and priests—a single word—about Christ and the forgiveness of sins through him. As I was thus looking on with evident emotion a young priest whom I had met in a hotel before came up to me.

"You seem to be moved," said he, "by this wonderful sight."

"Yes, I am," I answered. "But what moves me is to think that there is so much faith wasted here. To think that twelve thousand people may have found time and money to come so far to seek temporal blessings which they will not receive, while they might in their own homes receive from God himself, through Jesus Christ, eternal life! Do you, sir," said I earnestly to my friend—"do you really believe in this?"

The young priest looked at me gravely, and was silent for awhile. Then he said:

"No, I do not believe that the Virgin appeared here, nor that the faith of these poor people will be rewarded. I deplore this superstition as you do; and there are others among us who deplore it also. I believe," he said, growing bold, "that this place is the greatest school of infidelity we have in France. People come here on the promptings of their ignorant parish priest, full of expectations. They have, in some cases, borrowed money for the journey. They have laid all their stakes on this card. They pray, they sing, they drink the water, they dip themselves into it * * but they are not healed. Then they lose faith, not only in Lourdes, but in religion altogether, and they return home, saying: 'There is no God.' So while these people pray that they may be healed, I pray that they may not become atheists."

Thus spoke my friend, the young priest. Then I said to him:

"Why, then, do you remain in a church which holds such things?"

"Well," he said, rather embarrassed, "we are not bound to believe or to teach that the Virgin has appeared here. The bishop of this diocese has made an inquiry which he has found satisfactory, and so the pilgrimage has been permitted; but so long as the Holy See has not pronounced, we may or may not agree with the bishop in this case. It is not a matter of faith."

"And how can I respect a church which is thus double-sided? a church which gives the enlightened freedom to reject the superstitions which she lays upon the poor people, and manages thus to keep in her fold, in apparent unity, men like Montalembert, Father Gratry, and others—spiritual, true Christian men, who would have scorned to believe in such childish things—and Bernadette Soubirous, the shepherdess to whom the Virgin appeared?"

"Well, the poor people cannot undertand the sublime doctrine of the Gospel without some materialization of it!"

"Is that so? Did ever Jesus stoop to forge false miracles to satisfy the common people?"

My friend did not answer; but before I left him I tried to show him the beauty of the Gospel simplicity and artlessness. We parted, both deeply moved; and I dare to hope that a good work was begun in his soul.

In these times of infidelity the temptation for evangelical Christians who do not sufficiently know Rome is to accept a kind of a compromise with her; to look upon her as one of the forms of true religion; one of the things which, on the whole, make for purity and godliness. This temtation is a most dangerous one. We are fully aware that there are Roman Catholic dignitaries who evince a great love for souls and for God; we do not judge them; we hope they are sincere; we leave them to God and their own consciences. But, as a system, popery is the masterpiece of hell. It is a wonderful adaptation of paganism to Christianity; sensual in her worship, loose in her ethics, crafty and grasping in her politics—such is the Church of Rome. Her tendency everywhere has been to degrade and pollute mankind. Like the magician Circe, who changed Ulysses' companions into swine, Rome changes the noble aspirations of the human soul into selfish, base, and corrupted desires. She wrecks the virtue of young men and young women who come to her for protection; desecrates the home, enslaves the mind, darkens the soul. Do not judge Rome on that which she allows you to see of her in Protestant, enlightened countries; go to Portugal, go to Spain, to Italy, to Corsica, wherever she is uncontrolled by a dissenting religion.

But how shall we oppose her growing power?

I am fully convinced by my experience as a missionary for twenty years among my own people, that it will not be by clumsy imitations of her gorgeous display, but rather by a return to the primitive simplicity of worship manifested in the Upper Room. To worship God in spirit and in truth, and not in beautiful temples, the cost of which would support two or three missionaries for a whole lifetime; to invite, and not to include, the poor, the sinner, the outcasts, who now find it so difficult, even if they would, to sit in our refined places of worship—such seems to me the imperative duty put upon us if we do not wish to see the masses go to Rome, which to them appears so much more democratic than ourselves.

I have also a deep conviction that it is only through the Bible—as the Reformers did—that we shall withstand popery. Anything, however pious in tone, that helps to destroy the people's faith in the Bible as an infallible Book, works on behalf of Rome.

Finally, let us preach Christ. His free forgiveness. His atoning blood. Ethical, political, or social preaching—"sermons for the times," as they are sometimes termed— will not prevent the drift of the masses toward the old system. But the upholding of the Crucified—I have seen it, thank God, hundreds of times—will always prove the power of God unto salvation.

NEW ENGLAND LETTER.

An Ancient House goes down.—The microbe as a text.—The Ishmailite A. P. A.—Reformers, this is for your health.

One of the notable recent failures is that of the University Press of John Wilson & Son at Cambridge. It was a matter for surprise that this venerable firm, which was established in 1639, and has been doing business uninterruptedly for 255 years, should be compelled to assign, having weathered every financial panic till now. As there are over 300 hands on its pay roll, it is hoped that a settlement will soon be reached, and this, the oldest printing establishment in America, be able to go on with its work uninterrupted.

"*All microbes die in a few hours in the sunlight.*" So says a prominent Boston physician. Clothes need not only to be thoroughly aired but to be placed in a bath of sunshine. Instead, we stuff them away in dark, ill-ventilated closets—exactly the conditions suited to the development of the deadly microbe as well as to help on with the work of the festive moth. That sunshine is the most effective as well as the cheapest germicide in existence is a truth that many housekeepers have yet to learn, but it is so much like salvation without money and without price that we are apt to treat it with the same neglect.

I notice that candidates for political offices are making haste to disavow all connection with the A. P. A. If they hold aloof from this un-American secret order, whose bitter fruits are already beginning to be manifest, they might be commended. As it is, the ludicrous hurry which they are in to disavow the imputation savors more of a weakness of backbone than anything else.

John B. Willard in a recent number of the *Transcript* calls attention to the fourth Beatitude, "Blessed are they that do hunger and thirst after righteousness, for they shall be filled, "and applies it to that exhilarating and inspiring influence which, taking up unpopular reforms, has upon the hearts and lives of those who "hunger and thirst" for even such a limited "righteousness," and illustrates his position by the fact that the early anti-slavery reformers were blessed with health and long life beyond the average. Christian Science, "falsely so called," could never have obtained the power it has were it not that underlying its delusive teachings is this great truth, that a healthy soul breathing hourly the elixir of a noble and unselfish purpose will dominate the body. I have myself been often struck with this same fact in regard to the anti-secret reformers who are the spiritual, and in many cases the lineal, descendents of the early Abolitionists—men and women of whom the world was not worthy. This is of course only a secondary and lower sense in which "they who hunger and thirst after righteousness;" who cannot sit down and fold their hands in idle supineness, saying with Cain: "Am I my brother's keeper?" when they see him naked and hungry, or his soul going to perdition through the greed of evil men, and the indifference of society thereto, "shall be filled." But it is perfectly legitimate, for the greater always includes the less. I am inclined to think that one of the best recipes for vigorous health and long life is to plunge at once into some unpopular reform,—not in any dilettante fashion, but so as to run the risk at least of being roundly persecuted for righteousness sake. We are overrun with rules for keeping healthy. Why not try this? It will be found, if faithfully tried, worth more than Dr. Brown-Sequards' Elixir of Life, even if it had proved all a foolish public expected.

Elizabeth E. Flagg.

REFORM NEWS.

PLANS FOR THE NEW YORK STATE CONVENTION.

AN ENTHUSIASTIC MEETING PROMISED.

246 W. 36th St., New York,
October 18, 1894.

Dear Cynosure:—I send herewith the program for our approaching convention. It speaks for itself.

As I had hoped at my last writing, I found opportunity to call the attention of those attending the Christian Alliance Convention to the work of the N. C. A. There were many seeking to bring their special lines of work before the convention. On sending my card to the chairman, I was called to the platform and given the same time granted the other special workers. My remarks made some uneasy, but I think were generally received with approval. Prof. Farr of the training-school has invited me to address his class for forty-five minutes next Wednesday morning. This is a rare privilege. These young missionaries may carry the truths thus received to the ends of the earth. The two weeks' Christian Alliance Convention, closing last Sabbath, was in some ways the most remarkable of any held by this body of stirring Christian workers. In attendance it was probably second to none. There was no great demonstration, but a steady, well-planned going forward.

Last Sabbath was the crowning day. There were meetings in the American Theater and Tabernacle. Over sixty thousand dollars were pledged for missions. It is largely to be raised by the comparatively poor. Servant girls pledge fifty dollars, and in some instances more.

To-day I called on Rev. M. Stolpe, pastor of the Swedish Lutheran church of this city. He is strong in adherance to the principle of this church opposing the secret societies, but has been puzzled to find a brother minister belonging to the Masons and claiming that a man must be a Christian to be a Mason. He hopes to arrange for me to address his young people to-morrow evening as they are then to gather in the church.

Rev. Jacobson, pastor of the Swedish Lutheran church in Brooklyn, having nine hundred members, will arrange for me to address his people Thursday evening, Oct. 25. Pastor Magnusson of another Swedish church, 392 McDonough St., Brooklyn, will arrange for me to address his people on the evening of Nov. 1.

Much of my time for the past week has been used in seeing friends and arranging details of the convention. All have received me kindly and expresssd a willingness to help what they could. Time does not permit general mention. Brother Stephen Merritt has had no reason to regret the firm stand he has taken in renouncing and denouncing the lodge. He has received some persecution, but rejoices in it all. We shall hear from him at the convention if he is in the city. Unless his engagements are changed he will be compelled to be away. We shall have more speakers than time, and best of all, God by his Holy Spirit will be with us. W. B. Stoddard.

BRIGHT DAYS FOR REFORM.

ENCOURAGING MEETINGS FOR THE PACIFIC COAST AGENT, BUT A GRIEVOUS LEGAL DECISION.

Sunny Side, Oregon.

From Mt. Angel I came to Sunny Side and was welcomed by Rev. F. M. Sumner of the Free Methodist church, in which I spoke on Saturday night to a good congregation. The theme was "The Evils of Intemperance." From the amount of noise on the way home one would think the lecture was needed, and that it took effect. I spoke on Sunday morning on Infidelity to a large crowd. There was quite an interest taken in the subject. At night I spoke on "Secret Societies." The house was crowded and the very best attention was given. I think good was accomplished.

Here and at the last place I spoke more than seventy signed our constitution, eleven subscribed for the *Cynosure*, and seven for the *Lodge Lamp*. This was a grand meeting. Victory through Jesus.

On my way home I received the long-expected decision from the Supreme Court, which favors the liberals. The decision was given by the new Judge, Wolverton, Judge Moore dissenting. The decision is in the Philomath College case. It was decided once in favor of the old church. The liberals were granted a re-hearing, and had the case been settled before Judge Lord retired from the bench, I am sure the old church would have gained it again. There are only a few churches in the State which were built before the division. Most, if not all, of those are free for all denominations. So our people will not be greatly effected by the decision, except to discourage their confidence in men. First, in a judge for giving such an unjust decision, and next, in people calling themselves Christians in using property in which they have no financial interest whatever. I am credibly informed that two thousand feet of rough lumber is about all the liberals have in the building.

The case will be tried again later on, at a bar where lodge influence will be relegated to the rear, and then the parties who have used property that did not belong to them will need the crape they have hung on others' gates to wipe the perspiration from their guilty foreheads.

I am informed that one Odd-fellow has left the lodge here since our convention. I wonder how much this will place to my credit in the Philomath lodge.

Let us turn on the light, friends. The harvest is great. The reapers are coming to join us in the good work. P. B. Williams.

OTHER REPORTS FROM OREGON.

Scott's Mills, Ore., Oct. 6, 1894.

Editor Cynosure:—The nights of October 4th and 5th will long be remembered by many at the little village of Scott's Mills, because of the lectures delivered here on those dates by the Coast Secretary of the N. C. A., Rev. P. B. Williams. The Lord was with us, and enabled Bro. Williams to powerfully present the truth, and we realized that the victory was ours. To any who are interested in treform work here on the coast, I would say you will do well to correspond with and secure the services of this dear brother, whom I can confidently recommend as being thoroughly competent to ably present and successfully defend the cause which is so dear to him. (Rev.) L. J. White.

Wilhoit, Clackamas Co., Ore., Oct. 8, '94.

Editor Christian Cynosure: — Recovering from a temporary illness I attended the lecture of my friend and brother, P. B. Williams, on the evening of the 5th inst, and found him well and in good courage, although some threats had been made. But "the wicked flee when no man pursueth, but the righteous are bold as a lion." Bro. Armstrong, of the Friends church, and Bro. L. J. White, pastor of the Baptist church, with his wife, were there. It was hard to tell which is most interested in the reform. The congregation was large, and most of the Odd-fellow lodge was present and stood the sledge-hammer blows of truth from your lecturer for a time, but one of the lodgites left the hall. At the close, the howling began. They said your lecturer was working for money, and that he was a liar, etc. It does not take a very brave man to kick a dead lion. What he told them was from their own authorities. I tried to reason with them, but they were talking four at a time, like a lot of Esquimaux or Chinese Highbinders.

Bro. Armstrong preached last Sabbath a very able sermon from 2 Tim. 4: 6, 7, with power, and seldom can you listen to more Scripture expounded in one sermon. May the good work go on.

(Rev.) Rhys Gwynn.

CORRESPONDENCE.

THE LODGE OR THE CHURCH—WHICH?

Fairfield, Neb., Oct. 11, 1894.

Last Lord's day there was buried in our city cemetery a man who had belonged to the Christian church, and to five different orders. He was a Freemason, Knight of Pythias, an Odd-fellow, a Workman and a Woodman! The time of his funeral service was so nearly upon the time of the church services in town (1 o'clock P. M.) that many could not attend both. Almost all the seats in the auditorium were occupied by the men who belonged to the above orders. His brethren and sisters of the church were almost entirely crowded out. Many women had to stand through the whole service.

At the grave the lodges took full possession, and the Christians had to stand back. Many members of these lodges were ungodly, sinful men—men who have no interest in Christianity. Although a member of the Christian church, the funeral was conducted by the pastor of the Congregational church, and in his house of worship. This was contrary to the wishes of the widow of the deceased, and others of the family. His own pastor was not invited to have any part in the exercises, nor even to a seat in the auditorium.

The preacher who conducted the memorial service is a member of the Masonic fraternity and wore his "lamb-skin apron" during the progress of the service. The representatives of the vari-

ous orders were more or less uniformed. Some of them carried spears and a few had swords at their sides, and some wore the gorgeous but ridiculous plumes upon their hats. What child's play! What flummery! Oh, for a Don Quixote to burlesque this foolishness until it would hide its face in shame and bury itself so deep that the trumpet of the resurrection will not arouse it from its sleep!

In his sermon the preacher said the deceased had not been a very active member of the church. This was true. How could it be otherwise? How could a man divide his time, money and interest between five secret orders and have much left for the church? He had to give five parts to the human orders, and one part to the Divine organization. The preacher said he had gone through the various degrees that led up to a sublime Master Mason and now he had entered upon the highest possible degree in heaven. He spoke of God as the Sublime Master of the universe, or words to that effect. Now I protest against this attempt to resolve heaven into a lodge and make God its grand master. It borders upon blasphemy.

Members of the church abandoned their duties to train for the funeral. An elder in the church to which the deceased belonged, abandoned the Lord's supper that he might go to the hall and train for the funeral. Jesus said: "Do this in memory of me," but said elder disobeyed his Lord's divine command that he might conform to the demands of a human institution. He said by his example that the lodge is superior to the church. Is it any wonder that members of the lodge substitute lodgery for religion, when officials in the church give the lodge precedence? That same elder went the following week to attend a meeting of his order at the State capital. I wonder if he ever attends the State missionary conventions of his church.

I cannot think of these lodges as otherwise than sinful. They rob the cross of its glory and Christ of his allegiance. They have the same burial service for the wicked as for the good. They are clannish and selfish. They dissipate the means and energies that should be devoted to the promotion of the Gospel of Christ.

Simpson Ely.

A RAILWAY DISCUSSION.

Philadelphia, Pa.

Editor Christian Cynosure:—As I came here on the B. & O. train, a little discussion arose which by God's help turned out to the silencing of the adversaries, and a complete victory for God. A portly gentleman from Pittsburgh got on the train with me at Chicago, and being rather talkative, and as I was nearest him, he proceeded to entertain me as we rode. At last he spoke of the City Hall at Philadelphia and the Masonic ceremonies at the laying of the corner stone, saying that he was there; also he said he was present when the Masons laid the corner-stone of the Masonic Temple in New York. I replied that there was no objection to Masons laying their own corner-stones, but I objected to *any* organization laying the corner-stone of a public building, and gave my reasons.

He at once began the usual tirade of the ancient and honorable institution; but I reminded him that history would not bear out his statement. He declared that Masonry originated at the building of Solomon's Temple, to which I replied in the words of Grand Master Parvin's address at Keokuk, and told him that Freemasonry in its present form had only existed since A. D. 1717. He reiterated his statement and I demanded proof. He appealed to another, who said, "I am not a Mason but I am an Odd-fellow." The Pittsburgher proceeded to tell him that I knew nothing about it, and attacked the church. Of course the other man agreed and they had a good time telling how good these institutions were, till the Mason said, "I suppose you are one of these cranks who are determined to fight everything that don't suit you." I said that as long as sin was in the world we expected to fight it, until the lodge, intemperance, etc., were no more.

He then said, "I shouldn't be surprised if you thought there was only one way to heaven," and added there were many churches that did not agree on it. I replied that there was only one way to heaven and that was through salvation in our Lord Jesus Christ. He sneered, and as I quoted Peter's words, he said "The lodge was a much stronger brotherhood than the church and they would help each other more, therefore it was better." Repeating the Master's obligation, I said, "Yes, they are very good to each other." He did not like that very well, but upon being asked to deny that he had taken it, refused point blank to either affirm or deny, saying that he ought not to discuss it. I answered, "It is a very good thing sometimes to keep the jewel."

He then said I was one of those cranks that worked with the house that had out a sign, Anti-secret Tracts, etc. I replied that I was in perfect sympathy with them. "Well," he said, "you are only helping us along." If that's so, I answered, don't you want to help us a little, say $5 or $10, to do more work? No, he did not. Said I, "It seems to me you ought to be willing to do it if we help you so." But he couldn't see it so. I said, "Thats it. You say that, but your own actions show that you do not believe it."

So he said no more: but a man across the aisle next took up the controversy and began about their benevolence. I said that there was no benevolence or charity, but only the same as insurance. This brought out a storm of protest from three or four, but I quietly drew the comparison and showed them to be exactly the same in principle; however, the first Odd-fellow and Mason would not have it so. They said that insurance was cold and dead, while lodge charity came from the heart; but I insisted that it was the same.

Then the last speaker took up his attack on the church, and said that the lodge does more for its poor than the church, and reiterated his statement. This roused a listener, who turned and said, "Do you not take an obligation when you enter the lodge to do this?" He said they did.

"Does your charity extend beyond your obligation?" They hesitated, then both answered that it did not, and could not.

I answered at once, "Where there is an obligation to do a thing, there is not nor cannot be charity; therefore there is no charity in the lodge." They tried to dodge it and again attacked the church; while we replied that as far as the church was concerned there was no such obligation except in so far as that we were to love our neighbor as ourselves; that it was simply moral. We were to fear God and work righteousness. The Pittsburgher began again, "Who is God, that I should fear him? I know no God, nor do I want a God that I must fear."

The other insisted that lodge insurance was charity; but upon being shown that there could be no charity where an obligation existed, they answered nothing, and left the field, being totally unable to answer a word. After a few moments of silence Mason No. 1 rose and walked to the other end of the car, saying as he did so, "Well, you may have your church if you want it, but I'll take the lodge."

I am sorry I cannot remember the name of the gentleman who assisted in the controversy. He is a traveling salesman, and is a member of the A. P. A. We talked about it for a short time, and he said he had not attended a meeting for over a year, and agreed that that order was wrong in principle and utterly un-American. He seemed to be a very sensible and earnest young man, able to comprehend sound reason and to accept logical conclusions. May God bless him and cause him to see clearly and face the foe in every form.

May God bless you all and make your labor for him profitable to many. Yours, R. E. Rose.

LITERATURE.

Our Journey Around the World. An illustrated record of a year's travel of forty thousand miles. By Rev. Francis E. Clark, D. D, president of the United Society of Christian Endeavor, with a supplementary portion by Mrs. Clark. Pp. 641. Sold by subscription only. A. D. Worthington & Co, publishers. Hartford, Conn.

Dr. Clark has become, through the Christian Endeavor movement which he introduced, one of the best known American preachers. Frequent requests that he visit the societies in other countries, suggested a trip around the world a year or two since; and it was with the purpose of advancing that movement, and visiting missions in order to acquaint the young people of the churches in America with their needs, that the journey was undertaken. Mrs. Clark and a son accompanied him. This beautiful volume is not a record of the meetings he attended, but a story of the scenery, of the people and their history and habits, and the incidents of the journey. It is attractively written, for Dr. Clark remembered the hundred thousand young friends of his who would wish to read the sketch; and it is finely illustrated, and has a chart of the whole long journey. Others have been around the same circle, and each has seen the same object from a different standpoint of experience. Wm. H. Seward's great work is a stateman's glance at the countries that are wheeled into the sunlight every twenty-four hours. Carter Harrison viewed men and their homes as a Chicago mayor who could see sharp points in a political campaign among the slums. But Mr. Clark saw all with thoughts of the immortal life and the Saviour, who gave himself freely for the ransom of all these teeming tribes of earth. The volume has, therefore, a peculiar interest and value for the young Christians in American churches, who are more and more loudly to hear the Macedonian call from all these realms of earth where now Satan's seat is. While it will interest and instruct it will inform them also of people for whom they are praying, and arouse in many hearts the desire to go also to the ends of the earth with the everlasting Gospel.

The Theater. An essay upon the non-accordancy of stage plays with the Christian profession. By Josiah W. Leeds. Pp. 85. Price, 15 cts.; paper. Scriptural Tract Repository, Boston.

Few America writers have given so much and so earnest thought to the character and influence of the theater upon our American life as the Quaker philanthropist of Philadelphia, whose labors to create a wholesome public sentiment against the vices that destroy society have caused many to bless his name. He lately secured in Philadelphia the suppression of the indecent pictures which the low theaters thrust everywhere before the public eye. The volume treats the subject dispassionately and in style quite removed from the sensational. The secretary of a large conference once preaching on the evils of the theater made large use of this book, and acknowledged his great indebtedness to Friend Leeds in a very complimentary way. Being of an impetuous temper, the study of the book calmed his zeal, and enabled him to speak to much greater effect. The volume can be had in Boston or of the author at 528 Walnut St., Philadelphia, Pa.

A very entertaining pamphlet is "*Autobiographical Sketches and Personal Recollections*," by the Boston philanthropist, Geo. T. Angell, president of the American Humane Education Society. If any one wishes to learn how success can be won from the most difficult surroundings through grace, perseverence and genius, they should read this valuable pamphlet. It contains, beside the record of a useful life, numerous articles from Mr. Angell's pen on kindness to animals, the labor question, etc. Mailed to any reader for ten cents from the society's office, 19 Milk St., Boston.

While their elders are reading Prof. Sloane's new Life of Napoleon in the *Century*, boys and girls will have an opportunity of getting the same historial facts set forth in story form in Elbridge S. Brook's "A Boy of the First Empire," in *St. Nicholas* during the coming year. "A Boy of the First Empire" is said to be a truthful and accurate account of Napoleon's life, based upon the best authorities and verified by all the latest information. It will be richly and carefully illustrated.

A Temple of Knowledge, made of curiously sawed blocks, is a scheme of entertainment and amusement devised by Mrs. Alice J. Chamberlain of Galesburg, Ill. It is after the model of the popular dissected maps invented and manufactured by our reform friend and brother, Rev. E. J. Clemens of Clayville, N. Y. These temple blocks teach the commandments and books of the Bible in order and a map of Palestine is on the reverse side.

It is an agreeable story which Mark Twain is quoted as telling about himself. It gave him real pleasure, he said, to hear that his works were almost the only thing which Mr. Darwin read during the last years of his life, till he heard that Mr. Darwin suffered from a kind of mental atrophy and was forbidden to read anything but absolute drivel.

The National Christian Association, its history, constitution, by-laws and roll of members, has just been issued from the N. C. A. office in a neat pamphlet. In addition are portraits of Dr. A. J. Gordon, Dr. B. Carradine and President Jonathan Blanchard with testimonies.

The copyright of Uncle Tom's Cabin expired a year ago, but Mrs. Harriet Beecher Stowe is still allowed a bonus from the sale of the work by her publishers.

LODGE NOTES.

WHAT THE LODGES ARE DOING.

Missouri Freemasons have re-elected John D. Vincil grand secretary of the Grand Lodge.

At Durham, N, H., a monument to Major General John Sullivan was dedicated under the auspices of the Grand Lodge of Masons of New Hampshire.

The Grand Lodge of Colored Masons held three sessions lately at Jacksonville, Ill. J. G. Jones, of Chicago, denounced the national compact Masonry scheme.

At a recent session of the Grand Lodge Knights of Honor of New York a resolution providing for the admission of females into that order was almost unanimously voted down.

A new secret organization, "The Royal Neighbors," was instituted at Dubuque, Iowa, Oct. 11. It is composed entirely of women and is an offshoot of the Modern Woodmen. There are nearly 100 charter members.

There are 316 Good Templar lodges in Illinois, with a membership of 10,801, besides 38 juvenile lodges, with 1,773 members. Dr. D. H. Mann, of New York city, is "Right Worthy Chief Templar of the World."

The Grand Lodge of Tennessee Knights of Honor met in Nashville on the 10th. The reports of the Grand officers show a net loss of 581 members during the year. There are 119 lodges in the State, and the number of members is 6,180.

In the Grand Councils of New York, Pennsylvania and New Jersey American Legion of Honor, there was reported to the Supreme Council, on June 30, 1893, a membership of 30,736. June 30, 1894, in these same jurisdictions, the reports of the Supreme Secretary show a loss of 938, leaving a net membership of 29,798. During this period there has been a total of 3,382 suspensions in these Grand Councils, and 2,886 initiations.

Kansas Odd-fellows have renounced the title in the Deboissiere Orphans' Home at Ottawa, Kan. A wealthy Frenchman, Deboissiere, gave an estate valued at many thousands to the Odd-fellows for a home for orphan children of members. In order to care for the property it was necessary to levy a per capita tax of $1.25 on 23,000 Odd-fellows in Kansas. This tax became a bone of contention which became so hot that property was given up to save the lodge from a serious split.

The corner stone of the Iowa soldiers and sailors' monument was laid lately at DesMoines with imposing ceremonies and appropriate addresses. There was first a short parade of the Grand Army, headed by Commander Newman and staff, Woman's Relief Corps, companies of the Iowa National Guard, Sons of Veterans, and the Masonic order, followed by carriages occupied by Gov. Jackson, ex-Senator James Harlan, the orator of the day; ex-Gov. John H. Gear, Col. D. B. Henderson, members of the monument commission, and other prominent citizens. Invocation was offered by Grand Chaplain Colzier, of the G. A. R. The stone was laid in accordance with the ritual of the Masonic order, Grand Master L. E. Fellows and other magnates of the order officiating.

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NAMES WANTED

with postoffice addresses of the heads of families to whom you would like to have some of the N. C. A. literature sent. Send a postal card with such names and postoffices written very plainly, and receive the thanks of the N. C. A. and of some at least of those who will receive the benefit.

Address, National Christian Association, 221 West Madison St., Chicago Ill.

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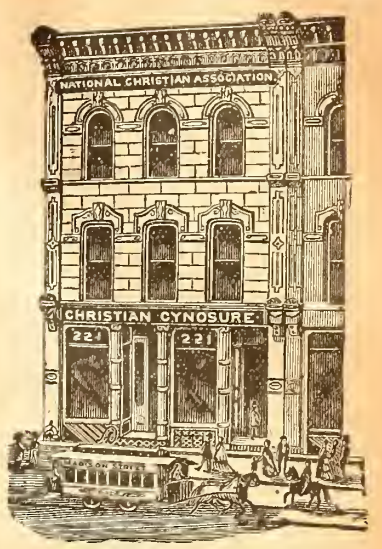
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"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

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The Christian Cynosure.

HENRY L. KELLOGG, EDITOR.

CHICAGO, THURSDAY, OCTOBER 25, 1894.

NEW YORK.

The annual convention of the New York State Association opposed to secret societies will be held in the 7th Ave. United Presbyterian church (7th Ave. between 12th and 13th streets), New York, beginning Oct. 29th, at 2 P. M., and continuing through the following day and evening. Able speakers will present the various phases of the reform. Rev. W. B. Stoddard, who may be addressed at 246 W. 36th St., New York, will arrange and report the program. Let all come who can. Pray much for this gathering. S. R. WALLACE, *Pres.*

ILLINOIS STATE CONVENTION.

The annual meeting of the Illinois Christian Association opposed to secret societies will be held in the Reformed Presbyterian church (G. S.), Sparta. It will convene at 7:30 P. M., November 15, 1894, and continue through the Friday following. President C. A. Blanchard, of Wheaton College, will be one of the speakers, Sparta is in Randolph county, on the Centralia and Chester and the Mobile and Ohio railroads.

There are many friends in this part of the State, and a very helpful time is anticipated.

J. R. WYLIE, *Secretary.* R. W. CHESNUT, *President.*

PROGRAM FOR N. Y. STATE MEETING.

OPENING SESSION, MONDAY 2 P. M.—Scripture lesson and prayer, Rev. James Parker, of Jersey City.

Address of welcome, Rev. S. R. Wallace, of Syracuse, N. Y. Response, Rev. A. H. Tate. Short addresses, Rev. C. S. Everson, of Brooklyn, N. Y., Rev. R. T. Wylie, of Newark, N. J., and others.

MONDAY EVENING.—Address by Rev. J. W. Tamblyn, of Brooklyn, and Rev. J. P. Stoddard, of Boston.

TUESDAY A. M.—Testimony and Praise service. Lodge charity discussed by Rev. A. S. Biddle, Jersey City, Rev. James Mathews, New York, and others.

AFTERNOON.—Addresses by Rev. F. W. Farr, of the Alliance Training School, and President C. A. Blanchard, of Wheaton College.

Unfinished business followed by an open Parliament. Persons desiring to speak either for or against secret societies will be given five minutes.

EVENING.—Address, "The duty of Christians respecting the lodge," President Chas. A. Blanchard.

Music will be directed by W. H. Bell, Prof. J. A. Adams, and Miss L. Shepard.

Any desiring further information can address Rev. W. B. Stoddard, 246 W. 36th St., New York City.

STRONG WRITING characterizes our present number. Friend Leeds is universally posted. Remote Alaska with its tribulations is near to him as the young men of Philadelphia from whose eyes he has had removed the vile theater bulletins. Prof. Hill writes upon the adjournment question from the standpoint of large experience in the Augustana Synod as missionary among the Mormons and instructor of young men. The address of Rev. T. P. Connor and the vigorous article of Bro. Powers gives new and able views of the reform. The selections from the *Inter Ocean* and the *Missionary Review* are remarkably strong documents. The latter is of thrilling interest. The correspondence of the number commands attention from every reader. Prof. Ely is connected with Fairfield College, Nebraska, and Bro. Rose is a dentist who knows how to extract bravado and self-confidence from Masons as well as teeth from aching jaws. Our girls have a place in the home reading this week. Will not some of our young readers write us any suggestions for a better paper?—For next week we promise a strong article on Prof. Drummond's latest work and some of the speeches of the Franklin convention.

A VEXATIOUS ERROR occurred in the last *Cynosure.* Through misunderstanding it was announced that the poem on "Society" by Bro. A. Thomson was concluded. We are thankful to say that this is a mistake and our readers will be favored with several installments more.

DELEGATES TO THE ANNUAL MEETING of the National Christian Association continue to be appointed, although there has been little effort to secure them. The Illinois Synod of the United Presbyterian church, meeting at Ellison on the 9th inst., appointed Rev. J. A. Duff of the Second U. P. church of this city to be its representative. The presence of a dozen or two delegates from friendly religious bodies to take part in our next annual meeting it will be a mutual blessing. This work belongs to the churches until the lodge is barred from their membership. By some such method of delegation the co-operation of the churches may be secured.

NOT BY THE A. P. A.—In reviewing the present situation of Europe and the recent gains of Romanism, a French evangelist of excellent judgment and earnest spirit says that the power of the Jesuit will not be overcome by any such factious methods as are proposed by the secret American Protective Association. He adds: "Rome has many weapons—money, genius, tradition, beauty of forms. It appeals to the lower nature of man, dispenses with the necessity of a second birth, renders sin easy. It deifies mankind, as all heathen religions do. It must, therefore, have a great measure of success, as it corresponds so marvellously to man's natural cowardice and deprivation. But if we are faithful to the Bible and to the Crucified, we need not fear defeat; all true Nathaniels, all the sincere and noble hearts who are seeking a real Saviour, will come out of Rome to meet us. The true sheep know the Shepherd's voice, and, hearing it, follow it."

GEN. HOWARD ON THE "CANTEEN."

The report of Major General O. O. Howard, commanding the Department of the East, with headquarters on Governor's Island, New York, were made public at Washington last week. His recommendations are of interest, since he occupies a unique position among army officers, and he will in a few weeks retire from active service. What he says upon the pernicious influence of the established army "canteen" or "post-exchange," and what the medical director says about the Indians as victims of the vicious habits of the whites, are so strongly confirmatory of the position long held by the *Cynosure* and its contributors, that we give place to a portion of the Washington dispatch to the Philadelphia *Public Ledger:*

THE TEMPERANCE QUESTION.

Gen. O. O. Howard's pronounced views on the subject of temperance are so well known that it is not surprising to find he condemns with unsparing words the canteens or "post exchanges," as they are termed in orders and regulations. He ascribes the increase in court martials largely to the consumption of beer at these exchanges, and quotes the Department Inspector as anticipating that cases of rheumatism and gout in the army will be increased from the same cause. General Howard's objections to the canteen system are not softened by the fact that the profits are turned in to provide luxuries for the men's messes. He thinks this is bad education for men whose profession is to be one of self-denial and sacrifice. He urges once more that, if the post exchanges are to be retained, at least 40 per cent of the profits should go towards founding a post library.

THE MEDICAL DIRECTOR'S REPORT.

The Medical Director's report, which General Howard appends, notes the fact that where whites and Indians served together there were more cases of sickness among Indians than among whites, and there was a larger proportion of disease arising directly from vicious habits. The colored troops had shown a strong tendency to rheumatic complaints and a characteristic freedom from diseases resulting from the alcoholic habit. The director general suggests that it would be nothing more than justice that a difference should be made in the pay and allowances of those suffering from diseases brought on by their own vicious self-indulgence and those suffering from injuries received or disabilities contracted in the line of duty. How serious this question is, he says, may be judged from the fact that from diseases brought on by misconduct, between ten and eleven thousand days' labor were lost by the troops in this department during the past year.

General Howard's recommendation to increase the army, even to the extent of doubling its size, must be deplored. If our government possessed a department for the conservation of peace, as was set forth with some elaboration of detail by Dr. Benjamin Rush a century ago, we, as a people professing the Christian name, would be much better protected from the outbreaks and the eruptions of war, internecine and international, than we ever can be by providing the engines of defence and destruction, and by sedulously cultivating (as is now so notably the case) the military spirit. For this thing is fostered by the government even as is the traffic in strong drink. A license to deal in the latter is receivable for cash that shall pass into the United States Treasury.

The War Department not only encourages the military parades and spirit of secret societies, by sending officers to review them, but it will detail officers, upon receiving an application, to teach the boys and young men of our public schools and colleges the art of war; while it was but a little while ago that, by special permission of the Secretary of War, a Boys' Brigade company in New York, attached to one of the churches, was furnished with Burnside rifles. Anarchy and Rome may indeed threaten us, but the sword, bayonet and needle-gun are not the Christ-appointed weapons to withstand them.

STRIKES AND UNIONS.

The attempt of E. V. Debs to revive the American Railway Union brings that unique and unscrupulous agitator again into notice. Since the failure of his big strike he has been chiefly occupied in the United States courts, whose decision is postponed beyond all reasonable time.

Debs has declared publicly against strikes, and in the meeting of locomotive firemen in Harrisburg, Pa., September 12, he is reported as saying that he intended to retire from active participation in labor organizations, as he was tired out with the work of twenty years. He has caught his wind again, however, and is ambitious to try the game of Napoleon once more. The railway firemen whom he addressed have little sympathy with his methods. They denounced all violations of agreements with railroad companies as irrational, fanatical and injurious to both employer and employe. This is regarded as a direct reference to the "sympathy" strikes. They further insist that members shall live up to the laws of the order and the contracts under which they are working at all times and in all places. And finally "demand" that other labor organizations shall not interfere with their order. This is a direct notice to the A. R. U.

J. R. Sovereign, the figure-head who stands for the Knights of Labor, has also a new revelation as to strikes. At a meeting of his order in Buffalo he said he was decidedly opposed to strikes. Moreover, he said all strikes were illegal and all strikers criminals. This takes the color out of Judge Jenkins' famous definition of a strike which Judge Harlan of the Supreme Court revised the other day. But such vaporings show that the Knight of Labor leader is utterly unreliable in his judgment as well as in moral conviction.

The American Labor Union, which was organized July 17, just as the Debs strike was expiring, has since been incorporated. It is managed by members of the Populist party in this city.

AND IS NOT A SECRET SOCIETY

The principle upon which this organization relies to hold together the working men is not the dread of perjury, or the fear of a clubbing by union men, but the higher conviction that all laboring men are interested in the enlargement of the privileges of labor. The concern of one is the concern of all; and labor is to be arrayed on this line. This sounds well as a sentiment, but at the same time experience demands that the individual must often make great sacrifices for the good of many. "One man must die for the nation," prophesied Caiaphas. The new Union, however, puts their case fairly before the secret union men. They are, it tells them, overborne with taxes, assessments, bosses, walking delegates. They must throw off this incubus of lodgery before they can succeed. If it will continue this testimony it surely has a mission, and all good men will aid it.

—"Danger Signals," the new book published by the New England Association, is having an excellent sale.

—Norfolk, Virginia, preserves a relic of anti-Morgan days in one of her by-ways which is called Freemason street.

—Finland sets the world an example which nations more prosperous, more enlightened and more responsible, would do well to follow. The parliament of that remote land has passed a law forbidding railway traffic and mail delivery on the Sabbath.

—Several addresses before the late New England convention at Franklin, Mass., are promised for the *Cynosure.* Secretary Stoddard has been assisting Miss Flagg at Wellesley a day or two since the convention closed and has been delayed therefore about reporting it for our readers.

—The *Herald of Peace,* London, contains a full report of the recent peace congress at Antwerp. Dr. Benjamin Trueblood of Boston, secretary of

the American Peace Society, was present and took an active part. With him were Mrs. Belva Lockwood of Washington, and F. Ormsby representing America.

—A new branch postoffice was lately opened in the Masonic Temple building in this city. The general postoffice is only a few blocks away. We doubt if there is another instance in the country where a branch is located so near to a main office. Postmaster Hesing has been over-persuaded by the Masons to patronize their building.

—The large community of Swedes in Jamestown, New York, and vicinity is feeling the sharp aggression of the lodges, and one of the pastors, Rev. P. Martinson, has applied to Rev. M. C. Ranseen, vice-president of the National Christian Association, for relief. An effort will be made to secure these friends an able speaker. There are two large Swedish churches in Jamestown. One of them is erecting a new house of worship which will be one of the largest among the Protestants of America.

—The late Indiana Yearly Meeting of Friends considered the influence of secret societies upon the church in connection with a memorial from Long Lake quarterly meeting. The *American Friend* says: "Some discussion upon the question showed a unanimous opinion that for a Christian such societies are useless and do not promote spirituality in the church; no minister nor elder should make such connections; some Friends urged carefulness in dealing with the question. It was decided to send to Long Lake some instruction in the matter."

—The Free Methodist General Conference, meeting in Greenville, Ill., had a long discussion on the ordaining of women. The vote taken last week was 35 for to 65 against the proposal. The subject has for years been agitated in the conference and in the columns of the *Free Methodist*. Rev. B. T. Roberts, the father of the church, favored the measure, and wrote a book urging its adoption. Rev. W. T. Hogg, president of Greenville College, was re-elected one of the superintendents of the church. He declined, and Rev. B. F. Jones, editor of the *Free Methodist*, was elected.

—The Knight Templar idea of Sabbath observance appears in an editorial in the *Legal News* from which we quote: "To us who live in Chicago, it seems behind the age to make the publication of a Sunday newspaper a crime. The Sunday newspapers of our city are not only great religious teachers but educators of the people. The desire to get and read these papers on Sunday morning is intense with the mass of the people. The proportion, even of church members, who do not read Sunday papers is very small." This is the standing of this "most Christian" rite of Masonry.

—Rev. N. R. Johnston, of Oakland, writes to the *Christian Nation* about the moral rating of some of the California lodges, thus: "The morals of the average secret society in California, if not elsewhere, may be inferred from the fact as found in the papers at the time, that during the late annual meeting of the 'Native Sons,' the citizens of San Jose gave a 'Sunday morning breakfast' to the visiting Sons which was much like a Bacchanalian feast. The San Francisco *Chronicle* of the next morning said: 'At the end of an hour every table was flanked by scores of bottles with patent stoppers, and bearing an inscription strongly suggestive of hops.'"

—Now it is the turn of the old, substantial New York *Observer* to amaze us by adopting the small page form. Old Dr. Prime saw the innovation from afar, but begged that it might delay until his sun had set. With the new form is a new dress of handsome type throughout. The editors, Wendell Prime and Dr. Charles A. Stoddard, a son and son-in-law of Ireneus Prime, announce their names, and promise to adorn with freshness and beauty the strong walls of conservitism which the *Observer* has been building for seventy-two years. Now let the steadfast old paper take hold of some of the reform handles that are temptingly projected from every side of church and society, and never fear a galvanic shock. It will give new life and vigor to every page.

Can't you get us a few subscribers for the Cynosure in your town?

PERSONAL NOTES.

—Rev. W. H. Chandler, of Wheaton College church, is conducting revival services at Highland, Kans., for two weeks.

—Bro. Lucius Woodruff, the Binghamton, N. Y., manufacturer, and treasurer of the New York Association, was a delegate to the Free Methodist General Conference, and served on important committees.

—Dr. F. J. T. Fischer, of Elmhurst, Ill., brother of Prof. H. A. Fischer of the N. C. A. finance committee, is gradually recovering from an attack which was at first thought to be certainly fatal. Much prayer has been made to God in his behalf.

—Dr. Nathan Brown, who was a most able advocate of the effort against the pagan worships of lodgery while editing the *American Baptist*, and who closed his life in mission work in Japan, was second cousin of John Brown, of Harpers' Ferry fame.

—Rev. S. F. Porter, after a few days' tarry with friends in Kingston, Ill., starts for the South in his good work of college visitation about the middle of this week. Our prayers will follow him in his loving labor for the young men and women in our schools.

—Rev. A. J. Chittenden returned about the middle of the present month to his home in Mill River, Mass., from a short vacation, which was shared by his wife and daughter. He has written on the "adjournment question." His many old friends in Illinois will be well pleased to read his vigorous sentences next week.

—Rev. A. J. McFarland, of St. Johns, Nova Scotia, who is visiting the Reformed Presbyterian communities of this country, spent the Sabbath lately at Syracuse, N. Y., and spoke in the Covenanter pulpit lately occupied by Rev. S. A. Wallace, morning and afternoon, and in the Wesleyan church in the evening. Bro. J. B. Knappenberger, pastor of the latter, was holding special revival services, but gave way to the message on the exaltation of Christ in the nation.

—Ex-President Julius H. Seelye, of Amherst College, though disabled from professional work, yet is doing valuable service by his philosophical and ethical lectures in Amherst College. Two years ago he issued an admirable monogram on "Duty." Another similar treatise has just been published on "Citizenship," treating on international law in peace and war, national law, public and private. It gives a full and most intelligible treatment of the problems of our modern civilization.

OUR WASHINGTON LETTER.

Hon. J. W. Foster on Asiatic missions and the responsibility of American churches.—The Commissioner of Education gives some interesting statistics —Dr. Bartlett is leaving the pulpit.—Indian schools must learn self-dependence

WASHINGTON, D. C., Oct. 17, 1894.

Hon. John W. Foster, ex-Secretary of State, recently returned from a nine-months' tour of the world, during which he visited Palestine, Syria, Egypt, Ceylon, India, Burmah, the Straits Settlements, Malay Peninsular, China, Corea and Japan, paying special attention to missionary work at each place visited. At the request of the Washington Presbytery he delivered a lecture on foreign missions this week. Mr. Foster has long been an ardent advocate of foreign missions, and the observations made on his trip have added to his ardor. He stated that he was proud to find that most of the missionary work in Asia was being done by Americans, the Presbyterians and Congregationalists leading. He gave his own church some good-natured raps in his appeal for increased missionary contributions. He said: "It is an astonishing fact that out of 7,300 churches of our denomination, 2,224, or nearly one-third, gave absolutely nothing for foreign missions, and that the average contribution per member of our churches is less than 83 cents. The contributions of the small society of Friends or Quakers is reported to be $5 per member. Such a rate by the Presbyterian churches would give the board the handsome sum of $4,500,000, and in the light of the facts, such is not an unreasonable expectation. Ours is probably the richest denomination in America. It should be our pride as well as our Christian duty to set a worthy example to our brethren of other churches and thus incite them to good work."

Concerning the necessity for additional activity in missionary work in Asia, Mr. Foster said: "It is the testimony of intelligent observers, both heathen and Christian, that the nations of Asia are destined to abandon their old faiths. Whether they become Christian, or infidel depends in great measure upon the churches in America. God grant that we may so meet this heavy responsibility that when the great multitude of all nations and kindreds and people and tongues stand before the throne and before the Lamb, we shall receive the welcome judgment, 'Well done, good and faithful servant.'"

For some years it has been the custom of the Congregational Club to give a dinner after its fall business meeting, and to have some prominent man deliver an address upon some live topic. This year Hon. W. T. Harris, U. S. Commissioner of Education, was the club orator, his subject being "The influence of the higher education of a country upon its elementary schools." It is impossible to do justice to Mr. Harris' address in the space at my disposal, but some of the statistics he presented tell their own story in an interesting way. For instance, he said: "Reducing our average schooling to European standards, we find we are not giving so much education to our people as Germany is to hers. But we seem to secure a larger whole number that gets into the schoolhouse for some portion of the year than any nation in Europe. Moreover, we have increased this enrollment in the course of twenty years from 20 to 23 per cent of the whole population, besides increasing the average attendance from 79 days in 1871 to 89 days in 1872;" and again, to prove that the people of the United States are not being over educated: "in 1892 there were 14,165,182 children in the elementary schools, 402,089 pursuing the secondary course of study in public high schools, private acadamies and preparatory schools, and 147,662 pursuing the courses of higher education in colleges, technical and professional schools, including normal schools." Taking those figures as a basis Mr. Harris estimates on an average that our people receive about one-half of an elementary education. Mr. Harris was introduced to the club by Justice Brewer, its president.

It is generally regretted, not only by the membership of his church (the largest in Washington), but by citizens generally, that failing health has compelled Rev. Dr. William A. Bartlett, who has for more than twelve years been pastor of the New York Avenue Presbyterian church, to give up active ministerial duties for a time. During Dr. Bartlett's pastorate the membership of the church has more than doubled, notwithstanding the withdrawal of a considerable number who have attached themselves to the two young churches established by his own members, both of which are now in a flourishing condition. Dr. Bartlett has been foremost in working for a number of charities and moral reforms outside of his church. He will preach his farewell sermon the second Sabbath in November.

The following letter from Acting Indian Commissioner Armstrong to the superintendent of one of the largest Indian contract schools is self-explanatory: "I would suggest to you, as well as to all of the religious orders which have contract schools on the reservation, that you prepare yourselves for still further reductions next year, as the tendency now is to gradually do away with contract schools and to place Indian children as far as possible in public schools, and in State agricultural and normal schools. The last Congress directed the Secretary of the Interior to report to the coming Congress the best means of abolishing contract schools. The only way it can be done is by gradual reduction." *

Among the candidates before the Civil Service Board in Wisconsin for examination was Julia Wheelock, a full-blooded Indian, who is to be a teacher in the Indian schools. She is the first Indian ever examined by the board. Of 1,300 Menomonie Indians in Wisconsin, 520 can read and write English; $3,600 was expended by them last year for church purposes and books.

A year's numbers of the Cynosure would make six good-sized volumes of valuable reform literature, containing 550 pages each.

The Home.

THE LITTLE MAID'S SERMON.

A little maid in a pale blue hood,
In front of a large brick building stood;
As she passed along her quick eye spied
Some words on a letter-box inscribed;
'Twas a box that hung in the vestibule
Outside the door of the charity school.

"Remember the poor," were the words she spelled,
Then looked at the dime her small hand held;
For chocolate creams were fresh that day
In the store just only across the way;
But gleams of victory shone o'er her face
As she raised her eye to the money place.

But her arm was short, and the box so high,
That a gentleman heard who was passing by,
"Please, sir, will you lift me just so much?"—
For the tiny fingers could almost touch.
The stranger stopped, and he quickly stood
By the sweet-faced child in the pale blue hood.

As he lifted her, she gently said:
"Would you mind it, sir, if you turned your head?
For you know I do not want to be
Like a proud, stuck-up old Pharisee!"
He humored the little maid, but a smile
Played o'er his face as he stood there the while.

"Excuse me, child, but what did you say?"
The gentleman asked, in a courteous way,
As he took in his the wee, white hand;
"I believe I did not quite understand."
"Oh, sir, don't you know?" Have you never read,"
Said the child, amazed, "what our Saviour said?

"We should'nt give like those hypocrite men,
Who stood in the market-places then,
And gave their alms just for folks to tell,
Because they loved to be praised so well;
But give for Christ's sake, from our little store,
What only he sees, and nobody more.

"Good-bye, kind sir; this is my way home;
I'm sorry you'll have to walk home alone."
That gentleman passed along, and thought
Of large sums given for the fame it brought,
And he said: "I never again will be
In the market-place a Pharisee;
She preached a sermon true and good,
The dear little maid in a pale blue hood."

—*Susan Teall Perry, in Exchange.*

HOW ONE GIRL EARNED HER LIVING.

Breadmaking sometimes pays better than more ambitious work. A bright little girl in an interior city recently found it so. After being brought up in comfort and well educated, she was left almost immediately at the end of her school days dependent on her own resources. She was an "accomplished" young woman, but her accomplishments were all amateurish. Not one of them would be taken seriously enough by those about her to enable her to make a comfortable living. She tried teaching music. The few children in the neighborhood whom she could get as pupils gave no sufficient income, and she had neither the reputation nor the ability to command the attendance of more advanced students. Then she tried dancing school. The hall was rented and furniture secured, but before the dancers were fairly started on their lessons the demand for ready money broke up the enterprise.

The next turn was to a cooking school. Surely there were lots of girls about who would be glad to have her tell them how to make angel cake and to can peaches. She had learned how to do these things in Boston "just for fun" in her prosperous days. So she asked them to come and see her exhibit her cooking abilities. But nobody came. Then the girl went home in despair.

She had a little room in a quiet boarding-house. There she sat down to think over her troubles. Maybe she had a good cry; she doesn't say anything about that. At any rate if she did she got over it, and began to do some serious planning, and very soon some serious work. Nobody seemed to want her to tell them how to do things. Perhaps they would like to have her do things herself.

So she went to the woman in whose house she lived and begged the use of the cellar kitchen to work in. This was good-naturedly granted. The girl went to work there to make some Boston brown bread. She was sure she could make better bread than was sold by any baker in that town. When a goodly number of delicious-looking loaves were ready for market she wrapped them neatly and carried them about from house to house, leaving them as free samples, together with an addressed postal card and a notice that bread like the sample could be obtained by the use of the card.

More postal cards came back to her than she had dared to hope, and within a few days she was doing a "rushing business." There was no denying the fact that she made good bread, much better than that the bakers sold, and everybody who tried it, and who liked brown bread at all, accepted her as their brown bread purveyor.

Still her ambition was not satisfied. She wanted a more regular demand for her goods, and here is where she found it. In that town, connected with a large store is a restaurant—quite the fashionable place, indeed, for lunching, high in favor both with women shoppers and busy lawyers. She convinced the managers that she could give them better bread than they were getting, and they were as anxious to have the best bread as she was to have their money. So they engaged her to supply their tables, and before long they showed appreciation of a good thing by paying her ten cents a loaf, when the bakers only charged 8.

The contract with the restaurant still holds good, and in addition one or two of the city clubs use her bread. The cellar kitchen—for its owner is proud of the girl's achievement and still lets her work there—now has an almost constant fire, and in the corner are barrels of flower, and boys with barrows have taken the place of the girl with her armful of loaves. Just how much are her profits it wouldn't be fair to tell. She has a right to her business secrets, but she isn't having to put off paying her board bill any more, and she wouldn't change places with any dancing school teacher she knows.—*New York Tribune.*

EDUCATE THE GIRLS.

Mrs. Alice Freeman Palmer declares that the education and training of girls is the highest blossom of modern free civilization. "Nothing," she says, "so grieves aching hearts and heads as to be eternally bored." As a remedy for this, parents should place before their daughters some worthy ambition, a goal that must be reached through energy, perseverence, and patience. The girls must bring music and art—the cultured and beautiful side of life—into our homes. To them are often left the finer duties which the sterner questions of life prevent a man from attending to. Life calls upon the girls for its best, therefore educate them to answer the demand."

The best equipment for the girl who wishes to be self-supporting, the most sensible provision against reverses of fortune, is a thorough education. In the profession of teaching the possession of a college diploma is becoming indispensable, while, if overcrowding of this calling is to be remedied, it must be by the means that gives to each the opportunity to develop her individual bent and fits her for thorough and commendable work in the chosen occupation. As for those who take up "woman's distinctive and most valuable work," statistics prove that the proportion of marriages among college-bred women not only compare favorably with that among other women, but that the rate is steadily increasing. That they do not consider marriage a failure is shown by the fact that divorce is practically unknown among them. Moreover, a greater proportion of the children of educated women survive the perils of infancy. The ancient myth that higher education unfits women for the great responsibilities of wifehood and motherhood will soon be forgotten, since the college girl leaves the college in every way stronger than when she entered it, ready to take up the duties of life in an earnest, conscientious way, and bringing to bear upon their smallest details the strenth of an enlightened and disciplined mind. "It is too late in the world's history," wisely says President Dwight, "to think that a woman's mind is not of as much consequence as a man's mind, or that, whatever may be her peculiar sphere, she is not to be richly, broadly, thoughtfully educated, as well as he."

This one thing I write unto you, love-bewildered girls: All men make good lovers while they are about it. The expressions of courtship go for little. How many roses does he bring? How many kisses does he give? These are not the questions. Are his vows ardent? Are his letters affectionate? These matter less than it would be possible to make you believe. But what kind of a son is he to an aged or lonely father? Is he patient with an unattractive, an ailing, even a nagging mother? Do you know how he treats his sister?—*E. Stuart Phelps.*

YOU WILL NEVER BE SORRY

For living a white life.
For doing your level best.
For being kind to the poor.
For looking before leaping.
For your faith in humanity.
For hearing before judging.
For being candid and frank.
For thinking before speaking.
For harboring clean thoughts.
For discounting the tale-bearer.
For being loyal to the preacher.
For standing by your principles.
For stopping your ears to gossip.
For the influence of high motives.
For asking pardon when in error.
For being as courteous as a duke.
For bridling a slanderous tongue.
For being generous with an enemy.
For being square in business deals.
For sympathizing with the oppressed.
For giving an unfortunate fellow a lift.
For being patient with cranky neighbors.
For promptness in keeping your promises.
For the dollars you have given to missions.
For putting the best possible construction upon the doings of others.—*Epworth Herald.*

THE LIGHT THAT IS FELT.

Tender child of summers three,
Seeking her little bed at night,
Paused on the dark stairs timidly.
"Oh, mother, take my hand," said she,
"And then the dark will all be light."

We older children grope our way
From dark behind to dark before;
And only when our hands we lay,
Dear Lord, in thine, the night is day,
And there is darkness nevermore.

Reach downward to the sunless days,
Wherein our guides are blind as we,
And faith is small, and hope delays;
Take Thou the hands of prayer we raise
And let us feel the light of Thee.

—*John G. Whittier.*

TEMPERANCE.

THEY FOUND THE WHISKY.

As nearly every one knows, the law against introducing and selling whisky in the Indian Territory is very pointed in its prohibition and provides heavy penalties for it violation. The enactment is not only Federal, but tribal. Judge Parker, of the western district of Arkansas, holding court at Fort Smith, Ark., which court at one time held jurisdiction over the entire Indian Territory, was very emphatic in his charge to the jury concerning this crime, which he stated was the cause and root of at least seventy-five per cent of all other crimes. His sentences against old offenders often ran to the extreme penalty of five years in the penitentiary at hard labor.

Notwithstanding the numerous arrests and convictions, the illicit traffic showed but little abatement because the profits were enormous and sales easily made. Rectified goods bought at $1 per gallon would readily sell at $1 per pint, and as it was but a short distance from the source of supply to the place of demand, the profits were such as to make violators willing to take the risk.

Every scheme that human ingenuity could think of was concocted to hide large quantities in the far interior. Barrels of cheap whisky would be buried in turnip patches and the ground sown with seed that soon covered every vestige of the burial. Quart syringes with long tubes were the mediums used to extract the liquor. This tube fitted in a rubber one that was affixed to a hole in the head of a barrel, when by drawing back the rod the quart was drawn, to be again injected into a jug or bottle. This barrel was never approached the same way or by more than one person, so as not to leave any paths. The vigilance of the deputies, however, kept pace with the

ingenuity of the outlaw, and it was only a question of time when the latter was transported to the pen.

But there was one point located about ten miles northeast of Muscogee that defied the efforts of the officers to procure sufficient evidence to convict. This joint was a plain log house, situated near a small creek, but out on the open prairie, and was kept by two women of disreputable character. The leader of the two was a woman named Cunningham, a large, very fleshy person with a wicked, sensual-looking face, that held two small, keen black eyes. This woman was white. Her companion, who went by the name of Annie, was a small, slender Indian woman, completely under the control of the white woman.

Deputy after deputy went to the house and searched it thoroughly. They examined the ground for the planted barrels, they dragged the creek for sunken vessels of liquor, but they found nothing. The Cunningham woman protested against these visits, and was very voluble in her denials concerning the keeping or selling liquors. After the search she would guy and curse the baffled officers, who returned crestfallen indeed. The joint seemed to get worse and whisky got to be very plenty; but there is a Freemasonry among the buyers and sellers of whisky in the Indian Territory, and all the schemes of the officers to send men there to buy whisky miscarried. The woman would have nothing to do with strangers, but cursed and reviled them for even asking her to sell them liquor, denying any knowledge of the whole affair. Yet there was not the least doubt that she sold large quantities.

It was on a beautiful May day in the year 1881 that Chief Deputy Huffington, of the Fort Worth Court, rode out of Muscogee, accompanied by Deputy Sam Sixkiller, one of the best and bravest officers that ever rode the Indian country. The prairie was beautiful to the eye with its carpet of green and redolent with the odor of wild flowers, but the scenery had no place in the minds of these two men, whose horses were headed toward the log house on the prairie, whose inmates had outgeneralded the officers for years. The two veterans called up every scheme that experience had taught them, but they could not think of one that had been left untried. A two-hours' ride brought the officers to a cabin built of very heavy logs, and the two could not help but notice how deep and plain were the paths that led to the abode. Alighting from their horses the two deputies entered the cabin, and were met by the Cunningham woman, who arose from her chair and turned to greet them. "Well, ain't you fellows tired of pestering a poor widder? If you ain't, I am tired of hit, and you'd both better get outen here." During all this time the Indian woman sat still, never even turning her head to see the cause of this commotion. She was evidently used to it.

Chief Huffington replied: "Madam, we know you do sell whisky, and we have the proper papers for the purpose, and we propose to find where this whisky is."

"Well, I ain't ever had a drop of liquor in this house, and your men have searched here enough to find that out, goodness knows, but maybe you may be smart enough to find what never wuz or isn't, so crack yer whip."

And search the two officers did—up the chimney and down the chimney, under, over and in the bed; in the trunks, stove, under and over the house, the woman jeering them all the while to find "what isn't." For three long hours they searched around the house, and down the creek, and then Sixkiller remarked:

"Well, it beats me; what do you think?"

His companion replied: "I am badly rattled, Six; but that whisky is here somewhere, and don't let's give it up. Say Six," as a thought flashed on his mind, "we have not searched the cabin yet."

"Why not? We have turned it wrong side out, and a pin could not have been hid there but we would have found it," replied the Indian.

"Yes; but Six, how about the logs?"

The two went back, Sixkiller taking the outside and Huffington the inside, beginning on the north side. The hammer on the inside and the axe on the outside for awhile showed nothing different from other log houses, but just as the two reached the southeast corner the officer inside noticed a lot of calico dresses hanging on a nail. These he removed and his eye discovered what appeared to be a little plug or chip on the seventh log from the floor. Hitting this log from the inside it gave a peculiar half metalic sound. He then pried away the chip and found that it was mortised in, and the work done so cleverly as to deceive a practiced eye. Its removal discovered a recess holding a rubber pipe with a small faucet. So eager had the officer become that he had forgotten the two women and he had just called out to his comrade:

"Come, Six, I've got the cinch," when a deafening report rang out and a forty-five bullet buried itself in the log before him, missing his head about half an inch. Quickly turning and drawing his weapon, he discovered that he had no use for it, as Sixkiller had entered, and the athletic Indian had wrenched the pistol from the infuriated woman's hand and placed her under arrest. But the bullet had done it work. From the hole which it had made spurted a stream of whisky. An examination showed that two logs, the seventh and eighth, were hollow and connected by a tube, and both logs were copper lined and would readily hold over a barrel of whisky.

A stretched coon skin on the outside hid the outer aperature, which fitted to a large, detachable funnel. The two women were taken to Fort Smith and sentenced suspended provided they left the Indian country for good, which they consented to do. They were, however, only tools of others, who were afterward arrested and given long terms. But the worst joint in the Indian country was broken up by the two officers. Capt. Sixkiller was afterward assassinated by a cowardly Indian halfbreed by the name of Vann.—*Galveston News.*

Eight of the aldermen of Chicago are said to be proprietors of gambling houses and saloons.

BIBLE LESSON.

STUDIES IN THE LIFE OF JESUS.

LESSON V.—Fourth Quarter, 1894, Nov. 4.

SUBJECT.—Jesus Lord of the Sabbath.—Mark 2: 13-28.

GOLDEN TEXT.—The Son of man is Lord also of the Sabbath.—Mark 2: 28.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—Mark 2: 23-28; 3: 1-5. T.—Matt. 12: 1-13. W.—Luke 6: 1-11. T.—Deut. 23: 24, 25; 1 Sam. 21: 1-6. F.—John 5: 1-16. S.—Ex. 23: 1-12. S.—Ex. 31: 1-17.

(Notes from Our Bible Teacher.)

Christ's Sabbath miracle of healing. At least seven of his thirty-three recorded miracles of healing were Sabbath work. He healed on Sabbath days the man with an unclean spirit in the Synagogue at Capernaum (Mark 1: 23-26), Simon's wife's mother (Mark 1: 29-31), the man with a withered hand (Matt. 12: 9-13), the man born blind (John 9: 14), the impotent man at Bethesda's pool (John 5: 9), the woman with a spirit of infirmity (Luke 13: 11-14), and the man with dropsy (Luke 14: 1-4).—Dr. S. H. Nesbit's "The Sabbath of the Bible."

Summary of Christ's teachings on the Sabbath. Six of Christ's discourses discuss the Sabbath question. They give us his views in four great watchwords: (1) "The Son of man is Lord even of the Sabbath." Jesus maintains a supremacy and lordship over his day. This makes it a New Testament institution. His lordship over the day must affirm his right to decide and order what is true Sabbath-keeping; to say what things should and what should not be done. (2) "The Sabbath was made for man, and not man for the Sabbath." This tells what the Sabbath is, and what it is not. Judaism made man the slave of the Sabbath. Its multiplied and oppressive rites were a caricature on the Sabbath of the Decalogue. Jesus emancipated man from his ceremonial bondage. The Sabbath was made for man somehow as light is made for the eye or sound for the ear. It is a hallowed and blessed weekly rest day. Like the atmosphere, the sunbeam, the raindrop, it brings benedictions to high and low, to rich and poor, to young and old. (3) "My Father worketh hitherto, and I work." Thus the divine work goes on. His Sabbath-cycle, his seventh-day rest, the now of all time, is occupied by him in upholding and governing all things that he created in the beginning, and in redeeming man. The work of Jesus on Jewish Sabbaths was after this divine pattern. It was work done for others; miracles of healing; doing good to the souls and bodies of fallen man. (4) "Wherefore it is lawful to do good on the Sabbath day." This justifies all well-doing in sacred time. Works of necessity and mercy are of the very essence of Sabbath-keeping. These four quotations state the attitude of Jesus toward the Sabbath as seen in his life and teachings.

How Christ spent his Sabbaths. "On that day he taught the people some of his greatest discourses; he wrought great miracles; he made journeys; he did acts of human kindness; he justified deeds of necessity; he smiled upon his disciples who plucked the corn in the fields; . . . he accepted an invitation to dine on the Sabbath in the town of Nain. St. Luke gives the scene at the table and the table-talk. (Luke 14.) And how did he spend the Christian Sabbath—the holy Easter—to commemorate his resurrection? On the first Easter Sabbath he appeared five times to his friends—to Mary of Magdala, to other women, to St. Peter, to the disciples, *en route* for Emmaus, and to his ten disciples; eight days thereafter he appeared to the eleven, when Thomas was there. This is the way in which he observed the Jewish and the Christian Sabbath—by mercy, kindness, necessity, useful journeys, festivities with friends, teaching the people, comforting his followers, and reminding all of the rest in heaven."—Dr. John P. Newman's "Supremacy of Law."

Various opinions on the needs of a Sabbath. The need of a Sabbath is not based only upon the religious Sabbath, but upon a law of man's nature that requires one rest day out of every seven working days. Loose and latitudinarian views on Sunday and Sunday laws come from the vicious classes—saloonists, libertines, anarchists, corrupters of social life, and subverters of states. But all true scientists, humantarian, political economists, jurists, statesmen, and physicians unite in pronouncing a seventh-day rest a need of man. Hear some of their testimonies: "Where there is no Christian Sabbath, there is no Christian morality."—Justice McLean. "The lands of the Sabbath and of the Bible have always been the chosen abode of knowledge and the lights of the earth."—Gilfillan. "I am not a fanatic, I hope, as to Sunday; but I look abroad over the map of popular freedom in the world, and it does not seem to me accidental that Switzerland, Scotland, England, and the United States, the countries which observe Sunday, constitute almost the entire map of safe popular government."—Joseph Cook. "Sunday is more essential to the workers of society than to any other members."—Charles Dudley Warner. "The desecration of the Sabbath by railroads is an absolute loss to those companies."—Wm. E. Dodge. "If you English people do not take care, the railway system will be a battering-ram to break down your Sabbaths."—Merle d'Aubigne. "The best friend of the poor man is his weekly day of rest."—M. D. Hoge, D. D. "Let us observe Sunday in the name of hygiene, if not in the name of religion."—Michael Cheralin, French Political Economist. "Brain as well as brawn needs the tonic of Sunday rest."—Dr. Crafts, in "Sabbath for Man." "Will men who labor six days in the week be more healthy, and live longer, other things being equal, than those who labor seven? Will they do more work, and do it in a better manner?"—The New Haven Medical Association—twenty-five physicians—unanimously voted, Aye. "This is a Sabbath-keeping nation, and I cannot preside over this convention one minute after twelve o'clock."—Judge Hoar, president of the Chicago Convention that nominated Garfield, when some politicians clamored to continue the balloting after midnight on Saturday. Give us a class of statesmen that will stand by Washington and Lincoln and Webster and those other great men who stood by the Almighty and his Sabbath laws. The colonists came to this country with a profound regard for the holy Sabbath, and we should try to perpetuate it.

Christ angry. "It is the only occasion, so far as I remember, upon which that emotion [anger] is attributed to him. Once, and once only, the flash came out of the clear sky of that meek and gentle heart. . . . . Christ's anger was part of the perfection of his manhood. The man that cannot be angry at evil lacks enthusiasm for good. It is one of the strengths of man that he shall be able to glow with indignation at evil."—Sermon Bible.

Can't you get us a few subscribers for the Cynosure in your town?

Religious News.

—Rev. R. Bloemendal, of the First (Holland) church of Chicago, has accepted the call to the Second Reformed church of Muskegon, Mich.

—The First United Presbyterian church, Cincinnati, Ohio, has extended a hearty call to Rev. J. K. Montgomery, of Sparta, Ill., and is earnestly hoping for his acceptance.

—The greater part of the estate of the late Alexander Montgomery of San Francisco, Cal., estimated at $3,000,000, has been bequeathed to the Presbyterian Theological Seminary of the Pacific Coast.

—There are now eight Methodist congregations in Salt Lake City, five of which belong to the Utah mission of the Methodist Episcopal church, one to the African Methodist Episcopal, one to the Scandinavians and one to the Free Methodists.

—The order of the Pennsylvania State Supreme Court, transferring the Dubs Evangelical churches into the hands of the true Evangelical Association people, was very generally obeyed throughout the east Pennsylvania conference, and the latter worshiped in a large number of edifices. Up to two years ago, when the split took place, they had been debarred from about half of the total number of church buildings.

—Rev. E. E. Duckworth, a Methodist clergyman of Oconomowoc, has withdrawn from the Methodist church at the Wisconsin conference to enter upon institutional work for the Simmons Hardware company of St. Louis. Mr. Duckworth has signed a five years' contract to look after the moral welfare of the 700 employes of the Simmons company. The plan is to establish a home somewhat similar to the Armour institute of Chicago.

—Three of the surviving clerical founders of the German Iowa Lutheran Synod recently celebrated the 40th anniversary of its organization. Rev. H. Fritschel, of West Superior, Wis., was elected professor in the Teachers' Seminary, Waverly, Iowa. The new college building in Clinton, Iowa, will be dedicated Oct. 9. Rev. J. Bartsch, formerly a Congregationalist, was admitted to synod. A new church was consecrated at Mt. Horeb, Iowa.

—Rev. Horace Sanderson, who is superintendent of home missions under the Congregational church in Colorado, lately told a correspondent of the Chicago *Record* that the Salvation Army is doing a great deal of good in the mining camps, and that their services are very largely attended by the miners and their families. They reach a class of people that will not attend regularly organized churches, and have had an excellent influence, particularly in the direction of temperance.

—The *Missionary Review of the World* estimates the total missionary gift of Christendom for 1893 at $14,713,627, besides $1,500,000 raised from the mission field itself. The total missionary force it estimates at 58,148, the greater part of these, of course, being unordained native helpers. There are in the world 16,602 mission stations, 1,081,708 communicants of mission churches in foreign lands, and 2,744,955 native Christians. There were added last year to these mission churches 57,555 souls.

—The splendid mission work of the London Congregational Union is recorded in a little book entitled, "Ten Years' Work in Outcast London." Its Midland Hall has sheltered one hundred and sixty-two thousand nine hundred and thirty five poor outcasts in the last decade. The "ministry of old clothes" and the "ministry of boots" supply thirty-thousand garments and two thousand pairs of boots to needy ones annually. The union has more than twenty centers of Christian work, including a fresh air mission, training and placing girls in domestic service and aiding immigration.

—Resolutions on Moral Reform passed by the late Erie Annual Conference of the U. B. in Christ:

Whereas, Our country is on the verge of political disruption, and is already largely asleep amid vastly extended moral disintegration, and the licensing and public approval of some of the most flagrant vices known to Christian civilization; therefore,

Resolved, That as a church we are strongly opposed to the licensed saloon system, and the sale and taxation of human virtue under the authority of corporate and civil law. Also we are opposed to Sabbath desecration in all forms.

We record, most emphatically, our disapprobation of the recent sympathetic Pullman strike and previous similar demonstrations, and subsequent boycotts and general sympathy therewith, resistance of law and order of civil government, in the interference with the United States mails and interstate commerce.

We most emphatically approve of the action of the Federal Government and State authorities in calling out armed force to suppress riots and murders, and the protection of life and property.

We record our disapprobation of all combinations, both open and secret, that interfere with the purity, life and spirituality of the home, church and state.

We ask for legal suppression of anarchism, communism and kindred organizations; also of monopolies in all the necessaries of life. N. R. Luce, *Committee.*

Planting the Standard.



All hail Columbus! Behold the great navigator as he lands. The perils of the deep are past. The clouds of fear have vanished. The night of gloom has ended. In the heavens the sun of success shines resplendent. Morning has dawned.

Imperiously the banner of haughty Spain greets the daylight. Upon its fluttering folds are inscribed the destinies of a new world. Its gleaming surface marks a long advance in the evolution of the human race. It tells a story of prophecy unparalleled, of development unapproached in the fullness of recorded time. It crowns with triumph the efforts of genius.

The World's Fair contained no finer statu e of the great discoverer than this colossal figure. It commanded from its pedestal, the eastern entrance to the Administration building. The majesty of its dimensions, the vigor and aggressiveness of its expression and the artistic finish of its composition made it admired as a genuine sculptural triumph.

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Disraeli, Lord Beaconsfield: "In conducting the governments of the world there are not only sovereigns and ministers, but secret orders to be considered, which have agents everywhere—reckless agents, who countenance assassination, and, if necessary, can produce a massacre."

Charles Sumner, *in a Letter to Samuel D. Greene:* "I find two powers here in Washington in harmony, and both are antagonistical to our free institutions, and tend to centralization and anarchy—Freemasonry and Slavery; and they must both be destroyed if our country is to be the home of the free, as our ancestors designed it."

JOSEPH RITNER, *Governor of Pennsylvania*, 1837: "If it be true as the lamented Colden (himself one of the initiated) declared, that many a Mason became a great man but no great man ever became a Mason, how nearly does it concern the youth of our country to pause and reflect before they commit their present standing and future reputation to the keeping of a society, which for its cold-hearted and selfish purposes could immolate even the fame of Washington at the shrine of its abominations."

RICHARD RUSH: "Hooker, personifying law, eloquently exclaims, 'her seat is the bosom of God, her voice the harmony of the world; everything on earth does her homage, the highest as not beyond her control, the least as claiming her protection.' Masonry has overset this primordial system. She has dethroned this image of God upon earth. To reinstate it over so insolent a victor, we must have a political organization. There is no other way of assaulting, there is no other hope of vanquishing, there need be no other dream of humbling such a foe. It fights with desperation."

James G. Birney, *Candidate of the Liberty Party for President*, was a Freemason, "but never entered a lodge after he joined the church, and, as his sons grew up, he cautioned them against joining any secret order."—*Gen. Wm. Birney.*

A. M. Sullivan, *Irish Leader:* "I had not studied in vain the history of secret, oath-bound associations. I regard them with horror. I knew all that could be said as to their advantages in revolutionizing a country, but even in the firmest and best of hands they had a direct tendency to demoralization, and are often on the whole more perilous to society than open tyranny."

JAMES MADISON, *Letter dated Montpelier, Jan.* 24, 1832: "I never was a Mason, and no one perhaps could be more a stranger to the principles, rites and fruits of the institution. From the number and character of those who now support the charges against Masonry, I cannot doubt that it is at least susceptible of abuses outweighing any advantages promised by its patrons."

Hon. Edward Blake, *Leader in Canadian Parliament, in a Debate, March*, 1884: "I am not in favor of State recognition of any secret societies. I have never joined one, though many of my best friends are members of secret societies. But I believe the tendency of secrecy itself to be injurious. I believe that it brings with it the possibility of evil; I believe that it involves a certain amount of sacrifice of individuality and independence, and gives very great facilities for the misleading of members by designing leaders—very great and mischievous facilities for that purpose." "I believe that a great deal of the trouble, social and political, that has occurred in those countries [Europe and America] is due to secret societies."

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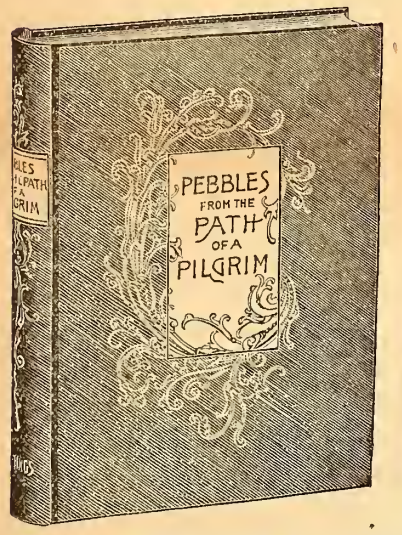
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THE GARDEN.

Many operations, upon which the success of gardening depends, can best be performed in fall. Manure should be drawn out and applied to asparagus, rhubarb, small fruits, orchards, etc. This is a much more advantageous time for such applications than the spring, as the reducing and solvent agencies of winter rains and snows and frosts are needed to render available the plant food of animal manures. Autumn offers the best season for dressing grass lands and fruit plantations with unleached hard wood ashes, one of the cheapest sources of potash. Farmers and fruit growers will find more time now to set out the various fruit trees and plants than in spring. Also nurserymen have more time to make shipments now than later on. It will pay to buy trees and heel them in if it is not desired to plant at once. In this way vexatious mistakes and delays may be avoided in spring.—*Observer.*

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News of the Week.

WASHINGTON.

The rapidly failing health of Justice Jackson, of the United States Supreme Court, causes much alarm in official circles. He will soon leave Wrshington and seek to rebuild his constitution, but it is feared that it is too late and that he will never return.

The commissioner of Indian affairs has decided to gradually do away with the services of interpreters at the various agencies, etc., and to employ instead the Indian children who have been educated at the expense of the government.

The $1,795,980 in Columbian souvenir coins, which were withheld from the World's Fair authorities by the government, because of the opening of the Fair on Sundays, are to be issued by the United States treasury on demand, at face value.

CHICAGO.

George M. Sloan, a well-known and eccentric character, died lately, having refused to take food for fifty days preceding his death. He left a letter stating that he had decided upon this method of ending his life.

The Liquor Dealers' Protective Association has begun a legal war against all druggists and restaurant-keepers who sell liquor without a license. Warrants for the arrest of eighteen drug-store owners and proprietors of restaurants have been taken out.

Adolph Kraus has joined with the two daughters of the late Carter Harrison to redeem the Chicago *Times* from a dissolute and anarchistic career into which the two sons of the assassinated mayor were bringing it. Kraus is a lawyer, and will assume entire control. He promises to give prohibition a fair dealing.

CRIME AND CASUALTY.

Mrs. Mary Sawyer and her daughters, aged 16 and 18, were struck by a fast stock train on the Burlington, at Dorchester, Neb. The mother and younger daughter were instantly killed, and the other daughter was fatally injured.

Willam Dolby, colored, who one week ago criminally assaulted Mrs. Boyd, at Parrot's Station, was captured at Delaware, Ohio, and brought into court Thursday. He pleaded guilty and was sentenced to twenty years in the penitentiary. An angry mob gathered around the jail and Sheriff Cook called to his assistance the local militia company. This action increased the fury of the mob and troops form Columbus were sent. The mob surrounding the jail and courthouse was kept at bay by the free use of bayonets and clubbed guns. About 6 P. M. the rear door of the court house was broken in by the mob and the militia fired as the crowd rushed in. Of those hit five have died and some twenty more were wounded. Dolby was taken to the penitentiary next morning.

The worst fire in the history of Houston, Texas, broke out Tuesday morning. Two sisters of St. Joseph were burned to death, two infirmary patients also perished, and a third sister was dangerously injured.

One of the most daring hold-ups in the annals of train robbery occurred Friday about noon four miles east of Gordon, Texas, when the regular west-bound passenger train on the Texas & Pacific was looted. The gang made no concealment and understood the business. The amount taken is not known.

A burglar entered the residence of Rev. F. E. Wolfe, in Alameda, Cal. Mrs. Wolfe was awakened and was struck down with a hatchet. Her husband, awakened by her cry, was also struck. Mrs. Wolfe will probably recover. Mr. Wolfe is mortally wounded. They are missionaries who lately returned from Alaska.

At Yorkshire, O., John Brown and his whole family have been probably fatally poisoned from contaminated water. The well at the house failed and resort was had to an old well that has not been used for years. In a short time all were taken violently sick.

COUNTRY.

At Cripple Creek, Col., Sheriff Sterling shot two prisoners trying to escape while being taken to jail. One was killed and the other mortally wounded. The union miners threatened war in revenge, but were quieted.

Prof. J. B. Jones of Hamilton Female College, Kentucky, and pastor of the Providence Christian church, has been deposed from his pastorate by the irate members. Prof. Jones took a prominent part in the Breckinridge-Owens campaign against Col. Breckinridge. A majority of the officers in the church were sympathizers with the Colonel.

Four men have been arrested on the charge of murder and wrecking the express passenger train on the Chicago & Grand Trunk road on the morning of July 16 at Battle Creek, Mich., when one person was killed and fourteen were injured. The men confessed that the crime was committed with the knowledge and sanction of the American Railway Union, to which all those implicated belonged.

The general counsel of the Northern Pacific and Great Northern railways have notified the railroad commissioners of North Dakota that they will not obey the recently issued order to reduce coal rates in that State for the reasons that the present rate has been accepted by the commission as a reasonable rate, and that the earnings of the roads in North Dakota did not warrant any reduction.

A local train on the Chicago, Milwaukee & St. Paul road struck a carriage near Byron, Ill., containing Mrs. George Eddy and Mrs. Painter, and both were killed. Both ladies were followers of Schweinfurth, the Rockford "Christ," Mrs. Eddy being the leading lady of the Beekmanite society, and had been for some years engaged in writing a bible for their faith.

The reunion of the 13th Virginia regiment at Orange, Wednesday, was attended by thousands. The exercises were conducted under the Confederate flag, which waved everywhere. The absence of the Union flag caused considerable comment. Among the regimental survivors who marched in the parade was Gen. James G. Field, populist candidate for vice-president in 1892. He wore his old army coat of Confederate gray.

FOREIGN.

It was reported on the 10th that the Japanese had captured Che-Foo. Che-Foo is a treaty port of China on the Shantung promontory. It has a population of over 30,000 and a good harbor.

A rumor was current on the 12th that the Chinese government has commenced negotiations with Japan for peace. China, it is said, has offered to acknowledge the independence of Corea and to pay a war indemnity to Japan.

It is semi-officially announced that Great Britain is doing her best to induce the powers to join in an attempt to secure a cessation of the war between China and Japan. It is considered certain that Russia will not permit Japan to permanently occupy Corea. In this Russia is sustained by Great Britain, and the other powers are not sufficiently interested to do otherwise than acquiesce.

The cable report that the Italian minister in Pekin in pursuance of instructions from his government had offered his services as mediator in bringing the China Japan war to a close is construed at the legations here as a possible move on the part of the triple alliance—Germany, Italy, and Austria—to intervene.

A St. Petersburg dispatch to the *Times*, Oct. 18, says that the announcement that the condition of the czar had perceptibly changed for the worse was contained in an official bulletin issued at 11 o'clock Wednesday night at Livadia.

Ten thousand socialists met at Vienna, Oct. 18. As the dense throng was traversing the Ringstrasse in the inner city a squadron of thirty mounted police charged the crowd with drawn swords. Fifteen of the socialists and one policeman were left lying on the ground, where they had been severely injured by saber strokes or the hoofs of the struggling horses.

Information from sources within the vatican state that the cardinalate will be conferred on Mgr. Satolli.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from Oct. 8 to Oct. 20:

J M Chambers, J H Brockman, S Besecker, J Linn, L H Bohrer, Mrs M J Olney, B Ulsh, S Heaton, R T Anderson, Mrs L M Wylie, Mrs J W Fifield, C C Smith, I Mettler, W Huth, Rev C Hedler, N C Tyrrell, J M Crobarger, L A Brown, L D Hollingsworth, Mrs L B Streeter, Rev J P Aurelius, W W Nicholas, Rev A J Lee, R Jones, S Dubois, A G McKeown, L Dorman.

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In the midst of the election struggle Chicago takes time to chuckle over her registration of 313,676, which exceeds that of New York by 5,275 names. These figures exclude over 30,000 women, who registered in this city for the privilege of voting for State University trustees, and every ticket but the "People's" has a woman's name as candidate for that office.

The exciting issues in Illinois are chiefly local. The Populist or People's party is unquestionably gaining strength. This is partly from the city labor societies, although there is a serious ruption among the union "bosses," and the boasted unity and ties of "brotherhood" are very sandy ropes in politics. Monday morning the American Protective Association made another great breach. Gano, a former head of the order, has sworn that Mayor Hopkins has been furnishing money from Democratic treasuries to keep up a party movement of that secret society; while another A. P. A. light declares the Republicans have been doing the same naughty business.

A. P. A.-ism has been a disturbing element in New York also. But Tammany is the secret society there which is the center of battle. Tammany and anti-Tammany Democrats make a three-cornered fight with the Republicans for the supremacy, and there is an unusual amount of trading. David B. Hill is at the head of both Democratic tickets. Two weeks ago his hope to be governor again seemed 100,000 votes the wrong way, but his strategy and determination are working wonders. He is said to live in a sleeping car, never drinks, or smokes, and, like Napoleon, "worships no God but ambition."

The able correspondent of the *Record* of this city says that the Tammany order is becoming thoroughly scared as they realize the danger and result of their defeat. There are, he says, 14,600 men upon the pay-roll of the city government of New York, ninety per cent of whom belong to the secret political Tammany society. They receive from the city treasury about $17,000,000 a year, more than the revenues of most of the States, and control the disbursement of over $89,000,000, most of which is expended under contracts let largely to Tammany men. There are 7,400 employes who draw salaries exceeding $1,500 a year, 1,300 who draw over $2,500 and some of them as much as $25,000. The remainder receive from $2 to $5 a day. These men are not only fighting for political success, but for their bread and butter. The order is holding secret meetings frequently and will march to the polls next week with a desperate determination.

While in Chicago women are enthusiastically preparing for election day for the simple privilege of voting for a university board, in New York they are with more reason and devotion rallying to the help of Dr. Parkhurst and the anti-Tammany reformers. The other day they held a meeting in Cooper Union that numbered nearly 2,000. It was probably the largest mass meeting of women ever known in the city. Men were not admitted. The Woman's Municipal League, under whose charge the meeting was held, has a purpose. It will promote the work so well begun by Dr. Parkhurst and the Lexow committee, and aid in carrying it to a successful end.

The secret societies are taking up the fight with the Lexow committee. Tammany of course is ready to bribe, forcibly remove witnesses, or use any means short of actual violence. But the Chinese highbinders are the first to commit assault. Ah Wong Get lately gave testimony before the dreaded committee against the Chinese gamblers. He is a Christian Chinaman, who has married an American wife. This lady awoke the other night just in time to see a form with a pigtail come through the window. She screamed and Ah Wong Get awoke in time to fire at the assassin, who, however, escaped. He says this secret society is very strong in New York. So are several companion secret societies.

Protection in the political sense of the word is sometimes a queer thing. The Central Labor Union of New York city has recently had a bill put through the Legislature of that State providing that "all stone used under contracts for all municipal improvements and works" must be chiseled or dressed within its boundaries. There are about 6,000 granite cutters in New England who feel aggrieved by this action. The law was framed ostensibly to protect about one-thirtieth of that number of local cutters in New York; but even they are really not protected, as it shuts off the market which supplies them with material to work; but it is the kind of legislation which must be expected if the ignorant and unscrupulous leaders of the labor unions have their way.

Spite of the fact that United States Minister Denby, at Pekin, reassures those who have friends in China that the reports of danger to the foreign residents of Pekin are exaggerated, and that a proclamation has been issued by the authorities enjoining protection for foreigners, we cannot but feel some alarm. If the Japanese push on with uninterrupted victory, a season of anarchy is quite sure to follow the overthrow of the Chinese government. American missionaries are urging that a clause be added to our treaty which shall guaranty them special protection. There is little doubt that officials of the Chinese government are unfriendly to the Christian missionaries and connive at many of the outrages perpetrated upon them. They may in the present crisis be more careful, but if the Chinese masses are let loose there will be no safety in human aid away from the ports.

A New York house sends out a volume of ready-made speeches for all sorts of "days". There is something for Arbor Day, Discovery Day, Flag-raising Day, Grant's Birth-day, Independence Day, Lincoln's Birth-day, Orangemen's Day, Decoration Day, Emancipation Day, Forefathers' Day, Labor Day, Liberty Day, St. Patrick's Day, Temperance Day and Washington's Birth-day. It is a sign of the times, this craze after "days" and "societies." Woe be to him who does not "join the procession," and "keep up with the fashion." An Episcopal paper noting that in England special sermons were preached in many churches on the Fourth Sunday after Trinity, which is known in England as "Kindness to Animals Sunday," adds in a terse and homely way, "A sufficient comment is '*Rats.*'"

A year or more since we heard a member of a Congregational association plead with all the sincerity of which he was possessed for the observance of Lent. He had passed from Methodist discipline to Presbyterian confession and Congregational creed, but was always a blatant Freemason. He had raised a son who followed his steps from one sect to another until he settled in the lap of Rome. From such an experience came a plea for Lent. No pastor rose to reply; but a sweet-voiced woman, fit to have been in the company of those who were earliest at the Saviour's tomb, made an earnest plea for a Christianity free from the shackles of popery, and a brother read from Gal. 4: 9–11, "How turn ye again to the weak and beggarly elements.... Ye observe days.... I am afraid of you." There was a subdued "Amen" and a great silence until the chairman called on the next speaker.

Last week Masons of several degrees called "higher" met in this city. There were conclaves of Knights Templar, councils of Royal and Select Masters, and chapters of the Royal Arch. The Templars arrogate to themselves the distinction of being the military and Christian part of Freemasonry. They are pagan up to these degrees, and infidel and pagan afterward; but when in the commandery they are very Christian. Therefore the lodges of this order propose to give the Lord Jesus Christ the benefit of their patronage in the year A. D. 1900. They will all meet then in New York and celebrate his birth, his life and his death in true Masonic style. They do not speak of his resurrection,—that scene belongs to the god Hiram of the blue lodges. Very appropriately the Christ of the Knight Templars will remain in the tomb; for he is a false Christ of which the Saviour prophesied. Let him remain "dead as Julius Cæsar."

DRUMMOND'S "ASCENT OF MAN."

BY MRS. A. E. KELLOGG.

DEAR CYNOSURE:—You have asked my views regarding Drummond's "Ascent of Man." I give them from my standpoint, which is not that of a scientist in any sense, but rather of a Christian who cherishes the Bible as the inspired Word of God, the only hope of a lost world, and the only history of creation and of the origin of the species possible; and that this was made known to Moses by the only possible authority, even the Creator himself. Whether the creation occupied six days or six thousand days, or whenever was the beginning, I know that truths in Revelation and truths in science need only to be understood to be found in perfect harmony, without casting away the Old Testament as an "old theology" outgrown and not to be compared with the discoveries of science; or, regarding the history of creation as the poetic effusions of the supposed author of the Pentateuch.

Of the book in question, having read it carefully, I am constrained to say that I consider it unworthy of the author. It should have borne the title, "The Descent of Drummond" instead of "The Ascent of Man." The following are reasons for my judgment:

1. Prof. Drummond tells us in his introduction that it is a story, and not a scientific work. As a romance it is certainly ingenious and gives evidence of a vivid imagination. But, instead of a story, he proceeds to dogmatize as if by authority, taking for granted that all the sacred beliefs of the centuries had been broken up and carried away, "like the dust of the summer threshing floor," by the breeze which modern writers have raised in their great efforts to prove that man by wisdom had found out all the works of God. They are prepared to assert that nature is sufficient unto itself, though they fail to tell us what nature is.

2. As a collector and compiler of other men's thoughts, the work shows great industry; and while he professes to add to the theory of evolution what they had forgotten, or had not discovered, he nevertheless goes over to them, with his little lantern, joining them in the effort to obscure the "Light of the World." And this they do by holding their light near, and the human eye is so small that it will not see through or beyond it. Our writer disarms suspicion by professing his belief in God: which he admits that his atheistic forerunners had at last confessed, because they could not otherwise find a satisfactory beginning.

3. He has brought us nothing new except two or three suggestions, the rest being straw well threshed before,—old arguments met by able Christian men, the peers in scholarship of any in the school of Darwin, Huxley, or any of their kind.

4. If he fully believes in God, he seems to forget that God has said by the Prophet; that "Secret things belong unto God, but things that are revealed belong to us and to our children;" and he proceeds without reverence with his knife and glass, professing to uncover things pertaining to the mystery of life which have been kept secret from the foundation of the world. He also invades the holy sanctities of maternity, giving to the common gaze secrets sacred to the privacy of medical science; finding in them proofs of his theory, which do not bear that use, as they prove nothing but providential growth.

5. As a Christian, and a religious teacher, he has pressed forward into the front rank as a leader of Christian thought by publishing, in attractive form, lectures containing rich gems of thought, clothed in chaste language, with always a choice setting which has commended them to the popular taste. These things being so, it seems inconceivable that he could have written a volume of 347 pages, professedly prying into the mysteries of creation, entirely ignoring the creating Word "that was in the beginning, that was with God, and that *was God*," by whom "all things were made that are made." Moreover, in him was life; and he, incarnate in human flesh, was declared by the Spirit to be "the brightness of the Father's glory, and the express image of his person," by whom also he made the world: who holds in his hands to-day all power in heaven and on earth, which includes even the breath of the scientist. Yet in this whole book, the name of Jesus Christ does not occur. We do not expect it of Darwin, for it is his business to dethrone the Lord; but we do expect it of one who professes to teach in his name.

It is true that in the chapter on involution he gives expression to some very pretty sentiments on Christianity, of a very diluted sort, dating it back to the time when his idea of love began to be evolved, and taking it forward to the establishment of a universal church; passing by "the Lamb of God" who taketh away the sin of the world.

His view of the evolution of language is consistent with his theory, and that of some celebrated philologists, but it is nevertheless inconsistent with Revelation; for Adam and Eve found no difficulty in understanding and answering the voice of the Lord God as he walked in his garden, or the words of the devil when he said: "Ye shall not surely die." So we must conclude that among the other glorious endowments with which man and woman in their innocency were crowned, was the gift of speech. And if it has ever been lost, it is because sin turned man backward and downward: which law of deterioration still obtains where there is no knowledge of Jesus Christ.

It is claimed that a sequel to the "Ascent of Man" would doubtless follow, in which the author would certainly set himself right on the omissions complained of. A sequel can never set him right. He has sent this volume out without explanation, to do its part in helping the drift away from Christ, which is so plain in a large body of our literature; substituting science and philosophy, poetry and culture, for the recognition of sin, as the abominable thing which God hates, and the necessity of the atoning sacrifice of the spotless Lamb of God, who alone could take away the sin of the world.

Denver, Colorado.

ADJOURNING SECT ISSUES.

BY REV. A. J. CHITTENDEN.

Sectarianism is the disposition to organize into separate congregations those who differ on minor and debatable questions. There is no *good* sectarianism. The fact that Christians were once called a sect, is now an obsolete fact. The word refers simply to the subdivision of Christians. In this use we recognize no difference among sectarians, as such. We have a better opinion of them than they have of one another. Their contentions have not been "irrespective of the questions of right and wrong, truth and error." We are sorry to be compelled to contradict Mr. Paull's very first statement. Those who oppose sectarianism will defend any class of men from such an imputation—certainly if they be Christians.

But those who defend sectarianism have a way of imputing very naughty things to such as pray "that they all may be one," and act as if they meant it. "We follow the Word of God." "We search the Scriptures daily." Indeed! As if other people did not. "We cannot give up our convictions." As if other people could and did! Brethren, that is not being "kindly affectioned one towards another; in honor preferring one another." How wide or comprehensive is this "one another?"

Directing the early churches at a time when discussion had become intrusive and divisive, the Apostle to the Gentiles said: In your meetings, "see that ye all speak the same thing." The unregenerate world look on and witness a divided testimony; then doubt your sincerity in the main profession.

The brother says, to search for truth and stand for truth is the noblest of virtues. Has anyone denied it? Are we discussing proverbs? Why then reiterate a mere truism? Is it just possible that two or three things are very much confused in these generalizations?

As the brother himself brings forward his own sect for illustration, we are rather compelled to say, There is such a thing as injuring a great cause by undue stress on incidental things. There is such a thing as using the telescope wrong end forward. The kangaroo carries her children in a pouch. There they are safe; and while they are there she is safe. Tie them on to her feet and both mother and young are caught by the dogs. The mother truth in Christianity is the regeneration of the soul by union with Christ. Have souls thus reunited always conformed exactly in using the symbol of purification? Have the Scriptures indicated that such conformity is equally important with the main truth? No. Then the main truth is the one to organize under, and the error of sectism is in denying individualism within its limits. Instead of favoring soul freedom, it is the negation of it.

See here three truths:

1. Repentance towards God and faith toward our Lord Jesus Christ. That makes the Christian.

2. A secondary truth concerning a symbol to express the work done, "the washing of regeneration," "the heart sprinkled from an evil conscience, and the body washed with pure water."

3. A tertiary truth concerning the exact method of using the symbol—two steps away from the main truth, heart purification.

Now, once more, there is still another "truth" answering to the question, Which of these three is the vitally important one? Which one saved the thief on the cross, who had no chance to be symbolized? Christ has forbidden our putting anything but the first thing in the first place. Common sense forbids it. That principle rules in all the legitimate associations of men. It is that that makes community possible. It is that that makes the family, the state and the army possible. We don't ask the sectarian to abandon anything except the error that lies over against this last truth.

Of course, we know that "every sect rallies around some truth," but good soldiers rally around the *flag* which stands for the *main difference between themselves and the enemy*. They don't rally around every tree they run against, or every incidental campaign or political question they happen to think of. If they did they would break all to pieces rallying. It is this truth that the sectarian does not see. If he sees it, he does not obey it.

We do not ask a man to forsake his sect and the truth he holds dear. That is a sectarian misconstruction of the main question. Because, by "sect" he probably means his congregation. What we ask is that the congregation shall abandon an inconsistent attitude towards other Christians—an untenable idea that unchurches other Christians in the same community.

As to the sect at large, there can be no allegiance to factitious unions, under a mere sect name, that may take precedence of home Christianity and neighborhood courtesies. If Christianity is not able to show itself complete in its every community it is a failure. But true congregationism, which the Baptists so valiantly contended for, forbids sectism. It was sectism that stirred the fires of their persecution. They revolted against despotism in the church; against resolving churches into *Church;* and for the right of free discussion. But sectism extinguishes discussion. Inter-sect "courtesy," after a time, forbids it. Political sectarianism disqualifies the people for reform and invites the ruin of dry-rot in the state—then spontaneous combustion and volcanic revolution. A party-bound people cannot be intrusted with their own liberties. The churches should be the models for the Republic.

Sectarianism is enfeebling to the mind. A vigorous Christianity can never live in its atmosphere. Large-minded men can be found in all the sects—men who rise above the sect idea. But the average man is enfeebled by it. There are great sections of the South that demonstrate this statement; and the writer is a witness to the facts.

We cannot say all that ought to be said under the head of Ecclesiastical Consanguinity and its physical analogy without incurring the charge of reviling our brethren. The brother says: "We cannot understand how our dear brethren in Christ dare to change his ordinance." "We are asked to deny our Lord and endorse anti-Christ. We cannot do it. We love our Lord too well."

We reply, softly, Good men and women, you need not try to understand it. Just give it up. It isn't so. And it is weakening to the soul to try to understand things that are not so. We always found it easier to ascertain facts than to comprehend absurdities.

The foundation of the Church of Christ is Christ himself and nothing less. On "this Rock" we can all stand together. "Other foundation can no man lay." In erecting, furnishing and finishing the house, many things are good and serviceable. But they are not the foundation. Tem-

perance reform is good; but it is not the foundation. Anti-secrecy is true; but it is not the foundation. Anti-slavery was true; but churches that knew nothing else, or little else, were sad failures. It was not *the Foundation.* You cannot build on any one of the Ten Commandments. They are assumed, but not as *the Way.* The "New and Living Way" is superior even to the Ten Commandments. They could not give Life.

Those who are in this way surely ought to walk together—close together. They ought to meet together every Sabbath day. They ought to "Remember Me" together. They ought to co-operate in all Christian reform. They should economize moneys and efforts. Is there not such a thing as religious common-sense? Must the "children of this world" be always "wiser in their generation than the children of light?"

Mill River, Mass.

LODGE CHARITY.

The Cincinnati *Enquirer* of Sept. 29 gives some of the reminiscences of "Uncle" Mat. Miller, of Lawrenceburgh, Indiana, now past 80 years of age, and for more than fifty years an Independent (?) Odd-fellow, in eulogy of that fraternity. Among other reminiscences of a similar kind, the following one is thus told by the *Enquirer:*

"I had an experience of another character in Sacramento. One night late I had eaten at a restaurant, where, in paying for my meal, I inadvertently disclosed a considerable sum of money I had in my possession. On leaving the place I was followed some distance by a couple of covetous fellows, who had resolved to get my gold. I was unarmed, and while suspicious, was not certain of the intentions of the men, who persistently shadowed me. I had started to cross a dark commons to shorten my route, when the two villains suddenly assaulted me. I was knocked down and partially stunned, but managed to seize the larger of the ruffians by the arm as he raised his hand to plunge a huge knife into my breast, and thus prevented him from doing me further harm. But his companion attacked me with savage ferocity, and I would have been killed and robbed on the spot if I had not shouted at the top of my voice those mystic words, that are heard only to be obeyed, by those comprehending their meaning. Almost immediately thereafter the sound of hurrying footsteps greeted my ears, and my assailant was prostrated by a blow that would have felled an ox. I released my hold on the fellow struggling in my grasp, and dropping his knife he darted away in the darkness."

"'Are you hurt, brother,' exclaimed my preserver, as he assisted me to rise, and then I knew I owed my life to Odd-fellowship. The stranger had been standing talking to a friend some distance away when I was attacked, and heard the noise of my scuffle with the robbers. But those were dangerous times in Sacramento, and he and his friend did not propose to interfere in a fight the purport of which they knew nothing, and were hastening from the spot when the mystic words I spoke halted and summoned him to my rescue. His companion could not comprehend why he had so suddenly changed his intention of getting away from the scene of trouble, and rushing back in defiance of danger to my assistance. But it was explained to his satisfaction, and he swore he would join the order at the first opportunity, if acceptable."

And this incident is recorded in eulogy of this world renowned charitable fraternity, and as an example of its most wonderful charity. At the sound of "the mystic words, that are heard only to be obeyed by those comprehending their import," this brother Odd-fellow who was hastening from the spot was halted, and returned to his brother in distress. Would not a highway robber or a midnight assassin have done the same thing for his fellow robber or assassin, as the case might be? This Odd-fellow who, not knowing it was a brother in distress, had started to make his escape, returned only because it was one of his own craft that was in danger; and had the "mystic words" been uttered by the robbers instead of by "Uncle Mat" he would have been under the same obligation to return, and would have returned just as quickly to the rescue; while a man *not* an Odd-fellow, who possessed only the common feelings of humanity, to say nothing of charity and real brotherly love, instead of hastening from the spot in the first place, would have hastened to the rescue, not because of his oath, or because it was one of his craft in distress, but because of his sense of duty toward the party in distress as a fellow man. And yet this narrow, this clannish, this spirit of unmixed selfishness fostered by all the so-called fraternal secret orders, is paraded before the world as charity. The fact is that, while it has something of the form, it has not a single element of real charity in it. Contrariwise, it has in it the very essence of selfishness.

Lodge charity, like the charity of the robber or the assassin, will hasten to the rescue of a comrade in distress, only because he is a comrade. True charity will hasten to the relief of a fellow being when set upon though he be a most bitter enemy. There is as great difference between the two kinds of charity as there is between the spirit of God and the spirit of the devil. The one is benevolent, the other is malevolent.—*Christian Conservator.*

THE PANACEA OF LODGERY.

EXTRACT FROM AN ADDRESS BY REV. J. P. STODDARD, DELIVERED AT THE NEW ENGLAND CONVENTION, AT FRANKLIN, MASS., OCT., 10, 1894.

The government of such bodies must of course be in harmony with their foundation principle, which is selfishness; and with the oaths or covenants which bind the individual members into a secret compact. It must be rigorous and exacting or its provisions would have very little force. Equality of rights is no more consistent with its principles and aims, than it is in any other system of lords and serfs; and whatever religion it may choose to adopt must be of that universal character which will be acceptable to, and accord with the views of those who have entered the lodge by a personal surrender of private judgment. The distinctive doctrines of Christianity would be destructive to the entire system.

The effect of such a divided state in any community, and its influence in retarding the progress of peace principles, will appear from a simple illustration.

Take for example a community of one thousand persons, composed of men, women and children, in which different religious creeds and nationalities are represented. All have a common interest in public affairs, and are subject to the same general government. A few disaffected or aspiring members form an alliance to obtain for themselves undue advantages. They are a fraction of the whole body, and to conserve their influence and to augment their strength they invent or adopt a system of initiations, grips, signs and passwords, and frame a code of laws for their government. They meet in some secure place, with doors carefully guarded by inside and outside sentinels, and there administer an oath, or pledge of secrecy and obedience, to each one who is admitted into the compact. From one original aspirant, the number has increased to one hundred, when their existence becomes known, and their movements strongly suspected. In some mysterious way the control of public affairs, in church and state, has very largely fallen into their hands. The condition becomes alarming and some remedy must be devised for the public safety. The conspirators have secretly stolen the government, and the people are in doubt what to do. To oppose the society openly would be to discredit their rulers who constitute its leading members, and tamely to submit would be a surrender of their liberties and a tacit assent to the robber authority.

One conceives the idea of meeting the conspirators on their own ground, and attacking them with their own weapons. He invents or adopts a similar method of secret tactics and secures the co-operation of ninety-nine of his fellow-citizens in secret society No. 2, to check-mate and abolish secret society No. 1. No. 1 is on the alert and more fertile in expediencies than No. 2. It has the field and the experience by which it is able to successfully meet its rival, and public affairs grow worse rather than better as the contest goes on.

A third man who has carefully studied the situation says to himself, "Its of no use trying to unravel this tangle all at once. It's too complicated as a whole. We must take it in part." So he organizes secret society No. 3 to protect some industry or enterprise which he deems of special importance. It may be education, religion, or sumptuary discrimination in the markets which he makes the shibboleth of his order. He fills his quota with one hundred oath-bound confederates and they plunge into the conflict, only to find themselves overpowered after perhaps a few seeming victories.

A fourth appears on the scene. He is a cosmopolite, *a real patriot.* He has discovered the "philosophers' stone," and is ready to disclose the universal solvent of all difficulties to those who are admitted to secret society No. 4. Ninety and nine fall into line and the one hundred march in solid phalanx to the polls, secretly sworn to vote in a "block."

By the rules of these secret cabals, many in the community could not become members if they would, and others are unwilling to surrender self-respect and religious conviction, or to barter manhood for office, and they remain free from all entangling alliances.

Thus instead of one, as at the beginning,

THEY HAVE FIVE GOVERNMENTS,

and instead of open, amicable fraternal relations, they have four secret confederacies, out of harmony with each other and united only in the one obligation which binds every member in the ranks of the secret wing not to confide any of the mysterious wisdom of his order to any one of the 600 who have not been initiated. The aged, the poor, women and the children, are all outside, and the lodge is composed of such picked material as could be induced to join. It is six against five and five against six; the aged, the women, and the children being most numerous, but the weaker element; while the secret factions are crippled by contentions among themselves. The peace of the whole community is disturbed, public interests are jeopardized and public treasures are recklessly appropriated. One faction obtains control and adopts a certain line of policy, but is finally superseded by another faction which reverses the policy of its predecessors, and private as well as public interests suffer from uncertainty and repeated change. All see the evil but no one knows just how to remove it.

In this extremity it is decided to call a mass convention, and the entire population assemble to confer on the situation, and if possible devise a remedy. After the organization is completed, each is asked to give his views in turn. Mr. A arises, and after referring to the former community in its united and prosperous condition when every citizen was the peer of every other citizen, suggests that the establishment of secret governments have not been conducive of harmony and good will among the citizens, and recommends that they be abandoned. Mr. B speaking for lodge No. 1, takes it as a personal affront, —denies all the charges, and declares that his lodge has always conserved public interests, and is really entitled to credit for what little good remains, and demands an apology for such a ruthless attack.

Whereupon Mr. C speaking for lodge No. 2, replies: Your allegations are not true. Your star chamber tribunals and secret caucusses and underhand manipulations were shielding criminals, promoting and controlling your own members, and so corrupting the government that we were compelled to start a counter movement or stand by and see the authority of our government ursurped and the public treasury pillaged to satiate your greed. Your aims were so base and your methods so disreputable that you dare not attempt your work openly, and so you slunk away into a secure hiding-place and

FORMED A SECRET CONSPIRACY.

To meet you in your meanness and to save our beloved community from your tyrant grasp, we were obliged to follow your example and copy your methods, but our purposes were patriotic and every way justifiable and meritorious. You deserve all, and more than the censure you have received, and yet you have the effrontery to demand an apology. Why, sir, had it not been for our lodge such a thing as personal rights would be unknown among our people.

Mr. D gravely remarks upon the situation: Neither of the gentlemen who have spoken seem to apprehend the condition of affairs. However well intended, they must be aware that the methods utterly failed to even mitigate the evil. Indeed, the situation grew steadily worse, until our educational and religious institutions were in im-

minent danger, and in the hope of perpetuating these pillars of our civil, intellectual and sacred compact, we were compelled to organize in secret for their preservation, adopting similar methods to those you had employed with such unwelcome results; but which, as our motives were pure, and our cause a righteous one, we felt confident of success.

Whereupon Mr. E takes the platform in behalf of secret society No. 4. He says: My fellow citizens, the honorable gentlemen who have so ably addressed you upon this occasion are all wrong. Their methods are clannish and their aims are narrow. I speak for a cosmopolitan order; an order of true patriots; and I can assure you, my fellow citizens, that there is nothing niggardly or sectional about us. We believe in one country and one flag, and civil and religious freedom in its broadest sense. We would shed our last drop of blood to maintain free speech and liberty of the press. We abhor bigotry and loathe despotism, and solemnly protest against all privileged or titled aristocracy. In brief, our society is the grandest invention of this progressive age. Why, my fellow countrymen, if I were to recite its ennobling ritual and solemn vows of succor to a distressed brother and absolute obedience to our superiors, made certain by penalties of death; if only for once I was permitted to throw wide the door and allow you to look for a single moment upon the august assembly in full regalia, surrounding the crowned sovereign upon his throne, and the mitered priest at the altar mid a cloud of incense; if only I was at liberty to pronounce the

GRAND OMNIFIC WORD

in your hearing and then take you by the lion's paw or strong grip of universal brotherly kindness and conduct you through the subterranean labyrinths, and there expound the mysteries of a perfect state of society, a star more effulgent than that which hung over the "Babe of Bethlehem" would beckon you on to the cradle of universal liberty, equality and justice. But ours, like those represented by the honorable gentlemen who have preceded me, is a confidential society. No man may divulge its secrets to a profane under extreme penalties. In closing, permit me to reassure you that intolerance is intolerable in our order, and that we abhor despotism, kingcraft, priestcraft, and privileged or titled aristocracies. And now, fellow citizens, since I have elucidated the sublime realities locked up in the pathetic throbbing heart of our noble fraternity, permit me to retire from this rostrum to the palladium of liberty, where in our inner sanctuary I shall wait in favorable expectation that you will not allow so grand an opportunity to promote the well-being of this our beloved commonwealth to pass unimproved. To avoid misapprehension, let me say we never solicit members, but the freewill application will be favorably entertained,—provided, always, that the gentleman is in possession of a competent estate, and has a sound body, and is willing to pay liberally, and to swear an oath, without mental reservation, ever to conceal and never reveal the sublimities of our most potent agency for universal civilization. We do business on a strictly cash basis, so don't fail to have your membership fee ready, with a liberal margin for incidentals, as our chivalric order is wont to indulge in festivities at the expense of a newly-made brother, according to the ancient usages and established customs of the brotherhood. "A word to the wise is sufficient," and I will just add, "no old man in dotage, young man in nonage, CRIPPLE, FOOL OR WOMAN NEED APPLY." With this diatribe No. 4 subsides.

There are four benevolent patriotic societies each proclaiming itself the possessor of a key of knowledge by which to unlock the secret to success, but not one in the whole company is at liberty to disclose that wonderful mystery. Confusion becomes worse confounded as the conference proceeds, until

A WOMAN WHO HAS LISTENED ATTENTIVELY

asks to be heard. She briefly reviews the proceedings, and finding no prophecy of peace and good-will to the community in the remedies proposed, suggest that they abolish all secret societies, and return to the open simplicity of living of which there still lingered most precious memories, and that instead of relying upon oaths and pledges and grips and signs and secret meetings for help they accept the counsels and follow the example of Him who "ever spake openly to the world, and taught in the synagogue and in the temple, whither the Jews always resort, and said nothing in secret." He confronted the most terrific and complicated rebellion in the universe *openly*, and sent his disciples to complete the work of restoring peace on earth and good will among men by the most simple and direct method. Wherever his example is followed and his plan is adopted, strife ceased and harmony reigned. I propose that we try the plan of "doing unto others as we would have them do unto us." That instead of seeking the uppermost seats, and to be called great among men, that each esteem the other better than himself. Where this counsel prevails there is but one result possible. So sure as darkness recedes before the rising sun, so sure would strife and enmities forsake the brotherhood of man, and in God's own good time and way would come the answer to that inimitable prayer which the Prince of Peace put upon the lips of his disciples,—and the will of God be done on earth as it is in heaven. Then the lodges, the dram-shops, the brothel, and the "noise of battle with garments rolled in blood," shall have returned to the pit from whence they came, and He whose right it is shall reign over a brotherhood as universal as the redeemed of the Lord and as enduring as the throne of God.

SOCIETY.

BY REV. ALEXANDER THOMSON.

(Scene in a ministers' meeting for a Monday morning, a few weeks before election. A paper being presented on the times and our duties, by one of the brethren, the subject is open for discussion.)

REV. MR. GLADDEN:—

The times are all auspicious, though of course
There are no end of ravens who do croak
Of dire calamity.
And there are gentle Cowpers, who, because
Their livers are disordered, ever sing
The dying swan song. But to me 'tis plain
The bright broad day has burst upon the world,
And we must work because it is the day.
What though our land is like a seething pot,
Is it not evident the thick, black scum
Comes to the surface, and must fall at last
With hissing sound into the friendly fire?
Are we alarmed, when in the dog-day heat
The massing clouds let fly their thunder bolts?
That though they here and there should fell a man!
How many are the saved? The teething child;
The mother wasted by the summer's heat;
The toil-worn laborer fainting at his toil,—
All these drink health and vigor from the change
Wrought by the fierce irruption of the storm.
So shall it be with us.
Our gusty passions shall but clear the sky,
Beat, flail-like, out the seed germs of disease
Long lurking in the body politic,
And to the coming man such vigor give
That this old earth shall see her Eden back
Without a flaming broadsword at the door.
But we must work because the light has come.
Too long the church has gathered up her robes
And left the bleeding brother on the street,
Without a word of pity or a hand
Extended, but with dole of charity.
Now we must seek the masses and proclaim
With trumpet tongue the Golden Rule of God.
No more the poor man shunned because he's poor;
No more the rich man courted for his wealth;
Nothing but manhood, having on the stamp
Of legal tender in the social world,
Will raise the earth to heaven. We have read
About a nation in a single day
Born by God's grace. That day is ours.
And we shall see in one brief day evolved
From present chaos that pure age of gold.

REV. MR. POLICY:—

This is a glittering statement of the case
Too general for a working policy.
I, too, am hopeful. There can be but one
Sure issue to our present turbulence
And property must win. 'Tis ours to teach
Submission to authority, and bid
The rich be kindly to his brother man.
Then each should use the means within his reach
To better his condition.
The varied brotherhood with open door
Invite the worthy, and with friendly hand
O'er rough, hard places help the pilgrim feet.
Then we must use our judgment, and like men
Discriminate between a noisy throng
Half mad with hunger led by demagogues
And business men who in their calmer hours
Formulate tariff and arrange the scale
Of labor's wages,—for it cannot be
That those who have our business most at heart
Would hurt the poor or wreck the laborer's claim.
With vigor let the lawless be put down;
Give capital a fair field for its work,
Unhindered by the "walking delegate,"
And you shall see our economic tree
Bear buds and leaves and fruitage from its base
Up to its topmost bough; and order, peace
And sweet religion keep their holy guard
O'er our fair land.
And when such men as Mason condescend
To bear our standard, and with steady strength
Control the growing turbulence of men,
Then should we work to seat them and preserve
Our present blessings.

REV. MR. GRAHAM:—

Hunger, half mad and led by demagogues,
Is not less likely to be wise and just
Than selfishness in broadcloth, sitting down
To study out a larger dividend.
When o'er a full crib loweth loud the ox?
When do the wild wolves of the Pyrenees
Break from their forest covers and assail
The dreaded haunts of men? Is it not when
Fell Famine cracks her stinging scourge above
The yelping pack?
Men do not leave their labor now for naught.
Men do not face the horrors of a strike
For fun.
Like brother Gladden, I believe the time
Has come for justice and the Golden Rule.
'Tis monstrous that a moiety should hold
The wealth and power of this great commonwealth;
That men should in a single lifetime grow
To multi-millionaires, while those who build
The platform for their plutocratic throne
Toil anxious through the year, with actual want
Never a three-months' distance from their door.
Talk not to me of labor markets ruled
By that stern law of need and of supply.
That law makes Hindoo women toil all day
In the hot sun for five poor paltry cents:
That law would make the free-born toiler wear
The yoke of servitude around the globe;
That law is not for human flesh and blood.
It runs against the Golden Rule of God
Like flood tide on a mountain,—all in vain—
The mountain stands, for it is built of God.
Yet do I fear
The rosy light of brother Gladden's day
May have full dark a setting.
A raven I,
Or a bad-livered Cowper, if he will;
A prophet not of good, but evil things;
A Jeremiah weeping to record
The vision of the times. Could every man
Who sells his daily toil below the skies
Have two gold dollars for an eight-hour day,
And steady work,
Does any one believe that this would heal
The deadly ulcers of our day and time?
I grant a helpful change; and we must work
In all ways helpful,—true—and yet, beside
The neater cottage of the sober man
The drunkard's home in its old want and woe
Would mock our new conditions.
Still party spirit, roused and running wild,
Would leave our cities where they are to-day,
The stormy centers of our social life.
Still watchful Rome with silent step would move
To every vantage ground and sell her vote;
When party spirit, masterless, would make
A market for it.
You cannot place the children round the board,
And by a deft turn of the open hand
Supply their wants at once.
You cannot in the school-room turn a crank
And feed them learning from a patent pail.
We do not come into this world of men
Four thousand at a time, but one by one;
And one by one the people must be saved,
Or there is no salvation. Till the heart
Becomes a habitation of the truth
And men acknowledge and obey the king
There is no safety nor a ground for hope.
A palace only rises stone by stone,
Each fitted to its place by toil and care.
Thus only grows the temple of the Lord,
And where's the proof of its increase to-day?
How grows the Reformation? Merry France,
Once one-half Huguenot, to-day lies prone
Upon the lap of ancient superstition;
Or fiercely infidel, with bomb and knife
Assails the pillars of society.
Where is Bohemia, that with vigor shook
The Roman superstition from her heart?
Where are the Belgians, that with nolsy wrath
Beat down their stony saints and worshiped God?
On these again the heavy Roman yoke
Presses with iron weight. Where's England now?
Slow settling in the ample arms of Rome.
I grant you zeal for missions, and the prize
Of many a green isle gathered to the Lord;
Of many a thousand from the heathen won
In India and in China, and where far
The huge black continent extends her wings
Of darkness; but alas for every man

Born to the Lord, another has been damned
By Christian rum, or rum that has been made
By license voted in a Christian State.
Where are our men to-day? Within the church?
No,--swarming in the lodges, finding there
A home more honored than the church of God.
Our evil tree one mammoth tap-root has,
A God-forsaken people. While that stands
The tree shall stand and every lopped-off bough
But be the pruning for the greater strength
It puts into another. Would we see
The shining morning of a brighter day?
Then must the church arouse and gird herself
For mighty things. Her very vote must stand
A cannon planted 'gainst the cursed saloon,
And all the huge black business of the still.
There must be justice, too, 'tween man and man;
A fair division of the increment,
From honest capital and honest toil.
The individual judgment, like a vine
Wild running over all the garden wall,
Must have a careful pruning, that it bear
The fruitage of the Reformation hue.
Grandly aggressive, confident of power,
Humble and leaning on the arm of God,
She must go forth to conquer, or the night
Will have her pirate flag above us all;
Unless on wings of light outshining far,
The Master comes in his own hands to take
The scepter of control.

(To be Continued.)

OUR WASHINGTON LETTER.

Curb the saloon.—Counties as banks of issue.—Foreign missionary interest.—Social purity promoted.

Washington, D. C., Oct. 24, 1894.

The Anti-saloon League is working earnestly to reduce the number of drinking holes in Washington.

1. By preventing the granting of licenses to those which have during the present license year violated the law, and

2. By getting residents and property owners on squares upon which are saloons to sign protests against the renewing of their licenses.

The new Excise Board, created by act of Congress at the last session, is composed of three well-known citizens.

They have promised that they would compel every applicant for a liquor license to comply with the law. If they keep that promise there will be a material reduction in the number of saloons, as it will shut out all those who have been convicted of violating the law.

The Anti-Saloon League is composed of men and women who believe that there should be no such thing in existence as a liquor saloon, and that the only correct solution of the rum problem will be found in absolute prohibition, not only of the sale but also of the manufacture of the accursed stuff. So long as the law recognizes the saloon by licensing it they cannot prevent its existence, but they can and do lessen the evil done, by compelling the saloon-keeper to comply with the regulations imposed by law.

Quite a flutter was caused in financial circles by an official opinion given by Solicitor Reeve, of the Treasury department, to the effect that counties could issue interest-bearing bonds of small denominations, to be used as a circulating med ium, without violating the banking laws of the United States; and that such bonds would not be liable to the Federal tax of ten per cent imposed upon the currency of State banks. Considerable alarm was felt when the opinion was first made public, but since Secretary Carlisle has positively announced that bonds so used would have to pay the ten per cent tax it has passed away, as that tax is, as it was intended to be, prohibitory.

The annual session of the executive committee of the Woman's Foreign Missionary Society began here to-day, under the auspices of the Baltimore branch of the society, which includes the District of Columbia, Maryland, Virginia, and a portion of Delaware, and will continue one week. This evening the delegates and missionaries were given a public reception which was largely attended. Among the prominent strangers in attendance is Bishop Thoburn, of India, who will, it is expected, deliver an address before the close of the meetings. This society has eleven branches, covering the entire country, except the extreme Southern States, which are left to the Southern M. E. church.

The Y. M. C. A. has inaugurated a social purity crusade, which, while it may not make as great a stir as that now being carried on in London, may yet be productive of much good. Rev. Dr. McKim will preach three Sunday afternoon sermons on social reform. The first, on "Purity of the Body," was delivered last Sunday to a large and much interested audience. After the sermon pledge tickets of the White Cross Army were distributed for signature and return. This pledge, which may not be familiar to all your readers, reads as follows: "I promise, by the help of God, 1. To treat all women with respect and endeavor to protect them from wrong and degradation. 2. To endeavor to put down all indecent language and coarse jests. 3. To maintain the law of purity as equally binding on man and woman. 4. To endeavor to spread these principles among my companions and to help my younger brothers. 5. To use every possible means to fulfill the commandment, "Keep thyself pure." Do you know any young man, or old man, who would be injured by signing and keeping that pledge. *

GIVING UP THEIR JEWELS.

A REMARKABLE INCIDENT IN THE CHRISTIAN ALLIANCE CONVENTION.

The visit of the N. C. A. Washington agent to this body and the privilege granted him of presenting our reform make us interested to know more about this great meeting. The fact that Stephen Merritt was an active participant, and Rev. Mr. Farr, Rev. A. B. Simpson, and others who are in warm sympathy with our movement, will make the following incident, told in a dispatch to the Chicago *Tribune*, worth remembering:

The annual convention of the Christian and Missionary Alliance has closed its deliberations in the Gospel Tabernacle at Eighth avenue and Forty-fourth street. The convention began Oct. 7, delegates being present from all parts of this country and Canada. Miss Louise Shepard, a wealthy young woman of New York, who a few years ago was converted to the Alliance, was called upon Friday evening for a short address. For a few minutes Miss Shepard's remarks were of the customary character. Then she took from her pocket a small watch with a plain iron case. She said one day a few weeks before, while passing down Broadway she noticed a store where iron case watches were for sale. She had a gold watch in her pocket. She went into the store, had the works removed and replaced in an iron case. The gold she gave to the cause of the Christian Alliance.

Miss Shepard went on to tell how the famous Order of the Iron Cross was founded; how the women of Prussia, when they learned their country needed money, threw down their jewels to the government.

"Now," continued Miss Shepard, "if these good women would willingly give their jewelry to their native land, surely we ought to do as much for the love of Jesus. For gold we will give iron to you."

These words had a powerful effect upon her auditors. The Rev. Stephen Merritt, the undertaker and all-around philanthropist, sat in the front row. When Miss Shepard sat down Mr. Merritt put his hand in his pocket and handed out his gold watch. Without a word he stepped to the altar and left it there. Miss Shepard stood upon the platform as unmovable as a statue.

"Who is next?" was all she said.

Women arose in their pews and began to remove their jewelry. Then they walked forward and piled them on top of Mr. Merritt's watch. In the excitement of the moment men pulled diamonds from their fingers and watches from their pockets and rushed forward to swell the treasure pile.

Sunday at the final service, which was held in the American Theater, scenes of similar religious fervor were enacted. Money was thrown upon the altar in sums ranging from $1 to $600. One man gave a deed for a farm up the State. It was estimated that the total amount realized from the various kinds of offerings would aggregate $50,000.

At the office of the Alliance, No. 212 West Forty-second street, to-day it was said Miss Shepard had taken charge of the forty rings, thirty-two watches, and numberless pins, bracelets, and other articles. The women who contributed their jewelry will be rewarded with an iron cross. The works of the gold watches will be placed in silver cases and then returned to their owners.

REFORM NEWS.

THE NEW ENGLAND CONVENTION.

A BRIEF REVIEW OF ITS WORK.

Boston, Oct. 20, 1894.

Editor Christian Cynosure,

Dear Brother:—I will not consume space or weary your readers with details of the seven days' convention at Franklin. It is enough to say that it was not below the average of conventions held in the interest of unpopular reforms with which I have for many years been associated. So far as it appears to a comparative stranger, the lodge interest dominates that of the church in Franklin, and with the single exception of the M. E. pastor, the ministers of the place stood aloof from our meetings. It is not for me to criticize or complain of their apparent indifference, but I can but feel that they missed a grand opportunity to obtain information and a wonderful spiritual uplift for themselves and their people from the discourses of brethren Cunningham, Rees, Gunn, Foster, Briggs, Hoyt, and sisters Gleason and Earle.

Doubtless some of the good people of Franklin have gone upon long journeys at no small expense to attend conventions containing less real eloquence, piety, spirituality and practical religion and common sense than was brought to their own doors, and for which they seem to have had no heart or appreciation. Those who attended regularly expressed their satisfaction at what had been done and invited the Association to continue another week or return later for another series of meetings.

Mr. E. L. Metcalf, owner of Music Hall, is deserving of grateful recognition for his attention to our every comfort. C. W. Stewart, though closely confined to business on account of the absence of the president and the sickness of one of the clerks in the bank, was frequently at the meetings and with his estimable wife gave generous attention to the entertainment of friends from abroad, and they were heartily seconded by Bro. and Sister Greenwood and others in their labors of love. Sister Simmons presided at the organ and added much to the life, interest and spirituality of the meetings by her testimonies and fervent petitions.

The lodge, the liquor question, the tobacco habit, the higher Christian experience, Sabbath observance, the claims of home and foreign missions, were freely discussed, and I feel safe in making the assertion that every one who participated felt stronger in the Lord, and better equipped for life's real battles, at the close than at the beginning of the meetings.

Let earnest prayers be offered that God may water the seed sown and cause it to spring up in righteousness, and mature in a bountiful harvest of precious souls. James P. Stoddard.

THE UNRESTING COAST AGENT.

HE FINDS GOOD BAPTIST FRIENDS AT HAYESVILLE, OREGON.

Hayesville Baptist church is one mile from the fair grounds at Salem, Oregon. On Saturday, the 13th, I started to find the place, and landed at Bro. M. Halburt's, where I was kindly entertained. I spoke in the church on Saturday night to a very good audience. On Sunday morning the crowd was larger, and at evening the largest.

On Saturday night after an address on "The Saloon Evil and the Remedy" I advertised the *Cynosure* and a number of books on the lodge question. After meeting a Mason asked, "What are you selling expositions for?" I answered, "Because the whole thing is wrong."

"How can it be wrong when it's founded on the Bible?"

I answered, "Friend, come out to-morrow night and I'll show you how you are deceived." He promised that he would.

Sure enough, next night he was on hand early. He and another lodge man were prematurely discussing the lecture. I whispered to Bro. Miles to notice them. After the address was fairly under way you should have seen their countenances fall. They would have paid more to get out than in that house, I am sure.

Mr. Editor, did you ever see three men at

one time get so hot under the truth as to cause nose bleeding? That thing occurred last Sunday night at Hayesville church; or, at least, three men went out holding their noses, which must have bled a long while, as they never returned Quite a number were present who kept their jewel well.

I secured two subscriptions to the *Cynosure*, and one to the *Lodge Lamp*, and received a respectable collection toward traveling expenses.

There are quite a number of real anti-secrecy people here. Among them are Mr. and Mrs. Halburt, and Mr. and Mrs. Bynee, with whom I lodged. These good Baptist families know how to make a stranger feel at home. I was cordially invited to come again and speak for them when opportunity offers.

On the evening of the 16th I spoke in the M. E. church at Tangent in Linn county, on the "Prohibition Question." We had a very good congregation, and good impressions were made on the minds of the hearers. I need rest, but constantly remember, "This is not your rest."

P. B. WILLIAMS.

CORRESPONDENCE.

CROPS AND INSTITUTIONS IN SOUTHWESTERN KANSAS.

DEAR CYNOSURE:—The extreme drought of the last two years has left the western counties of Kansas and Nebraska almost entirely without crops. Except in the rare instances where gardens could be irrigated from wind pumps, the meager growth of buffalo grass, which has kept horses and cattle alive, has been the main reliance. There has been a very considerable emigration to the East, and somewhat to Colorado, where the facilities for irrigation are better. Central and eastern Kansas had fair crops of wheat and alfalfa, and small crops of corn. But this crop-failure has produced a general depression and pessimistic feeling, which has been relieved somewhat by moderate showers in September; and all who are able have put in full crops of wheat, which now look somewhat promising. The land having produced nothing—not even weeds—needed no preparation and was in good condition for the seed-drill.

A different system of farming will have to be adopted in all this arid region. Irrigation by wind pumps is entirely practicable for small areas. With plenty of water the country is very productive.

I recently visited Fort Dodge and Dodge City in Ford county. After a ride of sixteen miles over the prairie, where coyotes and jack-rabbits were the most numerous inhabitants, we seemed to drop down on Fort Dodge on the Arkansas River, which is here a stream of considerable breadth, with very little water and with banks quite destitute of timber. This was never properly a "fort," but some large and commodious government buildings were erected, which, when the soldiers were removed, were transferred to the State, and it has become a Soldiers' Home. A neat village has been laid out, with broad streets, and some sixty-five cottages have been built—all exactly alike—very neat and commodious. These are the homes of soldiers who have families. There is a large and commodious barrack for those who are not so fortunate.

We were kindly received by the commandant and quarter-master, and were shown through all the departments, which seemed to be well conducted. There is a good public library and reading-room and an excellent graded school, which I had the opportunity to visit and address. I also preached to a good-sized and most attentive congregation. I must not omit the generous hospitality which we received in the families of soldiers.

Five miles above is Dodge City, a well-built, handsome town, whose buildings are at present far in excess of the wants of the people. It is an important railroad point, and with the return of prosperity will be the most important place in this part of the State.

Two miles north of the city is Soule College, with two large and elegant buildings and very fine grounds. We were kindly shown through the building by Pres. Vaughn, who, in spite of the hard times, was enthusiastic as to the future. The present is the first term. The institution is under the patronage of the M. E. church, and no labor or expense has been spared to make it a success. The students itinerate in the region round about, so that the people are not without the Gospel.

H. H. HINMAN.

WHY MASONS WANT THE OFFICES.

SALEM, Oregon.

I have just had the privilege of reading Pres. Finney's wonderful book on Masonry. I find he suggested twenty-five years ago the same thing I now propose and urge, in these words: "I believe, if the truth was known—and *I hope measures will be taken to make it known*—that nearly all the lucrative offices in our country are in their [Masons] hands to-day."

He was made a Master Mason while at school in Connecticut; afterwards returned to New York State, joined the lodge, and soon became secretary; was attentive and retentive, and learned all by heart. Four years later he was converted and left the lodge. Several years later Morgan's book was published, which was in 1826 or 7—so his memory must reach back eighty-five or ninety years from the present time.

He says, it was the boast of the Masons *at that time*, that they held all the offices of the government; and as far as he knew, it was true. As secretary of the lodge he knew the Masons; as a law student he must have known the officers; so was a competent witness. As a man he was above suspicion. He says he had to say, when asked, that Morgan's book was a correct disclosure of Freemasonry as far as he knew it; "unless he was willing to lie, and to lie perpetually." His observations then, and mine now, correspond with this boast, and with the disclosure of that book. Both disclose Masonry as designed and capitally adapted to "treasons, strategems and spoils." He was well aware that no man's mere opinion, not even his own, would be accepted in a matter of such importance, and he proposed the plan by which alone he thought it possible to arouse our sleeping people—to let them know the facts in all their terrible meaning; and to that end we must know them ourselves. Had his plan been adopted then, I believe Masonry would have "gone dead again" long ago. It was the truth brought home to me by Masons own conduct in my own case that proved to me that the courts and officers were contemptuously disregarding every principle of civil or moral law.

This first opened my eyes to the great conspiracy. I thought if I could make them give me their own written confessions of those official crimes against me and against the public, the courts would correct it; or, if not, the people would correct the courts. But I was sadly disappointed. The people dared not believe it nor even hear it, and the courts were not afraid of the people, nor did they fear God. They knew that though the people supposed they had elected them, they owed their elevation to a perpetual conspiracy,—known, yet unknown—capable of placing incompetent men and boys, and unworthy men, in the most honorable, profitable and responsible positions, and maintaining them there provided they would be sufficiently knavish and share with their fellows. Strict fidelity to official oaths would not be tolerated in a Masonic officer, be he governor, judge or legislator. Much that we have been calling political intrigue and corruption is only Masonic brotherly love, giving secretly to the brotherhood all the best positions in our country "without conscious material injury *to themselves* or *their* families" in accordance with their obligations, and protecting them in making the most of their position.

I have been long begging the privilege of proving it to be the case in *our* capital and *our* State and now beg of you to prove it true, as I believe in my heart it is, throughout our country: and then speak it out with no uncertain sound. What is the ballot to men who are only permitted to vote for our masters? They present us two or more tickets, both filled with Masonic and Odd-fellow names, and they care little for which we vote. We sell ourselves and our country in either case, and they may well laugh at our stupidity, for they have told us of it often enough. I have been told, and do not doubt it, that my exposures of the successful knaveries of Masonic and O. F. officials, and of the protection extended to them by their brethren; and the further fact that there is no other road to office, have caused several valuable accessions to both orders.

WM. ADAMS.

LITERATURE.

THE CHRISTIAN SANCTIFIED BY THE LORD'S PRAYER. By the author of "The Hidden Life of the Soul." Translated from the French. Pages 118. Price, 25 cents postpaid. Thomas Whittaker, Bible House, New York.

This is a very beautiful devotional commentary of the Lord's Prayer, written a hundred years ago by that godly Frenchman, Pere Grou. It contains eleven chapters of instructions, remarkable for their directness, thoroughness and simplicity. Indeed, the author appears to have been one of those rare spirits to whom it is given to discover in solitude and prayer things hidden from others. All who love the Lord's Prayer will welcome this remarkable exposition of its several petitions and will find it an aid to a higher and holier life. The cheapness of the little book ought to insure for it a wide circulation.

Scribner's Magazine for November opens with a timely sketch of "Election Night in a Newspaper Office." The time and place are practically the climax of our great American political fevers. This is a vivid description, with spirited and truthful illustrations. "English Railroad Methods" is a continuation of the interesting discussion of the railway system of England, and the points in which it is superior to the American. This number takes account of the quantity of service provided, its cost and financial returns. It is finely illustrated, as was the former paper. As an instance of the occasional superiority of the print over the photograph we look with admiration on the portrait of the painter Deschamps accompanying the sketch of one of his works. "The Horse," from the splendid Arabian to the plowman's plug, is a fine and appreciative article by N. S. Shaler, finely illustrated. Among other articles are "True Pictures Among the Poor," "The American Girls' Art Club in Paris," and "The King of Currumpaw," a wolf story of northern New Mexico, splendidly illustrated and so thrillingly told that were it not for the testimony of reproduced photographs it would be declared fiction instead of fact. The *Magazine* promises a series of historical papers in 1895 of great value in "The History of the Last Quarter Century in the United States," by President Andrews of Brown University.

Our Day, as a record and review of reform, gives, in its current number, some valuable contributions. Anthony Comstock, the untiring enemy of corrupting literature, contributes a strong defense of his effort against the last move of his vile enemy. Under the guise of "Classic" literature, the harpies have republished from the Latin some of the most corrupting stuff, which scholars have left buried in deserved oblivion. A judge rotten enough to decide in favor of the publishers of this filth has been found, and the Society for the Suppression of Vice had an adverse decision from him. Lord Salisbury's address before the British Association of Scientists on "Unsolved Problems of Recent Science" is also preserved for American readers. It is a notabls contribution to scientific discussion. Mr. Cook's Boston Lecture is on the "Peerlessness of Christian Missions" and the prelude on Mr. Stead's "Civic Church." The extravagant theories of the English editor are calmly reviewed. Prof. Knox writes on the Parliament of Religions, but his contribution, though able and calmly critical, lacks the force of pronounced conviction.

The November *Century* will contain the opening installment of the new Life of Napoleon, by Professor Sloane. Among the many illustrations is a new portrait of Napoleon, the reproduction of a crayon sketch made by a comrade in 1785, the original of which was found after a long search, undertaken by the *Century*, in a collection of drawings at the Louvre, not exhibited. Charles Dudley Warner has written an interesting sketch of Professor Sloane which will appear in this number. Taine said of Professor Sloane some years ago that "he knew France better than any other foreigner he has ever met." He is the son of Prof. J. R. W. Sloane, the late eminent instructor of the Reformed Presbyterian church and fearless reform lecturer.

The American Lutheran Publication Board of this city have issued two more valuable tracts by William Dallmann, editor of the *Lutheran Witness*, Baltimore. No. 13, entitled "*Secret Societies*," is forty-three pages of solid testimony against the lodge from eminent preachers, educators and statesmen. Most of these have formerly appeared in the *Cynosure*, but are here presented in a convenient tract form. No. 15 is on Freemasonry, and treats of the boasted age of that order, its despotic and oath-bound character, its religion and antagonism to Christianity, its unholy use of the Bible, etc. These tracts are furnished for 5 cents each, or $2.50 per 100. They merit a wide circulation.

Rev. Sabine Baring-Gould, the author of the popular hymn, "Onward, Christian Soldiers," is at once country parson, a country squire, a lord of the manor, a sermon writer, a student of comparative religion, a popular novelist, and a poet. He has written fifty books, is deeply versed in mediæval myths and legends, and at the same time is in sympathy with modern life and progress. He is 60 years old, and lives in the beautiful old Elizabethian manor house at Lew Frenchard, where the Gould family have lived ever since the days of James I.

FACT AND FANCY.

A small boy surprised his teacher at one of the grammar schools by asking how far a procession of the Presidents of the United States would reach if they were placed in a row. On her expressing her ignorance, he calmly announced: "From Washington to Cleveland."

Bishop G. A. Smith, of the Mormon church, is reported as saying that the center of the Mormon church would be in Mexico, and that a powerful hierarchy, greater than Salt Lake City, would be established. He is also credited with the statement that the church is growing in numbers and influence.

The total number of newspapers published in the world at present is estimated at about 50,000. United States and Canada, 20,934; Germany, 6,000; Great Britain, 8,000; France, 4,300; Japan, 2,000; Italy, 1,500; Austria-Hungary, 1,200; Asia, exclusive of Japan, 1,000; Spain, 850; Russia, 800; Australia, 800; Greece, 600; Switzerland, 450; Holland, 300; Belgium, 300; all others, 1,000. Of these more than half are printed in the English language.

A practical failure is recorded by the *Nineteenth Century* of the work of the English labor commission appointed three years ago "to investigate the relation between employers and employed." During that time sixty-seven blue-books have been issued and nearly fifty thousand pounds expended. Useful facts in regard to wages, sanitation, statistics, etc., are one result, but the commission has nothing to suggest for the amelioration of the labor problems which were its *raison d'etre*.

Mrs. Margaret Plotzer, of Indiana, Pa., who has lately celebrated her ninety-third birthday, prized most of all the gifts presented to her on that day by her 170 descendants a safety bicycle. She is a very capable wheelwoman, and has issued the following challenge: "I, Margaret Plotzer, being in sound health, memory and understanding, hereby challenge any woman of my age to ride for a prize Bible, the losing one to present the book to the winner." We should like to know if that challenge has been accepted.

The relatives of Mrs. Eliza Carson of Chicago applied to Judge C. C Kohlsaat asking that the court restrain her from making any more voyages across the Atlantic. She has a strange mania for sea travel, and has made more than fifty trips to Europe in ten years, spending in this way some $80,000. She is extremely feeble, and carries with her a large sum of money. Judge Kohlsaat decided that the court had no jurisdiction in the matter, and Mrs. Carson left at once for New York to sail for Liverpool. It will be her fourteenth voyage this year.

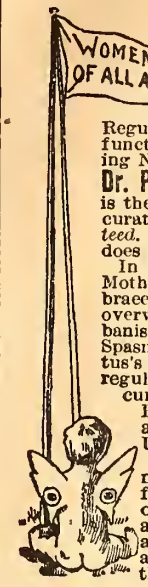
The postoffice department has changed the name of the postoffice at Old Appomattox Court House to "Surrender." The court house of Appomattox county has recently been removed from the old site to Nebraska, a new location immediately on the Norfolk and Western railroad. The old and new court houses were constant sources of confusion to the post-office officials, hence the change of the name of the historic and memoriable site of the spot on which the Confederate army closed its career. Governor O'Ferrall and other prominent ex Confederates of Virginia do not like the idea of the new name of "Surrender." They seem to think that some other equally appropriate and less suggestive name for the old court house might have been chosen.

Poor, Tired Mothers.

I have taken Hood's Sarsaparilla for a spring medicine and I think it has no equal for poor, tired mothers. I also gave it to my daughter for rheumatism with good results. Mrs. Oliver Rupert, Westville, Ohio.

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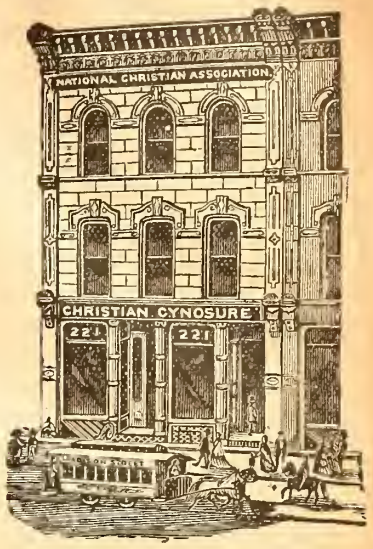
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New York.—Pres., Rev. S. R. Wallace Syracuse; Sec., Rev. W. H. Clark, Binghamton; Treas., Lucius Woodruff, Binghamton.

Ohio.—Pres., J. W. Martin, Mt. Perry Rec. Sec., A. T. Vestal, Senecaville; Cor Sec. and Treas., E. Thomson, Senecaville

Oregon.—Pres., Rev. Wm. Dillon, D.D. Salem; Sec., Rev. P. B. Williams, Philomath; Treas., Samuel Terry, Canby.

Pennsylvania.—Pres., Samuel S. Collins, Allegheny; Sec., J. S. T. Milligan Beaver; Treas., Edwin P Sellew, Philadelphia.

Wisconsin.—Pres., J. B. Galloway, Poynette; Sec., Isaiah Faris, Vernon; Treas J. W. Wood, Baraboo.

The Christian Cynosure.

HENRY L. KELLOGG, EDITOR.

CHICAGO, THURSDAY, NOVEMBER 1, 1894.

ILLINOIS STATE CONVENTION.

In the Reformed Presbyterian church (Rev. W. J. Smiley, pastor), Sparta, Ill., Nov. 15 and 16, 1894, Rev. R. W. Chesnut, president.

PROGRAM.

Evening session, Thursday, Nov. 15. Opening exercises and election of officers. Opening address by the president. "Minor Secret Orders," Rev. C. M. Ritchie. "Secret Political Societies—Their Influence," Rev. J. S. T. Milligan.

Friday, 9;30 A. M. Devotional exercises. "How do we Know that the Secrets of Freemasonry are Exposed," Rev. D. S. Faris. General discussion led by Rev. J. S. T. Milligan, on "How can the N. C. A. be made more efficient in accomplishing the work for which it was organized."

1:30 P. M. Address, "The Lodge a Barrier to Temperance and Christian Work," Wm. Little. General discussion—"Labor and Secret Organizations"—led by Pres. Charles A. Blanchard. Report of committee on resolutions.

7:30 P. M. Praise service. Address by Pres. Charles A. Blanchard—subject, "The present duty of the church respecting lodges."

NOTICE.—Preceding the Illinois State Convention at Sparta, President Blanchard of Wheaton College will lecture Saturday, Nov. 10, at Marrissa, subject: "Prohibition and the Lodge."

Nov. 11 at Gordon's Grove, subject; "The Sabbath."

Monday, Nov. 12, at Baldwin, on "The Lodge Question."

Tuesday, Nov. 13, at Coulterville, on "Secret Societies."

Wednesday, Nov. 14, at Oakdale, on "National Reform."

IOWA.

The Anti-secret Christian Association of the State of Iowa will hold its annual meeting at Birmingham, Nov. 13 and 14. Efforts are being made to secure a full program and well-qualified speakers. Rev. J. A. Monteith, pastor of First United Presbyterian church, Cedar Rapids, will speak on the "Relation of the Lodge to the Christian Church." Rev. W. L. Ferris, pastor of Congregational church, Cherokee, will be another of the speakers. Rev. J. B. Jackson, pastor of United Presbyterian church, Morning Sun, will attend, if possible. His topic will be: "Antagonism of Secretism to Social Order." Rev. E. B. Wylie of Chicago will speak on "One Salvation," and Rev. S. H. Swarts of Morris, Ill., is also expected. A full program may be expected in next issue.

J. A. GREER, *Pres.* T. H. ACHESON, *Sec.*

IN THIS NUMBER we call attention to the argument of Rev. A. J. Chittenden on the "Adjournment" question. Bro. Chittenden was for several terms a member of the N. C. A. Board, and always combatted sectarianism with hard arguments as in the present case. There is yet more to be said on this question.——We speak of Mrs. Kellogg's excellent review in another column.——Secretary Stoddard's address is an original presentation of one feature of lodge operation. Other addresses from the Franklin meeting will appear hereafter.

PERSONAL NOTICE.—"The heart knoweth his own bitterness, and a stranger doth not intermeddle with his joy;" yet I feel it due to the readers of the *Cynosure*, whose sympathies have been so freely extended to me in my time of trouble that they seem not as strangers but loving friends, to say that through a providential opening which I feel to be directly from the Lord, I have been able to place my dear father where he can have the professional care and attention which would be impossible at home. In order to be near him I have changed my residence temporarily to 218 Columbus Ave., Boston, Mass. All communications may be sent to the above address until further notice. E. E. FLAGG.

Can't you get us a few subscribers for the Cynosure in your town?

THE CONGREGATIONAL COMMITTEE OF INQUIRY.

At the last National Council of the Congregational churches, held two years ago in Minneapolis, a standing committee of five was appointed to consider and report on secret societies and organizations of like nature, although there are no other which with equal fatality influence the churches of Christ. This committee was A. L. Williston, Northampton, Mass., Rev. Dr. E. P. Goodwin, of Chicago, Pres. C. A. Blanchard, of Wheaton College, Rev. Dr. Edward Hawes, of Burlington, Vt., and Rev. Dr. Smith Baker, of St. Paul.

This committee will of course pursue its investigations in its own way. But it has been suggested, and the *Cynosure* wishes to endorse the suggestion unanimously, that one thing which should be done by that committee, is to collect from all the district and State associations of the churches of that order a record of every action or resolution taken respecting the secret orders. This information would of itself be a valuable report, and to collect it is a work for which the National Council committee is better adapted than any other body.

There is one such action which is of interest to all friends of the National Christian Association. The General Association of Illinois met at Oak Park in May, and it being the fiftieth anniversary of the body, exercises of an interesting and commemorative nature were given large place. Among the rest was a memorial from the College Church of Christ, Wheaton, asking that the former action of the body condemning secret societies be re-affirmed. The memorial read:

WHEREAS, The State Congregational Association of Illinois has, from time to time, in the past declared its conviction that secret societies are hostile to good government and the Christian religion; and

WHEREAS, We see these lodges increasing in numbers and power, dividing men politically into opposing cliques and factions, and substituting for Christian fellowship and the atonement the partial morality and benevolence of the lodge; therefore we, members of the College Church of Christ in Wheaton, respectfully request the State Association to-reaffirm former action on this subject, and to take such other measures regarding it as may be deemed best.

In spite of an effort to table the request the Association voted almost unanimously to reaffirm the resolutions against the lodge of former years. Later on some who were displeased with the vote attempted to render it nugatory by explaining it away. But the sentiment of the body was true and the resolution was modified to read thus:

Resolved, That in the action taken by this Association regarding secret societies, whereby said societies were indiscriminately condemned as "enemies of the Church of Christ," there was no intention to include the Grand Army of the Republic, or other societies which acknowledge in their ritual the Father, the Son, and the Holy Ghost.

We are tempted to analyze this resolution, since the respected brethren who adopted it do not seem to understand clearly the system they have for so many years condemned. Their case demands a work like that of the National Christian Association, which shall investigate carefully, and clearly and earnestly declare the real nature of the lodge system and its dangerous influence upon Christianity.

1. The words "indiscriminately condemned," etc., seem to be purely imaginary. The memorial was not adopted, but the vote was to re-affirm former action simply, without any modifying phrases. Possibly the mover was in the moral condition of the slaveholders in Congress, when old John Quincy Adams asked whether it would be proper for him to introduce a petition said to be from slaves. They fought the old hero two days, and found at last when he had routed them that the memorial was directed against Mr. Adams himself!

2. If there are any secret societies which have a ritual like that suggested we should like to see it. There are none. The secret orders mention the deity with reference to some being of their own imagination—a supreme ruler, or a grand architect, or *a* god, in the most indefinite way. If they mention the name of Christ, it is forced. They have no need of the Holy Spirit, for their systems of religion are of works only. For salvation from sin, here or hereafter, they look not to Him who alone was lifted up that he might be the Saviour of the race. The church of Jesus Christ only recognizes the true and living God, Father, Son and Holy Ghost. The church alone maintains and defends the worship of the true God. The altars of the lodge are like those set up at Bethel and Dan. It is the duty of the church to prophesy against them and turn the heart of the people from them until a Josiah shall come to complete the work of overthrow.

WHO IS THIS KING OF GLORY?

An esteemed Boston pastor, whose name has not appeared in these columns, rebukes our criticism of Professor Swing's theological teachings which appeared two weeks since.

Dr. Barrows had said of the dead preacher: "He was,.....I truly believe, loyal to Jesus. I think he held to the divinity of Christ, although he would not probably have gone the length of the Nicene creed that declares Christ to be very God." The comment of the *Cynosure* was: "If the Lord Jesus Christ was not 'very God' he was the greatest of impostors, and a 'loyalty' that refuses this claim is really like the loyalty of Judas."

Our Boston brother says of the words last quoted: "This is a most amazing statement. Jesus claimed to be one with the Father in sense which might be true of the oneness of believers, but he never claimed to be 'very God,' and such a claim in his behalf is unwarranted. To go beyond the claim, however, and say that unless this be true he was 'the greatest of impostors' is outrageous."

We are thankful for this sharp criticism. The *Cynosure*, above all other journals, can ill afford to be wrong on so vital a question. If Jesus Christ was not God we can no longer rebuke the lodges for ignoring him, or putting him aside with the Buddha, Allah, Osiris, Tammuz and the false gods of all the earth, in favor of their more comprehensive title of "supreme being." It is of infinite moment whether it is enough that we worship a fiction of our own imagination or not. It is of the utmost consequence to know whether there is one "true and living God," or two, or more; and whether this true and living God was once "manifest in the flesh." 1 Tim. 3: 16.

"What shall I do then with Jesus, which is called Christ?" we ask with Pilate. Was he "very God?" The Scriptures say he was. In Is. 9: 6 he is "the Mighty God." In 44: 6: "Thus saith the Lord, the king of Israel, and his Redeemer, the Lord of hosts: I am the first and I am the last and beside me there is no God." John 1: 1: "The Word was God." Matt. 1: 23: "They shall call his name Emmanuel.....God with us." Thomas said (John 20: 28): "My Lord and my God." Rom. 9: 5: "Christ came, who is over all, God blessed forever." Jude 25: "To the only wise God, our Saviour."

There are scores of such passages. They say and they mean that Christ was God; not that he had something of divinity in him. Philosophers claim that there is something of divinity in man; that like a spark of ethereal fire this divinity is never wholly extinguished, groveling and debased as man may become. Our Boston friend says he "cordially accepts the divinity of Christ." We do not know or care what subtle definition theologians may contrive. The Word is plain. The unlearned and the little child can trust it; and what it says of Christ would be blasphemy applied to man. Such is the blasphemy of impostors like Teed and Schweinfurth. Christ's divinity was not the mere imparted nature of a Christian man.

Therefore we claim that the lodge by setting up altars, devising worship which ignores the Lord Jesus Christ, provides for millions of the young men of America a pagan worship which is a devil worship. 1 Cor. 10: 20. An influential denominational paper of this city well said: "The neediest heathenism in the world is the young men of America."

The second point is, whether Christ accepted these Scriptures and confirmed them by words of his own? If he did not there is no imposture in his teaching respecting this point. But we find him more than fifty times calling himself the Son of God. We find the Jews about to kill him because they understood him to claim equality with God. John 5: 17; and 10: 33: "Thou makest thyself God." John 10: 38: "That ye may know and believe that the Father is in me and I in him." To Philip he said: "He that hath

seen me hath seen the Father" (John 14: 9:); to the Jews: "Before Abraham was, I am." John 8: 58. He was the brightness of the Father's glory and the express image of his person. Heb. 1: 13.

These passages leave little place for any argument. Christ's whole life was a claim to divinity and to the Godhead. But if he was not God, he was untrue, and an impostor; and the stronger the claim, and the more the miracles to substantiate it, and the more the people to believe it, the greater the imposition. Why then is it outrageous to say he was the greatest of impostors if he was not God?

We did not say, because we do not believe, that Prof. Swing was like Judas. But Judas had a certain loyalty to his Lord; to his person, to his doctrine, to his future kingdom. It came short, however, of the faith of Nathaniel, of Thomas, of Philip, of Peter, of the Samaritan woman. The loyalty ascribed by Dr. Barrows to Prof. Swing comes short, as we understand language, of full acceptance of Christ, of such faith as compelled Thomas to cry out: "My Lord and my God." Prof. Swing may have believed in Christ as a personal Saviour. His case rests with a righteous judge; but he surely taught men such a fiction that they must put aside the Word of God if they trust in it.

—The Free Methodist General Conference last week elected Rev. W. T. Hogg, president of Greenville College, and one of the general superintendents of the church, to be editor of the *Free Methodist.* The location of a publishing-house was considered at much length, several advantageous offers having been made from Chicago and other places. Rev. W. G. Hammer was elected by the Conference as general evangelist. It is a pleasure to note the election of President Hogg to the important work of editor. His literary and other qualifications give him superior preparation for such a work.

—The American Missionary Association, of which Dr. J. E. Roy, our N. C. A. president, is Western secretary, held a great meeting in Lowell, Mass., last week. Eighteen have been added to its list; and the Association maintains 116 schools, 14,222 pupils, 646 missionaries, with 10,237 members in 188 churches. Its receipts from all sources were $340,469. On the last evening, Frederick Douglass, in an address, said that the apparent reaction against the Negroes by the whites of the South was the inevitable result of the Negro's progress, and is not against him as a Negro but because he has emerged out of the position of slave or servant and has become a gentleman and a fellow-citizen.

—Prof. Drummond's last work, "The Ascent of Man," is regarded by many superficial readers as one of the great books of the day, but many think quite otherwise. An esteemed and careful contributor has by request written out for our readers a review first given before an association of ladies in Denver, leaders in the literary and social circles of that city. This review was heard with deep interest and general approval, and its reproduction in the *Cynosure* will be equally honored by our readers. A severe criticism of Prof. Drummond appears in *The Fortnightly* by Mrs. Linton and is quoted by the *Literary Digest.* Mrs. Linton closes: "Whatever is true is borrowed; whatever is false, strained and inconclusive is his own. His sin is the sin of plagiarism, with the additional offense of distortion in the lifting."

PERSONAL NOTES.

—The *Temperance Wave*, a local Prohibition paper in Missouri, gives the latest from our old and irrepressible friend, George W. Needels: "I'm called Old Prohibition Fool, and why, indeed, forsooth? Because I will not vote for rum to ruin hopeful youth; I will not vote for rags and debt, for woe and want, for tears and sighs, to license crime and shame; I will not talk and preach, and pray, then go and vote some other way."

—W. W. Wait, formerly a member of the N. C. A. Board, and a steady contributor to the reform his father, Rev. A. Wait of honored memory, loved so well, is the Prohibition candidate for treasurer of Cook county. Bro. Wait is a leading member of the Second Baptist church of this city, an honest, capable and successful business man, who would prove an excellent servant of the public in the office for which he is nominated. Let every one who reads the *Cynosure* work for his election.

—The death of Mrs. Mary A. Woodbridge, corresponding secretary of the National W. C. T. U., in this city last week, leaves a great gap in the ranks of that noble society. She was always a leader. When a child of 6 her precocity gained a commendation from Horace Mann, who patted her on the head with the cheerful prophecy, "If you persevere you will become a noted woman." Her work in the W. C. T. U. will never be measured. She was always heard with the respect which candor, wisdom, piety and personal worth ever inspire, whether in great conventions or in social gatherings, like the late silver wedding anniversary of Mr. and Mrs. E. A. Cook. Mrs. Woodbridge had been preparing for the National Convention at Cleveland next month with immense labor. Nature gave way in a paralytic attack, and in two days she quietly sank into the Christian's last sleep.

NEW ENGLAND LETTER.

The mushroom fad.—Charles Dudley Warner on the higher education.—Yankee economy —Republican chances. —Food, condiment and headache.

There are fads in gastronomy as in everything else. At present it is the fashion to know all about mushrooms both from a scientific and culinary point of view. But it is a dangerous fad for those whose knowledge is limited by what they have gained from books, instead of being a kind of intuitive knowledge handed down, as in the case of the peasantry of Europe, from generation to generation; and the dread possibility that when one has gathered and cooked the dainty dish there may be "death in the pot," leads most people to follow the sage advice of Marion Harland in her popular Cook-book: "Have nothing to do with them until you are an excellent judge between the true and the false." Good mushrooms, according to this distinguished authority, "are most plenty in August and September, and spring up in the open, sunny fields or commons, after low-lying fogs, or soaking dews." The unedible fungi, however, are by far the most curious and fascinating objects of study. There is a kind which springs up in the neighborhood of old, deserted houses that is absolutely uncanny, a kind of weird, ghostly vegetation whose very appearance is sufficient warning to the novice that to partake thereof would make him or her a ghost in good earnest.

Charles Dudley Warner remarks in the October *Harper* that "the higher education is all very well, but a girl ought to know something." And a boy too, he might have added. One who has seen much of college graduates of either sex can scarcely help feeling that there is justice in the irony. It is now the fashion to send girls to college, and the result naturally follows that many enter with no particular idea of what they are being educated for, and really injured for the practical affairs of life. This is at the foundation of Mr. Warner's complaint against the higher education. Perhaps the tendency of American university towns to keep out all business and discourage the working people from settling under the shadow of these classic halls helps to keep the pupils in a state of ignorance which is not always "bliss." An English writer says, "Even the English Cambridge has a breathing spell or two, and a weekly market day; the New England Cambridge is one great academic grove buried in a philosophic calm." The same might be said with far greater force of Wellesley. It is a college town—an educational center; "only this and nothing more." Its one business interest, shoe manufacturing, disappeared years ago, and left it a very sleepy hollow, whose quiet has never been disturbed even by the omnipresent electric cars. In place thereof big, clumsy stages, such as were in use fifty years ago, rumble along the shady roads, and students and townspeople alike have to content themselves with this antiquated mode of conveyance. To come back to Mr. Warner's rather sarcastic observation, I think the colleges of the future will aim to teach the students, both men and women, to "know something;" to develop the special gift which is in them, instead of wasting their time in trying to go the whole round of the sciences, most of which will have no bearing on their life-work.

Mr. Swan, master of the Winthrop school, and the oldest teacher in Boston, states that fifty years ago it was an established custom for the principal to proclaim a suspension of all lessons when the thermometer reached ninety degrees, and prepare a pailful of the old-fashioned beverage, "molasses and water," with which to treat the pupils and keep up their flagging energies. Naturally enough the boys—there was actually no high school for girls in Boston till 1852—never objected to a high temperature. In the Boston University there is at present a small sex war waging on the cap and gown question. The men seniors do not want to adopt these scholastic habiliments; the female students do; hence the difficulty. Genuine scholarship like genuine religion makes very little of outward insignia; and perhaps when women collegians become more accustomed to the new condition of things, they will not be so anxious to don the outward badges of learning.

The Republican State platform is excellent—if it means what it says. But having lost the confidence of honest men by promising and never performing, it must do something more than string together fine sounding words which the leaders are very careful shall never bear fruit indeed. Lost opportunities are credited with never returning. This is not quite true of parties even if it is of individuals. Providence evidently intends to give the Republicans one more chance. If they let it slip by—and there is no reason to suppose they will do anything else—it seems as if even Providence must finally give up their case in disgust, and allow them to go where they belong, among the dead parties and defunct governments that instead of helping humanity in its onward struggle have only stood in its way to hinder and obstruct.

The World's Food Exhibit in Mechanics building draws thither daily an army of people who get free lunches, and perhaps something else beside in the shape of headaches and indigestion, as samples are given away of almost everything under the sun, fit or unfit to take into the human stomach, and curiosity "to see how it tastes" is as strong in the race to-day as when our first parents experimented with the apple. Breakfast foods are the most popular next to buckwheat, fifty-five gallons of cream and 470 pounds of sugar being daily consumed. American housekeepers who visit the kitchen department and hear the lectures of Mrs. Lincoln are likely to get some new wrinkles. For instance, that string-beans are much nicer cut across the grain and "on a bias," and slightly flavored with nutmeg. This (the nutmeg, I mean) is a German idea, which it will take some time to naturalize even in Boston.

A stranger among the Berkshire hills who views the Housatonic on a Sunday, and especially during the recent drouth, sees only a broad, muddy ditch whose smooth flowing Indian name is the only poetic charm about it. The secret of the matter is that the manufacturers of Berkshire county are both economical and Sabbath-keeping. On Saturday afternoons they shut off the water, turning it on again Sunday night. By this means the mill-ponds at the head of the stream get filled over Sunday, and the water thus obtained carries their establishments through the week. The thrifty inhabitants of Dutchland could not beat this, but if we had an American John Ruskin how such an "awful example" of economy would vex his æsthetic soul.

Elizabeth E. Flagg.

On the last evening of October, known as *Hallow E'en*, in East Liverpool, O., the United Presbyterian church and a secret society will celebrate this relic of Scotch Roman Catholic superstition: the one will celebrate in the church, the other in the lodge. The U. P. church, that professes bitter hostility to Rome and secretism, contemporaneously and sympathetically with secretism, honors Catholic saints' festivals! Secretism, opposed by both the U. P. and R. C. churches, at the same time and in the same spirit with U. P.-ism, does homage to the holy days of the R. C. church!—*Times of Restitution.*

A year's numbers of the Cynosure would make six good-sized volumes of valuable reform literature, containing 550 pages each.

THE HOME.

STILL WITH THEE.

Still, still with Thee, when purple morning breaketh,
When the bird waketh, and the shadows flee;
Fairer than morning, lovlier than the daylight,
Dawns the sweet consciousness, I am with Thee.

Alone with Thee, amid the mystic shadows,
The solemn hush of nature newly born;
Alone with Thee in breathless adoration,
In the calm dew and freshness of the morn.

When sinks the soul, subdued by toil, to slumber,
Its closing eye looks up to Thee in prayer;
Sweet the repose beneath Thy wings o'ershadowing,
But sweeter still to wake and find Thee there.

So shall it be at last, in that bright morning,
When the soul waketh and life's shadows flee;
Oh, in that hour, fairer than daylight dawning,
Shall rise the glorious thought, I am with Thee.

—*Harriet Beecher Stowe.*

HIS TITHE.

They had a new minister at Seabrook. Old Pastor Thornleigh, who had kept the flock for forty years, had gone to his long home; and in his stead had come an honest, plain-spoken young divine, with an earnest, fearless eloquence of his own. And now the worn doorstone of the little gray church on the hill was once more trodden by feet which had long been strangers to it. The minister boarded, having no family, at Deacon Larrabee's.

"He's the least bit uncertain on some points," said the deacon, leaning on his hoe handle and talking across the fence to his neighbor Gray, who leaned on his hoe handle to listen. "A bit uncertain. But I like him—I do, no mistake; and I believe the Lord's going to bless us through him."

"Amen!" was neighbor Gray's hearty response.

They hoed a dozen hills in silence, their hoes keeping time to the merry song of a bird in the orchard. Then Mr. Gray paused to wipe the perspiration from his face.

"This hot weather's liable to make sickness," said he. "I suppose you've heard that one of the Widow Sperry's boys is down with a fever?"

"Sho!" now you don't say so!" exclaimed the deacon, commiseratingly. "Make it hard for her, won't it?"

"Yes, particularly when she's so lately lost her cow. I've been saying that we'd all ought to take hold and make it up to her. If I'd more than one cow on my place, I wouldn't stand to talk long, I tell you; but I lost my two best ones last spring. If I hadn't—"

It might have been unintentional, that sudden facing about as Mr. Gray threw his glance toward the hill pasture where his neighbor's cows were quietly feeding. At all events, the deacon could scarcely help noticing the action. And he understood its purport. An uneasy flush mounted to his face as he struck vigorously into the next hill.

"She ought to have kept her cow out of the road. *My* cattle never get into the mill-pond and drown. If they should, I would not expect anybody to make 'em up to me. She'd no more call, had the widow, to let her cow run, than I'd have to turn my whole drove out."

"It's a pretty hard case, nevertheless," said Mr. Gray.

And then the fragmentary conversation, tossed piecemeal back and forth across the fence as the neighbors went steadily on with their work, drifted into indifferent channels.

There had been an interested listener to the colloquy narrated above. On the shady side of the wall which separated Deacon Larrabee's orchard and cornfield, sat, book in hand, Rev. Mr. Weston. He arose as the chat which floated to his hearing began to be of crops and haying, and walked slowly along the orchard path, with a thoughtful smile upon his face.

That night, when the deacon took the shining milk-pails from the dresser, and proceeded to the farm-yard, the young clergyman followed him. He stood leaning against the bars, watching the yellow stars come out in the sky, and looking abroad over the deacon's possessions, shadowy now, but substantial enough by daylight.

"You are a very prosperous man, deacon."

A smile of satisfaction overspread the deacon's countenance as he stood for a moment patting the sleek neck of a favorite cow.

"Well, yes," said he; "but I've made myself. A pig and a pitchfork, sir, was all I had to begin with."

"How does your neighbor Gray get along?"

"Gray? Well, truth to tell, he'll never be forehanded if he lives to the age of Methuselah. He's a hard working man enough, but why it is I can't tell you, there's never a poor creature that comes into our town that doesn't head direct for John Gray's. Must be instinct teaches 'em, for he gives to 'em all, deserving or not. I believe he'd take the coat off his back if 'twas needed. He's a good neighbor—a good neighbor; but he'll never get anything, to speak of, ahead."

" 'But lay up for ourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal,' " quoted the minister.

"Yes, yes; but, if I mind me right, the good Book says something too about providing for one's own household—eh?"

Mr. Weston smiled.

"I believe there is a passage to that effect," said he.

"And," went on the deacon, a little triumphantly, "if neighbor Gray would give a certain portion"—

"A tithe," interpolated the minister.

"And not go beyond that," continued the deacon, "he'd be better off in one respect, and no worse off in the other, to my thinking. I don't believe in—in discriminate giving."

"Nor do I," was the quiet answer. Then there was silence while the deacon filled another pail with snowy foam.

"How many cows have you, deacon?"

"Ten," answered the deacon, with a pardonable pride showing itself in voice and features; "and it's the finest herd in our country. They're grade Jerseys."

"Yes," returned Mr. Weston, a little absently. Then, after a slight pause:

"Deacon Larrabee, I overheard the conversation between you and your neighbor Gray this morning relating to Mrs. Sperry and her misfortunes. Poor lady! She does need substantial sympathy. Can you not afford to lend a tithe of your cows to the Lord?"

"Which means that I give one of them to the widow," uttered the deacon with a wry face. "No, sir, I'm afraid I can't. She wanted to buy one the other day, but I told her I'd none to spare. It was all owing to carelessness she lost her cow, and I don't believe in upholding improvidence. Get to going on that way, and we'd all be on the town before we knew it."

Mr. Weston wore a thoughtful countenance, yet a gleam of something like amusement lighted up his eyes.

"Will you sell *me* one of your cows?" he asked.

"I have no need of money now," replied the deacon hesitatingly.

The minister continued:

"I heard you say this morning that you would be glad to give a good man extra wages to help you through with your haying, but that you were afraid it would be difficult to procure the needful assistance at any price. Will you take me and let me pay for the cow in that way?"

A twinkle, both genial and quizzical, dawned in the deacon's gray eyes. For a moment he studied the young minister attentively. He was not at all what his neighbors would have denominated free handed, yet he had a just appreciation of the quality of beneficence in other people. Neither was he a hard man at heart. It was only the prosperity which had attended his every undertaking caused him to look upon the lack of it in a neighbor's affairs as an entirely unnecessary evil—one which prudence and forethought might overcome. Now, he shook his petitioner's hand heartily.

"It's a bargain," said he. When will you take the cow off my hands?"

"To-night, if you will lend me your assistance," was the ready response.

"Better take one of those I haven't milked," said the deacon with a smile, "and save me that trouble."

Accordingly, a little time later, the minister, accompanied by the deacon, led his recent acquisition down the farmhouse lane, and away along the thoroughfare of the sleepy little hamlet to the tiny cottage where dwelt Mrs. Sperry and her brood. There they fastened the animal to a convenient post, rapped softly, and departed, with a peaceful consciousness which attends upon a worthy deed resting upon one of them, at least, as a mantle.

Next morning, when the deacon, hoe on shoulder, was leaving his door-yard for his cornfield, he encountered Mrs. Sperry. Her eyes were red, as with long watching or weeping, and her thin lips trembled with the emotion which she vainly endeavored to conceal.

She put out both hands to him.

"Deacon Larrabee," she said, "I have come to thank you, and to ask your forgiveness. Oh, I had such hard thoughts of you—how cruelly hard only God knows—and my own heart. Why, I almost came to pray that some dreadful misfortune might overtake you—and all because you would not sell me the cow you meant to give me."

"I—really—I—" began the deacon. The situation was a most embarrassing one, and rendered doubly so by the knowledge that beside the open window of the room appropriated to his library the minister was sitting, no doubt enjoying the conversation in the fullest measure. "Really, Mrs. Sperry—I—"

"Now, don't try to deny it," laughed the widow, a little nervously. "I knew the cow, Deacon Larrabee, and"—she laughed again—"I am bowed down with contrition to think of my unjust feelings towards you. But I shall always pray that you may prosper hereafter, deacon; for I am sure you will have a good account of your stewardship for the Master."

The deacon mopped his scarlet face in sore perplexity. How could he confess the gift was none of his? Yet there really seemed no other way to escape from the one-horned dilemma in which he found himself unless—

Well, the widow's generous thanks were very pleasant to hear; and, after a momentary deliberation, the old deacon's good sense and genuine manliness came to the fore. He only wished that the happy thought had been his, the charity of his own spontaneous deed.

"I am glad if the gift pleases you, Mrs. Sperry, said he, shaking her proffered hand, "and now, please say no more about it. Go into the house and see the woman. I'll warrant she has got a glass of jelly for the sick boy."

To Mr. Weston, later on, he said, with a laugh, and a jocular twinkle in his eye:

"I've hired my man, and shall not need you; so we'll shake hands and call it square. I think that's what I meant to do all the while, though I wasn't really sensible of it. But I'll tell you one thing. Bro. Weston, I don't believe the next tithe will come so hard."—*Herald and Presbyter.*

OVER THE EDGE.

That was a pathetic incident which happened the other day in one of the tenement districts in this city. Two boys, one eight and the other nine years of age, were playing on the roof of the house in which they lived, when one of them slipped and fell over the edge. As he did so the other, the younger of the two, caught his arm and shouted for help. The impetus of the descent half dragged him down also, but he held on tenaciously, meanwhile continuing his cries. People below heard him and hurried up the narrow stairway. Every second seemed a minute, the strain becoming more and more severe. "My arm is breaking, I must let go;" he gasped at last. "Don't, please, let go," begged the other. For a few seconds more the brave little eight-year-old held on; then the end came. Just as the rescuers reached the roof his grasp relaxed, and with a loud cry the brother fell into the courtyard below and was killed.

It is a pitiable story, but it is only typical of a thousand tragedies which are occurring around us everyday. Everywhere men and women are stumbling and falling over the precipices of life, and, in spite of helping hands that would stay their descent, perishing miserably. The annals of political life are crowded with the records of these disastrous falls—records which tell us how men of large gifts, driven by evil passions, weak, irresolute, sensuous, heedless, have plunged headlong from the summits of opportunity into the abysses of disgrace and ruin. So, too, in common everyday life—in every social sphere—we are constantly confronted by the ghastly spectacles of lives and souls slipping down sharp

declivities, whence no outstretched arm, however strong or willing, can save them. Sons and daughters breaking away from the grasp of parents struggling desperately to keep them from ruin; husbands, disdainful of the loving hold of yearning hearts, snapping every restraining cord and reeling down to perdition; who has not witnessed tragedies like these.

There was the truest heroism in the fruitless effort of the lad to save the brother who clung to him on the edge of death, and there is nothing grander than that spirit of affection which impels human hearts to maintain, to the last gasp, their hold upon wayward ones tottering on the brink of doom. In the shining ranks of the immortals there are no more lustrous forms than those of the martyr ones who have sacrificed self and suffered agonies unmeasured in their efforts to save such as these.—*Leslie's.*

TEMPERANCE.

A CRIME OF CIVILIZATION.

(Dr. Josiah Strong in the New York Weekly Witness.)

The Vei Territory is that portion of Western Africa which lies immediately north and east of Liberia. The father of the reigning king gave to Liberia one-half of his sea-coast in return for the civilization which the Negroes from America were expected to introduce into Africa. This Vei Territory is supposed to be as large as New England, or to comprise some 62,000 square miles.

The Vei tribe would seem to be of exceptional interest as they are said to be the only Africans who have reduced their language to writing. They have had an alphabet of their own invention for a hundred years. Many of the tribe have written books, but as they know nothing of the printing-press they are, like the ancients, dependent on the copyist for their reproduction.

One-half of the people are Mohammedans, the other half pagans. But even these pagans believe in a supreme God who is the Creator of all things, and who is good. They believe, also, in the transmigration of souls which has a marked influence on their treatment of the aged. They fear to treat an old man ill lest after death he return as a son or grandson who shall bring retribution. Their men are brave in battle. Warriors who return to their homes wounded in the back are put to death by their own people.

Each village has its chief, but over all the chiefs is the king whose word is law. The present king is a Mohammedan. Desiring to have his heir apparent gain a knowledge of English, he sent the young prince at the age of 14 to a school under pledge that he should not be taught the Christian religion. At the age of 15 the boy decided for himself that he would be a Christian, and fearing to return to his father, he ran away to the United States. A reconciliation was effected by letter, and the youth remained here to get an education.

His mother was a queen in her own right and ruled over the "Southland." In a war with a neighboring tribe she was killed, and during his junior year in college the young prince was summoned home by the people of his mother's tribe to assume the authority to which he was the recognized heir. He soon after returned to the United States as a delegate to the World's Parliament of Religions and the African Ethnological Congress of the Columbian Exposition. He has remained to prepare two books, one in his own language and one in English. The object of the latter is to interest civilized nations in the suppression of the horrible African rum traffic, which is carrying destruction to the natives.

Prince Momolu Massaquoi, for that is his name, is now about 21 years old. He is a Christian gentleman of as fine bearing as one would meet in a day's journey, and speaks English with accuracy and fluency. He has just sailed for home and with him a cousin, Prince Besolow, who has spent one year in Williams' College. The tribe over which this latter prince is to rule is immediately north of the Vei Territory. A third prince, Kohloovomale by name, belongs to a tribe whose land adjoins that of the Vei's on the east. He is a graduate of Fisk University, and has studied theology for two years in Chicago.

These three Christian princes, who, if they live, are some day to rule three neighboring tribes, have formed a "triple alliance." One is charged especially with education, another with commerce and industrial affairs, and the third, Prince Massaquoi, who on the death of his father will rule over some five hundred thousand people, will attend to political concerns. Here certainly is a unique situation. Three well educated and Christian young men, going to Africa with the missionary spirit, but not as missionaries usually go, ignorant of the language, habits, customs and character of the peoples whom they wish to serve; not waiting for years to gain a foothold and acquire influence, but stepping into positions of *authority*, and having a thorough knowledge of all the peculiarities of the Mohammedan and pagan peoples they are to rule. The Christian world has a right to expect exceptional results from missionary effort under conditions so exceptional. And if these tribes should be civilized and Christianized they would afford a splendid fulcrum on which to place our lever of Christian effort for the uplifting of all Africa.

Surely these three young Christian princes have a right to expect the sympathy and moral support of Christian nations in their noble labors for the elevation of their own peoples. But as a matter of fact the greatest obstacle with which they will have to contend is thrust upon them from "Christian" lands. The rum traffic is far more demoralizing and deadly there than here. The Anglo-Saxon race has a moral fibre which enables it to resist in large measure the vices of its own civilization; but the native races of Africa have no such power of resistance, and it takes years of training to develop it, while the appetite for spirituous liquors is quickly acquired.

It is the chiefs who are most likely to become victims of the drink habit, for the liquor is expensive and only men of some means can afford to use it freely. These chiefs are apt to quarrel when in liquor, and these quarrels frequently lead to bloody wars. Indeed, Prince Massaquoi says he cannot remember a single war during his lifetime which did not spring from this cause. The war which cost his mother her life and the devastation of her country was the direct result of a drunken brawl in which one of her chiefs killed a member of a neighboring tribe. Thus rum adds to its own destroying power that of the sword.

This is one of the greatest crimes of civilization against uncivilized races. Human nature is capable of hideous things when it is driven by a whirlwind of appetite or passion, but it seems almost beyond belief that in this age and in this land men can be found who, simply for the sake of making money, will in cold blood plunge peoples into all the horrors of savage warfare. Yet it is stated by Prince Massaquoi that there are firms in Boston whose African trade, so far as exports are concerned, consists solely in cargoes of rum. Selfishness so cruel, so inhuman, is simply devilish. Such crimes against humanity ought to be made crimes against the state, and therefore punishable.

BIBLE LESSON.

STUDIES IN THE LIFE OF JESUS.

LESSON VI.—Fourth Quarter, 1894, Nov. 11.

SUBJECT.—The twelve chosen.—Mark 3: 6-19.

GOLDEN TEXT.—"I have chosen you and ordained you, that ye should go and bring forth fruit."—John 15: 16.

| Open the Bible and read the lesson. |

DAILY READINGS.—M.—Mark 3: 6-19. T.—Luke 6: 12-19. W.—John 15: 13-19. T.—John 13: 12-20. F.—1 Cor. 1: 22-31. S.—Deut. 7: 6-11. S.—John 15: 1-8.

(From the S. S. Lesson Illustrator.)

Took counsel.—Consulted with the Herodians. The overtures, though doubtless acceptable to them, came from the Pharisees. The intensity of their hatred is shown by their seeking such an alliance, which was afterward continued.—*Clark.* An example of great hatred overriding a lesser one. The Pharisees were intense rationalists, and looked upon the Herodians, who were political supporters of the existing order of things, as traitors to their country.—*Wakefield.* The dominion of Christianity being the dominion of virtue, we need look no further for the source of hostility in any one who oppose it, than their attachment to vice.—*Hall.*

Destroy him.—Such a work of mercy should have engaged their love and such a work of wonder their faith.—*Henry.* They could not silence Him, so they would slay Him. They plotted secretly what they dared not do openly.—*Pentecost.* The first mention of a deliberate plan to put our Lord to death. The attempt at his destruction in Nazareth was the sudden impulse of a mob. Luke 4: 29.—*Abbott.*

Great multitude.—Drawn to Him by the report of His wonderful works, some with a sincere desire to learn of Him the way of salvation, some to avail themselves of His healing mercies in behalf of their sick friends, others through hope of His proclamation of Himself as the Messiah and raising the standard of rebellion against the Romans. There was great excitement through the whole land.—*Owens.* Two great multitudes are mentioned. The first from Galilee followed Him; the second from regions outside of Galilee came unto Him. The people sided with Jesus and against the Pharisees.—*Clark.*

Unclean spirits.—Demons called unclean because they caused both physical and moral uncleanliness. All that is vile and unclean is natural to them.—*P.* The unclean spirits are spoken of in the person of those possessed by them and the two fused together. As it was impossible that any but spirits could have known that he was the Son of God, so it was the material body of the possessed which fell down before him and their voice which uttered the cry.—*Alford.* The demons *felt* that Jesus was pure, they *saw* that he was divine, but they did not understand his mission an earth, and in their ignorance and malice they helped him to fulfill it.—*Wakefield.*

Not make him known.—Neither was the time come nor were these the proper witnesses—*Bengel.* The testimony of these lying spirits was worse than worthless to him.—*Wakefield.*

Calleth.—We must distinguish between their call to discipleship, Jno. 1: 25-45, their call to be constant attendants, and their selection as apostles, here related. After this they were miraculously endowed. and sent out on a mission to the Jews. 6: 7.—*Clark.* There was sovereignty but no arbitrariness in the choice Jesus made. All the choices of God have love and reason in them. He never calls men to special service unless there is that in or about them that makes the choice specially fit. Abraham and Joseph, Moses and Joshua, David and Solomon, John the Baptist and Paul, were the best possible men for the work they had to do. The work developed the men, as the grace of God fitted them, but there was that in them that was capable of such development.—*Pentecost.*

Ordained.—The present choice was final. No return to the fisher's boat, or the publican's booth; they were to share the wandering mission, the evangelistic labors, the scanty meals, and the uncertain home which marked even the happiest period of the ministry of their Lord.—*Farrar.*

Twelve.—The number of ministry. It is a number of fullness and completeness. Three symbolizes the Deity; four, the world. Three multiplied by four is twelve, the number of those who "were to go forth in the name of the blessed Trinity into the four quarters of the world."—*M.* The fountains at Elim were twelve, Ex. 15: 27, an omen of a like number of apostles who, like fountains, were destined to water the dry world of nations.—*Tertullian.* There are four lists, Matt. 10: 2-4; Luke 6: 14-16; Act. 1: 13, with three ranks of four apostles each, and in every list the same four are classed together. Peter always stands first and Judas last.

SUGGESTIVE QUESTIONS.

6. When afterward did enemies become friends in seeking to destroy Jesus? Luke 23: 12.

7-9. What did the multitudes seek to do? Jno. 6: 15.

10. How "many" were healed? Matt. 12: 15. What must have accompanied their "touch?" Heb. 11: 6.

11, 12. Does the belief of demons save? Jas. 2: 19.

13. Why did Jesus go into a mountain? Luke 6: 12. What had he just bidden his disciples do? Matt. 9: 37, 38. What was the answer to their united prayer? Matt. 10: 1-4.

14. Some other instances of the number twelve. Ex. 24: 4; 28: 21; Leviticus 24: 5-8; 1 Kings 18: 31; Rev. 2: 14. What was one condition of apostleship? Acts 1: 21, 22; 1 Cor. 9: 1. How did Jesus send his disciples? Mark 5: 7. Where? Mark 16: 20; Acts 1: 8-15.

15. Was the commission the same after the resurrection? Acts 1: 8. Power for what? Mark 16: 15-18. Did they preach and heal after the resurrection? Acts 3: 6; 5: 16; 6: 8; 28: 8, 9.

16. Name the apostles. Luke 6; Acts 1: 13. When was Peter's surname first given? Jno 1:42.

How is he always mentioned? First in the list. Were they all equal in rank? 1 Peter 5:1; Galatians 2:7–9; Matt. 18:18. What epistles did he write? 1 Peter 1:1; 2 Peter 2:1. Where was 1 Peter written? 1 Peter 5:13.

17. The surnames of James and John were descriptive of what characteristics? Mark 9:38; 10:37: Luke 9:54; Jno. 18:15, 16; 19:26. How shown in John's writings? 1 Jno. 1:6; 2:4, 22; 3:8, 17; 4:3, 20

18. From what place was Andrew? Jno. 1:44. Whom did he lead to Christ? Jno. 1:40, 41. Appears in what incidents? Jno. 6:8; 12:22; Mark 13:3. When was Philip called? Jno. 1:43. How mentioned? Jno. 6:5, 7; 12:21; 14:8–10. Bartholomew's other name? Jno. 1:45; 21:2. Matthew's other name? Mark 2:14; Luke 5:27. Thomas impulsive? Jno. 11:16. Inquiring? Jno. 14:5, 6 Slow of conviction? Jno. 20:24–29. James' other title? Mark 15:40. Thaddeus' other names? Matt. 10:3. Luke 6:16; Jno. 14:22. Other name of Simon? Luke 6:15; Acts 1:13.

19. One characteristic of Judas? Jno. 12:6.

RELIGIOUS NEWS.

—The Second U. P. church, Xenia, Ohio, Dr. J. G. Carson, pastor, received nine new members at a recent communion.

—Rev. D. S. Kennedy, D. D., late of the U. P. church at Sandwich, Ill, supplied at Blanchard, Iowa, during the month of October.

—A year ago the net gain of the Illinois U. P. Synod was sixty-five. This year the net gain is about nine hundred. The entire work of the church seems to have received a new impulse during the year.

—Charles J. Baker, a graduate of Dickinson College, and a leading manufacturer of Baltimore, Md., died recently. Mr. Baker built and sustained two large independent Methodist churches in Baltimore.

—Dr. Perren, pastor of the Western Avenue Baptist church, Chicago, has resigned, to take effect December 1, next. Dr. Perren has now been longer on the field than any of his associates. He will become an evangelist.

—The late William Mellanby of Humberstone, Can., gave the bulk of his property, about $75,000, to the Methodist church—$10,000 to home missions, $10,000 to the superannuate fund, and over $50,000 to foreign missions.

—The *Gospel Messenger*, speaking of the history of the followers of Christ, formerly known as the Brethren, Tunkers, Ancient Brethren, or Dunkards, gives us to understand that they are now incorporated as the German Baptist Brethren Church.

—A meeting of ministers was held Sept. 29 in the First African Presbyterian church, Philadelphia, Pa., to discuss questions relative to Presbyterianism among the colored people, and if possible, organize an association of the colored Presbyterian ministers of the Middle States.

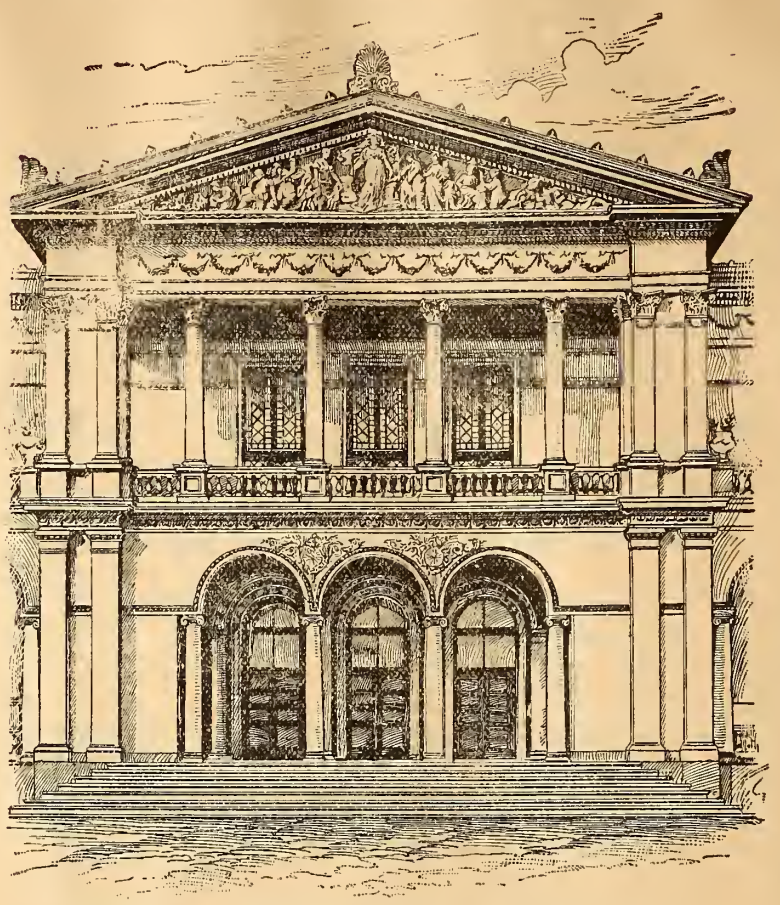
—The two Congregational churches at Galesburg, Ill., have decided to unite. These are the old First Church of Christ of which Pres. J. Blanchard and Dr. Edward Beecher were once pastors, and the organization meeting in the brick church, where the last Illinois State anti-secret convention was held.

—Two Lutheran theological seminaries are preparing for anniversary celebrations. Hartwick Seminary in New York, the oldest Lutheran educational institution in America, will complete its first century in 1897, and is already beginning to celebrate this event in a substantial manner. The theological seminary at Mt. Airy, near Philadelphia, this fall completes the thirtieth year of its useful work, and celebrates the event in the same manner as its first quarter century was celebrated five years ago.

—Considerable discussion resulted at the late conference of Missouri Presbyterians, over the following resolution, which was finally adopted: "Resolved, that it is the duty of every church member ever and always to speak and pray and labor against the liquor traffic, and that it is the sense of this synod, while it is not in the province of the church to dictate to any man how he shall vote, yet the synod declares no present party has the right to expect support of the Christian men so long as that party stands committed to the license policy, or refuses to put itself on record against the saloon."

—Mrs. E M. Bacon, of Peoria, Ill, returned lately to her mission field at Lalitpur, N. W. P., India, where she began work nearly five years ago. She visited different parts of the country seeking a place where there were no missionaries. She found such at Lalitpur, where there were but three European families. Being unable to find a home with any of them, she bought the bungalow of one of the officials whose term was about expiring; she also bought about thirty acres of land. She has established a number of schools, an orphanage and an industrial school, and built a chapel. She was the first missionary sent out by the Reformed Episcopal church.

The Woman's Era.



Within Her Sphere She Reigns Supreme.

Woman claims her own. Her field widens constantly. Every day brightens her prospects. Her progress foreshadows the greater triumph at hand. Emancipation and equality are her positions in the years to come.

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HON. SAMUEL DEXTER, *in an Open Letter to the Grand Master of Mass.*, 1798: "If there be no very important reason for upholding Masonry at a moment like the present, there *is* a reason against it. The system of the destroyers of human virtue and happiness is to undermine in the dark the castle that cannot be carried by storm. Secret agency has overthrown all the republics of Europe, and an extended, secret, leveling, self-created society, without any valuable object of pursuit, and embracing bad characters as well as good, cannot be the subject of approbation of an anxious patriot."

HON. WILLIAM H. SEWARD, *Speech in the Senate:* "Secret societies, sir? Before I would place my hand between the hands of other men, in a secret lodge, order, class or council, and bending on my knee before them, enter into combination with them for any object, personal or political, good or bad, I would pray to God that that hand and that knee might be paralyzed, and that I might become an object of pity and even the mockery of my fellow men. Swear, sir! I, a man, an American citizen, a Christian, swear to submit myself to the guidance and direction of other men, surrendering my own judgment to their judgments, and my own conscience to their keeping! No. No, sir. I know quite well the fallibility of my own judgment, and my liability to fall into error and temptation. But my life has been spent in breaking the bonds of the slavery of men. I, therefore, know too well the danger of confiding power to irresponsible hands, to make myself a willing slave."

Of all I wish to say of secret societies, this is the sum:

Secret oaths—

1. *Can be shown historically to have often led to crime.*

2. Are natural sources of jealousy and just alarm to society at large.

3. Are especially unfavorable to harmony and mutual confidence among men living together under popular institutions.

4. Are dangerous to the general cause of civil liberty and just government.

5. Are condemned by the severe denunciations of many of the wisest statesmen, preachers, and reformers.

6. Are opposed to Christian principles, especially to those implied in these three texts:

"In secret I have said nothing."

"Be not unequally yoked together with unbelievers."

"Give no offence in anything, that the ministry be not blamed."

7. Are forbidden in some portions of our Republic by the civil law, and ought to be in all portions. Many European governments hold Freemasonry under grave suspicion as a mask for conspiracies against throne and altar. In Prussia, Poland, Russia and Spain Freemasonry is prohibited by law.

8. Are forbidden to church members by some Christian denominations, and ought to be by all.—*From address of Joseph Cook to Christian Conference, April, 1890.*

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HOME AND HEALTH.

POISON IN THE WELL.

When, at the close of a previous article, I made the assertion that it was possible for drinking water to be clear, sparkling, cool, devoid of smell, pleasant to the taste, depositing no sediment on standing, and yet give a whole community cholera, diphtheria or typhoid fever, I did not suppose that before this statement would reach its readers, a very striking illustration of its truth would be given me. On my return about three weeks since from a short vacation, I was told that during my absence one of our town physicians had sent for me to meet him in medical consultation in two cases of typhoid fever. I was also informed that both patients had died, and that another member of the family was sick with the same disease.

Thirty years ago, when the causes of disease were less thoroughly understood, to account for such a story as I have detailed, would have puzzled the wisest of physicians. There was no good history of contagion, and it is doubted by many whether typhoid fever is ever communicated by mere personal contact. The cellar and immediate house surroundings were unusually devoid of decaying animal or vegetable matters. We know, however, that typhoid fever never originates without a just cause, and the physician in this case finding nothing else to condemn, laid all the blame upon the well. He could not have chosen, however, a more respectable portion of the premises, or one which stood in higher repute. Its water was sparkling, clear and cool, having neither taste nor smell, and was highly esteemed not only by its immediate proprietors, but by the surrounding neighborhood.

The out-house stood over a hundred feet away, up the hill, on an elevation of perhaps ten feet above the level of the top of the well, and perhaps thirty feet above its bottom. Was it not possible that poisonous matters from the cess-pool might have soaked through the intervening hundred feet of rock and earth into the well. The opponents of this theory pointed to the fact that the well had been used for many years, during which time no serious sickness had been known upon the premises; they pointed especially to the fact that the water was clear, sparkling, and cool, with neither taste nor smell. To settle the matter the owner of the property quietly bottled some of the water and sent it to a chemist in a neighboring city, telling him, however, nothing of his suspicions nor any of the foregoing history. He received in return the following letter:

"———, Sept. 12, 1882.

"DEAR SIR:—I find the water sent me wholly unfit for drinking or culinary purposes; in fact, contamination is not only quite large, but is of a very deleterious character. I reserved one-half for test after a most complete filtration, and found its characteristics the same. There is quite a large amount of organic matter held in solution, while the presence of putrescent matter in large quantities indicates a contamination that is recent, probably immediate in vicinity, and directs attention to decaying animal and vegetable matter in the neighborhood and more especially to the cesspool. Try to ascertain the direction in which the supply of water comes, and see if it is not contaminated before it reaches the well. The source of contamination is not a great way off, or it is not a long time in reaching the well. It is of a very insidious and dangerous character, as it is held entirely in solution, and the water after careful filtering looks bright and clear. But there is death in it as it is. The effect may be very slow in coming on, but it is sure to come, and the lingering invalidism which sometimes ensues from the continued use of such water, is worse even than death itself."

On receipt of this letter, immediate orders were given for cleaning out the well, during which process, any doubts which might previously have existed as to their being a connection between it and the out-house were at an end.

In the town of Southport, a few years since, cases of typhoid fever became so frequent that an official investigation was ordered. This revealed the fact that while the sanitary condition of nearly every house was above reproach, yet in every family where the fever had occurred, milk from a certain dairy several miles away had been used. Further investigation showed that the well from this farm was horribly polluted, being, in the words of the chemist who made the investigation, "nothing but liquid sewage." On stopping the milk supply from this dairy, the epidemic ceased.—*H. D. Leffingwell, M. D., in Laws of Life.*

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FARM NOTES.

(From the Inter Ocean.)

CABBAGEHEAD RECORD SMASHED.

THREE OAKS, Mich., Oct. 15.—*Special Telegram.*—The agricultural circles of this city were stirred to-day by the item in the *Inter Ocean* in which Benton Harbor flaunts the largest head of cabbage ever grown in her vicinity. The thriving little city of Three Oaks will make no boasts, but has this day sent to the *Inter Ocean* by express, charges paid, a cabbagehead grown on the farm of the Barnett Produce Company, near this city, which measures four and a half feet in circumference and weighs twenty-six pounds. There are more of this size on hand. Anyone of the large cabbage-growers of this belt can furnish, in carload lots, twelve-pound cabbages.

MCHENRY, Ill., Oct. 15.—*Special Telegram.*—McHenry can see Benton Harbor and go her one better. John Caxton, a farmer living one mile east of this village, brought to town Friday last a cabbagehead which measured 3 feet 4 inches in circumference and weighed 14 pounds 13 ounces. This was the solid cabbagehead, with all the outside leaves taken off. McHenry county against the world!

SAVING SEED CORN.

The selection of seed corn and saving it in good condition is a matter that should be attended to during September. Many farmers select it before cutting. Some break down the tops of those stalks the ears of which they wish to save, leaving them standing to mature after the others are cut and stooked, but this is not practicable in a season like the present one, when the crop is late. But whatever plan may be adopted, care should be taken to select the very best ears, and then when picked, to see that they are thoroughly dry before storing in the crib or elsewhere. Every corn grower should settle down to some variety well adapted to his locality and then annually select the best product for seed. Such a course will enable him to maintain a distinct and superior variety and to improve it in the direction desired. The wise farmer will endeavor to secure a variety of corn that will produce the greatest yield and profit at the least expense, and then prevent its deterioration by saving the very best seed from every crop that is grown.—*Ex.*

Put the winter squashes upon the top shelf in the pantry where it is dry and no danger of freezing. They will keep sound this way until spring.

SPLIT CORN FOR CATTLE FEED.

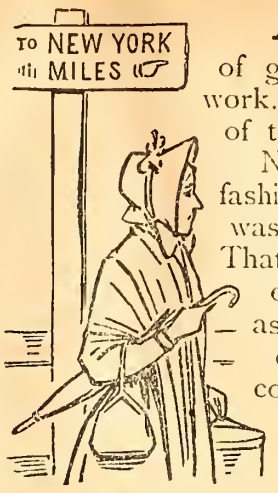
Thousands of dollars are lost each year by the cattle feeders of the United States by feeding ear corn to cattle improperly prepared or in whole ears, in which form cattle cannot masticate it in a natural way.

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NEWS OF THE WEEK.

WASHINGTON.

Secretary Hoke Smith has requested the Secretary of War to send troops to the Indian Territory to suppress the lawless bands which have been operating there and in the adjacent country. The obligations as set forth in the treaties with the Indians require the government to protect the five civilized tribes against domestic strife and hostile invasion.

President Cleveland returned to the city Thursday after an absence of about eight weeks, most of which was spent in Gray Gables. He was accompanied by Mrs. Cleveland, the two children, their nurses and Secretary Lamont.

CRIME AND CASUALTY.

Four grandchildren of Rev. William Taylor, Methodist Missionary Bishop of Africa, perished in the elegant house of their father, Rev. Ross Taylor, in South Nyack early last week Monday. In addition one man was so badly burned he can scarcely recover, and two others were seriously injured.

A disastrous freight wreck occurred on the Pennsylvania road near Croyden Station Sunday evening, in which three men were killed and a score or more injured, some seriously.

The lawless condition of affairs in the Indian Territory is alarming, and the government is asked to restore order and protect citizens in their rights. It is stated armed bandits are in practical control of the Territory. Life and property are not secure either by day or night. The express companies have refused to transport money. There are three well-known organized bands of desperadoes, composed of thieves, thugs, and tough characters from all sections of the country, who make a business of pillaging the people. As a result a reign of terror exists, and the people of the Territory are at the mercy of these gangs.

An explosion of five tons of dynamite in a magazine one mile from Chippewa Falls, Wis., broke glass for miles and caused great alarm in all the region.

Last week was full of disasters for a large portion of Nebraska in the sand hills. Devastating fires swept through the westesn part of Cherry and Grant counties, burning on both sides of the Burlington and Missouri railroad track. Hundreds of thousands of cattle are grazing where the fires are raging. These cattle were taken to the northern counties to graze for the winter. It is feared a large portion of these cattle have perished in the flames. Several ranch houses are reported to have been destroyed, and several lives lost.

Otto Peterson was murdered in a saloon row in Keokuk, Iowa, July 4 last. Now his widow is suing the Leisy Brewing Company, William Welch, and Carl Pfaffe, for $40,000, alleging that her husband's intemperance was caused by the defendants selling him liquor.

Tuesday the bandit Bill Cook and his gang of desperadoes raided Watova in the Indian Territory. They terrorized the inhabitants, who sought safety behind barricaded doors. The outlaws visited every store and ran the merchants away with Winchesters and revolvers, taking all the money they could find and everything else they wanted. From Watova the gang rode on to Tala, ten miles away, where they repeated their depredations. They rode into town and proceeded at once to rob stores right and left.

COUNTRY.

The country about Hot Springs, Neb. was visited by a heavy snowstorm Sunday, lasting eight hours. Stock is suffering greatly.

Mayor Moffitt, of Decatur, Ill., proposes rigidly to enforce the ordinance against boys being on the streets after 8 o'clock at night.

George Sanderson recently struck a vein of cement near Williamsport, Pa., which New York assayers say is the best in the world.

An eagle tried to carry away a colored child near Huntington, Pa. It was frightened off by Mrs. Richardson, the mother, but it returned later and flew away with a dog in its talons.

San Diego, Cal., and neighboring towns were visited this afternoon by a series of earthquakes of more than ordinary severity. The first shock occurred at 3:03 o'clock this afternoon, and was followed at intervals of a quarter of a minute by two others, the last being one of the strongest experienced here since the coming of Americans.

FOREIGN.

An explosion of firedamp occurred in a colliery at Buda-Pesth, resulting in the death of twenty miners and the injury of several score of others.

Prime Minister Rosebery delivered a speech at Bradford, England Saturday. He said that in his opinion the next general election would not be fought on the home rule, disestablishment of the church in Wales or the liquor questions, but on a question which would include all. An attack on the House of Lords would be the great issue.

In Germany the sudden displacement of Caprivi and the unexpected substitution of the venerable Prince Hohenlohe as prime minister is regarded as a sign of the Emperor Wilhelm's impetuous character.

An earthquake was felt throughout the Argentine Republic Saturday. Many churches, theaters, and private houses were destroyed. Twenty persons are known to have perished. The inhabitants are in a state of panic, fearing a repetition of the shocks. The government is sending aid to those who have lost their homes.

An official bulletin, issued from Livadia in the Crimea, at 10 o'clock Sunday morning bearing the signatures of the five physicians in attendance on the Czar, says: "The Czar slept well last night. His appetite is good. His condition is unchanged."

Thirty students of the Technological Institute at St. Petersburg have been arrested on the charge that they are members of a nihilist society.

It is reported that France has sent an ultimatum to Madagascar giving the island eight days in which to accept an exclusive French protectorate.

Serious floods are reported in Northeast China. A rich agricultural district, 150 miles long, and twelve miles wide, was submerged. Many women and children were drowned, and an enormous property loss was suffered.

The Prussian government has consented to a national celebration on Dec. 9 in honor of the three hundredth anniversary of the birth of Gustavus Adolphus of Sweden, and the Protestant clergy everywhere are exerting themselves in preparations for this event.

An extensive conflagration is reported from Grosney in the Caucasus. A large naphtha spring became ignited in some unexplained manner, and the flames spread to a number of buildings in its vicinity. Seventeen workmen employed in the building were burned to death.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from Oct. 22 to Oct. 27:

Mrs M C Gerrard, J McCall, Rev A O Mortvedt, Mrs E A Tozier, J Baker, Rev J J McClurkin, H H Ezzard, Rev E D Williams, W C Bissell, I M Pidgeon, A J Foord, S Bingham, G W Waterbury, C B Wright, W Roberts, A Warner.

MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2	55½	@	56
Winter No. 2	52¼		52¾
Corn—No. 2	50⅝	@	57
Oats—No. 2	28¾	@	31⅛
Rye—No. 2	47⅛	@	48
Bran per ton	13 00	@	
Hay—Timothy	7 00	@	11 00
Butter, medium to best	12	@	22
Cheese	7	@	10¼
Beans	1 70	@	1 90
Eggs	14	@	17⅛
Seeds—Timothy (100 lbs)	3 50	@	5 50
Flax	1 43	@	1 47
Clover (100 lbs.)	6 00	@	8 50
Broom corn (per ton)	50 00	@	105 00
Potatoes, (pr. bu.)	40	@	50
Hides—Green	04	@	05
Lumber—Common			15 50
Wool (unwashed)	7	@	16
Cattle—Choice to extra	5 35	@	6 25
Common to good	2 00	@	5 25
Hogs	2 25	@	4 80
Sheep	1 20	@	3 30

NEW YORK.

Wheat No. 2	54⅜	@	56¾
Corn No 2	57¾		58¾
Oats	31½	@	39½
Rye	52	@	52½
Eggs	15		22
Butter	13	@	23½
Wool	19	@	25

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See *Christian Cynosure* Oct. 11 issue.



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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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May 95

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The "sporting" columns of the daily press which have all summer been filled with race-track news are now devoted to college foot-ball. The proximity suggests a dangerous similarity. For all these four hundred and fifty institutions are accomplishing for civilization, for the church of God, they get not one line of notice to one hundred devoted to foot-ball. It is nominally a game: as practiced it is more often *a crime*, a sport fit for savages. When young men deliberately study and practice to give bodily injury public opinion and law should stop them. If patrons of colleges will mark those which promote this business and abandon them, they will find the act a public benefaction.

While this number of the *Cynosure* is being mailed the decision of the ballot is once more testing the virtue of American principles and institutions. This year is to be remembered for the rally of the pulpit and religious press for municipal reform. Here and there Christian citizenship leagues are promoting this work with noble zeal. In Chicago the League issued a voter's bulletin beginning, "Righteousness exalteth a nation." It names the city candidates who frequent or abet the saloon with a warning. But the combat is hottest in New York. Sabbath morning in more than a hundred churches of that city the duty of the Christian citizen was discussed, and divine aid was invoked for the election of good men in many more. But in no Protestant church was a prayer lifted for Hill, or Grant, or the Tammany candidates.

The death of the Czar, Alexander III. at Lavidia in the Crimea last Friday, raises a thousand conjectures respecting the peace of Europe and the relation of the great Muscovite empire to the progress of civil liberty. The dead emperor has kept Europe in peace for thirteen years, and he has repressed the demand for constitutional liberty with a heavy hand. He was, however not naturally cruel, but having succeeded to a throne made vacant by a Nihilist bomb, he has guarded the trust received,—not of choice but from the hand of God—with a gloomy severity. Unwise sympathizers with the secret Nihilist assassins will curse his memory. But those who remember that Alexander II. was murdered in the streets of St. Petersburg in 1881, just as he had drawn up an order for a constitutional convention, will not so severely judge the Siberian policy of the Czar. Of the young Nicholas II., upon whom absolute authority now rests, much is hoped for the liberation of Russia's millions and the merging of the last despotism of Europe into a government more congenial to the age.

Stimulated by the effective suppression of the three notorious publications of the *Police Gazette* stamp in Philadelphia, several months ago, the ministerial association of five religious denominations in Pittsburgh and Allegheny City have now called on the police authorities of those places to similarly relieve them of the presence of the pestiferous sheets. It appears that several news venders near the City Hall in Philadelphia, last week, proceeded to again guardedly expose the condemned papers, but Director Beitler being notified, at once ordered Superintendent of Police Linden to take the matter in hand, and the law was fully enforced. Taking advantage of the occasion, the managers of the two principal news-stand supply agencies were summoned, and a promise exacted that they would not handle still another publication similar to the three already suppressed.

A grand jury in Union county, New Jersey, made a report the other day that amazed the sedate judge and his prosy officers of the court. They had been charged concerning lotteries. The State constitution absolutely forbids this species of gambling, and the courts have held that the distribution of presents or prizes by chance is a lottery. The jury declared that such chance distributions have become a prevalent evil, among churches, clubs, and other societies, and the promoters are importunate in begging for patronage, and added: "We believe that churches, clubs, and societies formed for the purpose of improving the moral tone of their members or patrons are the most flagrant offenders against lottery laws in our county. 'In order to stop such practices and to give ample notice to all of our citizens that those who engage therein are liable to indictment we have determined to make this presentment and refrain from presenting indictments." The church whose action called for this paper is a Roman Catholic body of Elizabethport, N. J.

One of the constitutional amendments to be voted for in New York this week is this: "Nor shall any lottery or the sale of lottery tickets, poolselling, bookmaking or any other kind of gambling, hereafter be authorized or allowed within this State." The Society for the Suppression of Vice has called on the press and pulpit of the State to urge with utmost zeal the adoption of this amendment. An old Presbyterian pastor writes to the *Observer* that race track gambling is not the worst form of this vice. They are trained for this, he says, by "the gambling at fairs and festivals for societies, and lodges, and churches. At thousands of these, girls and boys, men and women, are tempted to take chances. They get their first idea of a lottery. The imagination is excited. They are confident of winning a diamond pin or a gold ring or a cake with a piece of money inside, or a watch. With too many this is the very beginning of a troubled and criminal career of gambling. They engage in it persuaded that it is not wrong because it will assist a good cause. It is the old teaching that the end justifies the means."

A new "patriotic order," so-called, has been incorporated at Baltimore named the American Knights of Protection. The gentlemen who planned this society are said to be prominent merchants and representative professional and business men. General Cyrus Bussey, of Washington, D. C., late Assistant Secretary of the Interior, is to be the president, aad Charles T. Wilson, late of the Board of Pension Appeals, of the Interior Department, will be the national secretary. The founders contend that the society is based upon the broad principles of protection to American interests and of the homes of its members; and that it is patriotic and beneficial, nonsectarian and *non* SECRET. It will have general offices in Baltimore and Washington, and a system of assemblies extending throughout the country as a kind of "fraternity," providing life insurance for its members. The objects of this organization may be well enough, but why do men keep up the pretence that paying a fee makes a brotherhood? There is no greater falsehood stuffed by the devil into the ears of men. And to borrow a lodge name for a good purpose is like a Yankee cruiser borrowing a flag of a pirate.

Thomas Reed, of Maine, who shares with Governor McKinley and ex-President Harrison the hope of a nomination by the Republican party for President, has been making popular speeches and many friends all through the country. To a great crowd at the Stock Yards in this city the other day he made a fervid speech. On the secret methods of the Senate with the tariff bill he spoke in strong condemnation of the principle that operates in all the lodges, of planning and plotting in secret concerning matters which belong to open and public debate. He said: "Who ought to make the tariff? Everybody. Everybody ought to hear. There should be no shutting up in secret cellars of the few men who direct and talk about the tariff. It ought to be open and broad as the day, so that everybody could hear. Is this tariff made this way? Why, in the House of Representatives a tariff was passed called the "Wilson Bill," which would have brought havoc and ruin all over this country. [Applause.] And how did it happen? The men who drew it up shut themselves up in a secret room. When they had finished and when they laid before us their proposition they said: 'Take your dose, that is all for you to do.'"

TEN CHAPTERS AGAINST LODGES.

BY REV. SIMPSON ELY, DEAN OF BIBLE SCHOOL, FAIRFIELD COLLEGE.

I.—THEY ARE UNNECESSARY.

We cannot see any good reason for the existence of lodges. What good purpose can be subserved by them, that could not be effected openly and before the eyes of the world? Do they make a man more benevolent? Do they render him more philanthropic? Do they lead him into larger views of life? Do they make him entertain a nobler conception of God and man? All these questions may be answered in the negative. Not only may they be answered in the negative, but the very opposite is true. Every good feature of the lodge may be just as well advanced openly; hence the lodge is unnecessary. They do not make a man more benevolent, but rather stifle benevolence, and the money paid into the lodge is for material benefits. They dwarf philanthropic feelings by rendering the member clannish. His interest and benevolence (?) are confined largely to his brethren of the order. It rather lowers his conception of man and God than exalts it.

They are unnecessary because God did not institute or sanction them. Had they been necessary to the good of man surely they would not have escaped the will and sanction of Jehovah. He would have authorized it, named it, and ordained laws for its government. That he did not do this is proof positive that he did not deem the lodge necessary.

God ordained the church. It meets every need of the human soul. Every want—social, intellectual, political, moral and religious—meets its full satisfaction in the church of the living God. It is the salt of the earth and the light of the world. It is the conservator of all that is noble and true among men. It goes in the vanguard of every movement of social and religious reform. It is the body of which the Lord of glory is the head.

Lodges are worse than useless and unnecessary, inasmuch as they divert the energies, activities and benefactions of men from the church into the narrow channels of self-seeking and material profits.

Preachers have said to me that I ought to join the lodges in order that I might more successfully win men to Christ! Have these preachers found some new way of converting men? Somehow I have been of the conviction that the Gospel is the power of God into salvation, and not Freemasonry or Odd-fellowship! I know of no other way to reach men than the simple old story of Jesus and his love.

God made us, and having made us, he knows all the longings, all the needs, all the aspirations, and all the yearnings of the human soul. In Christ and the church all these hungerings of the heart find their full compensation. As the wings of the bird are upborne by the air; as the fins of the fish find their element in the water; as the æsthetic nature is gratified by the beautiful in nature and art; so man's many-sided nature meets its fullest development and chiefest good in Jesus Christ and the church. How true we should be to the Pauline Epistles which declare that Christ should be all in all, and that we should know nothing but Jesus Christ and him crucified. If we observe these injunctions we will have neither time nor labor to bestow upon the multifarious secret orders among men.

Fairfield, Nebraska.

WHAT IS LODGE WORSHIP?—At first, the doctrine that Masonic ceremonies were devil-worship brought us a multitude of reproofs. Now the statement is become so common that it is received as settled ordinary truth that worship not paid to Christ is paid to Satan.—*Jonathan Blanchard.*

Therefore, councils here or councils there, if they are human doctrines they must pass for nothing. I believe Christ, yea, Paul, his apostle, more than all councils, should they be as numerous as the sand of the sea or the stars of heaven. Paul would have all accursed if they did not preach God's Word.....St. Bernhard says: "I would rather drink from the fountain than from the stream. For even as all men do easily forget the stream if they may drink from the fountain, though the stream may be useful in leading them to the fountain, so must the Scripture remain master and judge; for if we follow the streams too much, they will lead us too far from the fountain." ....Thus also St. Augustine declares that he would believe no teacher, however learned he might be, unless he proved his doctrine by the Scripture or clear reason. But from this we learn how we are to read the fathers; that we shall not regard what they say, but whether they have clear Scripture or reason.—*Martin Luther.*

SOCIETY.

BY REV. ALEXANDER THOMSON.

(Scene in a labor meeting, called to consider the interest of labor in the pending election. Present—Mr. Hayes, president of the meeting; Popoff, the anarchist; Mr. Smith, a walking delegate; Dea. Austin, and general audience.)

PRES. HAYES:—

You know the cause that calls us here to-night.
Has Labor any interest in events
Centering in this election? Let us have
A free discussion.

POPOFF:—

We have no interest. Mason is a man
Who swings the lash of capital above
The back of Labor.
The other's like him, only priest-controlled.
What hopes has Labor from such whelps as these?
Such hopes as mice have nibbling at the cheese
Within the trap. We never shall be free
Till capital is like a spitted kid,
Well roasted for the hungry multitude.

MR. SMITH:—

Such talk is like the clatter of the bones
That eight-year-olds make merry music with;
The silly rattle of an empty skull.
And every such expression but retards
The upward march of manhood. Capital
Is Labor hoarded in convenient form
For future use, the work of us and ours.
Shall we destroy what our own hands have wrought,
Because the men who hold our wealth in trust
Are often faithless, ignorant or cruel?
But as for this election, I see not
How laboring men have any interest there.
'Tis the old caste where wealth is joined with power;
And these, blessed by our enemy the church,
Would use us as a footstool for the thrones
They sit upon.

DEA. AUSTIN *tries to speak. Loud cries, "He's a deacon; he's a deacon; put him out."*

MR. HAYES:—

If he's a deacon, he's a workman too.
All summer long we once worked side by side
On the same building. Nor in all the town
Is one more skillful in his chosen trade.
Who ever saw him drunk when pay-day came?
Who ever heard him speak a word unkind
To any workman, being an honest man?
And while I hold the gavel of control
He shall be heard; and, in my judgment, none
Will merit more attention.

DEA. AUSTIN:—

What I've to say will very soon be said,
For I agree with all of you in this:
We have no interest in election day,
That calls for any action here to-night.
Both sides are venal, conscienceless and base,
In means and method and in purposes.
Neither are friends to labor; both would see
The workman made a serf and never lift
A hand to save him. Yet, I cannot hear
An anarchist talk murder, or a man
With sweeping condemnation charge the church
With blessing what is wrong, without a word,
A manly word, for what is right and true.
Of anarchy 'tis bootless I should speak;
It is a monstrous and a misshaped thing,
A diabolic spirit uncontrolled,
A triplet with the pestilence and with war.
As for the church 'tis useless to deny
That as a whole she has not honored well
The admonition of her sovereign Lord,
Jesus the carpenter. Yet he who says
The laborer has no friends within the church
Speaks wildly, and speaks wickedly as well.
Nowhere to-day is mind with keener thought
Exploring all the realm of business life
Than in the church. Her bravest prophets see
The coming storm; 'twill be no fault of theirs
If men shall laugh to scorn the rising tide
Till by the rough wind dashed against their homes
It overwhelms I know you honor Christ.
His power must stand,
'Till every thicket, hiding place for lies,
A very flood of truth shall sweep away
And all the righteous poor with joy shall sing
The Lord our God is king of men to-day.
In his fair church is many a soul to plead
Against oppression, and when a Moses comes,
God and the church will send him.

(To be Continued.)

THE GRAND ARMY OF THE REPUBLIC.

WHY A CHRISTIAN CANNOT JOIN OR REMAIN IN THE ORDER.

ADDRESS OF J. C. BRIGGS BEFORE THE NEW ENGLAND ASSOCIATION.

"O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea."—*Isaiah 48: 18.*

This address is not to the man who is not a professed follower of Jesus Christ. It is not to him who has the form of godliness and is satisfied therewith without seeking the power thereof. But it is written to the humble man who, with "fingers in his ears," is running and crying, "Life! life! Eternal life!" and it would seem that to such only one Scripture is necessary to make his path plain, viz., "Be ye not unequally yoked together with unbelievers." This is of as much force as though it were repeated a thousand times, but there are other reasons which I shall consider, namely:

1. War is a sin and without excuse.
2. The G. A. R. is a secret oath-bound order, anti-Scriptural.
3. The Christian must be separate from sinners.

Isaiah 9: 5–7 declares: "For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counseller, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end....."

The angel heralds in proclaiming the coming of Christ sang "Peace on earth," a condition that the prophets had many times foretold. (Isaiah 2: 4), "And he shall judge among the nations and shall rebuke many people: and they shall beat their swords into plowshares and their spears into pruning hooks: nation shall not lift up sword against nation,

NEITHER SHALL THEY LEARN WAR ANY MORE."

Hear this, ye professed Christians, who send your sons to a military school. This is a most emphatic statement in regard to Christ's followers. It not only rules out real war, but those educating processes which are the "fad" in some churches. The "Boys' Brigade" can be only harmful in fostering pride, and a warlike spirit, contrary to the meekness and lowliness of Jesus. Jesus Christ is abundantly able to fight his own battles, since it is "Not by might nor by power (though he has all of that) but by my Spirit saith the Lord." Zech. 4: 6. Again, "Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still and know that I am God: I will be exalted among the heathen. I will be exalted in the earth." Psa. 46: 8–10. This proves that the nation that will look to God alone for deliverance, shall alone exalt him before the heathen.

Many quote with evident approval the old saying, "Trust God and keep your powder dry;" forgetting that a half trust is not trust at all, and always brings disappointment to the self-deceived one. "They they take the sword shall perish with the sword," is the utterance of Jesus himself, and yet how few act faith in it; and he immediately adds, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the Scripture be fulfilled, that thus it must be?" Matt. 26: 52, 53.

Again, "And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth." Zech. 9: 10. Again, "But I will have mercy upon the house of Judah, and will save them by the Lord their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen." Hosea 1: 7. Here is God's plan of saving a nation; not by standing armies or big warships or torpedo boats or Krupp guns,

BUT BY THE "LORD THEIR GOD."

But one says, "Are we not called upon to de-

fend our homes?" Yes, by having a heart cleansed from all sin, and then like Hezekiah, spread the matter before the Lord. That night 185,000 lay dead in the enemies' camp. We read in "Touching Incidents and Answers to Prayer" about a Quaker who was drafted into the rebel army in South Carolina, who refused to fight, was court-martialed and sentenced to be shot by a squad of twelve men detailed for that purpose. But when they received the order to fire the squad threw down their guns. The captain ordered the whole company to shoot the twelve, but the company refused also. Then the captain drew his revolver and tried to shoot the man himself, but missed fire two or three times. At this moment the Union soldiers galloped down and captured the whole, and on learning the facts set the Quaker free. God is able to deliver.

How quick God would have delivered this nation from slavery and every other evil, if like Nineveh we had humbled ourselves before him in fasting and prayer, and then there would not have followed that sirocco which has scorched this country ever since with ever increasing disaster. I refer to the greater spread and growth of the tobacco and beer habit, and looseness of thought in regard to prostitution which the war ndered.

Again, Hosea 2: 18 states in last clause, "and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely." Add to this Paul's testimony to Timothy, "The servant of God must not strive." 2 Tim. 2: 24. Also the same to Titus, chap. 3: 2, "showing all meekness to all men." Also John the Baptist's instruction to the soldiers before they received the "second" or pentecostal blessing: "Do violence to no man." Luke 3: 14. Then cap this pyramid with the Lord's remarkable instruction in Matt. 5: 38–42 inclusive: "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away."

I fail to see any excuse for a child of God to go to war; in fact it is the height of inconsistency, folly and SIN. Carnal minds have always laughed at the believer, and always will till the close of time; yet God is always the same. It is no marvel that rationalistic Germany with its unlimited beer and two hundred thousand prostitutes is still inventing larger guns, and with their higher (?) criticism trying to destroy the Bible. But the meek and lowly follower of Jesus has better work on hand, praising God for his glory that fills the whole earth. Our Quaker brethren take the only consistent ground for a Christian, and if they had always taken as much heed to the Scripture, "Be filled with the spirit" (Eph. 5: 18), as they have to the peace measures of the Bible, the world would have been nearer evangelized.

But did not Jesus say, "I came not to send peace on the earth but a sword"? Yes, but "the sword of the Spirit which is the Word of God." For Christians to war with carnal weapons is not in God's plan; and just so far as they insist on justifying themselves and forcing their own rights, just so far he lets them prove their own weakness and suffer thereby. All war, therefore, being a sin on both sides, our late war was no exception. To be sure, good came out of it, since "he maketh the wrath of man to praise him."

The G. A. R. is an institution which serves to revive and keep in memory what ought to be to a Christian his everlasting shame; but Paul speaks of some even in his time "who glory in their shame, who mind earthly things."

I have often seen the house dedicated to the worship of Almighty God diverted to that of hero-worship; and it is a frequent spectacle to see the sanctity of the holy Sabbath broken into by the marching of bands and stacking of guns, and more reverence paid to dead humanity than to the living God who made both it and them. We expect no other things from the natural heart, since, "whatsoever is not of faith is sin" (Rom. 14: 23); but to the Christian another rule prevails: "If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha." 1 Cor. 16: 22.

But suppose for a moment that the war was justifiable. The Grand Army society takes issue again with God in its method of perpetuating the memory of it,—through a secret oath-bound society; and this brings me to the second reason why a real Christian cannot join or remain

A MEMBER OF THE G. A. R.

Second reason—because of its secret oaths.

We read in Lev. 5: 4–6: "Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him, when he knoweth of it then he shall be guilty in one of these: and it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing."

We see here a command that prohibits all oath-bound societies, from Masonry, the mother of them, down through the whole list, to the last new one, the A. P. A. They all have the same mark of Cain—secrecy. Time-servers and men-pleasers wink at these things if they do not embrace them, but the heaven-born evangel thunders, "Repent, for the kingdom of God is at hand!"

But one says, every church is a secret society. But how does this sound alongside the secret oath—"What I tell you in darkness that speak ye in the light: and what ye hear in the ear that preach ye upon the housetops?" The same teacher said, "In secret have I said nothing" (John 18: 20); also: "Wherefore, if they shall say unto you . . . behold he is in the secret chamber, believe it not." Matt. 24: 26. Again, "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God." Jno. 3: 20, 21.

Again, Christ's instruction to his followers is most emphatic: "But I say unto you, swear not at all." Matt. 5: 34–37. This has reference to the confirming by an oath. Read over against the 33d verse, "Thou shalt not forswear thyself but shalt perform unto the Lord thine oaths" (referring to the old law), and is pronounced evil in the 37th verse. A Christian's word is as good as his bond or oath, the latter of which is here prohibited. All oath-bound secrecy is contrary to both the letter and spirit of Christ's teachings.

And now we come to the third reason why a Christian cannot join or remain a member of the G. A. R.

3rd. The Christian must be separate from sinners. "Have no fellowship with the unfruitful works of darkness, but rather reprove them." Eph. 5: 11. I have observed that no matter how much the professed Christian element in a G. A. R. post protest against the annual ball or other sinful measure, the majority rule. The dance or fair is held, and the so-called Christian must share the profit or loss as the case may be. "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Rom. 8: 7. No matter how much they promise in their desire for an unholy union, the time comes when carnality asserts itself and will rule or ruin. God's holy, sweet, just, unalterable, inflexible, unchangeable, all-wise, perfect rule is found in 2 Cor. 6: 14–18, and he will make no exceptions to please you or me, no matter how many friends we may have who will be offended.

I QUOTE THE RULE:

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty,"

No wonder that Paul, anxious for all the will of God, cried out in the next breath, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." If you and I have the spirit of Jesus and of Paul we shall make the same response,—"let us." How any Christian with the open Bible, and the blessed Holy Ghost to interpret and apply it, can join or remain with the G. A. R., is a mystery beyond my comprehension, unless on the ground of Christ's explanation to the Sadducees: "Ye do err, not knowing the Scriptures, nor the power of God." In all my observation I have never known an evangelist or preacher whom God was signally owning in the real conversion of sinners and entire sanctification of believers who was a member of a secret oath-bound order.

In conclusion let me with Paul ask, "Have ye received the Holy Ghost since ye believed"? and does his incoming do for you what he did for Cornelius under Peter's preaching, viz., "Purify their hearts by faith"? In other words, also of the Holy Ghost, "sanctify you wholly"? Do you obey the instruction (Heb. 10: 23), "Let us hold fast the profession of our faith without wavering"? a profession the devil peculiarly hates, but God peculiarly blesses. May God bless this little Bible reading to the freeing of many souls from bondage; and glory shall be to the Father, Son and Holy Ghost, world without end. Amen and amen.

Boston, Mass.

THE PARLIAMENT OF RELIGIONS.

(From the United Presbyterian.)

The Congress of Religions, which was so much talked of and advertised last year, has borne fruit at last, but it is not the kind of fruit that its supporters expected. Still, when we remember the objects of the congress, with its composition and manner of proceeding, the news which is brought to us from the East is not so startling. Mr. John W. Foster, the ex-secretary of state, who has just returned from a trip around the world, brings a strange story with him. He says that one of the Japanese delegates to the parliament carried back word to his people that Christianity had been found to be a failure, that the Western nations were dissatisfied with it, and in their attempt to find something better they had called together the parliament. There they had considered Buddhism and found it superior to the faith of Jesus, and America was ready to adopt Japan's nobler religion. Mr. Foster says the Hindoo and Mohammedan delegates carried away similar impressions, and are even now planning missionary movements to convert this country to their respective faiths. What wonder can it be that the parliament has been discouraging to the missionaries abroad? President C. C. Bonney, of the parliament, says he feels entirely confident of the final outcome. So will say every true Christian. The religion of a Saviour will in time be universally recognized in spite of the blow it received, but the World's Fair Congress of Religions can take none of the credit to itself.

EDUCATION IN THE SOUTH.

(From the annual report of the American Missionary Association.)

Notwithstanding the great educational advance made by our schools in the many communities reached by them, the situation which confronts us in the black South is as full of peril as of promise. No Christian country presents vaster or more necessitous mission fields. These fields are shadowed with ignorance, poverty and paganism. In New England the illiterate population, ten years of age and over, is less than six per cent of the total population. In the South it is twenty-seven per cent. The illiterate element of the colored population is sixty per cent of the whole colored population. As to poverty, eighty per cent of the wealth of the nation is in the North and only twenty per cent in the South. Of this twenty per cent a very small share, indeed, falls to the 7,000,000 of Negroes, who constitute by far the poorest element of our American people.

Of the paganism in the South, Dr. Behrends has well said that the note of paganism is its separation of worship from virtue, of religion from morals. This is the characteristic fact of the religion of the Negro. His religion, like himself, is the necessary product of his heritage; both are the outcome of historical environment. In the slave church honesty, truth and purity could not be effectively preached, because the necessary conditions of life often made the practice of these virtues impossible, hence the prevalent preaching had to be an excitation of mere feeling.

The ethical element of Christianity had to be left out of the religious teaching of the Negro be-

cause it is forbidden in his life. The restoration of this essential element must come with Christian education and Christian preaching. The work, small as it seems, is full of promise. The influence of our comparatively few and small Congregational churches is far beyond the proportion of their size and numbers. They are leavening great masses of the population, and making impossible the paralytic and hysterical old-time religion. This work can greatly be enlarged each year if the means can be had for it. Last year, for the fields of its entire Southern church work, mountain as well as lowland, the association has had only $45,000. The work done and the growth attained tell how carefully and effectively this small sum has been employed.

FREE METHODIST TESTIMONY.

A custom, born of conviction and blessed of God, is that of the Free Methodist conferences in making a declaration of their conviction respecting all important movements influencing the churches of Christ. The *Cynosure* has frequently printed these resolutions, and most earnestly recommends to all church bodies that this good example be generally followed. It is a constant proclamation to the world and the devil that the banner of the Lord's army will not be forsaken. Like the rallying cheer that passes from rank to rank in the line of battle, so these declarations kindle zeal, renew courage, revive faith. We pass them along the line. God bless the message we have here from a number of conferences.

WISCONSIN.

We still maintain our attitude toward secret societies, believing in many instances they defeat the ends of justice and the transgressor goes free, and believe we still need the injunction, "Have no fellowship with the unfruitful works of darkness but rather reprove them." We include the A. P. A. with the rest. Therefore we say, "God speed the Christian Association in its work for the overthrow of this evil."

MICHIGAN.

Believing that secret societies are a menace to our country, a corruption to politics, an impediment to justice in our courts, a bane in society and a debaser of the morals of the people, we reaffirm our uncompromising opposition to the whole list, from Freemasonry, the mother of all, down to the "American Protective Association," her youngest offspring.

COLORADO.

Secrecy is a combined, oath-bound conspiracy against God and the souls of men. It had its beginning in Babel, will culminate in the anti-Christ, where no man can buy or sell without the mark of the beast, and will terminate when the devil is cast into the lake of fire. Secrecy is a deadly foe to Christianity. When it enters a church the Holy Ghost goes out. Not only do secret orders stand without and oppose the cause of Christ but they enter into and constitute the heart of many of the so-called churches—the Jesuits in the Roman Catholic, and the Danites in the Mormon church. Secret organizations are destructive to both church and state, robbing the former of her spirituality and power and the latter of her liberty and manhood. The obligations of many of these societies are paramount to their obligation to their God, to the government and to man as such. Our present financial distress is largely the result of combined secrecy. Secrecy is a devil easily stirred up but hard to cast out; therefore

Resolved, That we as Free Methodists and free men and women will firmly and constantly contend for our principles as set forth in our book of Discipline as regards combined secrecy of every form.

WABASH.

We believe oath-bound, secret societies to be condemned by the injunction of holy writ wherein it says, "Be not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" 2 Cor. 6: 14 And again we are commanded to "have no fellowship with the unfruitful works of darkness, but rather to reprove them. Wherefore he saith come out from among them."

We believe them also to be detrimental to our government, to society and to Christianity, morally, socially, spiritually and financially. As embassadors of Jesus Christ and as lovers of all mankind we feel called upon to use our influence against them both by example and by precept.

We feel like maintaining our covenant vow, viz, "We will abstain from connection with all secret societies, keeping ourselves free to follow the will of the Lord in all things." "Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it then shall he be guilty in one of these. And it shall be when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing." Lev. 5: 4, 5.

NORTH MINNESOTA.

Believing that secret societies as a whole are anti-Christian in character, and that no good cause requires the assistance of secret oaths to support it; that they are a curse to the nation by putting evil men in authority and obstructing justice in the courts; that their rules are often more binding to them than either civil or divine law, we recommend that we abate nothing of our efforts against this evil, and that we rigidly enforce our rule against such societies; including those who claim to have only "open secrets."

GOD FOR OUR NATIVE LAND.

ARRANGED FROM DR BETHUNE BY PROF. J. A. ADAMS FOR THE NEW YORK CONVENTION.

God's blessing be upon
Our own, our native land,
The land our fathers won
By their strong heart and hand.
The keen axe, and the brand;
For they felled the forest pride,
And the tyrant foe defied—
The free, the rich, the wide.
God for our native land!

To none upon a throne
But God, we bow the knee;
No mystic ties we own
In this land of the free.
We bow to His command
Who said, "Let there be light,"
With all its glory bright,
Dispel the gloom of night,
God for our native land.

America, for thee
In one united prayer,
To make thee pure and free
As sunshine, and as air,
We pledge each heart and hand.
For the blood our fathers shed,
For the ashes of the dead,
For the sacred soil we tread,
God for our native land.

HIGH TREASON AGAINST TRUTH.

(From the N. Y. Witness.)

Six Protestant ministers, representing six different denominations, assisted at the dedication services of a magnificent new synagogue in Cleveland the other day, and expressed their joy in the growth of liberal ideas which made such a union possible.

This action is a striking object lesson on the direction in which Protestantism is traveling and the progress which it has made in that direction. We are gaining in so-called liberality at the expense of definiteness of conviction and of spiritual power.

Is there any real liberality in looseness? Suppose a minister should insist on the admission into decent society of the liar, the thief, the licentious man and the drunkard, on the ground that none of us are perfect, and that each of these individuals has some good points; would that minister deserve credit for liberality or should he be discarded as lacking in correct moral sense? What would be the inevitable effect upon decent society of the introduction to it of these immoral elements?

So it is with faith. If there is any such thing as positive truth, and if we know that we have the truth, then we are bound to reject without reservation all systems which reject the truth. We are bound to stand firmly on God's side and to bear witness to the truth for him.

Of course, this obligation does not apply to unessential doctrines, or to any doctrines upon which there is room for an honest difference of opinion among those who trust in the atonement of Christ for salvation. All bodies of Evangelical Christians can worship together harmoniously, because they are all brethren in Christ, recognizing him as their common Saviour and Lord. But no Christian can acknowledge Judaism as a form of the true religion without thereby giving away his Christ.

Jesus said, "He that is not with me, is against me; and he that gathereth not with me, scattereth." Judaism does not even profess to be *with* Christ; on the contrary, it distinctly repudiates him.

Oh, Protestant ministers, if you have any Christ to preach, preach him, and take your stand definitely under his banner at all times. If you have no positive faith; if you do not know that there is any essential difference between a religion which is built up on Christ and one that repudiates him; then say so frankly, and cast in your lot with those who share your unbelief, or "liberality," if you prefer to call it so. You are entirely out of place, in professedly evangelical pulpits.

NEW ENGLAND LETTER.

Bates' College—An expose of the A. P. A.—A State flower for Vermont.—The Lyceum League.

New England is justly proud of her colleges—proud especially of classic Cambridge on the banks of the tortuous Charles, every inch of which is sacred ground to a true New Englander, even if its ways are as winding as those of a modern politician;—but Lewiston, Me., has the honor to be the seat of the first college in the United States to open its doors to women, and the Free Baptists one of the few sects that have originated on New England soil, and whose history is an outgrowth of those principles of religious liberty taught by Roger Williams, has the further honor to have taken the initiative in this forward step. The retirement of Bates' venerable president, Dr. O. B. Cheney, and the inauguration of his successor, Geo. C. Chase, was an occasion of much interest in the annals of this small but sturdy denomination. The inaugural address of President Chase traced the beginnings of the college idea in Massachusetts which arose out of "the deep felt needs of the time for instruction and leadership in the most vital concerns of that age." To quote the language of the men who founded Harvard, its purpose was "That the commonwealth may be furnished with knowing and understanding men, and the churches with an able ministry." Yale College in its original charter employed almost the same language, stating its aim to be "an institution wherein youth may be instructed . . . who through the blessing of God may be fitted for public employment in church and civil state." That was an age slow but sure. They took the time to lay enduring foundations. Pres. Chase, among other historical facts mentioned that the news from Europe published in the Boston *News Letter* in 1704 was *thirteen* months behind the time. Fifteen years later he congratulated his readers that the number had been reduced to five. Our fathers doubtless thought this a wonderful achievement, and if there was any dreamer among them like Mr. Edward Bellamy, to catch glimpses of an age of electricity when the death of the Czar or some financial deal of the Rothschilds would become an hour or two after common news in the streets of Boston and New York, history has not preserved his name. Had there fortunately been such a prophet to see the needs of the future and with sufficient honor in his day and generation to make his contemporaries lay out Boston in broad and straight avenues instead of narrow and crooked lanes, posterity would have canonized him.

Tht *Post* prints an *expose* of the A. P. A. from which it appears that the assertion so often and so stoutly made by many of our political leaders, that they never belonged to the A. P. A., should not be too implicitly believed, as the candidate is not initiated into the A. P. A. at all, but into the order of the Amoreans. Whether this subterfuge quiets the consciences of all the members is to be doubted, but it is a lesson in duplicity and double-dealing not worthy of an honest, self-respecting American. The lack of confidence in the business world is deplored on all sides, but this destruction of mutual trust has been largely the result of lodge training. If the A. P. A. teaches its members thus to lie without a blush, though this

was the only count in the indictment it ought to be enough to condemn it in the mind of every patriotic Christian citizen. Every candidate, according to the *Post's* expose, must swear on the crucifix laid over an open Bible, the object being to keep out spies, as all good Catholics would be supposed to shrink with horror from taking such an oath over an emblem so sacred. But certainly the A. P. A.s are not so ignorant as to think that a Jesuit sworn to seek the interests of his church by any and every means, and believing that no act can be sinful which has this end in view, would shrink from swearing on the crucifix or anything else.

The women of Vermont are divided in their choice of a State flower between the trailing arbutus, the daisy, and the white clover. But Massachusetts has pre-empted the first. It belongs to her by a kind of divine right. They must choose either the daisy or the clover; but the farmers would perhaps be justified in calling an indignation meeting if their greatest enemy against which they must wage an unceasing warfare should be elected as the State flower. Between a field of odorless and unthrifty daisies, and one of clover, caressed by south winds, loved by the bee, fragrant and beautiful even in its death, there ought to be no difficulty in choosing. But why does nobody think of the buttercup, "the little children's dower," as Browning so beautifully calls it; or the dandelion that dots all our waste places with its golden star of promise; that comes the earliest and stays the longest, and which is not more "common" than the daisy or the golden-rod, and is vastly superior from an æsthetic point of view over the sun-flower, which admirers of Oscar Wilde so much affected a few years ago.

The Congregationalist Club at its last meeting adopted a resolution disapproving of licensing theaters for Sunday concerts. Perhaps this is in line with some of the sentiments expressed at the recent meeting of the Lyceum League of the Old South the other night. This is an organization originated by the *Youth's Companion* which pledges its members to allegiance to the flag, and is intended to instill patriotic principles into the minds of the young people of to-day. "The foundations of true citizenship will not be reached," said Edward Everett Hale, who was one of the speakers, "until it is believed that a policeman can make a good Sunday-school teacher, and a Sunday-school teacher a good policeman." Gov. Greenhalge, who never speaks without saying something worth listening to, talked in the same strain. "That cannot be a good society," he said, "which was not true to the test made by the Pilgrim Fathers, to put the highest things in the highest place, the things of the soul first and those of money last." New England will never find her golden age restored until she comes back to the principles of her Sabbath-keeping founders.

Elizabeth E. Flagg.

A year's numbers of the Cynosure would make six good-sized volumes of valuable reform literature, containing 550 pages each.

Reform News.

THE NEW YORK STATE CONVENTION.

TAMMANY AND ELECTION HINDER, BUT A GOOD MEETING WITH HOPEFUL EFFECT IS HELD.

246 W. 36th St., New York, Nov. 1, 1894.

Dear Cynosure:—Another mile stone is passed for the anti-secrecy reform in the Empire State. Our convention just concluded in this city has differed in some respects from any with which it has been my privilege to be identified. The attendance was fair, all things considered. A lively dog-fight on Broadway would have collected more people in ten minutes than we had at any one session. We found ourselves surrounded by meetings, political, social, and religious, all doing their utmost to attract the busy toilers of this great metropolis. The cannon boomed, the bands played, and the boys ran to see the show. A goodly number of God-fearing, thoughtful Christian people turned aside to consider what might be done to stem the tide of iniquity that surged through the streets. While in one building the Lexow Committee were looking upon the effects of the blasting, cursing, and heaven-defying Tammany Hall secret society, we were in another considering the

CAUSES WHICH MAKE TAMMANY SOCIETIES.

Of the five sessions held, but few of the friends attended two or more. Had all who attended come at once we should have had a full house. I do not attribute this to a lack of interest, but to the pressure of other matters. To be sure there were some who might have been there who were not. Many who helped pay the expenses did not come to see how their money was being expended. I take it they were like the man who always went to sleep when his pastor was preaching, but kept awake whenever a stranger occupied the pulpit. When asked his reason for this strange action, he replied that he had all confidence in his pastor; he would say it right any way: but he thought it well to watch the new man. While I appreciate the confidence some friends seem to have in me, I would rather they had watched to see whether I expended their contributions wisely.

Every man on the program filled his place, and not a few unexpected addresses were added to the printed list, as the secretary's minutes will show. There was

A GLOW OF HOLY ENTHUSIASM

all through that was fittingly led to a climax in the concluding session by Pres. Chas. A. Blanchard.

The addresses were all without manuscript. The *Cynosure* readers will be favored with a taste only of the good things which we enjoyed. Brethren F. W. Farr and James Mathews promise briefs of their addresses. I have not been able to see other speakers since the convention, but should be glad if they would forward briefs to the editor of the *Cynosure* without special solicitation; some seem bashful, as I used to be. Don't be afraid to help on our cause by sending your testimonies to the *Cynosure*. We all like to hear and read them.

I should like to write of each who contributed to the success of this gathering, but can not.

SPECIAL MENTION

should be made of the self-sacrificing help of Rev. James Parker. He gave freely of time and money. His people followed him to the convention in larger numbers than any other church, excepting the one in which we met. Rev. J. H. Tate gave us a royal welcome, and together with Mrs. J. A. Wallace contributed to our entertainment. Many of the Free Methodist pastors and people favored us with their presence and were found among our reliable helpers. They did not peep in at the door and not seeing the house crowded run away, as did some of the faint-hearted.

The money needed was considerable, $144 50 being the expense of this gathering. Some of this amount was pledged in advance. Three collections were taken at the convention, the total thus secured amounting to $132.86. Returning to my room I found a letter, from a friend who had kindly assisted before, containing a check for $10. Nine dollars additional have since been handed me, so the supply is greater than the immediate need. It's just like our God to give us more than we ask for, unless we are unreasonable in our requests.

THE RESULTS.

The question may be entertained by some whether an expenditure of this amount of money for a convention, when there are people in the city dying every week for want of proper food, is wise. Are the results such as call for the expenditure of the money? This question opens a field for inquiry which I can not here enter. It is enough to say that I believe every dollar of this money was wisely expended: 1st. Because it helped leaders of the people to see causes that were producing poverty of soul and body; and thus seeing, they would be enabled to help the downcast as they could not with dollars and cents.

2. It will stir up the friends all through this section to greater activity in the advocacy of truth.

3. Several testified to having received new light; some will leave lodges who might not have otherwise done so. The salvation of a single soul is worth more than the cost of this gathering.

OTHER WORK.

Aside from the convention my privileges for testimony have been many. I have twice lectured for nearly an hour to the students attending Dr. Simpson's training school. These students come from eleven States, Canada, Sweden and elsewhere. Many are going as missionaries to China, Africa, and the uttermost parts of the earth. Oh, what a privilege to help these dear friends to a better knowledge of the truth, regarding the kingdom of Christ. Their enthusiasm was great. Several purchased copies of the new book "Danger Signals" and assured me of a welcome when I could speak again. My lecture in the Swedish Lutheran church, Brooklyn (Rev. Jacobson, pastor), was not as largely attended as it would have been had not a driving rain storm come at that time. A company of perhaps 150 came through the rain and listened intently while I told them of a road no Christian man could travel. The pastor handed me $5 as he remarked for car fare and hoped they could hear me again at a more favorable time. This church has some 900 members. They are building a new edifice, the old one having become too small. It does not always make a church small in membership to oppose secret societies. I lecture again to-night in another Swedish Lutheran church, Brooklyn.

W. B. Stoddard.

AGAINST INFIDELITY AND THE LODGE.

THE COAST AGENT AT SHEDDS AND HALSEY.

After two nights at Plainview with Prof. Baldwin in a series of meetings where souls were being saved, I went to Shedds, where I was announced to speak on Friday the 19th.

I was met by Rev. H. L. Hood, pastor of the United Presbyterian churches at Shedds and Halsey, who greeted me with Christian courtesy, saying, "I am glad to have you come here and discuss these reform questions. I think it is needed. I need it myself, to better post me in combating these evils, especially the lodge. Rev. H. is a fine young man, honest and true to his convictions of right. He graduated at Allegheny Seminary last spring with a class of twenty-nine. He came to Albany with the General Assembly in May. When he saw the well-watered and fruitful plains of Linn county, that settled him. He pitched his tent at Shedds. He will succeed here I am sure.

On Friday night we had a fair audience. I spoke on the prohibition question. I find here some strong friends of that doctrine. Among them is Bro. Sutherland of the U. P. church.

On Saturday night I spoke at Halsey on the lodge evil to a small audience, mostly women. However, when my address was half through, in came the Odd-fellows from their lodge. They were just in time for the best half, and they fulfilled the saying of Jesus, "The last shall be first." They were the last in the house, but first out.

The next morning I spoke to a good audience on the subject of infidelity. Many regretted that they were not out the night before to hear me on the lodge.

On Sabbath as I passed around distributing tracts, one man (a Mason) said, "I guess I know more about that than you do." I answered, "You are the man I am looking for; I want to learn more of it to be better able to inform my fellewmen of its awful evils." When I asked him to "try me," he grinned and turned away. I think good was accomplisbed here.

In the afternoon I went again to Shedds through a regular Oregon rain, which kept up for hours. I spoke at Shedds again at 4 P M to a fair audience, and then attended services at the M. E. church at 7:30 and listened to a good, plain Gospel sermon by the new pastor, Rev. Kershaw. May the Lord wonderfully bless this year the pastors and people of this place.

I came home to Philomath on Monday for a few days' rest to my throat, and improved the time in part, by correspondence, preparing an address on Odd-fellowship, which I delivered at the Keezel chapel on Sunday night, Oct. 28, having preached in the morning from Matt. 16: 24

I am arranging a trip to California to commence about Nov. 20 Any person desiring an address in that State may address Rev. David Morrow, 1015 Twenty-first street, Oakland, Cal., who has the work in hand to arrange for me. Let all pray that agencies may be put in motion there that will tell for good in time and eternity.

P. B. Williams.

AN ADDRESS AT WHEATON COLLEGE.

WHEATON, Ill., Oct. 20, 1894.

Recently at chapel exercises the lecture was given by Rev. S. F. Porter, the college agent of the N. C. A. His topic was "Freedom." He gave interesting reminiscences of the times before the great civil war, when slavery prevailed in the South, and dominated in the politics and even in the churches of the North. Then he pictured the condition of those who are the voluntary slaves of tobacco or of ardent spirits.

Thirdly, he spoke of those who put themselves under obligations to secret lodges; and he closed with a stirring appeal to the young people before him to preserve their freedom from all such entanglements, in order that they might be free to serve God and reach the high ideals which the Master has designed for all whom the truth has made free.

The address was interesting, instructive, and inspiring. Would that it might be heard by all the students in all the colleges in the country. It could scarcely fail to reach and elevate all who possess any trace of self-respect or manhood.

E. WHIPPLE.

CORRESPONDENCE.

CHRIST, YESTERDAY, TO-DAY, FOREVER.

CHICAGO, Nov. 1.

DEAR EDITOR:—Your editorial, "Who is this King of Glory," is a superior statement of a present vital truth. It is a complete victory over Unitarian Boston ideas. The matter lies in my mind in figure thus: The pillars of Hercules stand on either side of the straights of Gibraltar. Let one represent Christ's divine life before his humiliation, the other his divine life after. *Below* the waters the pillars are *one*—united inseparably. Let this portion of the one continuous rock, which is *submerged*, represent the earth-life of our divine Lord. Notwithstanding the humiliating conditions of his incarnation, he is the same yesterday (before incarnation), to-day, (time of his earth-life), and forever, to whom shall be glory, world without end.

Very gratefully, E. B. WYLIE,
Pastor Summerdale Cong'l Church.

"GOOD" AND "BAD" AS LODGE TERMS.

DE KALB, Iowa.

EDITOR CHRISTIAN CYNOSURE:—That the lodge is not bad because good men have belonged to it, once looked like a very plausable argument to me, and also to others.

"Good men and ministers belong to the lodge." If this prove the lodge to be good, what does it prove if a majority of the lodge members are bad?

A neutral minister of the M. E. church said, "Good men of the lodge are in bad company." His evidence is known to be true in the same neutral church, on that subject.

It is well known that a majority of the lodge do not even make a profession of Christianity, and many claim lodge religion "good enough." We are forced to believe the lodge composed of wicked men is a very religious institution, opened and closed with Christless prayer. And though the Bible says of Christ, "If they say he is in the secret chambers, believe it not," good men are so deceived as to keep the bad company of which the Bible commands, "Come out from among them and be ye separate." A good man, by disobeying this command, endorses evil by the bad company that he keeps. "Actions speak louder than words." The better a man is if he endorse evil in any way, the more the devil will take advantage of him to deceive others and his good name be used to bolster up that which he may and should abhor as evil. To let his abhorrence of the evil be known in every right way is his light on that question; but how often the needed light is under a bushel of concealment.

One reason why many good men do not let their light shine more on lodge evil publicly is, if one speak of the lodge ever so mildly before a congregation, some will show signs in their faces that truth has pricked them in the heart, and most men do not wish to offend. But in being over cautious in giving offence one is liable to offend God. If we "rather fear him who is able to cast both soul and body in hell," we will try to "save men from the error of their way," even if many are offended and persecute us for it.

To speak the truth in love to all, having no desire to offend, and yet "not shun to declare the whole counsel of God," but "contend earnestly for the faith once delivered to the saints;" to do this firmly, like the solid rock Christ Jesus, requires greatness of spirit and to be "wise as serpents and harmless as doves." May the Lord add his blessing to the success of reform for his name's sake.

CYRUS SMITH.

WORD FROM NEW ORLEANS.

NEW ORLEANS, Oct. 24, 1894.

EDITOR CHRISTIAN CYNOSURE:—I started to the train on Saturday, Oct. 13th, to go up to St. James, La., to preach an annual home mission sermon on the 14th, at the Antioch Baptist church, Rev. Thomas Allen, pastor; and from thence I was to go to Vicksburg, Miss., where appointments had been made at five different churches. But before reaching the depot I was prostrated and was compelled to return home. I was very sick with malarial fever, but am up and about again, though weak.

I have succeeded in getting a very excellent young married lady to assist me in my church day school. Thus I can get away occasionally to make a brief visit to other points. We have eighty-four scholars enrolled, and a regular average attendance of sixty or sixty five. This alone speaks of the people's confidence. I am still battling for the right. My invitation to visit Vicksburg has been renewed for November 1st, if it is possible.

Yours in the work,
F. J. DAVIDSON.

LITERATURE.

TALES OF TRUST, embracing authentic accounts of providential guidance, assistance and deliverance. Written and selected by H. L. Hastings, editor of the *Christian*. Pp. 382. Price $1.00. H. L. Hastings, Boston.

This is a companion volume of "Records of Prevailing Prayer" by the same publisher. Both are excellent companions for the Bible, and deserve an honored place in the family library where they be ready for handy and constant reading. The minds of children stored with these rich narratives of trust in God, and of fulfilled promises, will not need tales of adventure, of crime or of savagery and war to help make life interesting. They will rather be well endowed with a generous sympathy, a strong faith, and a tender conscience,—the best endowment a child can have to build a noble character upon. Some of these narratives are new, some are old and familiar. We love to greet them often until we are as familiar with them as we are with the story of Paul's shipwreck or Elijah's stewards. Both these volumes are handsomely bound and will make excellent holiday gifts.

Thomas Whittaker, the New York publisher, announces for early publication a work which will prove beyond a reasonable doubt that the famous Marshal Ney, whom Napoleon called "the bravest of the brave," instead of having been executed by French bullets, as history records, was in reality secretly conveyed, after his supposed death, to Charleston, S. C., and lived in North Carolina for upwards of thirty years. In preparing this history the author, Rev. James A. Weston, has given many years of diligent investigation, and has visited many places in Europe as well as in the United States to strengthen every statement and detail. The result of this painstaking labor is a book of marvelous interest to every student of history, and a fascinating story to the general reader. It will be a veritable revelation in the literary world, and will throw new light upon the life and career of Napoleon, and upon the Napoleonic era in general.

Lee and Shepherd, the enterprising publishers of Boston, introduced a few years ago some of the finest illustrated souvenir booklets which had up to that time appeared. The same firm gives to the holiday trade this year a unique and beautiful banner design in a four-fold card, bearing choice sentiments of great authors intertwined with floral ornaments of beautiful artistic design, by Irene Jerome. This series bears the titles: "Every-day Banner," "Rest Banner," "Joy Banner" and "What will the Violets be."

McClure's Magazine for November opens the promised Napoleon series with fifteen portraits of Napoleon in early manhood, most of them reproductions of famous paintings, and portraits of his father and mother, and other persons closely related to or intimately associated with him, accompanying an interesting account, by Miss Ida M. Tarbell, of his career down to the time he assumed command of the army in Italy. The portraits are from a very large and carefully chosen collection made by Hon. Gardiner C. Hubbard. The editors announce that they have a hundred and fifty notable Napoleon pictures yet to present. In this number is presented also the first of a series of true detective stories, derived, by permission, from the official records of the Pinkerton detective bureau. It is the breathlsss story of the discovery and frustration, by Allan Pinkerton, of the plot to assassinate President Lincoln as he passed through Baltimore, on the way to Washington for his first inauguration. Other noteworthy articles are an illustrated account, by Hugh Robert Mills, one of the highest authorities in geographical science, of the parts of the world that still remain to be explored; and a description, by H. J. W. Dam, of some wonderful experiments by Professor Dewar, of the Royal Institute, in temperatures of nearly four hundred degrees below zero.

The Watchword, a monthly devoted to the promotion of spiritual life in the church, under the editorial supervision of Dr. A. J. Gordon, issues a double number. "The Evidence by Experience" is the leading editorial. Dr. J. M. Gray, of Boston, also writes, as always, earnestly and well, of "The Witness of John." Mrs. Whittemore and Rev. A. B. Simpson, of the Christian Alliance, are also contributors. Rev. E P. Marvin, of Lockport, N. Y., whose frequent contributions on the higher Christian life make his name familiar everywhere, writes on "Separation," from "Be ye not unequally yoked together with unbelievers;" but singularly while he mentions business, politics, marriage, etc., he has nothing to say about the lodge alliance, which Dr. Pentecost tells us threatens the church with its greatest danger. He might at least have quoted Mr. Moody on this same text.

St. Nicholas keeps a good promise in the November number. The story of the times of Napoleon, entitled "A Boy of the First Empire" opens in a lively way, captivating young and old readers. It is finely illustrated. More important and valuable but of less entrancing interest is the beautiful sketch of William Cullen Bryant, by Prof. Brander Mathews, and a continuation of the study of American seals by the naturalist, Wm. Hornaday, with excellent illustrations of some varieties now almost extinct. Stories of football, of bicycling adventure of the old game of "golf," and of Texas cow-boy life make a number of thrilling interest.

The Preacher's Magazine for November contains a sermon appropriate to Thanksgiving Day, by the Rev. S. Parkes Cadman, and one of vigor by James Stalker, D. D. Rev. Mark Guy Pearse speaks of Esther, the queen, as "The Orphan Maiden," in a discourse of much richness. "The Reward of the Teacher," by F. W. Farrar, D. D., concludes a series upon "The Teacher and the Class." Many suggestive and timely outlines for Thanksgiving give the Homiletical Department an important place in this issue.

"The Relations of Vice to Dress" is a tract for mothers by Frances E. Willard. "There is nothing in sex as such which makes the female fond of dress and display" is the opening sentence, and the author proves her point before she gets far into her book. To the mother anxious about the dressing of her daughter it is worth "its weight in gold." There is more in dress than some mothers or girls ever thought of. Every mother should read this tract. The Woman's Temperance Publishing Association issue it.

Chrysanthemums and Zinnias have the larger part of the program in *Vick's Illustrated Monthly*. But there are pages of other good reading for guardians and florists. Of the government seed distribution the editor speaks his mind freely that it is a "political slop-shop."

"I would do almost anything in my power to help on the work of rescuing all Christian men from the 'grip' of Masonry and all other secret and un-Christian societies. I believe that Masonry is an incalculable evil and essentially anti-Christ in its principles and influence."—*From Dr. George F. Pentecost's Letter to Conference of Christians on Secret Societies, Chicago, 1887.*

"I belonged to two secret societies, and have bumped against nearly all of them, and know what I am talking about. Their sociability and benevolence may be all well enough; but they belong to the world. . . . . I have about made up my mind that the whole thing is of the world, and the enemy of God and his church Brethren, why don't you say Amen? You know I am telling the truth; and I pray that you may have grace to receive it in love, as I have spoken it. As Christ's disciples we can make no compromise with the world The friendship of the world is enmity against God."—*From Bible reading, by L. W. Munhall, evangelist, on Separation, given Feb. 25, 1890, at Somerville, Mass.*

BITS OF LODGERY.

At the forty-fourth annual session of the grand chapter of the Royal Arch Masons of Illinois, a membership of about 18,000 was reported.

The Lodge of Elks at Rockford, Ill, has disbanded. Most of the members will join the Order of Mystic Shrine. It is an easy step from one to the other.

The *Tribe of Ben Hur* is a new lodge hatched in fertile Indiana brains. Its local bodies are called "courts." A State organizer is busy among the gullible Hoosiers.

At a convention of Catholic Knights of Ohio at Dayton, a resolution providing for the observance of Bishop Watterson's order relative to the admission of liquor dealers to membership in Catholic societies was defeated.

The Odd-fellows of Buffalo, N. Y., have determined to have revenge on the Catholic authorities by deciding to admit no more Catholics to membership in their order. It was because one of the lodges was refused admission to a Catholic church to attend the funeral of a deceased member. We would like to report a like antagonism to all Christian churches.

Judge Brown, of Indianapolis, sustained the grand lodge Knights of Pythias in its suit against Koerner lodge for property. Koerner lodge seceded because the supreme lodge ruled out the German ritual. It surrendered its charter, but held its property. The ruling is in favor of the grand lodge. The case is a test and is regarded as important, in that it will be followed by other suits throughout the United States. An appeal will be taken.

The English railroad guard, writes Col. H. G. Prout, in November *Scribner*, is by no means the important person that the conductor is in the United States, for he has no opportunity to sit with the passengers, to talk politics, or horses or railroads. He never rises to the rank of captain, as all conductors do in our Southern States. He may become a Knight Templar, for all I know, but I never saw him with his waistcoat ablaze with the symbols of that order which so often decorate our own conductors.

It has been current belief in this country for a number of years that the Catholic church never dreamed of disapproving the Knights of Labor. Cardinal Gibbons has been accorded credit and not a little praise for prevailing upon the Roman authorities to let the order alone. Documents published by *La Verite* show that this belief is erroneous; that the Holy See has, on the contrary, repeatedly condemned the Knights of Labor and their constitution in unmistakable terms; and that the denunciatory decree has never been formally rescinded. The only thing Cardinal Gibbons accomplished by his advocacy of the order in question was a suspension of the effect of the condemnatory sentence pronounced by the Pope.—*Chicago Review (Catholic)*.

Everybody is Going South Now a days.

The only section of the country where the farmers have made any money the past year is in the South. If you wish to change you should go down now and see for yourself. The Louisville & Nashville Railroad and connections will sell tickets to all points South for trains of October 2, November 6 and December 4, at one fare round trip. Ask your ticket agent about it, and if he can not sell you excursion tickets write to C. P. Atmore, General Passenger Agent, Louisville, Ky., or Geo. L. Cross, N. W. P. A., 6 the Rookery, Chicago, Ill.

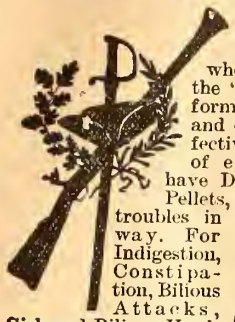
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A GERMAN TRACT.

"Was hat die Kirche mit der Loge zu thun?" (What is the relation of church and lodge?)

BY PROF. GEO. J. FRITSCHEL.

This is a valuable tract of forty pages which should be widely scattered. The *Litteraturblatt* of Reading, Pa., says:

"On so few pages we have hardly ever read so much material of correct explanation concerning the lodge question. A better guide, than this which says about all and warns in such a fatheriy way, can scarcely be offered." We recommend it to our German readers.

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AT THE

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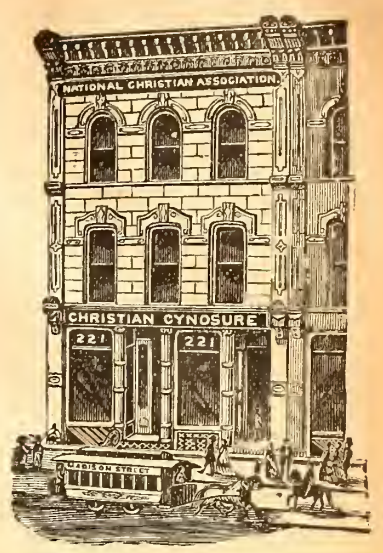
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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

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The Christian Cynosure.

HENRY L. KELLOGG, EDITOR.

CHICAGO, THURSDAY, NOVEMBER 8, 1894.

ILLINOIS STATE CONVENTION.

In the Reformed Presbyterian church (Rev. W. J. Smiley, pastor), Sparta, Ill., Nov. 15 and 16, 1894, Rev. R. W. Chesnut, president.

PROGRAM.

Evening session, Thursday, Nov. 15. Opening exercises and election of officers. Opening address by the president. "Minor Secret Orders," Rev. C. M. Ritchie. "Secret Political Societies—Their Influence," Rev. J. S. T. Milligan.

Friday, 9;30 A. M. Devotional exercises. "How do we Know that the Secrets of Freemasonry are Exposed," Rev. D. S. Faris. General discussion led by Rev. J. S. T. Milligan, on "How can the N. C. A. be made more efficient in accomplishing the work for which it was organized."

1:30 P. M. Address, "The Lodge a Barrier to Temperance and Christian Work," Wm. Little. General discussion—"Labor and Secret Organizations"—led by Pres. Charles A. Blanchard. Report of committee on resolutions.

7:30 P. M. Praise service. Address by Pres. Charles A. Blanchard—subject, "The present duty of the church respecting lodges."

NOTICE —Preceding the Illinois State Convention at Sparta, President Blanchard of Wheaton College will lecture Saturday, Nov. 10, at Marrissa, subject: "Prohibition and the Lodge."

Nov. 11 at Gordon's Grove, subject; "The Sabbath."

Monday, Nov. 12, at Baldwin, on "The Lodge Question."

Tuesday, Nov. 13, at Coulterville, on "Secret Societies."

Wednesday, Nov. 14, at Oakdale, on "National Reform."

IOWA.

The Iowa Anti-secret Christian Association will hold its annual meeting in the United Presbyterian church, Birmingham, Iowa, on Tuesday and Wednesday, Nov. 13th and 14th. Free entertainment will be provided for all delegates. Churches and associations are requested to send delegates to the convention. As far as determined upon the following is the program:

TUESDAY.

2:00 P M. Devotional Exercises.....Pastor U. P. Church.
Address of Welcome.....R E Wylie.
Response by Chairman; Report of Secretary; Appointment of Committees.
3:00. Address.....Rev. T. P. Robb (Ref. Pres.) Linton.
"The Evils of Minor Secret Orders."
3:30. Business.
7:30. Devotional Exercises.....Mrs. W. L. Enlow.
7:40. Address. .....Rev. E. B Wylie (Cong.), Chicago.
"The One Salvation."
8:20. Address.....Rev. W. L. Ferris (Cong) Cherokee.
"The Secret Empire; Anti-State, and Anti-Church."

WEDNESDAY.

9:00. Devotional Exercises.....R. E. Wylie
9:10. Miscellaneous Business.
9:40. Address.....Pastor F. M. Church, Birmingham.
10:20. General Discussion.....
"Encouragements in this Reform."
11:00. Report of Committee on Resolutions.
2:00. Devotional Exercises.....Pastor F. M. Church.
Report of Treasurer; Election of officers.
2:40. Address.. Rev J. B. Jackson (U. P.), Morning Sun.
"Antagonism of Secretism to Social Order."
3:20. Address ..... W. I. Phillips, Gen. Sec., Chicago.
"Secret Societies in Politics."
4:00. Miscellaneous Business
7:30. Devotional Exercises.....Rev. C. D. Trumbull, D.D.
7:40. Address...Rev. J. A. Monteth (U.P.), Cedar Rapids.
"The Relation of the Lodge to the Christian Church."
8:20. Address.... ...Rev. S H. Swarts (M E.), Morris, Ill.

The program as here presented may be changed slightly, and more names may be added to it.

BIRMINGHAM is on the Chicago, Ft. Madison, and Des Moines R R., which runs from Ft. Madison to Ottumwa. Libertyville is a station between Ottumwa and Birmingham. Trains from Ottumwa and Libertyville arrive at Birmingham at 8:05 A. M., and 4:51 P. M.; from Ft. Madison at 11:41 A M., and 4:51 P M Trains leave Ottumwa for Birmingham at 6 A. M., and 3:30 P. M.; leave Ft. Madison for Birmingham at 9:50 A M, and 1:45 P. M. Connections at Fort Madison with A., T., & S. F.; C, B, and Q; and C, Burlington, & K. C.; at Libertyville with C., R, I, and P; and at Ottumwa with C., M., & St. P.; Wabash; Iowa Central; C. B. & Q; and C., R, I, & P. roads.

NEW ENGLAND.

Please take notice and prepare for the regular annual meeting of the incorporated New England Christian Association on the 19th and 20th of December next. Make a note of the date and look for the official call next week.

J. P. STODDARD *Cor. Sec'y*

Boston, November 2, 1894.

TO BE NOTED.—The series of short articles begun this week from Prof. Ely, of Fairfield College, Nebraska, will be read with avidity. They are briefly but strongly written by a brother who has for years spoken earnestly on this great theme. We gratefully commend him to our readers.——The continuation of the poem opens a new scene and reflects a new picture of our many-hued society.——The address of Bro. Briggs is an argument against war that some may think extreme. God brought to this nation so great a deliverance by the rebellion that we are apt to forget the horrible fact of war itself. Whether or not it was justifiable, is secondary to the fact that it was necessary. God saw it to be the needed punishment for our crime of slavery.——We earnestly commend the reading of the articles on the Holy Spirit's work on the tenth page.

WHAT SHALL BE DONE?—The *Cynosure* means to persevere with the N. C. A. Board, until their names shall appear often as contributors in these columns. Two respond this week. Since they are in a place where it is expected of them to put forward our cause by way of suggestion and leadership, if their thoughts are much on the work of the Association they will seek expression and an audience. The same can be said of all the members of the N. C. A. New questions are continually arising. This week we put the Knight Templar celebration of 1900 to the front, and ask the brethren already mentioned, and all other friends of the reform—*What shall we do?* If it is *for* Christ how shall we promote it? If *against* him, how oppose and frustrate? Or, if this is an evil which, like the civil war, must needs be, how shall we use it to overthrow the Satanic mesmerism and slavery of the lodge? We suggest as a starter that a memorial be prepared and sent officially from the Board to the entire religious press of the country. And in addition that a similar memorial be drawn for the signatures of all Christian ministers who are willing to protest against this dishonor to our holy religion; this also to be widely published, and discussion awakened in every quarter. Let everybody who has a wise thought on this matter send it in.

THE CHRIST CELEBRATION OF 1900

"Out of Zion God hath shined" in Christ: "a fire shall devour before him and it shall be very tempestuous round about him" The great moral conflicts of the ages center about the cross. Satan knew what that cross meant for his dark realm, and for forty days struggled to keep it from rising on Calvary. He staked his all in the last temptation—the kingdoms of the world and the glory of them—and lost. But he wishes men to persuade themselves that they have recognized the King of Zion. So the Masonic lodge, which in its fundamental degrees and principles rejects Christ, that it may call Jews, Moslems, Parsees, and "the worshipers of deity in every form" *brothers*, is preparing for a great Christ celebration in the opening year of the next century.

WHY OBJECT.

1. Because the Knight Templar Masons who propose this century festival are, in fact the most un-Christlike part of an un-Christian secret order. Their praise of the Lord and Saviour Jesus Christ is much like that of the devils whom Jesus forbade to have anything to say about him; although, unlike men, those devils were orthodox and spoke truth. Their praise is like that of the Phillipian damsel who followed Paul about,—speaking the truth of his work but spoiling the revival by mixing the testimony of demons with that of the converts.

The Knight Templar oath is awful blasphemy. Their ceremony of initiation is a mockery of death and the judgment. Their vow to draw their swords in defense of the Christian religion is an unmeaning form Their regalia, dress, arms and military parade is as far from the humility, simplicity and meekness enjoined by Christ as the east is from the west. They profess to be the "Christian degree" of Masonry. But they come into the commandery from the Blue Lodge without any change of belief or sentiment toward Christ. In the Blue Lodge they denied him. They go on into the Mystic Shrine or into the Scotch rite without needing any change of conviction; in one they practice Mohammedanism, in other Baal worship. Therefore the Knight Templar degree in reality more grossly insults Christ than any other, because of their very pretence of recognizing him.

2. The proposed celebration is grossly inconsistent for an organization of such character. It is as insulting to Christendom as the attempt a few years ago to represent the human life of our Saviour in a miracle play in a New York theater. That attempt was frowned upon by the public and suppressed by the authorities. The similar representation by the simple and devout peasantry of Ober-ammergau is tolerated, indeed, by some; but by most it is decried as a travesty that is near to blasphemy, and the corrupt Romish church has even threatened to suppress it.

What would be the public sentiment if Unitarians, who dethrone Christ, should plan a great celebration in his memory? Rev. Dr. Bellows, one of the ablest and best of that sect, said of them in 1876: "He may be a pantheist, or an atheist, and if he calls himself a Christian, and is not immoral in life, he may join the Unitarian conference, and claim as good ecclesiastical standing as the most conservative believer." The right of such a body to pay honor to Christ nobody would hesitate to question.

The Jews even take to themselves much honor from the fact that one born of their nation is everywhere esteemed as the greatest teacher who ever walked among men. Why should they not, therefore, because of his human birth and life as one of their nation celebrate that birth and life? It would be no greater inconsistency than for Knight Templar Masonry.

Preparation for this performance will, however, continue. The lodges are wealthy and numerous. There is no human authority likely to prevent their scheme. But it is in order,—it is the solemn duty of every child of God to protest against this indignity. It is our duty also to pray heaven to forbid it, as we asked that the World's Fair Sunday opening might be defeated; and it was defeated, though the order of a corrupt court prevented the shutting of the gates. And if we pray well we shall think well and plan well about this matter. It is not impossible that this issue is forced upon us to drive us to our knees. God can open a hundred ways, not only to defeat this wicked scheme, but to make its very suggestion and attempt a means of opening the eyes of his people to the hidden meaning of the lodge, to see its dark and subtle pagan spirit, and to arise in earnest to overcome it.

We ask our readers prayerfully to consider this matter, and write freely to the *Cynosure* concerning it. Members of the Board, of the National Association, friends of this testimony everywhere, what say you? Does the Lord mean that to a people who are willing in the day of his power this shall be a great opportunity to set forth the banner of Christ against his foes of the secret lodge?

PRESIDENT HARPER AND THE SIGMA CHI.

The secret college societies find that President Harper of Chicago University and his faculty have made a very strait gate and narrow way for them in that institution: During the first year of the university the faculty and trustees fully considered the question and decided to put these college pests under vigorous restriction. The spirit of these societies they wisely determined was unfavorable to the highest usefulness of the university. They were not absolutely prohibited, inasmuch as one had been organized before the faculty had thought necessary to take action, but freshmen are forbidden to join and an adverse policy is maintained that is very discouraging to students who look upon a secret society as the finishing touch of a liberal education.

The Sigma Chi fraternity is one of the strongest of the college orders. It was founded in 1858 in Miami University, Ohio, and a few years ago reported 4 000 members and thirty-eight active chapters. During the war this society had a chapter in one of the brigades of the rebel army. It has a bi-monthly publication, which has since 1885 been published in Chicago. It also has a secret monthly journal, for matters deemed too sacred for ordinary mortals, who might read it in the bi-monthly. This is printed on thin paper and circulated in sealed envelopes. This organization was the one which snaked its way into Perdue University several years ago while Dr. E. E. White was president of that institution. The

rules of the university and wishes of the faculty were alike disregarded and defied. Expulsion and then a long litigation followed, the courts upholding the faculty. President White's report of this case to the governor is an interesting and valuable chapter in the history of American colleges. Finally the Freemasons in the State Legislature took up the quarrel for the defeated students, and as the university is a State institution, dependent entirely on the legislature for funds, they withheld all appropriation and compelled President White to resign and secured a change of the law against the secret societies.

This Sigma Chi attempted to organize in the Chicago University soon after it opened in 1892, but was refused a charter by the faculty on account of the policy of the institution. This year a second application has been made, and has been again refused.

We note this fact with gratitude for the firmness of President Harper and his faculty in maintaining the principle at first established,—a principle righteous in itself and deserving to be adopted by every American college.

—For putting his just and eloquent Gibraltar illustration into such "straits," we beg Rev. Bro. Wylie to pardon our proof-reading. It is some compensation that his brief but excellent letter, which is printed with sincere thanks, has special mention.

—A note from Rev. S. F. Porter tells of his kind reception in Bloomington, Ind., at the home of Rev. M. A. Gault. He was introduced to the officers of the State University. They accepted an anti-secrecy library for the use of their students. Monday Bro. Porter went on to Kentucky.

—The *Outlook* of Providence, R. I., says: "The Woman's Christian Temperance Union is the first organization outside the Christian church that was born of prayer, built up on prayer, and that lives by prayer." The good cause of the W. C. T. U. can only be harmed by such untrue and arrogant statements.

—Another Leggett case is likely to ensue in the State Agricultural College at Hyattsville, Maryland. Edwin Gott, son of the secretary of the State, was put through a hazing or initiation of some sort. A mock court was held and young Gott tried and convicted. A rope was produced and he was hung from a transom, receiving such injuries that he is not likely to recover.

—The *Christian Witness* for November announces the New Hampshire State convention to open on Thursday of this week. As the *Cynosure* has received no notice of this meeting, we regret that little aid can be given in these columns to its publicity. The convention continues until the Sabbath (8th to the 11th.) May God graciously bless the endeavors of brethren in the old Granite State.

—The Romanist order in Indianapolis, the "Knights of St. John," are celebrating a victory over the strenuous opposition of the church authorities. For four years they have struggled to gain an endorsement of their secret ritual, and finally, as is reported, adopted it at a convention in Buffalo in spite of the objections of priests and bishops. They appealed to Satolli and have at last received his full consent and approbation of their lodge business.

—A week or two since we printed with regret in the letter of the Pacific agent that the courts of Oregon had decided against the radical United Brethren in the suits for ownership of church and college property. But the *Conservator* publishes with a delight in which all good men will sympathize the decision of Judge Street of the High Court of Justice in Canada. This is most clearly and ably given, and from the testimony of Shuey, Weaver, and other leaders of the liberal party alone, declares that they had changed their confession of faith without warrant of constitution and were therefore essentially a new church. The witnesses of the other part were not examined, and the case was clearly decided for the radical brethren. We congratulate Bishop Wright and his co-laborers in this righteous decision.

—Miss Flagg writes from Boston that her father is very comfortable and happy, and the change is working an improved condition in his health.

PERSONAL NOTES.

—Bro. W. B. Stoddard returned to Washington, D. C., Friday evening last, after an absence of several weeks from his home.

—Rev. S. F. Porter, N. C. A. college agent, started Thursday for his annual visit to American colleges. He begins with the institutions of Kentucky.

—President Angell, of Michigan University, having been invited become the successor of Prof. Swing in this city, peremptorily declined, not even accepting the invitation to preach a single sermon.

—Rev. Dr. Gunsaulus, of Plymouth Congregational church of this city, has been invited to fill an engagement in a lecture course for Wheaton College. From which we thankfully infer that he has abandoned his relation to the Masonic lodge, in which he was somewhat active some years ago.

—A pleasant story is told of the late historian Froude. In 1869 he went to Edinburgh to give his address as lord rector of St. Andrew's University. He was the guest of Dr. Boyd, who afterward wrote thus of an incident or two which reveal a very lovable side of his character: "Froude's kindness to children has ever been remarkable. I never forget how at Edinburgh, years before, coming down in the morning I found the great man on his knees intently helping a little boy to pile up a huge castle of bricks, which, indeed, attained to eight feet in height. Nor will that boy forget, while he lives, how, when Edinburgh was illuminated on the evening of the wedding of the Prince of Wales, the historian carried the little man on his shoulder through all the chief streets. Froude had said he would like to hear his remarks on what he saw. But, as is the way of this world, Froude was disappointed. The boy was stricken stony and could speak no word at all."

OUR WASHINGTON LETTER.

Mrs. Cleveland's interest in missions—Sabbath school work and workshops—New England lags—The best way to raise money for God's work.

WASHINGTON, D. C., Oct. 31, 1894.

The Woman's Foreign Missionary Society has had a busy and enjoyable week. The reports from members of the society engaged in missionary work in various parts of the world all showed progress and all showed that more missionaries and more money would add to the progress made. The annual sermon was preached by Bishop Thoburn, of India, who made it the occasion for an appeal for additional workers in his territory, showing how much good was now being done and pointing out how much more might be accomplished by the addition of needed help. Yesterday the members of the society and some of their friends were taken to Mount Vernon and to-day Mrs. Cleveland held a special reception in their honor at the White House, during which she expressed much interest in the work of the society. This reception was under the circumstances a great kindness on the part of Mrs. Cleveland, as she and her children had just moved out to the President's country residence, to remain until Washington is clear of the smallpox, which has obtained a slight foothold and created some alarm. But she is always ready to do a kindness.

There are 23,000,000 Sunday-school scholars in the world, and the United States has 10,000,000 of them, in 124,000 schools, taught by 1,300,000 teachers. These facts—proud facts they are, too—are conspicuously placarded at the convention of the Sunday-school Union of the District of Columbia, now in session. This convention is the most enthusiastic gathering of Sunday-school workers ever brought together in Washington, and it is already apparent that it will be productive of much good.

The first day's sessions of the convention were held in the First Congregational church, the subsequent sessions in the beautiful Sunday-school building erected by Calvary Baptist church, which Mr. William Reynolds, field secretary of the International Sunday-school Association, pronounced the best of its kind; one that would be an object lesson; that would cause it to be said in all Sunday-school gatherings that Washington has the finest building for its purpose in the country. Many were surprised to hear Mr. Reynolds say that New England, where he has recently been investigating, was far behind the rest of the country in Sunday-school work. He thinks the reason is that the schools in that section fail to co-operate as they should. He says that in thickly populated New England there is only one Sunday-school to every 1,100 people, while in the West there are two to the same proportion of population.

Not long ago six members of Hamline church organized themselves into a "Tithing Society," each member pledging himself to devote to charity each year one-tenth of his income, in accordance with the teaching of the Bible, each member to determine for himself how and where his money should be distributed. To-day that society has fifty-seven on its rolls and never holds a meeting without taking in new members. It has no treasury, no reports, or books, other than that in which its members are enrolled, and no member is asked upon whom he bestowed his charity. That society is worthy of endless duplication. *

A MODEL COMBINATION OF CAPITAL AND LABOR.

Under this title Prof. S. I. Curtis, of Union Park Theological Seminary, writes to the *Advance* of a most interesting Christian work in the north part of Chicago. It is of equal interest to *Cynosure* readers, since the pastor, Rev. E. B. Wylie, has for years been closely identified with the work of the National Christian Association. The remarkable success he has achieved under God has not come without much trial of faith. He, with his faithful wife, has withstood the popular demand for fairs, suppers, and other methods of raising money so popular with the world. They are sure, therefore, that they have builded on a sure foundation, and expect greater blessings of salvation for their people. Prof. Curtis writes:

Twelve months ago the Congregational church at Summerdale, in the Chicago city limits, on the Northwestern road, one of the enterprises of our City Missionary Society, had a debt of $1,700 on the lots which it had purchased for the erection of a church building. The people had become much discouraged and the suggestion was even made by some that the work should be suspended altogether.

At this juncture, the pastor, Rev. Edgar B. Wylie, called on Mr. David Evans, a carpenter, who suggested that, as he was out of work, he would be glad to contribute two weeks' labor for a new church. Encouraged by this suggestion the pastor secured subscriptions in labor amounting to $960.

Mr. R. J. Bennett, of Ravenswood, a director of the Chicago City Missionary Society, who had arranged that the lots should be unencumbered, promised to match every dollar of labor with a dollar of money. The work was undertaken by the laborers who were out of employment, with great enthusiasm. The walls rose as if by magic with the aid of fifteen or twenty-five men. No intoxicants were allowed the workmen, but the ladies of the community furnished them hot coffee three times a day. Mr. Bennett did far more than he had promised and a beautiful church, with a handsome steeple, now adorns the site which had been secured by the people. The main audience room has not been completed, as the basement will be entirely adequate for the congregation for some time to come.

Sunday evening, Sept. 2, the basement of the church was dedicated. The entire property is worth $8,040, and is free from debt.

The contributions were as follows:

Labor at market value	$ 960
Pledges paid and considered good	467
Money furnished by friends outside	4,613
	$6,040
Value of real estate	2.000
	$8,040

Of this about $4,000 was contributed by the chairman of the building committee, Mr. Bennett. The Summerdale church is thus possessed of valuable property through this friendly combination of capital and labor in the interest of one of the noblest ends, and, what is best of all, these workmen have become largely identified with this church. The history of this church, as well as that of the majority of the enterprises under the care of the Chicago City Missionary Society, shows how false is the impression that working men cannot be reached by the Gospel. At the same time such a friendly interchange between capital and labor might well furnish an example to other communities.

Get the man who encourages the liquor traffic out of your churches. We want clean hands to carry the pure Gospel from the churches. We want the church right, and then we will have power with God and man.—*D. L. Moody.*

THE HOME.

A PRAYER.

Lord, speak to me that I may speak
In living echoes of thy tone;
As thou hast sought, so let me seek
Thy erring children lost and lone.

O lead me, Lord, that I may lead
The wandering and the wavering feet,
O feed me, Lord, that I may feed
Thy hungering ones with manna sweet.

O teach me, Lord, that I may teach
The precious things thou dost impart,
And wing the words that they may reach
The hidden depths of many a heart.

O strengthen me that while I stand
Firm on the rock and strong in thee,
I may reach out a helping hand
To wrestlers in life's troubled sea.

O give thine own sweet rest to me
That I may speak with soothing power
A word in season as from thee
To weary ones in needful hour.

O use me, Lord, use even me,
Just as thou wilt, and when, and where,
Until thy blessed face I see,
Thy joy, thy rest, thy glory share.

—*Selected.*

IN THE HOLY GHOST.

(Dr. A. J. Gordon in Times of Refreshing.)

I was talking last night with an evangelist who is laboring in a certain place, and he said the minister was continually belaboring the church because they were so cold and so backward, and the people were getting tired of it, and there seemed no progress in the work. I told him to tell the dear minister that I used to work in just that way, but I had given it up entirely and found a far more excellent way. I don't insist on people coming to the prayer-meeting as I used to, not at all. People like to do a thing voluntarily, and not be continually dragged into doing it. The Lord doesn't want them dragged in either. He wants the "willing mind." Just lovingly invite those who want to come and be blessed, to meet with you. Come "in the Spirit" yourselves, get richly blessed, and others will come; there will be a gathering to the Holy Ghost, and there will be liberty. In what a strange way many interpret that text, "Where the Spirit of the Lord is, there is liberty." What does it mean, that the man has liberty to do just as he pleases in a meeting? Not at all. But that the Holy Ghost has liberty. Our souls are to be so delicately poised, like the magnetic needle, that the Holy Ghost will have his way with us. We are in God's house not to give directions to, but take directions from, the Holy Ghost. True, there must be a wise, gentle leadership in the meeting, so that in the Holy Ghost anyone who comes in as a disturber of the meeting may be suppressed, but it is all to be in the Holy Ghost.

I don't conduct a prayer-meeting at all as I used to. I used to go about before the meeting asking one, and another, if they would pray or speak in the meeting, so anxiously concerned was I to have a good meeting; but I never do that now. I find if the Holy Ghost is honored in the meeting he conducts it most blessedly. God doesn't want service that isn't voluntary. He doesn't want money given without the consent of the will for the carrying on of his work. He esteems it robbery. God doesn't pick pockets.

* * * * * *

Jesus said, "If any two of you shall agree upon earth as touching anything that ye shall ask it shall be done for you of my Father who is in heaven."

What does that mean—that if you and I agree together to ask God for a million of dollars we shall get it? The word agree here means symphony, harmony; that is, if two of you shall symphonize, or harmonize, touching this thing, it shall be done. It has the same sense in this: "to this agree the words of the prophets." Let us take for example the tuning of an instrument. Suppose we find one note that does not harmonize with another; what do we do, simply tune that one note to chord with the others? Not at all. The whole instrument must be tuned to concert pitch. What concert pitch is to the musical instrument the Holy Ghost is to the church. The Holy Ghost is the one with whom we must individually harmonize, and then in our asking we shall harmonize with each other.

THE REALITY OF THE HOLY SPIRIT.

(Rev. Oliver Addison Kingsbury, in the New York Observer.)

The presence and power of the Holy Spirit is a veritable fact, not a figment of the imagination. To be sure we are embarrassed in our thoughts concerning him by his very nature. We call him a spirit, but we have never seen a spirit. Our Lord Jesus came to earth and took upon him our nature. We think of him as a divine man, and though our thought of him is very inadequate it is good so far as it is able to go. But how shall we figure the Holy Spirit to our minds? We are spirits ourselves, but we live in bodies, and we think of ourselves and others in this bodily relation and with these bodily concommitants. The Holy Spirit is pure spirit, a person, certainly, but spirit. How shall our minds lay any hold upon him?

As I look on some winter's day from my study window I see the tops of the great elm trees swaying in the wind. The wind? I have never seen the wind. I see the trunks of the trees, strong and massive. I see their gracefully spreading branches. I see the tracery of twigs against the sky. Trunk, branch, twig—they are real and substantial. But those strong branches and all the network of twigs they uphold are moving to and fro. What causes their motion? It is not the vital force that is in the tree, for that does not operate in that way; and besides, the trees are in their winter's sleep. No one doubts that the force that causes their motion is the wind, but who ever saw the wind? Yet what a force it must be to make those proud tree-tops bow! We are perfectly sure then that the wind is as real as the elm tree. Its nature is different. It is invisible, but it lays its hands gently upon the tiny twigs upon the tree-tops and toys with them, or it puts forth its strength and bows their great limbs with the utmost ease. The elm tree is real, but so is the wind. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh nor whither it goeth. So is every one that is born of the Spirit."

It does not prove then that the divine Spirit has no real existence, that he is invisible. We think of ourselves and of our friends, I have said, as living in bodies and having bodily concommitants. When the name of a friend is mentioned we think of feature and form. Yet even here we recognize a something within the body that is our friend. We say of one, for example, that he has a noble, a generous spirit; or of another that he is mean spirited; or of another that he has a great deal of spirit. All this, and more like it, as is easily evident, has reference to that which is invisible to the physical senses, but which yet is very real. Indeed, we feel that the spiritual is more real than the material, because that which is material is in process of decay, but that which is spiritual endures. We watch a friend from year to year; his eye loses its youthful brightness, his step its elasticity, his form its vigor. But his spirit remains in its strength and beauty, only expanding in symmetry and attractiveness. As we grow older we think of the spirit as truly our friend, rather than of the body in which the spirit tabernacles.

We find, moreover, that the human spirit is not restrained by space or time. One is in his own home; his children, perhaps his grandchildren, are about him. But his thought with one leap is back, twenty, thirty, fifty years, and he is himself a child. His spirit sprang easily over the barrier of the years, showing that time is no obstacle in its way. There is before his mind the picture of the scenes of those early years—the old home, the familiar furniture, the well-known surroundings. The walls of the room in which he is do not avail to shut in his spirit; it triumphs over space as easily as over time.

If now such things as these are possible to the human spirit, should we have any difficulty with the thought of the divine Spirit? Our spirits, even if on a limited scale, are superior to the boundaries of space and time. Is there anything unreasonable then in the thought that the divine Spirit is absolutely free from such trammels? Indeed, when we come to see the facts as they really are, should we not feel it strange were he limited by these conditions?

Let then these illustrations help us to place firmly in our minds the thought that the divine Spirit exists, a real person, though invisible—powerful, pervading the world of men, present with each one of us.

EXPECT THE HOLY GHOST.

Expect the Holy Ghost to work in, with, and for you. When a man is right with God, God will freely use him. There will rise up within him impulses, inspirations, strong strivings, strange resolves. These must be tested by Scripture and prayer, and if evidently of God they must be obeyed. But there is this perennial source of comfort. God's commands are enablings. He will never give us a work to do without showing exactly how and when to do it, and giving us the precise strength and wisdom we need. Do not dread to enter this life because you fear that God will ask you to do something you cannot do. He will never do that. If he lays aught at your heart, he will do so irresistibly; and as you pray about it, the impression will continue to grow, so that presently, as you look up to know what he wills you to say or do, the way will suddenly open, and you will probably have said the word or done the deed almost unconsciously. Rely on the Holy Ghost to go before you, to make the crooked places straight, and the rough places smooth. Do not bring the legal spirit of "must" into God's free service. "Consider the lilies of the field, how they grow." Let your life be as effortless as theirs, because your faith shall constantly hand over all difficulties and responsibilities to your ever-present Lord. There is no effort to the branch in putting forth the swelling clusters of grapes—the effort would be to keep them back.—*F. B. Meyer.*

"MY BOAT IS SO SMALL."

The fishermen of Brittany, so the story goes, are wont to utter this simple prayer when they launch their boats upon the deep: "Keep me, my God; my boat is so small and thy ocean is so wide." How touchingly beautiful the words and the thought! Might not the same petition be uttered with as much directness every morning and evening of our daily life: "Keep me, my God; for my boat is so small and thy ocean is so wide." Keep me, my God; keep me from the perils and temptations that throng around me as I go about my daily duties. "My boat is so small"—I am so weak, so helpless, so prone to wander, so forgetful of thy loving kindness! I am tossed to and fro at the mercy of the world; I am buffeted about by sharp adversity, and driven before the storms of grief and sorrow. Except thou dost keep me I must perish. Keep me, my God, for "thy ocean is so wide"—the journey is so long, and the days and the years are so many. "In thee, O Lord, do I put my trust. Deliver me in thy righteousness."—*Selected.*

WHAT BRINGS PEACE?

A doctor who was visiting a Christian patient had himself long been anxious to feel that he was at peace with God. The Spirit had convinced him of his sin and need, and he longed to possess that peace which the world cannot give. On this occasion, addressing himself to the sick one, he said:

"I want you to tell me just what it is—this believing and getting happiness, faith in Jesus, and all that sort of thing which brings peace."

His patient replied:

"Doctor, I have felt that I could do nothing, and I have put my case in your hands; I am trusting to you. That is exactly what every poor sinner must do in the Lord Jesus."

This reply greatly awakened the doctor's surprise, and a new light broke in upon his soul.

"Is that all?" he exclaimed; "simply trusting in the Lord Jesus! I see it, as I never did before. He has done the work. Yes, Jesus said on the cross, 'It is finished,' and 'whosoever believeth in him shall not perish, but have everlasting life.'"

From that sickbed the doctor went a happy man, rejoicing that his sins were washed away in the blood of the Lamb.—*Christian Worker.*

TEMPERANCE.

PULLMAN'S OLD MATE A DRUNKARD.

Before the war, and back in New York State, Charles Gardiner and Geo. M. Pullman were fellow-apprentices at the cabinetmaker's bench. When Pullman came to Chicago and engaged in the house-raising business Gardiner came with him, and when Pullman started to build his first sleeping-car Gardiner was his assistant and confidant. Subsequently Gardiner was the foreman of Pullman's first shop, and many of the early patents and improvements, it is said, were the result of his suggestion and creation. Drink was Gardiner's only enemy. Through it he lost his place with his old companion and fellow-apprentice. Time and again he would be taken back to the shops only to be discharged for drunkenness. There has ever been a kindly feeling for Gardiner in the Pullman works. He has lived at Kensington and Pullman ever since the towns were built, and daily went into the shops and looked at the men working, begged a few dimes and went to the nearest saloon, where he spent the remainder of the day. He talked but little and preferred to sip his glass by himself. Yesterday morning, when arraigned for drunkenness, he stood before Justice Robbins, his hands trembled so from the effect of drink he could not support himself and an officer had to hold him up. He pleaded guilty to habitual inebriety and was sent to the Washingtonian Home.—*Inter Ocean.*

THE DOCTOR'S ADVICE.

Tom met an old friend, who was formerly a prosperous young lumberman up in northern Minnesota, but whose bad habits of drinking brought him to a pretty "hard up" condition, although he has since reformed and is doing better.

"How are you?" asked Tom.

"Pretty well, thank you, but I have just seen a doctor to have him examine my throat."

"What's the matter?"

"Well, the doctor couldn't give me any encouragement. At least he could not find what I want to find."

"What did you expect him to find?"

"I asked him to look down my throat for the saw-mill and farm that had gone down there in drink."

"And did he see anything of it?"

"No, but he advised me if I ever got another mill to run it by water."

THE PILGRIM QUARTERLY AND TEMPERANCE.

I can but regret painfully the position taken in the Senior Pilgrim Quarterly in regard to the 10th verse of John's Gospel, 2nd chapter. Let me quote from the Lesson Studies: "(v 10) '*have drunk freely.*' So that they are a little under the influence of liquor and their taste has been slightly blunted. '*Thou hast kept the good wine.*' These words show beyond the possibility of question that the wine which Jesus made was of the ordinary intoxicating kind, and that it was of the best quality."

What are the pupils of our Congregational Sunday-schools here taught? Clearly that, after the guests of that wedding, among whom was Jesus, his mother, and his disciples, had exhausted the supply of wine, and had become somewhat intoxicated, Jesus used his miraculous power to provide for them more intoxicating wine, and so enabled them to increase the degree of their drunkenness. Is not this an incredible statement in reference to a religious teacher, whom we revere as divine, and whose inspired apostle has assured us that drunkards shall not inherit the kingdom of God? —*L. W. C., in Advance.*

It is not often that the pulpit is invaded by the insidious enemy, narcotics. A sad case is that of an eminent clergyman in New York city, who has recently resigned his ministry because he has ruined himself by stimulants. He confesses that the constant struggle to produce something new wore away his strength, saying: "There was a time when I thought I should go mad. For months I had an awful pain at the base of my brain, and I got no rest. I admit that under the stress of circumstances I did things that I should never have done. I used stimulants, among others cocaine." His example is a notable warning to those in similar stress of occupation not to attempt to fortify enfeebled energies by destructive agencies.

An American traveler in Normandy says that in a country tavern he found the following printed card on the wall detailing the law of that land against intoxication: "After two formal condemnations for scandalous and public drunkenness (mere committals do not count), the offender, *ipso facto* incurs the following disabilities: (1) Loss of his vote, (2) may not be voted for, (3) may not serve on a jury, (4) may not exercise any administrative faculty (such as acting as executor of a will), (5) loses the right to carry arms."—*Standard.*

The difference between high-license Nebraska and prohibition Kansas is that in Nebraska the State is so overrun with criminals that the penitentiary and jails are full, and vigilant committees have been formed for the protection of the citizens. Kansas jails, many of them, are empty, and the number in the penitentiary has been reduced sixty per cent.

BIBLE LESSON.

STUDIES IN THE LIFE OF JESUS.

LESSON VII.—Fourth Quarter, 1894, Nov. 18.

SUBJECT.—The Sermon on the Mount.—Luke 6: 20-31.

GOLDEN TEXT.—"As ye would that men should do to you, do ye also to them likewise."—Luke 6: 31.

[Open the Bible and read the lesson.]

DAILY READINGS.—M.—Luke 6: 20-31. T.—Luke 6: 32-38. W.—Matt. 5: 1-12. T.—Psalm 69: 29-36. F.—1 Peter 2: 17-25. S.—Prov. 25: 14-22. S.—Matt. 7: 1-12.

(From the S. S. Lesson Illustrator.)

Ye poor.—In the Sermon on the Mount the benediction is pronounced upon the "poor in spirit" and those who "hunger after righteousness." Matt. 5: 3, 6. Here it is simply on the "poor" and those who "hunger now." Our Lord had in view the "poor of this world, rich in faith, and heirs of the kingdom," as these beatitudes are paraphrased by James. Jas. 2: 5.—*J. F. B.* The poverty here spoken of is a poverty accompanied by grace, a want attained by faithful adherence to Jesus. Thousands had to give up everything in the world for their religion. Jesus would supply them, and all who suffer like them, for the Gospel's sake, with special consolation.—*Ryle.* Before, Jesus laid down the truth. "Blessed are *the* poor;" now, he adds, "Blessed are *ye* poor." If you live *by* the Gospel precepts you may live *on* the Gospel promises.—*Henry.*

Men shall hate. There came a day when martyrs died under shameful false charges, hated and scorned. Pure love in the presence of murderous hate took an unearthly serenity, as gold is given its purest lustre in the fiercest flames. Where is the miracle greater than that of Christian martyrdom?—*Wakefield.* In proportion as moral character becomes clear, definite, and sharply defined, in the same proportion will the world hate it.—*McLaughlin.* As worldliness in the church is of the same nature as that outside, so opposition to holiness will often be manifested by the professed followers of Christ.—*Ibid.*

Rejoice in that day. Not afterwards but then. If we have not faith to keep from whining and telling over our persecutions, faith to rejoice that we are counted worthy to suffer for his sake, not holiness but something else is the cause of our persecution. Let us be sure by our joyfulness of soul that our persecution is for Christ's sake, and not for our own.—*McLaughlin.* Even at the time it is a privilege to show our love by something that costs. Peter and Paul in prison were better off than Herod or Felix in their luxury.—*Peloubet.* Leaping or dancing was the Hebrew mode of expressing great religious joy. Ex. 15: 20; 1 Sam. 18: 6.—*Binney.*

Your reward is great. Every believer shall enter heaven, but there is a wonderful difference between being saved so as by fire, 1 Cor. 3: 15, and having an abundant entrance. 2 Peter 1: 11. Our sins were judged at the cross, but our works shall be judged at Christ's own bar, 2 Cor. 5: 10; and for every service and sacrifice we shall receive a reward. Heb. 6: 10; 1 Thes. 2: 19; 2 Ti. 4: 8; 1 Peter 5: 4. Oh! to so live that each day shall help to make Christ's greeting more rapturous and heaven eternally sweeter!—*Gardner.*

Rich. In everything but faith and righteousness; who substitute earthly wealth for heavenly riches: who place dependence on material things and are not rich toward God.—*McLaughlin.* This life is all the heaven the worldling has and all the hell a saint ever sees. Men get what they seek.—*Ibid.* This reveals the class of men that riches curse, those who find in them their joy. This accords with Abraham's explanation to the rich nan in torment, "In your life-time you had your good things." Luke 16: 25

When all men speak well of you. On account of your conformity to this world in teaching or conduct. Jno. 15: 19; 1 John 4: 5; Galatians 1: 7–9.—*Binney.* No man was ever true to his convictions without incurring the displeasure of some one. This woe ought to be thundered into the ear of every minister when he is ordained, and the echo ought to ring throughout his life.—*McLaughlin.* False prophets were not alone those who uttered false predictions, but those corrupt teachers also who accommodated their sentiments and doctrines to the passions of their audience.—*Hewlett.* 1 Kings 22: 5–13; Isa. 30: 9, 10; Jer. 5: 31; Micah 2: 11.—*Binney.*

Love your enemies. Love as God loves, regardless of merit and of the reciprocity of love; love because you would be like God, love because God has first loved you.—*Vaughan.* Hate can never be overcome by hatred; it can only be banished by love, and blessed are they that have the deep benevolence that can exercise it.—*Wakefield.* When injured we should remember that God presents to us the most glorious opportunity of showing forth his own image, mercy and forgiveness.—*Howells.*

Offer also the other. Our Lord condemns a revengeful, pugnacious, litigous, or quarrelsome spirit. He forbids everything like duelling, or fighting for the settlement of wrongs.—*Ryle.* If anyone smite thee, rather than bring an action against him, or give a blow to him, be ready to receive another blow from him; leave God to plead thy cause.—*Henry.*

Give to every man that asketh of thee. Whether Jew, Samaritan, or Gentile. Let thy charity be bounded by no personal motives.—*Whedon.* There is no line drawn by the Lord between the worthy beggar and the unworthy; between the one who smells of beer or tobacco, and the one who smells clean; between the bold, barefaced, saucy one, and the timid, shrinking one, or between the smooth, cultivated talker, who is sailing under false colors, and the broken-hearted, candid one who does not yet know that God waits to supply even the temporal need of those who go directly to him. As Jesus draws no lines, let those who aim to be like him draw none. The reason for such strange, peculiar action is found in vs. 32–36.—*Christian Alliance.* Whenever you are clement, sympathetic, large-hearted, open-handed, you are going in the dircetion of the meaning of this passage. We are to be liberal toward the requests our fellowmen make of us. They will ask for our time, money, advice, influence, and all these we are to hold at their disposal.—*Tead.*

As ye would. Never act toward any one as you would not like him to act toward you. Never speak of your neighbor as you would not like your neighbor to speak of you. Live the 13th of 1 Cor., the Christ life,—*Katie A. Clarke*

PRACTICAL POINTS.

Christ's poor are rich in faith. v. 20; James 2: 5.

Present sorrows but prepare for future joys. v. 21; Ps. 126: 5, 6.

No victories without battles, no crowns without crosses, no character without discipline, no reward without labor. v. 22.

A mariner is seen best in tempest and a Christian in persecution. v. 22.

The Stoic *bears*, the Epicurean *submits*, the Christian *rejoices*. v. 23.

Suffering is to be greatly rewarded. v. 23.

Holy ones always suffer when evil is in power. v. 23, last clause.

Do not make worldly things your *consolation;* they are only for your *convenience*. v. 24.

Joy in the changeable must share in its change. v. 24.

This life is all the heaven the sinner has and all the hell a saint ever sees. v. 25.

Love not sin, but the sinner in spite of his sin. v. 27; Rom. 5: 8.

The time to show love is when other people show hatred. v. 27.

Far better give way than contend. v. 29.

Better suffer wrong than do wrong. v. 29.

THANKSGIVING DAY.

The President's proclamation reads: The American people should gratefully render thanksgiving and praise to the Supreme Ruler of the universe, who has watched over them with kindness and fostering care during the year that has passed; they should also with humility and faith supplicate the Father of all mercies for continued blessings according to their needs, and they should by deeds of charity seek the favor of the Giver of every good and perfect gift. Therefore, I, Grover Cleveland, President of the United States, do hereby appoint and set apart Thursday, the 29th day of November, inst., as a day of thanksgiving and prayer to be kept and observed by all the people of the land.

On that day let our ordinary work and business be suspended and let us meet in our accustomed places of worship and give thanks to Almighty God for our preservation as a nation, for our immunity from disease and pestilence, for the harvests that have rewarded our husbandry, for a renewal of national prosperity, and for every advance in virtue and intelligence that has marked our growth as a people. And with our thanksgiving let us pray that these blessings may be multiplied unto us, that our national conscience may be quickened to a better recognition of the power and goodness of God and that in our national life we may clearer see and closer follow the path of righteousness.

And in our places of worship and praise as well as in the happy reunions of kindred and friends on that day let us invoke divine approval by generously remembering the poor and needy. Surely He who has given us comfort and plenty will look upon our relief of the destitute and our ministrations of charity as the work of hearts truly grateful and as proofs of the sincerity of our thanksgiving.

RELIGIOUS NEWS.

—The American Baptist missionaries in Assam have asked that twenty-two new missionaries be sent to that country.

—The centenary of the London Missionary Society will be celebrated next year by an effort to send out one hundred new missionaries.

—The largest salary that any Baptist minister receives in Germany is 3,600 marks, about $850, and the church that pays this salary has between 500 and 600 members.

—The Empress of China will receive for her sixtieth birthday, a superbly bound copy of the New Testament in Chinese, which is being prepared at the Ries Mission Press in Shanghai.

—The Bible Christian Conference of England has sanctioned the purchase of the cottage in which Billy Bray, the Cornish evangelist, was born and died. It is intended to preserve it as a memorial of this King's son.

—Says a Chinese missionary, with a well-based exultation: "I could walk from Canton to Shanghai, over eight hundred miles, not walking more than twenty miles a day, and could sleep every night in a village or town that has a little Christian community."

—The London City Mission employs 482 missionaries, who visit systematically all the year round among the poor and outcast. Last year 3,667,680 visits were paid. The work is undenominational. More than 500,000 men are regularly visited by the agents of this mission.

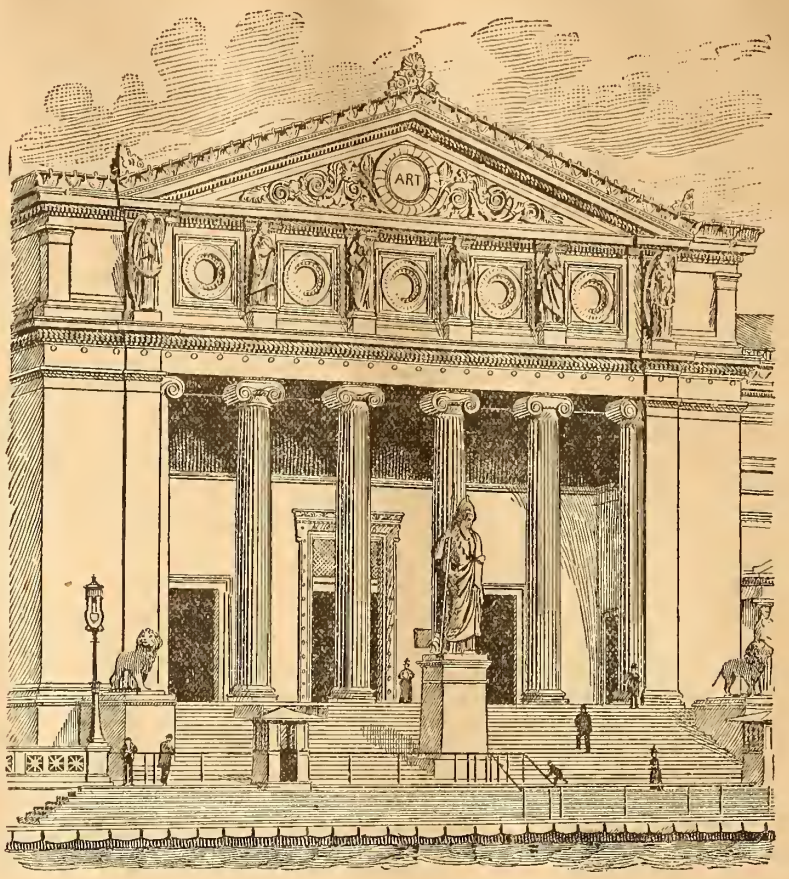
—The Ministers' Association, of Utica, N. Y., has arranged for a religious canvass of the city, to be made by the churches this month, and for union evangelistic services to be held daily for three weeks, beginning Nov. 11. Twenty-one churches will co-operate and the services will be in charge of the pastors.

—The American Board is adding to its mission work in the Sandwich Islands a work among the Japanese who have come to those islands in such large numbers. There are nine Japanese preachers and evangelists now engaged in the work, and Rev. O. H. Gulick, who speaks both Japanese and Hawaiian, will devote himself to the mission among both peoples in the islands.

—Bishop William Boyd Carpenter, of Ripon, England, is the Court preacher. A story is told of him that when he was asked how he managed to address so exalted a personage as the sovereign and yet maintain his composure, he replied that he never addressed her at all. He knew there would be present the Queen, the princes, the household, the servants, down to the scullery-maid. "And," said the Bishop, "I preach to the scullery-maid and the Queen understands me."

—A party of United Presbyterian missionaries sailed from New York on the 13th inst: (1) Returning to Egypt, Rev. Chauncey Murch, wife and child, with Rev. John P. White and wife, of Walton, Kan., Miss Minnehaha Finney, of Tarkio, Mo., and Miss Grace Brown, of Lincoln, Neb., as new missionaries. (2) Returning to India: Miss Mary J. Campbell and Miss Josephine L. White, and with them as new missionaries Rev. J. S. Thompson, wife and child, of Newton, Kan.; Miss Nannie Spencer, of New Wilmington, Pa.; Miss Edith M. Fulton, of Summerfield, Kan., and Miss Mary A. Platter, of Chillicothe, O. These constitute a goodly company of fifteen, including the two children.

A Temple of Art.



Not for a Day but for all Time.

Memories of the White City are fading—all but one. Majestic in its beauty the Palace of Art survives to remind man kind of wonders departed. Triumphant over fire and tempest the stately structure stands beside the lake dedicated forever to the service of the people. As a gallery of painting and sculpture it surprised and delighted the nations. As the Field's Columbian Museum it will entertain and instruct multitudes in the ages to come.

A World's Fair in miniature is the museum to-day. While it lasts the public will have before them a vivid reminder of the greater exposition of 1893. It will bring back the vast pamorama of splendid exhibits including the fine showing made by

Dr. Price's Cream Baking Powder

The analysis of Dr. Price's by government experts demonstrated its immeasurable superiority in leavening strength, purity and general excellence and gained for it the

Highest Award at the Fair.

HORACE GREELEY: "Many persons were brought to trial on account of the murder of Morgan, but no one was judicially found guilty of murder. It was established by seceding Masons that the oaths—at least in some of the highest degrees—that were administered, and taken by those admitted to Masonic lodges, disqualified them from serving as jurors in any case where a brother Mason of like degree was a party, and his antagonist was not."

"The whole movement of Christianity, what is it? It is light against darkness. It is as the shining of the sun. That doesn't have lodges. That doesn't have little dark rooms into which it disburses its beams. The business of the sun is to scatter light, and the business of the church of Jesus Christ is to scatter the light of the Sun of Righteousness. He is to be the light of the world everywhere. He says, 'In secret have I said nothing.' Everything was open. There was never any little cabal, any little gathering with its secret passes and grips. The mere attempt to couple such a thing with the work of the Lord Jesus shows its folly."—*From address of Rev. E. P. Goodwin, D. D., pastor First Congregational Church, Chicago, to Christian Conference, April*, 1890.

"As to the question of the attitude of Christians toward the secret orders, two or three things seem to me very plain. One of them is this: that the whole movement of things on the line of secrecy is thoroughly antagonistic to the movement on the line of Scripture and Christianity."—*From address of Rev. E. P. Goodwin, D. D., pastor First Congregational Church, Chicago, to Christian Conference April*, 1890.

"God's Word prohibits the believer from forming alliances with the ungodly in society. Whenever the Christian surrenders himself to the society of the unbelieving world, his heart will be led away from God. This is especially true of thousands of Christian men who have deliberately yoked themselves up with unbelievers in all manner of secret societies. This course of false alliance is doing more mischief to individual Christian men by turning their hearts away from God and his service, and to the church by depleting and robbing her of her male membership, THAN ANY OTHER ONE ENEMY OF CHRIST. There never was a time when the cry, 'Come out from among them and be ye separate, saith the Lord,' was more needed than now."—*From Dr. George F. Pentecost's Bible Studies*, 1889, *p.* 389.

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A child can be early accustomed to be indifferent to darkness, although allowance must be made for inherited nervousness. But in that beautiful evening hour which precedes tucking the child in bed the mother should sometimes rock and sing to it in a dark room, taking it to the window to see the life still active in the streets, and the gleaming lights which show where other little people are going to bed. Everything should be done to teach the child that the room is absolutely the same when the light is out. Call attention to some object, put the light out, and ask the child to bring the object. The lesson can be conveyed under guise of pleasant games. Even the shadows which make the terror of the dark can be turned into objects of delight. "I so faid," said a little one not long since as she glanced around the room, then buried her face in her mother's arms to hide the pictures made on the wall by lights from the street. "Do you see that bright spot on the wall?" asked the mother, "now let's see what we can put there."

Then the mother made a series of pictures on the wall with head, hands and feet of baby and herself. The child joined in the frolic, and learned from that how to delight in the shadows, and to try to find out what they are pictures of. Finally there is the moment of pause after the child is ready to be left for the night, and the lesson has been impressed that God has given us the beautiful darkness that everybody may sleep, and now we must let it into the room, and the mother tells her child to repeat after her, "Good night, light, come again in the morning!" and with one more kiss after all is dark, the child is ready for sleep, and should be left alone.

If the mother makes a point from the earliest infancy of her child of attending to its wants in a dark room, she will make it physically possible for the child to respond to her teaching later when it comes to her, as it inevitably will, with its fear of the darkness. The fear grows with the child's imagination, but practical lessons like these suggested here will remove the darkness from the realm of the unknown and dreaded.—*Woman's Tribune.*

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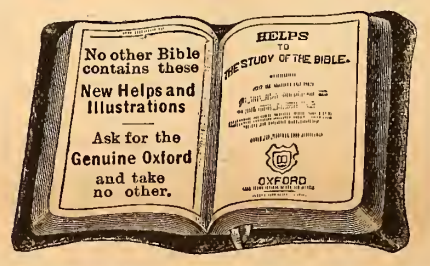
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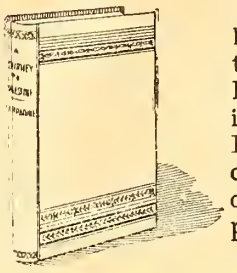
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NEWS OF THE WEEK.

CHICAGO.

An ordinance appropriating $10,000 for the purchase of the anti-toxin remedy for diphtheria was offered at the council meeting.

John L. Stevens, an inventor, whose discoveries have made fortunes for manufacturers, was found dead at 21 Des Plaines street. He was in destitute circumstances.

What is probably the heaviest single piece of machinery ever moved through the streets of Chicago was taken on rollers from the Chicago, Milwaukee & St. Paul tracks to the new power-house of the Metropolitan "L" road. It is one of the huge dynamos which is to furnish the electrical power by which the road will be operated. The weight of the piece is fifty tons. It was made by the E. P. Allis company of Milwaukee and brought on a car specially constructed for the purpose.

CRIME AND CASUALTY.

A Lackawanna express train plunged into a freight at Forster, Pa., and three persons were killed.

The town of Rising Sun, in Wood county, has been destroyed by fire. It had a population of 1,500, and is the center of the oil operations in northwestern Ohio.

Passenger train No. 3 of the Kansas City, Memphis & Birmingham railroad was held up a few miles east of New Albany, Miss., by three masked men and the express car looted of its contents.

Diphtheria of violent form is prevailing in Pontoosuc, a little town in the northern part of Hancock county, Ill. Five children of one family died within three days, three of them dying during one night.

Four new cases of small pox have appeared in Walkertown, Ind., all in one family. There are now six.

New York, Oct. 30.—Seven people were smothered to death by smoke in a tenement house fire in New York. Another woman jumped from a third-story window and will soon die. The fire came suddenly and cut off all escape by the stairways.

COUNTRY.

Oct. 29.—A severe snowstorm prevailed all day Monday last week throughout Nebraska. It was quite general, covering the principal agricultural portion of the State. In the extreme northern portion of the State stock is said to be suffering.

Alfred Merritt, of Duluth, has brought suit against John D. Rockefeller, of Standard Oil company fame, and F. T. Gates, his private secretary, for $1,226,400. Merritt claims that he was damaged by fraudulent representations in the forming of the Superior Consolidated Iron Mines.

The twenty-second annual congress of the Association for the Advancement of Women met at Knoxville, Tenn.

Five of the leaders of the Sanctified band on Chincoteague island, Maryland, have been indicted for conspiracy in separating wives from their husbands and for being a public nuisance.

The long drought in West Virginia has caused great distress among farmers and lumbermen along the Little Kanawha. Many sawmills have been compelled to shut down for want of logs.

The Chattanooga (Tenn.) board of health has announced that several cases of child murder have grown out of the insurance of the lives of infants among the Negroes.

Police Commissioner Sheehan, of New York, refused to produce his bank books before the Lexow committee, and, being termed a defaulter and a thief, called Attorney Goff a liar.

FOREIGN.

The floods have destroyed the best crops round Dunkirk, and have done enormous damage to other farm crops. Courtrai and Mouserou are partly under water. Several cases of drowning have been reported on both sides of the Belgian frontier.

The steamer Tormes struck Crow Rock near Milford Haven, Tuesday. Twenty-one men, including the captain and officers, were drowned. Seven of the crew were saved.

An asylum for the insane at Joenkoeping was destroyed by fire. Fifteen of the inmates were burned to death.

The force now at work on the Cubebra branch of the Panama canal will soon be increased to 1,000 men.

The Steamer Wairaipa was wrecked on Great Barrier island off the coast of New Zealand. The steamer had a large number of passengers, and 112 of them were drowned. The number of the saved is not positively known, bnt among the rescued are some of the passengers.

On Thursday the members of the palace guard were the first to take the oath to the new czar. The grand dukes were the next to swear allegiance and they were followed in the order of precedence by the high court functionaries, court officials, military officers and civil officials.

There is little reason now to expect that the German government will relax its new order prohibiting the importation of American cattle and fresh beef, and it is probable that the matter will settle down to a question of endurance as between German sugar and American beef. Ambassador Runyon, at Berlin, has presented Secretary Gresham's vigorous protest to the German foreign minister.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from Oct. 29 to Nov. 3:

H T Beatty, Mrs A Banks, Rev B M Amsden, J G Brooks, A Honeywell, W S McCullough, R D. McDonald, H B Wolcott, R R Pinkerton, Rev W Pinkney, J Loughridge, Rev J C Elliott, W Chestnut, T Woodmanse, T Keppel, Mrs M Wilson, Mrs J Haire, Mrs E A Johnston, A Alexander, Mrs R E Barden, J M Frink, C N Bemer, G A Green, W H Clay.

J. B. Hazlett, of Sioux Falls, S. Dakota, has farm lands and city property for sale or trade for merchandise. Will answer all questions concerning Dakota.

After five years of labor, with the help of 247 editors, and the enormous expenditure of nearly one million dollars, the Funk & Wagnall's Company, New York City, announce that the last page of the second, the concluding, volume of the new Standard Dictionary is now in type. This volume will be ready for delivery in November. The *Cynosure* advises anyone needing a dictionary to examine the Standard before purchasing.

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THE OBJECTS, WORK AND SECRET RITUAL of "The Nobles of the Mystic Shrine" have just been issued in a revised and enlarged edition. Price, in paper, 25 cents. This new order of Freemasonry now so popular in this country as the basis of social hilarity among members of the higher degrees, claims to have originated in Arabia, and was revived in Egypt, and brought to America from France. It is interlarded with Mohammedan terms and worship; and its original objects as defined in its ritual, was inquisitorial and barbarous. Its prayers are addressed to "Allah," instead of the G. A. O. T. U., and it is quite as un-Christian as the devotees of the blue lodge would have it. The abridged edition is still sold for 15 cents. Address the National Christian Association, 221 West Madison treet, Chicago.

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At an early hour on Sunday morning, the old home of the late ex-President Jonathan Blanchard, at Wheaton, together with the adjoining barn, was entirely destroyed by fire. For over two years these historic premises had been occupied by Rev. H. L. Kellogg, the editor of the *Cynosure*, and his family as a residence, and the early hour and the fact that all the inmates were buried in sleep when the flames invaded the house, rendered their escape without the loss of life in the highest degree providential. As it was, the buildings, with most of their contents, were reduced to ashes. The live stock in the barn were happily rescued, but nearly everything inflammable was burned. Mr. Kellogg, in his efforts to save his family and household treasures, was quite seriously overcome by the smoke and flames, and temporarily disabled for his work in this office. It is a consolation to know, however, that there was an insurance of about $4,000 on the premises, which will do something toward repairing the pecuniary loss; but in such cases there are mementoes and souvenirs of other days which can never be replaced. Readers of the *Cynosure* will sympathize with Mr. Kellogg and his family, and offer a prayer of gratitude that of all his loved ones not one was lost or seriously injured.

As the result of a dissension in the Holston (Tenn) conference of the Methodist Episcopal church between friends of Pastor T. C. Carter (defendant in a salacious church trial) and adherents of Pastor Manker of Chattanooga, a new organization has been formed at Cleveland in that State, to be known as the "American Methodist church." The peculiar feature of this institution is that it will be governed by its members, and ignore bishops and presiding elders. Two local pastors are the self-constituted "apostles" of the new church. In view of these frequently occurring splits in religious bodies, one could wish that more of the spirit of Christ pervaded these organizations. Even Paul, in considering one of these defections of professing Christians, thanked God that he had baptized none of them. It would be interesting to know just how many Freemasons are among the Cleveland dissenters.

An active worker in Tennessee recently gave a lecture on Masonry before the students of Lane Institute at Jackson, and happily presented the truth. He notes the fact that the N. C. A., in issuing so much literature relating to this important reform, is engaged in a useful and good missionary work. The South needs just such work; the field is wide and ripe for the harvest, but the laborers are too few.

To use a phrase much in vogue among politicians, the pope is just now engaged in "strengthening his fences," by urging a union between the Church of Rome and the churches of the Orient and appealing to all believers in Christ outside of his palings to come into his fold. But true Christians will hesitate about entering the wolf's den, even though the hireling shepherd may call it a sheepfold. See John 10:1-16.

It seems like theosophy run mad when the anniversary of a dog's death is celebrated by tolling bells and a special service held over its grave, as was recently the case in Providence, R. I. The dog in question was a St. Bernard of remarkable nobility and intelligence. His owner was a firm believer in the re-incarnation of souls, and believed implicitly the assurance of Madame Blavatsky, that the animal had previously existed as a mighty warrior in some remote age. Without subscribing to such opinions, Jumbo, as he was called, was doubtless better worthy of funeral honors than some men.

The *Catholic Annual*, in an unusual outburst of candor, informs its readers that "Protestants have lavished millions on millions of dollars on their church work for the black race. They have given generously. They have a full equipment, with ample facilities, including even a dozen universities to turn out the future leaders of the race. . . . . And as yet we (Catholics) have not so much as one high school for boys. If Catholic young Negro men go to the Protestant universities to learn to be teachers, laymen, doctors, etc., they are almost sure to forsake the (Catholic) faith." This admission is very full of encouragement for the friends of the race.

If there was no other virtue in the recent general election, it was manifest that intelligence was more prominent in the result than is too often the case in such contests. Wild vagaries and predictions had been widely promulgated for weeks before the ballot was taken, and it was difficult to determine beforehand how the contest would end. But the constant agitation among all parties had the effect of eliciting many real facts, and the result, if not altogether satisfactory, indicated a revival of general interest for the benefit of the greatest number, and gave a stern rebuke to many fallacious theories and a large amount of political chicanery.

President Cleveland and Governor Altgeld have proclaimed November 29 as the national and state day of Thanksgiving. Like former proclamations of this sort, they omit all mention of Christ, and are so phrased that all sects may on that day unite their thanks to their respective deities without giving offence to each other. This may pass as political theology, but these papers can hardly be classed as Christian documents, appointing a Christian festival for a Christian nation.

Kate Field, of Washington city, is one of the best known of our public women. It is a pity that her patronage of the California wine business has not won for her a respect equal to her publicity. But it is due that she be commended for her views on secret societies. Of the A. P. A, she says in a written statement of her views: "I deplore a movement that seems to me to be so unconstitutional." Of the lodge system in general she states a great truth in plain terms: "Secret societies, to begin with, especially when political, do not commend themselves to women."

Thanksgiving day is near. He can most sincerely join in the worship and general gratitude of the festival, who has been a giver; who has by some act of self-denial warmed the heart and made more cheerful the life of some fellow-being. The winter season approaches; let its rigors be anticipated, and the suffering of last year be prevented by early and thoughtful charities, personally administered. It is a pleasant notice issued by the German Baptist Brethren for special contributions in aid of mission effort and of the needy poor, which shall serve to give a zest and sweetness to Thanksgiving day.

At the Knight Templars' Conclave of the Grand Commandery of Massachusetts and Rhode Island, held last week in Masonic Temple, Boston, Samuel C. Lawrence, a well-known rum distiller, was chosen Eminent Grand Commander. The bacchanalian revelry at the banquets and suppers of these carpet knights makes it very appropriate that they choose for their head a man whose rum factory is sending out its liquid tide of poison and death over the world, and doing more than anything else to make still darker and deeper the vice and wretchedness of heathen lands.

"Religion and government," said Dr. Holmes, "appear to me to be the two subjects which of all others should belong to the common talk of people who enjoy the blessing of freedom." To a divinity student who thought there might be danger to truth by making such things common discourse, he flashed back the quick answer: "I did not know Truth was such an invalid. How long is it since she could only take the air in a close carriage, with a gentleman in a black coat on the box?....Truth is tough. Truth gets well if she is run over by a locomotive, while error dies of lockjaw if she scratches her finger."

SECRET SOCIETY CHARITY.

ADDRESS OF REV. JAMES MATHEWS IN NEW YORK CONVENTION.

What is it? A false pretence, a bold assumption, a delusion and a snare. It bears the same relation to Christian charity that churchianity does to Christianity, and formality to real godliness.

Secret societies have no right to steal our graces, especially that crowning grace of all, sweet blessed charity, for the adornment of their temples of imagery, and we do not propose that they shall do so unrebuked.

Charity is a Christian grace, free for all; but the bogus stuff presented for our admiration by lodgemen excites only amazement, if not disgust.

"Charity seeketh not her own." Masonic psuedo-charity does seek its own, and that only.

"Charity vaunteth not itself." Masonic pretended charity does nothing without vaunting. "See how we help our poor!" Yes, we see! A penny for charity, but pounds for vanity, display, banquetry and vain show.

Charity seeks the stranger; lodgery shuts the stranger out. Many years ago I was a stranger on the street in Neosho, Kas., a traveling preacher. I saw a light in an upper room. The night was cold. I thought it was a meeting and went to the foot of the stairs. A well dressed man asked what I wanted. I said, "I want to go in to the meeting." I was camping out, having no money to pay for hotel accommodation. He asked me if I was a brother. "Yes," I said, "a Christian brother." Ah, well, said he, "that won't do, if you are not an Odd-fellow, you can't go in." And I thought that those inside were sure enough "odd fellows," who would keep a stranger out in the cold, because he was only a Christian. But that is the way with secret society charity. Not big enough, broad enough, Samaritan-like enough to take the stranger. Christian charity is quite another thing. It asks not for grips or passwords, but feels for all and stretches out a helping hand to all.

But if we speak of secret society charity in the matter of its spirit, what can we say? Doubtless if there were any Masons in this meeting, who were willing to speak at all, we should get a specimen of Masonic charity.

Here's a sample: Traveling with a Methodist preacher who was a Mason, I broached the subject, as I thought I had a right to do. He, who was all smiles and suavity before, changed instantly and answered me, "Brother, you don't know anything about it, if you are not a Mason. Nobody does."

"What," I asked, "did not Chas. G. Finney know anything about it?"

He trotted out the wornout old hack and said, "Finney was a perjurer, and not to be believed."

"Well," said I, "herein is a marvelous thing. How could Finney be a perjurer as a Mason, if he did not tell the truth as a man? He must reveal the secrets of Masonry to be a perjurer. You say he was a perjurer, that he revealed the secrets, and you yourself say it. If he did not reveal the secrets he was a true Mason, but a lying man. Which horn of the dilemma will you choose?"

He would have none of the logic, but fell to pitying us poor blind dupes, etc., as is the wont of Masons who are not honest enough to yield when vanquished.

"A man convinced against his will
Is of the same opinion still."

In my own church in Brooklyn, when preaching from "Have no fellowship with the unfruitful works of darkness but rather reprove them," I was stopped by a man who sprang to his feet and cried out, "I denounce every word you have uttered as a lie!" He was a preacher from Chicopee, Mass.

The next morning I was in the office of a member of my church, when a man came bustling in and asked what that fellow had said about Masonry last night. The brother accosted had been a member of the Greenwood Lodge but had been converted and left them. He quietly remarked, "You should have been there to hear."

Oh!" blustered the man, "I don't want to hear liars. Why! I've been told he said he has a book that tells all about Masonry. You know that's a lie."

"No," answered the converted Mason, "it is not a lie. It is the truth. He has a book, and I let him have it. And you have had it, and you know I had it, so what's the matter with you, John? Better tell the truth like a man, and not lie like a Mason." And the silence that fell was very thick and very hard.

But Masonic charity men say, "Why, we cover up the sins of our members, and help them out of holes. Doubtless they do. But Christian charity keeps men from falling into holes, and from doing things that call for covering.

I know many Masons, jolly men, good business men, square men, and we are good friends, in spite of their being Masons, and I being but a Christian. I ask them sometimes, "Don't you want me in? One laughed, and said, "Well, no, you are better out. You would haul your religion in, and you know we don't meet for that purpose; you are all right as you are and where you are."

Now that is a good sample of real charity from a man in whom Masonic obligations have not destroyed his manhood. Men are charitable not because they are Masons, but in spite of it. Whereas true Christianity makes the churl liberal.

Let us exalt Christ and tell to all that charity is not something to be had in a close lodge for money but from its Author, the living God, without money and without price.

TEN CHAPTERS AGAINST LODGES.

BY REV. SIMPSON ELY, DEAN OF BIBLE SCHOOL, FAIRFIELD COLLEGE.

II —THEIR FOLLY.

A man cannot become a member of any lodge without first binding himself, by an oath, to secrecy. This obligation is rendered as solemn and weighty as possible, and there are various pains and penalties attached to this obligation.

Now all this is supreme folly. Why should I bind myself by a solemn oath not to reveal something of which I know absolutely nothing? Why should I promise beforehand never to divulge the workings of a system that are wholly unknown to me at the time the oath is administered to me? I believe it is worse than folly. It is very wrong.

I will never promise not to expose a thing that I know nothing of. Sometimes persons say to me: "We want to tell you something, if you promise not to tell any one of it." I always beg to be excused. I cannot promise secrecy. It may be something that should be made known. Though told in secret, it might be well to proclaim it from the house-tops!

Now, after a man has taken the oath, upon the pains and penalties of perjury, and he is let into the secrets of the order, there may be very much that is wrong. Indeed it may seem to him absolutely sinful. But what can he do? He has obligated himself, by a terrible oath, that he will under no circumstances divulge the secrets of the lodge. He thinks that oath must be kept sacred. He thinks that if he has made a bad bargain he must stick closer to it. He fears the wrath of the lodge if he makes known its dark doings. He does not know that such an unreasonable oath would be far more honored in the breach than in the observance; and that it is far better to break a sinful promise than to keep it.

Oh, that I could induce young men to stand fast in their liberty and not be entangled with such an unreasonable yoke of bondage. It always causes me unfeigned sorrow to hear of a young man's initiation into the mystic orders. Over all their portals might be written the legend: WHOSO ENTERS HERE LEAVES FREEDOM AND INDEPENDENCE BEHIND!

Fairfield, Nebraska.

Life is the time for doing. The world is a great workshop, in which there is no room for drones. God himself worketh as the great master-builder. All creatures fulfill their needed functions, from the angel that hymns God's praise to the insect that floats in the air, There is plenty to do, evil to put down, good to build up, doubters to be directed, prodigals to be won back, sinners to be sought. "What dost thou here?" Up, Christians, leave your cares and do. Do not do in order to be saved; but, being saved, do.—*Meyer.*

Let the church wait on God and God will wait on the church.

SOCIETY.

BY REV. ALEXANDER THOMSON.

(*Meeting of Mr. Mason and his ward heelers. Present, Mr. Mason, his henchman Jack Forest, saloon-keepers Dick Jolly-fellow, Hans Beerman and others*)

MR. MASON:—
Well, boys, how goes the battle?
First, let us hear from our good friend, Jack Forest,
For well I know *he* has been busy.

JACK FOREST:—
Why, "everything is lovely and the goose hangs high."

MR. MASON:—
A very fine quotation. Bring it down
To common comprehension.

JACK FOREST:—
There are a hundred gentlemen who keep
Homes for the weary and the thirsty throng
Within our city,—right good fellows all.
These I have seen and crossed their palms with that
Which brightened up their faces. Most of them
Will work for us.
I've seen the labor leaders and prevailed
With golden arguments, except a few
Cranky old fools, who shook their grimy fists,
And called me names. One was a holy horror,
A certain Mr. Austin; if you please,
A deacon of the church. He rated me.
I was a traitor to the commonweal,
An enemy of labor, and the tool
Of baser villains. Had I my deserts,
I would be breaking stones within the walls
In prison dress; and more to this effect.
I'd rather face a vixen than a saint.
I dodged around a corner and was gone.

Then I have seen the magnates who control
Our mills and factories, and explained to them
That Mr. Mason, being of their class,
Would seek their interest and preserve the peace
If strikes be set unhappily afoot, or if
That communistic, restless spirit of the time
Start wildly up, and huge gorrila-like
Beat his big breast as if it were a drum
To frighten us.

MR. MASON:--
All right, my boys, these are a mighty three
That through the Philistines can ever break
And bring us sparkling water from the well
Of deep desire.
When liquor, labor and the rich combine,
Then clear the track, for golden days are coming
With good things laden like a rushing train.

When I have worked within my proper sphere,
The Rev. Mr. Policy's my friend.
He is persuaded I'm so near within
The confines of the kingdom, that it is
The interest of religion to secure
My victory at the polls; and you should hear
How through his sermons in a subtle way
He pleads for me.
There's not a graceless heeler of you all
Can equal him when pleading for a friend.
I've seen the editors, and all is well,
Except, as our friend Forest says, a few
Cranky and conscience-laden snuffed and said
They were not in the market. All is well.
Bring in the wine and let us have a song
From our good old friend Jack Jolly-fellow.

SONG—*The Golden Stair.*
The teacher in the Sunday-school
Bids climb the golden stair.
But when we climb to its heights sublime
There's nothing there but air.
The air is thin and raw and cold,
And the heart of man gets harm,
For there's nothing there on the golden stair;
There's nothing to keep us warm.

Chorus.
Then hurrah for the people's church, my boys,
Where the merry glass goes round.
There's poorest fare on the golden stair;
We'll keep to the kindly ground.

The man who climbs the golden stair
Has conscience for his guide.
And never yet did a jolly good heart
Have such unkindly bride.
She pulls you here, she draws you there,
With all her strength and force.
But we've left her there on the golden stair
And applied for a full divorce.

Chorus.
We all are bound to the smiling ground
By many a social tie.
The kindly piggie is well content
With the comfort of his sty.
We'll eat and drink and work and play,
And vote when the day comes round,
And leave in the air on the golden stair
The fools who despise the ground.

Chorus.

(*To be Continued.*)

THE A. P. A.

A REVELATION OF THE AMOREANS.

OATHS AGAINST CATHOLICS—PASSWORDS, ETC.

Gen. A. C. Hawley in his speech before the Sunset Club declared he would read the ritual of the A. P. A. That ritual has been published in this city, but the *Cynosure* wishes to verify the publication before reprinting it. There is one oath of secrecy in the oaths printed below, and in the Chicago exposition there are several. The present publication is an abridgement of a long article in the Boston *Post* of Oct. 19, to which reference was made in our last New England letter.

THE POST'S REVELATION.

For the first time in the history of the A. P. A., which is the most secret society in existence, a representative of the press has gained admittance to their meetings. A *Post* reporter has been practically a member of the mysterious organization for four days. Last evening, "Cambridge Council 46," Friendship Hall, Odd-fellows' Hall, near Central Square, Cambridge, was visited, and the initiation of twelve members witnessed.

At the top of the stairs at No. 13 Mt. Auburn street, Watertown, there is a door with a small hole about head-level, similar to the orifice in lodge entrances. As the reporter's feet touched the landing the slide in the door was pushed back and an alert eye perused the interloper's countenance. The reporter knocked five times on the door—two double knocks and one single. At the same moment he whispered to the man within the magic words "Ross—Freedom."

The door was at once opened.

"You don't want to knock on the outside door like that," said the sentinel, "Friend" Frank Shoultz.

This remark was a ruse to draw out a possible lack of A. P. A. information from the reporter, but the latter, thinking that a direct reply might lead to the discovery of his non-affiliation with the A. P. A., professed to be famishing for a drink and asked as to where he could procure a glass of water.

As the meeting was not yet called to order, it not being 8 o'clock, the second door was open, and the reporter, summoning all the nonchalence he could command, walked in and took a seat.

At the end of the square apartment was the president's throne. At his right was the table of the recording secretary, "Friend" Rockwell, as he was called. On the president's right was the table of the treasurer, "Friend" Chase, who sat between the president and the financial secretary. In this vicinity, on a table covered by the national flag, was a little brown school-house, about a foot square, with two windows, gaping pathetically towards the door. This emblem was surmounted by a tiny "Stars and Stripes." The vice-president's chair was directly opposite to that of the president, and between the two was what the A. P. A.'s call their altar.

CRUCIFIX ON THE BIBLE.

On the altar was an open Bible, and on the Bible lay a brass crucifix about a foot long. This crucifix is to prevent Roman Catholics from joining the order. Thus far it has served its mission.

It was shrewdly opined by the projectors of the A. P. A. that no good Catholic would place his right hand upon the crucifix and take the A. P. A. oaths, which directly insult his religious belief.

After the inside door was closed the sergeant-at-arms, "Friend" Robins, was catechised by the acting president, Mr. Hazelton, as to his knowledge of the full password. It should be stated that the words spoken at the outside door were only a portion of the password. The rest of it is spoken only when the council is in session and the inside door closed.

When the sergeant-at-arms had properly shown that he was just as good as he ought to be, the acting president instructed him to examine the two guards as to their method of pronouncing the password. As this appeared to be satisfactory, the guards were directed to see that all persons in the room were friends of the order.

When one of the men came to the *Post* reporter, the latter rose, and in order to give the "grip," seized with his "left" hand the outstretched "left" hand of the guard and gave it what is known as a "yank" towards the floor. This was satisfactory, and then the reporter whispered in the guard's left ear the full password. This password was "Ross—Freedom—Omar."

All present, including the *Post* reporter, having been declared friends of the order, the acting president rapped with his gavel and the council went to business, and did not get out of it until nearly ten o'clock.

It was given out that one member had let certain secrets of the order escape him, and he was to be investigated.

As each member came in after the session opened, he rapped on the inner door as he had done on the outer portal. Then in the eager ear of the inside guard, "Friend" Hodgson, he whispered the full password: "Ross—Freedom—Omar."

The door being opened, he walked up between the altar and the vice-president and standing there, facing the acting president, swung his right arm across his chest. The presiding officer replied with the same motion with the left arm. The late-comer then wheeled round and saluted the acting vice-president in the same manner with his left arm, while that officer answered with his right.

THE A. P. A.'S ARE AMOREANS.

It was announced at the Watertown council that the password would be changed, and each member or visitor was instructed to see his president before the next meeting in order to learn the change.

This change, the reporter discovered, was the second word of the talisman. Instead of "Ross—Freedom—Omar," the new password would be "Ross—Missouri—Omar." The other signs remained the same.

The reporter also learned what every A. P. A. is called upon to guard strictly—that the name of the order in itself is not the A. P. A. or the American Protective Association, but the Order of Amoreans.

This reservation, as the acting president of the Cambridge council stated last night, is to enable members of the so-called A. P. A. to declare that they do not belong to any such order as the A. P. A.

The rooms of "Cambridge 46" were in Odd-fellows' Hall, Cambridge, in that part of it known as Friendship Hall.

It was while admiring the rooms that a stranger attracted the notice of a "Amorean," who, turning to somebody he knew, said he supposed as the stranger had got in at the door, that he was a "Fifteen" all right. From this strange proposition the reporter discovered something, of which the following is the substance:

"11" means "Roman Catholic."

"13" means "On the fence."

"15" means "A. P. A., or Amorean."

These things will be news even to many A. P. A.'s.

The *Post* man followed the crowd through a tortuous suite of rooms to the secret council chamber. Here were close upon 300 men of all ages and conditions, from the seeming mechanic to, apparently, the physician in good practice—from the bald-lipped youth to him in the seventies with whiskers patriarchal. It was a great show, and as men came in almost throughout the session, there must have been close upon 400 persons in the room.

There are four somewhat gorgeous thrones in the apartment, each surmounted by a roof in the miniature semblance of that of a Turkish mosque. According to A. P. A. regulations the elderly acting president, who was spoken of as Friend Donovan, seated himself in the east. The vice-president, who was Friend Young, seated himself in the west. The chaplain seated himself in the north. The secretary of state seated himself in the south.

INITIATING CANDIDATES.

While standing, the reporter noticed the little school-house and the other emblems of the order—also a grand piano, which somebody pressed to the extent of a few prescribed selections, while the candidates were marching about from the president, secretary of state, chaplain and vice-president in the taking of the oaths. The initiation was the most important business of the evening.

After some ceremony the candidates, twelve in number, were brought in. They were all blindfolded with a black cloth, and some of them looked as though they expected to spend their last night on earth right there in the secret chamber. They were nearly all young men, and were attended, the first by the sergeant-at-arms, the rest by a friend.

The candidate, before entering, had been found not wanting in the following particular, which occupied an important place in the constitution of the State Council of Massachusetts of the Supreme Council of the World:

> Any person to become a member of this order must be a male of at least 18 years of age, of sound mind, of good moral character, and competent to pursue some useful and lawful occupation, and who is, to the knowledge of two members of the council, not a member of the Roman Catholic church, and has not been for five years, or of any organization opposed to good government..... No person whose wife is a Roman Catholic, or whose children attend any Roman Catholic church or institution whatever, shall be eligible to membership, unless by dispensations from the Supreme President.

The candidates, in a long string and each with his hands on his front neighbor's shoulder, first marched to the president's throne, where the acting president lectured them on what they might expect. After reading the first oath he gave them a chance to withdraw if they did not like it, but there was no hanging back and they all went through the ceremony of committing themselves to the principles in the oaths, which follow:

THE FIRST OATH OR SCROLL.

The scroll or the first oath of the A. P. A. which every candidate has to sign in the anteroom is as follows:

> "I declare that I am a firm believer in the deity, that I am not a member of the Roman Catholic church, nor have I any sympathy for Roman Catholicism; that in my opinion no Roman Catholic should be allowed any part or parcel in the control, or occupy any position in our public schools.
>
> 'On the contrary, I realize that the institutions of our country are in danger from the machinations of the Church of Rome, and I believe that only by the removal of Roman Catholics from offices of public trust can justice, right and true American sentiment be fully subserved; that by the concentrated and continued efforts of the lovers of American liberty, only, can such be consummated and continued.
>
> "I pledge myself to defend the government of the United States and the State in which I reside from invasion and disorder, treason and rebellion, either by ecclesiastical, local or foreign foe, and against the usurpation of temporal or spiritual power whereby men become slaves to party and the Roman Catholic church.
>
> "I am willing to bind myself by a vow sacred and inviolable. I am a Protestant, and have been for —— years. I belong to the —— church, and the following societies: ——."

The age, residence, occupation and recommendations (two) follow.

OATH THE SECOND.

The second oath orders the candidate to deal justly with his fellowman. He will be just and equitable as employer or employe, or as counselor judge or arbitrator, and "may the merciful God measure out to him his keenest justice" should the candidate forget his oath.

THE THIRD OATH.

> "I do most solemnly promise and vow that I will not make known to any one in the world anything I may hear, see or discover in this order unless directed by proper authority to confer its degrees or communicate its work to a regularly organized and recognized body of the same, and to neither or any of them unless duly advised of the genuineness of the body to be so instructed.
>
> "That I will to the best of my ability preserve the purity of the ballot at any and all elections.
>
> "That I will discountenance frauds and impositions by words and tricks upon the people.
>
> "That I will maintain a rigid enforcement of the principles of honor and honesty against political usurpation or oppression.
>
> "That I will maintain and defend the government of the United States and the government of the State in which I live, against foreign invasion, against foreign foe, national or ecclesiastical, against rebellion, treason, or the foes of good government.
>
> "That I will forever renounce and abjure any foreign power, king, prince, potentate or ecclesiastical power, whereby the same may in any way conflict with my rights as a citizen, or with my rights of conscience; and if need be, I will take up arms and by opposing, end them.
>
> "I furthermore promise and swear that I will ever make it the aim of my life to keep the church separate and distinct from the state."
>
> (Repeating after the President:) "To all of which I do most solemnly promise and swear, so help me, God."

OATH THE FOURTH.

"I do solemnly promise and swear that I will not allow any one a member of the Roman Catholic church to become a member of this order, I knowing him to be such.

"That I will use my influence to promote the interests of all Protestants, everywhere in the world.

"That I will not employ a Roman Catholic in any capacity if I can procure the services of a Protestant.

"That I will not aid in building or maintaining, by my resources, any Roman Catholic church or institution of that sect or creed whatsoever, and will do all in my power to retard and break down the power of the Pope.

"That I will not enter into any controversy with a Roman Catholic on the subject of this order, nor will I enter into any agreement with a Roman Catholic to strike, or create a disturbance whereby Roman Catholic employees may undermine and substitute Protestants.

"That in all grievances I will seek only Protestants and counsel with them to the exclusion of all Roman Catholics—and will not make known to them anything of any nature matured at such conferences.

"That I will not countenance the nomination at any caucus or convention of a Roman Catholic to any office in the gift of the American people.

"That I will not vote for, nor counsel others to vote for, any Roman Catholic, but will vote only for a Protestant.

"But I will endeavor at all times to place the political positions of this government in the hands of Protestants, to the utter exclusion of all Roman Catholics."

After hearing this read, the candidate repeats after the chaplain:

"All of which I do most solemnly promise and swear, so help me, God. Amen."

THE CANDIDATE INSTRUCTED.

The first oath is administered by the sergeant-at-arms without the secret chamber, the second by the president, the third by the secretary of state and the fourth by the chaplain. Then the candidates are led up to the vice-president's throne and that officer makes a little speech while the masks are removed from the faces of the new members, who thereupon try not to look bewildered,

Then the vice-president says: "Sergeant-at-arms, you will present these friends to the president for final test and instructions in the covered work of this order." This is done, when the president delivers his final instructions in language substantially as follows:

"You have been brought in here under a delusion. You expected that you would join the order of the A. P. A. I will now disabuse your minds—that you have not joined the order A. P. A , but that you have joined the order of Amoreans, which is the name of an old and ancient order of similar objects, the word signifying friendship.

"Should anyone accuse you of being an A. P. A. you make an affidavit that you are not a member of any such order."

Then follows the service at the altar. The candidates place their right hand upon the crucifix and the left hand upon the Bible while the president explains why the crucifix is used.

The president then reads to the candidates:

"I hereby denounce Roman Catholicism.

"I hereby denounce the Pope sitting at Rome or elsewhere.

"I hereby denounce his priests and emissaries and the diabolical work of the Roman Catholic church.

"And I hereby pledge myself to the cause, Protestantism, to the end that there may be no interference with the discharge of the duties of citizenship."

The candidate then swears to protect the order to his utmost.

NEW ENGLAND LETTER.

A "pink rose banquet."—Noble leaders of a noble cause.—Short-sighted labor unions.—Mrs. Lowell.

"How far yon little candle throws its beams,
So shines a good deed in a naughty world."

How far, indeed! The tiny farthing candle, which only sufficed to make the darkness visible, which that brave and earnest woman, Jennie Collins, lit so many years ago, bids fair under the Helping Hand Society, an organization started to carry on her work, to throw its beams far into the next century,—as far, in fact, as our present defective wage system, with its unjust discrimination against working women, may continue. Rescue work is good; preventive work is better. The fallen ones, who would never have fallen had a friendly hand been stretched out at just the right moment, are legion. I am glad to say that none of Boston's charities are more popular with the public than this; and the fair now being held in Horticultural Hall to raise money for the purchase of a building of their own where working girls with small wages can have the comforts of a home for three dollars a week promises to be well patronized.

The fair was opened last evening by a "pink rose banquet." As the name implies, the decorations both of hall and tables were pink, and a single pink rose was laid beside each plate. Mrs. E. Trask Hill, as president of the society, introduced the speakers in her own peculiarly apt way. Dr. Lansing was the first one, and hit the mark, as he always does. His wish that the two hundred or more millionaires in the city of Boston would endow such a work as this, ought to bring forth a response, but unfortunately the rich men of the Hub do not show so liberal a spirit as the wealthy of other cities; or else they are especially successful in not letting their right hand know what their left hand does. Dr. Hershey followed with a strong plea for protection for American women as well as American men and boys, which brought out from Mrs. Mary A. Livermore the emphatic assertion that the American woman was protected,—not as on the continent by a system of constant espoinage, but by her own character and womanly instincts. Dr. Kneeland alluded humorously to having joined the Helping Hand Society at the time of his marriage and continued ever since a loyal member thereof. Dr. Reeder read an original poem full of bright hits on the inequalities of the wage situation as applied to women, followed by another, brief but very pathetic, from Hezekiah Butterworth, of the *Youth's Companion*, which pictured the aged father sitting peacefully in his home, "afar by the Zuyder Zee," thinking happy, loving thoughts of his immigrant daughter at the very moment when, succumbing to cold and starvation, she lies an unnamed, unclaimed corpse at the morgue.

Mrs. Stoddard, who disproves the assertion that anti-secretists are people of one idea by being helpfully associated with every good work taken up by the W. C. T. U. and the army of loyal women so nobly led by Mrs. Hill, was one of the bright-faced matrons who presided at the tables; and to me the sight of that assembly filling Horticultural Hall, and representing the fine consummate flower of our Christian civilization,—aged ones whose presence was a benediction, others in the prime of their strength to do and dare for humanity, and those just on the threshold of life who had not yet gazed into the depths of that dark abyss, the "way the other half of the world" lives, and recoiled, shuddering from the sight, were more beautiful than all the decorations and more inspiring than the speeches.

At a meeting to discuss municipal reform, held the other night in Berkeley Temple, women predominated, and followed the various speakers with an intelligent earnestness that savored ill for corrupt officials when the time comes for them to exercise the suffrage right. The city council, with its yard-long list of committees, would then no longer be allowed to take its gang of heelers, as charged by Dr. Lansing, and give them dinners costing a dollar a man at the expense of the city.

Boston labor unions are repeating their old threat of boycotting the liquor dealers,—for what? Because they are taking the hard-earned wages of labor, and giving only rags and misery instead? Oh, no; but because they get a certain part of their work done in New York and by New York workmen! This is the heinous sin. What they do in the way of blighting innocent lives, breaking up happy homes, and making paupers and criminals, is a slight thing, a mere peccadillo apparently in the eyes of the labor union. It will be a matter for rejoicing, however, if labor throws its ballot on the side of no license, even from a motive so low. But their opposition to the establishment of a trade school by the managers of the Franklin Trust Fund is less to be commended. It is a practical boycott on themselves. There can never be much improvement in the condition of labor until mechanical education and training are made as free to all as the ability to read and write. It is to be hoped that arguments so selfish and short-sighted will not be allowed to prevail.

Mrs. Josephine Lowell, who is such an ally of Dr. Parkhurst in fighting Tammany, is a New England woman, being born in West Roxbury, and a member of the old historic family made famous by the name of Chief Justice Shaw. She has a fine, strong face, reminding one of a portrait of some old colonial dame, as if the spirit of one of her ancestors had entered into her, moulding even the outward form into a subtle resemblance. There is an epic grandeur in this uprising of the women in our great cities to put down municipal misrule and corruption, worthy of having its deeds recorded by a second Homer, and which will make the end of this nineteenth century one of the most memorable epochs of human history,—at least when our histories are written from a true standpoint, and more space given to the world's moral battlefields than to its Waterloos and Sedans. Elizabeth E. Flagg.

REFORM NEWS.

THE NEW YORK STATE ASSOCIATION.

REPORT OF THE PROCEEDINGS.

The annual convention of the New York State Association met in the Seventh Avenue United Presbyterian church at 2 P. M., Oct. 29, and was called to order by Rev. J. H. Tate, pastor. Rev. W. B. Stoddard of Washington, D. C., was elected chairman pro tem in the absence of the State president, Rev. S. R. Wallace, and Rev. James Parker, of Jersey City, N. J., was elected secretary.

Brief addresses were made by Revs. Stoddard and Tate. Rev. R. T. Wylie of Newark, N. J., illustrated the anti-Christian character of the lodge system by several convincing testimonies and well-pointed arguments. Rev. C. S. Everson of Brooklyn, N. Y., followed with a striking contrast between the ground of hope possessed by the consistent lodge member and the believer in the Lord Jesus Christ. Rev. W. B. Stoddard showed the terrible nature of lodge religion. It is simply paganism clad in garments stolen from Christianity, that its shame may not be seen.

Rev. Mr. Shaw of Walton, N. Y., spoke on the principles on which reforms must succeed, and the necessity of reformers not growing weary in well-doing. Sisters Smith and May, the former representing the Free Methodist church, and the latter the mission workers of the city, spoke forcibly of the bondage and wickedness of the lodge system. A returned missionary who has for many years worked in foreign lands under the Christian Alliance, told how the "lodge" interfered with Christian work among the heathen.

At evening session Rev. J. W. Tamblyn spoke in a forcible manner of the position taken by the Free Methodist church regarding secret societies. They especially emphasized the doctrine of holiness, and found secret societies directly opposed to a holy life.

A patriotic solo was sung by Prof. Adams, and a vote of thanks was extended him, and the song requested for publication.

The State president, Rev. S. R. Wallace, who had arrived, was invited to the chair. He responded with a few well-chosen remarks. Rev. J. P. Stoddard gave a graphic description of the manner of initiation in some of the Masonic degrees. He held the undivided attention of the audience until a late hour. The session concluded with prayer by Pres. C. A. Blanchard.

The morning session of Oct. 30th opened with a prayer service, led by Rev. Berdick of Saratoga Springs, N. Y. A very interesting testimony season followed. Dr. J. C. K. Milligan, New York City, called attention to the struggle now going on in our State against secret political societies. Committee on State officers reported, nominating Rev. S. R. Wallace of Syracuse for president; secretary, Rev. W. B. Clark, and treasurer, Mr. L. Woodruff, both of Binghamton. Rev. A. S. Biddle discussed "Lodge Charity," showing clearly that the term "charity" could not fairly be applied to the disbursement of funds by the lodge. Rev. Mr. Mathews of New York City showed the utter failure of the lodge to exercise charity in treating with those who opposed its claims, and the entire absence of practical charity to the needy. In the afternoon session was an address by Rev. F. W. Farr of the Alliance Training-school. Prof. Farr dealt with the moral phase of lodge obligation. He demonstrated the conflict between the vows of the lodge and moral law; and that by its implied immoral teaching the lodge fostered *immorality*.

Rev. C. A. Blanchard. President of Wheaton College, followed on the topic, "The Working-

man and Labor Organizations." The speaker showed clearly that the secret organization is against the laboring man's interest, by adducing arguments and illustration. Rev. Stephen Merritt, New York City, told in a thrilling manner his escape from the bondage of the lodge and of his consequent Christian enjoyment.

The Committee on Resolutions reported. After some amendment the resolutions were adopted as follows:

Resolved, 1. That we re-affirm our attitude of active hostility to the system of secret societies by whatever name called, believing them to be anti-Christian in their religion, un-American in their principles and a menace to the social and domestic tranquility of the people.

2. That as Christ is the Christian's example and teacher, and since he ever spake openly and said nothing in secret, no disciple of his has any warrant for entering an organization requiring an oath or pledge of concealment as a condition of membership.

3. That we regard the present attitude of class hostility in politics, engendered by secret political and religious societies, as giving just cause for alarm, and that we will not countenance or endorse the principle, however specious the pretext, or patriotic the profession, under which they solicit the favor and support of the public.

4. That we as a convention heartily and loyally support the anti-gambling amendment now before the people of this State.

5. That the present political struggle in this State and especially in this city clearly illustrates the evil influence of secret political societies.

6. That we commend the work of the N. C. A. and its organ, the *Christian Cynosure*, to all desiring information upon the secret lodge system and other living reform movements of the day.

7. That the thanks of this convention are due and hereby tendered to the pastor, trustees and members of the Seventh Avenue United Presbyterian church for the use of their house of worship for the annual meeting of the N. Y. State Christian Association, Oct. 29 and 30, 1894.

In the evening Pres. Chas. A. Blanchard gave the address of the evening on the subject, "The Duty of Christians Respecting the Lodge." The address was replete with facts and principles which appealed to every lover of the home, the church and the state. It formed a fitting crown to all the other excellent addresses of this convention.

Rev. J. H. Tate, pastor of Seventh Avenue congregation, was appointed delegate from this convention to the annual meeting of the National Christian Association, alternate Rev. James Parker, of Jersey City. After adjournment all departed feeling that they had not only been strengthened for continued and better work in the reform, but that a new impetus was given to every good work.

QUESTIONS FOR SETTLEMENT IN NEW ENGLAND.

PERSECUTION, UNPOPULARITY AND EVEN POVERTY ARE ALWAYS WAYMARKS OF TRUE REFORM.

Boston, Mass., Nov. 5, 1894.

Have we reached Revelation 13th and 17th, when "no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name?" Will Dr. Simpson, of New York, or some of the learned expositors of the Apocalypse, tell us.

If so, it gives us a solution of the attitude of some religious leaders, who decline to permit any strictures upon the secret lodge system, even by such eminent Christian scholars as Joseph Cook, Rev. A. J. Gordon, D. D., Rev. I. J. Lansing, D. D., Mrs. Dr. Gordon, and Hannah J. Bailey, to be sold at their headquarters, because "it would divide attention and diminish receipts" for their treasuries. Does the cause of foreign missions so far surpass the importance of home interests that no discussion must be allowed of systems that are turning our own people away from the sanctuaries where Christ is worshiped, back to paganism?

The importance of our work and the great need of urging it upon the attention of the "common people" is evident from the reception which it meets. Said a brother minister: "Yours is the most unpopular cause in Boston, and you make yourself the most unpopular man in the city by persistently advocating it."

I asked, "Is it right?"

"Yes," was the sincere reply, "but it's a hard, if not a hopeless fight."

"Since I am right I can well afford to be unpopular," I said.

I am not especially solicitous about my reputation. So far as I know it has never been said of me, "He hath a devil and is mad; why hear ye him," and until I pass that point I may not appropriate the distinction of being the most unpopular reformer that has sought to overcome the wicked one "by the blood of the Lamb and the word of their testimony." I do not undervalue the good opinions of my brethren, and appreciate their well-intended admonitions, but their favor or approval I may not enjoy at the cost of a conscience void of offence toward God, and the approbation of him of whom it was said, "He hath a devil and is mad."

There are some things I do not understand, and one is why I should be appointed "Deputy Inspector of Elections," by the mayor of Boston. Since such is the fact, I do not feel at liberty to decline an honorable service, even when coming as a surprise. I had hoped to vote for the Prohibition candidate for governor, but since he has announced himself an A. P. A., I cannot endorse that secret political order by voting for one of its prominent leaders. I am unwilling to endorse the duplicity, strategy and secrecy of the Jesuits by giving countenance or encouragement to any other order that is avowedly seeking to compass its ends by the same identical means. Let those who believe that "*the end justifies the means*" vote with the A. P. A., or with the Jesuits, but I must cast an independent ballot, for a *free citizen*, or none at all.

Boston is the "Grand East" of the Northern Jurisdiction of the "Secret Empire." But recently the leaders were here in council and elected the notorious distiller, S. C. Lawrence, as the sovereign head of their order. If newspaper reports can be credited, our city is to be invaded by an unprecedented throng of plumed and decorated and titled American citizens (?) whose mission, unlike the coming of any great missionary, educational, or ecclesiastical body, is unknown to the great mass of even well-informed citizens. Something should be attempted to counteract the influence of this body and to warn the people against its deceptive arts.

It is undoubtedly true that the allied federations of secretism have made active opposition to their movements unpopular. They have intimidated some and confused others, who are at heart real friends of our work; and it is also true that the secret lodges have failed to win the confidence of the best element in their own ranks. A majority of the public-spirited members of good character endure their lodge yoke under mental protest, and are in bondage through fear. How to help this class to regain their liberty is one of the questions which should receive careful attention at our annual gathering. Next to the question of how to prevent others from being enslaved, this is perhaps the most important.

The question of finance is not to be overlooked. It is an ever-present fact when added publications or increased efforts are under consideration. It is only saying what is true of many popular movements, when I remind the friends that the past has been a year of unprecedented tests of faith. While the Association has a good financial basis, in means not yet available or productive, it has been a perplexing question how to keep the work afloat at times. Those accustomed to give in larger sums have gone in some instances beyond their contributions in other years, but the aggregate from smaller offerings has been much less. If it is desirable to continue the work, some plan should be adopted by which this financial burden will be more equitably shared among the friends. One brother suggests that should the hard times continue, it may be necessary to solicit means from door to door. If no other or better way can be devised the cause is worthy of even this self-denial and sacrifice. I believe there is a more excellent way; let us find it out and adopt it at our annual meeting.

Local elections will have passed before our meeting. The A. P. A. will have shown its hand as a secret political machine, and the effects of "tariff reform" on the industries of the country will be better understood, and we may hope that conditions will favor a more vigorous and successful campaign for 1895. Let us remember that it is written: "If any man draw back, my soul shall have no pleasure in him," and then with the faith of the apostle to the Gentiles declare, "We are not of them who draw back unto perdition, but of them that believe to the saving of the soul."

J. P. Stoddard.

HOPEFUL GAINS IN WEST TENNESSEE.

Jackson, Tenn.

Dear Cynosure:—Wednesday, Oct. 3, I lectured on the subject of Masonry in the Macedonian Baptist church. For several days following, took part in revival services in different churches. Then returning home for a few days on the 19th inst., I came back to this city. At the A. M. E. church, Rev. M. S. Finney, pastor, I gave an Anti-masonic sermon lecture. The people gave marked attention, and I think that the Holy Spirit demonstrated the truth to the minds of the hearers. The pastor followed with some remarks, saying, "We have to-day been brought face to face with the Scriptures in regard to our secret fraternities, and it will be well for us to study over this subject." He invited me to come again.

Since then I have preached seven times in different places in the city and gave two lectures. Some of the pastors are ready to have me preach but are not ready to have it announced that there will be a lecture on Masonry. However, two give encouragement. Rev. W. D. Webb, in whose church I preached once and gave one Anti-masonic lecture, is arranging for another. His heart I believe is truly in the work of the Lord. I heard him preach the most able, eloquent and earnest funeral discourse that I have heard in a long time. The readiness with which he investigates this anti-lodge reform, gives me to hope that he will yet be an efficient worker in this cause.

C. Powers.

AMONG MINNESOTA SCANDINAVIANS.

Red Wing, Minn.

Editor Christian Cynosure:—The truth of God was most cordially welcomed by the Lutherans of Spring Garden in this county, on Wednesday evening, Oct. 31, and likewise by the same denomination at Vasa, Nov. 1. At the close of the last lecture, a man said that a Freemason murdered his brother and escaped punishment for the crime; which is exactly in harmony with the obligations of Freemasonry, and also its god, the devil, whom Christ declared to have been "a murderer from the beginning and abode not in the truth."

The kind hospitality and welcome accorded by Rev. J. Fremling, Rev. J. J. Frodeen and Rev. G. A. Stereborg and their families should be gratefully acknowledged.

This county is one of the very best in the State for farming purposes; and it is almost wholly settled by Swedes and Norwegians, and it is evident that these people care for their churches and their pastors by the appearance of their church edifices and parsonages; and reciprocally, the pastors care for their flocks by not withholding from them the truth that unmasks the hypocrisy of the lodge.

William Fenton.

CORRESPONDENCE.

PHILIP CHARLES OF PONDOLAND.

What a miracle of conversion is that which has been very recently related concerning Philip Charles of Pondoland in South Africa. When on his way to a "big beer-drink" to be held at the place of the chief, for whom he was principal counselor, he felt that he was anew resisting the work of God's grace in his heart, as often had been the case since he put away his true wife and children twenty years before.

Returning home late in the night, he called the children that he had by his pagan wives to get up and pray; and later journeying toward the home of the missionary, he was met in the way by that Jesus whom he had persecuted. The work was a thorough one. The strong drink which had so often intoxicated him was destroyed, and so were the casks which had held it; the money which he had purloined from the chief (for whom he was treasurer) was restored; his unbelieving wives, to whom he confessed his sins and with whom he prayed, were honorably sent to their homes, while part of his cattle were sold that he might meet the expense of the journey to King Wil-

liamstown in Cape Colony, where were his praying wife and her children.

In reading of this marvellous redemption of a man, I bethought me what would it profit such a one to be inducted into a Christless, oath-bound secret lodge; and wherein would be the gain to his children, to be taught the military drill and have guns put into their hands, the better, forsooth, to walk in the way of holiness!

JOSIAH W. LEEDS.

IS IT SO?

DOES THE LODGE RULE IN POLITICS AND CHURCH.

EDITOR OF THE CYNOSURE:—It is well for Mr. Adams, of Oregon, in your last issue, to offer to prove that Masons and Odd-fellows now, as in Rev. Mr. Finney's time, hold nearly all public offices that are worth holding; but if, as he also says, his exposures have "added valuable accessions to both orders," what is the use? And where will he expose them? Is it not true that where a hundred papers do not praise the lodge devil, ten thousand do? Secrecy controls the press, pulpit, courts, all—at any rate they get all they go for. Ten years ago the leading paper in Springfield, Mass., if a trifle uncertain in politics, was an American and a Christian paper. To-day it is largely given up to portraits and praise of Jesuit dignitaries, bishops, monsignors, and priests, and of political and other prominent persons of whom it seldom fails to speak as "A Mason of high standing," "High up in Masonic circles," "Long one of the leading Masons of the city," etc., etc. But it is the church, the clergy, who are most to blame. And have not the crafty, and tricky "high priests" of secrecy reason to dance in ghoulish glee as they see, in increasing numbers, ministers of the Gospel, and also those they profess to teach, those whose souls they are sent to save, all following after Satan's most successful lure.

Speaking of the same city named above, a gray-haired preacher said: "Every church in the city is ruled by the lodge." And secrecy is so certain of its power it cares nothing for the few dozen papers that at times dare to not praise it. But the Christian church and its members are most to blame.

A New England governor, not long ago, appointed a commission to settle a boundary line question. He was, of course, a Mason and a churchman, and every one he appointed was a "high" Mason and also a member of some church. The President of the United States may not be a Mason, but how about the ones nearest to him? Freemasonry is so entrenched at Washington, at the capitals of most, if not all, the States, that when desired it has everything its own way. There are New England towns that for twenty-five years have been entirely in the hands of the lodge. A favorite scheme is to make up a board of selectmen by electing two Masons and one other. This other one is usually some good deacon, or other honest, clever churchman. Two is a majority, and the good men are thankful enough to get into office, so they never make any trouble. Let Mr. Adams expose all he can. Let everyone yet remember that secrecy would soon perish did the churches and their members but do their duty.

NEW ENGLAND.

A LEADING QUESTION FOR THE N. C. A.

CLEVELAND, Ohio.

EDITOR CHRISTIAN CYNOSURE:—Ever since the late rally of the lodge to "dedicate" the new "Masonic Temple" of the Masons in Mansfield, Ohio, I have had it in mind to write urging you to raise the question direct to the Presbyterian church before the world whether she designed to endorse the Masonic institution before all men as an institution of God? Such is her action as witness now her proceedings in Mansfield at this "dedication," when the doors of the church were thrown open to the Masonic delegates, the ladies thereof officiating as at an anniversary of—say a foreign missionary society, an organization recognized by all men as of God.

The church thus accepted the lodge in the eyes of the people in the same way as the missionary organization, and the question should now be raised before all men as to this action of the church,—offensive in the last degree to the whole spiritual body of Christ.

Again, a few days ago, at the laying of the corner-stone of the city armory of Cleveland by the Masons, Rev. Dr. Muller, presiding elder of the M. E. church, offered prayer, in which he asked the blessing of God on "this power as directing the people" (I quote from memory and may be corrected if in error), thus also sanctifying the lodge before all the people.

But this is not all. As often as the year rolls round one secret society after another, officially and by announcement, file into this church and that, and are hailed from the pulpit as the offspring of God. Proclamation is thus made throughout the land that these are the Lord's hosts, and the people have no other recourse than to believe it. The missionary societies, the Bible Society, the tract societies, the Sabbath-school organizations,—all, all are on no higher plane in their sanctity and relation of acceptance with God than are the secret orders. Thus the notables of these orders, in some instances, sat in the pulpit in uniform and were styled "prelates" in the papers, to the unspeakable disgust of all the people of God.

Now I submit whether the National Christian Association ought not to call a convention at once, of her ablest men, for the purpose of formulating the question to be put to the Presbyterian and Methodist churches in the name of the Great Head of the church, and before all men: "*Do you intend to put the seal and endorsement of Jesus Christ on the Masonic or any other secret lodge?*"

You will see that if any individual church in either of these bodies should as palpably renounce the atonement of Christ before all as have innumerable of them set up the lodge and sanctified it in the eyes of men, the voice of the church would be instantly heard and the proceeding would not be tolerated. Silence, then, on the part of the church body, in view of the proceedings I complain of, is giving its consent to them, and I for one, as a follower of Christ, have a right to demand at the hands of those who are responsible whether they propose, as their proceedings show, to put the seal of Christ on actions for which I know they have no divine authority, and which, therefore, is moral suicide.

Your Association cannot act too promptly in reference to the suggestion I herein make to them.

Yours in Christ,

(Rev.) C. CONKLING.

LITERATURE.

THANKSGIVING SERMONS AND ADDRESSES. An aid for pastors. Compiled by William E. Ketchum, D. D. Pp. 329. Price, $1.50. Wilbur B. Ketchum, New York.

This volume will be a welcome addition to many a pastor's library. The discourses and outlines are by prominent preachers, among whose names we see those of Drs. Monro Gibson of London, Isaac Barrows, J. H. Brookes, S. Baring-Gould and others. Our American Thanksgiving sermons are often a discussion of great national issues in their relation to the Christian church. In preparing a volume for many years, of course the themes of a general and religious nature must predominate. Various are the legitimate ways the Christian minister may secure the needful preparation upon the fruitful theme of Thanksgiving. His primary resource must be God's own Word. He is, however, lacking in research and ill-qualified for this duty who fails to glean and appropriate from every field with prayerful care all help available. Those who have often traversed the fields in search of themes and material, and, therefore, whose skill and wisdom in selection is matured, can well render to those of lesser experience wholesome aid. A single suggestion may open in the reader's mind an unexpected fountain of thought from which shall flow healthful reflection and appropriate discourse. The work is evangelical, unsectarian, and thoroughly practical.

SONGS FOR THE SHUT-IN. Compiled by Mary Craig Yarrow. Price 75 cents, postpaid. Thomas Whittaker, Publisher, 2 and 3 Bible House, New York.

Not every one knows of the "Shut-in Society." It was organized a few years ago and now numbers over a thousand members. "To be a sufferer, shut in from the outside world, constitutes one a proper candidate for membership." Associate members are persons who, by writing letters, sending papers and books, and little presents, cause some brightness to shine into the hard, dull lives of those who on account of sickness spend their days indoors, often in one room. This collection of songs, dedicated to this society, has been selected with much care from a variety of sources and from the best authors, with special reference to the severe trials of these suffering ones. We hope that all who know of any who are spending their lives in pain, often in poverty and unutterable loneliness of heart, will send a copy of this collection of verses to them, and thus in some degree make lighter their heavy crosses, and put a little sunshine into a life of trial.

PELOUBET'S SELECT NOTES. A Commentary on the Sunday-school Lessons for 1895. By Rev. F. N. Peloubet, D. D, and M. A. Peloubet. Pp. 346. Price $1.25. W. A. Wilde & Co., 25 Bromfield St., Boston, Mass.

The Select Notes by Dr. Peloubet have, for many years, been the constant companion of thousands of leading Christian workers who have found in them just the condensed matter that they desired when it was not wise or convenient to consult the more elaborate standard commentaries, and the popularity of the book the world over has been steadily increasing, because both the editor and publishers have in every respect sought out and furnished only the best things. This year the first six months completes the study of the Life of Christ, and the notes supply an abundance of the most helpful and interesting material regarding both the action and aim of the last years of our Master. In July the International Lessons go back to the Old Testament, and with great skill the editor has garnered such facts, illustrations, and explanations as will so illumine the text as to make it intelligible and profitable to every teacher and scholar. This volume is better than the old in its frequent and helpful tabulated summaries, chronologies, etc., and superintendents will find it more helpful than ever for the quarterly review and special lessons. We regret to see that the fiction of Christ's birth on the 25th of December is maintained, and the compiler goes further and reckons other events from that date in a very unseasonable and unreasonable way. The whole volume is freely illustrated, and with its finely drawn, accurate maps and beautifully printed pages is a delight to possess, both for its external beauty and its positive helpfulness to every student of the Bible.

The *Century* for November signalizes the opening of its twenty-fifth year by the beginning of one of its most important enterprises, the Life of Napoleon, by William M. Sloane, Professor of History at Princeton College. The first chapters deal with Napoleon's childhood and youth, including the Corsican period and his school days in France, and in this period the history has the value of a unique fullness. Much care has been bestowed in the selection of illustrations from the large amount of accessible material, and the installment is rich in portraits. Among the illustrations are a hitherto unpublished portrait of Napoleon at 16, drawn by a school-fellow, and a facsimile of the last page of his exercise-book at school, containing a curious reference to St. Helena. Mr. Charles Dudley Warner contributes an article on Prof. Sloane and his work. Apropos of the war in the East there is an illustrated article on the City of Canton by Florence O'Driscoll, M P., setting forth how the Chinese live and work. It was at Canton, it will be remembered, that a thousand lives were recently lost by a fire among the flower-boats on the river. An important study of common life from personal investigation is set forth in a paper by Jacob A. Riis on "The Making of Thieves in New York." Mr. Riis is well known as the author of "How the Other Half Lives." The present paper is a startling revelation of the culpable shortcomings of the New York authorities in the education of the children of the poor.

The *Review of Reviews* for November, in "The Progress of the World," has some suggestive paragraphs bearing on the present attempts at "municipal housecleaning" in the great cities of New York, Chicago and San Francisco, and takes the occasion to emphasize certain lessons to be learned from European municipal experience. In speaking of Glasgow's system of street cars, owned and operated by the municipality, the editor points out that this responsibility was not undertaken by the city until the municipal government had been tested with many large enterprises which it had shown its fitness to control and operate successfully. Edward Everett Hale sums up the life and charm of the late Oliver Wendell Holmes. There are several portraits of Dr. Holmes and illustrations of the scenes which surrounded his life. "How Our Lawyers Are Educated," by Mr. L. R. Meekings, points out many glaring abuses. "A Tragic Sequel to Ramona," by Edward B. Howell, calls attention to certain specific errors in our Indian reservation policy, and the writer casts a charm over his moral with the pathetic story of the recent murder of Mrs. Platt, the Indian teacher i "Ramona's land.

THIS AND THAT.

A member of Parliament once stopped in the midst of a long, tedious oration to take a glass of water. Sheridan immediately rose to a "point of order." Everybody wondered what it could be. "What is it?" asked the speaker. "I think, sir," said Sheridan, "that it is out of order for a windmill to go by water."

In the Supreme Court at Providence, R. I., Judge Tillinghast granted an injunction against the Master Plumbers' Association in behalf of the non-members, restraining the association from instituting a boycott. The organized master plumbers notified the wholesalers of supplies not to forward any goods to non-members on the risk of being boycotted. The injunction was granted on the ground that it was against the spirit of American institutions.

A Georgia paper tells how a magistrate tried with rather poor success to imitate the judgment of Solomon. He was perplexed by the conflicting claims of two women for a baby, each contending that she was the mother of it. The judge remembered Solomon, and, drawing a bowie knife from his boot, declared he would give half to each. The women were shocked, but had no doubt of the authority and purpose of the judge to make the proposed compromise. "Don't do that," they both screamed in unison," "you can keep it yourself!"

It takes 3,200 mail cars to distribute Uncle Sam's mail, and the New York division alone requires 819 railway post-clerks to handle it. Last year these clerks handled 1,207,220,577 pieces of mail bound past their division, of which 753,976,835 were letters. To get a clear idea of the immense amount of mail matter in this number of letters, suppose they averaged four inches in length and are laid end to end. They will stretch over a line 2,975 miles long. All railway post-clerks must be quick and intelligent, and have a thorough knowledge of the geography of the whole country.

The residents of Selma, Ind., and vicinity, are greatly excited over a discovery that has been made by gas well contractor Samuel McPherson. A few days since while Mr. McPherson was drilling a well there for the Farmland Natural Gas Company his men were greatly alarmed when the heavy drill, which weighs nearly a ton, took a sudden drop as if in a bottomless pit. It had penetrated the earth about 120 feet when it plunged downward as far as the rope would permit. The drill was pulled out, lowered again, and the 1,000 feet of rope was not long enough to reach bottom. Two long pieces of 8 inch casing pipe were next lowered and they, too, were lost. The driller next cut some small trees and dropped them into the hole with the same result. The cavern seems to be very deep, and is believed to be the same cavern found at Bluffton, forty miles away; where just such a hole was found recently.

A line or two from Mrs. Archibald Dunn's new book gives a striking picture of the horrors of life in Canton. "The circumference of the city walls measures from six to seven miles, and within their inclosure there exist 1,000,000 Chinese people. I had been in many Oriental cities and had smelt many Oriental smells, but those of Canton," said Mrs. Dunn, "were giants to them all. The passage-like streets are open sewers, every description of refuse being cast into them and forming continuous heaps on either side of the way. The water supply is raised from wells in the streets, the mouths of which are on a level with the ground, and a shower of rain or drippings from buckets in which they lift it must carry back the surrounding filth in a way horrible to think of. Through miles and miles of these high, narrow alleys did we travel through the most fetid, airless atmosphere that human lungs could cope with, through the most evil and noisome odors that could assail human nostrils, past the most loathsome sights in the shape of abnormal butcher meat, such as dogs and cats, skinned and dressed ready for cooking; rats, both dried and hanging alive by the tails; frogs and unnatural-looking fish in tubs of water, alive, and awaiting death and consumption."

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REMEMBER.

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ANTI-SECRECY TRACTS.

The following numbers are in stock, and can be had at the wholesale price of 25 cents per pound:

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22. Extracts from Masonic Oaths and Penalties as Sworn to by the Grand Lodge of Rhode Island.
28. Dr. Nathaniel Col er on Masonry.
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37. Why a Christian should not be a Freemason (German).
38. Masonic Oaths and Penalties.
39. Should Freemasons be Admitted to Christian Fellowship?
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45. Ought a Seceding Mason to Keep his Lodge Oath?

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The above are the only tracts in stock in large quantities. There are a few of several other numbers. Remember that these are being retailed at wholesale prices—25 cents per pound. Keep a package of Anti-masonic tracts for use in letters.

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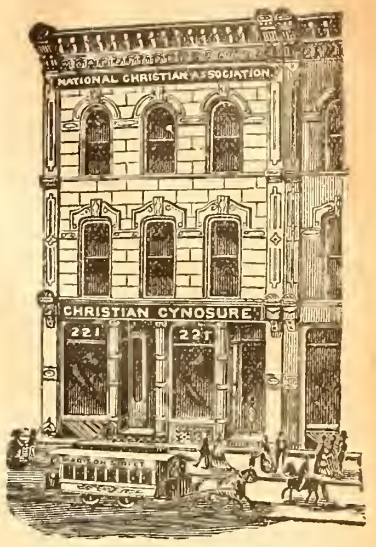
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The Christian Cynosure.

HENRY L. KELLOGG, EDITOR.

CHICAGO, THURSDAY, NOVEMBER 15, 1894.

NEW ENGLAND CHRISTIAN ASSOCIATION.

The annual meeting of the New England Christian Association will be held in the First Reformed Presbyterian church, corner Ferdinand and Isabella streets, Boston, Dec. 19 and 20, 1894. The two evening sessions will be devoted to public addresses by noted speakers. The morning and afternoon sessions of the second day will be occupied by the business of the Board and such discussions as the convention may elect. Let all the friends of the cause respond to the call of the Board Dec. 19 at 7:30 P. M. J. M. FOSTER, *Pres.*

STANDARD LODGE CHARITY.

We shall never hear the closing pæan over the beauty of lodge charity until the last lodge member has paid his final dues for the good of his order. It is the stock argument of the secret system, often heard in connection with that other standard lodge fallacy, that "the lodge is doing more good than the churches," or that other equally time-worn fustian, that "if a man is a good Mason he needs no other religion."

But there are those whose investigations of lodge charity have stripped it of its romantic and benevolent character; and among these is a valued correspondent of the *Cynosure*—Rev. P. B. Williams—to whom we are indebted for these modern instances of "paid-up benevolence." A gentleman, a Mason, was taken ill, and, to recruit his failing energies, went to California. Finding no relief there, he decided to return home to die. Through the kindness of his father he was supplied with money for his homeward voyage on a steamship, but in his weakness he dreaded to risk that mode of traveling.

Before he could reach a railroad station he was obliged to pay $5 a day for a conveyance. Finding himself short of money, he telegraphed for additional funds, but as he could not wait for a remittance he had to pawn his trunk and a gold watch and chain, to procure means to proceed on his journey.

With him he had his traveling-card from the lodge, a breast-pin displaying the square and compass, his collar and cuff buttons, and a charm which also bore the Masonic emblems. Reaching home he testified to his father, when dying, that his Masonry had been of no earthly use to him, and that the only kindness shown to him on the road was by a Christian man who was not a Mason. Of course, the Masons were promptly on hand to bury him; but they did not. Here was their opportunity to advertise themselves, but the father as promptly notified them that he was able to bear the funeral expenses, and would conduct the obsequies himself.

Another case is that of a man who had been a Mason for years, and was prominent in his neighborhood. He was eventually prostrated by illness, and an invalid for a long time, during which his family were worn out in taking care of him. Then the Masons were called in to assist in nursing him; but his tedious sickness wore out the Masons also, and they hired a nurse, complaining that the old man's case would "break them all up."

But in due season the invalid was restored to health; and in settling up the expenses of his illness he quarrelled with a member of the lodge over an exorbitant charge; and now they are bitter enemies.

Another case of "forced charity," or "strained benevolence," occurred in a little town in Oregon. A member of the order of Odd-fellows had a little daughter who was nearly blind. An oculist at Portland promised to operate upon her eyes and insure a cure for $35 The father, needing funds for this purpose, applied to his lodge, which had money in its treasury, for a loan, but was refused unless he would mortgage his home to the lodge. This is another fair specimen. "Where is boasting then?" asks Paul. His reply was: "It is excluded." But the lodge has not excluded it.

Suppose that man had gone to a Christian—a sincere follower of Christ—and urged his necessity. He would have found the true love of God and love to our neighbor more merciful and beneficial than the hypocritical pretensions of the lodge. In this case what virtue did he find in his grips and signs?

"Such institutions," adds Mr. Williams, "have no right to exist in a land like ours. A country that suppresses Highbinder and Mafia societies and allows Masonry and Odd-fellowship to grow and prosper only shows the great depth of corruption attending its legislation.

"For the church to treat this subject lightly is to tamper with souls. It is virtually assisting in shutting the door of salvation through Christ, and opening false doors, which means doors to perdition.

"May the Holy Spirit arouse the conscience of the church to the awful sin of secret society fellowship."

"THE SERMON ON THE MOUNT."

The occurrence of this sublime discourse in the international Sabbath-school lesson for November 18, affords a fine opportunity for preachers and teachers to enlarge upon the "foundation principles" of true individual religion. 1. Its Author—"Never man spake as this man spoke." The character of the God-man is nowhere more finely portrayed. When Paul wrote: "Let this mind be in you also that was in Christ Jesus," he might have added: "You will see it gloriously reflected in the Sermon on the Mount."

2. Its high standard. The test of a law is obedience to it. As the standard of everyday Christianity, the Sermon on the Mount is very high; but no higher than every true Christian would have it. No man can reach its fullness in his own strength or understanding. Grace alone can enable humanity to gain such sublime heights of divine wisdom and goodness. Yet it is possible—let us be thankful for the hope and the privilege of fulfilling both the spirit and the letter of that grand discourse. Make it the standard of admission to every Christian church, requiring not only a full endorsement of its truths, but entire obedience to its mandates, and what a sifting time there would be in many churches! There would be less lodge members, but truer and better church-members.

3. Its clearness and brevity. Even a child may compass its beautiful phraseology, couched in the plainness of everyday expression. It is not too long to be committed to memory; and the young man or woman upon whose mind its shining truths are impressed will have a theology at hand that the vilest enemy of our Lord cannot smirch or gainsay.

Let us make much of this glorious sermon.

"MY LORD AND MY GOD."

Referring to the exception taken by the Boston pastor to the acceptation of Christ as indeed one with the Father, a correspondent sends the following answer to the question, "Did Christ assert his divinity?" which occurs in the last number of the *American Friend:* "The worship that the disciples in Acts 14, and the angel in Revelation 19, refused with horror, Jesus accepted. Was not that an assertion of divinity? When he adopted Jehovah's great name, 'I am,' was not that an assertion of divinity? When he claimed the right to forgive sins, to give peace, to admit to heaven, was not that an assertion of divinity? From the lips of a pure and holy teacher sent from God to be our example, would not such phrases as '*My* peace I give unto you,' 'Come unto *me*, and be ye saved,' 'Come unto *me*, and *I will give* you rest,' be simply blasphemous?"

It is interesting also to note the remark of Dr. Abbott E. Kittredge, of the Reformed church, New York City, in a late number of the *Intelligencer.* Speaking of our Lord's argument in Matthew 12th in which he reasoned that the service due to himself was of more importance than that rendered by the priests in the temple, and that this claim of superiority over the house of God was a claim of deity, Dr. Kittredge says: "If Jesus was not God, then his words would have been blasphemy. So in respect to his claim that the Son of man is Lord of the Sabbath. He was Son of man, but he was Immanuel, 'the Holy Child and Head of humanity appearing in the name of God.' As God he was above all law, and he could repeal or modify the law of Sinai, touching the observance of the Sabbath day."

HELP FOR THE POOR.

PRACTICAL SUGGESTIONS FOR GIVING ASSISTANCE WHERE NEEDED.

Though the elections are over, the millennium is not here. The causes for business depression have been discussed pro and con during the campaign just terminated. Men are still unemployed and without the means to support their families. It is confidently believed that we have seen the worst of the hard times, and from this on work and wages will improve. But the winter is upon us and hundreds of destitute worthy families must be assisted. The luxury of aiding the worthy is sometimes lessened by a fear that in so doing help may be rendered to the ingrate and undeserving. It must needs be that in a city, having a million and a half of souls, there are many worthy wards of charity. Widows, orphans, sick cripples and otherwise infirm, are the common heritage of all cities and provision must be made for them. There has always been more destitution in our city than many suppose. The keenest suffering is seldom made public. It is timid and reveals itself only to the few. All our relief and charitable societies will, the coming winter as in the past, need to be supplemented by individual and church effort. We have many more rich than very poor families. Among the rich and well-to-do families there is enough unused clothing and bedding to comfortably supply the poor of the city. Overcoats, ulsters, suits, cloaks, dresses, underwear, bedding, boots and shoes, etc.—a little worn, a bit out of fashion, too good to destroy, are packed in out-the-way closets. When mice and moths have done their destructive work the remnants of this apparel are usually given to the ragman. There are tons of this partly worn clothing packed in out-the-way receptacles simply to mildew, mold and decay. Why not utilize this clothing to relieve present suffering? There is no other beneficence, involving so little sacrifice on the part of the donor, so valuable at this time to the destitute. "Who gives promptly gives twice." A society of ladies meets statedly at Chicago Avenue (Moody's) church, to make new, remodel and repair worn clothing, to be given to destitute worthy families. The good work of this society is limited only by the contributions of new material or worn garments. Contributions are solicited and packages will be sent for to any part of the city or suburbs. Many wagon loads can be used to advantage. A postal card addressed to J. M. Hitchcock, Chicago Avenue church, 224 La Salle Avenue, will receive prompt attention.

—The report of the New York convention shows a commendable interest in a great cause on the part of the pastors of the city. If the people did not follow them, as was intimated last week, they were surely the losers. A State convention seldom boasts so many able speakers.

—A writer in a Catholic paper at Brussels, Belgium, makes this comparison between the Albigenses (!) and Freemasons: "Just as the Albigenses were depraved and corrupt, just as they were the masters of vice and iniquity, so the Masonic fraternity presents the same bad characteristics." Who says that Rome ever changes its hatred?

—Editor Wheeler, of the New York *Voice*, says he does not believe in secret political organizations. But we judge from various commendations that it depends on what the name of the organization may be. If it is A. P. A. it is to be condemned. If K. of L., or trade union, or Farmers' Alliance, it's all right. But these, and scores more of the secret lodges, are at work in politics far more fatefully than the A. P. A. We thankfully note the statement of conviction and trust the *Voice* will stand to it, come what may.

—The congregation of Rev. J. A. Greer, president of the Iowa State Association, Columbus City, celebrated their semi-centennial on the 25th of October. The congregation organized with twenty members in 1844 were all from Tennessee. Rev. Dr. J B. Carson, of Xenia, Ohio, made the principal address of the occasion on "Our Tennessee forefathers." Hon. James Dawson, of Washington, Iowa, though in his 87th year, made

an interesting address on pioneer life. Rev. Dr. C. D. Trumbull, of Morning Sun Reformed Presbyterian church, was also among the speakers.

—A lodge organ says that Governor Woodbury and Lieutenant-governor Mansur, of Vermont, are both Odd-fellows, and the former is a Freemason and twits the patriotism of that grand old State with its Anti-masonry. Will not some Vermont friend find if this ill report is true, and give these erring officers a copy of the laws of the State bearing on their inconsistent lodge relation?

—A noble undertaking by the 1,300 students at Oberlin is the support of a college missionary to Japan. Mr. Cyrus A. Clark, of the class of '84, is supported directly by the students each year. The presentation of the matter of the "Clark Fund" to the students was made Thursday, Oct. 25, and resulted in the pledging of about $700. Mr. Clark's salary is $1,000, and that amount will undoubtedly be raised during the year.

—Gen. O. O. Howard, the one general of our army, who is better known as a soldier of the Lord than of his country even, has retired from active service in his sixty-fourth year. He has decided to make his home at Burlington, Vt., near Fort Ethan Allen, where his son is quartermaster. He intends to keep busy writing and lecturing, and will occasionally aid the Army and Camp Memorial Mission, where he has taught a Bible class for the past five years, while commanding the Department of the East.

—The *Christian Instructor* says of the missing president of Amity College, College Springs, Iowa: "Little hope is now entertained of ascertaining the whereabouts of Dr. T. J. Kennedy. Some of his friends think that in a fit of melancholy, under nervous depression, he planned to sink out of sight, and that by and by he will make himself known. It is a most melancholy affair. It has been discovered that he took the train from Omaha for Denver, Colo., August 24th, and that is the last trace of him."

PERSONAL NOTES.

—Rev. David Morrow, of Oakland, Cal., lately associated himself with the Reformed Presbyterian church (General Synod). He is a classmate and personal friend of ex-President Harrison.

—Rev. W. O. Dinius left his home in North Harvey, near this city, last Saturday, to spend some weeks in Kent in northwestern Illinois, in evangelistic work. Mrs. Dinius accompanies him.

—Rev. W. B. Stoddard writes from Pittsburgh, under date of the 10th, that he can be addressed for two weeks at the Home Hotel in that city. A report from him may be expected in our next issue.

—Rev. A. M. Acheson, of Oregon, who has been a true helper of our Coast agent, Bro. Williams, has gone to take charge of the U. P. church at San Jose, California, during the month of November. He will then come eastward.

—Rev. Wm. Fenton reports that he held two good reform meetings in Goodhue county, Minn., of which further mention may be made in the next number of the *Cynosure*. On Friday night last he was to have spoken in Lake City, Minn.

—Rev. Dr. David Gregg, of Brooklyn, lately visited Geneva College, Beaver Falls, Pa., and addressed the students in the institution. Many old friends welcomed him for he was not many years ago a Covenanter. He also gave a more public address on "The Scotch—the Makers of America."

—Rev. Samuel F. Porter, writing from Louisville, Ky., November 9, mentions the fact, in connection with his reform work, that he had spoken in the colored University of Kentucky, and that he was to have preached last Sabbath in the Congregational church of Louisville, of which Bro. Harris is the pastor. On Monday of this week he was to have gone to Lexington, Ky., from which place we may expect him to make a good report.

—A circular from our Bro. William F. Davis of Chelsea, Mass., states that the Supreme Court of Massachusetts is expected this month to decide whether the public and orderly preaching of the Gospel should be permitted on the public grounds of Boston. Bro. Davis has spent one year in prison for his testimony for the freedom of worship. He urges that prayer to God be made that the court make a righteous decision. The expense of taking the case before the courts is large and any financial aid that can be rendered will be very welcome.

—The visit of Rev. A. J. McFarland of St. Johns, N. B., to the churches of this country is reported from time to time. "Loyalty to Christ in the Sphere of Citizenship" was his address at Mercer, Pa. A report in the *Christian Nation* says his mothod is "peculiarly happy in discussing this difficult subject. While he had to encounter prejudice in many of his hearers, his arguments, illustration, and the words and spirit in which they were expressed, were all suited to overcome this opposition, and to win his audience to the approval of his teaching."

—Bro. O. S. Palmer returned several years ago from the Arcola mission in India on account of ill health, and has been assisting the converted gambler, J. P. Quinn, in arousing the people against the gambling evil. He is now located in Chicago and has opened a mission on Cottage Grove Ave., near 63d street, and the terminus of the cable road. A large tenement-house population in the neighborhood welcome the enterprise and have readily contributed to organize it. We regret to learn that two sons of Bro. Palmer died suddenly last month of diphtheria.

OUR WASHINGTON LETTER.

The Salvation Army reception.—Anti saloon League at work.—An authority on alcohol as food.

WASHINGTON, D. C., Nov. 7, 1894.

William Booth, founder and commander-in-chief of the Salvation Army, visited Washington one day last week and delivered an address to a meeting of evangelical clergymen, held at the First Congregational church in his honor, and attended by about two-thirds of the Protestant ministers in the city, on the work, progress and aims of the Salvation Army. A great mass meeting was held in the evening in Convention Hall, attended by 4,000 people.

Gen. Booth was introduced by Mr. Justice Strong, of the U. S. Supreme Court, retired, and on the plattorm from which he spoke there were a number of Washington ministers, and officers of the Salvation Army. Gen. Booth is not an orator in the general acceptance of that term, but his conversational style of talking to an audience, much as a business man would address a meeting of the board of directors of some mercantile corporation, has something very attractive in it. He began his address by telling how he had been led by Divine Providence, about twenty-nine years ago, into neglected portions of the darkest quarters of London, and how what he saw there caused him to make an effort to Christianize those people, and that effort led to the organization of the Salvation Army, which to-day has branches in forty-two countries, presided over by 11,000 officers. The principal object of the Army, he said, had been to grapple with harlots, drunkards and criminals; to bring them to a realization of their evil life, and finally to bring them to God.

The Anti-saloon League is giving our people object lessons in what may be accomplished by intelligent organization. For instance, it has broken up, for the time, a violation of law that for years has been winked at by the authorities—the unlicensed sale of liquor in disreputable houses. It has been customary for the police to raid these houses about once a year and to compel their proprietors to forfeit collateral in cash amounting to about what the charge is for a liquor license, allowing them to continue the sale of liquor the rest of the year without molestation. The League hopes to permanently stop the sale of liquor in these houses.

Dr. W. W. Godding, Superintendent of the U. S. Hospital for the Insane, in a lecture to the temperance society of the North Presbyterian church, said on the mooted question of alcohol being a food: "Physiologists have held and still maintain the most contradictory views on this subject, but under certain conditions and in a limited sense we may admit that it is a food. But the mistake made by so many young men is that of supposing it a food in the sense in which mother's milk is a food and of imbibing it as freely. A food, is it? When we turn to the statistics of poverty and crime, and see what rum has made them; when we open 'Darkest England,' and read what that practical Christian, Gen. Booth, says of the rivers of gin in London, that like the streams of Equatorial Africa impede human progress in all directions; when we enter our asylums and hospitals and stand in the presence of the wrecks of mind and body that whisky has made—then I think that such nutriment, if indeed it be nutriment, is fit only for devils' food."

COLLEGE NOTES.

—Rev. J. F. Ellis was lately inaugurated president of Gates College, Neligh, Nebraska. He graduated at Wheaton in 1869. Another Wheaton alumnus, Rev. M. B. Holt, was the first president of the institution at Neligh, and put it in the right direction as to reform principles.

—The new buidings of Knoxville College, Tenn., to take the place of those destroyed by fire are nearly completed. There will then be six buildings crowning the hill where Longstreet once planted his cannon against the old flag. They will provide room for 350 students in dormitories and facilities for instruction for 600. Pres. J. L. McCulloch is still in charge, and Prof. J. R. Millin is yet of the faculty and editor of the college paper, *The Aurora*. The recent concert tour of a party of the students netted over $1,500 for the institution.

—A committee of professors at Yale University, appointed a year ago to revise the exercises of commencement day, has reported. The only speaking will be an address by the President on the condition and progress of the university. A new officer will be introduced called the "orator," who will perform the same duties a similar dignitary does at Oxford, England. This following of an English fashion may have more reason behind it than the cap and gown nonsense which some institutions are adopting to promote "good form;" but may it never supersede the American custom of class addresses.

RELIGIOUS NEWS.

—Rev. Wm. Moerdyke, formerly pastor of the Reformed (Holland) church in the south part of this city, has accepted a call from the church in Milwaukee, Wis., and will soon leave his present charge in Grand Rapids, Mich.

—The laying of the corner-stone of the First United Presbyterian church of Aurora, Ill., took place Monday evening, Oct. 29. Rev. Mr. Cosby, the earnest young pastor, is much encouraged with the result of his mission efforts.

—The corner-stone of a new building for the Bethlehem Swedish Lutheran church, Brooklyn, N. Y., was laid with appropriate ceremonies on Oct. 28 by Rev. Dr. M. Stolpe. Among the speakers were Mayor Schieren and Rev. Dr. G. F. Krotel. The edifice when complete will seat 2,500 people and cost about $40,000.

—At the Inter-Seminary Missionary Alliance of America, met at Springfield, Ohio, W. Y. Jones of McCormick Theological Seminary, Chicago, read a paper. Frank Fox of the University of Chicago is president. As a result of the Alliance's work, 3,000 college students have pledged themselves to become foreign missionaries.

—A detailed and touching account of the fatal attack on the Scotch missionary, the Rev. James A. Wylie, has come from Rev. George Douglas, of Liaoyang, Manchuria, China. He thinks the magistrate did all in his power to quell the riot, but his force was too small. Before Mr. Wylie died he slightly recovered consciousness once or twice, his last words being "I wish I was in heaven."

—The enlarged edifice of the Bethesda church, Brooklyn, N. Y., Rev. Charles Herald, pastor, was re-opened on Oct. 28. In the morning Rev. Dr. John F. Carson preached; in the afternoon there was a Sunday-school rally, and in the evening Rev. Dr. A. J. F. Behrends preached. The cost of the alterations is about $20,000. Bro. Herald was chorister of the Moody church and our sweetest Gospel singer before he went into evangelistic work in 1886.

—Mr. Pugh, an energetic minister at Cardiff, Wales, has a method of overtaking the growing population of a large town which deserves special mention. He erects a tent or a wooden hall in which to gather a congregation. As soon as he has got fifty members he organizes them, and leaves them to work in their own way. In four years sixteen such places have been erected. The plan has two or three aspects worthy of attention. (1) The cheapness of the building, which saves the weary delay in collecting large sums of money for a costly building; (2) the speed with which the work is done, it bearing some proportion to the speed of growth in the population; (3) the faith in God, which leaves the young congregation to make its own way.

THE HOME.

THE DAY OF DAYS.

This is the day of light:
Let there be light to-day;
O day-spring rise upon our night
And chase its gloom away.

This is the day of rest:
Our failing strength renew;
On weary brain and troubled breast
Shed thou thy freshening dew

This is the day of peace:
Thy peace our spirits fill;
Bid thou the blasts of discord cease,
The waves of strife be still.

This is the day of prayer:
Let earth to heaven draw near;
Lift up our hearts to seek thee there;
Come down to meet us here.

This is the first of days:
Send forth thy quickening breath,
And wake dead souls to love and praise,
O Vanquisher of death!

—*John Ellerton.*

THE SABBATH IN THE HOME.

BY MRS. JAMES H. EARLE, NATIONAL LECTURER W. C. T. U.

(Address before the New England Convention)

"*Call the Sabbath a delight, the holy of the Lord; honorable.*" —Isaiah 58:14.

"Call the Sabbath a delight," a joy. "*Serve the Lord with gladness. Come before his presence with singing.*"

Call the Lord's day "holy," sanctified, set apart to a special use. Call that glad, holy day, "honorable," a day of distinction, an exalted, noble day, which we respect and venerate.

Some writer has said, "The desecration of the Sabbath means the demoralization of the home, and the demoralization of the home means the decay of the nation." "Not a message which the Sabbath brings, not a thought to which its proper use gives birth, not a feeling which it cherishes, but helps in the sanctification of the home life and in purifying the sources of domestic virtue. Without the Sabbath the family could hardly realize its unity in the fullest extent, and the roof-tree, ceasing to be love's sanctuary, would become but the lodging-house of individuals ignorant of the highest happiness." France is an illustration of this truth. She has given little honor to the Sabbath, and the word *home* is not in her language.

If we *call* the Sabbath a delight, we must first *make* it a day of gladness. Looking back to my childhood's home, I see my dear, aged grandfather, a Presbyterian elder, who would not even walk out in his garden, lest some thought of week-day toil should mingle with holy rest. Neither father or grandfather would shave or black their boots on the Sabbath day. No stately dinners were cooked in our home on that day. You fancy it was a dull, wearisome time to the children. On the contrary, it was a red-letter day. If we had no cooked dinners, it was the day for dainties. For our noonday lunch, the favorite pies and cakes were provided; the luscious fruits, that come in such attractive variety with the changing seasons; nuts, cracked the day before; corn, popped on Saturday afternoon or evening.

No arbitrary rules can be laid down to guide all households alike in preparation for the Sunday dinner. In many homes it is the only day in the week when all the family are gathered together. Perhaps sons and daughters are at school, during the week, and spend the Sabbaths with father and mother, kindly inviting a homesick stranger to share their privileges. Then comes the temptation to make the Sunday dinner even more elaborate than on ordinary days. But it is possible to make it a matter of principle to choose meats, vegetables and desserts that can be largely prepared on Saturday, and simply warmed over on Sunday; that the provision in the Fourth Commandment for servants may be "remembered." It is a privilege also to place within reach of our domestics good and interesting books and papers, perhaps calling attention to some special article of value, thus encouraging them in a right use of their leisure. Said a minister, "Mother always gave us strawberry preserves for supper on Sunday, and we never had them on any other day of the week. It is well to *mark the day for the children*, if only by a dish of strawberry preserves.

In our home the Sabbath-school library books and papers helped to make the day a delight. We gathered around the piano and sang from our *hearts*, "Welcome sweet day of rest," and "Thine earthly Sabbaths Lord we love." This was the glad day when father was at home. For fifty years he was found in his store from early Monday morning until late Saturday night. We once overheard a lady remark, "Those words, 'Like as a father pitieth his children, so the Lord pitieth them that fear him,' have no meaning to me, for my father never pitied his children." To us the text was exceedingly precious, for our father had all the sympathy and tenderness of a mother. He was as simple and honest as a child, yet possessed of excellent judgment and sound common sense. All classes sought his counsel, sympathy, and aid. Like the Master whom he served, he never turned any away empty. He was greatly beloved by rich and poor, old and young, black and white.

I remember the dusky faces of the refugees, gathered in the kitchen for their breakfast, in the days of slavery. These fugitives had been hidden in the barn or cellar, through the night, for father kept a station on what was called in metaphor, the "underground railroad." At one time there was not an individual in our town to whom father had not spoken tenderly concerning their soul's interests. Often when waiting upon a customer, and the purchases had been made, he would accompany such an one to the door, and ask after the soul's welfare. Perhaps the lip would quiver, or the eye would fill with tears, then the interested one would be invited back to his private office, where they would kneel in prayer, for father was never too busy to lead a soul to Christ.

This good man never let his right hand know what his left hand did, but when his daughter became a district visitor, and entered the homes of the poor, she was often told, "Oh, many are the pairs of shoes your father has given my children;" and sometimes they told her of the "barrel of flour" from the same source.

This was the father with whom we talked, and sang, and walked to the house of God on the Sabbath.

He made the day a "delight, the holy of the Lord, honorable," and gave to us the priceless inheritance of a sacred reverence for holy time. The older members of our family kept on hand a supply of bright, interesting stories which they read or told to the younger ones. None more fascinating than the Bible stories of Joseph and Moses, Samuel and Samson, David and Daniel, Ruth and Esther, placed like sparkling gems in the Word of God to attract the young. This day which the Bible teaches us to honor, is the day of days in which to fill the minds of the children with Bible stories, Bible truth, Bible precept and Bible principles. But on no account should children ever have the Bible given them to study as a task or punishment.

If a parent should be stern or severe on any other day of the week, all trace of it should disappear on Saturday night, and only smiles and good cheer remain for the children on Sunday, that the little ones may call it as Willie did, the "loving day." It would be sad indeed if father and mother were pre-occupied on the rest day, with week-day cares and burdens. Except these are thrown aside at night with our garments, we cannot have quiet sleep; and to be at our best on Sabbath day we must lay aside on Saturday night all week-day worries, cares and frets.

Tupper, in his lines on the Trinity, says that

"The very breath of man's life
Consisteth of a trinity of vapors,
And the noonday sun is a compound,
The triune shadow of Jehovah."

The sun—that fills the earth with light and warmth—is but as shadow to the splendor of the eternal city, where "They need no light of the sun, or of the moon, for the glory of God lightens it, and the *Lamb* is the light thereof." So should the Sabbath be to the other days of the week, a day clothed in white. Preparations should begin for its observance the night before: the children put to bed from the warm bath, their clean garments close at hand, that they may be robed in the early morning in harmony with the day. This prevents any hurry, or rush in the morning, to dress the children for church. Hurry is provocative of nervousness and sharpness in the voice; and we should all be quiet, clean, sweet, like the morning, with happy, thankful hearts.

From the first waking hours, till the close of the day, the bird song seems gladder and sweeter, the leaves have a more musical rustle, and the murmur of the brook has a peculiar melody. It may be that nature's voices are sweeter and more distinct and soul-stirring, when the sounds have ceased; when wheels and engines are still.

"The river of life runs through our dreams,
The leaves of heaven are at play,
And we see the golden city gleam
On the shining Sabbath day."

In the home that we have pictured, on our return from church service, there was no criticism of the sermon, minister or congregation. This would not have been allowed, and our elders never set the example of unkind criticism. Many thus prejudice the young people of their households against, not only the preacher, but the truth that he proclaims. We were questioned as to which one could remember the most of the sermon. Quite a little strife sprang up among us in this exercise. Knowing that we should be questioned, our ears were always open during sermon time.

Perhaps you say, "My child would rebel against such an exercise." Then offer some reward: a ride, a book, a toy, something the child craves, when for a month, or whatever time the parent sees best, the text has been given, the place where it is found, and the sermon heads at least, if not the illustrations, remembered. Thus the habit of listening will be formed, and obedience taught to Christ's command, "He that hath ears to hear let him hear."

We cannot gain the children's attention to holy themes by asking for it as a favor, or demanding it by threats, or by scolding them for inattention. Talking or reading may fail to win it, and teaching things they cannot comprehend, or using words that they do not understand must prove a failure. They must first be interested. They will attend to lawn-tennis, or baseball, for hours at a time, for these things interest them. They care nothing whatever for dry talk, or "poky" books. Reverence for the Sabbath comes not by removing all toys and games, and giving nothing in their place, but by making it a day of a different sort of pleasure, not *less* of delight. Give them sliced or cut maps of Bible lands, and let the little ones put them together. These maps need not be expensive. You can paste them on card-board and cut them yourself for the children to dissect. Praise and encourage their efforts. Point out the place where Jesus lived, where he was born, where he was crucified; add some of the beautiful and touching incidents connected with his home life—his birth and his death for us on the cross. Children taught thus from babyhood will a little later be glad to go with you to the house of God, because they will understand what is said and be interested.

The large family Bible has done much by its illustrations to interest the children. Do not have one too elegant to be used. Let it help to make the Sabbath a delight.

There is the letter game. One of our older girls thinks of a Scripture text, and selects the needed letters for its formation. These are well shuffled and placed in a pile on the table. A younger sister spreads them out, tries to arrange them, in order to guess out the text that is in her sister's mind. In a short time she sees letters that form some word that serves as a clue, and very soon she has the entire text.

When it is too dark to read and too early for a light, sometimes the children guess a Bible name beginning with A., Adam, Absalom, or Ahab. Another beginning with B., Benjamin, Baalim, or Benhadad, and so on through the alphabet. As one and another gives a word, they are asked to tell all they remember about the person, or place, and so an hour flies quickly by.

Make scrap-books of Bible pictures for the little ones, but lay them by for Sunday. Do not let them use them on week days. Keep the beautiful books, the special books for Sunday.

Perhaps you have a blind neighbor, or an invalid, unable to read, who yet loves to hear God's Word, and your son or daughter would gladly spend a half hour of the Sabbath in giving such comfort to an aged or afflicted saint. Children do not want to rest on Sunday. They are not

tired; they want to be kept busy. The rest is the very thing that is wearisome to them.

We would watch night and day by the sick-bed of one of our darlings and deem it no hardship. The body is of far less value than the soul. At the longest the most cherished body will soon be food for worms, but the soul will live on eternally. Then spare time and strength from making pastry and creams and sweetmeats; from embroidering, ruffling and plaiting children's garments, that they may look like Paris dolls on their way to church; to devise holy and happy employments for Sunday. Let us not be so busy with earthly cares that there will be no time left, lest we be too weary to study something to make the Ssbbath a delight in our homes. Not merely an amusement, but "the holy of the Lord, honorable." Let us find something interesting, elevating, purifying, ennobling, to tell the children on Sunday. Nothing will make the day a more unfailing source of pleasure than learning lessons that will be of infinite value to them. Lessons of love and wisdom and peace and comfort wrapped up in the leaves of the Bible.

There is no joy ever comes into our own, or our children's hearts, on these Sabbath days like the joy born of the reception of great truths concerning salvation, and love, and service for God. Do not allow secular reading, social calls, afternoon drives, or whatever leads to a worldly spirit and steals away the sanctity of the day.

A little girl became restless on the Sabbath. Her toys were laid away Saturday. It was a question whether the rest and reading and enjoyment of the family should be interfered with by Flora's restlessness. Would it not be better to bring out the toys? Her mother believing so firmly that we are creatures of habit, thought best to sacrifice her own present comfort and quiet reading, and incommode herself for the sake of the child. Toward evening Flora was seen reaching for her doll. Mamma said: "It is the Sabbath." "Oh, I forgot!" she replied. The mother told her a Bible story, undressed her, laid her in her crib, kissed her good night, and thanked God that already had been implanted in her child's heart that principle, that mere reference to it, enabled her to cheerfully practice self-denial and resist a strong temptation.

We gathered always together at the twilight hour, and closed our day with psalm and hymn. Then each repeated a verse, or a promise, or if the sun was not too far in the west, we read a verse alternately from one of the "sweet old chapters," then had our family prayer meeting, each offering a prayer for whatever we desired, or our father offered a simple, earnest, definite prayer for our family needs, mentioning each child by name, and all joined in the Lord's Prayer. The older ones went to evening service, the little ones laid down to rest, hushed to quiet peacefulness, with a feeling of security, as though enfolded by angels' wings.

People who never experienced the keeping of an old-time Sabbath may sneer and scoff at it as Puritanical and against liberty; or if in childhood they felt the restraint of law without the sweetness of love, they may feel bitterness toward the day; but even such have come to recognize the discipline in the formative period of life as a blessed one, and after years of wandering have yearned for the old-time life. We know the Puritan Sunday gave to our land grand, strong, fearless men, who cared for principle as they cared for nothing else. The appreciation of others, or even life itself, weighed nothing in the balance when duty was in the opposite scale.

It is not the fault of the day, or of the One who gave us the day, if it is not the sweetest of all days to us, and Sunday fits the child and the grandfather equally well. No more was the eye made to catch with the aid of light the flecking shadows of the sky, the colors of blossom and sunset, and the faces of dear ones, than was the Sabbath suited to the makeup of body and soul.

An able minister of the Gospel said that his parents came near wrecking his soul on the rock of a gloomy Sabbath. A frolicsome boy could not see the beauty of the Lord in a doleful and gloomy atmosphere, such as was often in his home. But he had an aunt who was all sunshine. The joy of the Lord filled her soul, beamed from her countenance, and flowed like sweet music from her tongue. Sunday was to her a high day of gladness. The little boy spent a year with this aunt and during that time he learned more about God and religion than he had learned in all his previous life. Not religion dressed in mourning robes, but in thanksgiving dress. That cheerful aunt was the means of his conversion and entering the Gospel ministry. In how many homes gloom kills where joy would give life.

We cannot answer the question, how shall I make the Sabbath in my home "a delight, the holy of the Lord, honorable," without the aid of the Holy Spirit in answer to prayer. The power of God alone can fit us for the great work, and kindle in our hearts a sufficient glow of enthusiasm, to enable us to present truth in such an attractive and efficacious manner as to win the hearts of the children to the Lord of the Sabbath.

THE FIRST BRICK.

Rap, rap, rap!

It was the hammer of Trounser, the mason, making all this noise. He had just started to cut in Squire Manson's cellar wall a hole for another window.

John Davis was planting potatoes in the squire's garden patch near by. Suddenly a boy's voice rang out: "John! John!"

The potato-planter looked up. He saw Bill Mahoney on the other side of the hedge, and Bill was now beckoning.

"What do you want, Bill?"

"Want to speak to you just a moment, John."

Trounser, the mason, glanced at the two boys and murmured: "Bill seems to be urging John pretty hard to do something, and I judge that John don't want to do it."

The two boys continued this interview some time, Bill evidently pressing some point and John holding back.

"Well," remarked Trounser, the mason, giving his hammer a bit of a rest, "it took some time to put that thing through, John."

"Or rather to not put it through, sir."

"Oh, that's so? What did he want?"

"He wanted me to go over to his barn. Some other fellows were there, he said."

"O, to have a nice little time, I s'pose?"

"Undoubtedly."

"It is my opinion that they will have a pretty noisy time before they get through. I saw a boy going into the Mahoney barn and he had a pail of ale in his hand. Don't like that one bit. But he did not get you?"

"No, sir."

"He worked pretty hard."

Rap, rap, rap!

Well, thought John, he has been asking me a number of questions; guess I will put some to him.

John cleared his throat.

"Ahem! What are you doing?"

"O, I am going to make daylight shine through here. Squire wants a window. That first brick was tough. It is the first brick that always comes hard. Go right along and take down a whole wall after that."

Rap, rap, rap!

"Bill didn't get you. He tried hard, but he is in the barn without you. First brick comes hard. Take it out and to break down a wall is easier then. My, if he don't want you again. There he is."

"John, John!" Bill was shouting.

He had now boldly ventured inside the hedge, seized John, and led him away.

"A moth going into the candle-flame," murmured Trounser, eagerly watching everything and wondering how it would all come out.

Bill led John to the door of the barn. "Come in," shouted a chorus of young voices.

John was pulled and urged, drawn and almost dragged through the barn door, still he did not enter the building; he stubbornly refused. Slowly, alone, he finally walked back to the potato-patch.

"That brick came hard," muttered Trounser.

Rap, rap, rap!

Soon John's planting was all over. "Got through," asked Trounser.

"O, dear, yes. I want a larger job."

John needed the money less for himself than for the mother at home, weary and sick.

"Well," said Trounser, slowly, deliberately: "I will give you a job. I have been around here working three days and the squire expects me to clear it up. I've got to leave for another little matter, and if you'll stay and do the clearing you shall have half a dollar."

"O, I will gladly stay," said John.

"I'll meet you at half after five down at the corner by Smith's."

The two met and a half-dollar went from Trounser's leather pocketbook into John's eager hands.

"That will buy something for mother," was John's welcome thought.

"Why, who is coming?" asked Trounser.

"Somebody in trouble, plain as day."

"There are two somebodies," added John.

"Guess each one wishes that he was a nobody."

A policeman was walking along hurriedly, and he was hurrying also two scared-looking boys. He strode off between them, gripping each one by the arm. Trounser nodded to the policeman, and the policeman nodded to Trounser. John also recognized the two boys and bowed, but they did not seem to care for notice. They stared right ahead. Earth did not appear to have any pleasures for them now.

"O, said Trounser to John as the dismal procession passed by them, "wasn't one of those boys the chap that came for you and tried to coax you off to that barn?"

"Yes, sir. It was Bill Mahoney, and the other was Tim Pritchett. They have been over in that barn."

"Indeed! Well, I am not surprised. I saw a pail of ale going in, and it is not surprising if a policeman should be seen walking out."

"That was about the way of it. I could hear the boys in the barn while I was planting. They grew noisy, got a-quarreling, and I saw a policeman going by, and—he did the rest."

"Well, are you glad you did not go with them?"

"Of course I am, sir."

"Well, don't forget," said Trounser, kindly, laying a hand on the boy's shoulder. "They had hard work inducing you, I could see that. As I said there, when I was a hammering on that cellar wall: 'It is the first brick that always comes hard.' After that one can go right along and take down a whole wall pretty quick. I was some time cutting my first brick out of the wall. After that it was easy. I could have got the whole wall down then. Bill found it hard to get the first brick out. You resisted him right there. My, if he had got out that brick you might—"

"Might have been walking off with that policeman."

"That is it! Look out for the beginnings of evil."

After that, whenever John heard a mason's hammer rapping away, he would also catch Trounser's voice, saying: "It is the first brick that always comes hard, John! Look out for the beginnings of evil."—*Zion's Herald.*

BIBLE LESSON.

STUDIES IN THE LIFE OF JESUS.

LESSON VIII.—Fourth Quarter, 1894, Nov. 25.

SUBJECT.—Opposition to Christ.—Mark 3: 22-35.

GOLDEN TEXT.—"He came unto His own, and His own received Him not."—John 1: 11.

[*Open the Bible and read the lesson.*]

DAILY READINGS.—M.—Mark 3: 22-35.—T.—Matt. 12: 22-30. W.—1. John 3: 1-8. T.—Rev. 12: 7-11. F.—Eph. 4: 10-20. S.—Heb. 10: 21-31. S.—Matt. 21: 33-42.

(From the S. S. Lesson Illustrator.)

Compare this lesson and parallel accounts in Matthew 12: 1–14 and Luke 6: 1–10 and see how beautifully they correspond with the thought of Matthew writing of Jesus as the King, and Mark as the Servant, and Luke as the Son of man.

He hath Beelzebub. He and Satan were joined in a kind of incarnation. He did his work by Satan working through him. Beelzebub was an epithet the most horrible and loathsome they could apply. It was the name of the god of Ekronites, 2 Kings. 1: 2, 3, 16, the fly-god, who sent plagues of flies, which communicated horrible and filthy diseases. The name came to be applied to Satan, the loathsome evil spirit, the very extremest opposite of God. They charged Jesus with being one with this foul devil, and of appearing among men but to deceive and to destroy; that all his wonderful works and tender words and claims of fellowship with God were devilish, false and blasphemous. This they would have the

people believe of Jesus, and turn from him with loathing, scorn and hatred.—*Pentecost.*

How can Satan cast out Satan? How can Satan cast out himself? It might be possible that in single cases for malignant effect, Satan would show his power over inferior demons; but the whole work and teaching of Jesus was unmistakably and intensely against the whole kingdom of Satan.—*Wakefield.* Satan has a kingdom, but being a usurper, he is never called a king. Yet he is called a "prince." Jno. 12:31; Eph. 2: 2. —*Clark.* Jesus does not teach that the kingdom of Satan is at peace. It is the kingdom of anarchy, conflict, hate. But in its relation to the kingdom of God it stands a unit. Any nation may have contending parties, but unless it stands as one against contending nations, it ceases to be a nation.—*Wakefield.*

He will spoil. As though he had said: "You see me entering the dominion of Satan and delivering those he has bound. I am taking away his possessions. What does this mean? It means that I am master of Satan and can bind him."—*Wakefield.*

All sins shall be forgiven. The sins of youth and age; of head and hand and tongue and imagination; against all God's commandments; the sins of persecutors, like Saul; the sins of idolaters, like Manasseh; the sins of open enemies of Christ, like the Jews that crucified him; the sins of backsliders, like Peter; all may be forgiven. —*Ryle.* Blasphemy among the Jews was a sin against God, the designation of a crime defined by statutes and punishable by death. Under the theocracy Jehovah was king of the Jews. To diminish reverence and allegiance to him was the blasphemy of the Old Testament, a crime answering to treason in our own times. Ex. 20: 1–7; 22: 20; Deu. 13: 1–5: 18: 19, 20; Nu. 16; 20: 7–12; 1 Kings 18.—*Peloubet.* There is no sin against God but is a sin against the whole Trinity. But as there are attributes proper to every Person of the Trinity, so there are certain sins more directly against the Persons themselves.—*Donne.* The unpardonable sin is wilfully maligning the Holy Spirit. This seems evident from the context and the accompanying circumstance. The Pharisees had attributed the power of Jesus to Satan, and had used the contemptuous epithet, Beelzebub, and had said, "He has an unclean spirit." v. 30. They were guilty in this of blasphemy against the Son, especially against his divine nature. Matt. 12: 24. He warns them, therefore, that but a step further and their sin would be unpardonable.—*Clark.* A union of light in the head and hatred in the heart.—*Ryle.* Not a sin of ignorance, or even of presumption, but of *defiance.*—*Pentecost.* This sin is ever attended with two symptoms: absence of all contrition and of all desire of forgiveness. If thou canst truly say that thy sins are a burden, that thou dost desire forgiveness, and wouldst give anything to attain it, be of good comfort; thou hast not committed that unpardonable offense.—*Fuller.* The unpardonable sin, though it may begin with one act of blasphemy, v. 30, results in a state of sinful activity which continues forever. For this reason it is unpardonable. The punishment is perpetual because the sin is perpetual. The sin excludes pardon because it excludes repentance.—*Schaff.*

Who is my mother or my brethren? There is nothing contemptuous in the reply, nor any hint that Jesus ignored earthly relationships. We know that he loved his mother by his care for her on the cross. But he would teach them: 1. That his earthly relations had no control over his divine work. It was impossible for them to understand him or to judge correctly as to his duty. *Peloubet.* The time had come to impress a lesson as to life's truest relationships. He loved and honored domestic life, but there was something which stood above it; he would not make less of the family tie but more of the tie of the Spirit.—*Wakefield.* Matthew says: "He stretched forth his hand to his disciples." Matt. 12: 49. Both accounts are from eyewitnesses, one noticing the outstretched hand and the other the look.—*Alford.* How strangely the words must have echoed to the hearts outside, but what a glow of joy, the joy of being tenderly loved, must have come to the little circle within! They knew he had a deep and holy love for his mother and brethren: and it was even so to them.—*Wakefield.* Nothing is more close than the connection of Christ and his believers. The tie of human relationship is physical and temporal; the tie to Christ is spiritual and eternal.—*Whedon.* Here Jesus enlarges the circle, and takes in the reverent and dutiful souls of all ages. Whoso shall do the will of God he is the child of God.—*Wakefield.*

Be certain of this, that no misery can be equal to that which a man feels who is conscious that he has proved unequal to his part, who has deserted the post his captain set him, and who, when men said, "Such and such a one is there on guard, there is no need to take further heed," has left his watch, or quailed before the foeman, to the loss, perhaps the total ruin, of the cause he had made his choice.—*J. H. Shorthouse.*

"Take cheerful views of things and see them in the light of Christian hope. The cloud has a silver lining; the raindrops make grass and flowers grow; storm and tempest purify the air, and night fades in the light of the evening. After the battle, peace; after this brief life, life eternal!"—*Christian Advocate.*

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FARM NOTES.

THE LARGEST FARM IN THE WORLD.

In the extreme southwest corner of Louisiana lies the largest producing farm in the world. It runs 100 miles north and south, and 25 miles east and west, and is owned and operated by a syndicate of Northern capitalists. Their general manager, J. B. Watkins, gives an interesting account of this gigantic plantation, which throws the great Dalrymple farm in Dakota into the shade completely. "The million and a half acres of our tract," Mr. Watkins said, "were purchased in 1883 from the State of Louisiana and from the United States government. At that time it was a vast grazing land for the cattle of the few dealers of the neighborhood. When I took possession I found over 30,000 head of half-wild horses and cattle. My work was to divide the immense tract into convenient pastures, establishing stations or ranches every six miles. The fencing alone cost in the neighborhood of $50,000.

"The land I found to be best adapted to rice, sugar, corn, and cotton. All our cultivating, ditching, etc., is done by steam power. We take a tract, say half a mile wide, for instance, and place an engine on each side. These engines are portable, and operate a cable attached to four plows, and under this arrangement we are able to plow thirty acres a day with only the labor of three men. Our harrowing, planting, and other cultivation is done in a like manner. In fact, there is not a single draught horse on the entire place. We have, of course, horses for the herders of cattle, of which we now have 16,000 head. The Southern Pacific railway runs for thirty-six miles through our farm. We have three steamboats operating on the waters of our own estate, upon which there are 300 miles of navigable waters. We have an ice-house, a bank, a shipyard, and a rice-mill."—*Missouri Republican.*

GRAIN CROPS IN EUROPE.

Owing to unfavorable harvest weather only a small part of the wheat in Great Britain is fit for milling purposes. The oat crop is considered excellent. There are about 2,475,648 bushels of last year's wheat crop in first hands. The amount necessary to be imported to meet all demands will be about 189,799,680 bushels, or about 3,646,000 bushels a week.

Commercial Agent Reid, of Dunfermline, Scotland, announces that the year 1894, according to authentic reports, will be one of disappointed hopes to British farmers. Since June heavy storms have injured the hay, damaged the grain, and produced a widespread attack of disease among potatoes.

Official estimates of the crop just gathered in France show the quantity of wheat in excess of the average. The harvest makes France practically independent of outside supplies, but some wheat will probably be imported. The drawback on flours, upon exportation, made from the duty paid on foreign wheat, has already had the effect of stimulating the sale of French flours in the British markets.

The wheat crop in Roumania is the smallest for five years, the rye crop falls below that of last year, and the yield of barley and oats per acre is the lowest for five years. There was about half a crop of corn.

In Germany wheat shows a falling off in quantity and quality from last year, and the potato crop is very disappointing. The Austrian wheat crop is expected to measure 50,000,000 bushels. Barley and oats have an average yield, but corn does not promise as well. Italian grain is reported excellent in quality. The corn crop, damaged by drought, is looked on as lost in many districts. Belgian wheat, harvested under very unfavorable conditions, is injured in quality. Hungary's wheat fields yielded 167,000,000 bushels; rye, 61,000,000.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from Nov. 5 to Nov. 10:

T J Williams, H C Caldwell, G A Paddock, A J Townsend, J Emerson, R Gardner, F I Day, Mrs M Good, J Phillips, G H Adams, J M Scott, R C Livesay, S C Truesdale, Rev G M Robb, W F Young, C C Bratt.

MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2	54	@	55
Winter No. 2	55	@	56
Corn—No. 2	50⅜	@	51¾
Oats—No. 2	28¾	@	31½
Rye—No. 2	47¼	@	48
Bran per ton	12 00		
Hay—Timothy	9 50	@	11 50
Butter, medium to best	12	@	24
Cheese	06	@	09
Beans	1 40	@	1 55
Eggs	13	@	15
Seeds—Timothy (100 lbs)	3 50	@	5 50
Flax	1 43	@	1 47
Clover (100 lbs.)	6 00	@	8 50
Broom corn (per ton)	70 00	@	120 00
Potatoes, (pr. bu.)	40	@	60
Hides—Green	04	@	05
Lumber—Common			15 50
Wool (unwashed)	7	@	16
Cattle—Choice to extra	2 50	@	5 30
Common to good	2 00	@	4 15
Hogs	4 10	@	4 80
Sheep	1 25	@	3 50

NEW YORK.

Wheat No. 2	57¼	@	59⅛
Corn No 2	48		57
Oats	32⅛	@	36½
Rye	52	@	52½
Eggs	18		25
Butter	13	@	23½
Wool	19	@	25

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HOME AND HEALTH.

DIPHTHERIA AND CROUP CURE.

The new treatment by inoculation for diphtheria and croup as practiced in France is the subject of a special report to the state department by United States Consul C. W. Chancellor at Havre. He says that by this method of treatment only one out of four diphtheria patients succumbs, whereas the figure is double for other methods of treatment heretofore applied.

A trial of the new treatment at one of the largest children's hospitals of Paris resulted in reducing the death rate from diphtheria from 51.70 per cent to 34.33 per cent. In addition it is asserted that children vaccinated with the serum were protected from the disease even while living in close contact with diphtheria patients.

The Chicago city council instructed the city board of health to send to Berlin for a supply of Dr. Behring's diphtheria cure for use in Chicago this winter.

Health Commissioner Reynolds said that the board had already sent to Berlin for a supply of the remedy, but thought that the great demand for it there would delay its arrival for a long time. The board would be glad to have the resolution passed, however. "The city has nothing to do with diphtheria patients at present," continued Dr. Reynolds. "It only handles epidemics like smallpox or cholera, or something like that. The county looks after the lesser diseases. Whether it would care to turn its diphtheria cases over to the city is a question.

"There are 500 or 600 deaths from diphtheria here every year. There are a number of other affections of the throat that simulate diphtheria, and can be distinguished from it only by a microscopical examination of the membrane, which will determine whether the diphtheria bacillus is present or not. If it is not, the patient has not diphtheria, although he may be very ill. The percentage of deaths in cases of true diphtheria is very high, the disease being exceedingly fatal. It is a preventable disease."

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It is said that the late William H. Vanderbilt was once asked by his wife what he wanted for a gift. He replied, "There is nothing I want so much as a night of good sound sleep." And it is related that the only respite he could get from the cares and annoyances of his vast wealth "was by crossing the ocean, and then immediately recrossing without touching shore. In this way alone he could escape for a week and a half from the pressure of business, which on land through telegrams and letters forever pursued him."

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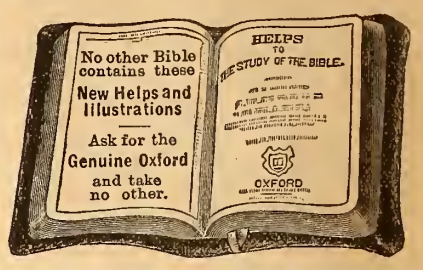
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News of the Week.

WASHINGTON.

Brig.-Gen. Alexander McDowell McCook has been appointed major-general of the United States army, vice Gen. Howard, retired, and James W. Forsyth of the 7th cavalry has been promoted to brigadier-general to succeed McCook.

CRIME AND CASUALTY.

Two of the Cook gang plundered the town of Lenapah, I. T., and left a bloody trail behind them Friday afternoon. They entered the town in their character of bandits, without attempt at concealment, and terrorized the citizens until they had carried out their plans of robbery. A brave young man who attempted to stop them with a gun when they were riding away, was shot and instantly killed. Another man is reported to have been seriously wounded.

Two children were burned to death at Chassell, Mich., Thursday evening. The mother was milking the cow and had left her little ones in the house. When she returned the building was in flames and no human aid could save the children.

The Spanish coast steamship Fernando foundered Tuesday morning twenty miles north of Bahia Honda. Ten of her passengers and crew were drowned.

On Sunday afternoon a special train on the Wisconsin Central carrying 800 men and women (anarchists and their friends) to Waldheim Cemetery to participate in the anniversary exercises in memory of the executed anarchists of the Haymarket riot, was wrecked at West Fortieth street, and five persons were severely injured. That the others escaped injury and no one was killed is deemed miraculous. The accident was caused by a misplaced switch, and there were allegations that the wreck was caused by a rival faction of anarchists.

COUNTRY.

The Nebraska State Relief Commission met in the governor's room at Lincoln. They say the situation is a grave one and that the amount of destitution in the western part of the State has not been in the least exaggerated.

A call has just been issued by the combined manufacturers of Cincinnati, O. and region inviting a convention to be held Jan. 22, 1895, to form a non-political, non-sectional, national manufacturers' association, to look after wholesome legislation for the encouragement of manufacturing, and to secure favorable trade relations with foreign countries.

Rev. Dr. Charles H. Parkhurst, preacher and reformer, was elected an honorary member of the Union League club. There were just a dozen such members, including Gen. Harrison, Gen. O. O. Howard and Governor-elect Morton. Dr. Parkhurst is the only clergyman to be thus honored.

All arrangements have been completed at Cramp's shipyard for the launching of the American line steamship St. Louis. This event has attracted more attention than any similar affair in recent years, because the St. Louis is the first modern ocean passenger vessel built in this country. Mrs. Cleveland is to christen the ship, which is 556 feet long.

A bill has passed both houses of the Cherokee legislature making it treason for a Cherokee citizen to sell real estate of his nation to a non-citizen, naming as a penalty for so doing death by hanging.

Rufus N. Ramsay, State Treasurer of Illinois, is dead.

Mgr. Satolli is to be the treasurer of Roman Catholic contributions to "Peter's pence," which have heretofore been sent directly from this country to the Pope. They often count up into thousands of pounds.

The annual report of the Postmaster General shows that increased expenditures and diminished receipts in his department have caused a deficiency of $9,243,935.

A single tax colony is to be started by ex-Pullman employees, who have secured 2,000 acres of land in Alabama.

Owens, who was elected to succeed Breckenridge as Congressman in the Ashland (Ky.) district, will have his election contested by his opponent, Judge Denny, claiming to have received a majority of the votes cast.

President Cleveland has offered his services as arbitrator in a settlement of the dispute between China and Japan.

Attorney General Olney has decided adversely to Gov. Tillman on the question raised between the United States and the State of South Carolina in the dispensary cases. This brings the South Carolina Dispensary law into direct conflict with the Internal Revenue laws of the United States.

The Chinese Six Companies in San Francisco has issued a notice warning Chinamen throughout the State "not to give evidence for the government in cases involving the exclusion or deportation of Celestials, otherwise they will be boycotted."

The strike commission authorized to be appointed by Congress has completed its labors, and will, not later than the 15th of this month, send its report to the President. The action taken is unanimous.

While the whole world was waiting with ready sympathy for the news of the Czar's death, a dispatch from St. Petersburg says the police, during several days, made a large number of arrests of Nihilists as the result of the discovery of a plot against the life of Czarowich.

Camden, N. J., is fighting the "Sunday" saloon. The Mayor recently fined a saloon-keeper $50 and costs for selling on the Sabbath,

FOREIGN.

A dispatch from Tokio, Japan, states that United States Minister Dun has communicated to the ministry the substance of an important cipher cable proposition received from Secretary Gresham at Washington. It suggests that if Japan will join China in requesting the president of the United States to act as mediator in settling the war he will exercise his good offices in that capacity. A similar proposition has been sent to China. The cable was received by Minister Dun on Friday, and was presented to a special meeting of the ministry. An answer has not yet been sent. It is learned that four days previously France made a proposition to the United States to intervene.

A dispatch from Constantinople says that 3,000 Armenians, including women and children, are reported to have been massacred in the Sassoun region near Moosh, Turkish Armenia, during a recent attack by Kurds. Twenty-five villages were destroyed. The Turkish officials declare that the report is not true and that it grew out of the suppression of a small resing in the region in question. The British ambassador is making inquiries into the matter.

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DEATH OF REV. HENRY L. KELLOGG.

Announcement made in the *Cynosure* last week, referred to the injury of Rev. Henry L. Kellogg while endeavoring to save his property from the fire which destroyed his house at Wheaton on the previous Sunday. At the time, it was supposed that his injuries were but temporary; but later it was ascertained that he had inhaled flames, which resulted in great suffering and, on Thursday morning, terminated his useful existence.

His death, so sudden, so unexpected, in the prime of life, has cast a wide-spread sorrow over the community in which for so many years he resided, and will bring a pang of grief and regret to readers of the *Cynosure*, which was for twenty years under his personal supervision. As a Christian and talented writer he has ever been a valuable leader in the anti-secrecy reform, and the record of his labors is a fitting monument to his memory.

A life-sketch of the deceased, by a loving hand, and read at his funeral by Rev. Dr. J. E. Roy, will be found on the eighth page of this issue.

Funeral services of an impressive character, attended by a large concourse of personal friends of the deceased, were held in the chapel of Wheaton College on Saturday last, at which the pastor, Rev. W. H. Chandler, delivered an appropriate discourse; after which the remains were laid to rest in the village cemetery.

The widow and children of the deceased are receiving hearty and helpful sympathy from all who knew him in this their hour of heavy affliction.

Reports from the Illinois State Anti-secrecy Convention, at Sparta, on Thursday and Friday of last week, have been partially received and are set aside for publication in next week's issue of the *Cynosure*. At the present writing we are without sufficient data upon which to found an idea of its character or success.

It is proposed to collect $250,000 from the friends of Prof. Swing and the Chicago (Baptist) University for the erection on its grounds of a chapel in memory of the Professor, who was a Unitarian. The endowment of $6,000,000 of the University was easily obtained from Baptists for the education of young men in the Baptist faith; but this proposition looks like a perversion of the original intent of the institution.

The past week has been peculiarly disastrous to the National Christian Association, which has been called upon to deplore the deaths, almost simultaneously, of Rev. Henry L. Kellogg, editor of the *Cynosure*, Rev. J. P. Richards, one of its directors, and Elder A. D. Freeman, of Downer's Grove, Ill., an old-time director and supporter of the cause in which the Association is engaged. This triple affliction is to be accepted as a startling dispensation of Providence, to which we must all bow submissively, but which is no less painful to us who survive the loss of these dear friends.

The difference between "opium joints"—places where infatuated beings resort to stupefy their brains with the fumes of opium—conducted by alien Chinese, who cannot become citizens or obtain licenses, and liquor saloons operated by foreign-born men, whom the government licenses to carry on this infamous traffic, is that all foreigners except the Chinese may vote and become lawmakers. The difference is not complimentary to our social and political systems. Rum and opium should be placed in the same category, making both "respectable" by license, or prohibiting both with the same rigor.

A few weeks since it was announced in these columns that the Rev. J. P. Richards and his wife had departed for a protracted journey to the Pacific Coast and California. Mr. Richards, quite advanced in years, had been for some time suffering from the effects of a former attack of the grip, and hoped for relief in the change of scene and climate. They had proceeded as far as the State of Washington, by the Northern Pacific railroad, when, last week, he grew worse and soon entered into rest. His remains arrived here on Monday of this week, and after appropriate services in Chicago, were interred at Wheaton on Tuesday afternoon, President C. A. Blanchard officiating at the grave. Further notice of the life and services of this good brother will appear hereafter.

A writer in a foreign periodical defines Theosophy as psychological religion—literally wisdom of God; not wisdom *from* God, but of God—a special insight of the divine nature and processes, so that a true Theosoph knows God's plans and purposes through direct intercommunication. It is not Christianity, but heathenism—pantheism—deism—having no knowledge of Christ, by whom alone men may approach the Father and know his will. In short, it is a subtle device of Satan, tinctured with necromancy and man-made philosophy, with a soul-destroying tendency. Every comparison of Theosophy with Christianity only develops the greater breadth of disparity between them.

"The American Knights of Protection" is one of the latest of the "fraternal" lodge organizations, with its home office at Baltimore. It claims to be "absolutely non-sectarian, and its obligation of membership pledges only to the support of those broad patriotic principles to which any citizen who believes in the protection of American institutions and the home can subscribe. It is organized, under the lodge system, into national and local 'Assemblies,' with a ritual and a representative form of government." It has an insurance plan also. On the whole, it is a mild copy of the American Protective Association, ostensibly aiming to "educate its membership and the public to a true devotion to the doctrines of American citizenship." This sounds well; but the evil of this and all other secret, oath-bound societies is the surrender of private judgment to the will of the lodge, under a stringent obligation. We know not what penalty is attached to an infraction of the obligation, nor can those who join the order know until it is fired at them like a snap judgment, when it is too late to recede. Why is it that a true and honest patriotism should lead men to entrap their fellowmen into a political slavery? The lodge rule is supreme in such cases, and the whole scheme is a dangerous burlesque upon the franchises of a free people.

The wage-worker who unites with any of the secret labor unions lifts up his hand in the lodge-room and promises "upon his honor" (so we are told) not to reveal to any person any part of the proceedings in which he is a participant. Yet, if other influences are brought to bear, such men have been known to betray the operations of the lodge to his employer. This is considered the heighth of meanness in lodge circles; yet, it must be confessed, he is not without reasonable excuse for his defection. In the first place the labor union strips from him his right of private judgment, drives him away from profitable employment, keeps him in enforced idleness for months, exacts its dues from him, until by the "protection" which it promised him at his initiation, his family is brought to the verge of starvation. Who will blame him, if to obtain either employment or some other compensation, he parts with the secrets of the lodge which has reduced him to slavery almost as abject as that which kept the Southern Negroes in helpless servitude and persecution in this country for seventy-five years? Yet when the wage-worker dares to assume an independence that befits his manhood in a land of liberty, he is denounced as one "so low that each kindred brute might bid him blush for shame." It is ever thus; secession from any secret oath-bound order is the signal for the direst vilification and abuse from those who have not the spirit to assert their God-given manliness as becomes sentient beings.

VIRTUE.

BY R. L. NETHERTON.

"Add to your faith virtue."—*Paul.*

Virtue, in its primary significance, means strength. It requires the individual to be pure, chaste and true, in every thought, word and act. This strength is needed to overcome temptation. It calls for the practice of moral duties and abstinence from vice, its opposite.

It has been distinguished from religion, in that it practices moral duties for convenience sake, or by force of circumstance, or for regard for reputation. We will place it on still higher grounds. It dictates the path of purity and chastity, from principle. Virtue, this beautiful sister, has on her brow a crown of shining gold, in which diamonds in their brilliancy are studded, shedding forth the light of purity, indicating the pure thoughts within, her robe of immaculate whiteness an emblem of her chastity. Around her graceful form is a sash of blue, falling in majestic folds—the girdle of truth. She leans on the arm of her strong brother, an invincible knight, who wins the victory over all his foes—if not on the battle-field, he will in retribution.

This brother's name is Justice. If we wear this sister's crown, the brother will step to our defence. If we tear the beautiful girdle. the brother will visit his wrath upon us. If we, through negligence, allow our pathway to become so dusty that the sister's robe is in danger of being soiled; or if we, by carelessness, or willfully cast a stain upon it, we can never get away from the tireless vindictiveness of her brother-knight, who always guards his sister well.

My friends, take this sister by the hand, and lead her along life's pathway with you, and she will sing to you sweet songs of cheer, will bathe your fevered brow, will carry a light through the dark places of earth for you, and will surely place your hand at last in another Hand that will lead you across the mystic river into the region of bliss.

Lawrence, Kan.

TEN CHAPTERS AGAINST LODGES.

BY REV. SIMPSON ELY, DEAN OF BIBLE SCHOOL, FAIRFIELD COLLEGE.

III.—THEY VIOLATE THE MARRIAGE BOND.

When God gave to man the law of marriage, he decreed that husband and wife should be one. "Therefore shall a man leave father and mother and cleave unto his wife, and they twain shall be one flesh." This was God's decree to govern husband and wife, and it is for all time. It has never been modified or abrogated by divine authority. Jesus repeats it and emphasizes it.

How do lodges affect this law of marriage? It is plain to be seen. Man and woman are joined in wedlock. They are equal partners in one of the holiest relations. Lodges destroy this oneness and equality. The moment the husband becomes a member of the lodge he takes a solemn obligation, in the form of a cast-iron oath, that he will never reveal the secrets of the order to anyone, and he can no more divulge the secrets of the lodge to his wife than to any other person. Is this wrong? I believe it to be a most iniquitous thing. What moral right has a husband to enter into an oath-bound secrecy, excluding his wife from a knowledge of his movements and associations? If the truth could be known, I doubt not that the secret club-rooms are at the bottom of very much of the domestic strifes, alienations, separations, divorce suits, and desolate homes which are so alarmingly common in our country.

Surely a man has no right to belong to a society into which his wife may not enter. It may be said, in reply, that this is offset by permitting the women to take the Rebekah degree, or become members of the Eastern Star. True enough; but what are these but a kind of sop, as it were, thrown to the women to hush their opposition to the lodge? They are side-shows into which the women may enter, but they must not go into the big circus!

It has been the history of mankind that any society from which the elevating and softening influence of woman is excluded becomes a corrupt institution. I do not believe it possible for an exception so this rule. Women ought to raise such a "tempest in a tea-pot" that the men would forever abandon the lodge.

Fairfield, Neb.

SOCIETY.

BY REV. ALEXANDER THOMSON.

(*Time, night after election in March. Present—Mayor-elect Mr. Mason, his henchman, Mr. Jolly-fellow, Mr. Beerman, and many others.*)

Mr. Mason borne on a chair before the procession.

ALL:—

Hurrah! hurrah! hurrah!
Hurrah for Mason and for victory!

Procession halting at the hotel, Mr. Mason addresses the people from the balcony:

Good citizens, receive my heartfelt thanks
For this expression of your kindly minds.
I am your servant now, and I rejoice
That thus my masters honor me.
Our victory was a close one. There have been
Base traitors in the camp; these we must find
And banish from our councils, while the men
Who bore the colors on the battle-day
Will be remembered; and let all men know
I recognize the party and its claims
No mugwump, I, to prate about reform;
The fish for those who bait the lines and fish;
The bones and scales for others. We must watch.
The men who own allegiance to the pope
Menace our public schools and hurl their spleen
To all in the face of our fraternities.
And where the crank bobs up his addled pate,
With noisy clamor seeking to disturb
The gentry of the battle, we must club
Him down again. He shall maintain the peace;
And if with noisy riot labor lifts
His knotted fist and shakes it at the law
We'll break his knuckles. Capital shall have
The just protection of an even law;
And labor being modest and discreet,
Shall have our strong support in what is right.
Citizens, good night.

After supper and a big carouse, there are calls for a song from Jack Jolly-fellow.

MR. MASON:—

Yes, let us have a song.
For we won't go home till morning;
We're jolly fellows all.

SONG—*The Merry-go-round.*

When I was young I never found
Aught so fine as a merry-go-round;
Round and round, and round it goes,
And all you do is to follow your nose,
And that's good politics, I suppose.
Hurrah, hurrah, for the merry-to-round!

Follow your nose when its scent is fine
For the sirloin steak and the best of wine;
Then the boss is a brick, who remembers well;
Who kills his beeves and who brews his ale.
Then hail to the chief, we sing all hail,
Whose patronage is a merry-go-round.

(*To be concluded next week.*)

THE SECULARIZATION OF THE CHURCH.

One of the wisest and bravest utterances of our generation came the other day from the chair of the Congregational Union of England and Wales. The speaker was the Rev. Dr. Barrett, a preacher of rare eloquence and spiritual power, who has gathered knowledge in many departments of cul ture, but who has ever subordinated all other knowledge to the knowledge of the power of the cross. In the address he delivered in May of this year he called attention to the secularization that threatened the pulpit in preaching philanthropy rather than faith. His later address is the complement of the one that preceded it, for it deals with the tendencies that threaten the secularization of the church. No more timely topic could be discussed by the recognized leader of a great ecclesiastical organization; and it is safe to say that no other English divine could have discharged the duty with more impressive dignity or with more strenuous fidelity to the sanctities of evangelical religion.

Dr. Barrett dealt with four aspects of the secularization of the church in our day. The first was the danger of allowing the spiritual mission and work of the church to be subordinated to its social and philanthropic activities. The second was the demand made in many quarters that the church should take part in the industrial, economic and political conflicts of the day, "setting the face of the modern crusade against social villanies." The third was that secularization of the church which takes place whenever the artificial and temporary distinctions of the world are brought into the church, special attention being given to that "religious organization of labor into a church of its own," which goes by the name of the Labor church. The fourth and last form of secularization on which Dr. Barrett dwelt was the worldliness of tone among the members of the church. The breadth of outlook was certainly comprehensive and the treatment was wonderfully adequate. Words of wisdom and inspiration were spoken which ought to go a long way in recalling the church of Christ from the petty tasks of reformation assigned her by modern critics to the great, the supreme task of the salvation of the world. Dr. Barrett's central contention, which he urged with stately eloquence and prophetic zeal, was that the church's duty is not to save the world by reforming it, but to reform the world by saving it.

While many of the most difficult problems of the day were faced by Dr. Barrett in his masterly address, the problem to which he seemed to give his strength was the relation of the churches to the social and industrial movements which clamor for recognition. That is emphatically the question of the hour, and it is well that we should have a definite deliverance upon it. Dr. Barrett firmly believes that the Christian church is called to make a new heaven upon earth, but he believes with equal firmness and declares with unhesitating boldness that the churches in their corporate capacity have neither the right nor the qualification to define the exact relations which ought to exist between men in a community. The duty of the church in these matters, he contended, is threefold: First, to educate and inspire individual Christian men who shall become influential factors in society for the establishment of righteousness and peace; second, to support and strengthen the ministries of help and healing which aim at the assistance of men bowed down beneath the burdens of life; and third, to enthrone with jealous persistency the authority of the law of Christ over the conscience of the community. It is not the function of the church to settle the question of wages in any given trade or district, to arbitrate between labor and capital, to provide for the amusements of the people, or to interfere directly in the political and social conflicts which from time to time disturb the harmony of society. Dr. Barrett criticised severely the civic church of Mr. Stead, pointing out the inherent weakness of the scheme, and demanding how the gifted author of that scheme could expect that love for man which is to be the dynamic of the new movement for the redemption of the world, without creed, worship, sacrament or even belief in God. Clearly and fearlessly rang out the emphatic truth: "You must have Christ incarnate, crucified, risen, ascended, glorified, ere you can build any church, civic or otherwise."

The difference between Dr. Barrett's spiritual conception of the church and the conception of the church as a great civic agent of reformation, now becoming so popular, resolves itself into one of the means employed to reach a given end. Social reformers would begin by working with things; spiritual reformers would begin by working upon men. The history of the past ought to be conclusive on this point. Only by making men better can things be made better. Dr. Bushnell's famous epigram speaks a truth which has never been falsified: "The soul of all improvement is the improvement of the soul." Personal regeneration must precede social regeneration. Dr. Barrett makes our generation his debtor when he recalls men, befogged by the specious pleas of social agitators, to that fundamental conception of the church which limits its endeavor to the task of re-making men by the power and grace of Christ. Make men better and you make society better. This is the best, in fact, the only, way. —*New York Observer.*

THE PASSING OF HARVARD.

An old historic institution of Harvard is in a state of transition from a representative American institution to a papal training ground. President Eliot became notorious a couple of years ago by defending Mormonism; now he is becoming equally notorious by his flirting with Romanism. This movement to Romanize Harvard is in line with the general move in this country to subsidize American institutions generally to Rome, in order that Rome may blind the

intelligence of America to the Roman policy. John Harvard was a pronounced Protestant. To subvert the great college he founded to serve Romanism is a piece of strange subversion indeed. At this time weekly lectures are being delivered in the institution in defence of the Roman church.

Sander's Hall is one of the many Harvard buildings. It is repeatedly used for Roman lectures; but no lecture in strong defence of Protestantism would be admitted. The other evening one of the Harvard Board of Overseers gave a lecture on the "Catholic Church in the United States." He boasted of the growing power of Roman Catholics and said that the church "was becoming more and more necessary to the country." The main trend of the lecture was to urge the duties of Roman Catholics to the country. They were exhorted to take an active part in government. The point was urged that Roman Catholics could not hold aloof from participating in matters of government and remain faithful members of the church. To all of this, Harvard's president listened attentively. It is known, only too well, that Roman Catholics when obedient to the priesthood cannot take any part in government merely as citizens and patriots, but first and uppermost as Catholics. The laws of Rome, before those of America, and the will of the pope before the will of the people—this is the spirit which rules the great body of Catholic voters.

This work at Harvard will not commend itself to honest people. The Romanizing of our great institutions of learning is to be watched. Along with this will come a conspiracy against historic facts in the text books, and a one-sided instruction in the class and lecture rooms. Along with it, too, must come a tampering with the college libraries. Then the colleges of our land will become what they were in England in the days of King John—merely recruiting grounds for Roman Catholic societies, organized to run the government in the grooves marked out by the pope of Rome.—*Scott F. Hershey, Ph. D., in the Associate Presbyterian Magazine.*

THE REVOLUTIONARY SOCIETY.

The Protestant Associated Press gives information of the formation of a society in Rome, under the presidency of Cardinal Parochi, with branches all over the world, to propagate the doctrines of the encyclical Novarum Rerum. The director of the society for the United States is Dr. Richard Burtsell. The society wants to be put in correspondence with every workingman's society in the world.

Gen. L C. Frye, the late commander of the Industrial Army of California, was laboring in the interests of this Revolutionary Society; at least circumstantial evidence points strongly in that direction. In an address at Columbus, Ohio, September 22nd, he gave utterance to sentiments most radical, almost revolutionary. Before leaving the city he took into his confidence a few persons whom he told that he was the agent and organizer of a revolutionary party, and was merely using the populist cloak to get in his work.

He said the idea was suggested by the great Chicago railway strike of last summer. Their plan is to await, when well-organized, the coming of a similar condition, and when the laborers of the country are in hot blood over a wrong, and the State and National soldiers are supporting corporate greed, the signal to rise and seize the government will be given, and the organization will act according to an arranged plan.—*Christian Nation.*

SECRET SOCIETIES CRITICISED.

The Free Methodist Conference of Kansas recently made the following declaration:

We deem the principles and practices of oath-bound or obligated secret societies detrimental to the best interests of the social, religious and political welfare of mankind. Those with religious features are the more dangerous because of their professedly being founded on the Word of God and yet ignoring the fundamental principles of that book.

Freemasonry offers to take men to heaven who have never been made new creatures in Christ Jesus, thus rejecting his atonement; and Masonically men are not allowed to pray in the name of Jesus Christ, the Son of God; and thus binding the followers of Christ that are connected with them with Jews, Mohammedans, Hindoos, gamblers, drunkards, adulterers, whoremongers, liars and infidels. We believe Masonry to be the mother of all other secret societies. Therefore we would recommend to our people a careful perusal of Ronayne's "Hand-Book of Masonry" and an exposition by C. G. Finney.

THE RULERS OF EUROPE AND CHINA.

The following from the *Herald and Presbyter* in reference to the present rulers of Europe and China will doubtless be of interest to our readers:

"It is a significant fact that the present decade has witnessed the disappearance of many of the old sovereigns and the succession of young men. The new Czar is only 26 years of age, and now rules over 126,000,000 subjects. The Emperor of China has just reached his majority and wields his scepter over 400,000,000. The young Emperor of Germany took the reins of government seven years ago at the age of 27. His subjects number 50,000,000. Over the 5,000,000 people of Portugal, reigns King Carlos, who is four years younger than William. King Alexander, of Servia, with its 2,300,000, was born in Philadelphia centennial year. Little Queen Wilhelmina, of the Netherlands, first opened her eyes on 4,700,000 subjects only fourteen years ago, and the babe of all the Old World royalty—King Alfonso, of Spain—was not born until after his father's death, in 1886, and presides, at the tender age of 8, over the destinies of 18,000,000. Thus, at the close of the nineteenth century, 256,000,000 Europeans find themselves under the crown of six rulers whose average years are only 22."

THE FOLLIES OF SECRET SOCIETIES.

A newspaper gives publicity to this remarkable specimen of lodge frivolity:

"A special concatenation of the order of Hoo Hoo has been called to meet in Goshen on November 23. Vicegerent Snark, Jay L. Peck, of Indianapolis, will be present to confer the degree, assisted by J. E. Defebaugh of the *Timberman*, Chicago, and other officials of the Supreme Nine. There will be thirteen candidates in Goshen who will tackle the Great Black Cat with the Rampant Tail a few minutes after 9 o'clock in the evening. The membership is made up largely of traveling-men, who will concentrate at Goshen from various parts of the United States. The paraphernalia has been ordered from California. The funeral of the newly initiated purblind kittens is to take place at midnight in the Hotel Hascall onion-patch. James A. Arthur has been appointed to purchase all the black cats that can be found in the city for the occasion, and those having them for sale should deliver them at his office at once."

RELIGIOUS LIFE IN RUSSIA.

Word comes from Russia of a peculiar movement—a kind of revival—among a religious sect known as the Dukhoborsti. It seems that they are leaving the fertile lands of Caucasus, where they have had flourishing colonies, and are migrating northward to the frozen regions of the shores of the White Sea.

But little is commonly known about this body of Russian dissenters. The name means "Warriors of the Spirit," and would appear to indicate views somewhat similar to those of the German Pietists. They are described as a sect originally exhibiting much personal faith, although their doctrines were a strange mixture of mysticism and rationalism. In the beginning of their existence they endured much persecution, but as time went on and the persecutors left them in comparative peace, they commenced to adopt customs of the world, which they had formerly denounced. They were also remarkably successful in accumulating wealth and indulged proportionately in the luxuries of life. Their spiritual condition seems to have alarmed their leader, Verigin, and he has now called upon them to give up all their worldly possessions that these may be equally distributed among the people. The young men and women who have been working in neighboring towns and settlements have been called back and counseled not to leave their own people any more. And in order to prevent a relapse into a state of worldliness, Verigin advocates an exodus from the prosperous settlements in the southern parts of Russia to the province of Archangel, where he evidently hopes that the severity of the climate will prevent his followers from falling into the supposed temptations of a more congenial region. The sect numbers about a hundred thousand souls, and it is said that its leading members are generously responding to the calls made upon them.

The movement is noticeable mainly as giving a glimpse of religious life in the vast empire controlled by the iron hands of political and ecclesiastical autocrats. These "Warriors of the Spirit" are but one of the numerous odd sects born of Russian conditions. It is estimated that the various dissenters among the czar's subjects amount to no less than twelve million souls, and probably more than that. Some believe in the divine authority of the clergy, and some do not. The distinguishing mark of one sect is that its members cross themselves with the first and middle finger instead of with three fingers, as is the orthodox custom; some consider it unlawful to shave or cut the hair, that being an "innovation" of which their forefathers were innocent; some refuse to offer prayers for the czar, whom they regard as Anti-christ; others regard baptism invalid as usually administered; among these each one baptizes himself, ordains himself, and their monks and nuns consecrate themselves. Mixed up with these peculiar tenets is, among most of the dissenters in Russia, an undercurrent of disaffection toward the government and the established order of things, occupied with a tendency to communion, all natural in a country where poverty and serfdom are the rule among the vast laboring classes.

In view of such conditions the new czar has great opportunities. He may not be able to give to his people all at once a constitution such as the United States enjoy—the majority of Russians would not know what to do with it—but he might throw down the bars which now prevent education from shedding its light upon the masses. He might give to the people free schools and a free press and liberty of speech. This would in time change the peculiarly Russian conditions and lift the people up to the plane where they could appreciate the blessings of an advanced civilization.

OUT OF WORK.

A valued friend writes with reference to the labor question: "While there are lazy and unreasonable workmen, there are millions in the United States facing starvation, who would be glad of any honorable work that would give them bread. There are mechanics in this town who would work for their board if they could get the chance. I have just seen one, a humble Christian, I know him well, hunting work and getting very little. He expects to lose his house; there are very many like him."

There are several things to be said in this connection. Undoubtedly there are multitudes of honest, deserving people, who are destitute of work and in sore trouble. The reason for this, in many cases, lies far back. God put man originally upon the *soil* and bade him till the ground, and thus gain his bread. Man is naturally lazy, and hates to do hard work, so he looks about to find an easier way of getting a living. The city offers great advantages; he can earn more there in one day than he can on the soil in two; consequently he leaves the soil and takes to the city, village, or factory, and there he sometimes earns liberal wages, and usually expends all he earns. If he goes into business in the city, in nineteen cases out of twenty he sooner or later fails; he struggles against fate, and dies in the struggle, or finally becomes a mere wage-worker.

Many men are unwilling to take the *care* that is necessary to raise corn, wheat, oats, calves and chickens. They are unwilling to endure the hard work which is necessary to subdue the soil, and so they go into some factory or shop, where everything is ready to their hand; they work eight or ten hours a day, and then drop everything and go their way. They have their wages at the week's end, and they have nothing else. When work fails, they have nothing laid by, nothing growing, nothing to look for; and the roof over their heads belongs to another.

The man thus situated may, by paying his money, join some labor organization. Then he may be ordered to strike. The labor organiza-

tion is supposed to secure special privileges to its members and the man who does not belong to that organization must in some way be *deprived*, not only of these special privileges but of his *common rights*, or else men will not appreciate the advantages of the association. He must be sworn in to an oath-bound lodge, or else be called a "scab" and cursed and excommunicated and stoned as an enemy if he is willing to do work which other men have refused to do.

When a panic strikes the land, every man living in the city is specially likely to feel the pressure. He needs to buy his daily bread; he has no way of getting it; and if work fails bread fails, unless he has something laid by.

On the other hand, in the broad country there are millions of acres of land which have never felt the touch of the ploughshare. Throughout the farming regions it is extremely *difficult to obtain help* to till the soil and gather the crops; and wherever men can get on to the soil and *dig*, they can find their bread, except in cases of drought, famine or disaster. They may not be able to afford pianos, fine carriages or fast horses; they may have to work more than eight hours a day, but their bread will be given and their water is sure. Their corn will grow through strikes, panics and disasters; and high or low tariff will not make their potatoes rot. If they have little to sell, they can limit their purchases. If they will work as hard as I have worked upon the farm, and live as simply as I have lived, they will find little difficulty in getting that food and raiment wherewith we should be content. But men cannot keep their cake and eat it; if they indulge in luxuries to the verge of dyspepsia, they will naturally come short in the payment of their bills. If when they have prosperlty they spend all, when they have adversity they have nothing to spend.

It costs probably twice as much for a man to live in the city as in the country. Rent, bread, fuel, and vegetables, etc., are more expensive; consequently the man who decides to live in the city must be prepared to *earn two ar three times as much* as he would need to earn in the country. To do this he must be a skilled laborer; he must know how to do things which most people cannot do, and which, nevertheless, need to be done; and if a man cannot do this he is likely to fare hard in the city.

The farmer's life is far the most prosperous financially. While more than ninety-five per cent of the business men in great cities sooner or later fall, who has ever heard of a farmer, who learned his business and attended to it, who has failed? Of course a man might buy five times as much land as he could till, he might indulge in luxuries and extravagances, he might sign other people's notes, and enter into outside speculation, and fail; but these are no legitimate portion of a farmer's duties.

The work upon the farm is harder than some of the dainty work of city and shop; it is far easier and more comfortable than the heavy work of mines, founderies and forges; and the farmer has opportunities for reading, for thinking and for journeying, superior to those of most of the city employes. He has abundance of good food, if he is a good farmer, and has a good farmer's wife. If he wastes not he wants not. His hens are laying while he is at work; his corn grows while he rests; he is never out of work, never goes on a strike, and is never afraid of being bludgeoned or boycotted by some servant of the devil, who has bound himself with oaths and obligations to fight for his special organization, and hinder everybody from working who does not belong to it.

But it is said, to get a farm requires capital, and a poor man cannot get a start. The great trouble with these poor men is that they *did* get a start long ago, and *went the wrong way.* There are hundreds of places in New England where the price of a week's good work would *pay for an acre of land;* there are farms that men could buy for less than the cost of the buildings and improvements on them; farms where men have lived, grown prosperous, educated their families, and died in peace; and which are to-day able to afford subsistence to three times as many people as are living on them; and if a young man, desirous to start in life, will "Seek first the kingdom of God and his righteousness," and leave alone rum and tobacco and the vices with which Satan ensnares and entangles men, and will take *certificates* and *credentials* testifying of his *honesty, integrity and good report*, and *start for the country*, and be willing to work for reasonable wages, and learn the business, he need not go far before he will find among Christian people a home and a welcome, and a chance to earn his bread, learn his business, and settle in life where he may live esteemed and honored according to his merits.

The great lack is in not *seeking first the kingdom of God.* A man without God is uneasy, restless, and never willing to be left by himself. He cannot bear to be left alone; he is not at ease in his conscience, nor at peace with God; so as God gives him no *joy*, he hunts the world for *fun;* as he has no springs of gladness and peace within his soul, he must go "where there is something going on," and so in the city with its crowded and sweltering throngs, where all the trappings of Vanity Fair are exhibited, where lights are blazing, amusements are paraded, trumpets are sounded, and the mad world is rushing on in its path of riot and destruction, there he finds a place. Perhaps he goes from city to city, restless and homeless, while the servant of God trusts in Him who has been "our dwelling-place through all generations." In the far-off land the prodigal finds riotous living, but he also finds the mighty famine, the swine and the husks.

The man who knows God is *not afraid to be alone.* Upon the breezy hill-tops, and in the quiet vales, he walks with God. Lot may sit in the city gate of Sodom among the judges of the people, but Abraham, with his tent and altar on the hills of Palestine, entertains angels unawares, and holds communion with the Highest.

Let the children of God know their high estate, and rejoice in the blessings which he bestows, and they will find his promises true and his providence never failing; and sitting beneath their own vine and fig tree, and eating the fruits of their own honest toil, and rejoicing in the fragrance of the fields which the Lord has blest, they may serve their generation by the will of God, and rear their strong and healthful children, to bless the world; while those who crowd into cities and villages fall into sin and poverty, die prematurely, and are buried in forgotten graves.—*Boston Safeguard.*

NEW ENGLAND LETTER.

Municipal matters in Boston—Apostolic Christianity—A reported secret society outrage—Why Harvard will not debate with Boston University—A national mausoleum—The State flower of Vermont.

"We want a man for the mayoralty of Boston with as high qualities of statesmanship as are needed in the governors of Massachusetts." So says Edwin D. Meade, president of the Society for Promoting Good Citizenship. In his view, and every honest and patriotic citizen must know he is right, Boston will never get the mud off her municipal garments, till she goes back to first principles and chooses again her best men, as in the days when she honored herself by electing the great Quincy as her chief executive; and like London, Glasgow, and other great European cities, invites her ablest men to sit in her council. Foreign dispatches say that a charge for 640 dinners and half a dozen cab hires came within an inch lately of wrecking the French Cabinet. But while Boston suffers for lack of proper school accommodations, her city council being too "economical" to make the necessary appropriations, she pays over $25,000 for committee dinners and carriage-hire, and scarcely makes a wry face. According to a report made at a late meeting of the Boston Municipal League, if one wishes a license for a prize-fight, and will slip enough money into the hands of a third party, "intimately associated" with one of the aldermen, he can secure it without any difficulty. This is bad enough; but when the same black-mailing process is resorted to with people doing a legitimate business, where is the spirit of '76, that "the honorable board" has not been smashed long ago?

There are cheering indications that the labor organizations, which number over 80,000 voting members, will carry the city for No License. The liquor power has gone one point too far in its arrogance, and actually ignored the demands of the trades-unions. This is all there is to it:—simply a Kilkenny cat-fight, and as utterly devoid of any basis of principle as was that interesting but somewhat apocryphal exhibition. However, as it is "a consummation most devoutly to be wished" by every true citizen, good anti-secretists may find themselves voting in strange company a week from to-day.

Boston women mean to be all ready to exercise the suffrage right intelligently when it comes. Their political class has now been organized ten years and is open to all women who will pay a membership fee. Political demagogues will find them bad material when it comes to voting for this or that candidate, because he represents not a principle, but "our party." "Women ought to know about politics," said Mrs. Estelle Merrill, at a meeting of the Wheaton Seminary Club yesterday; "if she says she does not know anything about politics, her boys will soon begin to think she does not know anything about other things, and rightly enough too."

"Apostolic Christianity is the only remedy for apostate Christianity." This sentence from Dr. Gordon's sermon last Sunday morning, to which I had the privilege of listening, was a very "golden nail fastened by the masters of assemblies." Let the Christianity that Paul and John and Peter taught take hold of the question whether church-members should patronize the dance and the theater and the card-table, and they will shrivel up into nothingness like the hope of the hypocrite in the fires of eternal judgment. This was one of about sixty missionary sermons that were preached in Boston last Sabbath, at the suggestion of the Christian Endeavor societies; and a new impulse to missions is hoped for as the result of these and other meetings which the young people of the different societies are proposing to hold the coming winter. There is no sign more hopeful of the world's speedy evangelization than the sight of young Christians banding together with the burden laid on their hearts to win the world for Christ.

The reported blindfolding and tying to a post for a number of hours, on one of the coldest nights of the season thus far, of a student at the Institute of Technology by secret society men, made so much of a sensation that President Walker has issued a statement contradicting the worst features of the story. He acknowledged, however, that the young man in question had been "pledged" by a secret society, and, misunderstanding the order to take his station at 6 o'clock in the evening near Harvard Bridge till some one came to conduct him to the society's hall, he went at 6 o'clock *in the morning*, waiting for hours in the cold for his expected "conductor." "Being possessed of rather exceptional persistence and fortitude," President Walker adds, "he remained at his post hour after hour, until his strength gave way." In spite of this apology from his principal, most sensible persons will see in the young man's Cassabianca like feat a great deal more of folly than heroism.

Harvard has proposed a joint debate with Boston University, but the latter has declined because the terms of debate would exclude its women students from participating. Either President Eliot is exceedingly unfortunate in his interviewers, or else he has a most exceptional faculty of saying just the thing that had better not be said. If the Harvard Union had consulted him in the matter he is reported as saying, he might not have advised them to challenge a co-educational institution, for the reason that the male students would be likely to be unfairly dealt with in the final decision, "young ladies upon the stage being almost sure to win the sympathies of the judges and of the audience." How the young men of the Harvard Debating Club like the insinuation of their president that they are afraid to contest the palm with a co-educational institution because it is a foregone conclusion that the young women would beat them, has not yet been reported.

Dr. Conan Doyle thinks America ought to have a national mausoleum—"a place like Westminster Abbey, where all the illustrious of the nation should lie together." Mount Auburn comes as near to being a national resting-place for America's great men as any in the country. Forest Hill may excel it in natural beauty, and equal if not surpass it in fine specimens of the mortuary art, but it has not near so many graves of famous men. Besides those of Holmes, Lowell, Longfellow, Phillips Brooks and Charles Sumner, are others less known, but who served their day and generation well when such service called for more than lip heroism, or the courage displayed on the battle field. A particularly noticeable stone is that of Charles G. Torrey, who was one of the purest and noblest victims of the slave power,

dying in a Southern penitentiary for his crime of trying to free his fellow man. It represents a slave kneeling in prayer, the shackles falling from his hands. The black figure in a silhouette against the white marble gives a peculiar unique effect. The most beautiful thing in marble, however, of which Mt. Auburn has to boast is the soldier's monument near the entrance, a colossal sphynx, so perfect in its exquisite beauty that one forgets all else. The face, with its Egyptian head-dress, is tender enough for the genius of universal motherhood, but the grand eyes and the mighty forehead seem looking straight before into some strange and wonderful "glory yet to be revealed," and the whole sphynx riddle of life, what it is and whither it tends, seems trembling on the lips—those full lips, sweet as a Madonna's, majestic as a Sybil's;—the sorrow, the mystery, the whole "enigma of this painful earth." And the lion's form?—does it figure in dim wise the empire of force and brute might, which having had its day, flowers at last in that for which the ages have so long waited, the perfected blossom of Christian womanhood as it stands fronting the great questions of to-day, eager, sad, patient, and infinitely hopeful.

Vermont women, by the way, have voted in the red clover for their State, and as their brothers in the Legislature have graciously approved their action, the red clover it is. They are to be congratulated on showing a fine artistic sense in their choice, and may the sweet blossom loved of the honey bee grow as famous in song and story, and as dear to the Vermont heart, as the shamrock to Ireland or the thistle to bonny Scotia.

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

The week of prayer —Dr. Bartlett's farewell sermon — The new issue of government bonds.—The United States as a mediator.

WASHINGTON, D. C., Nov. 14, 1894

The Young Men's Christian Association week of prayer for young men was fittingly begun last Sunday by the preaching of special sermons to young men in a number of our churches, and is being continued at nightly meetings in the Y. M. C. A. building, at which Rev. John W. Weddell, of Philadelphia, is delivering a series of sermons, the nature of which may be surmised from the title of the two already preached—"Getting on one's feet, or learning to walk," and "Finding one's tongue, or learning to talk." The meetings are being well-attended, and there is much interest shown.

The District of Columbia delegates to the late Cleveland Christian Endeavor convention are to be banquetted by the local union, next Monday evening. The new Sunday-school house of Calvary Baptist church has been placed at the disposal of the Endeavors for that occasion. Next week the union will hold a missionary rally at Mt. Vernon M. E. church.

Few more affecting scenes have occurred in any Washington church than were witnessed last Sunday in the New York Avenue Presbyterian church, the occasion being the farewell sermon of Rev. Dr. William A. Bartlett, who, after thirty-seven years of active work in the ministry, has been compelled by failing health to retire. Dr. Bartlett chose for his text a part of the 26th verse of the 22nd Psalm—"Your heart shall live forever." Dr. Bartlett's life, as condensed by himself in that sermon, is an interesting one. He ssid: "I was born in Binghamton, N. Y., then a little city of a thousand people, and now with a population of 50,000. I graduated at Hamilton College, and Union Seminary in theology, matriculcated in one German university and studied in two others. I then came back to this country, preaching the first winter in the little village of Owego, twenty miles from where I was born. In the following spring I went to Brooklyn, where I remained ten years, building a tabernacle and a church. From there I went to Chicago, taking charge of Plymouth church. I was there during the great fire. With Joseph Armour, whom I took in as a member, I went out to select the site for the foundation of what is now the great Armour Institute. We picked the site on the prairie for a mission school, and his brother has developed the idea to its present magnificent proportions. After remaining eight years in Chicago, and following a great sorrow, I went to Indianapolis, to the Second church, one of the grandest Presbyterian churches in this country, by the way, and after a pastorate there of about five years came to Washington, where I have been twelve and one-half years. That is my little story, but God has blessed me all through it. I never had a church difficulty." As he concluded as follows there were few dry eyes in the church and his voice was choked with emotion: "But, beloved, I am not going to say any formal farewell. In His kingdom they never say good night, but good morning; they never say good bye, but all hail. I summon you now to stand with me in the presence of Almighty God, and in the blessed experience of his love in our hearts through Jesus Christ. Those who stand here can never be separated. Death is not the end of life; it is the beginning of eternity. For 'your heart shall live forever.' Amen."

The determination of the administration to make another issue of bonds was the most important event of the week in government circles. It can hardly be said that it was a surprise to those who have been keeping a close watch upon the receipts and disbursements of the government, although it was not generally expected for several months to come, and many think would not have been announced before January, at least, had not the President been afraid to defer it until after Congress met, lest that body should not only refuse to authorize a new issue of bonds but should also repeal the law under which those of last February were and these are to be issued. It was demonstrated at the last session that Congress was utterly opposed to the issue of bonds. Business men, as a rule, regard the issue of bonds as a wise move, as not only has the gold reserve of the Treasury remained below what it was when the last bonds were issued for some months, but the available cash has been steadily growing less, owing to the excess of expenditures over receipts.

The very praiseworthy offer of this government to act as mediator between Japan and China, in order to put an end to the war between those countries, was promptly accepted by China, but Japan for some reason appears to be hesitating. It has been hinted by those connected with the diplomatic corps here that European governments are causing to delay on the part of Japan, because they do not wish the United States to act alone in the matter. Important developments may be expected soon. *

REFORM NEWS.

NOTES OF THE IOWA STATE ANTI SECRECY CONVENTION.

FORT MADISON, Iowa,
EN ROUTE HOME, Nov. 16, 1894.

EDITOR CYNOSURE:—We have had a rare treat at Birmingham, the home of that "grand old man," Dr. Norris, of blessed memory, and the place also made famous by "In the Coils."

It was perfect convention weather, both day and night. The change from the blowing, blinding snow-storm of a few miles farther north to the dry, sunny, beautiful weather of Birmingham was a pleasant surprise.

The ability and disposition to make the place a real home to visiting delegates was royally accomplished at this meeting, and by none more kindly aud truly than by Mrs. R J. Bogle and her daughter, Anna. Their hearts are in the reform as was that of the husband and father, who aided the cause, and supported the *Cynosure* until called to the heavenly home.

The efforts of one to reach this convention, and feast his soul in fellowship with kindred spirits is worthy of notice. Rev. A. J. Millard, of the First Baptist (white) church, Little Rock, Ark., drank deep draughts of satisfaction in having his long-felt need gratified.

Mr. Millard was for years the neighbor of Albert Pike, the notorious Freemason and Confederate officer of indians, who scalped our wounded boys in blue.

It was in our friend's city of Little Rock that Pike deserted his wife, that he might live in adulterous relations with another woman. Shame on the churches that opened their houses of worship to give special burial honors to such an old white-headed sinner, a 33d degree Mason, and head of the Scottith Rites in the United States! The deserted wife, in her last hours, received the kindly ministrations of our anti-Masonic friend and his family.

There was one voice and warm hand-grasp that some of us greatly missed—Rev. T. P. Robb's, whose absence was occasioned by the sudden sickness of a son and daughter. A message of sympathy was sent to him by the convention.

Rev. T. H. Acheson, the State Secretary, was providentially datained. He was re-elected and a resolution adopted, which recognized his painstaking labor for the cause during the past year. The Secretary's report for 1893–4 was an excellent one, and ought to stimulate Iowans to give so liberally that the plan of work adopted for 1894–5 can be fully carried out by their efficient executive committee,—Bev. C. D. Trumbull, president, Rev. T. H. Acheson, secretary, and Mrs. W. L. Enlow, treasurer.

To say that the addresses of Rev. Messrs. Wylie, Ferris and Monteith were very able and convincing, is to say the least that can be said. Each one was worthy of being put in printed form for wide distribution.

Said one who listened to the popular talk of Mr. Swarts, pastor of a Methodist Episcopal church, "I could have sat and listenod to him all night."

There was some disappointment that he did not give his experience as an Odd-fellow. It would have had a good local effect, since that lodge is still a power for evil over the young men of Birmingham.

There were two incidents of special interest, one suggested by Mr. Ferris, of Cherokee, and one by Mr. Wylie, of Chicago. The first was a testimony meeting for young men after the two addresses of the first evening. Three of the young men who spoke traveled that day some eighteen miles in order to hear what could be said on the secret society system. Each of these students finish their preparatory course, and enter the college proper next year. Each spoke very decidedly and earnestly of the deep impression made by the addresses, and the establishment of their sentiments on this subject. There was no one thing done more important, and more likely to produce such valuable results as this testimony meeting of young men.

The second suggestion led to the appointment of Rev. C. D. Trumbull and Rev. E B. Wylie to convey the greetings of the anti-secret convention to a large conference of M. E. ministers, who were in session in Birmingham. The conference received the delegates very cordially; and as Mr. Trumbull set forth very clearly the principles of the association, there were responses of "Amen, Amen," from various parts of the house. The presiding officer of the conference made a happy reply, and after the delegates withdrew the conference ordered a record of this fraternal greeting from the Iowa anti-secrecy association's visit to be spread upon the minutes. God be praised for the "7,000" Methodist ministers who have no part in Baal.

There were many other encouraging incidents, especially the confession of warm-hearted ministers as to what God had enabled them to do, and that they were going home to be more loving and faithful to the souls of men entangled in or endangered by the secret lodges; but my letter is, perhaps, too long already. A VISITOR.

NEW HAMPSHIRE STATE CHRISTIAN ASSOCIATION.

THE ANNUAL MEETING.

The Eighteenth Annual Meeting of the New Hampshire Christian Association, opposed to secret societies, was held in the Congregational church at London Village, Nov. 8–11.

The following officers were elected for the ensuing year: President, John H. Bartlett. Vice presidents, by counties: Belknap, John Q. Adams; Carroll, Wm. H. Mason; Cheshire, W. P. Clancy; Coos, Horace Holton; Grafton, John K. Lord; Hillsboro, Henry A. Cressy; Merrimack, Charles W. Hardy, Jr.; Rockingham, Albert L. Smith; Strafford, Moses Pierce; Sullivan, Geo. W. Barnard. Secretary. S. C. Kimball, Newmarket; treasurer, James F. French, Coulterbury; foreign missionary secretary and treasurer, Mrs. Mary H. Bartlett, Center Barnstead; executive committee, Simon Rowe, Robert A. Frohock, James F. French, Wm. A. W. Hardy, S. C. Kimball.

Resolutions were passed condemning the liquor traffic and demanding its prohibition; disapprov-

(*Continued on 9th page.*)

THE COLLEGE AGENT IN INDIANA AND KENTUCKY.

LOUISVILLE, Ky., Nov. 12, 1894.

DEAR CYNOSURE:—In entering upon my Southern campaign for the season, I left Chicago on the first day of November, and arrived in Bloomington, Ind., the same evening. The Rev. M. A. Gault, pastor of the Reformed Presbyterian church, kindly entertained me, and assisted in our reform work.

The next day I visited the library of the State University, and consulted with the president and librarian. They consented to receive a donation of anti-secrecy books, as a State university is designed, they said, for all parties. I also left a package of the *Lodge Lamp* for distribution among the students. But no opening was given for me to address them.

On Sabbath morning, I preached in the Second Baptist church; and in the evening addressed the young people on Reform, in Bro. Gault's church.

On Monday I started for Louisville, Ky., and arrived there before noon. I found the city quite stirred up on the subject of politics; and at the election the next day, the whole town appeared to be greatly excited. It is said that a decided change has come. The Catholics, who have been managing everything at their pleasure, are voted down, and have but one office left them.

I visited the University of Kentucky (colored Baptist), and addressed the students in the chapel; and afterward distributed a good many copies of the *Lodge Lamp*. A number of our reform books were placed in the library here on a former visit. Afterwards I saw Prof. Sampey, librarian of the Southern Baptist Theological Seminary. He said that one of their professors was a high Mason, and it was not advisable to have any Anti-masonic literature placed there.

On Sabbath morning I preached a sermon in the Congregational church of Louisville, of which Bro. Harris is pastor. S. F. PORTER.

THE PACIFIC COAST AGENCY.

INTERESTING MEETINGS AT OAKVILLE AND WELLS, OREGON.

PHILOMATH, Ore., Nov. 8, 1894.

On the 3rd of November I landed at Shedd station, on the Southern Pacific railroad, and was conveyed to the palatial residence of Bro. M. Acheson, a brother of the former pastor of the U. P. church. Here I was entertained most hospitably, and on Sunday morning I was taken to the Oakville church, where I was greeted by a large congregation. I spoke at 11 A. M., and at 7 P. M.

I also addressed the Sunday-school and young people's meeting, on "The Sabbath," which was the regular topic. These services were very interesting.

Here is one of the very best Sunday-schools I have seen in Oregon. My friend, Mr. Acheson, is the superintendent, and is wielding an influence for good which will tell in eternity. This people are neither afraid or ashamed to show their colors on moral reform questions. Your agent always finds a welcome here. We were very kindly entertained on Sunday and Sunday night by Bro. and Sister Bamford.

This congregation gave me a standing invitation to "come again."

Mr. McClung brought me to Corvallis on Monday morning. I sold quite a number of anti-secrecy books and secured a small club for the *Lodge Lamp*.

From here I went to Wells on the S. P. West Side R. R., where I spoke to a fair audience, who were very attentive and quite interested in the subject. There was one Mason and Odd-fellow out, who tried hard to think of something to say which would counteract in some way our remarks. He turned to a neighbor and asked: "Why can't your horse be made a Mason."

Any one could see where he was gored. A horse is not a fit subject for Masonic benevolence; but women, children, the afflicted in body or mind, are subjects of real charity and benevolence, such as Masonry and Odd-fellowship profess to inculcate.

Our address here will accomplish good, I am sure. One gentleman came forward and said: "I want to thank you for the light you have given me. I was on the eve of joining the Odd-fellows, but, now, I don't want any of it." The gentlemanly merchant and postmaster with whom I stopped while at Wells, said: "I have often been solicited to join the Masons and kindred societies, but I am fully convinced that they are all wrong." By the way, this same gentleman ordered Ronayne's Hand-Book, when I spoke there last spring, and his Masonic neighbors have borrowed it away from him. They will have a good time getting away with all the Morgan books I left this time. I think a dozen, at least, were purchased by the congregation.

At this appointment I again had the pleasure of meeting Rev. W. J. Feemster, who very much regretted his inability to be at the recent convention. His whole soul is in the work.

I go next to Waterloo, in Linn county, and will start for California about the 20th. Readers of the *Cynosure* in California should do all in their power to make our trip of use to the anti-secrecy cause in that State.

I take this opportunity to ask those subscribers in Idaho, Washington and Oregon, who have not paid their subscriptions, to send on the money to me soon, as I shall certainly need it. Asking the prayers of all, I am your brother in Christ, P. B. WILLIAMS.

CORRESPONDENCE.

GOOD WORK IN TENNESSEE.

JACKSON, Tenn., Nov., 1894.

EDITOR CYNOSURE:—I had the pleasure of meeting Dr. Brown, principal of Lane Seminary, and had from him encouragement to address the school. In calling at the time agreed upon, and being introduced to the president, I was informed that it would not be prudent to take school-hours for extended remarks. He said that if I had any business with the students an opportunity would be given. I told him I would like to leave anti-secrecy literature with them. He then courteously conducted me into the school-room, and, after the opening religious exercises, introduced me to the students and informed them that I was opposed to Masonry and other secret societies, and had literature to distribute. Then, turning to me, he asked if I was "opposed to *all* secret societies." I replied that I knew of none that I could endorse, and must say that I am much opposed to any and all of those that have a religious worship that is not in the name of Christ—Freemasonry and Odd-fellowship in particular. He then suggested to the students that if they felt any interest in the matter they could give me a hearing, or discuss the matter with me, remarking that he did not know that any of them were Masons. The students, having a literary each Friday evening, it was soon proposed to arrange for a discussion. On my remarking that I was not much for debate, yet was so sure that I had for them the truth as it is in Jesus, that I did not fear opposition, they cheered with animation. I agreed to be with them at their next meeting.

At the time appointed a full audience was convened. They courteously desired that I should occupy the time, that night, to open up the subject that was new to them. This I did with a right good will, and, for the most part, to a very attentive audience, returning to my room satisfied that they would not hereafter say it was a new subject to them.

Since then I have handed to the president of the literary society the following, which he is to present to the students and it will likely be discussed soon:

Resolved, That *all* secret societies have an influence against the interests of the family, the church and the state.

With careful and prayerful effort I shall endeavor to improve this welcome opportunity to get all the truth before them that I can concerning the lodge system generally; and in view of the fact that as the students are expected to become representative men and women, I greatly desire to help them to a right consideration of this great and important question.

For this colored school there is erected—the outside work—a magnificent building of brick, near the site of the old one, which last will be used for dining-hall or other purposes.

Bishop Lane, of the colored M. E. church, has done grandly, I am informed, in raising money to build this structure, which will be a noble monument to the interest taken in the elevation of this people.

Rev. Dr. Sanders, of the M. E. church, South,—a white man—is the able president of the Institute. I was highly delighted with being present at the recitation of a class before him, and that because both the doctor and his students—male and female—were manifestly interested in the lesson, and the students intensely so, vying with each other to give the most complete answers to the questions. May the doctor's banner long wave for the interest of this worthy enterprise, also for his pastoral labors elsewhere.

C. POWERS.

THE COMING OF GENERAL BOOTH.

CHICAGO, Nov. 7, 1894.

EDITOR CYNOSURE:—General William Booth, founder of the Salvation Army and leader of our forces throughout the world, and also the author of "Darkest England and the Way Out," will visit Chicago on Thursday, Nov. 22.

His first public meeting will be held in the Auditorium on the corner of Wabash avenue and Congress street, when all the Salvationists from the Northwest will gather to give him a welcome to the city. At 8 P. M. the General will lecture in the Auditorium upon his great social scheme for the "submerged tenth," as set forth in his book, "In Darkest England and the Way Out," and which has attracted world-wide attention.

He will remain in Chicago several days, conducting the Sunday and Monday evangelistic meetings at the Princess Rink, 558 West Madison St. All Salvationists are expecting a most enthusiastic and successful demonstration ever held in the city and will make the very most out of the opportunity to give their venerable, God-honored leader a warm, loyal reception.

It is seven years since he last visited America, and during that time the Army in this country has made many advances and great improvement in every way, which will certainly be a very agreeable surprise to him.

His meetings of welcome in New York City, held in the Carnegie Music Hall, were a far greater success than any of us anticipated. The large Music Hall was packed to its utmost capacity for two successive nights, and in every other city visited thus far in the East, the General has met with the same warm-hearted welcome on every hand. We expect that Chicago will be more demonstrative than all the rest, and that the series of meetings held in this city will equal in every sense, if they do not surpass, those held by the General in New York.

I am sure you will consider the visit of this distinguished religious leader of sufficient importance to make prominent mention of it through your paper from time to time.

Tickets for the reception and lecture at the Auditorium on Nov. 22 at 8 P. M. can be secured from any Salvation Army officer in the city at any time, and they will be on sale at the box office in the Auditorium for one week before the night of the meeting.

Thanking you most sincerely for the recognition and favors of the past, I remain,

Yours very respectfully,
E. FIELDING, *Brigadier.*

The foolishness of the times is saddening. Frivolity abounds, and is one of the worst stumbling-blocks in the way of a serious and right understanding of the position of fallen man in his relation to God and the future welfare of the race. —*Anonymous.*

The words of some men are brilliant gems, whose light sparkles out into the boundless realms of eternity, and whose rays are the consolation of weary heart-sick souls.—*R. L. Netherton.*

HON. SAMUEL DEXTER, *in an Open Letter to the Grand Master of Mass.*, 1798: "If there be no very important reason for upholding Masonry at a moment like the present, there *is* a reason against it. The system of the destroyers of human virtue and happiness is to undermine in the dark the castle that cannot be carried by storm. Secret agency has overthrown all the republics of Europe, and an extended, secret, leveling, self-created society, without any valuable object of pursuit, and embracing bad characters as well as good, cannot be the subject of approbation of an anxious patriot."

IN BRIEF.

We are sorry to see it stated that the railroad in Palestine from Jaffa to Jerusalem has been a complete failure. It has failed to pay running expenses. The Rothschilds have gotten possession of it. They had made advances upon it for its construction, and now have become its owners. We suppose that Palestine will have to await better days and be controlled by a better than the Turkish government before paying railroads will be a possibility.

Queer decorations are often seen in cemeteries used by the poor. In one of the older burial grounds of Brooklyn there are faded photographs and even ambrotypes of the dead, flowers made of paper, cloth, and tin toys in glass cases that the dead children used to play with, borders and designs in knobs and seaworn pebbles. One small grave had at one time a little blouse over it containing a torn doll and a pair of baby's shoes. Another has a metal upright, terminating in a hook, from which is suspended a wire basket filled with seashells.

A Cincinnati man describes for a reporter of the *Enquirer*, of that city, a novel sight he saw recently at a mill devoted to making paper of pine tree pulp: "I was invited to select a tree, which I did, and it was cut down for me in the morning. I watched it during the day undergoing the various processes of paper making, and at 6 o'clock that evening the tree was paper. At midnight a portion of it was sufficiently dry to be taken to a printing office and a few of the copies of the next morning's paper were printed on this product. From a tree to a printed newspaper in twenty-four hours is probably the best time on record."

In a recent discussion on electric railroading, an instructive comparison of the relative efficiency of electricity and the cable for power transmission was thus embodied in figures. A steel cable one and one-half inches in diameter, traveling twelve miles an hour, can transmit nearly 2,000 horse-power. A copper wire with a section of one square inch will carry an electric current of 10,000 volts at 1,000 amperes to the square inch and such a current is now being transmitted in this country. This is equal to 13,000 horse-power, which is enough to instantly rupture six cables such as are ordinarily used in cable traffic.—*Literary Digest.*

Fifteen prominent physicians of Kankakee, Ill., engaged a well-known hypnotist to demonstrate the value of hypnotism in medical science. The doctors secured a young man, a resident of the city, to consent to be the professor's subject. The professor placed him in a hypnotized state upon an operating table. The doctors applied the most severe tests in the way of liniments to the subject's stomach without any effect. They also ran needles through the thick part of the hand without the subject experiencing any pain. Upon being brought out of that state he did not know what had been done to him. The doctor hypnotized several other subjects and put them to severe tests. The doctors decided that hypnotism could be used in surgery with great success.

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AT THE

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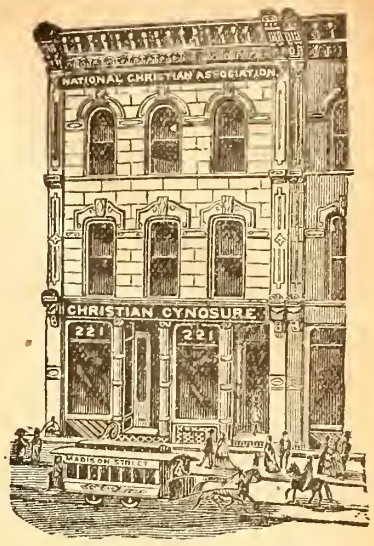
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The Christian Cynosure.

HENRY L. KELLOGG, EDITOR.

CHICAGO, THURSDAY, NOVEMBER 22, 1894.

NEW ENGLAND CHRISTIAN ASSOCIATION.

The annual meeting of the New England Christian Association will be held in the First Reformed Presbyterian church, corner Ferdinand and Isabella streets, Boston, Dec. 19 and 20, 1894. The two evening sessions will be devoted to public addresses by noted speakers. The morning and afternoon sessions of the second day will be occupied by the business of the Board and such discussions as the convention may elect. Let all the friends of the cause respond to the call of the Board Dec. 19 at 7:30 P. M. J. M. FOSTER, *Pres.*

HENRY L. KELLOGG.

Rev. Henry Lyman Kellogg was born in the town of White Pigeon, Mich., Nov. 7, 1845. His parents were earnest Christians and his mother had early devoted herself to the work of foreign missions. Being providentially hindered from entering on that work, it was natural that she should wish to send a son to do so, and this desire seemed destined to fulfillment in our brother recently departed.

He was pre-eminently religious from his youth. In public school, academy and college he was the same steady, hardworking, conscientious scholar. He was blameless and kindly in conduct, faithful and successful in preparing his class-work, and always a leader in Christian labor. He was one of the foremost in the young people's prayer-meeting, the society of religious inquiry and mission Sabbath-schools. For years he superintended the school at Winfield, walking to the town and back regularly through the school year or a good share of it.

Born, as above stated, in 1845, his parents moved to Wethersfield, Ill., when he was about five years oid. In this place he lived, made a profession of faith in Christ and pursued his studies until he came to Wheaton in or about 1865. It was characteristic of him that when about fifteen years old as he sank into unconsciousness under the influence of ether, on one occasion, he should say: "Jesus has always taken care of me and will not desert me now."

He graduated from college in 1870. Until near that time he had fully intended to enter on foreign mission service as desired by his mother. In conversations with President Blanchard he was led to see that the pagan worships of the older continents were being reproduced in the lodges of our land. The *Christian Cynosure* was started in 1868, and so soon as Mr. Kellogg had concluded his work as a student he was requested to become its office-editor, and, accepting the invitation, began his life-work.

Three years later he was married, October 15, to Miss Nora E. Blanchard. They were of one mind and heart, and parents and children were happy members of an ideal Christian home. Personal and social worship, with all kind co-operation and helpfulness, rendered it what God intended a home to be.

He continued editing the *Cynosure* from 1870 to 1890. At that latter time Mrs. Kellogg's health was very poor and it seemed needful to have for a time, a change of climate. Having been for years a Christian worker, he was at this time ordained to the Gospel ministry, and the family went to Auburn, California, a small city in the west border of the Sierras. Here, as everywhere, he threw himself earnestly into Christian work. He conducted meetings in school-houses, preached in churches, and read papers at associations and ministerial gatherings. Eternity alone can reveal the good accomplished.

Returning to Wheaton he spent the two years from July 1892 to July 1894 in general work for the Christian Association opposed to secret societies. It was during this time that he secured space for an exhibit at the World's Columbian Exposition and organized the exhibit, which is believed to have accomplished great good. In July of 1894, he once more took up the editorial work on which he had spent twenty-one laborious and fruitful years. He was enjoying the work, and we had hoped that he would be permitted to spend other years in the service he loved so well.

It was not so ordered. On the night of November 11 his home was burned. Awaking out of sleep, he labored almost frantically to save a portion of his property. He inhaled smoke and fire, so that after lingering a few days, on the morning of November 15, at 5 o'clock, he fell sweetly asleep in Jesus. When he first knew how seriously he was injured he said to Mrs. Kellogg: "My dear wife, if it were not for you and the precious children, I wouldn't turn my hand over to get well. It is sweet to be so near heaven." Again and again he gave similar testimonies, and at last went gladly home to Jesus.

It would be difficult, if not impossible, to name a good cause for which he has not spoken or written, or an evil one which he has not antagonized. We all seemed to need him. He was always a liberal giver to the college and church, always ready to visit the sick, the backsliding, the sinful. He was a true and loving husband, a kind and helpful father, a loyal and inspiring friend, a courageous Christian man. Words seem cold and poor, yet we owe them, so let them be paid; but we shall most praise and gratify him by following his footsteps and serving the Saviour whom he loved.

THE STORY OF ST. LEGER.

Readers of Masonic history are familiar with the story of Elizabeth St. Leger (Mrs. Aldworth), who is chronicled as "the first woman-Mason," and as such revered by the fraternity. Mackey's Encyclopædia and other standard Masonic authorities have recorded the details of this romantic affair, which seems to have been sufficiently authenticated for general belief.

It is recalled by a recent incident in New York City, as we learn from the Springfield (Mass.) *Republican*. In a building at the corner of Twenty-third street and Sixth avenue, which had been used as a Masonic lodge-room, "officers found a chest, old and dusty, and full of papers, not bones. They shook the old chest, as the finders of the chest in which reposed the bones of Genevra had shaken that, and a picture dropped out, partly wrapped about with an old manuscript. The picture, a crude thing of nearly cabinet size, was the likeness of a woman, dressed after the Elizabeth style, with one finger of an exquisitely rounded arm and hand resting on a Masonic emblem. The face represented a woman, not old, but long past her girlhood days, and told no tale save that she wore the apron of the Masonic order. That was strange enough, and set the finders to speculating. Then they remembered that in the hall was the large picture of a woman of similar appearance, about which there was a legend reciting that she was the only woman who had ever been admitted to the order, and that she had reached the second degree. The picture was that of Mrs. Aldworth, daughter of Right Hon. Arthur St. Leger, the first Viscount Doneraile, who, before her marriage, when she was Elizabeth St. Leger, had by a happy, but dangerous chance, not only gained the second degree of Masonry, but a wealthy and devoted husband as well."

The story in the manuscript differs little from that which has been printed again and again, but is very full in detail and precise in dates, as if intended for special preservation in the archives of the order.

—Presbyterianism and the anti-secrecy reform have lost a shining light in the Rev. Dr. McCosh, of Princeton College, who passed away last week at the ripe old age of eighty-three years. A portrait and life sketch of this eminent divine are underlined for insertion in the next issue of the *Cynosure*.

—It is to be regretted that the able *Christian Arbitrator and Messenger of Peace*, which has been issued for twenty-four years in the interest of the universal cessation of warfare and international arbitration, will be obliged to suspend publication with its December issue. It has been an able advocate of the reign of peace.

—During the past week a "Conciliation Congress," composed of prominent labor advocates and representatives of employers, was in session in this city. Of course its action is discursive, rather than mandatory, but the topics presented seemed to have been debated in a good spirit. Among these were the discussion of arbitration in railroad affairs, and the establishment of a national commission to procure wider application of the principles discussed. Judge Gibbons advocated compulsory arbitration and said the President exceeded his authority in sending troops to Chicago. The congress was creditable to the city and cause for which it was called.

—December 16 will be "Peace Sunday," on which day the American Peace Society requests that pastors throughout the country will discourse upon subjects in harmony with the peace reform. International arbitration is now widely advocated as a substitute for war in all real or fancied cases of national grievance, and there is a growing belief that it will become an efficient means of restoring and maintaining peace between belligerents. In this connection, it is stated that in a place where the "Boys' Brigades" were formerly drilled in military tactics, the system has been changed and fire department drill has, instead, been adopted. The lads may now become useful firemen instead of soldiers. The substitution is excellent.

—Last week's *Cynosure* contained an exposition, but not a complete ritual, of the American Protective Association. Enough is contained in it, with what has previously been printed in this paper, to show its character. What professes to be a ritual of the order lies before us, and in the secret work we notice that the candidate for membership places his right hand on "the assumed emblem of the Roman Catholic church" (the cross) and his left hand upon "the book of his faith" (presumably the Protestant Bible, the Koran, the Zend Avesta, or some similar volume) and is sworn to carry out the principles of the society. The several obligations have been frequently printed, and bear evidence that all they require may be performed without loading down the candidate with secret and solemn oaths.

—Among those who, in the recent election campaign, dealt vigorous blows at the American Protective Association, in Chicago, was William R. Vaugban, publisher of the Chicago *Democrat*. It is to be regretted in this connection, however, that Mr. Vaughan was actuated wholly by partisan politics and not by any spirit of opposition to secret societies, since he tells us that he "has been a prominent Odd-fellow, Knight of Pythias and Druid for over twenty-five years." Yet his energy in exposing and fighting the A. P. A. seems to have been expended with earnest plausibility, but with what effect is not apparent. Mr. Vaughan, some years ago, had introduced into Congress, and advocated, the bill providing pensions for the Southern ex-slaves. The bill, however, failed, although endorsed by Senator Cullom.

—Some particulars respecting the visit of General William Booth, the head of the Salvation Army, to Chicago this week are contained in the letter of Brigadier Fielding in another column. His first public meeting is to be held this (Thursday) evening at the Auditorium, and will be made the occasion of a characteristic reception by 1,200 members of the Army and several thousands of his friends. Dr. Barrows is to deliver the address of welcome in behalf of Chicago clergymen. Responding to this welcome, the General will proceed to lecture upon his great social endeavor, as set forth in his "Darkest England and the Way Out." Previous to the meeting the Army will march through the center of the city, accompanied by the General. Leading men of the city will occupy seats on the platform. It will be a season of great enthusiasm.

—A correspondent writes, with considerable acerbity, a criticism of the President, his wife and members of his Cabinet for attending and participating in the ceremonies of the Greek church, at the Russian Legation in Washington, in commemoration of the death of the Czar. The heads of the nation were invited to be present, and could not well refuse to attend, and, as a matter of courtesy, each held a burning candle during the obsequies. The Greek church differs little from that of Rome, and mass was said. Our correspondent sees in this affair a truckling of national authority to the mummery of the Roman church, that may lead to more serious consequences, even the aggrandizement of the papal power and its final assumption of our government. As the Catholics form about one-ninth

of our population, although their designs may be ever so evil against the government, we have confidence that the other eight-ninths of the people can successfully resist their encroachments. It is only when they become politically aggressive or treasonable that Catholics can be treated as enemies of the government.

REFORM NEWS (*Continued from 5th page*).

ing the use of tobacco and all intoxicants, cards, dances, theaters, gambling and all secret societies.

Honorable mention was made of Deacon Ebenezer Smith and Darius C. Durgin, who had died since the last meeting.

Seymour F. Perkins, Louis Stevens, Freeman A. Tucker, Mrs. Adelaide S. Tucker, Mrs. S. K. Colby and Mrs. Lucy J. Tucker were received as members.

Bro. Louis Stevens was approved as a preacher of the Gospel. This brother bore powerful testimony against all secret societies, having been saved from the grip of three. Another brother, Geo. H. Adams, met with us for the first time. He is a converted infidel, and was brought out of two secret lodges. Our President, Secretary, Treasurer, and indeed many of our leading members were decoyed into the various lodges. They are capable witnesses against lodge folly and sin.

Two Christian ladies are under our patronage as foreign missionaries—Miss I. D. Haines and Mrs. Mary E. Harmon. Ednah Shaw Kimball made an address in their behalf, and a collection was taken for them.

Mrs. Charles W. Hardy, president of the Merrimack Co. W. C. T. U., addressed the convention on Temperance, and remarks were made by Mrs. Caroline W. Bixby, S. C. Kimball and Dea. Geo. Wiggin. Sermons were preached by Albert L. Smith, Louis Stevens, J. H. Bartlett, John Hook, Wm. A. W. Hardy, S. C. Kimball and others. The Lord's Supper, Sabbath morning, was a very precious season.

The presence and power of the Lord was remarkably manifested through the entire session. In spite of the unfavorable weather, it was one of the best State conventions we have ever held.

S. C. KIMBALL, *Secretary.*

THE IOWA STATE ANTI-SECRECY CONVENTION.

ANNUAL REPORT OF THE SECRETARY.

HOPKINTON, Iowa, Nov. 9, 1894.

President and Members of the Convention of the Iowa Anti secret Association:—

DEAR BRETHREN:—The secretary for 1893–4 respectfully submits the following report:

Inasmuch as Hopkinton was the location of the last convention, and is the home of the secretary, it may not be inappropriate to connect this report with the convention of one year ago. It will be remembered that the closing exercises of that convention were held in the town hall of Hopkinton, where Pres. C. A. Blanchard gave an able and interesting address to a large audience. The effect was good. Two nights later, in the same hall and to an even larger audience, Rev. John W. Geiger, of Marion, Iowa, spoke for over two hours in support of Freemasonry. Your secretary took notes of the address, and, after careful research, replied in his own church, on a Sabbath evening, to a large audience. By the whole proceedings, dating from the coming of the convention, the community was intensely stirred; and we believe the Master has brought good out of the agitation, and we hope much good will yet result from it.

Another lodge (Knights of Pythias) was, however, started in our town during this past year; and the Sabbath-school of the Reformed Presbyterian church furnished means for sending out about this time some twenty-five or thirty expositions of this order. Other literature on this reform was also distributed.

One thousand copies of the new constitution were printed, in harmony with the instructions of last year's convention. The work was done under the direction of Rev. L. Mendenhall, the treasurer. Rev. J. A. Greer distributed some of these. Bro. Mendenhall may have received some for distribution, and the secretary sent out perhaps 600 copies. Only a few remain in his possession.

Bro. Mendenhall, well-known as interested and active in our work, resigned during the year the treasurership. After considerable difficulty we secured a treasurer, Mrs. W. L. Enlow, of Birmingham, kindly agreeing to take the position for the remainder of the year.

The executive committee did not have any full meetings during the year, the number not being conveniently near one another. Whatever was done, was done by correspondence, except on one occasion when Bro. Greer and I met in his home.

Some difficulty was experienced in securing a place for this convention. Attempts were made to secure a favorable opening at Cherokee, Oskaloosa, and Cedar Rapids. Bro. J. A. Monteith, pastor of the First United Presbyterian church at Cedar Rapids, in answer to an inquiry, wrote that he would not, for certain reasons, advise the selection of that city as the location of the convention, yet would be willing to let the committee do as it deemed best in the matter. We had considerable hope, on this account, of getting the convention located at Cedar Rapids, but about this time word came that the other two members of the executive committee were in favor of Birmingham; accordingly, nothing more was done concerning any other location. Mrs. Enlow deserves thanks, along with the United Presbyterian and Free Methodist pastors and others, for the hospitable invitation to Birmingham.

For this convention 600 programs have been printed, and different notices appeared in the *Christian Cynosure.* Local advertising has been done at Birmingham, I believe, by Mrs. Enlow. The secretary has sent out singly, or in bunches, programs to some one hundred different names. The postage for the secretary's correspondence during the year, amounting to perhaps, $3.50, is respectfully donated to the association.

In closing permit us to say that it seems to us that the work of the association for the coming year could be made considerably more successful if the members of the executive committee were selected so as to be sufficiently near one another for several meetings during the year; if, also, this committee would bring about such meetings; if the place of next year's convention could be decided upon quite awhile before it is to meet, even one year ahead; if one of our larger towns were secured, if possible, for the convention; if some one person from each denomination was secured to furnish a list of ministers and prominent laymen of his church to the executive committe; and, finally, if preparations for securing speakers were begun many weeks before the convention. Speakers cannot be easily secured until the place of meeting is determined upon.

It is a matter of much regret to me that I am unable to be present and enjoy the exercises of the convention; but I am providentially hindered. I should have endeavored to come, had it been at all practicable. Wishing you all the gracious influence of the Spirit during all the exercises of the convention, I am

Yours cordially,

T. H. ACHESON, *Sec.*

PRESIDENT BLANCHARD IN SOUTHERN ILLINOIS.

OAKDALE, Ill., Nov. 14, 1894.

Illinois is a large State. Over two hundred miles from side to side and nearly four hundred long, it contains about fifty-five thousand square miles of territory, or nearly as much as England. Emigration is usually from east to west on parallels of latitude, and it is only in exceptional instances, for special reasons, that this rule is reversed and that populations change from north to south, or vice versa. Accordingly it has happened that Northern Illinois has been peopled from the northeast and the southern part of the State from Kentucky, Virginia and Tennessee.

East from St. Louis, however, there is a large section of country which was peopled from still farther south. In early days a body of Scotch and Scotch-Irish Covenanters settled in South Carolina and adjacent States. They supposed that slavery would not molest them if they did not interfere with it. In this opinion they were mistaken. As time passed and the irrepressible conflict between slavery and freedom grew sharper it became evident that they must conform or overcome or fly.

The latter course was the one upon which they determined. Their religious principles forbade their making peace with slavery; the relative numbers prevented successful warfare against it, and accordingly they became strangers in a land that was not their own. It was thus that the father of Hon. S. V. White left the South when the latter was a babe of a few weeks old. The father sat in front, with a rifle across his knee; the mother in the back part of the wagon with the baby in her arms, while behind them in the road came on horseback the friends of slavery, who were banishing the friends of freedom. Thus was prepared the way for the armies of the Union and the Rebellion.

The Covenanters moved together that they might sustain and comfort each the other. Several congregations settled about Xenia, Ohio, and a number of them in the region of which we write. At Sparta, Coultersville, Oakdale, Marissa, Houston, etc., live, to-day, the descendants of those pioneers of freedom. The church of life of the district is still largely Reformed Presbyterian, though the United Presbyterians are strong, and other religious bodies are represented.

Virtues and vices are gregarious, like the men in whom they dwell, and hence it happens that Abolitionists were usually temperance men, were usually observers of the Lord's day, and were also opposed to secret societies. This is the state of fact in the region under consideration. Lodges do not flourish in the vicinity of these testifying churches, and the ministers and members are, as a rule, friendly to the cause represented by the *Cynosure.* This fact, no doubt, caused the selection of Sparta as the place for holding the annual meeting of the Illinois Christian Association. Being requested by friends to spend a few days in the field, and to attend the convention, it seemed on the whole, though college-work was pressing, right to do so.

Leaving Chicago on Friday night, a quiet ride brought me to St. Louis; and after bath and breakfast I called upon Judge D. D. Fisher, a graduate of Wheaton in 1863. He has been for years a judge of the Circuit court, is a leading member of the church to which Dr. Stimpson recently membered, and has a beautiful home on Pine street. Visiting briefly other friends, at 4:25 I took the train for Marissa, where the first meeting was held in the United Presbyterian church. The community had been so stirred politically that it was not easy to secure attention to the prohibition and lodge questions, but a number of interested friends were present and we had a good meeting.

Here I met my brother, Rev. A. M. Milligan, and went with him to his home near Houston, where, for his sake and the Master's, I was made welcome by the household of Mr. Lyons. In the United Presbyterian church, on the Sabbath, we had two very interesting meetings, speaking on the Sabbath and the goods which we lay up for many years. On the following day we had two interesting meetings—one in the Old Bethel church, and another in the W. C. T. U. hall at Baldwin. At the former place we had the pleasure of meeting Rev. Mr. Reed, the pastor, and Rev. Mr. French, pastor at Oakdale. The latter preached an excellent sermon.

The W. C. T. U. hall in Baldwin was erected because the churches there could not be secured for temperance meetings. On Monday night two church buildings stood dark and cold and silent, while we discussed the lodge question in the hall, which is a cozy and pleasant audience-room, holding over two hundred people. Remaining over night with another friend by the name of Lyons, who showed me much kindness, on the following day we went to Marissa, where a Mr. John R. Lyons received us very kindly and made a liberal gift to our college work. From his home we went on to Tilden, near which is Prosperity church, where Rev. Mr. Wilkin is doing efficient service for our Lord Jesus. The meeting here was not large, but was pleasant. On the following day we had a very happy meeting with Rev. John Sloane, at Oakdale. He is a brother of Professor J. R. W. Sloane, of Allegheny City, and is now the only living member of a family of ten children, of whom he was eldest. We had another good meeting in Rev. Mr. Ritchey's church, the U. P., at night, and to-day go to Sparta for the convention, which closes this campaign. It has been pleasant to meet old friends, to have the privilege of witnessing for unpopular truth, and to know that God will use the word spoken for his own glory and the good of men.

CHARLES A. BLANCHARD.

THE HOME.

A STORMY SABBATH.

Not many to thy sacred feasts,
O Zion of our God to-day,
Will upward haste with willing feet
Their early sacrifice to pay!
A few—the strong in manhood's might,
And woman, venturesome for prayer,
And youth, as buoyant as the light—
May mingle in devotion there.

O Sabbath, to my soul most blest,
Though clothed in sadness and in storm,
Thou bringest to the weary, rest,
As if thou cam'st in milder form!
I hailed thee when thy mellow light
Bathed spire and tree, and vale and hill,
When every scene that charmed the sight
In quiet whispered, "Peace, be still."

And now as howls the angry blast
And thickly falls the drenching rain,
Faith sees the bow of promise cast
Athwart the brow of heaven again:
And something in this hour of strife,
Through all the paths our feet have trod,
Proclaims, amid destruction, life;
Amid the frowns, the smile of God.

—*Henry S. Washburne.*

DEFINITION OF HOME.

A prize was offered recently by the London *id Bits* for the best answer to the question, What is Home?" Here are a few of the answers which were received:

The golden setting, in which the brightest wel is "mother."

A world of strife shut out, a world of love ut in.

Home is the blossom of which heaven is the uit.

The only spot on earth where the faults and ilings of fallen humanity are hidden under the antle of charity.

An abode in which the inmate, the "superior eing called man," can pay back at night, with fty per cent interest, every annoyance that has et him in business during the day.

The place where the great are sometimes small nd the small often great.

The father's kingdom, the children's paradise, e mother's world.

The jewel casket, containing the most precious all jewels—domestic happiness.

Where you are treated best and you grumble ost.

Home is the central telegraph office of human ve, into which run innumerable wires of affecon; many of which, though extending thousands miles, are never disconnected from the one reat terminus.

The center of our affections, around which our eart's best wishes twine.

A little hollow scooped out of the windy hill of e world, where we can be shielded from its ares and annoyances.

A popular but paradoxical institution, in hich woman works in the absence of man, and an rests in the presence of woman.

TWO PORTRAITS.

Canon Farrar, with his inimitable skill, has rawn the following pen-portraitures from life, hich we commend to the careful study of all oung men. They have their originals in every ommunity, and they carry their own lessons.

"There are two youths. One has made a hoice. As for him, he will, God helping him, ry to be a Christian. He knows how hard it is o be a Christian. He knows that he is surround d with the subtle temptations of the world; e knows the crafty malice of the devil; he nows that everywhere he carries with him, in is own fallen nature, the germs of many a strong ssault of the flesh. He feels, therefore, that—o his best, strive his utmost—he will still, hrough the frailty of our mortal nature, be an nprofitable servant. But he knows also that he ho strives for the mastery will at last be rowned far off in the spiritual city. He has, I ay, made his choice. He is Christ's soldier; and e must fight. He is Christ's sentinel; he must atch. He is Christ's athlete; and he must endure ardship. He is Christ's husbandman; and he ust labor in the vineyard. Eagerly, therefore, e avails himself of the Sabbath, to take hold of the hope set before him. He will joyously, loyally, thankfully consecrate that day, not to his own petty amusements, but to God. He will do what good he can on that day, experiencing the fruitfulness of self-sacrifice, the gladness of self-denial; and he finds that in thus losing himself he trebly, nay, an hundred-fold gains himself, since

'The high desire that others may be blest
Savors of heaven.'

"Thus to him, the Sabbath, its worship, its private prayers, its generous self-denials, its quiet, regular early communion are a bliss and a help worth worlds, and so he remembers the Sabbath day to keep it holy.

"But there is another youth. He, too, has made his choice. He is not going to be one of your 'saints,' or 'milk-sops,' as the devil teaches him scornfully to designate those who will not sell their birthright for a mess of pottage. He is not going 'to be tied to his mother's apron strings.' He means to make the Sabbath day unholy. He will spend it in sloth and dissipation; at the best he will go off on his bicycle, and you will find him lolling over the billiard-table in an ale-house, or with his pipe in his mouth under a tree, with a sporting newspaper in his hand. Do you ask me, young men, which of those two will be the happier, the purer, the more blessed; which of those two will be the worthier citizen, the better man, the truer Christian? You need not ask me; you can give the answer to yourselves. I say this only—that the waste and selfish desecration of the Sabbath, and the flinging away of its golden opportunities, is, I believe, to thousands of youths, the first decisive step in the downhillward course of moral degeneracy and spiritual death. The Sabbath stands for the young man at the parting of the ways, of which one leads to God, and one to perdition."

"HE HUMBLED HIMSELF."

It is the tenderest thing I think I ever read. It is in Bishop Simpson's Yale lectures on preaching. He tells of an exhibition he once attended, the most marvelous, he said, in all his life. There was a young man who, when schools for imbeciles began to be opened in Europe, moved with benevolence and possessing wealth and leisure, went to Europe to study the methods, and finding they were feasible, came back to open a like institution on our shores. He advertised for the most imbecile child that he could possibly get, and the worst one that came was a little fellow 5 years old, who never had stood or taken a step or chewed a hard substance; had no power of movement; could only lie a helpless mass of flesh on the floor; and that was the child whom this man was to cure somehow, and whose latent ability he was somehow to bring forth. He tried in every way, but did not succeed. At last he determined to have the boy brought up at noon a half-hour every day, and laid on the carpet in his room, and he would lie down beside him to see if by any means he could stir any sort of suggestion in the helpless lump of flesh, and that he might not waste his time and that he might do something, he was accustomed to read aloud from some author as he lay by the side of his helpless child.

It went on this way for six months, and there was no sign of recognition, until, one day, utterly wearied, he intermitted reading, and he noticed that there was a strange restlessness in this little mass of humanity, and at once he put himself in connection with it, and there was a trembling movement of the hand, and he put his head down toward the little hand, and at last after great effort the little helpless fellow did manage to lay his finger tremblingly on his lips, as though he said, "I miss that noise, please make it," and then he knew that he had control of the boy, and by manipulation of his muscles carefully he taught him to walk, and five years after that Bishop Simpson said he saw him stand on a platform and read, and repeat the names of the Presidents of the United States, and answer accurately many questions concerning our national history, and, said the bishop, was there ever such condescension?" And then he thought again within himself, yes, there was one other such condescension, when he who was God himself lowered himself to my capacity in the incarnation and laid down beside me and watched me and helped me and waited twenty years, until at last I put my finger on his lips, and said, "Speak, Lord, for thy servant heareth." Blinded, and smitten, and made imbecile by sin, we could not know God, until in the incarnation. Jesus Christ comes forth from God and lowers himself into our humanity, and waits for us that he may wake us into life.—*Wayland Hoyt, D.D., in the Indiana Baptist.*

SABBATH BREAKING.

Remember the Sabbath day to keep it holy.—Exodus 20: 8.

God loves man, hence, has provided for his rest of body, mind and spirit.

Man's need and God's requirement unite in demanding obedience to this command.

Sabbath desecration is an appalling and general sin. Millions thus break God's law and drift down the river of death to an endless hell.

People break this law—

By doing unnecessary work on the Sabbath.
By making it a day of pleasure and amusement.
By neglecting religious meetings.
By reading secular papers and other irreligious prints.
By Sunday picnics and excursions.
By needless Sunday travel.
By telling trifling stories.
By lounging and sleeping. The night is for sleep, the Sabbath for rest.
By writing business letters.
By running trains and printing papers.
By buying and reading Sunday papers.
By buying or selling.
By going to church simply to be seen.

It is impossible for an unholy man to keep the Sabbath holy. Hence, all who persist in remaining unholy break this commandment and invite its fearful penalty.—*Revivalist.*

LOVE.

We learn to love by loving. It grows by practice. Like everything else, it gathers strength through exercise. The more we keep at it, the easier and more natural it becomes. We can form the habit of looking at people with love, thinking about them with love, speaking of them in love and acting toward them lovingly.

Our deeds will react upon our thoughts, and our thoughts and feelings will prompt to action. So we may become steeped in love.

It will radiate from us as the light from the lamps. We shall be charged with it as the battery is with electricity, and power will go out from us. So, instead of crying idly: "Oh, for more love!" let us lay more stress upon the practice.

If we continually use what we have, it will increase.

Love never cast a shadow upon a home, never wounded a human heart and never wronged a human soul. Love is never deaf to the cry of the needy, never blind to the wants of the deserving, responds to call back the erring, to aid the distressed, to upbuild human kind.—*Christian Reformer.*

A FACT.

During the stagnation of business last winter, John Tabor, a lad of 15 in a western city, was out of work for several months. He had no family except an older sister, who was also thrown out of employment.

They suffered and starved until May, when the boy obtained an offer of steady work from a newspaper dealer. He was given, early on the first morning, a bundle of weekly papers to sell on the streets.

His employer eyed his shabby clothes and lean, pale face suspiciously.

"The papers are counted. They ought to bring in two dollars," he said. "At noon hand in either the money or the papers, or you will be discharged. This is paying work for an honest boy. But no cribbing of pennies!"

Young Tabor, a comrade told afterward, gaily boasted that he would "do such a big business that to-night he and his sister would have meat for supper; the first time in months."

He set off laughing and crying his papers. He had sold a few of them when a young man on the front platform of a trolley car beckoned to him. John ran alongside of the car, while the purchaser took two of the papers, and fumbled in his pocket for the change.

He pretended that he could not find it, being

amused at the boy's panting struggle to keep up with the car, and his eager, terrified face. That any one should be so greedy for a few cents seemed to him a stupendous joke. But to John, the loss of a few cents was the loss of work for the summer.

The young man on the platform jeered at him, and called to his companions to bet on the boy or the car in the race. John was weak from want of food. He ran on desperately for a couple of blocks; then he tried to jump on the car and fell. There was a horrible grinding sound. The car stopped, and behind it lay a mass of mangled, dead flesh.

The passenger, white and trembling, cried out, "I murdered him!" but he went on his way unharmed. The law cannot punish a cruel joke.

This man, it appeared, had been fond of cruel jokes since his childhood; of telling malignant stories of his friends, and of torturing animals. The law cannot reach these things in a household. There are many of us who pamper our own malice and cruelty as others make domestic pets of beasts of prey.

But the day generally comes when the passion, like the beast, turns to rend its owner, or some more innocent victim.—*Youth's Companion.*

TEMPERANCE.

WASHINGTON IRVING AND POE.

Poe had through life the habit of sending his better tales and poems to distinguished literary men and soliciting thereby their attention, writes Professor Geo. E. Woodbury in the *Century* in presenting some of Poe's unpublished correspondence relating to his residence in Philadelphia.

He kept the replies and was thus enabled to append to Hirst's biography of him in the Philadelphia Saturday Museum a long list of encomiums in addition to such as had been publicly made. The following letter from Washington Irving was written in acknowledgment of "William Wilson," which had followed the "House of Usher," as a means of introduction, and the substance of it, much altered and somewhat garbled, appeared in the list referred to and affords a striking instance of how Poe dealt with such correspondence:

NEWBURG, Nov. 6, 1839.

DEAR SIR:—The magazine you were so kind as to send me, being directed to New York, instead of Tarrytown, did not reach me for some time. This, together with an unfortunate habit of procrastination, must plead my apology for the tardiness of my reply. I have read your little tale of "William Wilson" with much pleasure. It is managed in a highly picturesque style, and the singular and mysterious interest is well sustained throughout. I repeat what I have said in regard to a previous production, which you did me the favor to send me, that I cannot but think a series of articles of like style and merit would be extremely well received by the public.

I could add for your private ear that I think the last tale much the best in regard to style. It is simpler. In your first you have been too anxious to present your picture vividly to the eye, or too distrustful of your effect and have laid on too much coloring. It is erring on the best side—the side of luxuriance. That tale might be improved by relieving the style from some of the epithets. There is no danger of destroying its graphic effect, which is powerful. With best wishes for your success, I am, my dear sir, yours respectfully, WASHINGTON IRVING.

PURIFY POLITICS.

The Rev. D. W. Snider, pastor of the St. Paul Street Methodist church, St. Catharines, Ont., recently preached a fearless and forceful sermon, suggested by Judge Senkler's report to that City Council upon certain charges of bribery used to defeat the by-law for license reduction. In conclusion he said:

"We want men in our municipal councils and in our legislative halls who are above suspicion; men whom the lusts of office may not buy. We want strong men, Christian men—we want God's noblemen in the councils and courts of the Dominion.

"To sum up in the view of my argument, which is based on the legal principle that 'every man must be held to intend the natural consequences of his act,' what are the lessons of the hour? Here are some of them:

"Lesson the first: That the Christian voter must cast his ballot for men of approved moral characters and in harmony with his own idea of moral reform or he runs the risk of connivance with evil.

"Lesson the second: That the work of the social reformer and the work of the Christian church—the work, indeed, of the Gospel of Jesus Christ—can be materially strengthened or most seriously crippled and harmed by the work of the City Council.

"Lesson the third: That a body of men whose craft is in danger because of any proposed or desired legislation may be counted on to give unrelenting, sleepless, bitter and intriguing opposition.

"Lesson the fourth: That men who put party before principle, personal or political gain before honor, cannot be trusted to carry out the wishes of the people on moral questions.

"Lesson the fifth: That the time is ripe when all Christian citizens of every creed should become united, bound, strengthened, fortified, in Citizens' leagues or Law and Order leagues, in reform leagues for an earnest, aggressive, untiring struggle for the overthrow of vice, for the demolition of the liquor traffic, and for the upholding and triumph of the pure and good in the family and in the nation. 'Righteousness exalteth a nation, but sin is a reproach to any people.'"

NOT AN INDUSTRY.

Michael Davitt, the great Irish home ruler, says: "There is something absolutely hideous and revolting in the disgusting cant of this whisky ring about their particular 'industry'—an 'industry' in which colossal fortunes go to the maker and a bare subsistence wage to the worker. Dog-carts and diamond rings for the wholesale merchant, and sixteen hours' work a day and a bare living for the waiter, who has to retail the precious product that fills our lunatic asylums with the hapless victims of dipsomania, our jails with criminals, our streets with unfortunates, and tens of thousands of homes with squalor, want and misery, while it fills the coffers and the pockets of the distillers with untold wealth."

MME. PATTI ON ALCOHOLIC STIMULANTS.

Mme. Patti has uttered some strong convictions on the effect of alcoholic liquors on the human voice. She thinks any one who aspires to success as a vocalist should be a total abstainer. She says: "Alcoholic stimulants of any kind tend to irritate the throat and should be entirely abstained from. Even light wines are no exception to this rule. Most people are familiar with the hoarse voice of the hard drinker, and it is often said of such an individual that he has burned his throat with drink. Even a moderate use of alcohol may, therefore, tend to make the voice husky." Thus all indications point to total abstinence.

BIBLE LESSON.

STUDIES IN THE LIFE OF JESUS.

LESSON IX.—Fourth Quarter, 1894, Dec. 2.

SUBJECT.—Christ's testimony to John.—Luke 7: 24-35.

GOLDEN TEXT.—Behold I send my messenger before thy face.—Luke 7: 27.

Open the Bible and read the lesson.

DAILY READINGS.—M.—Luke 7: 24-35. T.—Matt. 21: 23-32. W.—Mark 6: 14-20. T.—Luke 1: 5-17. F.—Luke 1: 67-80. S.—Matt. 3: 1-12. S.—John 5: 31-38.

(From Our Bible Teacher.)

TIME.—During the year A. D. 28; some think shortly before the previous lesson.

PLACE.—Somewhere in Galilee, while on a preaching tour. John the Baptist was in prison in the castle of Machærus beyond the Jordan, nine miles east of the northern end of the Dead Sea.

While in prison he heard of the wonderful works of Christ; so he sent an embassy to him composed of two of his disciples, making the inquiry, "Art thou he that should come, or look we for another?" Among some of the things leading to this depressed mental condition might be mentioned his confinement in this dreary dungeon. The Messiah was not in every respect doing what John anticipated he would do. John's own plans seemed to have miscarried. The Master may have appeared to neglect him. When the master met the embassy he did not condemn John; he did not perform any new miracle. He showed him that he was doing the work which it had been foretold the Messiah would do. John had done a good work in introducing the new king, and his kingdom should go on increasing.

Vs. 24–29. "And when the messengers of John." The two disciples whom he had selected to visit Christ. (Luke 7: 19). "Were departed." While they were going away from Christ. (Matt. 11: 7.) "He began to speak unto the people." Probably in response to the questioning which this embassy had awakened in their minds. Many had gone out to hear John when he had spoken in the desert, and they with others had placed great confidence in him. "What went ye out . . . to see?" Referring to the time when great crowds hung upon his words, insomuch that there "went out to him Jerusalem, and all Judea, and all the region round about Jordan." (Matt. 3: 5.) "A reed shaken with the wind?" The region where John preached was covered with reeds, light and fragile, and easily shaken by the wind. "A man clothed in soft raiment?" A sign of an effeminate man. The desert was no place for such. John had no such garb. (Matt. 3: 4) He was not the man who flatters with hope of preferment. "In kings' courts." The soft, effeminate, gorgeously apparaled men are found in the court of Herod. "A prophet?" They had so regarded him, and their judgment was a correct one. They were attracted by the moral qualities of a religious and inspired teacher. "More than a prophet." Others foretold the coming Messiah, but he actually saw him and introduced him to the people. He went before as a herald, preparing the way for him. "Of whom it is written." In Malachi 3: 1. "My messenger before thy face." As was done with the Eastern kings when a messenger was sent ahead. "Prepare thy way before thee." Kings, on setting out on any great journey, were accustomed to send out pioneers to open roads through the wilderness for them. Such a preparation for Christ's coming was the preaching of John the Baptist. "Not a greater prophet than John the Baptist." No one has done more to introduce God's kingdom. "Is greater than he." Not in personal character, nor in eternal condition, but in present privilege, prerogative, station, as the least child is greater than the highest servant. "And all the people." As contrasted with their rulers. "And the publicans." The collectors of taxes; looked upon as great sinners. "Justified God." In the confessing of their sins and by being baptized, thus showing their confidence in John as a prophet and in the message he brought.

"The Pharisees and lawyers." The expounders of the Jewish law. The common people approved of John. "Rejected." Turned away from; did not follow his teachings. "The counsel of God." This was the admonition of John that they should repent and be prepared to receive the Messiah. "Against themselves." This rejection was to their own hurt. He who rejects what God commands, rejects to his own injury. "Shall I liken the men of this generation?" They have no sympathy with the prophets. They are dissatisfied with both Jesus and John; nothing pleases them. "Children sitting in the market-place." The markets were held in an open street or square. Here the children would gather for their plays. "We have piped unto you." Played on a musical instrument. So the children would complainingly say to the others. "And ye have not danced." You have no sympathy with our feelings; you do not make any response to us. "We have mourned." Have sung a funeral dirge, hoping this would interest you. "Ye have not wept." Have shown no feelings of sadness. "John the Baptist came neither eating bread." Not living as other men do; abstemious in his habits. "Nor drinking wine." He was a Nazarite, and could not lawfully use wine. (Luke 1: 15) He was a man of great earnestness and power, but the wicked rulers would not heed his message. "Ye say, He hath a devil." He is under the influence of bad spirits. No sane man would live as he is living. "The Son of man is come eating and drinking." He lived like others, sharing their food and drink. "Behold a gluttonous man." Given to much eating. This was not true, but was their false representation of him. "Wine bibber." A great drinker. He ate that which was common and drank that which was common. As wine was a common article of bev

erage among the people, he drank it. It was the pure juice of the grape. "A friend of publicans and sinners." In a good sense true, and a sublime truth, but as here uttered a slanderous lie, as were the other charges. Nothing would please these people. "But wisdom." The divine wisdom which was manifested in both Jesus and John. "Is justified of all her children." Is recognized as right by them. The children of wisdom are those who understand.

RELIGIOUS NEWS.

—The largest Bible in the world is in the Vatican. It is written in Hebrew and weighs 320 pounds.

—The established church of Scotland (Presbyterian) nas announced competitive examinations for theological professorships.

—The Rev. Matt Campbell, colored, of Madison county, Kentucky, has preached in one congregation since 1842 and baptized 3,500 persons.

—The permanent fund of the board of relief of the Presbyterian church has been growing from year to year by the gifts of the living and dead until it reached, at the end of the last fiscal year, the sum of $1,386,-776.74.

—The Board of Foreign Missions of the Presbyterian church estimates a shortage of more than $200,000 for the year. The total receipts of the first five months of the fiscal year show an increase of $47,750.07 over the same period of last year.

—It is said that the Archbishop of York recently wrote to the incumbent of a rural parish, suggesting that a "quiet day" should be held there. The following was the reply: "My lord, in this parish we have too many quiet days; what we want is an earthquake."

—At a recent school examination in Germany the pupils were asked the value of the widow's mite in the New Testament. One boy answered: "Twelve marks and 42 pfennigs." and on being asked for his authority, showed in his book the reference, "Widow's mite, Mark 12: 42.

—A writer in the *Living Church* analyzes the returns of the Protestant Episcopal church, and shows that there are 4,366 churches with less than 100 communicants each, 1,506 having between 100 and 200, twenty-four with 1,000, two with over 2,000, and one with over 3,000 communicants.

—A Methodist in New York City has a crying baby committee. When an infant proceeds to vociferate, he or she is taken to an adjoining room, especially arranged for baby soothing, and soothed by one or more of the ladies who form the committee. Mothers are especially invited to bring babies to that church.

—The American Missionary Association, which is the Congregational society working in the South, attributes its decrease of receipts, which necessitated an increase of debt this year of $21,332.86, to its refusal this year, in common with other Protestant societies, to receive money from the government for the Indian contract schools, a source from which last year it drew $26,383.06.

—The Home Missionary society of the Congregational church also had a prosperous year, the increase in contributions being nearly $19,000, and in legacies $38,000, which more than balances the losses in the receipts of the American Board, and may account in part for those losses, for the total is more, Dr. Clark, the secretary, says, than the average for the past five years.

—Arrangements have been made for a National Reform convention at Superior, Neb., December 10 and 11, which promises to be one of the largest and best National Reform meetings ever held in the State. The program is a good one, covering such topics as "What God has said in his Word about Christ as Ruler of Nations," "What Place Christ should have in Politics."

—A church army mission is about to be started in some of the American dioceses of the Protestant Episcopal church. The work of the army in England is most satisfactory. On all sides testimony is offered of the great value, religious and social, of its efforts. Magistrates, police, guardians, members of parliament, bishops, parochial clergy, the outcasts, all tell of the great work that it is doing.

—The American Bible Society has suffered a heavy loss by the burning of its house in Yokohama, Japan, used as a depository for Bibles. The entire stock of books and sheets was much injured by fire and water, but the plates were fortunately stored elsewhere and thus are uninjured. The financial loss is covered by insurance, but there will inevitably be considerable delay in getting out new editions.

—The great wealth either of the Mormon church or of the individuals at its head, has been again demonstrated by the recent investment of $10,000,000 by the "first presidency" in a new corporation called the Utah company. It is to operate coal mines, a railroad, a bathing beach, and pleasure resort at the Great Salt Lake, and build, equip, and operate telegraph and telephone lines. This is purely a church scheme in which Gentiles have no part, and is, like the Zion Co-operative company, to be managed to add to the wealth of the church.

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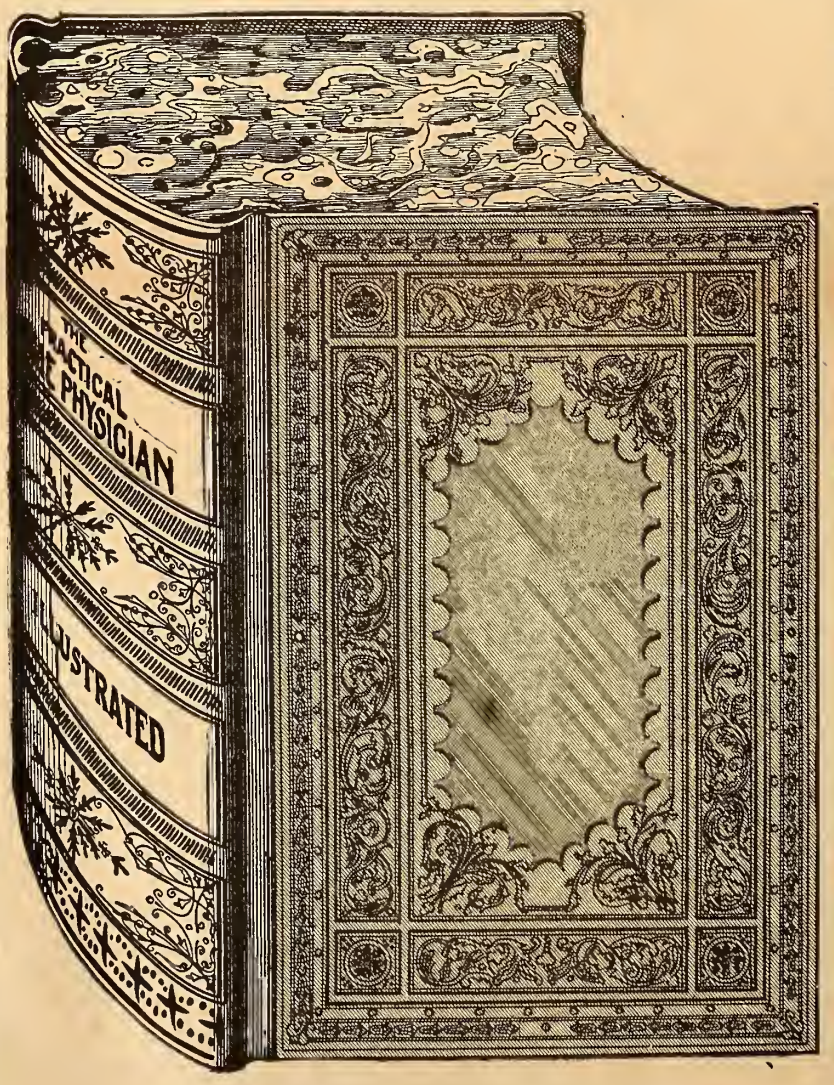
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News of the Week.

WASHINGTON.

During the past fiscal year 3,136 new postoffices were established.

Statement from the Bureau of Statistics shows a material falling off in the country's exports for the month of October.

Secretary Carlisle issued a call for bids for $50,000,000 5 per cent ten year gold bonds.

Consular reports indicate a revival of commerce with European and South American countries as a result of the new tariff law.

In his annual report Governor Sheakley, of Alaska, says seal poaching has not yet been stopped.

Commissioner Miller is preparing a circular in regard to the income tax to be sent to internal revenue collectors,

COUNTRY.

St. Louis is preparing for the trans-Mississippi congress, which will meet there Nov. 26.

Nets of Sandusky, Ohio, fishermen alleged to be in American waters were seized by the Canadian cruiser Petrel.

The steamer Corean, bound from Liverpool to St. John's, N. F., is long overdue, and it is feared she is lost.

President Bashford, of Ohio Wesleyan University, delivered the annual sermon before the National W. C. T. U. at Cleveland, an honor heretofore accorded to women.

Governor Flower of New York has granted permission to experts to attempt to resuscitate a man executed in the electrical chair.

Labor leaders were pleased with the report of the strike commission, while railroad men refused to discuss it.

At Champaign, Ill., Dr. A. S. Draper, the new president of the University of Illinois, was installed and a new building dedicated.

Rufus N. Ramsay, State Treasurer of Illinois, died at Carlyle, after a brief illness.

An epidemic of typhoid fever is raging in the Nebraska Institute for the Deaf and Dumb at Omaha.

Republicans of Lincoln Township, Iowa, elected W. S. Wickham trustee, notwithstanding he had been dead for a month.

Congregational German-English College was dedicated at Walton, Iowa. The buildings and grounds are valued at $75,000.

Twenty Negroes left New York for Liberia, the advance guard of an army of 4,000 awaiting means of deportation.

Many employes on the Chicago, Milwaukee and St. Paul road are being discharged, owing to dull business.

A single tax colony is to be started by ex-Pullman employes, who have secured 2,000 acres of land in Alabama.

Major W. M. Taylor, formerly clerk of the Illinois Supreme Court and an ex-newspaper publisher, is dead.

Reports showing the order to be in a flourishing condition were presented at the session of the National Grange, Patrons of Husbandry, at Springfield.

Dr. John M. Byron, of New York, contracted consumption by inhaling tuberculosis bacteria while conducting experiments.

Typhoid fever is epidemic in the Kentucky University and three students in the Bible College have died within a week.

Governor Waite, of Colorado, has issued a Thanksgiving proclamation, which he closes with a dissertation on monopoly.

Pennsylvania coal miners and operators have about agreed to a plan whereby the truck store will be abolished.

Five hundred inmates of the Indiana Home for Feeble Minded Children have been exposed to scarlet fever. Ten cases have developed.

An increase of 1,728,000 bushels in the visible supply of wheat in this country was reported by *Bradstreet*.

General Cassius M. Clay succeeded in outwitting his children. and was married to his ward in the library of his home.

Dawes' commission, which has been investigating the subject, will probably recommend statehood for the Indian Territory.

Delegates to the Episcopal church congress in Boston discussed the religious orders in the society.

FOREIGN.

Bashi-bazouks are reported to have raided a number of Armenian villages and killed and wounded 6,000 persons.

China has made the apologies demanded by Great Britain for the outrage committed on Chung King.

Rev. H. P. Hulser, American representative of the Seventh Day Adventists, has been imprisoned at Basle, Switzerland, for permitting work on Sunday.

More than 3,000 persons lost their lives in an earthquake in Japan. Sakata was almost entirely destroyed.

Japan wishes definite proposals from China for a settlement of the war before accepting the offer of mediation.

Two thousand Armenians were massacred at Sassum, and their bodies being left unburied caused an outbreak of cholera.

Mexico is hurrying troops to the Guatemalan frontier and war between the two countries is thought to be imminent.

Forty-seven persons took refuge in a church at San Procopio, Italy, during the earthquake and were buried in its ruins.

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SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from Nov. 12 to Nov. 17:

J C Rider, J Pollock, Rev A Mayn, I Highbarger, Mrs M M Shaw, Rev S. Studebaker, L E Bartlett, Mrs A Lewis, G Keppel, J Gault, Mrs C Kennebrook, D C Anderson, J A Stegner, M Kurtz, S J Wilson, H Gilmore, W J Hannum, J J Tucker, Rev W Whiting, T C Radabaugh, F Creswell, J Beck.

Hon. Justin McCarthy, the historian and member of the House of Commons, London, Eng., recently wrote:

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CHICAGO.

Wheat—Spring No. 3	54	@	59
Winter No. 2	56⅛	@	58
Corn—No. 2	51	@	51¾
Oats—No. 2	29½	@	33
Rye—No. 2	47⅝	@	48
Bran per ton	12 25		
Hay—Timothy	9 50	@	11 50
Butter, medium to best	12	@	24
Cheese	06	@	10
Beans	1 40	@	1 55
Eggs,	13	@	20
Seeds—Timothy (100 lbs)	3 50	@	5 50
Flax	1 43	@	1 47
Clover (100 lbs.)	6 00	@	8 50
Broom corn (per ton)	70 00	@	120 00
Potatoes, (pr. bu.)	45	@	57
Hides—Green	04	@	05
Lumber—Common			15 50
Wool (unwashed)	7	@	16
Cattle—Choice to extra	2 65	@	5 50
Common to good	2 20	@	4 35
Hogs	4 00	@	4 95
Sheep	1 25	@	3 30

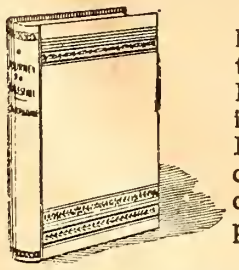
NEW YORK.

Wheat No. 2	59⅜	@	61⅝
Corn No 2	33¼		41
Oats	60	@	
Rye	52	@	52½
Eggs	17		22
Butter	11	@	26
Wool	19	@	25

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HOME AND HEALTH.

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Some persons have too much blood in the vessels of the head and face. The eye-ball is apt to be a little suffused in these cases and its blood vessels more easily seen. Some sorts of heart disease cause this; also it may be caused by overheating the spine and head by indolent luxurious habits, by constipation and by overfeeding. The writer has seen a stout lady leaning against eider-down pillows of the most generous proportions, eating freely of the most nourishing food, while a lame foot prevented exercise, and complaining of headaches, while a flaming face proclaimed her need of some kind of depletion. In America those who suffer from superabundance of leisure and luxury are few, but those who suffer from heat in the head and constipation should avoid heating the spine and head and eat freely of fruit, and not live too much on meat, milk, eggs and other hearty food.

When there are symptoms of heart disease a doctor should be consulted, and should have an oversight of the case.

Some of our most hard-working evangelists and worthy farmers, seamen and others who lead an outdoor life have faces reddened permanently by the increase of circulation called into the skin of the head and neck by exposure to cold. The arteries toward the back of a sailor's neck have been found large like the carotid arteries in ordinary people. This enlargement probably took place slowly to meet the demands of nature for greater endurance.

Another cause of red faces is a naturally greater transparency of the skin and a great natural supply of minute blood vessels. These minute blood vessels which supply the skin are different in number, size and arrangement, from the causes similar to those which make one human being different from another in size, shape, strength and otherwise. The writer has seen a family of children who never wore flannels, although living in a place where the cold of winter was very great. They were fair-skinned, but their arms were reddened by an abundant supply of arterioles. Had their mother tried thus to harden children whose hearts were weak, they would all probably have suffered from internal congestion of some kind or developed chronic catarrh. In some cases nature is equal to the difficulty to be overcome, and in other cases she succumbs.

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FARM NOTES.

THE MODEL FARMER.

Sam Jones, in a letter to the *Tennessee Methodist*, writing about the "Model Farmer," has this to say: "The model farmer divides fairly with his wife, The butter and chickens and the eggs and all the other little things, with whatever they bring upon the market, are scrupulously turned over to the wife as her pin money, not to buy sugar and coffee with for the family, but it is hers to do as she pleases with, and she takes a greater interest in these things because they are hers. The model farmer will make his own boys work, for woe be to him when he and his boys sit up in the shade the year round and boss a poor crippled Negro and a stiff-eared mule make a crop. The model farmer is a true Christian man, who recognizes the fact that his farm belongs to God and he is but a tenant in possession. He totes fair with God, knowing that the sunshine and the rain, with the seed-time and the harvest, which they bring, are but a gift of the kind Father above. The farmer, above all men, ought to be the purest and best man, constantly in contact with sunshine and showers, with field and forest, with fruit and flowers, with the bright world all day and the stars and quiet at night. As a rule our farmers are best in character and purest in life. May the good Father above us multiply the model farmers all over our land, for it will be giving to them a perpetuity of our purest morals, and they will be the mainstay of our government and institutions, both the church and state leaning on their strong arms and noble hearts."

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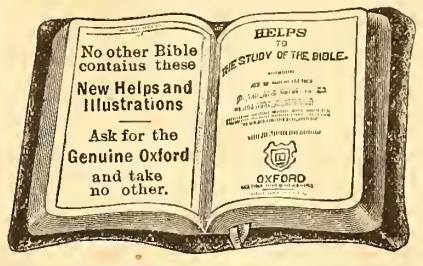
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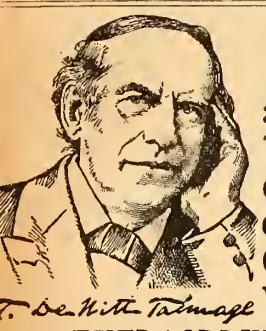
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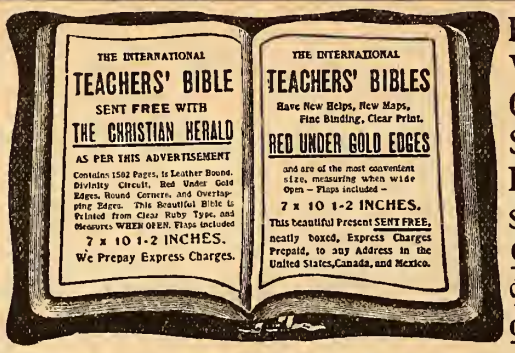
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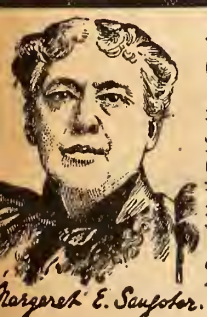
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We print, to-day, the able address of Rev. F. W. Farr, in the New York State Anti-Secrecy Convention, on the Ethical and Evangelical Objections against the Lodge. It will repay a careful perusal.

Letters, under date of October 4, from Miss Susan F. Hinman show that she had reached her destination at Peking, China, and entered upon her missionary work in that city. The prayers of God's people will go with her.

Particular attention is called to an important change in the call for the annual convention of the New England Christian Association, on the eighth page of this paper. The date of the first session has been advanced from the 19th of December to the 18th—one day earlier—and friends intending to be present at the opening exercises will govern themselves accordingly.

Rev. M. A. Gault writes that he and the lamented Rev. H. L. Kellogg were born the same year, and that both were graduated the same year from their respective colleges. Letters from various sources, received at this office, refer lovingly to the late editor of the *Cynosure* and his lifework in the anti-secrecy reform; but none is more touching than that of Miss Flagg, in her New England Letter in this issue.

The funeral of Rev. J. P. Richards, our lamented friend and co worker, who died in Oregon November 13, occurred at the Warren Avenue Congregational church on Tuesday of last week. Services were conducted by Rev. Mr. Adams, pastor of the church, and Pres. Chas. A. Blanchard, both of whom bore appropriate testimony to the virtues of the deceased. The remains were interred, by Mr. Richards' request, in the cemetery at Wheaton, Ill., President Blanchard officiating at the grave. A life sketch of the deceased is to appear in the *Cynosure* next week.

An interesting letter from Rev. M. A. Gault, having reference to a State convention of anti-secrecy reformers in Indiana, appears in another column. That a convention of this character is needed in that State will be patent to every reader. The lodge system has gained a formidable foothold in Indiana, and it would seem to be a promising field, under the active efforts of Bro. Gault, for a strong anti-secrecy demonstration, as soon as the Lord has opened the way for it.

The alliance between psychologists, necromancers, theosophists, spiritualists, free-lovers and others of liberal ideas and loose morals, is very intimate, and the harmony among them may be easily traced to other influences than that of the Holy Ghost. Whatever Theosophy may claim of its "intercommunication with deity"—whatever pretensions it may make to purity—it is certain that it finds nothing in Christianity to sustain it. On the contrary, it would appear to have a demoniac origin and a spirit that accords therewith. It is but a form of spiritualism at best, and is either a delusion or a work of darkness, with which no Christian may safely tamper.

Several friends of our cause who participated in the proceedings of the recent Iowa anti-secrecy convention deserve special notice. Among these were the following: Mr. R. E. Wiley, the young gentleman who delivered the address of welcome to the delegates, and was handsomely complimented by Rev. Mr. Monteith in his reply. Rev. L. Mendenhall, of Fairfield, one of the old wheel-horses of Iowa in our reform, was present, as was Rev. C. Kirtland, the Free Methodist District chairman. Last, but not least, we may mention Rev. J. A. McGill, the pastor of the United Presbyterian church, at Birmingham, in which the convention was held. This gentleman temporarily presided over some of its deliberations, and took part in one of the several discussions of the occasion. The presence of all named was a pleasant feature of the gathering.

"Fortunately the great Catholic reaction that has taken place within the last few years," says the *Catholic Review*, "has brought about that remarkable change which now strikes the thoughtful person in which Protestants of every name vie with each other in the observance of Christmas." This indicates the trend of public opinion—a tendency that is to be deplored, not so much for the exaltation of Christmas, as for love of ritualism and of festivals, which the papal church has done so much to promote. If Christmas was the real anniversary of the birth of our Lord; if it had not been copied from heathenism and adopted as a concession to sun-worship, and if the manner of its observance did not tend to dishonor rather than advance Christianity, its growing celebration by all the sects of Protestantism might be recorded with complacency. As it is, it is a long step in the direction of un-Biblical and papal supremacy.

Business and religious circles were painfully startled last week by the horrible and instantaneous death of Rev. H. S. Harrison, principal owner and managing editor of the *Advance* in this city, and the beloved pastor of the Congregational church in LaGrange. Not yet 50 years of age, diligent and upright in all his transactions, affable among his associates, and a consistent Christian minister, he leaves a large circle of personal friends and acquaintances to mourn his removal from a sphere of usefulness which he so long adorned. The belief that his sudden death resulted in his sudden glory is comforting, but the sorrow of those whom he has left behind bears evidence of the great loss which they have sustained. His sympathy with the work of the N. C. A. gives his death a peculiar and mournful interest for *Cynosure* readers.

The adoption of the new State constitution by the people of New York was among the important results of the recent election. Considered all in all, this constitution is a long step in advance of the former one, and suggestive of what is needed in other commonwealths. In the interest of justice, several local, "superior" and "common pleas" courts are to be abolished at an early day; the number of supreme court judges has been increased, and the court of appeals is to confine its hearings to questions of law. In the promotion of education, the State is forbidden to appropriate money for sectarian schools. The anti-lottery clause now includes pool-selling, book-making and all forms of gambling. The apportionment amendment increases the number of Senators to fifty and of assemblymen to one hundred and fifty. Altogether the constitution is favorably regarded by the better class—the majority.

The press has accorded to Rev. Dr. Parkburst his full meed of praise for the excellent manner in which he has turned over and turned inside out the corruptions of political life in New York, and exposed the villainies of its leaders. That he has done a brave and mighty work is true; but to talk of making him a political hero—President of the United States, perhaps—is objectionable. Dr. Parkhurst has taken the stand that every honest and capable minister of the Gospel should do. He has dived into the slums, stirred up their filth and wickedness, and shown New Yorkers among what a mass of sin and wretchedness they have been living. Now let the moral and pious men rally around him as a moral and religious leader of eminent energy and discrimination and bring that great city into a condition that will no longer make it a stench in the nostrils of the civilized world. But let them not spoil a heaven-endowed reformer by forcing him into the arena of politics. Keep him at the work for which he seems so wonderfully fitted; and when New York is purified, let him try Chicago or any other city that offers him a field for similar investigation and improvement. He is too good a man to run for partisan office.

SOCIETY.

BY REV. ALEXANDER THOMSON.

LAST SCENE.

(*Evening in early April. Place, Mr. Graham's study. Enter Deacon Austin.*)

MR. GRAHAM:--

Good evening, Deacon. I've been taking in
The sweetness of the twilight fair and brief.
Wild, blustering March kept everything astir;
Wild drift to-day, a driving rain to-morrow.
Right lion-like he came upon the field
And lion-like he left it; but to-night
The tender April drops a dewy tent
Above her snow-drop children in the wood,
And in the air the prophecy of peace,
Voiceless, but powerful, moves the heart to sing
Old Coronation to the Lord of life.

DEA. AUSTIN:--

This morning as the east was growing bright,
I lay awake awhile in thoughtful mood
Deep thinking of the future, when there flew
Upon the bare twigs of our stately elm
A robin, full of the sweet thoughts of spring,
And sang as if his little heart would break
In ecstacy.
He seemed rebuking me my gloomy thoughts
That yet have followed all the long, long day.
I building with the brick wall that I laid
Within my soul a castle of despair,
For our fair future as a commonwealth.
This last election was a masterpiece
Of villainy, where both sides madly strove
By every means that's foreign to the right
And known to rascals to lay hold on power
For the power's sake, and all the gold in sight.
I know, from fellow-workmen, money flowed
From both sides freely to the liquor power;
I know the labor leaders were approached
With heavy yellow arguments that had
A wondrous potency, and I have felt
The flow of unseen currents, knowing well
They bore upon their breasts the fleets of hell.

MR. GRAHAM:--

The Lodge stood for the one, Rome for the other;
Each had a friend in sight, a man and brother;
There was no thought of any public good,
But human buzzards struggling for their food.
God help our land when patriotism dies,
And our great eagle seeks a buzzard's prize.
I know the issues both, at least in part.
The Rev. Mr. Policy was busy,
And half the ladies of his aid went forth
To help him work for Mason. A. P. A.'s
Buzzed busy, like a swarm of angry bees,
And showed their love of God by knocking down
A score of Catholics on election day.
And yet that Long Tom Taylor had the ear
Of wily Jesuits that managed well
His rather scattered forces, or there'd been
A greater victory for the Mason crew.
From first to last, there was no honest thought,
No purpose looking to the common weal.
But Greed, Ambition, conscienceless and hard,
And Bigotry, with her fierce face aflame
With angry passions, struggled as they could
Like fiery fiends contending to the death
To win the baleful prizes of the pit.
But it is past; and as the winter's storm
Gives place to all the sweet green wealth of spring;
Even as the robin on your swinging elm
Poured forth his song and prophecy of peace,
So speaks the sure word of the living God
Of happier and of brighter days than these;
When honest manhood shall be *more* than *gold*,
When Judgment shall lay down measuring line,
And Righteousness the upright plummet hold,
And like a full broad river there shall flow
From kindly heaven God's ministries of love.
As when the subtle undertow bears forth
The weak and careless, there are those who ride
Proudly triumphant on the mountain wave,
So now strong swimmers buffeting the waves
That rise above, or currents dash below,
Move to the harbor light that shining far
Above the darkness is our morning star.

(*The end.*)

SOME RECENT MASONIC PHILOSOPHY.

BY KARL KLATTER.

A writer in the current number of the *Voice of Masonry* reviews various Masonic topics, and throws some light upon old principles of the fraternity in quite a refreshing manner.

He recognizes in Freemasonry "a common tie that will ultimately unite all good men of all races and nationalities in a strong union to promote universal peace, maintain social order and toleration, diffuse intelligence, cultivate social virtues and practice charity in every practical form." The experiences of honest Freemasons who for years have been familiar with Freemasonry give testimony that there is nothing in the fraternity to authorize such a statement. These stories are only written to aggrandize the order and deceive outsiders.

He thinks "Masonry to-day is good enough" (for him) without discussing the antiquity of the fraternity. But its past history is useful in forming an estimation of its present value and pretensions, and should not be ignored.

He believes that it is wrong to expend the lodge funds for Masonic banquets from which their mothers, wives, sisters and daughters are excluded; he thinks with the derelict Apostle, "Wherefore was this waste; why was it not sold and the money given to the poor?" The answer is that Freemasons are forbidden to donate lodge-funds to the cause of charity, except in special cases. Otherwise the money must be raised by subscription from individual members. (See Mackey's Encyclopædia.)

Discussing "charity," this writer expresses an opinion which will be received by all kind-hearted persons with contempt; that "all so-called charity is more or less compulsory. . . . The voluntary plan may work well among the redeemed in the world to come, but it is not suited to human nature as we rub against it in this world." It may not be so suited to Masons, but among true Christians obedience, being grounded in love and faith, pure benevolence flows like a river.

The best opinion that we have found in this writer's notes is this: "From our observation, cripples in limbs"—who are inexorably excluded from the Freemason lodges—"are less liable to become a public charge than others who are cripples in character." But this sort of cripples is very often admitted to the fraternity.

This must suffice. It is very difficult for the most talented men in the fraternity to advance an argument in its favor that has not been repeatedly and completely refuted; yet these fallacies are frequently re-advanced, and have, of necessity, to be promptly answered by the reformer.

TEN CHAPTERS AGAINST LODGES.

BY REV. SIMPSON ELY, DEAN OF BIBLE SCHOOL, FAIRFIELD COLLEGE.

IV.—THEY INJURE THE CHUROH.

Just to the extent that the church-member gives to the lodge his time, his attention, his energies, and his money, he robs the church of these forces and influences. The church gets no credit, whatever, for all that he does in the name of the lodge. It is not for the benefit of the church, nor for the glory of the Lord. It is not done in the name of the Lord; hence it violates the Pauline injunction, that whatever we do in word or deed should all be done in the name of the Lord Jesus.

Men sometimes object to the church because it does not do more for the cause of benevolence. How can it do more as long as so many of its members help to support the multifarious lodges now in existence? The wonder is that it does so much. Lodges have bound the church hand and foot, and crippled its benevolence and philanthropy.

It is no uncommon thing for a church-member to belong to from three to five lodges. He *must* pay all the demands that the lodges make upon his pocket-book. He has no choice in the matter. It is compulsory. It leaves him very little for the church, and, as there is nothing compulsory here, the church is the only cause that goes a-begging! The treasury of the church is depleted while the lodges are enriched and their high officials are rolling in luxury.

But the lodges also rob the church of the energies and influences of its lodge-members. When a man attends the meetings of several lodges he has not much time to devote to the meetings of the church. When he spends so much time in visiting the sick and needy in the lodges he cannot visit much among similar classes in the church. And it is a notable fact that many church members are far more attentive to the needs of lodge-members than to the needy in the church. If we may judge from their actions—and actions speak louder than words—they are far more devoted to the Christless lodges than to their brethren in the Lord. My brethren, these things ought not so to be. The Apostle exhorts the people of God to "do good unto all men; especially unto them who are of the household of faith." The lodge people very frequently reverse heaven's order, and make the lodges the especial objects of their solicitude.

The lodges often supplant the love of Christ and zeal for the church, and thus do the latter great injury. Since I began these "Chapters Against Lodges," a Baptist woman said to me, "Since my husband joined two lodges he has entirely lost his interest in the church. Before that he was a zealous member of the Methodist church." Many a woman could bear similar testimony.

Church members often laud the lodges to the skies and boast of their superior benevolence (?) over that of the church. They thus become a stumbling-block in the way of men who would come into the church.

In the lodge meeting church members have been known to say, "Freemasonry is good enough religion for me," and, "If a man is a good Mason or Odd-fellow he is a good Christian." What effect must this have upon the worldly men in the lodge? They can say, "If it is good enough religion for church members, it is good enough for us." And thus they substitute the lodge for the church and the unfruitful works of darkness for the light and glory of God. Oh, that Christians would keep themselves free from these worldly alliances and Christless institutions!

Fairfield, Neb.

ETHICAL AND EVANGELICAL OBJECTIONS AGAINST THE LODGE.

[Abstract of an address, by Rev. F. W. Farr, of the New York Missionary Training Institute, at the Christian Reform Convention, New York City, Oct. 30, 1894.]

Duty is a constant quantity. It cannot be augmented nor diminished. The duty of veracity is just as imperative on the street, or in the home, as on the witness-stand in a court of justice. The duty of benevolence is universal. Every one is bound to further the good to the extent of his ability and opportunity; to seek and secure the welfare of his fellow-men, according to his proximity to them, and as the need may arise, which makes it possible for him to do so.

The parable of the Good Samaritan is supposed to teach that he is our neighbor whom we can help, irrespective of other circumstances. The moral law co-relates each man to every other man on the face of the earth and obligates each man to treat every other man as he would wish to be treated himself, were their positions reversed.

Secret and oath-bound fraternities require every man who unites with them to take a vow and to pledge a solemn profession that he will conduct himself in a certain manner towards the other members of the fraternity. If this exaction binds, the one who takes it merely to observe the law of benevolence, that is, to further the good of each member as he may have opportunity, it is a superfluity. He is bound to do that anyway.

If, on the other hand, it requires him to further the welfare of any member of the fraternity, at the expense of the welfare of another man who is not a member of the fraternity, it is an immorality. He has no right to make such a promise, and in fulfilling it he would commit an unpardonable sin against the universal brotherhood of man and antagonize the moral law with its solemn and sacred sanctions.

Suppose that a man who is a member of a secret society is appealed to for help by two men, one of whom is a member of the same society and the other of whom is not. He is able to help one of these two men irrespective of the other, but he is not able to help both. Suppose, also, that the case of the applicant who is not a member of the secret society is more urgent and his need greater than that of the other. What is the duty of the man appealed to? Probably every one who approves the principles and methods of secret societies would say at once, that it was his duty to assist his fellow-member in the society and disregard the claim of the other, although it might be in itself considered of greater import.

It is obvious that the ground and reason for this interpretation of this question of casuistry, would be the oath which the man took on becom-

ing a member of the society. Every thoughtful casuist, however, who had any proper conception of, and appreciation for, ethical fundamentals, would unhesitatingly affirm that it was the duty of a man, under the above circumstances, to assist the one who had the greatest need. An advocate of secretism might object and say: "Does a man not have duties to discharge to his own family that he does not have toward other families? Should a man not provide for his own before he attempts to provide for others?" Most assuredly he should. But it ought to be borne in mind that the claims which the members of a man's own family have upon him arise from circumstances which are natural and providential and of divine arrangement. On the other hand, the claims which are supposed to bind the fellow-members of a secret order are purely factitious and self-assumed. They have no basis in nature or reason, but are utterly gratuitous and artificial. Therefore, if any man, or company of men, propose, with unreasoning audacity, to limit the application or divert the operation of a universal law, they should be resisted and reprobated by every one who is a lover of humanity.

Their efforts will surely come to naught. The stars in their courses will fight against them. They set themselves at cross-purposes with what Carlyle has called the "Everlasting Yea," and they will impotently dash themselves against the bosses of Jehovah's buckler.

Again, an objection based on evangelical grounds may be urged against the system of fraternities on account of "the good that there is in them." That there are certain elements that are good in the lodge system cannot be denied. There may be found some good in almost everything. Satan is too shrewd to attempt to propagate an entire error. He well knows that it would be futile, and so he gives any fraud that he wishes to perpetrate a sugar-coating of truth or goodness, so that thoughtless and gullible people will readily swallow it. We often hear it said that "a half-truth is more dangerous than a whole error."

Speaking evangelically, therefore, it may be said that the good in the lodge system becomes even more dangerous than the evil, because unregenerate men recognize and depend upon it as a sufficient and satisfactory ground of salvation. Visitation and the care of the sick, provision for the widow and the orphan, are in themselves praiseworthy, but when dislocated from their proper spiritual setting they may become a snare. Of course, this argument would only have weight with one who was in sympathy with evangelical theology. Such a one, however, could easily see that the better anything is essentially the more dangerous it may become relatively, when wrested from its true and proper foundation. The Scriptures teach that the righteousness of the unregenerate are as filthy rags. The philosophical definition of filth is that it is matter out of its proper place. For example, dirt is clean when it is on the ground or in the earth, but if it is upon one's face or garments, it becomes filth.

Thus it happens that the lodge becomes a substitute for the church, and is claimed to afford a better opportunity for manifesting those cardinal virtues and public charities which are commonly regarded as belonging more particularly to the Christian church. Unregenerate men, especially those who are moral and upright in their lines, are liable to rest content with what they find in the lodge, and thus they evade their personal duty and responsibility to God and fall short of the essential thing which will secure eternal life. It is evident, therefore, that the lodge and the church cannot co-exist and co-operate in peace and unity, since the one usurps the functions and disputes the claims of the other.

There seems to be no alternative, therefore, for a Christian man who is loyal to his covenant obligations but to set his face like a flint against the encroachments of the lodge, and to warn all who are building on it as a foundation, that they are resting on shifting sands instead of the Rock of Ages.

It is well known that for several years certain enthusiasts in Great Britain and elsewhere have claimed that the English people are direct descendants of the Lost Ten Tribes of Israel. The theory has gained a limited following elsewhere, but derives new interest from the statement that Queen Victoria has turned her attention to the subject. Legends show her to be a descendant of David through the eldest daughter of Zedekiah. A Jewish account makes the Prince of Mantua, Italy, the direct heir, humanly speaking, to the throne of David.

CLANNISH ORDERS IN THE EPISCOPAL CHURCH.

Quite recently the Episcopal church congress in Boston discussed the question of "Religious Orders" in the church. These orders are more or less of a monkish and nun-like character, ostensibly devoted to works of charity, but inclined to be clannish in their organization. Rev. Dr. Hugh Miller Thompson, formerly of Chicago, but now Bishop of Mississippi, plainly told the congress that he was not "enormously enthusiastic over societies organized for special missions. God runs his universe," he said, "and can do so. After all, it is the clergy living in the open world, and not the secluded orders, that teach the Gospel."

This is very similar to the doctrine taught by the N. C. A. and the *Cynosure*, to wit: That if the churches did their duty, openly denouncing the lodge system, expelling members who refuse to leave the secret orders, and so clearing the skirts of the churches, instead of pandering to the demands of the various orders, the mission of the N. C. A. would be at an end. If, also, the churches were duly earnest and sincere in carrying out openly the charitable work for which the various orders are ostensibly created, all other benevolent societies, secret and otherwise, would be unnecessary.

Rev. Leverett Bradley, of Philadelphia, at the same session, expressed his belief "that orders were apt to encroach on church work and that the people were apt to consider a person in a religious uniform as unusually good, when the fact of the matter is that there are brothers and sisters in the church to-day who are fully as pious and godly, who wear no uniform, belong to no particular order, but who work directly under the church whenever called upon to do so by the rectors." This is but another testimony in favor of open church work as prescribed and suggested by the teachings of our Lord Jesus Christ.

At the late Iowa Anti-secrecy Convention Rev. Edgar B. Wylie delivered an address upon this subject, which we hope soon to present to our readers.

DUELING MADE RIDICULOUS.

One way of combating an evil practice is to make it ridiculous. It was by this means that dueling was stopped in a certain district in Kentucky some forty years ago. At that time a traveling preacher named Bowman, a strong, muscular man, was conducting a series of religious meetings in Kentucky. At one of them a well-known desperate character created a disturbance, and being publicly rebuked by Bowman, sent him a challenge to fight.

The preacher's first thought was to treat the matter with silent contempt. Then he reflected that dueling was all too common in that region, and he decided to accept the challenge.

As the challenged party Bowman had the choice of weapons. He selected a half-bushel of large Irish potatoes, and stipulated that his opponent must stand fifteen paces distant, and that only one potato at a time should be taken from the measure.

The desperado was furious, but Bowman insisted upon his right as the challenged party, and threatened to denounce the fellow as a coward if he made further objections. Seeing no way out of the scrape, the desperado at last consented.

The contest took place on the the outkirts of the town, and almost everybody in the place turned out to see the fun. The seconds arranged the two men in position, by the side of each being a half-bushel measure filled with good-sized potatoes.

Bowman threw the first one. It struck his opponent in a central spot and flew to pieces. A shout of delight went up from the crowd, which flurried the desperado, and his potato flew wide of the mark. Bowman watched his chance, and every time his opponent stooped for a potato another one hit him in the side, leaving a wet spot on his clothes and then scattering on all sides. The fellow was hit in this way five times; then the sixth potato struck him in the short ribs and he lay on the grass doubled up with pain and groaning "Enough."

The bystanders went wild with delight, but Mr. Bowman looked very sober. The desperado was taken home and put to bed, and there he stayed for more than a week. And when he appeared again he was greeted with so many jokes that life was almost a burden to him. That was the end of dueling in that region.—*Lexington (Ky.) Transcript.*

THE STRIKE COMMISSION'S REPORT.

The railways will not like the report because of its severe strictures upon the General Managers' Association, while the strikers are certain to be dissatisfied with the conclusion of the commission to the effect that the strike for a return to former wages at the Pullman works was utterly unwise.—*Boston Advertiser.*

The salient points of the report are the practical substantiation of all the facts charged against the Pullman Company and the Railway Managers' Association by the representatives of labor, and the suggestions of gross abuses and oppressions by public corporations and their combinations.—*St. Louis Post-Dispatch.*

The report on the whole is temperate, and, while its recommendations may not meet with general favor, the ideas formulated should be of use in furnishing Congress with a basis upon which to make intelligent and impartial disposition, at least in a tentative way, of one of the most vexed of industrial problems.—*Philadelphia Ledger.*

Whether one agrees with the recommendations of the commission or not, it must be admitted that the information presented in the report is of immense value as a convenient guide for Congress in the enactment of any legislation that may seem necessary for the prevention of similar calamities in the future.—*Rochester Herald.*

The report is conservative and sensible. It is so fair-minded that it reflects credit upon the commission, and ought to have great weight with Congress and with the people.—*Providence Telegram.*

The most important part of the report, and the part likely to attract most attention, is the opinion that some traits of the General Managers' Association made it an unlawful combination.—*Milwaukee Sentinel.*

The recommendations are important, and, taken as a whole, the *Journal* believes that if they should be given the force of law railroad strikes and the uncertainty and loss growing out of them would be things of the past.—*Indianapolis Journal.*

Their ideas, if accepted, seem to have in them the promise of an entire revolution of our industrial system, and, indeed, of our form of government. On the whole, we must conclude that this commission has dealt with problems too complex and far-reaching for their capacity.—*Louisville Courier Journal.*

BOYS AND GIRLS' BRIGADES.

We are glad to notice a rising protest against that senseless and utterly un-Christian movement to inculcate the spirit of militarism into the youth of the church by the organization of boys' brigades, and even girls' brigades. At the Ohio W. C. T. U. convention, recently held in Cincinnati, Miss Willard offered the following resolutions, which were adopted with great enthusiasm:

"Besolved, That the W. C. T. U. of Ohio views with profound surprise and anxiety the organization of boys' and girls' brigades, and the brandishing of weapons in the hands of the manhood and womanhood of to-morrow.

"Resolved, That we hereby pledge ourselves to use our utmost influence to arouse public attention to the evils of this system and to contrast with it the gymnastic exercises of the Loyal Temperance Legion with its soldiership of good habits, its prohibition, purity and peace."

Miss Willard prefaced her resolution by saying:

"Whatever Europe may have to do, America need not encourage this spirit. The army of boys which is now organized in the boys' brigades cannot be viewed except with regret, especially as it has gone so far that just the other

day there was the rattling of arms and the brandishing of sabers in the very house of God. Such things are an outrage to the Prince of Peace, whom the Crusaders serve. They look to a soldiership not of the bayonet, but of the ballot."

We are glad to see the W. C. T. U. leading off in opposition to such a harmful movement. In the face of all the evils that have been caused by militarism in history, among the unregenerated nations of the earth, and in full view of the utter rejection of the sword as a weapon of propagandism by the Prince of Peace, the Divine Head of the Church, nothing can be more incongruous or more in conflict with the spirit and genius of Christianity than the Church of Jesus Christ organizing its youth into military bands, arming them with military accoutrements and instilling into them the thirst for the bloody pomp of war. —*Evangelical Messenger.*

NEW ENGLAND LETTER.

A tribute to the late editor of the Cynosure —The Episcopal Church Congress —Initiation suppers and a typhoid epidemic.—Dr Fulton —The death of Hon R. C. Winthrop —The pine cone for Maine.—Change in the date of the N. E. Convention.

Ere this reaches the *Cynosure*, every home in New England wherein our Pole-star sheds its rays, will have learned that its beloved editor, to whose fine literary taste and unselfish devotion it owes the high place it has always occupied among reform journals, has passed forever from the scene of his earthly labors. To the writer the sad news came with a deep sense of personal loss. From my earliest connection with the paper Bro. Kellogg has ever been the same kindly, helpful, judicious friend. His first letter to me, written in response to my expressions of deep interest in the anti-secret cause, and desire to aid it by my pen, was full of the warmest encouragement—though at that time he had never heard my name before —as his last letter written a few weeks ago when I stood in the shadow of a heavy affliction, was full of the tenderest sympathy. Whatever my work through the columns of the *Cynosure* may have accomplished in the battle against the lodge, has been owing in no small measure to the inspiring influence of his words of cheer and appreciation, coming always, it seemed to me, when I needed them most. I lay this humble tribute on his grave, with sad thoughts—for we are human and cannot help looking on the earthward side—of that vacant desk in the *Cynosure* office, filled as no other but he could have filled it, and that other vacant place which must always remain so in the hearts of those who mourn the husband and father thus suddenly and mysteriously snatched away. But thank God there is another, a heavenward side, radiant as the tesselated pavement trod by seraphs, and glorious with the light of stars which never shine, save in that shadow the mortal casts when it is exchanged for immortality. The flame and smoke of his burning homestead was but the fiery chariot by which God translated him to a sphere of activity infinitely higher and wider, but the work into which he put the best energies of his manhood will live on after him. He has gone, but let us honor his brave, sweet, heroic memory as he would have us honor it:—by such an increased devotion to the cause to which he gave his life, that the Christ-defying lodge power shall tremble to its center with the premonition of swift-coming doom.

The Episcopal Church Congress has been one of the leading events in Boston, and has taken up in the daily press—not quite as much space as it would devote to a prize fight, but as much as it graciously accords to happenings of third-rate importance, like a religious gathering. All this will of course be reversed in the millennium, but I don't think anything gives me such a sense of hopelessness about its ever coming as the sight of one of our great blanket sheets, and particularly "the Sunday edition." I was glad to see that in discussing the Sunday newspapers most of the ministers who participated took firm ground against it as an unmitigated evil, or as Dr. Alexander Mackaye-Smith of Washington, D. C., wittily put it, "St. George without the drag-on." Anglo-maniaism applied to this peculiarly American evil would not be a bad thing. "Our English cousins," as Dr. Smith said in closing, "were wiser than we. When Mephistophiles went bowing and smirking into London some years ago with his Sunday edition they developed a back-bone like the mainyard of the old "Constitution," and while ours was bending and snapping like a whip lash, they used theirs to make a new London bar against a fresh Jack Cade." Of course the moral injury it does is the first and greatest indictment, but it will only complete its evil work when it has turned us into a nation of intellectual dwarfs. Rev. R. H. Dana of Cambridge gave some interesting figures. He obtained twenty-one leading Sunday newspapers, and taking one of forty-two pages, found that it equalled in quantity of reading matter alone nearly three-eighths of the entire Bible, while a larger edition of fifty-two pages which the same Sunday paper has since published would contain a little short of twice the length of the New Testament, and nearly one-half the length of both Testaments. Yet how many will sit down and greedily devour the unsavory hodge-podge, who would think it an irksome task to read through a single book of the holy volume at a sitting, or even a standard secular book. The discussion on "Design and Evolution" brought out very strongly the fact that religion and science are gradually finding out that they are twin sisters, and as one of the speakers quoted Prof. Tyndall as saying:—"It is no departure from the scientific method to place behind natural phenomena a universal Father, who in answer to the prayers of his children changes the currents of phenomena."

The other day a little sixteen page pamphlet was sold in Libbie's auction rooms in this city for $1,000. It was a copy of "The Soldiers' Pocket Bible," which Cromwell's Ironsides carried into battle and often crimsoned with their life blood. There is said to be but one other copy existing, and that is now in the British Museum. The soldier who once made it his companion around the campfire and on the march could never in his wildest dreams have imagined that it would drift to the shores of that remote New World, the history of whose discovery was Europe's fairy story,—and two hundred and fifty years after be sold for such a fabulous sum.

There has been a serious epidemic of typhoid fever at Wesleyan University in Middletown, Conn., which has been found to have a singular origin. It developed a few days after some secret society initiation suppers at which raw oysters had been a part of a bill of fare, said oysters having been bedded temporarily at a spot in the river where a sewarage drain emptied into it. Cooking would have destroyed the typhoid germ. The obvious moral is that raw oysters are a doubtful article of food from a hygienic point of view, and also that this is not the first time initiation suppers have proved bad things, though not in this particular way.

Dr. Fulton has accepted a call to the First Baptist church in Somerville, with the privilege of giving four nights in a week to his anti-Romanist work, which just now seems to consist chiefly in exalting the A. P. A.'s.

Ths death of Hon Robert C. Winthrop removes almost our last remaining public man of the Edward Everett type. He had too little moral enthusiasm in his make-up ever to be a great man. He bore one of Massachusetts' proudest old Puritan names, and belonged to that eminently conservative and cultured society of Boston's elect, which forty years ago persecuted Garrison and Phillips, and refused to touch the questien of slavery with the tips of their fingers. He was one of the two Whig members from Massachusetts who, to their shame, voted for the Mexican war and the extension of slavery. This caused Charles Sumner to write him an open letter in which he arraigned him in this scathing style which would not be inapplicable to some of our legislators at the present day who vote to license the dram-shop: "All this misery has the sanction of your vote, Mr. Winthrop . . . . Blood! Blood! is on the hands of the representative from Boston. Not all great Neptune's ocean can wash them clean." In the controversy which followed, Boston society, or at least those who called themselves "society," took Winthrop's part, and Sumner found himself generally ostracized. Winthrop, like so many others, missed for a present popularity the one great opportunity of his life. He was identified with many good works, was urbane, polished, dignified, but never, like Sumner, a seer or a leader of men.

Maine is now voting for a State flower, with the probabilities in favor of the pine cone, which certainly cannot be called a flower, but would make a very fitting symbol for the pine tree State.

The time of our annual convention has been changed "for good and sufficient reasons," and will be held on the 18th and 19th of December, instead of 19th and 20th, as announced last week. Dear friends of the anti-secret cause in New England, come to our gathering as many as possible, and plan for a vigorous campaign next year, in the name of Christ against the secret lodge. Bro. Stoddard is hurting the lodge dragon as he was never hurt before in New England. Strengthen his hand by "coming up to the help of the Lord against the mighty," full of enthusiasm, and that spiritual power which is only gained by definitely ranging ourselves on the side of truth, so that the world may see and count us as "one more."

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

Rum sellers' persecution.—The massacre in Armenia by Turks.—A Baptist convention —Dr. Patton in Dr. Bartlett's pulpit.—The Y. M. C. A. week of prayer.

WASHINGTON, D. C., Nov. 21, 1894.

Many Washington people are indignant at the open manner in which the saloon influence is being exercised in our police affairs. One of the police sergeants who has been zealous in the suppression of the illegal liquor traffic, which, judging from recent occurrences, seems to equal the licensed traffic, and in reporting rum-drinking policemen, has incurred the ill-will of all the rum-sellers and rum-drinkers, and they have persecuted him in almost every conceivable manner, from forcing him to stand a trial in court, charged with having committed perjury in securing the conviction of a rum-seller, to having him tried by the police trial board for innumerable offenses. The personality in these persecutions is immaterial. The public is beginning to understand that it is really a fight between the rum-element and the anti-rum element of the community. Sergeant Daly is backed in his fight against illegal rum-selling by every temperance organization in Washington, but it has become evident that a majority of the police, privates and officers, are on the side of the rum-sellers whenever they can favor them covertly. The fight has now reached the commissioners of the district, and their action is anxiously awaited.

State department officials will not discuss the reported massacre of Armenians by Turks, as the report has not been officially confirmed, but I learn from a trustworthy source that as soon as the news of the massacre reached Washington President Cleveland directed Secretary Gresham to order the United States consuls stationed nearest to the section in which the massacre was alleged to have occurred to make a thorough personal investigation, and not to accept statements made by Turkish officials.

The seventeenth annual meeting of the Columbia Association of Baptist Churches was held this week. The reports made show that the Baptists of the District of Columbia are in a thriving condition and that their growth for the past year, while not phenomenal, has been steady and healthful. The total number of Baptists in the District on October 31, 1894, was 4,415, and the total number of scholars in their Sunday-schools 5,402. It has long been remarked that the Baptists of the national capital are more than liberal in their contributions for church purposes, and the past year has been no exception to the rule in that respect. Although the depression in business must have made material reductions in the incomes of many of their members, the total contributions of the Baptist churches for the year footed up $97,017.66. Just divide that by the total membership and see if the individual average of contributions isn't greater than it is in most churches you know of.

President Patton, of Princeton College, filled the pulpit recently vacated by Dr. Bartlett last Sunday morning and evening, and will do the same next Sunday. Dr. Patton's morning sermon was preached from John 14: 1—"Let not your heart be troubled; ye believe in God, believe also in me," and was a powerful argument against atheism, which he said was unfortunately accepted by a large number of people. He told his hearers that we came into the world with the idea of God in our hearts, and that beyond this we cannot go; we must have faith in his existence. To inquire further into the whys and wherefores

would be as fruitless and sensible as a conference of fishes to determine why the water was there, and how it came. And the reply would have to be the same in each case. The smallest fish in the lot, if he had common sense, would say that the water was all around them, it had always been there, and through it they had their existence. We must have faith in the existence of God; he is nearer to us than our very breath.

The close of the Y. M. C. A. week of prayer was, like its opening, made the occasion for special sermons in a number of the churches. "What the thumb is to the right hand," said Dr. Eaton, "so is the Y. M. C. A. to the Christian church—it completes the grip." He cited the fact that but 5 per cent of the young men of America are church members and that 75 per cent of them do not attend church at all, to prove the necessity for upholding and encouraging the Y. M. C. A. in its efforts to save the young men, and read a letter from the secretary of the local association stating that of the 35,000 white males between the ages of 15 and 35, in Washington, but 2,850 held membership in Protestant evangelical churches. Dr. Verbrycke preached especially against vicious literature, saying among other striking things: "Would to God we might hang out the yellow flag and quarantine obscene literature. It is one of the greatest perils to the young men of cities and smaller towns, and the Christian people of America should rise up in their might and crush the circulation out of existence." *

REFORM NEWS.

ILLINOIS STATE ANTI-SECRECY CONVENTION.

The Illinois State Convention of the N. C. A. met according to appointment, in Sparta, Ill., on Thursday evening, Nov. 15, 1894

The President, Rev. R. W. Chesnut, delivered the opening address, as follows:

"Ladies and Gentlemen:—It is a great pleasure for me to welcome you all to this convention to-night. Not that it is a popular convention, as many are its enemies, and the good works for the Lord in the world are not so popular as those for the devil.

"Large numbers are to be desired, but the convention of true worth is the one where the truth is advocated and the welfare of humanity is sought. God has promised that where two or three are gathered together in his name, that he will be there in their midst to bless them and do them good. We are here in his name. We know without a doubt that we are right in opposing these great systems of organized secrecy, and we know that God is sure to fulfill his promises; so we have his blessing here this evening. Let us take courage, then, and do our work well, knowing that in due season we shall reap if we faint not.

"The first point to which I wish to call your attention is the object of this Association. Its business and object is to expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion and our republican government from corruption.

"To accomplish this is a great task. But in the faith of the Christian we believe that it can and will be done. It will take time and labor, but the work will be accomplished in God's own good time. In this Association we can arouse a stronger sentiment against the evils of oath-bound secrecy, and while we in our present efforts are doing what we can to overthrow these synagogues of Satan, we can save thousands of young men from entering the lodges to their moral and spiritual injury. And while we are fighting against Freemasonry in particular, let us not lose sight of the minor secret orders which are dazzling stepping-stones to the higher orders against which we have arrayed our forces. College secret societies are among all of the lesser ones the most dangerous, as they take hold of youth when the character is being formed, and the full-grown tree will likely remain as crooked as the young sprout is bent.

"Another thing to which I desire to call your attention is, the imperative demand for such an association. It is a pity that we need a National Christian Association. In a country where we have so many Christians, in a land of churches, Bibles and family altars, is it not a sad thing that it is necessary to have a distinct organization for the purpose of saving the church from the foul contamination of the Baal worship that is to be found in the lodges of our land? But such is the case. Our churches are so full of the members of these pagan societies that we cannot work against them as a church. True, some of the smaller churches debar them from their communion, but there are so many of the large ones that give them full fellowship, that it is impossible to do anything as a Christian church considered as a whole. But our republican institutions are quite as much in danger as is the church. That which in this case is anti-Christian is also anti-republican. And since the whole government has become so contaminated with lodge rule and usurpation, the government is as hopelessly unable to free itself as is the church. But why is the church in her present condition? Simply because she has not done her duty. If she had done her duty and kept out of her communion all persons who are members of any of these pagan institutions, she would not have been so weak in the day of her apparent greatness and power. But instead of being strong she is weak through the internal element that has few ideas in common with Christianity. The result is a house divided against itself. Such a house cannot stand. Is it not time to purge out this old leaven of paganism? I tell you the church to-day is full of the worst kind of heathenish idolatry. O body of Christ! O church of the living God! Have we not sown good seed? Why, then, hath it tares? Because bad seed has been sown with the good. What a spectacle we have indeed. One church preaching a faithful Gospel and free from these peculiar kinds of tares, while another is sowing both together and even putting a premium on secretism by courting favor with the members of all sorts of orders.

"And this leads me to speak of our danger from organized secrecy. I consider organized secrecy one of the most prolific sources of crime and other evils that we have at the present time. And all the more so because of its being in every kind of society. It has so entered into the social fabric, that you can go nowhere without feeling the sting of its poison. But nowhere in life do we come in contact with this evil more than in ecclesiastical and civil courts. Wherever there is power or influence to be gained, there you will find the agents of the lodge at work. Many a pastor has been ordered from the pulpit because that the members of the lodge were not only opposed to him but because in the lodge the plans laid for his removal were concocted. These lodges sit in judgment upon all alike who are opposed to them; and, when the opportune time comes they make their power felt. This is also true in civil affairs. They enter into the management and control of our elections and even the control of our courts of justice. And how can it be otherwise in the case of a Freemason when they are sworn to extricate a brother Mason from any trouble or danger? And their secrets are to be kept inviolable, murder and treason excepted (in the Master Mason's degree) and the same not excepted in the Royal Arch degree. Moreover, in the Royal Arch degree they are sworn to espouse the cause of a brother so far as to extricate him from the same whether he be right or wrong. This of itself is enough to show any reasonable person that Masonry compels a man to be a dangerous citizen upon certain occasions if he is true to his oath. But there are many of these societies. Their name is legion, and their influence is most damaging. 'Come out from among them and be ye separate, saith the Lord.' To this end you need help. Or if you are not a Mason, you need to help some other poor fellow to shake off this lodge burden of secret darkness.

"That is one of the aims of this convention, to give you power to help yourself and others.

"When Elijah had a great work to do, God prepared him for that work by giving him a special meal prepared by the Omnipotent hand. And he went in the strength of that meal many days. We have a great work to do. It is the Lord's work. We are to breakfast, dine and sup from his divine word. And in these conventions try to stimulate each other to greater activity in our opposition to the powers of secret darkness. How many of us can say with the Psalmist,

"'With persons vain I have not sat,
Nor with dissemblers gone:
Th' assembly of ill men I hate;
To sit with such I shun.'"

Owing to the death of our dear brother, Rev. H. L. Kellogg, editor of the *Christian Cynosure*, Pres. C. A. Blanchard was obliged to return home the next morning; and he very kindly gave his address that was set for Friday evening; subject, "The Present Duty of the Church Respecting Lodges." Although he was laboring under this great burden of bereavement, his address was logical, eloquent and practical throughout, and he held the undivided attention of his audience to the end.

The Revs. J. N. Bedford and W. J. Smiley were appointed a committee on resolutions, and the meeting adjourned until Friday morning.

At the opening session on Friday the convention proceeded to elect officers for the coming year. The following persons were elected: President, Rev. J. N. Bedford; vice-president, Rev. C. A. Blanchard; secretary, Rev. R W. Chesnut; treasurer, Rev. W. I. Phillips. The former executive committee were re-elected.

Rev. R. C. Reed and Mr. Harvey Marshall were appointed to take charge of the finances of the present meeting.

Rev. D. S. Faris then followed with an able discourse on "How do we Know that the Secrets of Freemasonry are Exposed?"

A general discussion then followed on "How can the N. C. A. be Made more Efficient in Ac-

(*Continued on 9th page.*)

THE IOWA CONVENTION.

Morning Sun, Iowa, Nov. 21, 1894.

Editor Cynosure:—The annual meeting of the Iowa Christian Association, opposed to secret societies, hss come and gone. At your request I write for your readers my impressions of the convention, adding such reflections as suggest themselves as I pass along.

Birmingham, the place of meeting, has long been noted as one of the strongholds of anti-secrecy in Iowa. It was for many years the home of that pioneer father and fearless advocate of this reform, Dr. J N Norris, who served his generation faithfully and well, and "by the will of God fell on sleep." We were not permitted to see again that manly face and noble form, and to receive his kindly greeting; it was, however, a satisfaction to grasp by the hand some of his children, and to know that they are loyal to the cause. Some of us found satisfaction in looking at the house which was his last earthly home, and as we did so and walked the streets he so often walked and sat in convention in the house where once he sat with us, we could not but feel that Dr. Norris, in spirit, is still here. We thought, also, of another dear brother, who, though young in years, was a leader among us, and was willing to spend and be spent in the cause. He was doing faithful service as an editor, and from time to time as a platform speaker, when acute disease cut him down as a flower in the prime of life. We speak of W. L. Enlow, of the *Free Press*. He has entered into rest, but his widow, although burdened with other cares, is ably editing and managing the *Free Press* and doing her utmost to make it a power in the anti-secrecy reform. Under the leadership of such as these and others, of whom we cannot wait to speak, Birmingham has a large place in her heart for anti-secrecy reformers, and proved it by fulfilling in the spirit, as well as in the letter, her promise to care for all who attended the convention.

Six denominations of Christians were represented in the convention—Baptists, Congregationalists, Free Methodists, Methodist Episcopal, United and Reformed Presbyterians. There were no doubt differences of opinion among us as to doctrine and worship (of these we did not speak), but in many things realized we were one. We were one in faith, in the subjective sense; one in love and in hope; one in aim and purpose, our chief aim being the glory of God and the removal of the obstacles which stand in the way of the progress of the Redeemer's kingdom, and chief among these, anti-Christian secret orders. Those who looked upon us and listened to our deliberations might have said truthfully: "Behold how good, and how pleasant it is, for brethren to dwell together in unity."

Two classes of anti-secretists were represented

in the convention. The larger class represented anti-secrecy churches. These attended the convention with the hearty concurrence of their brethren, and were sure of being welcomed home with cordial greetings and kindly inquiries after the work. They knew that brethren at home would ask, "What kind of a convention did you have at Birmingham?" and express satisfaction in any favorable report. Such showed zeal in attending the State Convention, but no great amount of courage was required. The other class represented churches which have secretists in their membership, and, if pastors, as some of this class in the conventions were, have reason to fear that the secretist at home will organize opposition to them, as the Pharisees and Herodians organized against Christ. Such men manifested no little courage and fidelity, as well as zeal, in leaving their homes and journeying many miles to attend such a convention. Such men have the spirit of the apostles, who would not be silenced in their testimony; and of the martyrs, who suffered even to death. These may not be called to suffer as the martyrs did, but they may be called to suffer persecution almost as hard to bear. We should thank God for such men and pray God that he would comfort and sustain them in the times of trial.

The spirit of the convention was most excellent. One marked feature of all the addresses was the tenderness of all the speakers in presenting their arguments against the lodge. Every speaker presented strong arguments against secret orders, but no one dealt in invectives. The truth was spoken in love. There was a manifest desire on the part of every one to lead the individuals out of the secret orders, to lead them away from dependence on lodge ceremonials for salvation and lead them to accept of Jesus Christ, and to trust in him as the only Saviour of sinful men.

The attendance from abroad was not large as could have been desired, yet those who were present were as full of faith and hope as if it had been ten times larger. Plans were laid for carrying on the work as soon and as far as God opens the way. All were of one mind, that the cause is of God and that it will ultimately prevail. We are assured that "every plant which (our) heavenly Father hath not planted shall be rooted up." We are sure he never planted the secret lodge, and that he will uproot it. He who smote proud Nebuchadnezzar and drove him from among men until he learned that the Most High rules in the armies of heaven and among the inhabitants of earth will smite the proud system of secretism and drive it from place and from power and teach it votaries that God alone is sovereign.

C. D. TRUMBULL.

CORRESPONDENCE.

THE DEATH OF EDITOR KELLOGG DEPLORED.

BLOOMINGTON, Ind., Nov. 19, 1894.

DEAR CYNOSURE:—I write you this morning with a heavy heart, after hearing the sad news of Bro. Kellogg's death. The blotting out, by fire, a week ago, of the Blanchard home, under whose roof so many of us had enjoyed kind entertainment, caused sad feelings. But it is a startling and mysterious providence that has called Bro. Kellogg from his important post, while at the height of his power and usefulness, and at this eventful time, when he was most needed. Surely we are constrained to say, "Help, Lord, for the godly man ceaseth: for the faithful fail from among the children of men."

My last letter from Bro. Kellogg was dated August 2d, and was full of faith and hope and plans for the future enlargement of the work. What does the Lord say to us by this providence? Of several things we can rest assured. His work was done, and well done. He has suffered, and is now reigning with the Lord. His sorely bereaved family, and we all, will sooner or later see that it was for the best—that God will make it work for our good and the good of the cause, and therefore it will be for his glory. God has unlimited resources and will raise up and qualify some one to take up the work that he has laid down. This providence should strengthen our faith in God, and lead us to look less to man's help and more to the help of the Lord. It should lead us to redouble our diligence in the work, knowing that the night of death comes. Let us, as Elisha, take up the mantle of our departed brother, and inquire more for the presence and power of the Lord God of Elijah. And let our prayers be that God will minister large comfort and strength to the widow and fatherless children.

M. A. GAULT.

QUESTIONABLE PROMISES.

CASCADE, Iowa, Nov., 1894.

If a man has made a promise under oath to do something, and, after such promise is made, he makes inquiry as to the lawfulness of that thing, he is taken in a snare; because, if the thing be wrong, he is bound by the law of God not to do it, and, he has bound himself, by his oath, to perform it. Even though the action may be right in itself, if he has doubts as to its propriety, it is wrong to *him*. Rom. 14:23. The inquiry is very proper; but, it ought to have been made *before* the promise, or oath—not *after*. Prov. 20:25. Suppose he is assured by another party that the promise, or oath, would include nothing that would conflict with his conscience, or duty to God, he has only the testimony of a fallible man, who may deceive him or be mistaken himself. If the promise has been made in ignorance, as soon as he finds out that the action would be morally wrong, he is not only morally bound not to do it; but if he has even sworn to keep it secret, he is under moral obligation to keep the secret no longer, but to publish and protest against it, however much inconvenience it may incur. In such a case, the guilt lies in *taking* the oath—not in *breaking* it. Were those forty men who had sworn that they would neither eat nor drink till they killed Paul bound by their oath? Assuredly not. Was Herod bound by his oath to give to Herodias the head of John the Baptist? By no means. The fulfillment of his oath was one of Herod's greatest crimes.

JOHN BROWN.

KIND WORDS FOR THE "LODGE LAMP."

EXTRACTS FROM LETTERS WRITTEN BY WARM FRIENDS OF THE ANTI SECRECY CAUSE.

"I think the paper can be made the means of doing much good. I am *more* than pleased with the copy sent me. I like the plan of discussing in each issue a different subject on the lodge system."—REV. R. E. ROSE, *Philadelphia, Pa.*

"I enclose blank signed for twenty copies of the *Lodge Lamp*. The copy received reads well. . . . I hope the plan may receive sufficient support to be started, and to be continued."—JOSIAH W. LEEDS, *Seal, Pa.*

"I will take twenty copies for the $2.00, as I understand the subscription, whether you get the 10,000 subscribers or not."—C. W. PRITCHARD, *Kokomo, Ind.*

"The *Lodge Lamp* is just what is needed."—MRS. MARY CARNES, *Detroit, Mich.*

"I prefer to have the forty *Lodge Lamps* all sent to my address, as I shall distribute them all over this continent."—REV. A. SIMS, *Uxbridge, Ontario, Canada.*

"Inclosed please find a list of twenty subscribers for the *Lodge Lamp*, handed me to-day by Lewis E. Lincoln, 339 Washington street, Boston. . . . I am very glad to see this new and vigorous agency finding its way in the world."—REV. JAS. P. STODDARD, *Boston, Mass., N. E. Sec'y N. C. A.*

"I sent you forty names for *Lodge Lamp*, and requested you to send me the remaining ten copies."—PROF. H. F. KLETSING, *of Northwestern College, Naperville, Ill.*

"I like your *Lamp*, No. 2, just received, and also your plan."—REV. AUDLEY BROWNE, *Newcastle, Pa.*

"I have selected the above names (to receive the *Lodge Lamp*) with great care, because of their probable great influence on the public mind now and in the future. Most of them are young men preparing for the ministry, and all of them bid fair to be nerve centres of thought. Would to God that I were able to put your soul-saving publications free into the hands of every young man in all the States of the Union. What an opportunity your Association is giving Christians to 'sow beside all waters'; and, by and by, 'return rejoicing, bringing their sheaves with them.' May God speed the truth."—EDWARD BRAKEMAN, *Geneva, Ohio.*

"I wish twenty copies of the *Lodge Lamp* one year, for distribution. I am in favor of the present name for this invaluable document."—M. L. WORCESTER, *Kingston, Ill.*

"It is doing good here already . . . . Several Masons were included in the list I sent. They are beginning to make me feel the weight of their indignation; but I thank God for the privilege I have to give the people light, Several persons are delighted with the paper.—*A prominent pastor in the Baptist church.*

"I hope that large editions may be called for."—REV. J. B. GALLOWAY (U. P.), *Poynette, Wis.*

"Forthcoming, please let the light shine, for the darkness is great. The devil is powerful and commands a large army."—O. C. M. BATES, *Constantine, Mich.*

"May God's blessing crown your efforts in the good cause. Whenever one of your lecturers should come in the vicinity of Berne we would be glad to have him stop and give us a couple of 'warm lectures' on secretism."—I. A. SOMMER, Editor of Mennonite Publications, Berne, Ind.

"God prosper you in this grand enterprise! Light! light!—The people need light, and your *Lodge Lamp* will give light."—REV. H. J. BECKER, formerly Bishop of the U. B. Church, Dayton, Ohio.

"The *Lodge Lamp* comes near success. I will be one among 100 to double my subscription. The *Lamp* ought to shine, and it *must* shine."—H. E. HUNTER, Hinsdale, N. H.

"I hope this *Lodge Lamp* will succeed, for many thousands will take it who would not take the *Cynosure* on account of the price."—S. C. HART, LeCompton, Kan.

LITERATURE.

ARNOLD'S PRACTICAL COMMENTARY OF THE INTERNATIONAL (SUNDAY-SCHOOL) LESSONS FOR 1895. Light and Life Series. A Practical and Comprehensive Commentary, with Illustrations, Blackboard Exercises, Questions, Maps, and Class Registers. Mrs. T. B. Arnold, Editor; Mrs. Abbie C. Morrow and Mrs. W. T. Hogg, Associate Editors. One volume, quarto, pp. 236. Prices, bound in cloth, 50 cents; in clubs of five or more, postpaid, 40 cents. Chicago: T. B. Arnold, 104-106 Franklin street.

The deserved popularity of the predecessor of this handsome volume (1894) has prompted its publisher to issue it, for 1895, with improvements that render it additionally attractive and desirable. Each lesson fills four pages of comments and explanations, allowing sufficient space for a comprehensive and helpful study for a week. The writers employed in its preparation have achieved fine reputations as educators in their respective fields, and their work in this volume will not lessen their influence. The comments, without being sectarian, are thoroughly evangelical and orthodox. Rev. B. R. Jones, late editor of the *Free Methodist*, and now a General Superintendent of that denomination, says of them, "They cannot fail to be helpful in directing the youthful mind to Christ and in fortifying it against the assaults of error." Its excellence, and the low price at which it is sold, commend it to a large number of Sunday-school workers.

WHY NOT ORDAIN WHOM GOD CALLS TO PREACH HIS GOSPEL? By Rev. Walter A. Sellew, A. M. 37 pages. In paper covers, price 10 cents. North Chili, N. Y.: "Earnest Christian" Publishing House. 1894.

The author of this tract discusses ably and fully in it the question of ordaining women for the Gospel ministry. He shows, conclusively, the inconsistency of the half-way method of some churches in allowing women to preach, yet refusing them full recognition and ordination as effective preachers. He shows, also, that ordination confers no gift, but is simply an acknowledgment by the church of the divinely-given commission to preach.

Rev. L. Bookwalter, of Lisbon, Iowa, in 1893, delivered a series of lectures before the Union Biblical Seminary, on "The Family; or, The Home and the Training of Children." These lectures have been printed in a volume by the United Brethren Publishing House, Dayton, Ohio, together with an Appendix—"The Home School"—by Rev. I. L. Bookwalter. The price of the entire series is 60 cents.

IN BRIEF.

CHINESE PRINTING WORKS.

I next paid a visit to some printing works, where I watched the striking-out of some government proclamations. The process was as primitive as it was tedious. The face of both sides of a block about three quarters of an inch thick was all cut away with the exception of the letters, and these stood up about three-sixteenths of an inch. The printer laid his block before him on a table, and rubbed it over with an inked brush of cocoanut fibre. Then he laid a sheet of paper face downward upon it, and rubbed the back of the paper several times across with a dry pad of fibre. How the work was carried out in book and newspaper productions I had not time to investigate.—"*The City of Canton,*" *November Century.*

AN ILLINOIS GEYSER.

The wonderful geyser well on the farm of John Sholl, sixteen miles east of Bloomington, continues to be a marvel. The well is a tube four inches in diameter and 200 feet deep. When it was sunk to that depth a week ago the gas forced the 600-pound drill out of the well to a height of eighty feet, followed by a volcanic eruption of gravel and stones. Then came water mixed with the gas and rising fully 150 feet in the air. The stream threatened to convert the farm into a lake and wash away Mr. Sholl's farm-house. A barrier of two-inch pine planks was built to shield the house, but the water and gravel sawed it in two in a short time. After much difficulty the pipe was capped and a gate valve adjusted. Oct. 29 the valve was again opened with a pressure of 100 pounds. A solid stream of water arose 125 feet and rocks and gravel shot nearly as high. A half-inch board held over the stream was cut in two in twenty seconds. Thousands visit the scene every day.—*Record.*

THUMB MARKS.

In course of transit between New York and New Orleans a packet of paper money had been opened and its contents considerably reduced. Two of the seals had been broken and one had been resealed by thumb pressure. Mr. Carvalho, an expert in matters of identification, endeavored to find out the thief, and with this view obtained wax impressions of the thumbs of all the officials of the express company through whose hands the packet was known to have passed. The impressions were photographed and enlarged, and one of them clearly agreed with an enlarged photograph of the thumb-impressed seal. The thief was thus detected.—*Scientific American.*

NOTES.

The latest invention of the watch-makmaking industry is the application of phonography. A Geneva watch-maker has replaced the ringing machinery of watches and alarms by plaques in vulcanized rubber, upon which are engraved a series of words, which are spoken as by a phonograph when the vibrating point passes over the plaques.

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The Christian Cynosure.

HENRY L. KELLOGG, EDITOR.

CHICAGO, THURSDAY, NOVEMBER 29, 1894.

NEW ENGLAND CHRISTIAN ASSOCIATION.

BOSTON, Mass , November 19, 1894.

EDITOR CHRISTIAN CYNOSURE:—At the request of the pastor of the First Reformed Presbyterian church of this city, the official notice given by the Board of Directors of the New England Christian Association, calling the annual meeting Dec. 19th and 20th, 1894, is hereby changed to the 18th and 19th of the same month. Friends will please take notice and arrange to attend accordingly. (Signed)

J. M. FOSTER,
E T. MCINTIRE,
A. A. ROCKWOOD,
E. E SLOWMT, } *Members of the board.*

ADDITIONAL NOTICE.

The two evening sessions will be devoted to public addresses by noted speakers. The morning and afternoon sessions of the second day will be occupied by the business of the Board and such discussions as the convention may elect. Let all the friends of the cause respond to the call of the Board Dec. 18 at 7:30 P M

J. M. FOSTER, *Pres.*

DAVID'S THANKSGIVING.

God be merciful unto us and bless us; and cause his face to shine upon us; that thy way may be known upon earth, thy saving health among all nations.

Let the people praise thee, O God; let all the people praise thee. O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth.

Let the people praise thee, O God; let all the people praise thee. Then shall the earth yield her increase, and God, even our own God, shall bless us. God shall bless us; and all the ends of the earth shall fear him.

O Lord, our Lord, how excellent is thy name in all the earth!

THE STRIKE REPORT.

In another column we copy some expressions of the press touching the forthcoming report of the government commission appointed by President Cleveland to investigate the Pullman strike and the subsequent labor riots in Chicago.

The report is replete with information of much interest and many valuable suggestions. That there was found to be folly and wrong on both sides was a foregone conclusion. That the Pullman company could reduce the wages of their employes, and not diminish their rents nor the salaries of their officers, and that they "had nothing to arbitrate," shows that there was a real grievance—one that ought to have been redressed. That these laborers should have precipitated a strike, and asked all railroad men to unite in it, when it was almost inevitably to result in mob violence, the destruction of life and property, and a final suppression by military authority, shows a most deplorable folly and perversity, that is to be ascribed rather to the leaders than to the rank and file of the labor-unions.

The recommendations, and especially those concerning arbitration, are worthy of consideration; but we would particularly call attention to the proposed plan for government control of all labor combinations, whether of employers or employes. Conceding that labor-unions have come to stay, and that their influence is to increase rather than diminish, they suggest that they be incorporated, and, as legal organizations, be made subject to the laws of the State, and that like restrictions be put upon combinations of employers.

The suggestion seems to be wise, and is certainly in the right direction. We have long held that all associations and combinations that concern the well being of the public ought to be open to government inspection. Let a similar law to that which, in 1832, the State of Rhode Island applied to Freemasonry be applied to all trades unions. Let them be required to file with a court of record a copy of their laws, covenants and usual ceremonies, and let it be seen that these are in harmony with the laws of the land, and consistent with the public welfare. Let the state take care that neither trades-unions nor combinations of employers trench upon the legal or natural rights of either their own members or of others, and that such violations of law shall work a forfeiture of corporate rights. Whether such legislation is quite practicable and could be enforced, remains to be considered, but surely it seems desirable.

"FRATERNITIES" IN LODGES.

A paper printed in the interest of beneficial, life-insurance societies, hedged in with secret oaths and rituals, indulges in a column of panegyric of "fraternalism," and rejoices in its rapid growth. In the attempt to make it "the one thing needful," the writer claims that it is founded upon the brotherhood of man as taught by the Saviour in his parable of the Good Samaritan, and urges its usefulness as a reason why it should become universal. In the theology of the secret fraternities, "the fatherhood of God and the brotherhood of man" forms a sufficiency of religion.

To ensnare Christians, the parable above alluded to is introduced because of its divine authority; yet in the lodge it has not the least affinity to the charity, or benevolence, there taught. In the first place, no lodge would have lifted a finger to help the man who was robbed and half-murdered, as the Good Samaritan did, unless he had previously belonged to the fraternity. In the next place, he had no money left, and that, in the lodge, is a bar to lodge benevolence; he had nothing and the lodge owed him nothing; the fraternity, under such circumstances, could not recognize or consistently assume any expense on his account. So they would have let him lie there, naked and dying. Beyond the fact that Christ first told the story, all interest in him and his kingdom ceases in the lodges (especially among the Odd fellows), in this connection, and deism, cold and without love, becomes the prevailing religious principle. The atonement, the priestly and kingly offices of Christ and his blood-bought power to save his people from their sins, are all ignored. Even the deity in whom the lodge-member believes may vary, but his right to worship that deity, whatever it may be, is never questioned as long as he professes "the fatherhood of God and the brotherhood of man." Even in this profession, the member receives nothing without depositing a fee and paying regular dues. And this is all that constitutes the "fraternalism" of the secret lodge insurance order—a forced benevolence—a paid-up charity. Shame on such a burlesque!

THE COMING OF GENERAL BOOTH.

The arrival and stay in Chicago of General William Booth, during the past week, has partaken of the character of an ovation, reminding us forcibly of the multitudinous and enthusiastic reception given to Dwight L Moody, in 1877, after his return from his evangelical work in Great Britain.

General Booth was here seven years ago, and his visit then served to establish a fact now acknowledged throughout the civilized world, that he is emphatically a man of the people as well as a man of God; a man filled with the spirit of mission work in an eminent degree—practical in his benevolence, earnest, sincere and capable in whatever he undertakes. That such a man should have a wide and increasing influence and following is not at all strange.

In the providence of God it is evident that General Booth and his entire family have been specially set apart for the immense Christian work in which, from the youngest to the eldest, they are all engaged. Not only are they devoted to the service of the Lord Jesus Christ, but their influence is felt in thousands of Salvation Army barracks throughout the world. Aided by the Holy Spirit, this influence is going out to the ends of the earth, and by it the Gospel is in these last days being preached as a witness among many nations.

General Booth is not reticent. His light is not hidden under a bushel. He is ever ready to give a valid reason for the faith by which he is actuated in his good work. At the special meeting of the Chicago Press Club he gave abundant opportunity for questioning as to his motives, his belief and practices, and his answers seem to have given satisfaction to those who were there granted an interview with him, When asked by a representative of the N C. A. what is the position of the Salvation Army as to Freemasonry, he replied that, so far as he knew, there was not a Freemason in it; that when men joined the Army they dropped Freemasonry, and that he himself is opposed to it.

Altogether the visit of General Booth has been a marked event in the religious history of Chicago, and will leave a beneficial influence that will undoubtedly result in increased energy and enthusiasm in the work of the Salvation Army and beyond. Whatever may be thought of the peculiar methods of the Army, all Christians must rejoice in its activity and success.

MILITARY DRILL IN SCHOOLS.

The intemperate temperance women adopted various foolish resolutions before adjourning their convention at Cleveland, the most absurd being a protest against military drill for boys. Yet all experience goes to show that systematic physical training is the best known enemy to both dyspepsia and drunkenness. Military drill is not a promoter of war, but an insurer of peace. It is only people who know nothing of the rigor of discipline that want to engage in combats.—*Chicago Record.*

The action to which the foregoing paragraph refers may be found on another page of this issue. The intemperate folly of the *Record's* criticism deserves rebuke. The W. C. T. U. rightly deprecates the burden and horrors of war, and deplores all customs that tend to cultivate the war-spirit.

It is true that all experience shows the value of systematic physical drill, but it does not show that the art of killing people is the only method of muscular development. To say that "military drill is not a promoter of war" is to contradict common-sense and all human experience. As well may it be said that drill in card-playing has no tendency to promote gambling. Few learn an art that they do not long to practice. The nations that have given the greatest attention to war preparations have had the most wars. The very object of military drill is to create and encourage a military spirit. For the very reason that pugilistic encounters and prize-fights ought to be suppressed, so all military displays ought to be regarded as unfriendly to the cause of peace.

A CONTRAST.

Chicago city contains 112,000 square acres and 7,000 liquor saloons—an average of one saloon to every sixteen acres. A local writer says: "There lives but one baker to each seventy families, and one grocer to every eighty-nine families, while there is one liquor saloon to every thirty-five familes." In other words, the people of Chicago support twice as many saloon-keepers as they do grocers and bakers.

In England there are more than 1,000 parishes, principally covering the grounds of the large landed gentry, in which no ardent spirits are sold. One of these parishes contains 6 000 inhabitants. Practical prohibition prevails in those parishes.

—Secretary Phillips now has strong hopes of organizing a State anti-secrecy convention in Nebraska.

—The conclusion of Rev. Alex. Thomson's dramatic poem, "Society," is printed on another page of this issue. In the installment of the poem appearing in the *Cynosure* for Nov. 22, we are requested to make the following corrections in "Mr. Mason's" address:

We must watch
The mon who own allegiance to the pope,
Menace our public schools and hurl their spleen
Full in the face of our fraternities.
And where the crank bobs up his addled pate
With noisy clamor, seeking to disturb
The gentry of the *bottle*, we must club
Him down again. *We* shall maintain the peace;
And if with noisy riot labor lifts
His knotted fist and shakes it at the law,
We'll break his knuckles.

—Among welcome visitors at the *Cynosure* office, last week, were the two sons of Rev. Wallace J. Gladwin, the stalwart anti-secrecy, anti-Romanist and practical holiness advocate, editor of the *India Watchman* and efficient missionary of Bombay. These young men—Victor J. and

Vivian I.—came from India to America several years ago to improve their education, and are now returning, qualified to carry the Gospel to the benighted millions of that vast country. With them goes Mr. Guy D. Reilly, a devoted young preacher, and having experience as an editor and printer, to enter, also, upon active missionary service. The prayers and best wishes of faithful Christians will attend them in their long journey and future labors of love.

REFORM NEWS (*Continued from 5th page*).

complishing the Work for which it was Organized?" This discussion was led by Rev. J. S. T. Milligan.

In the afternoon Mr. Wm. Little gave an interesting address on "The Lodge a Barrier to Temperance and Christian Work." A general discussion then followed by Revs. J. N. Bedford, R. W. Chesnut and Mr. Patton.

The subject of "Labor and Secret Organizations" was discussed by Rev. Messrs. Reed, Chesnut, Faris, Logan, Turner and Mr. Patton.

The Committee on Resolutions reported as follows:

THE RESOLUTIONS.

WHEREAS, There seems to be a growing tendency toward secrecy, especially toward the miner orders, which are multiplying on every hand; and,

WHEREAS, We have beheld with alarm the phenomenal growth of many of these minor orders, and have watched with jealous care their growing power; and,

WHEREAS, We have seen this monster throw his spell around the womanhood of this land, and cable-tow and swear to secrecy and lodgery our mothers, wives and sisters; and,

WHEREAS, We have seen the keen manipulation of things held dear by us all, such as patriotism, liberty, human rights, care of family, personal advantage, etc., as forces to extend and perpetuate the lodge system and stop the mouths of its opposers; and

WHEREAS, We have seen the ravages made on our churches and the general Gospel work—young men leaving the church and joining the lodge; while many of the members in some of the churches spend money, time and energy in the lodge, and have little or none for God; and,

WHEREAS, We have seen the effect of this monster evil on the morals of the people; have seen that the fruit of a Christless system is Christless lives and a positive refusal to wear the yoke of Christ; selfishness has been fed by this system until the Bible notion of helpfulness is lost, and helping to be helped in return is the basis of action; therefore,

Resolved, That we will continue our efforts to inform ourselves, and get the co operation, as far as possible, of all lovers of the Lord Jesus Christ, by using all just and righteous means to induce the people to inform themselves on this great question.

Resolved (2), That we will assist those churches which exclude from their fellowship those bound by obligations to secrecy, to maintain this testimony, and will endeavor to have other churches bring their standards of fellowship up to the Scriptural standards of separation.

Resolved (3), That, being admonished by the recent struggles and insurrections growing out of the contest between capital and labor, we repudiate all efforts to settle this question by secret methods as false and unscriptural in method, and unsatisfactory in results; and commit ourselves unequivocally to the principles advocated by Christ to the settlement of these questions.

Resolved (4) That while we are opposed to the Jesuitical methods of the Church of Rome, which threatens to destroy our liberties, we also protest against the methods of the A. P. A. in opposing secrecy by secrecy, as savoring too much of the devil's methods, and weak because of the element of secrecy.

Resolved (5), That we demand the exclusion of those bound by obligations to secrecy from all places of trust, such as jurors, officers connected with the administration of justice, inasmuch as those out of the lodge have no chance for fair play, and crime cannot be adequately punished in case the accused are connected with the lodge.

J. N. BEDFORD, W. J. SMILEY, } *Committee.*

Revs. D. S. Faris and R. W. Chesnut were appointed to draw up a paper expressing the sentiments of the convention in regard to the death of Rev. H. L. Lellogg. It is as follows:

With sorrow we are called upon to record the death of Rev. H. L. Kellogg, who was overcome by heat and smoke on Sabbath morning, Nov. 11, 1894, when his house and barn were burned. After much suffering he passed away on Thursday, Nov. 15, 1894.

Bro. Kellogg has long been a co-worker with us in the anti-secret reform, and has edited the *Cynosure* with great ability and fidelity. His death, just on the eve of our convention when Pres. Blanchard was with us, and occurring in such a way, is to us a strange and mysterious providence, to which we desire humbly to submit, and to say, Thy will be done. We here record our sense of the great loss sustained by the death of this godly man, and would tender our sympathy to Pres. Blanchard, who, in the midst of his labors among us, was called home to mourn the death of his dear friend and brother; and we would also express our heartfelt grief and sorrow to the bereaved widow and her children, and would commend them to God, who has promised to be the Husband of the widow and the Father of the fatherless.

We would also endeavor to hear the voice of the Master in this providence calling us to be at work while it is called to-day, so that when our time comes we may be ready to depart and be with Christ, as we trust our brother is now with him, to behold his glory and to be like him when he sees him as he is.

D. S. FARIS, R. W. CHESNUT, } *Committee.*

On Friday evening, at 7:30, the convention was opened by a praise service, led by the secretary. In the absence of Rev. C. M. Ritchie, the Rev. J. S. T. Milligan addressed the convention on "Secret Political Societies—Their Influence."

Revs. J. N. Bedford and R. W. Chesnut then brought the convention to a close by a spirited discussion on the topic, "Minor Secret Orders."

The convention then adjourned.

This was an interesting meeting, and all who attended could not help but be benefited.

REV. J. N. BEDFORD, *Pres.*
REV. R. W. CHESNUT, *Sec.*

INDIANA STATE CONVENTION.

BLOOMINGTON, Ind., Nov. 24, 1894.

We have been thinking for some time, and especially since Rev. Samuel F. Porter was here, what is the matter with Indiana? He expressed the conviction that it is the worst lodge-ridden State, and I agree with him. At one time I wrote nearly a hundred letters to *Cynosure* readers, and others in Indiana, and, with only two or three exceptions, all reported that their towns and communities were so completely under lodge control that no way was open for a lecture or convention.

Now a letter from Rev. W. I. Phillips says: "I have had a good deal of correspondence with different parties in Indiana about a place for a convention, but so far we have no chance for standing room, without paying out so much money that it cannot be thought of." He inquires: "Will you not look around in Bloomington and see if a hall or some suitable place could be found without charge?" He promises that if I can, Pres. C. A. Blanchard and Dr. Swarts can be secured to come and speak for us, and he himself will come and help to advertise the meeting.

Since receiving his letter the thought has come to me as never before, I will make another and more determined effort to have a convention meet here in Bloomington. Soon after I settled here as pastor, the elders of our church, at their first meeting, resolved "that the State Anti-secret Convention be invited to meet in our church," provided we could secure any co-operation from the other churches and pastors. But failing to secure this, and not knowing of any co-operation in the State that we could secure, very reluctantly we dismissed the convention idea for the time. Let it be remembered that within easy gun-shot of our church in Bloomington, there are more than twenty-five secret lodges. All the churches except ours are under their sway. They boast that the former U. P. pastor, Rev. W. P. McNary, now of Tarkio, Mo., had to leave here because he began a fight on the lodges. All the ministers in the city except myself and Rev. A. Mayn, a retired U. P. minister, have joined the conspiracy of silence on this question. Rev. Mr. Mayn is on the list of State lecturers, and would gladly go out and address meetings on the subject if the doors could be opened.

The State University here is a large and popular institution, having about 600 students; yet it is honey-combed through and through with at least a dozen college secret societies. An old graduate of the University told me last summer, at Bay View, that he knew of no institution of learning so much infested with the poison of secret fraternities as the Bloomington University. Their halls, in different parts af the city, are used by the members as dancing halls, where male and female students often dance through the night until even Freemasons are crying out against them as dens of dissipation. So great is the fear of anti-secret agitation, that the president of the University requested me, when Dr. Joseph Cook lectured here last winter, not to distribute his lecture against secret societies on the University grounds. Rev. S. F. Porter, when here recently, got permission to have a list of anti-secret books placed in the University library, but the president told him they would also accept of books commending secretism.

Bro. Porter preached here on Sabbath, in the First colored Baptist church in the morning, and in our church in the evening. We all enjoyed his visit and his preaching. Our people admired his zeal that inspired him at the age of eighty years to travel and work in the interest of this reform. He has wonderful vigor for a man of his years. May the Lord bless and keep him is our prayer.

Now to all the friends of our cause in Indiana, whose eyes may fall on these lines, I will say, pray for the State convention that the Lord may open up the way here for one. We have a court house that is used for all kinds of political meetings, and I think we can secure it for our evening lectures. Our church, which is only two squares from the court house, can be used for the day sessions. I believe we can promise entertainment to all who will attend. We hope the churches favoring the cause will send delegates, and let us have a large and influential convention. I hope to report encouraging progress next week.

M. A. GAULT.

THE EASTERN AGENT IN PITTSBURGH.

PITTSBURGH, Pa., Nov. 24, 1894.

DEAR CYNOSURE:—I write to let the friends know that I am still at work. I have nothing of special interest to report. My work in this section has largely been looking after *Cynosure* interests and stirring up the people in conversation. Our list of readers in Pittsburgh and Allegheny enlarges each year. Our friends here are not in the least discouraged, but believing that the crown is for the one who is faithful to the end, they press forward. I have found opportunity to bear testimony in several meetings.

I am to learn this morning if arrangements are made for addresses to-morrow in a neighboring town. Yesterday, at Turtle Creek and Braddock, I found friends who will assist in arranging for lectures at an opportune time.

W. B. STODDARD.

[Rev. W. B. Stoddard, in the foregoing note, incloses the following summary of the address of Rev. Army S. Biddle, of Jersey City, before the recent New York State anti-secrecy convention.]

LODGE CHARITY.

Lodge charity is a difficult subject to treat, owing to the fact that it is not readily found. Some of the members of lodges claim no more for them in this line than that they are simply benevolent insurance societies, while there are other members who put forth the claim of charity as one of the main objects of these organizations.

Can any organization be charitable which excludes every person who is now, or who will likely ever be, an object of charity? Your common sense will readily answer, no; and yet there is no secret society, so far as we know, but acts upon this basis. The lame, the halt and the blind are excluded. The poor are not wanted, because they have nothing; and even the member who is unfortunate enough to run behind with his dues is soon informed that he is not needed.

Then again, it takes money to continue in membership. Many a church member has entered the lodge and kept up his dues, while at the same time he has neglected his church and declined to support it. While thus acting, he and others of the same mind are busily engaged in lauding lodge charity and disparaging the charity of the church.

Now look at the church. The rank and file of its membership are disqualified for the lodge. Many of them are poor; others too young; others too old; some infirm; many of them women; and yet the church cannot reject a single person for any of the above reasons. It must carry them to the best of its ability. But the power to carry is weakened, from the fact that many rich, able-bodied men, who ought to be members and help in the work, are enticed away from the church and induced to give their support to the lodge. We therefore conclude that though the lodge may lay some claim to be an insurance society, it can, by no means, be called a charitable institution.

THE HOME.

A MESSAGE FROM KOREA.

A voice came sounding over the sea,
Over the sea from the East;
The billows and breezes bore it to me,
Bore it over the shining sea;
I held my breath till it ceased.

The message came like a sound of woe
To me, as I stood on the sand;
It told me of sorrows I could not know,
Of a bloody war and a cruel foe,
Far away in a heathen land.

And still it floated out on the air,
Over the ocean blue:
"O brothers, wrestle with God in prayer,
That we may be strong to do and bear,
That the Father will keep us true.

"Oh! ask, as you're bending before the throne,
Each in his happy place,
That he'll remember the good seed sown,
That he'll keep the souls he has made his own,
Until they behold his face."

I sent a message over the deep,
Over the sea from the West;
The murmuring breezes know how to keep
The tidings they bear, and the wavelets leap
Obedient to my behest.

Across the waters it sounded clear,
Over the ocean blue:
"This is the message—can you hear?
Faint not, brothers, the Lord is near;
Yes, we will pray for you?"

—*Woman's Work for Woman.*

THE UNSEEN GUARDIANS.

C. G. Steinhofer, formerly of Germany, was a Christian, firm in faith, consistent in principle and practice, and, as a clergyman of the Lutheran community, very earnest and zealous in fulfilling what he considered to be the duties of his calling. These were often arduous and unpleasant, but he did not shrink from their performance. On one occasion he was informed that the chief man, the highest public officer in his district, was living in sin, to his own disgrace, to the inexpressible grief of his wife, to the sorrow of every really Christian citizen, and to the great scandal of the church there, of which he was a member. On receiving this information, this faithful guardian of the flock went at once to the offender. After mentioning the occasion of his visit, he said he had come, in the authority of his office, to bid him remove the public scandal he had given rise to, adding, "My Lord will require *clean* sheep of his shepherds, and as I am engaged in keeping this flock, I dare not suffer such doings as this in it."

The man was irritated at this honest reproof and unconditional condemnation of his wickedness, and told him if he meddled much more with him or his affairs he would have him removed from the ministerial office. Steinhofer let him know that the fear of such a result would not deter him from the performance of the duty devolving on him from his station.

A week passed by; and as the offender had not abated the scandal, Steinhofer called upon him again. After expostulating with him, he plainly told him that if he did not manifest that he intended to amend his evil ways, he should, on the morrow, publicly bring the matter before the congregation, when assembled for worship. This would clear him before the people of having any active or passive complicity in this wickedness; and he added, he should then leave it with the Lord, who would prove that he would not be mocked.

This honest rebuke, and even the prospect of a public exposure, did not induce the man to change his course. But to try to prevent Steinhofer from spreading the case before the congregation, he called upon him, before the meeting, with many threats, seeking to frighten him into silence. The pastor had counted the cost; no fear of pecuniary loss or personal suffering could induce him to draw back from the performance of what he esteemed his duty. He did as he had promised, spread the case before the congregation, and requested their prayers, that this iniquity should be removed from among them, and that it might not be laid to their charge.

The rage of the public officer was so great that, in the insanity of passion, he determined to kill his faithful reprover. Knowing that on that afternoon Steinhofer would visit a sick member of his congregation, he determined to waylay him and execute his wicked design. The road from the parsonage to the residence of the sick man passed through a small wood, in the recesses of which, behind a tree, the intending murderer placed himself with a loaded gun. In due time the clergyman came in sight, but to the dismay of the watcher two men appeared to him to be with him, one on either side. This for that time baffled his intention; but being determined to effect it, he concluded to do it when the visit was over, and therefore remained waiting in the wood. Steinhofer, after a short period, returned, but to the surprise of his enemy the two men who had appeared to accompany him as he went were still apparently beside him; and thus he again passed safely through the wood, not knowing that it concealed an enemy.

Perplexed in mind and uneasy in conscience, the officer felt an earnest desire to know who the men were whose presence had protected his intended victim. To obtain that knowledge he sent a servant-maid on some trivial errand to the house of the minister, telling her to find out who the strangers were who accompanied him on his afternoon visit. She made the inquiry, and was told that he went out alone, and took nothing with him but his Bible, which he carried under his arm. This return to his question startled the inquirer more than ever. He immediately dispatched a messenger to the clergyman, demanding who those two men were who, one on his right and the other on his left side, accompanied him to visit the sick man. The messenger was also instructed to say that his master had seen them with his own eyes.

C. G. Steinhofer, although he knew not what peril he had escaped, yet felt convinced that the Lord's hand was in the thing, and also that he had, by his preserving Providence, been round about him that day. He bade the servant tell his master that he knew of no man having accompanied him. "But," he added, "I am never alone; the Lord whom I serve is always with me." This message, faithfully delivered by the servant, produced a powerful effect on the master. His conscience was alarmingly awakened. He immediately complied with the requisitions of duty, and the next morning, as an humble penitent, he called on his faithful reprover, with tears confessed his past crime, and also his wicked intention so providentially frustrated. The work of repentance did not stop here, but through the Lord's assisting grace this evil man amended his ways.—*The Christian, Boston.*

TEST OF CHARACTER.

The principal of a school in which boys were prepared for college one day received a message from a lawyer living in the same town, requesting him to call at his office, as he wished to have a talk with him.

Arriving at the office the lawyer stated that he had in his gift a scholarship entitling a boy to a four years' course in a certain college, and that he wished to bestow it where it would be best used.

"Therefore," he continued, "I have concluded to let you decide which boy of your school most deserves it."

"That is a hard question to decide," replied the teacher thoughtfully. "Two of my pupils—Charles Hart and Henry Strong—will complete the course of study in my school this year. Both desire a collegiate education, and neither is able to attain it without assistance. They are so nearly equal that I cannot tell which is the better scholar.

"How is it as to deportment?" asked the lawyer.

"One boy does not more scrupulously observe all the rules of the school than the other," was the answer.

"Well," said the lawyer, "if, at the end of the year, one boy has not gone ahead of the other, send them to me and I will decide between them."

As before, at the closing examinations, the boys stood equal in attainments. They were directed to call at the lawyer's office, no information being given as to the object of the visit.

Two intelligent, well-bred boys they seemed, and the lawyer was beginning to wonder greatly how he should make a decision between them. Just then the door opened, and an elderly lady of peculiar appearance entered. She was well known as being of unsettled mind and possessed of the idea that she had been deprived of a large fortune which was justly hers. As a consequence she was in the habit of visiting lawyers' offices, carrying in her hands a package of papers which she wished examined. She was a very familiar visitor to this office, where she was always received with respect, and dismissed with kindly promises of help.

This morning, seeing that the lawyer was already occupied with others, she seated herself to await his leisure. Unfortunately the chair she selected was broken, and had been set aside as useless.

The result was that she fell in a rather awkward manner, scattering her papers about the floor. The lawyer looked with a quick eye at the boys, before moving himself, to see what they would do.

Charles Hart, after an amused survey of the fall, turned aside to hide the laugh he could not control.

Henry Strong sprang to the woman's side and lifted her to her feet. Then carefully gathering up her papers, he politely handed them to her. Her profuse and rambling thanks served only to increase Charlie's amusement.

After the lady had told her customary story, to which the lawyer listened with every appearance of attention, he escorted her to the door and she departed.

Then he returned to the boys, and after expressing pleasure at having formed their acquaintance, he dismissed them. The next day the teacher was informed of the occurrence, and told that the scholarship would be given to Henry Strong, with the remark: "No one so well deserves to be fitted for a position of honor and influence as he who feels it his duty to help the humblest and the lowliest."—*Christian Union.*

ARGUING A POINT.

I heard a story the other day about a church member who was being badgered by one of these "coyotes from the bad lands." He had expressed his belief in the entire Bible and all there was in it. The unbeliever said to him, "And so you believe everything in the Bible?" "Yes." "I suppose you have read the story of the building of the ark?" "Yes." "About its being so many hundred feet long, and so many feet wide, and so many feet high, and big enough to hold all those people and all those animals—elephants and all?" "Yes." "Well, now, what do you think of that story about the Israelites carrying that great big thing about with them through the wilderness for forty years, more or less?" And the church member who had read the Bible for years, but "had not hidden the word in his heart," had nothing to say. He actually did not know the difference between Noah's ark and the ark of God! "Be ready to give a reason for the hope that is in you," but in doubtful disputations, if a point comes up for discussion, and you know what the Bible says upon it, quote it in its own language. Be wary of giving your own interpretation as a substitute, for that is dangerous. Plant your feet upon the solid granite of the Word, and do not attempt to build some platform of your own conception and designing and then to stand upon that. Do not try to adjust your Bible to what this or that man says science teaches. Science must adjust itself to the Bible, and though with tardy step and leaden heel she does it, and a few centuries, more or less, may elapse before she does it, do it she must ultimately.—*C. F. Dean, in Young Men's Era.*

TWO STUPID BOYS.

Dean Stanley once said to a little boy: "If I tell you I was born in the second half of 1815, can you tell me why I am called Arthur?" The name of the hero of Waterloo was then on all men's lips.

When 9 years of age Arthur was sent to a preparatory school. He was bright and clever, but he could not learn arithmetic.

Dr. Boyd writes in *Longman's Magazine* that the master of the school, Mr. Rawson, declared that Arthur was the stupidest boy at figures who ever came under his care, save only one, who was yet more hopeless, and was unable to grasp simple addition and multiplication.

Stanley remained unchanged to the end. At Rugby he rose like a rocket to every kind of eminence, except that of doing "sums." In due time he took a first class at Oxford, where the classics and Aristotle's Ethics were the books in which a student for honors must be proficient. He would not have done as well at Cambridge, whose senior wrangler must be an accomplished mathematician.

On the contrary, that other stupid boy, "more hopeless" than Stanley, developed a phenomenal mastery of arithmetic. He became the great finance minister of after years, William E. Gladstone, who could make a budget speech of three hours' length, and full of figures, which so interested the members of the House of Commons that they filled the hall, standing and sitting till midnight.

The story has two morals. One is that a boy may be stupid in one study and bright in all the remaining studies. The other moral is, and it is most important, that a boy may overcome by hard study his natural repugnance to a certain study, and even become an eminent master of it. —*Youth's Companion.*

LET DOWN YOUR NETS.

Launch out into the deep,
The awful depths of a world's despair;
Hearts that are breaking and eyes that weep,
Sorrow and ruin and death are there.
And the sea is wide and the pitiless tide
Bears on its bosom—away,
Beauty and youth in relentless ruth
To its dark abyss for aye—for aye.
But the Master's voice comes over the sea,
"Let down your nets for a draught" for me!
He stands in our midst on our wreck-strewn strand,
And sweet and royal is his command.
His pleading call
Is to each—to all:
And whenever the royal call is heard,
There hang the nets of the royal Word.
Trust to the nets and not to your skill,
Trust to the royal Master's will!
Let down your nets each day, each hour,
For the word of a King is a word of power,
And the King's own voice comes over the sea,
"Let down your nets for a draught" for me!

—*London Presbyterian.*

TEMPERANCE.

SENATOR WILSON'S COURAGE.

After Henry Wilson's first election to the United States Senate, he gave his friends a dinner. The table was set with not one wineglass upon it.

"Where are the wineglasses?" asked several of the guests merrily.

"Gentlemen," said Mr. Wilson, "you know my friendship for you and my obligations to you. Great as they are, they are not great enough to make me forget 'the rock whence I was hewn and the pit whence I was dug.' Some of you know how the curse of intemperance overshadowed my youth. That I might escape, I fled from my early surroundings. For what I am, I am indebted, under God, to my adherence to it. Call for what you want to eat, and if this hotel can provide it, it shall be forthcoming; but wines and liquors cannot come to this table with my consent, because I will not spread in the path of another the snare from which I escaped."

Three rousing cheers showed the brave Senator that men admire the man who has the courage of his convictions.

DISEASES OF DRUNKENNESS.

The hereditary consequences of strong drink are something appalling. A specialist in children's diseases, who has for twelve years been carefully noticing the difference between twelve families of drinkers and twelve families of temperate ones, reports that he found the twelve drinking families produced in those years fifty-seven children and the temperate sixty-one. Of the drinkers, twenty-five died in the first week of life as against six on the other side. Among the children of the drinkers were five who were idiots; five so stunted in growth as to be really dwarfs; five, when older, became epileptics; one, a boy, had grave chorea, ending in idiocy; five more were diseased and deformed, and two of the epileptics became by inheritance drinkers. Ten only of the fifty-seven were normal in body and mind. On the part of the sixty-one of the temperates, two only showed inherited nervous defects; five died the first week of weakness, while four in later years of childhood had curable nervous diseases, and fifty were in every way sound in body and mind. There could scarcely be a more conclusive demonstration in favor of abstinence from intoxicants on the part of those who assume the responsibility of parentage.

RECENT CHURCH DECLARATIONS.

The California Synod of the Presbyterian church declared recently: "The highest and best interests of the church and state are imperiled by the pernicious influence of the saloon, and we would emphasize the importance of using our utmost endeavors, by every legitimate means in our power, as Christians and good citizens to limit, destroy and eradicate this curse of our land and age."

Missouri Presbyterians at their synodical meeting said that: "It is the sense of this synod that, while it is not in the province of the church to dictate to any man how he shall vote, yet the synod declares that no political party has the right to expect the support of Christian men so long as that party stands committed to the license policy or refuses to put itself on record against the saloon."

The Synod of Illinois Presbyterians took an advanced step, adopting the following: "While we would not recommend the church of Jesus Christ to enter the political arena in any partisan spirit, even to accomplish a needed reform, yet on this most important of all reform questions now in politics before the American people, we recommend that all our ministers and laymen pronounce most emphatically against any party that does not promise definite legislation looking to the extirpation of the accursed traffic."

ALCOHOL AS FOOD.

Dr. W. W. Godding, Superintendent of the U. S. Hospital for the Insane, in a lecture to the temperance society of the North Presbyterian church, said on the mooted question of alcohol being a food: "Physiologists have held and still maintain the most contradictory views on this subject, but under certain conditions and in a limited sense we may admit that it is a food. But the mistake made by so many young men is that of supposing it a food in the sense which mother's milk is a food and of imbibing it as freely. A food, is it? When we turn to the statistics of poverty and crime, and see what rum has made them; when we open 'Darkest England' and read what that practical Christian, Gen. Booth, says of the rivers of gin in London, that like the streams of equatorial Africa impede human progress in all directions; when we enter our asylums and hospitals and stand in the presence of the wrecks of mind and body that whisky has made—then I think that such nutriment, if indeed it be nutriment, is fit only for devil's food."

BIBLE LESSON.

STUDIES IN THE LIFE OF JESUS.

LESSON X.—Fourth Quarter, 1894, Dec. 9.

SUBJECT.—Christ teaching by parables.—Luke 8: 4-15.

GOLDEN TEXT.—The seed is the word of God.—Luke 8: 11.

[Open the Bible and read the lesson.]

DAILY READINGS.—M.—Luke 8: 4-15. T.—Matt. 13: 10-17. W.—Psalm 19: 7-14. T.—Acts 14: 8-20. F.—John 6: 59-66. S.—Mark 10: 17-27. S.—Acts 8: 26-39.

(From Our Bible Teacher.)

The wayside soil.—vs. 4, 5, 12. "Much people were gathered together." On the shore of the sea, from all the surrounding country, to hear this new teacher who was awakening so much interest. No doubt there were parties present to represent every variety of character named. "Out of every city." Within easy reach; showing that he had aroused great expectations on the part of the people. The Gospel represents these Galileans as attending upon him in crowds. They had none of the bitterness which the Pharisees at Jerusalem manifested against him. "He spake by a parable." A kind of comparison in which he illustrates a spiritual truth by some material thing. "A sower went out to sow his seed." This may mean a sower in general; or he may have seen one actually at work and pointed to him. "Some fell by the wayside." Their fields were open, as they are to-day, and had no fences about them. "It was trodden down." The ground was as good as the other, but was beaten down by travel of man and beast. "The fowls of the air." Came in flocks and picked up the exposed grain. "Are they that hear." (Verse 12.) Says Matthew (13: 19), "and understandeth it not." The truth may be received intellectually, but is not received and applied spiritually so as to reach the life. Sin has so hardened the heart, worldliness has so deadened the feelings, sinful pleasures and desires have so dulled the conscience, that God's truth makes no impression more than a passing dream, or a pleasant song to be heard and forgotten. Pharaoh and Festus are examples of wayside hearers; also the man referred to in Luke 12: 13. "Then cometh the devil." Typified by the fowls. He need not always come in person, but by the various instrumentalities which he uses to deceive men. "Taketh away the word out of their hearts." In Matthew, "catcheth away." Robs them of it. A very slight impression has been made on their affections, but by evil thoughts or doubts, selfish purposes and aims, he takes it away. He cannot do so, however, without our consent. "Lest they should believe and be saved." The purpose of the truth is to save men both here and hereafter. The main purpose of the devil is to keep men from being saved.

The rocky soil.—vs. 6, 13. "Some fell upon a rock." A ledge of rock on which was a very thin soil. "Because it lacked moisture." It grew rapidly, but died soon. The roots could not get down into the earth, where they are accustomed to find moisture. "Receive the word with joy." (Verse 13.) They are moved by excitement, their emotions are touched, but the work ends here. There is no change of life. "They have no root." The root gives the plant both life and stability. These hearers must depend upon others and have no resources within themselves. There is no new heart, and therefore no religious life. "In time of temptation fall away." Men do not fall, as they often suppose, because of surrounding influences, but because the root is not in them. One of the purposes of our trials and temptations may be to see if we have root, as well as to help us take deeper root.

The thorny soil.—vs. 7, 14. "And some fell among thorns." The soil was good, but occupied by other things. There were plenty of these thorns in this plain of Gennesaret to vex the faithful laborer. "The thorns sprang up with it, and choked it." They grew more rapidly than the good seed did. "Are choked with cares." (v. 14.) Anxiety about their temporal condition; too much occupied with the little anxieties of daily life; absorbed with things in themselves not wrong, but which should have an inferior place. "And riches." Which occupy and worry and fret, but do not satisfy. We trust in them, value them too highly, let our thoughts and affections go out after them, and so choke the truth. "And pleasures of this life." These may become too absorbing; they take our time, our attention, our energies, and there is little left for spiritual culture. "Bring no fruit to perfection." There may be some little fruit, but very small and immature. Such hearers do not show, except in a very feeble way, the fruits of the Spirit. They do but little to build up God's kingdom on earth. Cares and anxieties, like the seeds of the thorns, are not noticed until they have grown.

The good soil.—vs. 8, 15. "On good ground." Most likely the larger part of the field was of this kind. It was not all of the same quality, however. "And bare fruit an hundred-fold." This seems to have been of the highest degree of fruitfulness. All soils do not produce alike. The usefulness of all Christians is not alike. Each is only asked to do the best he can. "In an honest and good heart." (v. 15.) Here is an intimation of a measure of goodness before the word is received. They desire to know the truth and are willing to become obedient to it. "Having heard the word, keep it." They will test its power. They give it careful nurture and continue it through all hindrances. "And bring forth fruit." The fruit which grows out of the action of the word made effective by the Spirit. (Gal. 5: 22.) To secure fruit was the chief purpose of the sowing. "With patience." They seek to ward off

all evil influences and tendencies and persistently encourage all those things that will help the truth to become effective. The harvest is of the same kind as the seed. If we sow of thistles, the harvest can only be of thistles. There is no escaping this law. Good men sow seeds of character, of usefulness, of love, of spiritual joy, and they reap what they sow.

RELIGIOUS NEWS.

—The total missionary gifts of Christendom for 1893 are estimated at $14,713,627.

—The Lutheran mission work among the Jews in Chicago is beginning to show gratifying results.

—An English religious journal of high authority says that ritualism is rapidly increasing in the Church of England.

—There is a widespread sentiment in the Presbyterian church in favor of changing "the week of prayer" from January to some time in the fall.

—Baron Hirsch says that Jews are not being helped to immigrate to this country, and that his society, as well as others, are trying to send them to Argentine.

—Rev. Rheinard Wobus, secretary-treasurer of the Evangelical Synod of North America, died in St. Charles, Mo., of Bright's disease. He was a native of Switzerland.

—The grand jury at Elizabeth, New Jersey, Oct. 25th, brought in a presentment declaring church fair lotteries illegal. It was stated that one church in Elizabeth has announced a fair at which $500 worth of stock is to be raffled.

—The Swedish Lutheran Pastoral Association of Chicago, Ill., has decided to celebrate the three hundredth anniversary of the birth of Gustav Adolph by arranging special services in all the churches. The date is the ninth of December.

—Chaplain McCabe has subscribed $1,000 for the new Methodist building in Rome. The chaplain expresses the hope that 4,000 Methodist preachers at their next prayer meeting will state the case, and each send Dr. Burt $10 at least, in order that he may return to his work in Italy.

—For the first time in many years the American Sunday-school Union makes a special appeal to the churches. The past year has been one of the most successful in the history of the society, showing the establishment of 1,785 new Sunday-schools, and the conversion of nearly 11,000 persons.

—An English traveler at Tripoli had hard work getting his grip-sack through the custom-house, the officials having their suspicions aroused by his copy of Moody and Sankey hymns, especially the hymn: "Ho, my comrades, see the signal waving in the sky." What new revolt could that portend?

—Rev. Alexander Roberts, of Venice, writes: "In this land of Italy, where, as late as 1851, Italians, and English visitors too, were imprisoned for reading the Bible, the annual circulation of the Bible now exceeds that of any other book, and it is taking its rightful place in the literature of the country as the Book of books."

—The financial statement of the Board of Home Missions of the Presbyterian church from April 1 to Nov. 1 of the present year reveals total receipts amounting to $316,670. The decrease of contributions from the churches is $7,826, while the gain from the Woman's Executive Committee, legacies and miscellaneous is $97,117. The total gain to date amounts $89,291.

—The German empress is an energetic church worker, and largely through her influence, and in a measure by her assistance, more than a dozen new Protestant churches have been erected in Berlin in the last half-dozen years. She is a member of no less than eleven different church societies and associations in the German capital, to each of which she gives an annual subscription.

—The Brooklyn Presbytery is asked to dissolve the relation that has existed for over twenty-five years between Rev. Dr. T. DeWitt Talmage and the Tabernacle church. Dr. Talmage has decided upon no plans for future work. He may take another pastorate should Providence so direct, or he may "go into general evangelical work, preaching the Gospel to all people, without money and without price."

—Methodists of Los Angeles county, California, have called a convention to consider how best to practically carry out the declarations of the General Conference of the M. E. Church, that "no political party has a right to expect, nor ought it to receive, the support of Christian men, as long as it stands committed to the license policy, or refuses to put itself on record in attitude of open hostility to the saloon."

—The recent autumnal conference of the Congregational Union of England and Wales passed a resolution rejoicing in the definite pledge given by the English government that the first bill to be introduced into parliament next session would be for the disestablishment and disendowment of the Church of England in Wales. That church is urged everywhere to co-operate with the Liberal party in giving this measure support.

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"I'se way undah it, doctah, away undah it."

"Well, what is it?"

"I doan know what it is, doctah, but I got it pow'ful bad."

The doctor readily comprehended the trouble, and writing out the proper prescription he gave it to the excellent but aching Martha and told her to put it in a tumbler of water, stir it well each time, and take a teaspoonful three times a day. Then assuring her that he would look after her attentively, he departed. The next day he found his patient much improved, and by the third day she was in an advanced stage of convalescence.

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"Well," said he, "perhaps you won't need any more; let me see how much you have left."

Old Martha lumbered across the room, and brought from the shelf a tumbler half full of water.

"Why, what's this?" he inquired.

"Why, dat, doctah, is the med'cine yo' lef' me, and I was very cahful to stir it every time jes' like you say."

"Yes; well, Martha, I don't believe you'll require any more of it; the fact is, I didn't know myself how powerful it was." And fishing out his prescription, which was rather the worse for its three days' bath, he went away impressed with the belief that the mysteries of medicine had not half been told.—*Youth's Companion.*

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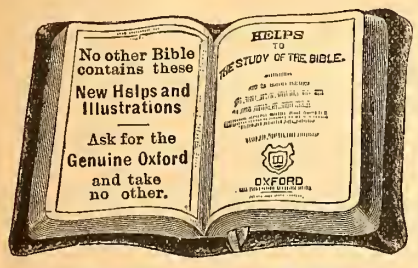


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FARM NOTES.

GRASSES FOR GRAZING.

Bulletin No. 33 has been issued by the Utah experiment station at Logan. It treats of the "grazing values of varieties of grass," and "drilling versus broadcasting grass seed." The grazing experiment has been carried on for two years on upper bench gravelly soil. In 1893 a steer was kept on each of the half-acre lots during the whole summer, while in 1894 two steers were put on each half acre the latter part of May, and the lots quickly eaten off. This gives a test of the lasting qualities of the different grasses as well as a test of their early growth.

Two points are brought out prominently of practical importance: The first is that lucerne comes seventh out of a list of nine for an all-summer pasture, and only gets to second place as an early pasture. This strongly indicates that there are several grasses better for pasture than lucerne. The other point is that a "mixture" of grasses gave nearly double the gain of any of the common grasses alone.

The bulletin is summarized as follows:

"A mixture of pasture grasses proved very much superior for grazing steers to each one of the grasses sown singly.

"Of the single varieties, tall oat grass leads, with timothy second and lucerne third.

"The results indicate that the difference in the pasturage value of the several grasses is very marked."

The drilling of timothy seed, as against broadcasting, gave an increase in yield of hay of about 8 per cent.

There was found to be less moisture in the drilled area than in the broadcasted area; though this fact may not be unfavorable.

Temperature slightly favored the drilled area.

HINTS.

Do not let cattle or colts run in the orchard.

Oil meal with bran makes a capital ration.

The colt should have a good yard, lot, or pasture to feed and exercise in.

Oats soaked in milk makes a good feed to give the pigs a start now before cold weather sets in.

Don't make poor butter, it is not wanted; oleomargarine is cheaper and quite as good if not better.

The question of thorough and systematic draining is one that is coming to be regarded as one of the essentials to successful farming.

A good corn crop will produce not less than two tons of actual digestible food material per acre, or more than twice as much as a heavy hay crop.

As a general thing it does not pay to winter any old stock that have passed the day of their greatest usefulness. Fall is the time to dispose of this stock.

Dust baths are of more importance than some people think. A fowl that is not provided with this accommodation has no means of helping to fight the lice.

The suggestion that farmers whose daughters remain at home and do the work of hired help—as is often the case—should pay them wages, is a good one. If the girls would serve half so faithfully in any other than the house of their father, they would receive good wages.

To restore gray hair to its natural color as in youth, cause it to grow abundant and strong, there is no better preparation than Hall's Hair Renewer.

Mothers will find "Mrs. Winslow's Soothing Syrup" the best to use for children while teething. An old and well-tried remedy.

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NEWS OF THE WEEK.

WASHINGTON.

Test cases have been commenced against the United States by sugar growers, whose bounty was cut off by the new tariff bill.

General Casey, chief of engineers of the war department, urges the securing of fortification sites at all large seaports.

Secretary Gresham for the United States and Minister Kurino for Japan have signed the new commercial treaty.

J. Edward Addicks, a millionaire of Deleware, is credited with attempting to buy a seat in the United States Senate.

Mrs. Lilly A. Thompson, a young Washington widow, has made a formal application for appointment to the police force.

The Dawes commission, which has been investigating affairs in Indian Territory, has submitted its report to Secretary Smith.

Arrangements are nearly completed for beginning construction of the American Methodist University.

CHICAGO.

Judge Horton denounced the officers of the North American Deposit and Investment Company, of Dubuque, Iowa, as swindlers.

Cooke Brewing Company has withdrawn from the Brewers' Association and a war between the two parties is anticipated.

Retail Druggists' Association claims that the recent arrest of fifteen druggists on the west side smacks of blackmail.

Congressman McGann, of Chicago, was declared elected by the commissioners. Belknap, his opponent, will appeal the case to Congress.

Judge Payne entered an order ending the corporate life of Banker Tolman's Midland Company.

West side druggists allege they are being persecuted by the Liquor Dealers' Association and will organize for protection.

Louis Glyre, of St. Jacobs, Ill., claims to have been victimized out of $4,000 by confidence men in Chicago.

Siegel, Cooper & Co. have bought an entire block on Fifth avenue, New York, on which to erect a mammoth department store.

Judges in the twenty-fifth precinct of the twelfth ward were unable to explain a serious error in the congressional returns.

Four thousand members of the Salvation Army greeted General William Booth, who spoke at the Auditorium.

COUNTRY.

It is stated that the members of the cabinet are divided on the method for beginning reform in the country's finances.

Hesters' Cotton Exchange statement shows that the movement thus far this season breaks all records by 26,000 bales.

President Rockefeller and other officers of the Standard Oil Company were indicted by the grand jury of McLennan county, Texas, and their surrender will be asked for.

Six college students of Clinton, N. Y., have been arrested for an attempt to frighten a woman into paying them $1,000.

Dun's Review of Trade says the most hopeful sign of better times is the larger employment of labor everywhere.

Rev. John L. Dudley, formerly conspicuous in western Congregational circles, died in Boston, aged eighty-four years.

The Rock Island will make an open reduction of twenty-five per cent in passenger rates from lower Missouri River points to Chicago.

At a meeting of passenger agents of eastern roads in Buffalo it was agreed to abolish commissions after Jan. 1.

The charter of the Prairie State Beneficiary Association was dissolved at Peoria. It owes $26,000 on death claims.

The National Grange adopted a resolution protesting against class legislation. The next meeting will be held in New England.

Three counties in Kansas failed to cast 200 votes at the recent election and will lose their representatives.

Extreme simplicity marked the funeral of Robert C. Winthrop at Boston. There were no pallbearers or words of eulogy.

Rev. C. L. Paddock, of Macedon, N. Y., was given judgment for $10 against Mrs. William Bennett for a funeral sermon.

Rather than incur the expense of a trial, supervisors of Shawano county, Wisconsin, will release an Indian charged with murder.

New York bankers have secured subscriptions for more than the entire amount of the new $50,000,000 bond issue.

While searching for a missing brother a Mexican discovered, near Churintzio, the bodies of thirteen persons who had been murdered and hidden in a cave.

Knights of Labor in national convention at New Orleans decided that none but the American flag should be carried in their parades.

All western lines are expected to follow the Rock Island's lead in low rates from Missouri River points to Chicago.

J. L. M. Pierce, of Yankton, has disappeared with $1,000,000 secured from English capitalists on spurious paper.

The dean and six students of Cottner University, at Lincoln, Neb., were arrested for grave robbing.

A plan of reorganization of the Northern Pacific has been completed by the bondholders' committee.

FOREIGN.

The Dutch have been victorious in Lombok, India. The rajah, his son and grandson have surrendered.

Friends of the Barings have released the guarantors from further responsibility and taken over the remaining assets.

Earthquake shocks have left only twenty-four houses uninjured in Reggio.

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Kanahas on the islands near New Guinea are in revolt and scores of European settlers are said to have been murdered.

Secretary Gresham has authorized Ministers Denby and Dun to conduct negotiations for peace between China and Japan.

China has sent an officer to Japan to arrange terms of peace. It is said the government is willing to pay $175,000,000.

SUBSCRIPTION LETTERS.

The following have made remittances o the *Cynosure* from Nov. 19 to Nov. 24.

W T Peters, G Cunningham, W Fast, Mrs Nutting, Miss M Good, L G Pearson, Mrs M R Britten, J T Buckley, A Smith, G Griffin, R C Wilson, Eld William Plant, Mrs M D Grinnell, J Stubblefield, C Hillegonds, W Lasby, P Dunken, J Robison, Rev. A G Johnson, A Steel.

MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 3	54	@	59½
Winter No. 2	53⅝	@	54
Corn—No. 2	48½	@	48¾
Oats—No. 2	29	@	32
Rye—No. 2	47½	@	48
Bran per ton	14 00		
Hay—Timothy	9 00	@	11 00
Butter, medium to best	14	@	25
Cheese	03	@	10½
Beans	1 40	@	1 57½
Eggs	13	@	20
Seeds—Timothy (100 lbs)	3 50	@	5 50
Flax	1 43	@	1 47
Clover (100 lbs.)	6 00	@	8 50
Broom corn (per ton)	70 00	@	120 00
Potatoes, (pr. bu.)	45	@	60
Hides—Green	04	@	05
Lumber—Common			15 50
Wool (unwashed)	7	@	16
Cattle—Choice to extra	2 45	@	4 50
Common to good	1 90	@	3 90
Hogs	3 70	@	4 75
Sheep	1 25	@	3 10

NEW YORK.

Wheat No. 2	57⅜	@	59¾
Corn No 2	54		58
Oats	32½	@	37½
Rye	54	@	58
Eggs	17		22
Butter	11	@	26
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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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The Board of Trustees of the N. C. A. met in special session in the Carpenter Building last Saturday. An authorized report of its proceedings will probably appear in next week's issue.

Presbyterian circles mourn the death of Dr. W. G. T. Shedd, long a professor of doctrinal theology in Union Seminary, New York, at the age of seventy-four years. He had been connected with that institution since 1863, and was one of that distinguished circle of Union teachers of which Dr. Adams, Dr. Hitchcock and Dr. Schaff were honored members.

For the first time in American history, we believe, a woman—yes, three of them—will be members of the legislature of Colorado. This opens up a new and notable era in our political condition. Two of the three are Mrs. Clara Cresswell, daughter of Seth W. Howard, of Brooklyn, N. Y., and Mrs. Carrie Holly, wife of a New York lawyer, now living on a Colorado ranch.

A commission has been appointed by the Mayor of Chicago to reorganize the city police department, with the object of "completely and permanently detaching it from politics." The movement has apparently a praiseworthy object, but Mayor Hopkins is hardly the man to inaugurate it in good faith, and the public may as well await the result before wasting any enthusiasm upon it.

Japan declines to accept the mediation of our government between that empire and China. While expressing a high appreciation of the kindly feeling of the United States towards their country, the Japanese cabinet reply that as the success of their army and navy has been, and continues, unvarying and unbroken, they believe that overtures for peace should be first received from China. This demand is natural under the circumstances, and little more could be expected from a victorious enemy.

The reported disappearance, from the archives at Washington, of important papers pertaining to the case of Captain Howgate, the distinguished Masonic defaulter, would look like an exercise of the ubiquitous power of the accused. It was perhaps one step towards his acquittal and legal justification to have him arrested and then destroy the criminating evidence which was on file in the departments.

The Christian Arbitration and Peace Society calls the attention of pastors, Sunday-school superintendents and teachers to Peace Sunday, the third Sunday in December, the 16th. This anniversary was inaugurated by the Peace Congress and is being more and more faithfully observed in England and America. Information and matter for sermons and addresses will be cheerfully sent gratuitously from the Philadelphia offices of the society, 310 Chestnut street, to any who will make request therefor.

On Saturday evening, November 24th, the Ministerial Conference at Kewanee, Ill., met at the home of Rev. Mr. Parsons, pastor of the Presbyterian church. President Blanchard was present by request to address the pastors in attendance on "The Relation of Secret Societies to the Church." During and after his remarks there was a free interchange of opinion, and the occasion seemed pleasant and profitable to those who assembled. The outline of the president's address is printed on the eighth page of this issue of the *Cynosure*. It is logical and exhaustive.

The "Very Reverend Dean Hole," who is now in this country lecturing, has recently, in an interview expressed an opinion which does not come with a good grace from so prominent a divine of the Church of England. He is reported as saying: "While I cannot agree with the opinion of many that saloons should be open all day Sunday, I certainly think they should be open part of that day." Evidently the gentleman is not aware of the appalling effects of the saloon and Sunday drinking upon the health and morals of their victims. General Booth can tell him. But it is hard to separate the average Englishman and German from their Sunday beer.

In addition to the letter Rev. M. A. Gault, relating to the approaching State Anti secrecy Convention to be held at Bloomington, Dec. 17 and 18, which we print on the eighth page of this issue, we are able to announce the following particulars: Pres. Chas A. Blanchard is to speak on the evening of Monday, the 17th. The convention will continue in session through the next day and evening. Rev. S. H. Swarts, of the M. E. church, and Rev. T. M. Chalmers, of the U. P. church, have been invited to participate in the proceedings. Will not the "old guard" make a special effort to be present? Let every church that testifies that our reform is in perfect harmony with the teachings of Christ send one or more delegates to this convention.

The closing session of the 53d Congress began this week, and Washington will for a few months swarm with politicians and office-seekers. The President's message recommends the enactment of a new financial system, with some other measures of more or less importance; but, as usual, no large expectations of important legislation by a retiring Congress may be cherished. The previous session of this body, prolonged almost beyond precedent, and barren of valuable results, is too fresh in the minds of the people to encourage a hope for much satisfaction from this, happily, brief session. Of mere discussion there will no doubt be enough, but of reform measures of public importance little will be looked for. The present Congress has been a failure in many respects; let us hope for better service from the next.

When political prisoners in Russia are brought into court, writes a Russian in the *Harvard Monthly*, for too freely expressing opinions against the policy of the empire, and attempt to explain their utterances, they are met with this dictum: "Silence in the court-room! There is to be no reasoning. The Czar has decreed, and God has approved." There is nothing more to be said. The same imperative course is pursued in Russian colleges, when some enthusiastic student dares to criticise the policy laid down by the lecturer on government. A similar rule obtains in the Masonic lodges. The initiate may object, after having been "entered" and "raised," to the manner in which he has been deceived and humiliated by the order, and attempt to reason against the absurdity and blasphemy. Then he is met by the autocratic mandate: "Silence! There is to be no reasoning. The fraternity has decreed, and the Master approves. Shut up!"

Agitation of the question of indiscriminate transportation of immigrants from European ports to the United States is already bringing forth excellent fruit. The Hamburg-American Packet Company and the North German Lloyd Steamship Company have issued regulations specifying six classes of persons who cannot be landed in the United States and to whom the agents of the companies are forbidden to sell tickets. These classes include paupers; deaf and infirm persons; persons under contract; assisted emigrants; persons who, within a year have been convicted of crime and Anarchists. In addition to the instructions to agents the two companies mentioned have established control stations at the five main railroad points on the Russian frontier, where all Russian emigrants destined for the United States are examined by an authorized agent of the companies and by a medical officer, which stations, it is represented, have already become very efficient. Similar rules adopted by other Atlantic steamship corporations, would soon purify a very important feature of our national hospitality to our foreign neighbors.

TEN CHAPTERS AGAINST LODGES.

BY REV. SIMPSON ELY, DEAN OF BIBLE SCHOOL, FAIRFIELD COLLEGE.

V.—THEY ARE SELF-CONDEMNED.

In the mouth of their own witnesses I condemn the lodges. I once studied the "Manual of Masonry," thinking that I might offer myself for membership, sometime. While engaged in this study I was thrown much in the company of a gentleman who is a Master Mason, a Knight of Pythias, and Odd-fellow. One day I expressed to him my purpose to become a Mason. Imagine my surprise when he said to me: "Simpson, I advise you to stay out of the lodges. I belong to three of them, and I feel in duty bound to tell you this. The lodges may do for us men of the world; but you are a Christian, and you need nothing else. Besides all this, I must say to you that the lodges are all corrupt. Masonry is the most corrupt, and it is growing more so all the time. It is the oldest and the wealthiest. Odd-fellowship is the cleanest of the three." Such was the voluntary advice and testimony of this much-lodged man. I accepted his advice, and never made application for membership.

At Indianapolis, Iowa, a gentleman was a Mason. He was converted and became a member of the church. When he renounced the world, he renounced Masonry with it. He said to me: "I do not see how a man can be a good Christian and remain in the lodge." He is one of the best men that it has been my good fortune to meet. He is noted for his honesty and integrity of character. In the same place lived another Freemason, who was also a member of the church. He said to me: "It may seem like 'telling tales out of school,' but I have shuddered at the speeches of some of our church members, in the meetings of the lodge. I have repeatedly heard them say that 'Masonry is a religion good enough for them, and if a man is a good Mason he will be a good Christian.' The truth is, Masonry never has, and never can make a Christian."

My old college president was a member of the Masonic lodge. He openly said to us in the class room: "Young gentlemen, I advise you to keep out of the lodges. I am a Mason, but I never go near the lodge any more." I know one person that heeded that advice.

Another prominent preacher said to me: "I am a Mason, but I have quit. Masonry is a mongrel institution. It is a mixture of religion and worldliness, with a preponderance of the latter element. I very seldom go near the lodge."

Still another man, a professor in a prominent college now, and formerly a college president, wrote to me: "I intend to abandon both Masonry and Odd-fellowship. They are both Christ-dishonoring."

Of course, there is very much testimony of this kind, but I give these examples because they come from prominent and well-known characters. These all are men of sterling integrity. Doubtless thousands of others would so testify if they dared to do so. Oh, that our young men could be kept from this yoke of bondage!

Fairfield, Nebraska.

THE SECRET EMPIRE—ANTI-STATE AND ANTI-CHURCH.

AN ADDRESS DELIVERED BEFORE THE ANTI-SECRECY CONVENTION AT BIRMINGHAM, IOWA, NOVEMBER 13, 1894, BY REV. W. L. FERRIS.

Every age has its conflict. God has given to every era its moral struggle. Since the days when Israel went out of bondage, there has been this unceasing strife between light and darkness, truth and error, freedom and slavery, God and Baal. Men have contended over the subject of human serfdom, ecclesiastical priestcraft, idolatry, the saloon curse, tariff, trusts, immigration, and national treaties. Sermons, orations, editorials have been written; yes, war has been waged over these issues. I say, as the centuries rolled by, men have grappled, with more or less earnestness, with questions peculiar to their time. Each age has its "crisis" where,

> To every man and nation
> Comes the moment to decide,
> In the strife of truth with falsehood,
> For the good or evil side.

God has evidently given to this age a number of gigantic problems, on which to work; the consideration of one of these issues draws us together at this time.

The multitudinous secret orders—are they a bane or a blessing? Lodgery has its influence on the home, politics, the church and society.

I believe Wendell Phillips, our American Cicero, the prince of American orators—I believe he spoke the truth when he said, speaking of the secret lodge system: "This is the next great question that the nation must take up and decide."

It is an unpopular question unless you are willing to consider it favorably. Speak adversely of Mormonism, and your sentiments will be gladly received. Denounce immorality, thievery, bribery, ballot-box stuffing, Sabbath desecration, liquor-selling, and millions will shout their glad approval. But turn the search-light of history, facts, reason and the Bible on the secret empire, and you are met with frowns, sneers, jeers and abuse; no language is then severe enough for the man who has the audacity to utter a word adverse to organized secretism. It is the one subject which objects to being agitated, ventilated and calmly discussed.

A man prominent in Congregationalism said to me: "I would not take a stand antagonistic to Masonry, if I were you. There are many bad men in the institution, and they have the opportunity of hurting you, and would willingly do so;" and that man has been a member of a Masonic lodge in Chicago. So, I say, it is not the most popular thing imaginable to stand up and utter a word of warning against this evil system.

I hold that it is the privilege, nay, the duty of every man to speak in public, and in private, his honest convictions, without apology or fear. I am here to take the ground this evening, that the legion of lodges, as they exist in the land, at the present time, are a menace to the state, and a foe to good government.

Charles Sumner, than whom no nobler, purer statesman ever lived, said, in a letter written before the war: "I find two powers here in Washington in harmony, and both are antagonistic to our free institutions, and tend to centralization and anarchy,—Freemasonry and slavery, and they must both be destroyed, if our country is to be the home of the free, as our ancestors designed it."

I speak especially of Masonry, because it is the strongest, most influential of all the secret societies—the most potent for evil in governmental affairs, and very largely responsible for the existence of the many minor orders. It is endeavoring to manipulate the politics, and hold the offices of the state, county, and town. This is no vague statement; the facts support the statement that our municipalities are being selfishly managed by members of the Masonic lodge. In the majority of towns and cities the men who occupy the offices are there through lodge manipulation. They control where possible. The eminent Judge Marshall, Chief Justice of the United States, once said: "The institution of Masonry ought to be abandoned as one capable of producing much evil, and incapable of producing any good which might not be effected by safe and open means." Wm. H. Seward, Secretary of State under Lincoln, said: "The Masonic fraternity tramples upon our rights, defeats the ends of justice, and bids defiance to every government which it cannot control." Wendell Phillips, from whom I have already quoted, made this strong statement: "History shows them perverting justice, controlling politics for selfish and personal ends, and interfering, with great danger, in national emergencies; every good citizen should make war on all secret societies, and give himself no rest until they are forbidden by law and rooted out of existence."

These are emphatic words from men who stand high in the annals of the nation's history.

Now, I hold that any secret society which is widespread and influential, and which affects the courts of justice, is, in and of itself, a bane and not a blessing. It is a matter of history that Masonry tampers with the judge on the bench, the juryman in the box, the witness on the stand. This, as we shall see, is in keeping with their oath. A prominent lawyer in Illinois said to me: "I see men go unwhipped of justice in Chicago very frequently." I said: "How is that?" Said he: "If the judge is a Mason, and the man being prosecuted is a member of the same order, it takes but a sign; and time and again I have seen that man go 'scot free.'" I use his exact language.

The oath taken in the lodge-room is considered more sacred and more binding than the laws of the land. If there is a conflict of the two, there is usually servile obedience to the lodge oath. It (the lodge) becomes at once a conspirator against the state, and against society. The demands of the lodge are imperious. The members of the fraternity live in fear of displeasing the other members of the order. He is under the cruel lash of cutting oaths and penalties; he cannot stand erect like Shadrach on the plains of Dura, and say: *I am a free man.* I said to a Knight Templar: "You drank wine from a human skull; you invoked double damnation on your soul and the visitation of the sins of the owner of the skull if you revealed the secrets of the lodge. In the seventh degree you agreed to defend a brother Royal Arch Mason, right or wrong, did you not?" He replied: "I am not at liberty to answer." His evasion was an answer.

These societies are not in keeping with democratic institutions or a republican form of government; anything which in anyway obtrudes upon, prevents, or interferes with the free and impartial administration of justice, should not be allowed to exist.

In Webb's Monitor—Webb is good Masonic authority—page 240, speaking of the lodge covenant, we read: "No law of the land can affect it, no anathema of the church can weaken it." It is a government within a government. It becomes a law unto itself. In its hands justice becomes a farce. Listen to the wording of a part of the obligation of a Royal Arch Mason: "I furthermore promise and swear that I will assist a companion Royal Arch Mason when engaged in any difficulty, and will espouse his cause so far as to extricate him from the same, whether he be right or wrong. I furthermore promise and swear that I will keep all the secrets of a companion Royal Arch Mason, when communicated to me as such, without exception."

I call that a bondage, compared with which African slavery ought to be a delight; and I call it a sin which ought to be repented of speedily by every true patriot who has been unpatriotic enough to take such an oath. Noble institution! Hail, Masonry divine! When I see men swearing deliberately, with cut-throat oaths and bloody penalties, to defend one another without exception, right or wrong, shielding each other in civil and ecclesiastical courts, laughing at law, I catch a meaning in Isaiah's words: "Judgment is turned away backward, justice standeth afar off, truth is fallen in the streets, and equity cannot enter." Against such profane and extra-judicial oaths it is the duty of every loyal citizen to lift up his voice like a trumpet, cry aloud, and spare not.

Again, I remark that the lodge is un-American and anti-state in its tendencies, in that it is opposed to free speech. America has boasted much of its free press, and freedom of utterance, but here is a system which, with stern voice, says to all its minions: Put a padlock on your lips, and a gag in your mouth; be deaf to all expositions; do not argue; simply deny; whatever is said, reply "*it is false;*" ever conceal, never reveal; be as a dumb man; expose nothing; if you do, remember the penalty; keep ever before you the oaths you took in the lodge-room; denounce every honest soul who ever left the lodge as a perjured villain; defame his character; injure his business; boycott him; but be careful not to argue; keep your jewel. The man who goes into the lodge-room becomes a willing slave, and with shameful servility gives up one of the greatest of all earthly blessings—the right to free speech.

But it stops not with its members. It puts out a hand to place it over every man outside of the lodge. They accost us thus: We wish you to distinctly understand you have no right to speak upon this theme in public; you are not to mention the lodge; that is the one sacred word. And you, minister of the Gospel, if you venture to express your cranky views before the people, we propose to get you out of your pulpit. We propose, as an ancient institution, to dictate to you what you shall and what you shall not say; not one word will we allow you to say against this ancient institution; and it does just what it proposes to do. Any institution which deals in manacles,

shackles, and gags, which has nothing but spite, obloquy, calumny, defamation of character for the man, or the men, who utter their plain convictions and honest conclusions upon *any great issue*, that institution is a menace to the highest welfare of the state.

Much more commendable would it be if those orders would say: We invite discussion; we welcome agitation; we court investigation.

But, on the other hand, we find, as one has said: "These orders encourage riot and mob-violence when its secrets are exposed to the public, thereby demonstrating its hostility to civil and religious liberty." The secret empire is anti-state, because it would muzzle the press, both secular and religious, and would throttle free speech from platform and pulpit.

I believe, furthermore, that the secret empire is *anti-church* in its tendency. The true church of Christ must ever be asking, what is for the greatest good of the greatest number? This system of which we speak is settling all moral questions by the selfish and un-Christian method of what is for the greatest good of those who have taken certain oaths and penalties, and are members of the same fraternity. The lodge claims, egotistically, to be "the handmaid of religion." It is the foe of true religion. One of the demoralizing influences of the lodge on religion is found in the hoodwinking, cable-towing, initiating exercises, whereby ministers of the Gospel are deluded and ensnared. I confess I should hate to see my own face in the glass, after having subjected myself to those degrading and heathenish ceremonies. He thought to increase his influence, but he has lost it. His manhood is lowered. The dignity of his sacred office is trailed in the dust of the lodge-room floor. He is less a man than he was before. Let me illustrate: An emergency comes to the church. There is a time of religious awakening in the community. The hosts of sin are pressing hard; a voice is heard just as of old, "The Philistines be upon thee," and this minister awoke out of his sleep and said (as did Samson): "I will go out as at other times before and shake myself," and he wist not that the Lord was departed from him; but the Philistines took him and put out his eyes, and brought him down to Gaza and bound him with fetters of brass, and he did grind in the prison-house. A secret lodge is the last place on earth in which a minister of Christ should be found.

One of the leading Masons of Iowa—he was a 33d-degree Mason—said to a neighbor of mine, recently: "If I should hear a Masonic minister praying in the pulpit, I would have no confidence in the man; for," said he, "he has offered idolatrous prayers in the lodge, and how can I know but his prayers in the pulpit are also idolatrous?" That was the estimation put on a Masonic minister by an adhering 33d-degree Mason.

Oh, that the ministry might break forever free from these pagan institutions!

Furthermore, I do not hesitate to say that the lodge, as found in Masonry, is a substitute for the religion of Christ. In Mackey's Lexicon, 5th edition, page 369, we read, "Masonry is a religion." Hear these words from Sickels' Monitor—the third degree has been taken—hear these words from the Monitor: "We now find man complete in morality and intelligence, with the stay of religion added to insure him of the protection of the Deity; these three degrees thus form a perfect and harmonious whole; nor can we conceive that anything can be suggested more which the soul of man requires."

Macoy's Cyclopedia and Dictionary of Freemasonry states, page 147: "It is a system of morality, by the practice of which its members may advance their spiritual interest, and mount by the theological ladder from the lodge on earth to the lodge in heaven." This is the evident teaching of a system which seems to me to be the devil's masterpiece to delude and deceive. No cross, no Christ, no Calvary.

I said to an able and efficient evangelist in this State: "As you go up and down in the land, what is your impression of the influence of the many secret societies on the spirituality of the individual and the church?" "I have but one answer," he said; "it is evil, and evil continually; there is nothing which stands in the way of evangelistic work like these secret orders." This is in keeping with the sentiments of Moody, Pentecost, E. P. Goodwin, Joseph Cook, and a great host of our best Christian workers.

The lodge is anti-church, because it is taking the time, talent, energy, and, worst of all, the heart affections of the men who ought to be devoted workers in the church of Christ. "Where your treasure is, there will your heart be also." Those who belong to both lodge and church give their preference to the lodge. I have found, as all pastors find, that men who are faithful to lodgery are unfaithful to the church. I speak that which you all do know, when I say that these institutions are deadening the spirituality of the churches all over the land. If the Bible teaches anything, it teaches separation. "Come ye out from among them and be ye separate;" "Be not unequally yoked together with unbelievers;" "What agreement hath the temple of God with idols?" "What concord hath Christ with Belial?" There is a moral atmosphere, not congenial or helpful to a high tide of spirituality. Such an atmosphere is found where profane, obscene, scoffing men meet; libertines, tricksters, haters of churches are these. Now put a godly, praying man into that atmosphere, and one of two things will occur: either he will be drawn toward their level—their moral strata—or he will leave, as Lot left Sodom.

Organized secretism is a plant which God hath not planted, and should be rooted up. The conflict is on. It is a struggle between truth and error. The institution which pretends to save men by oaths and penalties, rites and rituals, is not of the Lord, and is a foe of the church. Believing as I do, that without shedding of blood is no remission of sin; and that there is none other name under heaven; given among men whereby we must be saved, and that he that climbeth up some other way, the same is a thief and a robber BELIEVING THAT, should I not speak forth? Nay, more, I am faithless to my commission, as a herald of the Gospel of the Son of God; I am untrue to my Lord and Master, if I seal my lips.

My friends, I am here not because it is a popular cause. Years ago, I thought over the course I ought to pursue. I prayed, I agonized over it; friends advised me to take the silent road. But God will not let me take that untrue course. I am here because ours is a righteous cause. I dare not go down to Joppa and buy ship fare for Tarshish. It is not for us to be discouraged. God and the angels are on our side. Hope on, trust on, pray on. God is stronger than Baal, and all systems of evil must some time give way to the kingdom of his Son, Jesus Christ.

There's a good time coming, friends,
A good time coming;
Let us aid it all we can,
Every woman, every man—
The good time coming;
Smallest helps, if rightly given,
Make the impulse stronger;
'Twill be strong enough some day—
Wait a little longer.

THE LATE DR. JAMES M'COSH.

Dr. McCosh was born April 1, 1811, in Aryshire, Scotland. His earliest life was spent on his father's Aryshire farm. He was educated at the universities of Glasgow and Edinburgh. In 1835 he was ordained a minister of the church of Scotland. In 1843 he took an active part as a supporter of Dr. Thomas Chalmers in the disruption of the church of Scotland, and in establishing the free church of Scotland, being one of those who lost their livings by this movement. During his residence in Brechin he married Miss Isabel Guthrie, a niece af the celebrated Edinburgh clergyman, Dr. Thomas Guthrie. During this pastorate he issued his first book, "The Method of the Divine Government, Physical and Moral" (Edinburgh, 1850).

This work laid the foundation for his philosophical reputation. The following year he was called to take the professorship of logic and metaphysics in Queen's College in Belfast and remained in this capacity until his removal to Princeton. In 1866 he was called to be president of Princeton College, and entered upon his new duties in October of that year. Important as his labors in the old world had been, his work in Princeton was to be more important. The college had suffered severely during the civil war and was in a low condition.

With characteristic energy Dr. McCosh at once set about securing additional endowments and organizing the college with a view to large development. Generous friends were at hand and money was freely furnished. New buildings were erected, old ones altered, the campus beautified, the strongest professors he could find were called to the new chairs established, the course of studies was overhauled, elective studies were introduced, fellowships were founded, the discipline of the institution was put on a higher plane, and in general every part of the college was strengthened and enlarged. But the intellectual and moral part of the work was greater than the material. Unsparing himself and strict in requiring faithful performance of duty by others, he made the whole college move as one man. He was not only an administrator but a good teacher. An assiduous literary worker, writing his philosophy in a most attractive style, he poured forth paper after paper and book after book. Passages in his "psychology" and "divine government" are classic in the excellence of their expression. Dr. McCosh resigned the presidency in 1888.—*Exchange.*

A HORRIBLE MASSACRE IN ARMENIA.

The almost incredible news has just reached the world that the Mohammedans, under orders from the Turkish governor of Bitlis, have committed the most atrocious murders, butchering Christians at wholesale. A letter received by the British foreign officer gives the particulars, which have since been confirmed by official advices. About 2,000 persons are reported to have suffered death in a manner almost too shocking to relate.

The letter referred to is dated Bitlis, October 9, The writer says:

"This year the Kurds carried off Armenian oxen and the Armenians' appeal for their restoration was refused. A fight ensued; two Kurds were killed, and three were wounded.

"The Kurds immediately carried their dead before the governor, declaring that the Armenian soldiery had overrun the land, killing and plundering the Kurds. This furnished a pretext for massing the troops from far and near. The troops were commanded by a pasha and marshal, and were hurried to the district. The pasha is said to have hung from his breast, after reading it to his soldiers, an order from Constantinople to cut the Armenians up root and branch, and adjuring them to do so if they loved their king and government.

"In one place 300 or 400 women, after being brutally treated by the merciless soldiery, were hacked to pieces by sword and bayonet in the valley below.

"In another place some 200 weeping and wailing women begged for compassion, falling at the commander's feet, but the blood-thirsty wretch directed his soldiers to despatch them in a similar way. In another place some sixty young brides and the more attractive girls were crowded into a church and were slaughtered, and human gore was seen flowing from the church door."

So the tale of horror runs on. These women were given the alternative of denying Christ, or being killed. *They chose the latter*, with true Christian heroism.

The British minister has proceeded with great energy to secure redress, and the Sultan has sent a commission to investigate. The Armenians have appealed to England for protection, declaring that if England does not protect them, they will accept even the sovereignty of Russia, rather than endure the yoke of Turkey any longer. A government that permits, or even makes possible, such outrages in this late day, ought to be wiped out of existence by the united powers of Europe. The one gleam of sunshine in this horrible affair is that these people suffered as true martyrs, dying the most atrocious death rather than deny Christ. Themartyr spirit still lives.—*Selected.*

CATS IN SCIENCE.

At last qualities have been discovered in the cat which render it of service to modern industry. In the large cities of Germany, where all telegraph, telephone and electric wires must be laid under ground, the wire-stringers have found the cat to be an indispensable adjunct to their business. All under-ground wire, of course, is stretched, in long, narrow iron tubes, with pen spaces at long intervals, into which the inspectors can descend and investigate the lines at any time. After the pipes are laid it takes two well-trained

cats to string a line through the length and breadth of the city. The wire is attached to a collar or string around the neck of the cat. As soon as the cat is pushed into the narrow tube it finds it impossible to turn its body around and is compelled to either lie still or crawl out at the other end.

It has previously been trained in smaller tubes, and finally it has learned to crawl through the longest pipes. Sometimes, however, there is trouble. Cats are notional, and they will fear danger and remain in some spot in the conduit. Then all sorts of means are used to scare it forward. Pistols are shot off and long sticks are poked in the pipe, but usually even a novice at the business will give no such trouble, and thousands of miles of wire have already been laid and repaired in this manner by these little animals. In England badger dogs are used for this purpose. These are more willing and smarter, but they are not able to crawl like the cat through the narrowest pipes.—*Exchange.*

NEW ENGLAND LETTER.

A secret society of olden days —An open patriotic order.—Matters legislative.—A noteworthy gathering —A missing factor.—A disgraceful exhibition.—The Portsmouth brewery and its embezzling vice-president.

The craze just now for everything relating to the first Napoleon has brought out the curious fact that a secret society was formed in Boston whose object was to rescue him from his rocky prison on the island of St. Helena. Exactly how they meant to carry out their plan is a secret that has gone to the grave with the members of this singular organization, if indeed they knew themselves. Though this Quixotic expedition never started, it is a matter for curious speculation what would have become of it if it had. The chances are that it would have been cast away before it reached its destination, or been mowed down by British guns, leaving no survivor to tell the tale. This revival of Bonapartism will not probably last long, but the effect while it does last can be only mischievous. The Corsican conqueror, though possibly not such a monster as Sir Walter Scott painted him, is not the kind of hero to be held up before our young people for emulation.

A new patriotic order, by the way, has just been started in this city auxiliary to the A. P. A., and having the same principles, but without the secret oaths. It is called the "Open Order of Americans," and is intended for those who have conscientious scruples against joining secret societies. Each member, it is said, is allowed the liberty to work in his own way, and vote as his conscience dictates; and even Catholics are allowed to join if they will subscribe to its constitution and principles. All this sounds very fair and liberal, but it is difficult to see, if one remembers the question asked in holy writ, "what communion hath light with darkness?" how an open society can be auxiliary to one with oaths and grips and passwords. Anti-secretists will be slow to join the new society till they know more about it, and are sure that in spite of its professions it is not under the control of secret lodge-leaders.

If the next legislature thinks favorably of it, the 17th of June will be made a legal holiday in Massachusetts;—which is all well enough if the small boy does not make of it a miniature Fourth of July. One day in the year sacred to noise is quite enough.

The women of Vermont have come very near to getting municipal suffrage. There were but two votes against it—106 to 108. This ought to inspire Massachusetts women, as they renew the struggle this winter with the solons on Beacon Hill.

Boston has been mercilessly caricatured by the press of her sister cities for her supposed worship of culture. She is popularly represented as being given over to every kind of intellectual fad under the sun; and it may be true to a certain extent. But this can be said of her: She is generously eager to give the same blessing of liberal education and generous culture which she enjoys to other regions less favored. Philanthropy and education are her pet hobbies, and nothing else will so effectively draw together her best people. She has also just enough of the dinner-giving instinct of her English ancestors to like to combine the two whenever practicable. The dinner given at the Thorndike, the other evening, in the interests of Berea College, Ky., was a very pleasant and noteworthy event. The company which sat around the long dining table included, to quote the *Advertiser's* report, "distinguished clergymen, members of college and university faculties, men eminent in scientific pursuits, authors, journalists, bankers, captains of industry, famous merchants, popular lecturers, and men whose presence adds wisdom and lustre to councils of state." Rev. Dr. Arthur Little presided, and President Frost, of Berea, gave a history of the college, which was founded, six years before the war broke out, by Kentucky Abolitionists, and has been from the start a co-operative institution to which all are freely welcomed without respect to color. That Kentucky kept her place in the Union was due in no small measure to the influence exerted by Berea College. Rev. W. E. Barton, a Boston pastor, and himself a graduate of Berea, related some of his experiences when teaching among the mountaineers of that region; experiences which he has embodied in a delightfully racy little volume, entitled "Life Among the Hills of Kentucky." Rev. J. P. Stoddard was also one of the speakers, as was Prof. Shaler, of Harvard, and others "too numerous to mention." They all emphasized the fact that Berea was a beacon-light to the whites as well as the blacks. No institution of learning at the South is doing a nobler work; and I am sure that the wealthy men of New England who are interested in the cause of education will only need to know about it to feel that they cannot do better with their money than to help it do a still grander work in the future; that, like Oberlin in the early part of the century, it has a peculiar claim on their liberality.

The Republicans, in their municipal convention, refused to accept the woman's school-board ticket, and gave them as decided a snubbing as the Democratic side could possibly have done. If I may venture a prophecy, Mrs. Hill's noble army of loyal women, not a whit dismayed, will go ahead and elect their ticket by the aid of the independent voters who are not bound by party.

The Boston Ministers' Meeting, last Monday, took up the question of the "Missing Factor in the Christian Endeavor Movement." Dr. Elijah Horr, of Worcester, believed that it was a lack of doctrinal instruction. Rev. Smith Baker thought the Sunday-school class, and not the Christian Endeavor Society, was the proper place for such instruction. Rev. E. P. Mills believed that the people in general, and not Christian Endeavorers in particular, should receive more doctrinal training, being too many of them like a layman in his own church, who, in the course of his remarks at a church meeting, "thanked the Lord that he had a conscience, and a good conscience, and a conscience void of understanding." A deeper work of practical godliness has seemed to me to be the missing factor, as it is in so many of the churches of which they form a part. The Christian Endeavor Society is like a spiritual thermometer. It will be cold, frivolous and worldly, or zealous and consecrated, according to the spiritual atmosphere of the church with which it happens to be connected.

The Harvard-Yale ball game at Springfield, which filled the Sunday papers last Sabbath almost to the exclusion of anything else, was a disgraceful affair, resulting in serious bodily injuries to many of the participants. It was an exhibition by no means creditable to our two leading colleges or the public taste which can find pleasure in sports that imperil life and limb, and requires surgeons in attendance and litters to carry off the wounded almost as much as a field of battle.

An embezzling vice-president and treasurer has caused a muddle in the affairs of the Portsmouth Brewing Company. He did not embezzle enough, however, to cause more than a temporary embarrassment. The saloon-business is a Gallio among trades. Hard times or dishonest employes—things which would be felt disastrously by any legitimate business—affect it not. It cares for none of these things.

Elizabeth E. Flagg.

The approaching session of the Illinois Legislature will be asked by the chiefs of police in the several cities of the State to place control of the various police forces in the hands of non-partisan commissions. A law of this kind should be hailed with general approval.

OUR WASHINGTON LETTER.

Alarming increase of "Bond" and "Investment" companies.—Our government and the Armenian massacres.

Washington, D. C., Nov. 28, 1894.

There is one annual report of an official below the grade of a member of the Cabinet that is worthy of more than the casual attention usually given to such documents by the public. I refer to the report of Judge J. L. Thomas, Assistant Attorney-General for the Postoffice Department, which deals largely with the alarming increase in the business schemes which, while calling themselves "bond companies," "investment companies," and other high-sounding names, are in reality lottories and frauds. During the last fiscal year the Postmaster General issued "fraud" orders against no less than 223 of these concerns, prohibiting the delivery of registered packages or payment of money to them; but there the authority of the general government ends, and a considerable percentage of these concerns, although on the "fraud" list of the Postoffice Department, continue to do business, making use of the express companies to forward money. Judge Thomas says in his report: "The craze for taking chances in so-called bond investment schemes in our country in the past year has equaled, if it has not exceeded, the tulip mania of Holland, and the infatuation of the South Sea Bubble, created by John Law. These so-called bond investment schemes are more dangerous to society than avowed lotteries, because their lottery features are strenuously denied, and they are held out by their promoters to the public as legitimate business enterprises." Judge Thomas recommends that Congress pass the bill now before it, prohibiting the carrying of lottery tickets or advertisements by the express companies, and calls attention to the lamentable fact that there is no adequate remedy against carrying the literature of these concerns in the international mails; and he adds, "nor need we hope for any until other nations take the same view of the subject that we do." All this brings to mind the difficulty of breaking up these concerns by legislation. While adverse legislation restricts the business, there is, in my humble opinion, but one way in which it can be permanently rooted out, and that is, to teach, in the family, in the church, in the Sunday-school, and in the public and private everyday schools, that it is a disgraceful crime to obtain something for nothing, and that the person is already half a criminal who invests in any scheme that promises one hundred or more per cent profit in a year or two. It is the looseness of the public morals that makes these schemes thrive. The people have been taught to regard the man who can so manipulate any financial scheme as to get wealth for himself at the expense of others as a commendable example of business shrewdness, to be held up for their children to follow. The public regards the gamblers in the great stock exchanges of the country as eminently respectable. Now all of this is, in my opinion, wrong, and calls for a moral reform educational crusade, which will educate the public up to the proper plane by calling a gambler a gambler, whether he bets upon the turn of card or dice; upon a horse race; upon his selecting the winning ticket or bond in a lottery; upon his guessing what the price of any stock or commodity will be at any time named in the future, or upon anything in which he takes chances for getting other people's money without rendering a proper equivalent therefor. Once let that practice take root and the gambler will disappear from respectable society.

It seems that this government can take no action on the massacre of Armenians by the Turks, even if the published reports of the horrible brutality of the Turkish troops are proven true, although State Department officials still express doubt of the correctness of these reports, because no confirmation of them has been received from either the U. S. Minister to Turkey or the U. S. Consular officials, who are stationed near where the massacre is reported to have occurred. Speaking of the reason why the President can take no official action upon the petitions which have been sent to him by Armenians residing in the United States, an official said: "This country occupies a peculiar position. There is a treaty between the great European powers by which an alliance is formed for the purpose of preventing inhumanity in Turkey. Of this alliance the United States, of course, is not a member,

and if this government should attempt to interfere in any way, the nations forming the league would probably request us to mind our own business, as they were able to take care of the matter themselves. The Armenians in this country should appeal to England, or some of the other nations which form the alliance, to take some action to prevent a recurrence of such a massacre of their countrymen as that reported to have recently taken place." While this statement doubtless correctly gives the legal status of the case, the feeling is general that the President would be justified in filing a strong protest with the Turkish government, should investigation show that the massacre did occur. *

REFORM NEWS.

PLANS OF THE EASTERN AGENT.

AT HOME, WASHINGTON, D. C., Thanksgiving day.

DEAR CYNOSURE:—While enjoying the blessings of this day at home I am reminded that I should write a little for the pole-star of reform. The days have passed very swiftly and pleasantly since my last writing, as my time has been largely taken up in friendly visitation.

Where and when shall the next Pennsylvania State convention be held? In speaking of this matter to Rev. W. B. Smiley. U. P. pastor at Cannonsburg, Pa., I was assured that it would be quite welcome in his church. Bro. Smiley gave me the loan of his colt for a twelve-mile drive, which I enjoyed very much.

I found Rev. Mr. Anderson, the U. P. pastor at Venice, ready to renew his subscription to the *Cynosure*, and others at that place gave substantial aid to our work.

I have thought some point not far from Philadelphia would be desirable for our next State meeting. Those who attended the gathering in Philadelphia last year will wish to attend again this year. Those who would be glad to have this gathering in their city or town will please let me hear from them.

Ohio should not be omitted from the convention list this year. Can we not have a grand convention in Xenia in the latter part of January? I am sure friends in that section will respond "yes," unless there are other meetings that would hinder.

The churches in Pittsburgh and vicinity which advocate reform were reported to be in a prosperous condition. The prayer-meetings that it was my privilege to visit were well-attended and spiritual. Most of the sermons were of a practical nature. The sins of the Jews are not so frequently discussed as our own sins. Sabbath morning I heard Rev. D. McAllister. His text was Malachi 3: 1. His theme was "Messengers before Christ's Face." Several practical allusions were made to the duty of Christians in preparing the way for Christ's coming. Secret societies were mentioned as among the obstacles to be removed. The door I had hoped would open for my Sabbath's work appeared closed, at least for the present. The pastor of this church does not love the lodge any more than do I. He finds it working in many mean and contemptible ways against him and his church. The sessions' fear seemed to be that to openly vindicate the principles of the church on this point would set all the sneaking dogs to barking and the sheep would be scared. Better let the dogs carry off a few choice lambs of the flock, than to risk the effect of an open battle. Perhaps this is wisdom, but I don't see it that way.

Rev. Nevin Woodside, learning that I had no appointment to preach on Sabbath afternoon, gave me a very cordial invitation to address his people. Bro. Woodside is well-known in Pittsburgh and vicinity as a warrior. His anti-secrecy thunderbolts have struck more than one lover of darkness with consternation. He has drawn to himself a goodly number of devoted people, who look to him as their leader in all things spiritual. He seems to have a sort of a synod of his own, and under its management gets along very pleasantly. The attendance on Sabbath afternoon was large, and I felt that God blessed me in the presentation of his truth. Monday's *Commercial Gazette*, in commenting, said: "The sermon was a powerful presentation of living truth and was well-received by the large congregation present." This could have been said of the morning sermon preached by Bro. Woodside. I heard several very favorable comments on this sermon. Practical manifestations of sympathy were given by pastor and members of this church, by subscriptions to the *Cynosure*, and contributions in aid of our work.

I plan in my next trip to visit Philadelphia and towns north.

As our leaders are taken from us one by one, is it not that we may feel more our utter dependance on Him who has called us to his service? Relying on Him alone, shall we be victorious! Their consecration should inspire us to ever press onward and upward. W. B. STODDARD.

THE WORK ON THE PACIFIC COAST.

PHILOMATH, Ore., November, 1894.

EDITOR CYNOSURE:—On Saturday night, November 10, I spoke at Waterloo to a small crowd. The appointment was hastily announced after I arrived at 5 o'clock.

The next morning I listened to the pastor, Rev. C. N. Plowman, of the Independent Evangelical church. I had the pleasure of dining with him, and heard him say that he had never joined any lodge save the Farmers' Alliance, and had only met with them once since uniting. I have heard that he tried to join the Masons and was black-balled. How true it is I know not.

In the afternoon, at 3 o'clock, I spoke to a very good audience, the pastor being present.

In the evening we held an audience, that comfortably filled the house, for an hour and a half, on the subject of prohibition. This was the most enthusiastic crowd I have ever met. My object was to show that no financial policy could give relief to the nation so long as the rum power was devouring half of our substance annually. Public sentiment is bound to sway to and fro, as in 1892 and 1894, until a party gets into power that will give the country relief from this awful curse.

An amusing incident occurred here. A well-dressed gentleman came forward with his little boy and said, "Professor, I know you understand phrenology; tell me what you think of my boy." Of course I went through the motions of a genuine phrenologist, and answered: "Sir, I think the lad indicates that he will have sense enough to vote the prohibition ticket."

An aged gentleman told me here that things have greatly changed within his recollection. Said he: "Thirty-five years ago it was exeedingly dangerous to go about exposing Freemasonry as you are doing." Again he said: "Thirty years ago, when I left the lodge, it would have been unhealthy to talk about the order as I talk every day now."

Waterloo is soon to have a woolen mill in operation which will add greatly to her financial interests.

On Tuesday night, the 13th, I spoke in the Adventists' church in Beaverton to a full house, on the lodge question. Rev. Mr. Benbam is the pastor. The lodge people pretty generally boycotted the meeting; only a few of them put in an appearance. The young men were out, and I am sure good was accomplished. Rev. J. W. Eldredge, our pastor at Portland, and wife, drove out to hear me. All who expressed themselves at all were pleased with the address.

Here comes an invitation to come to Oakville U. P. church and repeat the address on secret societies. This is one of the largest congregations in Linn county outside of Albany. Only a few were out to hear me before, it being poorly announced. Now they want all to have the opportunity. I will speak there on Saturday night and Sunday. Then, on Tuesday, I am off for California.

OAKLAND, Cal., Nov. 28 —On the 17th of November we went to Shedd station, where Bro. M. Acheson had his carriage in readiness to convey me to his home, and to the appointment at Oakville.

We were greeted on Saturday night with a very fine audience, who gave excellent attention to our address on secret societies. A few lodge men took very prominent positions in the audience, and thought to show a very bold front. The boldness continued for a while, but it dropped below zero before we concluded our address.

If these gentlemen ever give a truthful report, they will say that they heard what they were not expecting. After the congregation dispersed, the janitor silently closed the door and walked out in the dark where the lodgemen were grouped in counsel as to the best course to be pursued. They said: "We had better keep still about it. He's got enough of it to give us away."

The large congregation gave profound attention to what we said. They also manifested a deep interest in the subject by purchasing books, and subscribing for the *Christian Cynosure*, in order te better post themselves on the evils of secret orders. How unlike many congregations, where they are afraid to open their mouths on the subject! "Dumb dogs that cannot bark."

Oakville now stands second on the list of *Cynosure* subscriptions on the coast, only one point (Roseburg) excelling it in number.

On Sunday morning, after Sunday-school, we preached to a full house. This was a very appreciative crowd. They gave us a very respectable collection, only excelled by two other congregations since we began the lecture work. In the evening we spoke on the evils of intemperance and the prohibition of the liquor traffic. After this address, Bro. Acheson arose and proposed a vote of thanks to us for our work among them; and when the motion was put, I think I never heard a more "rousing" expression.

The next morning, a kind young brother (Morgan) conveyed us to Corvallis. We left Oakville feeling that certainly an excellent time had been enjoyed together. This people have our kindest regards and an interest in our prayers for their success.

On Monday afternoon we packed our trunk and grip, and on Tuesday, the 20th, we started for California.

To describe the trip is impossible. Many portions of the scenery are grand beyond description. The Shasta mineral springs are hard to excel.

An incident occurred on this trip, which will bear relating. The Pullman porter was a colored Mason and also a member of the G. A. R. During the second night he was pretty well "girded up;" and while he was making considerable noise after I had retired, I reached out and requested him to desist. He came to my berth, took me by the hand, and I quickly gave him the Master's grip. He answered, "Yes, I recognize that; you are all right. I'll guard you while you sleep." The next morning we talked Freemasonry very freely, when, finally I said: "Were I a colored man, I would not be a Mason, because colored men are excluded from American Masonry." He said: "I belong to the Scottish Rite, and it does not look right that we can't join with white men, but must work foreign Masonry in this country." We then arrived at Oakville, where I am at present writing. P. B. WILLIAMS.

FROM THE NEW ENGLAND SECRETARY.

BOSTON, Nov. 30, 1894.

Yesterday, spent with Bro. Ezra T. McIntire and his estimable Christian family, served to divert our thoughts from the sad events coming so suddenly and in such quick succession. Only the day before we laid the body of our brother, Stephen C. Rollins, in its quiet resting-place at Dedham, beside the companion of his youth, with the rites of Christian burial. From his only surviving child, who came on her mournful mission from Wheaton to bury her dead, we learned more particulars of the fiery trial and fatal event which tests the faith and courage of our dear Sister Kellogg. Truly the mysteries of God are unsearchable and past finding out, and it is in such hours of trial that we are made to feel our helplessness, and, if wise, to flee to the high tower and strong defence provided for the widow, the orphan and the mourner. To those who wait a little longer there comes, in these sad events, an admonition to be instant in season, abounding in the work of the Lord. The grandest tribute that Elisha could pay to Elijah was to take up his mantle and go on with the work he had begun. So with those who have so recently left us: the highest honor that can be conferred upon their memory is to press the battle against the wicked one in which they fought to the enemy's gate.

I hope next week to send you the program for the annual corporate meeting of the New England Christian Association, December 18 and 19.

J. P. STODDARD.

A great many people know God with their hearts who don't know anything about theology with their heads.

CORRESPONDENCE.

SUNDAY OR SABBATH?

WASHINGTON, Ia., Nov. 29, 1894.

EDITOR CYNOSURE:—In your issue of Nov. 15 is an address which was delivered before the New England convention by Mrs. James H. Earle, National Lecturer of the W. C. T. U. Her subject was "The Sabbath in the Home." With the address, as a whole, I was much pleased in the reading of it, and read it the second time in the evening on Sabbath, aloud, to some of the members of my family. The picture she draws of her own home on the Sabbath under the parental roof reminded me forcibly of the way the Sabbath was kept by my own parents, and I have no doubt by many others of your readers also. But to my mind there is one flaw in it, and that is the word Sunday, which she frequently uses instead of Sabbath. Like most of the writers for the *Cynosure*, she uses them, Sunday and Sabbath, interchangeably.

Now it seems to me that Christians who are opposed to secret societies would naturally discard the word Sunday, as that is the name given by the old Baal worshipers to the day on which they worshiped their god, the sun. Like the observance of Christmas, it is of heathen origin, for which there is no command or sanction in the Scriptures. I send you herewith an article from the *Christian Instructor*, bearing on this subject, which I will be much pleased to have you publish (or a good portion of it at least), as it expresses my views on the subject better than I can do myself.

I am yours for the proper use of God's names, titles, attributes, word and works.

CHARLES REYNOLDS.

REV. WM. FENTON IN SOUTH DAKOTA.

SIOUX FALLS, S. Dak., Nov. 26, 1894.

EDITOR CYNOSURE:—We had the pleasure of having Rev. Wm. Fenton, of St. Paul, Minn., here some ago, and he gave us two good lectures. The audience was small, owing to the insufficient notice of the meetings given in the papers; therefore a good many knew nothing of them. It was very interesting to listen to Bro. Fenton; and I hope it was not the last time that we shall hear him. May the Lord bless the reform work, and may many eyes be opened to see the danger of the lodge-spirit. Truly yours,

(Rev.) L. H. NOREM.

IMPRESSIONS OF THE IOWA CONVENTION.

CHEROKEE, Iowa, Nov., 1894.

EDITOR CYNOSURE:—The Iowa State anti-secrecy convention was a success. Though the day sessions were not largely attended, the evening meetings found a goodly number present, the last evening the church being full. There were two other attractions in the place to draw the masses. Two blocks away, in one direction, the M. E. conference was in session. One block away, in another direction, was a colored camp meeting, held in a tent. Had it not been for these meetings our services would have been very largely attended. As it was, the attendance was very encouraging to us all.

There were very few failures on the program. Those who were there came with earnest souls. There was concord and harmony in all the meetings. Considerable time was necessarily consumed in the transaction of business. There were plans to be laid, methods to be considered and discussed, and when the convention came to the addresses, they listened with a zest and earnestness that was encouraging to the speakers.

The address of welcome by Mr. Wiley, of Birmingham, and the response by Rev. Mr. Montieth, were very happy and well received.

The first evening was given up to two addresses. The first was by Rev. E. B. Wylie of Chicago, Congregational pastor at Summerdale. It was logical and eloquent. He spoke on "The One Salvation," and showed the fatality resulting from trying to "climb up some other way." He showed the terrible weakness and wickedness of pretended Masonic salvation. The other address was by the writer, who spoke on "The Secret Empire—Anti-State and Anti-Church." This was the first time we had ever met with the brethren in State convention. It was a delight to be present and add what we might to the cause so dear to our heart.

The address by Secretary W. I. Phillips, on "Secret Societies in Politics," was an able presentation of that phase of the subject. He was evidently master of the subject he was presenting.

Rev. Mr. Montieth spoke Wednesday evening on "The Relation of the Lodge to the Christian Church." Our brother in this speech presented his thoughts in a clear and forcible way. He is a good speaker.

Rev. Samuel H. Swarts, pastor of a large Methodist church in Morris, Ill., was the last speaker of the meeting. He was, as he always is, exceedingly entertaining in his address. A full house greeted him most cordially. It takes no small amount of bravery to stand out, as he does, against the lodge when so many of the clergy of his denomination are bound to the iniquitous system of secretism. The Lord reward him for his courage. It will be cause for gratulation when all denominations stand where the U. P. church, the Free Methodist and the Wesleyans stand. They stand on the teaching of the Bible. They do not believe in fellowshiping evil.

But the cause is growing. We have our face toward the sun-rising. God reigns. May the ministry be true to their convictions along the line of righteousness.

The meeting at Birmingham was one to be remembered. Our faith was strengthened, and our heart-purposes made more firm and fixed.

W. L. FERRIS.

WORK OF THE N. C. A. COLPORTEURS.

We hear occasionally from the several anti-secrecy reform colporteurs employed by the N. C. A., some of whom are also lecturers. Among their recent reports, we have received the following:

From Rev. C. Powers, Jackson, Tenn., Nov. 28, 1894.—"I had a precious good time six miles out in the country on Sabbath, and expect to discuss, with the students of Lane Institute, next Friday night, the subject indicated in the following: 'Resolved, That the influence of all secret societies is against the home, the church and the state." I purpose to give you a little account of it next week."

From S. F. Proctor, Ellsworth, Ark., Nov. 14, 1894.—"I made good use of the chart"—the N. C. A. exhibition chart of Masonic degrees and ceremonies, which every lecturer and preacher should own and freely use—"while in Sebastian county, on the last of September, and had good attention. I have heard from there (since), that there is great demand for more light on the subject. I gave them a good rounding-up in Logan county before I left."

Jasper J. Tucker, a seceded 3rd-degree Mason, writes, at large from Spring, Ark., Nov. 28, of his success with the *Lodge Lamp* as a reform paper in connection with his tract-work.

TRIBUTES TO REV. HENRY L. KELLOGG.

RESOLUTIONS.

WHEATON, Ill., Nov. 25, 1894.

The following resolutions were passed by the Sunday-school of the College Church of Christ of this city.

WHEREAS, Rev. Henry L. Kellogg was for many years connected with this Sabbath-school as scholar, teacher and superintendent, and was always found faithful in all these relations;

Resolved (1), That we put upon our records this testimonial of his helpfulness and fidelity and our sympathy with his family in their great loss.

Resolved (2), That a copy of this minute be sent to Mrs. Nora E. Kellogg and to the *Christian Cynosure.*

EXTRACTS FROM LETTERS.

From Rev. Milton Wright, Bishop of the United Brethren church, Dayton, Ohio.—"News of the death of Rev. H. L. Kellogg, our editor, was painful and shocking to me. His ability, wisdom and faithfulness made him very precious to the cause of moral reform. His fine sensibilities, modest bearing and other accomplishments very much endeared him to me personally. His is the crown; ours the grief. But God lives, and Christ reigns."

From Rev. J. A. Richards, Fort Scott, Kan.—"It was with profound regret I learned the death of Rev. H. L. Kellogg. He was a dear friend, a noble man, an earnest Christian and an able and faithful laborer in the work of reform and defense of the truth. I most sincerely condole with you, with the friends of reform and with the bereaved family in this sad event."

From Rev. J. R. Baird, Indiana, Pa.—"In this act of Providence many will be brought to consider how short and uncertain our time here on earth is; a widow and fatherless children are left to mourn their sudden loss, and the cause has lost a faithful and an affectionate worker..... We would most earnestly pray that a double portion of the Spirit of God may rest on him who may be chosen in this trying time to fill his place."

LITERATURE.

THE NATURAL HISTORY OF HELL; Being a Discussion of some of the Relations of the Christian Plan of Salvation to Modern Science; including a Chapter on Miracles and a Scientific Examination of the Theory of Endless Punishment. By John Phillipson. Price, 25 cents. New York: The Industrial Publication Co.

The first five chapters of this book deal with the correlation of the human mind and the laws of the physical universe; the scope and present limit of physical science; the reign of law—cause and effect; possibility of a new sense, and the coming race. The next four chapters review the various ideas of Hell—the common idea, the hell of the poets, of the churches, and of the scientists.

Thus far science and legend (or tradition) have been followed in delineating hell. Beyond this there seems to be a general idea that there ought to be a hell commensurate with the enormity of human wickedness as it abounds. "Judgment without mercy" acknowledges the justice of a hell for punishment, and science cannot gainsay the necessity or reality of it. Thus far human wisdom is not restricted.

But when it comes to this conclusion, humanity, with all its arts and science, cannot devise a method whereby men may escape this dreadful place, since sin is universal and pervades every individual to a greater or less degree. Conscience fears it and innate consciousness approves of it.

Science, art and human wisdom having thus been brought to bay, and helpless to avoid hell, something else is necessary; and our author proceeds to solve the problem by a method not included in the category of science, art or human wisdom—the introduction of a *miracle.* The miracle is not provided for in natural law, which is the basis for a common idea of rewards and punishments and a place for each. Our author analyzes miracles, and then points to salvation through our Lord Jesus Christ as the greatest, because the most important, miracle in which the human race is interested. And in *this* miracle the Bible is vindicated, because its revealed truth is mightier than science, art, human wisdom and natural law, and has the power to overcome all their influence. Infidels will find this logic difficult to overthrow.

CURRENT PERIODICALS.

Scribner's for December, like all the greater magazines, puts on dainty holiday attire of letter-press and art-engraving, executed in a high degree of excellence. We have no recollection of any preceding number of this magazine that surpasses it in this respect. The literary contents keep pace with the mechanical improvements. Among the leading papers and contributors we note the following, copiously illustrated: Cast Shadows, painted by Emili Friant, and selected by the late Philip Gilbert Hamerton; McAndrews' Hymns, by Rudyard Kipling; The Matrimonial Tontine Benefit Association, by Robert Grant; Geo. Frederick Watts, R. A., and his paintings, by Cosmo Monkhouse; A Primer of Imaginary Geography, by Brander Matthews; The Woodcutter's Hut, by Archibald Lampman; The Story of a Path, by H. C. Bunner; continuation of John March, Southerner, and seasonable editorial notes. New York: Chas. Scribner's Sons. 25 cents.

St. Nicholas also blooms out in holiday dress, and abounds in beauty and interest. Aside from the artistic touches of the season, there are papers of general excellence, including: President for One Hour, by Fred. P. Fox; Chris and the Wonderful Lamp—the first of a new serial; The Martyrdom of a Poet, by Marion Hill; Fighting a Fire, by C. T. Hill; and the new story of Napoleon and the First Empire, by Elbridge S. Brooks. Jack Balister's Fortunes are continued and there are several minor papers that will attract attention. The illustrations are numerous and fine. Published by the Century Co., New York. Price, 25 cents.

OBITUARY.

REV. JACOB P. RICHARDS,

son of Jonas and Elizabeth Richards, was born in Jersey Shore, Lycoming county, Pa., October 11, 1824. When he was 6 years old his father, leaving the home farm, became a hotel-keeper at Liberty, in the same county.

Jacob's boyhood differed little from that of other country lads; but he has left on record two remarkable escapes from death by drowning and another by being entangled in the wheels and levers of a threshing-machine.

At the age of 8 years, his father's family becoming large and rather burdensome, he became an inmate of the household of a good neighbor, a Mr. Brown, with whom he made his home for about five years.

In 1838, he removed with his father's family to Illinois. When nearly 14 years old, Jacob engaged work, at $6.50 a month, with Mr. Perkins, a farmer, in Henderson county.

Of his school life he says in his private autobiography: "The first winter I attended a common school three miles distant from where we lived. I would rise early in the morning, while the rest of the family were asleep, prepare my own breakfast,....walk the three miles in time for school, and return home in the evening." At this school he had an excellent Christian teacher. Summers he worked, and winters went to school, and thus acquired a fair education.

Leaving Mr. Perkins, he engaged work with Major Rose; but too restless to remain in one place, he soon found himself working in a cypress swamp in Louisiana, having gone South as cabin-boy of a Mississippi steamer.

Returning home, where he remained for some years, he became mixed up with the Mormon troubles and took an active part against the villainies of that religious sect.

Attending school in the winter of 1847 and 1848, it was urged upon him to enter college, and in the spring he was admitted to Knox College, at Galesburgh, Ill., with the intention of taking a four years' course of study. But the death of his father and the removal of one of his brothers to California placed him under obligations to seek employment near his mother's home, for the support of the family. So he taught school, and subsequently engaged in the lumber business at Galesburgh.

In 1854, he was married to Mrs. Mary S. Otis, of Muscoda, Wis. With her he lived about four years, "when she was called from earth to heaven." It was about this time that he felt himself impressed to enter the Gospel ministry. So he came to Chicago and entered the Congregational Theological Seminary. Taking the regular course of study, he was graduated in April, 1861, and began preaching at Oak Creek and Caledonia Centre, in Wisconsin. Six months later he left the Oak Creek charge, devoting his entire services to the church at Caledonia Centre. This pastorate he seems to have filled pleasantly to himself and acceptably to his people. There he remained three years, with the blessing of the Lord upon his labors.

In June, 1863, he was united in marriage to Mrs. Raney M. Matteson, who proved an able assistant in his pastoral work and a true wife.

Following the fortunes of a poor minister, he subsequently preached at the following places: In Iowa—Keasauqua and Parkersburg; in Wisconsin—Bashford, Jenkinsville, Jamestown, and Hammond; and in Illinois—Atkinson, Avon, Lee Centre and Wheaton. He reached the latter place in 1889, and soon afterwards was bereft by the death of his excellent wife, who left two children to mourn her loss. Both of these (sons) are now also dead.

The following summer his health was feeble, but he renders thanks to God for strength to bear his bereavment and illness with Christian fortitude.

In 1890, he was married to Mrs. Dr. Annette S. Dobbin, of Chicago, with whom he lived in the happiest relations until his death.

Having relatives in Washington State and California, in the present fall they began a journey over the Northern Pacific. Reaching the house of his sister in Klickitat county, Wash., and overcome by the rigors of an overland journey, he sickened, and the 13th of November his gentle spirit returned to God who gave it.

The remains were brought back to Chicago, and on the 20th of November funeral services were held in the Warren Avenue Congregational church, of which he had been a member, conducted by the pastor and Pres. Chas. A. Blanchard. The latter chose for his text, 2 Tim. 4: 5, 6. Among prominent Chicago friends the following were in attendance: Rev. J. A. Collins, Rev. Dr. Meloy, T. H. Gault, Esq., and Rev. Dr. French. The pastor gave an interesting sketch of his Christian life and character. The body was then transferred to Wheaton cemetery, where the services at the grave were conducted by Pres. Blanchard.



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15. Secrecy and Sin.
16. Selling Dead Horses.
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19. Freemasonry a Christ-excluding Religion.
22. Extracts from Masonic Oaths and Penalties as Sworn to by the Grand Lodge of Rhode Island.
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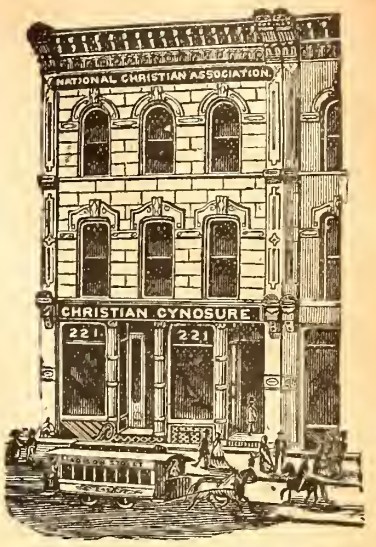
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The Christian Cynosure.

CHICAGO, THURSDAY, DECEMBER 6, 1894.

NEW ENGLAND CHRISTIAN ASSOCIATION.

BOSTON, Mass., November 19, 1894.

EDITOR CHRISTIAN CYNOSURE:—At the request of the pastor of the First Reformed Presbyterian church of this city, the official notice given by the Board of Directors of the New England Christian Association, calling the annual meeting Dec. 19th and 20th, 1894, is hereby changed to the 18th and 19th of the same month. Friends will please take notice and arrange to attend accordingly. (Signed)

J. M. FOSTER,
E. T. MCINTIRE,
A. A. ROCKWOOD,
E. E SLOWMT,
Members of the board.

ADDITIONAL NOTICE.

The two evening sessions will be devoted to public addresses by noted speakers. The morning and afternoon sessions of the second day will be occupied by the business of the Board and such discussions as the convention may elect. Let all the friends of the cause respond to the call of the Board Dec. 18 at 7:30 P. M.

J. M. FOSTER, *Pres.*

INDIANA STATE CONVENTION.

TUESDAY, DEC 17 AND 18, 1894.

If it is decided to hold the State Anti-Secrecy Meeting here, we can now say that we have secured the court-house for the evening sessions; and if the court is not in session, we can have it for the day sessions also; otherwise, we can depend on using one of the churches. We are anxious to have the convention when the students are all here.

There are so many meetings in this University town, that it is difficult to steer clear of them.

After interviewing a number on the subject of the convention, we find a good interest, and think there will be no difficulty in obtaining an audience. There has been so little agitation of the subject, and the lodges have had things their own way so long, that they seem to laugh at and defy all opposition. Soon after the Campbellite minister, Bro. Van Cleave, preached his sermon last winter against secret societies, the lodges brought a Methodist minister from Michigan to lecture in their behalf in the same church. In comparing the lodge with the church, he said he could find lots of church-members in the poor-house, but in it no members of secret orders were to be found. Thus he put the lodge above the church. In his town of Flint, Mich., he said that the churches and ministers would not stand if it were not for the support of the lodges. He said that in the M. E. church seven out of every ten of their ministers were members of secret societies. If he were to drop dead, he said, on that platform, the members of his order would at once notify his wife by telegram. We thought it strange if men had to join secret societies in order to be cared for when they die. If so, it does not speak well for his character.

In the absence of any State anti-secret organization, let me say to the friends of the cause in this State, to at once arrange to send delegates to a State convention.

M. A. GAULT.

Bloomington, Ind., Nov. 29, 1894.

THE DUTY OF PASTORS TO THEIR PARISHIONERS RESPECTING SECRET SOCIETIES.

First: What is the duty of Christian ministers respecting secret societies?

(1) It is their duty to understand them; they are factors in the life of the community. They solicit the money, time and interest of all able-bodied, well-to-do men; they have enlisted a large portion of the male population of the United States and are influencing it for good or ill. No man ought to consider himself prepared to occupy a pulpit who does not know what these lodges are.

(2) When ministers have learned what the lodges are, it is their duty to teach the people. To whom are men to look for instruction and guidance if not to those who are set aside from secular occupations and paid for teaching them danger and duty? The fact that the minister may lose friends or position or money is no reason for his failure. What would we think of a soldier who should desert the army on the ground that in the army he was in danger of disease and death?

(3) When this duty is seen and acknowledged, means of information will be found abundant. The public sermons of installation, dedication and burial are sufficient to teach any thoughtful man what sort of institutions lodges are. Still further, the organizations' printed monitors, manuals, books of jurisprudence, etc., will also instruct concerning the history and philosophy of the orders. In addition to these, the principal organizations like the Masons, Odd-fellows, Knights of Pythias, etc., have been revealed by conscientious men, so that clergymen who are willing to know and to teach the truth which men need, can learn it.

Second: What will ministers find to be the fact about secret lodges when they have made their investigation?

(1) They will find that the method of lodges is contrary to the example of our Lord Jesus Christ (John 18:20, Matt. 5:16, Luke 12:2). Christ taught openly; his church teaches openly; the lodges, if they have any good teaching, give it in secret to persons sworn not to communicate it to outsiders; and no matter what may be the substance of lodge teaching, the method is clearly hostile to the spirit of Christianity.

(2) The spirit of these lodges is also anti-Christian. Their titles are adopted to inflate the vanity of ignorant men. They do not even commend themselves to sober thoughtful persons who have no faith in Christ; they are evidently contrary to the Christ-spirit. The regalia of the lodges is clear proof of this same proposition. The Lord Jesus Christ never taught his disciples to array themselves in feathers, garish robes, swords, and the like. He sent his people out in modest, humble apparel, in their own proper names, to teach soul-humbling truths for the salvation of men. The requirements for admission are not needed, yet are additional proof that the spirit of the lodges is not the spirit of Jesus Christ. Christ called the poor, the harlot, the maimed, the blind, women, children; all who were oppressed by poverty, disease or the institutions of society. Lodges call men mainly, and not the poor, nor the young, nor the very old, nor those unfortunate, but those who are well-to-do. Simply to read the terms of admission furnishes the clearest proof that lodges are un-Christian.

(3) Lodge morality is different from and opposed to Christian morality. It is partial, while Christian morality is universal. It protects its own members, or seeks to do so against the base and criminal persons who become connected with it. It puts no limit on their evil and lawless impulses respecting those unconnected with the order. It binds its members not to wrong other members in reputation or in character. It does not bind them to the law of God, or seek to do so. This obligation to a partial morality is an insult to the worthy members of the lodges, and a danger to the community outside of them.

(4) The religion of the lodges is also different from and hostile to the religion of our Lord Jesus Christ. Christ is everything in the church; he is nothing at all in the lodges. They require men to believe in God, they say, but they do not mention the Saviour without whom no man can come to God (John 14:6, 1 Tim, 2:5). Studying the religion of the lodges ministers will find an explanation for the three points which have preceded. When men's religion is wrong, everything else must be out of place; when organizations teach the possibility of right living in this life and salvation in the life to come, without repentance for sin, without confession of sin, without acceptance of a Saviour, without reception of the Holy Spirit, without faith in our Lord God, it may be taken for granted that in every other essential particular they will be evil.

Third: What ought ministers to do when they have ascertained the four preceding propositions to be essentially true?

(1) They should be willing to stand alone in opposition to institutions which thus dishonor our Saviour and destroy the souls of men. They profess to be followers of men who were crucified, beheaded, hanged, drowned, burned, for their faith. They have no right to know the truth and to refrain from speaking it because of danger to themselves.

(2) They should not be willing to stand alone if it be possible to get others to stand with them. Co-operation is the watchword of our age. "In union there is strength" is a proverb which is as true in religion as in financial or political circles. For a minister to utter the truth as a solitary witness when by seeking the help of his fellows he could make his testimony more effective, is to sin against the cause which he would serve. While we must be willing to stand alone if need be, we must for the truth's sake secure all the help that men are willing to give us. There is great fault in this particular among us.

(3) As remarked under the first head, when the minister has determined to speak the truth, alone if need be, and has sought to enlighten and secure as helpers his fellows in the ministry, he should teach the people in general and in detail what these lodges are and what they are doing. There are thousands of men to-day tied up in secret associations who would never have been connected with them had they received the information which all ministers should have been able and willing to impart. Experience has proven that lodges flourish as other evils do where there is ignorance concerning them and not where there is information.

(4) Ministers should pre-occupy the ground. The old saying, "Satan finds some mischief still for idle hands to do," is true; young men unite with the churches and in many instances are left without any work to do. When they are new in the Christian way they would be glad to work, but in so many cases they are neither asked nor expected to do anything except to come and pay, which is not inspiring work. Young men who are treated in that way are very apt to find their way into the lodges where they find they can do something. In the churches that have a few young men now the ministers do not usually seem to know how to put them to work. They can learn and should learn, for leadership of the church involves the assigning of tasks and seeing to their performance.

(5) Ministers ought to get rid of atheism. They ought to expect God to control the business, social, benevolent, and political life of the towns in which they preach. What kind of a God does the minister believe in who says the Sunday newspaper is here to stay or the saloon cannot be extirpated in some way? Robert G. Ingersoll has been a great injury to many men in this country, but atheism in the pulpit is far worse than atheism lecturing in public halls for a thousand dollars a night.

May God help us to know and to do that which will glorify his name.

A RAILWAY DECISION.

Judge Dallas, of the United States Circuit Court in Pennsylvania, has recently rendered a decision that in a measure affects the relations of railroad corporations and secret orders of railroad employes.

For some years past the Reading Railway Company has had in force a rule making members of secret railway organizations ineligible for employment on that road. This rule the Brotherhood of Railway Trainmen endeavored to have set aside by the courts, but their application was refused by Judge Dallas, on the ground that the officers of the brotherhood (which is not an incorporated organization) had no such legal guardianship over its members as would authorize it to appear in court in their behalf and maintain a suit to protect them in their employment.

Two members of the brotherhood, independent of its officers, petitioned the court, in their own behalf, to restrain the management of the road—which is in the hands of receivers appointed by the United States Court—from discharging the petitioners on account of their lodge membership. One of the receivers is also an officer of the railway corporation and manager of its affairs. In answer to the petition it was shown that the proposed discharge of one of the men had no connection with his membership in the brotherhood, but was based on other grounds. In the case of the other petitioner, it was shown that when he was hired he agreed to withdraw from the brotherhood, but failed to keep his agreement. So the petition was dismissed.

In view of the circumstances, Judge Dallas

said that "the broad question is whether the railroad receivers should be ordered to retain members of the brotherhood in their service despite the pre existing rule to the contrary, and against their unanimous judgment.....There is no law prohibiting the railroad to discharge members of the brotherhood. I cannot say that to discharge them would be contrary to public policy, for I know no way of determining what is the policy of the public except by the laws that the public has made.....The real question involves the right of an employer—a railway company not in the hands of receivers, or receivers of a bankrupt railroad, or any other corporate employer—the right to discharge an employe on the mere bald ground of membership in a secret labor union."

The setting aside, by the court, of the action brought by the trainmen's brotherhood in this case would seem to confirm the right involved in the question. But the question whether individual employers enjoy the right thus accorded to corporations still remains unsettled by this decision.

A QUESTION OF DRESS.

The Junior Order of United American Mechanics is one of the prominent secret "patriotic" and pseudo-benevolent orders in the United States, having a keen scent for any demonstration of Roman Catholic invasion or aggression. It has wielded its influence more largely in Pennsylvania, perhaps, than in other States, and has been especially active in endeavoring to keep Roman Catholic teachers out of the public schools in that commonwealth. At Gallatin, Pa., through the influence of Catholics, six nuns were employed as instructors in the public school, and the Junior Mechanics instituted a test suit, demanding that the nuns be restrained from wearing their distinctive garb while in the school, and from teaching the Roman Catholic catechism and other Roman doctrines while thus employed. The lower courts decided that sectarian teaching must cease in the school, but that the nuns could not be legally restrained from wearing their nunnery garments while teaching.

The Supreme Court of Pennsylvania has recently affirmed this decision, Justice Williams dissenting. The Junior Order of Mechanics will now place the matter before the State Legislature and endeavor to have a law passed to prohibit the wearing of the costume of any religious sect or order in the public schools. As a result of this decision and the determination of the secret order, "the nuns employed as teachers in the Riverside school (Pittsburgh) . . . . will not resume their positions, being adverse to the notoriety obtained." As the matter now stands, it will become a political issue.

A DANGEROUS PRECEDENT.

Butte, Montana, according to accredited press dispatches, was very recently the scene of an outrageous exhibition of lodge influence in a court of justice that calls forth the righteous indignation and disgust of even the *Deseret* (Mormon) *News*.

On the Fourth of July last William Coombs, a member of the American Protective Association, killed Jerry Connell, an Irish Catholic, in a religious riot at Butte. The case came up for trial in the latter part of November, and on Saturday week the prisoner, charged with murder, was acquitted. The press dispatch further stated that "at the trial an attorney for the defense boasted that there were eleven or twelve A. P. A.'s on the jury; that $2,000 was contributed for the defense by the organization; and that after the trial one of the jurors declared that he would convict no man for killing an Irishman."

Commenting upon this outrage, the *News* says: "No matter what the organization or sentiment that controls juries to render verdicts against the law and the evidence, they present a serious menace to American freedom. When the courts cannot be trusted to administer justice, regardless of affiliation with secret orders of any class, the glory will depart from our national institutions, because they no longer give assurance of protection from lawlessness. The growing evil in this direction is one against which all patriots should heed the warning in time, lest it increase beyond their control except by extreme measures."

It is true that the Utah Mormon church, like the Roman hierarchy, opposes only those secret societies that do not support its policy or organization; but there is so much of good sense and serious warning in the expression of the *News* that it should be accepted and heeded by every lover of his country.

—The November issue of the *Lodge Lamp* contains a rich galaxy of personal testimonies against secret societies from great and good Americans. The December number will discuss several features of the fraternal insurance (secret) societies. Clubs of ten or twenty subscribers will receive it regularly one year for $1.00 or $2.00.

—Nearly 60,000 shares of corporate stocks changed hands last week on the Chicago Stock Exchange, the heaviest trading in this class of securities ever known in the institution. Stock manipulation and trading in cereals on boards of trade are not yet distinctly classed in law as gambling, but they have ruined quite as many as the interdicted methods of other gamblers.

—The Missouri Conference of the Free Methodist church, referring to secret societies, left the following declaration on record: "The past year has more than ever proved the wisdom of our opposition to the evil of oath-bound secret societies in the loss of life and property and the disregard for the laws of our land, also seeking to undo both church and state by their secret machinations. Therefore we pledge ourselves anew to expose and withstand this evil."

—A handsome poster announces that Rev. D. S. Faris, pastor of the Reformed Presbyterian church at Sparta, Ill., is to deliver three lectures against secret societies at as many places (not yet named) in Randolph county, on the 11th, 12th and 13th of December, 1894. The public, and especially the ladies, are invited to be present on each evening at 7 o'clock. Our friends in that part of Illinois should make an effort to rally around Bro. Faris on these occasions and assist him in letting the light shine upon the secrets of the lodge.

—Rev. S. F. Porter, in a private letter, dated at Nashville, Tenn., Nov. 30, gives the following summary of his college work in that vicinity: "I preached last Sabbath for Rev. Mr. Wilson, pastor of Clark's Chapel, an African M. E. church. Yesterday I was at the Vanderbilt University and distributed *Lodge Lamps* among the theological students. Thus far, this week, I have visited Roger Williams University and distribu ted little papers, and the President, Dr. Owen, invited me to preach in the chapel next Sabbath at 3 P. M. So there is plenty of work ahead."

—Rev. W. T. Campbell, D. D., pastor of the Second U. P. church at Monmouth, Ill., was in the city this week procuring testimony against the false religions of the secret orders preparatory to taking the platform in opposition to the lodge system. Rev. T. M. Chalmers also visited this office. At present he is rather busily engaged in delivering lectures, at various points, on prophecy and the iniquity of the lodges. A. J. Millard, of Arkansas, who has for several years been active in opposition to the secret system, also called and reported encouraging progress in his work. These brethren are earnest and sincere workers, and fully awake to the necessity of pressing our reform upon all the people.

—To those readers of the *Cynosure* who desire to present their friends with a wholsome holiday present we heartily commend Miss Elizabeth E. Flagg's new book—"A Prisoner of Hope," in one large handsome volume, that may be ordered directly from this office. The narrative originated in the personal experience of Miss Flagg, two or three years ago, when she sought relief and restoration from the results of a painful accident. In that search she availed herself of a unique healer in New Jersey, whom she graphically described, at that time, in her weekly letters to this paper. The ideas created in her mind by that experience form the basis of this well-told story, and thoughtful readers will peruse it with interest. While all may not agree with its deductions, ministers of the Gospel, students in seminaries and intelligent home circles will find it pleasant food for thought. We sell it for $1 25 per copy.

—Every true reform must agree with the editor of the *Christian Neighbor*, when he says: "No 'society,' no 'lodge,' no 'corporation,' no 'club arrangements,' no 'oath-bound obligations,' no 'organization'—civil, military, social or ecclesiastical—no relation which an individual may sustain towards governments or towards other powers or persons—no anything—can stand in the way of personal accountability in the Day of Judgment, ... when every one shall give *account of himself* for the deeds done in the body." "Corporations," it is said, "have no souls," but the managers and operators in them have individual souls, upon which will rest the dread responsibility in that day when the secrets of all hearts shall be disclosed. No excuse—nothing—can set aside the personal resonsibility of the man or woman who delights in the pleasure or profit of incorporated wickedness.

—The retirement of Gen. O. O. Howard from active service in the United States army, because he had reached the prescribed time-limit of sixty-four years, has called forth from the press many friendly and justly-deserved encomiums upon his military services. The war with the South, as well as the subsequent reign of peace, bears ample testimony to his worth as a Christian warrior, gentleman and philanthropist. But his work in behalf of the freedmen after the war ended redounds most to his fame and credit. His plan was to educate, uplift and improve their mental and moral condition. He advocated and promoted the use of competent teachers, suitable schools, academies and churches, and the establishment of firm and true family relationships among these hitherto neglected people. With what success he labored to accomplish these ends is now national history. The results of his policy are now visible, since it gave a healthful impetus to subsequent misssionary effort in the South.

ADDITIONAL FROM THE IOWA STATE ANTI-SECRECY CONVENTION.

THE RESOLUTIONS.

WHEREAS, The principles of this Association, so often reiterated, are well known, and are found repeatedly in the minutes of past conventions; therefore,

Resolved, That we reaffirm our adherence to said principles and re-consecrate ourselves to God and his Christ for a more systematic and constant endeavor to spread and secure the adoption of the important truths advocated by this Association; that we in the future use the ample and able reform literature, now so plentiful, for more general distribution; further

Resolved, That we urge personal, hand-to-hand labor with men who are in the lodges in the spirit of those who must give account for souls, and that we keep more constantly in mind the danger to immortal souls from affiliation with orders which encourage the hope of salvation without the sanctifying Word of God, or the atonement of the only Saviour of men.

WHEREAS, The laboring oar of the executive committee has rested largely in the hands of the secretary, Rev. T. H. Acheson; and,

WHEREAS, The duties of that office have been very efficiently performed; therefore,

Resolved, That the hearty thanks of this Association be tendered the Secretary, as an earnest of our appreciation of his services.

WHEREAS, The homes of Birmingham and its assembly room of the United Presbyterian church have been most cheerfully and freely opened for the comfort and accommodation of the delegates and visitors; therefore,

Resolved, That we assure these friends of our most hearty appreciation of their hospitality.

THE PLAN OF WORK ADOPTED.

Your committee on the plan of work would respectfully recommend the adoption of the following measures for the furtherance of the anti-secrecy reform in the State:

1. That recognizing the N. C. A. as the parent Association, we earnestly ask that Association to exercise a fostering care over us, as it may be able, in carrying forward the work.

2. That we request the N. C. A. to provide for us a suitable agent, to labor under the executive committee in the bounds of the State, to canvass for members of the Association, and to address the people whenever there may be an opportunity to do so; to distribute literature whenever it can be done, and, especially, to make provision for the distribution of literature among the students of the colleges of the State; to attend and address young people's societies, urging them to enlist in this reform; to attend church assemblies, and to present the reform in those assemblies, and to secure the appointment of delegates by them to our State conventions; to hold local conventions where they can be arranged for, and to use any other means that he (the agent), with the counsel of the executive committee, may deem wise for the furtherance of the reform.

3. That we, in connection with the N. C. A., pledge such agent $60 per month and all necessary expenses.

THE HOME.

IN THE FOOTSTEPS OF THE MASTER.

In the footsteps of the Master,
Let me follow day by day,
Though suffering and sorrow faster
Fall upon my earthly way.
In the footsteps of the Master
Trustingly O let me tread,
Always knowing, ever feeling,
By his wisdom I am led.

In the footsteps of the Master,
In the darkness safe with him,
Heavenward ever leading faster
As the earthly lights grow dim,
Though around and all about me
There be only skies of gray,
Hearing still a strain of music
Floating down the shadowy way.

In the footsteps of the Master,
There will dawn the light at last,
When the heaven outspreadeth vaster
For the darkened way o'erpast.
In the footsteps of the Master
Through the dark of earth's distress,
Feeling still the hand that's holding
Mine in tenderness to bless!

—*Liza A. Fletcher, in the Morning Star.*

THE STORY OF A SPOOL.

BY THOMAS E. KENNEDY.

I am a spool. I tell you my name at once, so that there can be no misunderstanding about who I am, and for fear some of the boys may not know me.

You are probably surprised to hear me talk so plainly. The reason I can do so is because a kind hearted and brilliant gentleman by the name of Thomas A. Edison devoted his time and thought to the invention of a little machine which enables animals, plants, stones and wood to tell their thoughts and their feelings. Of course, we are all very grateful to Mr. Edison for his kindness, and we all think him the most wonderful man of the nineteenth century.

Dear children, you know how you love to talk. You know how difficult it is for you to refrain from talking, even for the little time that you are in school; and I have heard the dear lady with whom I now live say that some of you liked to talk so well that you even talk in your sleep. You can now just faintly realize how hard and tiresome it has been during all the years I have lived—for you must know I am very old—to keep everything to myself and not even be able to tell a secret to my dearest friend.

I was not always a spool. There was a time, which I still remember with pleasure, when I was part of a branch of a large, evergreen oak. This old, old tree had a body many feet in thickness, and its great branches spread far out toward the east, and toward the south, and toward the north star, and toward the setting sun. They covered fully an acre of ground. This tree was covered with hundreds of thousands of bright green leaves, which shone in the sunshine, and danced and sang every afternoon in the gentle breeze, which came softly over the mountains from Monterey Bay.

The dear old tree had grown from a little acorn, just about as big as the end of Florence Wyman's thumb, and had lived so long and grown so large that there was not a single flower, or bird, or beast, or tree, that knew its age. Indeed, this tree had seen the hills grow green and turn brown so many times; and heard the twittering of the summer swallows and had seen them fly away again to the south in the fall for so many hundreds of times; had seen so many of the neighboring redwoods grow from tiny seeds until their heads almost touched the sky; had seen even the hillsides slide away and disappear so often, that it seemed to her that she would live forever.

One bright, sunny morning two voices attracted my attention, and looking down toward the roots of the tree, I saw two men standing there, and each carried a sharp, steel ax in his hand. The taller one said: "What a fine oak tree! What splendid wood it will make!" The other man said: "I think so too, but what is the use of wasting time? Let us go to work at once." Placing their coats and vests on a small bush, one went to the south side of the tree, and the other to the north side. In a few minutes I heard the ringing blows of their axes as their sharp edges sank into the body of the oak. The men chopped steadily until noon. Then, leaving their axehelves against the tree, they went home to dinner. In an hour or so both returned. One said: "This is a very hard job." The other one said: "Let us go to work or we will not get through to-day."

Up to this time neither the oak nor the branches nor the leaves seemed to mind the chopping. However, from this time on I heard occasional creaking sounds, and felt the branches and the leaves tremble violently every now and then. This went on all the afternoon. I remember—yes, I am quite sure I remember—seeing the big, round sun hide his face behind the high mountains to the west of us. Just at this time I heard a loud creaking groan, and to my astonishment the old oak fell to the earth with a loud crash, which echoed along the hillsides.

The next morning the same two men returned, bringing a long cross-cut saw with them. They went to work sawing the body and the limbs of the tree into blocks of about eighteen inches in length. In the course of three or four days they reached the limb in which I lived, and in a few moments I found that I was no longer a part of a tree but part of a block.

The men threw all the blocks into a large pile and then went away, taking their axes and their saws with them. I have never heard of them since.

The next morning the linnets and thrushes, and the mocking-birds, which sang so sweetly on the high boughs every sunny morning, came to sing once more. They were very much surprised to see the dear old tree lying in a pile of blocks, and, as it seemed to them, dead forever.

The tears gathered in their eyes, as they flew to the topmost boughs of a neighboring laurel. There they poured out their grief in sad songs.

I do not know how long the blocks lay in the large pile, but it was for months. One morning three men, each driving a six-mule team, came to the pile of blocks. The blocks were rapidly thrown into the wagons and drawn with rattle and bang and jolt down the mountain road to Alma Station, where they were loaded on to cars, and whirled away to San Francisco. I came to the city so fast I do not remember much about the trip. Besides, I was thrown into the corner of the car near the bottom and could see but little. I do not know what became of all my companions, but the blocks on my car were taken to a large brick building, where there were all kinds of saws, and turning-lathes, and wheels and belts, running and whirling, it seemed to me, in endless confusion. The first thing that happened to the block in which I was, was that it was sawed into small strips. These were cross-sawed into short blocks about three inches long.

I was lying on top of a pile of these when a curly-headed boy with mild blue eyes took me, and placed me, after boring a hole right through my heart, upon a bright, steel spindle. I went round so fast that I became dizzy and then unconscious. The next I remember I heard this same boy say as he handed me to an old gentleman with a long white beard: "Do you not think that a nice spool? It was made from the wood of a large evergreen oak near Alma Station. This is the first spool finished."

The old gentleman placed me in a nice, white box with eleven other spools and sent us to the silk factory.

In three or four days the box was opened, and a pretty, dark-eyed girl with long flowing curls took me out of the box and placed me upon another spindle. I went round just as fast as before. In a moment I found myself covered with beautiful white silk thread.

We were all placed back in the box and sent to a store on Kearney street.

One Saturday afternoon the box was opened and I found a lady with brown hair and gray eyes looking at me. Taking me up she said: "How much for this spool?" A voice said: "Twenty cents." She quickly paid the money and before I knew it I was wrapped in a piece of brown paper and was going along the street in her pocket.

I have a very nice home now in a satin-lined work basket. If you wish to see me look in Miss Nellie Murtry's work basket, where I can be found every Wednesday afternoon.

ONE STANDARD FOR BOTH SEXES.

Josiah Allen's children have been brought up to think that sin of any kind is just as bad in a man as in a woman; and that any place of amusement that was bad for a woman to go to was bad for a man.

Now, when Thomas Jefferson was a little fellar he was bewitched to go to circuses, and Josiah said:

"Better let him go, Samantha; it hain't no place for wimmen or girls, but it won't hurt a boy."

Says I: "Josiah Allen, the Lord made Thomas Jefferson with just as pure a heart as Tirzah Ann, and no bigger ears and eyes; and if Thomas J. goes to the circus, Tirzah Ann goes too."

That stopped that. And then he was bewitched to get with other boys that smoked and chewed tobacco, and Josiah was just that easy turn that he would have let him go with 'em. But, says I:

"Josiah Allen, if Thomas Jefferson goes with those boys, and gets to chewin' and smokin' tobacco, I shall buy Tirzah Ann a pipe."

And that stopped that.

"And about drinkin'," says I; "Thomas Jefferson, if it should be the will of Providence to change you into a wild bear, I will chain you up and do the best I can for you. But if you ever do it yourself, turn yourself into a wild beast by drinkin', I will run away, for I never could stand it, never! And," I continued, "if I ever see you hangin' 'round bar-room and tavern doors, Tirzah Ann shall hang too."

Josiah argued with me. Says he: "It doesn't look as bad for a boy as it does for a girl."

Says I: "Custom makes the difference; we are more used to seeing men. But," says I, "when liquor goes to work to make a fool and a brute of anybody, it don't stop to ask about the sex, and makes a wild beast and an idiot of a man or woman; and to look down from heaven I guess a man looks as bad layin' dead drunk as a woman does."

Says I: "Things looks differently from up there than what they do to us—it is a more sightly place. And you talk about looks, Josiah Allen. I don't go on clear looks; I go on principle. Will the Lord say to me in the last day, 'Josiah Allen's wife, how is it with the soul of Tirzah Ann? as for Thomas Jefferson's soul, he bein' a boy it hain't of no account'? No! I shall have to give an account to him for my dealin's with both of those souls, male and female. And I should feel guilty if I brought him up to think that what was impure for a woman was pure for a man. If a man has a greater desire to do wrong—which I won't dispute," says I, lookin' keenly onto Josiah, "he has greater strength to resist temptation. And so," says I, in mild accents, but firm as old Plymouth Rock, "if Thomas Jefferson hangs, Tirzah Ann shall hang too."

I have brought Thomas Jefferson up to think that it was just as bad for him to listen to a bad story or song as for a girl, or worse, for he had more strength to run away, and that it was a disgrace to talk or listen to any stuff that he would be ashamed to have Tirzah Ann or me hear. I have brought him up to think that manliness didn't consist in havin' a cigar in his mouth, and his hat on one side, and swearin' and slang phrases, and a knowledge of questionable amusements, but in layin' holt of every duty that comes to him with a brave heart and a cheerful face; and helpin' to right the wrong and protect the weak, and makin' the most and best of the mind and the soul God had given him. In short, I have brought him up to think that purity and virtue are both feminine and masculine, and that God's saints are not necessarily all women.—*Samantha Allen.*

SEIZING OPPORTUNITIES.

A lady once writing to a young man in the navy who was almost a stranger, thought: "Shall I close this as anybody would, or shall I say a word for my Master?" and, lifting up her heart for a moment, she wrote, telling him that his constant change of scene and place was an apt illustration of the Word, "Here we have no continuing city," and asked if he could say: "I seek one to come." Tremblingly she folded it and sent it off.

Back came the answer, "Thank you so much

for those kind words! I am an orphan, and no one has spoken to me like that since my mother died, long years ago." The arrow shot at a venture hit home, and the young man shortly after rejoiced in the fullness of the blessing of the Gospel of peace.

How often do we, as Christians, close a letter to those we know have no hope, "as anybody would," when we might say a word for Jesus! Shall we not embrace each opportunity in the future?—*Southern Churchman.*

THE CONTRARY BOY.

I am the queerest sort of boy the world has ever seen—
In fact, I don't suppose before my like has ever been,
Because, from early dawning to the setting of the sun,
I always want to do the things that really can't be done.

For instance, when the summer comes, I sit down by the gate
And almost tear my hair with rage because I cannot skate.
And through the heated August nights I often lie in bed
And moan and groan because I can't go coasting on my sled.

Then when the frigid winter's here, and things begin to freeze,
I feel as though I'd like to climb up in the apple trees
And pluck the blossoms from the twigs; but blossoms none are there
When winter winds are blowing and the apple boughs are bare.

At breakfast-time I sit me down, and often deeply sigh
Because there's toast and buckwheat cakes instead of pumpkin pie;
Yet, when at dinner time we've pie, my tears come down like lakes
Because by that time I've a taste for toast and buckwheat cakes.

And I would say to other boys who think it's fun to be
Contrariwise that they would best take warning now from me.
Because I find the habit leaves me always dull and sad,
And makes of me a very drear, ill-natured sort of lad.

—*Gaston V. Drake, in Harper's Young People.*

TEMPERANCE.

HE TREMBLED AS HE VIEWED HIS WORK.

Not long since I was making my way from the depot in the little village of Staples, Minnesota, to the house of a friend, where I was to remain overnight. It was in the evening, and quite dark. I had to cross the Duluth branch of the Northern Pacific railroad. As I neared the crossing, I noticed a crowd of men that had gathered, some of whom had lanterns, and they seemed to be searching as for something lost. Upon arriving at the spot, I noticed a pair of bobsleds, the forward one of which was crushed beneath the wheels of a flat car. As one of the men bearing a lantern passed on a little, I saw a horse lying upon the track with his foot cut nearly off. It was dangling from the leg by a piece of the skin. A man struck it several blows in the head with a heavy sledge, which put it out of its misery.

I then turned back with the crowd that passed around the sleighs, and followed them a rod or so down the track. I never shall forget the terrible sight that met my eyes. Close beside the track lay a man. A part of the skull-bone was severed from the head, scraped clean, and was lying by the side of the rail. It very much resembled a tea-saucer lying right side up. The brains were strewn in a straight line from the rail to his head. A man in the crowd remarked: "I would rather have given twenty-five dollars than to have seen the awful sight. It makes me tremble in the knees."

I learned afterward that the man who made the remark was a saloon-keeper. After learning the particulars that occasioned the man's death, I did not wonder that the saloon-keeper felt and spoke as he did. It appears that the man who was killed was just leaving the village for his home. A stranger asked him if he could ride out with him. He gave consent, and they were soon on their way. The stranger who gave me the particulars said, as they neared the crossing, he saw the switch engine backing down some cars, and that they could not safely cross the track. He asked the man to stop his team, but the driver was drunk; his request was met with an oath, and the whip applied to the team, which resulted as stated above. The stranger escaped with a slight injury. The saloon-keeper who said the sight made him tremble, doubtless knew that some of the liquor that caused the fatal accident was drunk at his bar. If that terrible sight of one victim made him tremble, how awful will be the feeling when all the victims of the saloons are gathered at the judgment seat of Christ, and the liquor-dealers made to look upon the fruit of their work! "Woe unto him that giveth his neighbor drink, that puttest thy bottle to him, and makest him drunken." Hab. 2: 15.—*E. Hilliard.*

HOW CHRISTIANS VOTE.

The Christians who vote are largely members of the Republican party, and that party now has majorities by the hundred thousand. Have they secured this victory by opposition to the liquor traffic? In Iowa, as long as the Republican party held some slack allegiance to prohibition, the State was doubtful and at last Democratic. Now, that the Republicans there have thrown off all regard for prohibition and have passed what is in effect a license law, they roll up a majority of over seventy-five thousand. The beer-drinkers turned in with them and the professing Christians voted the same old ticket. Under Mr. Clarkson's leadership the weakness of paying any attention to morality has been eliminated from the party to its manifest advantage, as far as votes are concerned. In Maine, Vermont and Kansas the same party has let the liquor-dealers know that it has no design to enforce the prohibitory law, and again it receives rousing majorities.

We will not go so far as to say that the party's position on the liquor issue has been the cause of its success; that conclusion is perhaps not warranted by the facts. It is safe, however, to say that its position on the liquor traffic was no hindrance to its success. And when we reach that conclusion we are driven to another that lies before it on the straight road, and that is that the liquor traffic will never be overthrown peacefully by ballots. The knowledge of the evils of this infamous traffic cannot be much more widely and fully set before the people. Temperance talk is old and trite. The issue cannot be much more clearly made than it is now between license and prohibition. The record of the old parties on the liquor question is so long and so consistently evil that no one urges now that his party will do something for the temperance people if it wins. The day even of promises has passed away. It is clear that the conscience that accepts the present Constitution is not going to fight the present liquor traffic. And when we conclude that the liquor traffic will never be voted out, we have not only come to believe that God will not bless means used that dishonor his Son, but we have come to the conclusion that the liquor traffic will go down, as go down it will, only in the judgments sent by divine justice upon a guilty and hardened nation. Along with all instruction given now should go a call to repentance.—*Christian Nation.*

BIBLE LESSON.

STUDIES IN THE LIFE OF JESUS.

LESSON XI.—Fourth Quarter, 1894, Dec. 19.

SUBJECT.—The twelve sent forth.—Matt. 10: 5-16.

GOLDEN TEXT.—As ye go, preach, saying, The kingdom of heaven is at hand.—Matt. 10: 7.

[Open the Bible and read the lesson.]

DAILY READINGS.—M.—Matt. 10: 5-16. T.—Luke 9: 1-1. W.—Matt. 9: 1-26. Th.—Luke 10: 1-20. F.—Matt. 28: 9-20. S.—Mark 6: 1-12. S.—Matt. 10: 5-16.

(From Our Bible Teacher.)

1. *The Twelve.*—"With the exception of Judas Iscariot all were Galileans. Several of them were by trade fishermen, a laborious and profitable calling. They were all laymen—that is, there was neither priest nor scribe among them. They have generally been regarded as illiterate men (Acts 4: 13); but by this must be understood not that they were specially ignorant, but that they were not versed in the scholastic theology of their age. Philip and Peter both appear to have been acquainted with the Greek. This is indicated by the application of the Greeks to Philip (John 12: 20, 21) and by the fact that the Epistles of Peter were written in Greek. Matthew was a ready and methodical writer. John evidently was a man of culture, as his writings show, and his social position was such as gave him ready access to the high priest's palace during the trial of Jesus. There are indications that several of the Twelve possessed wealth or wealthy connections, for the father of James and John had hired servants. Peter apparently lived in his own house, and Matthew had the means to give a large party to many friends. (Mark 1: 20; Luke 4: 38.)"—*Abbott.*

2. *Where to go.*—"They were not to go into the way of the Gentiles or Samaritans. It was necessary first to secure a strong base of operations in the Holy Land and among the chosen poeple. The Twelve were not fit to preach the Gospel or do good works either among Samaritans or Gentiles. Their hearts were too narrow, their prejudices too strong; there was too much of the Jew, too little of the Christian, in their character. Suppose these same evangelists had gone into a Samaritan village; what would have occurred? In all probability they would have been drawn into disputes on the religious differences between Samaritans and Jews, in which, of course, they would have lost their temper; so that, instead of seeking the salvation of the people among whom they had come, they would rather be in a mood to call down fire from heaven to consume them."—*Dr. A. B. Bruce.*

3. *The kingdom of heaven.*—"They did not know the nature of the kingdom. They had learned from John and from Jesus that repentance was necessary in order to citizenship in this kingdom. In other respects they and their hearers were pretty much on a level. We are tempted to wonder how Christ could trust them to open their mouths at all, even on the one topic of the kingdom. Might they not give rise to political excitement? They were instructed to announce the kingdom as a kingdom from heaven. What was that to worldly men? What they wanted was a kingdom of earth, in which they might live peaceably and happily under just government, and, above all, with plenty to eat and drink. A kingdom of heaven was for such as had no earthly hope, a refuge from despair, a melancholy consolation in absence of any better comfort. Even so, ye worldlings. To the poor the kingdom was to be preached."—*Dr. Bruce.*

4. *The missionaries equipped.*—"Their equipment was to be of the simplest. It became them by humble guise to disarm the suspicion of worldliness and to show their implicit trust in God. They were to go as the peasants of Palestine often do yet, trusting to hospitality for food and shelter. Each must have a companion to accustom them to brotherly communion, to help in difficulties, and to cheer each other in the way. It was to be a house-to-house mission. Time was too precious and their mission too earnest for empty courtesies. A house or city that refused to receive them was to be treated openly as heathen. He predicted for them only persecution and universal hatred, jails, public whipping, and even death. Their work would be different from what they might expect. Instead of peace, it would divide households and communities and turn the closest relations into deadly enemies. They were, however, to be stout of heart, for the Providence that watches the birds of the air would keep them safe."—*Geikie.*

5. *The result.*—"How long this mission lasted is uncertain. It may have embraced weeks or extended over months, though as the first journey of the Twelve alone, it is not likely to have been very protracted. The success must have been unusual, for as they appeared, two by two, in the villages of Galilee the name of Jesus was on every tongue and penetrated even the gilded saloons of the hated Roman palace of Antipas at Tiberias. Jesus himself had not been idle while his followers were away, for their departure was a signal for the new, solitary journey to preach and teach in the various cities" (*Geikie*). "In quality the results of the mission appear to have been much less satisfactory than in their extent. The religious impressions produced seem to have been in a great measure superficial and evanescent. The same men who, after the miraculous feeding in the desert, would have made Christ a king, deserted him in a body, scandalized by his mysterious doctrines; and those who did this were for the most part just the men who had listened to the Twelve while they preached repentance."—*Bruce.*

6. *We are all workers.*—Aiding the Master in bringing back this wicked world to himself. It is the business of each of us to work where he can do the most good. The Jew at this stage could help his own brother better than he could help

the Gentile or the Samaritan. His views of the Gospel were as yet too narrow. When Paul came, the Gentile world was to be attacked. You may not be able to go to Africa, but you can reach your own Sabbath-school. Those for whom you are responsible may be the members of your own family, your classmates, your associates, those in your community. Have you proved to them that you have been a faithful apostle sent of God to help them?

RELIGIOUS NEWS.

—There are 46,413 members of the Universalist church in this country, an increase of 1,700 during the past year.

—The record of the Presbyterian church in Minnesota for the past year is one of steady progress. The territory of the seven Presbyteries has been faithfully occupied and cultivated, and the results indicate that the work is under the direction of the Holy Spirit.

—The New York *Tribune* says that "the Eastern base-ball league, which did not play on Sunday, has had the most successful season of its existence, while Sunday playing has undoubtedly been a severe handicap to the Western clubs. The Western league's only chance is to abolish Sunday playing, and this must be adopted sooner or later."

—Bro. Amos Dresser is being used of the Lord to lift up a standard for the people of Wheaton, Ill. Every Sabbath afternoon and Wednesday evening, those who believe in a full Gospel meet in the Wesleyan church for prayer, Bible readings and mutual help on all lines of Christian living. May God bless them and give them many souls for their hire.—*Firebrand, Iowa.*

—Fresh discoveries in the region of the River Euphrates confirm the location of the oldest post-diluvian civilization in that country. These discoveries have been made at Niffer, near to Babylon, which is said to be much older even than that city. These discoveries are valuable because of the testimony they furnish in favor of Biblical history. More than ever are the opponents of the Bible showing respect for the work of the spade.

—At the recent missionary meeting in Wheaton, Ill., Sister Muzzy remarked, "Oh, how much better it is than the old begging line." She received in freewill offerings at the close of the meeting without a word being said about the matter, more than she had obtained with the best begging that she had ever done under similar circumstances. "Why," she says, "forty dollars comes easier than five used to under the old plan." Praise God for leading us out on the trust line.—*Firebrand, Iowa.*

—Among present English visitors to this country is the very Reverend (or at least considerably Rev.) S. Reynolds Hole, dean of Rochester cathedral, England. His mission in this country is to raise money for the repair of the Cathedral of Christ and Mary at Rochester, known before the Reformation as St. Andrew's, and the oldest cathedral in England, having been founded about A. D. 598 by the Saxon King Ethelbert. The English church has expended about $250,000 in repairs, and the dean now gives to Christians in America the privilege of contributing to the oldest shrine of the English-speaking race.

—From Glasgow, Scotland, comes the program of the proposed Reformed Presbyterian church convention, to be held there from June 27 to July 3, 1896. It also includes a series of special services, conducted by ministers of the Ref. P. E. churches of Ireland and America, at Knox's Monument; Greyfriars, Edinburgh; Bothwell Bridge, and thirteen other places of martyr interest. The new monument to John Howie, at Lochgoin, will be inaugurated June 27. Dr. McAllister of Pittsburgh, Rev. Dr. H. H. George, Rev. R. C. Wylie, and other distinguished Ref. Pres. clergymen, are to represent the church in the United States, and have been given prominent places on the program. The occasion will also call out many living lights of the church in Scotland and Ireland, and bids fair to be a memorable event.

—The work of the Palestine Exploration Fund is progressing finely. The work about Jerusalem has already yielded rich results, and we look for some important discoveries. At present it is the walls of the old city that the explorers are working upon. Dr. Bliss, who is giving his time to the work, sends home a report of recent excavations in which he states that he has found, at a depth of a few feet, the foundations of a wall which may be those of the actual first wall of the city, and are certainly on the site of that wall. In the course of the work he had uncovered three large square towers. He had also found a gateway, the door sill of which was still *in situ* with the holes of the doorposts and the holes for the bolts. This sill was four feet above the ancient paved road which passed through the wall at this point, but on digging deeper he found, four feet below, and therefore on a level with the ancient road, the sill of an older gate. Herr Schick reports that he has found a postern in the north wall on the exact spot where the Lepers Gate is placed by writers in the twelfth century.

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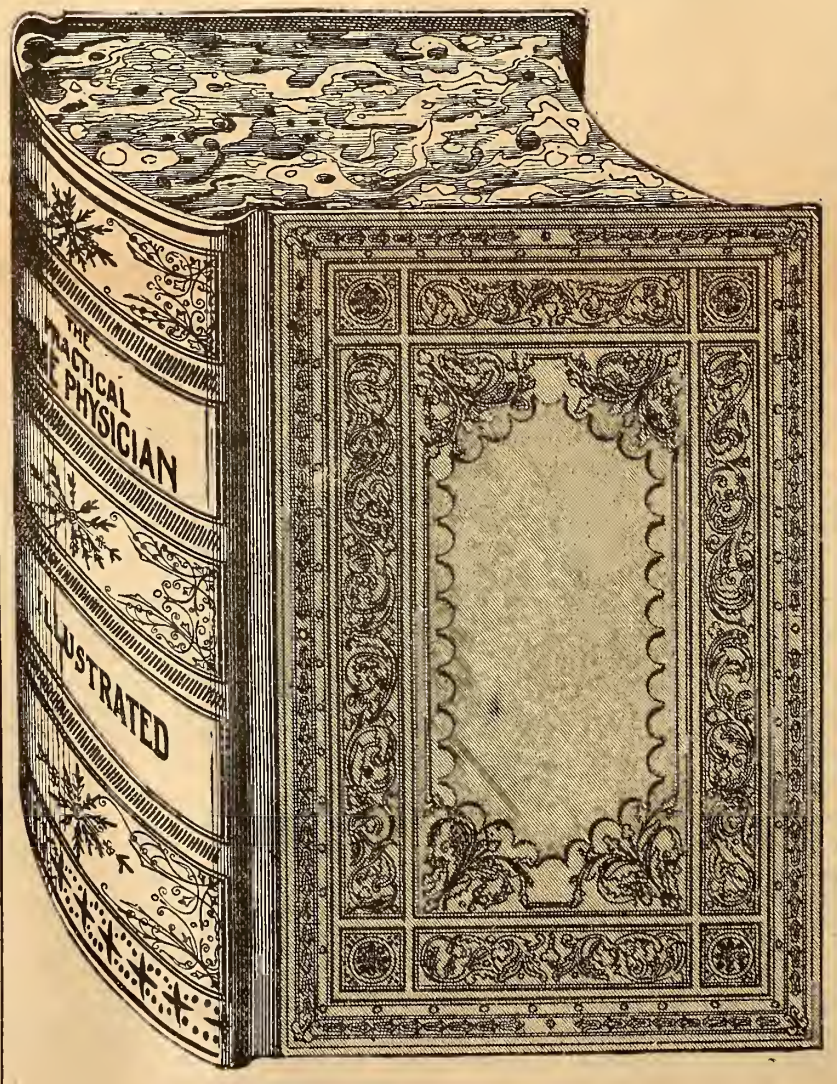
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The following addresses form part of the contents of this booklet:

THE MARTYR'S OWN MONUMENT, by Rev J. E. Roy, D. D., Western Secretary of American Missionary Association.

CHRISTIAN POLITICS, by Rev. J. Blanchard, late President Wheaton College, and Editor *Christian Cynosure.*

THE MYSTERIOUS MACHINE: was it Lawnmower, Town-pump, Balloon, Wheel-barrow,—or what? by Prof. E. D. Bailey of the Civil Service Dept. U. S. Government.

This booklet includes other interesting matter connected with the unveiling of the Morgan monument at Batavia, N. Y. Address

NATIONAL CHRISTIAN ASS'N.,
221 W. Madison St., Chicago.

HOME AND HEALTH.

SEASONABLE HINTS.

(*From the Vanguard, St. Louis.*)

Breathe through the nostrils instead of the mouth. The cold air is injurious to the sensitive membrane of the throat. It gets warm by passing through the nostrils. Children should be held to the habit of closing the mouth in breathing.

Those troubled with cold feet will find it helpful to take a five minutes' hot foot bath just before going to bed at night. A dash of cool water on taking them out followed with brisk rubbing will help the circulation, which will give warmth to the feet.

Keep to the heavy shoes now that cold weather has come. Don't change from thick to thin on Sunday. Black up the thick ones on Saturday and keep the feet dry and warm. Many have taken a cold by changing shoes in winter weather that has resulted in their death.

Activity promotes long life if taken moderately. Those who go into retirement at 60, giving up active employment after a life of labor, soon become useless and infirm. But let them keep right on to old age, doing each day what they can, in moderation, and life is prolonged without being burdensome.

Take good care of the eyes. If once injured they will never be as good as before. Reading or sewing in a dim light will strain them. As soon as there is an effort in seeing, the eyes are being strained. Reading while lying down strains the eyes; also reading on the cars. The best treatment for the eyes is to take good care of them and live hygienically.

Dispense with the corset and wear a comfortable under waist in its place if you would know the blessing of free respiration. For the cost of a corset good sets of under waists can be made from drilling. Buttons can be set on these on which to fasten the skirts. By this means a woman can make herself comfortable and tidy and relieve her waist from the pressure of corset steel and bones, and her hips from the weight of skirts. This is a freedom which every woman should take. It will pay in health as well as comfort. Try it.

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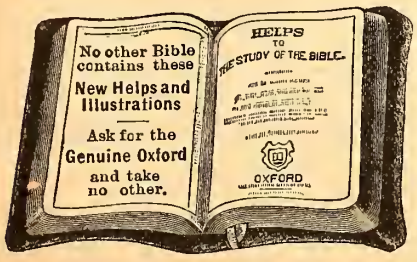
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FARM NOTES.

DESTROYING THE RUSSIAN THISTLE.

The proposal in the late session of Congress to appropriate $1,000,000 for the extermination of the Russian thistle aroused much criticism. The appropriation was not made. This was probably wise, and yet the plant should be exterminated if possible. It is not a proper thistle, nor does it resemble the Canada thistle or common pasture thistle; it is really a saltwort (*salsola*), and related to the common pigweed or goosefoot. The plant is called *salsola kali tragus* by the botanist, and grows from seed each year. It owes its rapid distribution in the West to the fact that the broad spreading top breaks off near the ground, traveling over wide distances as a "tumble weed" and scattering seeds thereby. The stems are striped with red lines running lengthwise on them and upon the branches and small leaves. The stems are rather thick. The leaves are narrow and alternately arranged; below, these are somewhat longer and less like spines, but above they form stiff spines half an inch long or less, with a broad base. These spines are in threes, two bracts growing from above the base of each true leaf. At the base of each cluster of spines is the papery flower about one-eighth of an inch in diameter. At the base of the flower is found the seed, resembling a minute green snail shell; it is coiled as a snail shell, with the larger part at the top. These seeds are probably now mature, and all plants found should be destroyed by fire unless enclosed and preserved for purposes of exhibition. The whole plant is described as becoming crimson or magenta in color after the earliest frosts. The Russian thistle is easily distinguished by the absence of broad, thin leaves and the presence of the spine-pointed leaves and bracts mentioned above, together with the character of stem and flower. While this plant is a native of dry regions, it flourishes wherever introduced in America. As stated, where the country is favorably situated for this, the plant is distributed by the rolling of the spreading top. The seeds drop out and are thus scattered in the path of the moving weed. Litter in cars, especially stock cars loaded where the pest prevails, is likely to contain the weed. The seeds are thus scattered in transit. The remedial measures are the destruction, by fire, of all plants found; this should be done as early as possible. Attention is called to this as a preventive measure, and is urged to save greater trouble hereafter. Next year there will be thousands of plants where one grows now. Recognition of the young plants should be immediately followed by careful cutting as early as July or the first of August, and this should be borne in mind next summer.

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NEWS OF THE WEEK.

WASHINGTON.

Owing to the hard times, receipts from stamps, stamped envelopes and postal cards fell off over $2,000,000 during the year.

Secretary Herbert in his annual report recommends construction of three additional battle ships and twelve torpedo boats.

Comptroller Eckels says there can be no hope of substantial prosperity to all classes until the currency and banking systems have been made harmonious.

Director of the Mint Preston has made his annual report. The gold coinage of the year was the largest ever executed.

CHICAGO.

Seven policy shops were raided by the police. Forty-two inmates were arrested and the fixtures were destroyed.

Beer sales for November showed an increase of about 10 per cent, and brewers take a more hopeful view of the outlook.

Eleven hundred waifs were given a Thanksgiving dinner at the Cavalry Armory. Dr. Thomas, Mayor Hopkins and Gen. Ruger being absent, one boy said grace and two others made speeches.

R. C. Flower, ex-preacher and Christian Scientist, is in jail on a charge of obtaining $45,000 by false pretences.

The Trades Assembly discussed the proposed increase in the army, and appointed a committee to draft resolutions opposing it.

The supreme court decided an unlicensed broker could collect commissions for negotiating sales of real estate.

COUNTRY.

The Wisconsin legislature will be asked to pass a law compelling saloons to be closed on Memorial Day.

Rector Watson burned incense during the services in St. John's Episcopal church at Kingston, N. Y., and charges will be preferred against him.

At Streator, Ill., the only distinctively Russian church in America was dedicated by Bishop Nicolas, of Alaska.

Rabbi Wise, president of the Hebrew Union College of Cincinnati since its foundation, has decided to resign.

Reorganization of the Distilling and Cattle Feeding Company, better known as the whisky trust, has been decided on.

In his report Secretary Lamont urges an increase in the army to 30,000, and praises the men for their work during the strikes.

The rejection of the miners' delegates by the General Assembly of the Knights of Labor will probably result in the withdrawal of the 7,000 miners from the order. On all sides the opinion seems to prevail that this once powerful organization is on the verge of ruin.

A canvass of the vote in Kansas on the woman suffrage amendment shows that the majority against it will be in the neighborhood of 31,175.

The new treaty of emigration between the United States and China, which was concluded at Washington last March by the signatures of Secretary Gresham and Minister Yang Yu, has been approved by the Chinese government and will go into effect by Presidential proclamation.

The Knights of Labor, in session at New Orleans, voted not to admit barkeepers to membership in the order.

On the recommendation of the Postmaster General, the President has extended the benefits of the Civil Service to the employes of postal transfer or substations.

At Cleveland, Ohio, five saloon-keepers have been arrested, charged with displaying immodest lithographs. One of them was fined $50 and costs; the other cases were postponed.

The W. C. T. U. Convention at Cleveland re-elected Miss Frances E. Willard, president. A new office, that of vice-president at large, was created and Mrs. L. N. M. Stevens was elected to fill it.

The report of the commission of the five civilized tribes of Indians to the Secretary of the Interior, recommends the revocation of the power of self-government by the United States, on the ground that it is a failure.

The proposed new treaty between Japan and the United States has been signed by Secretary Gresham and Minister Kurino, and will be sent to the United States Senate for ratification.

All western railroad lines except three in Texas have agreed to advance passenger rates to tariff beginning Dec. 12.

The city council of Abingdon, Ill., has prohibited the practice of hypnotism on any one under 21 years of age.

The Vermont House passed, by a vote of 120 to 107, a bill granting municipal suffrage to women.

The shutting down, last week, of three of the largest sugar-refining corporations in the United States threw about 50,000 workmen out of employment. The companies charge the necessity of suspending operations to the financial and commercial action of Congress at its last session.

A dispatch from Denver says that "after a careful canvass a committee has reported that 215 families of American Railway Union men are on the verge of starvation, and 400 unmarried men are destitute, in consequence of the blacklist enforced by the railways against the men who struck last summer."

Bradstreet's reports a marked improvement in business throughout the Eastern and Middle States.

FOREIGN.

The King of Corea has appealed to the American minister for protection, believing his life in danger.

Princess Bismarck, wife of the ex-Chancellor of Germany, died at Varzin. She had been ailing for some time.

At a meeting of the Anglo-Armenian Association in London the British government was denounced for apathy regarding Turkish atrocities.

An earthquake, lasting thirty-seven seconds, did great damage at Quito, Ecuado; many persons were killed or injured.

Four hundred persons are reported killed by earthquakes in Italy.

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Wheat—Spring No. 3	58⅜	@	63⅜
Winter No. 2	55	@	56¼
Corn—No. 2	47¾	@	47⅞
Oats—No. 2	29	@	29⅛
Rye—No. 2	47½	@	48
Bran per ton	13 50	@	13 75
Hay—Timothy	9 00	@	11 00
Butter, medium to best	12	@	25
Cheese	07	@	10
Beans	1 25	@	1 55
Eggs	13	@	22
Seeds—Timothy (100 lbs)	5 10	@	5 25
Flax	1 37	@	1 47
Clover (100 lbs.)	7 00	@	9 25
Broom corn (per ton)	70 00	@	120 00
Potatoes, (pr. bu.)	59	@	62
Hides—Green	03¼	@	07½
Lumber—Common			15 50
Wool (unwashed)	7	@	16
Cattle—Choice to extra	2 45	@	5 90
Common to good	1 90	@	3 90
Hogs	3 95	@	4 85
Sheep	1 00	@	3 10

NEW YORK.

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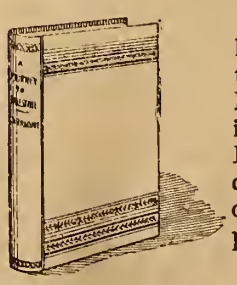
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THE NEW ENGLAND ANTI-SECRECY CONVENTION.

The Board of Directors of the New England Christian Association having called the friends of the anti-secrecy reform in New England to assemble

DECEMBER 18 AND 19, 1894,
at the
FIRST REFORMED PRESBYTERIAN CHURCH IN BOSTON,
HAVE ARRANGED THE FOLLOWING PROGRAM:

DEC. 18.—7:30 P. M.—Devotional exercises.

Address of Welcome, by Rev. S. McNaugher, pastor of the church.

Response by Rev. J. M. Foster, President of the New England Christian Association.

Appointment of Committees.

Address by Miss Elizabeth E. Flagg: Subject—"The Deep Things of Masonry."

Recess.

Dec. 19—9:00 A. M.—Devotional services.

9:30 A. M. to 12:00 M.—Reports of officers, committees and short speeches.

12 M. to 1:30—Recess.

1:30 P. M. to 5:30 P. M.—Reports, business, and short addresses, with discussions of plans of work.

5:30 to 7:30 P. M.—Recess.

7:30 P. M.—Devotional services.

8:00 P. M.—Address by Rev. James H. Earle; subject: "The Boys' Brigade;" and another address by Mrs. Hannah J. Bailey; subject: "The Secret Lodge and its Relation to War and Strife among Men."

Adjournment.

Besides those whose names appear in the foregoing program, other able speakers will address the convention during the day; and it is hoped that several more, speaking briefly, may be heard from, either in opposition to secret societies or in their defense. Business and plans for work for the ensuing year should receive careful consideration.

INDIANA ANTI-SECRECY CONVENTION.

The Indiana State Anti-secrecy Convention will be held

AT BLOOMINGTON, IND., DECEMBER 17 AND 18,
IN THE REFORMED PRESBYTERIAN CHURCH.

The following speakers have been secured, insuring an attractive and intelligent gathering: President Charles A. Blanchard, of Wheaton College; Rev. S. H. Swarts, (M. E); W. H Davis, president Hartsville College (U. B); Levin Wilson, minister of the Gospel (Friends' Church); Rev. T. M. Chalmers, Rev. J. C. Smith, D.D., and Rev. T. H. Walker (all of the U. P. church), and T. H. Gault, Esq. (R. P.)

Free entertainment will be furnished to all visiting delegates. A general attendance is desired.

Archbishop Ireland's "liberality" in his Roman Catholic diocese in the Northwest has again been demonstrated in removing the ban of his church from all secret societies except Freemasonry, and his people are allowed to unite with all the other lodges at will. This information was made public by members of his own diocese.

Sectarian bigotry leads the *Western Catholic News* to say that it "fails to see where the Salvation Army is doing any good," and to call the members of the Army "merely religious bush-whackers." This sort of criticism does the Army no harm, since it thrives mightily under numberless such attacks and goes forward, winning souls for Christ.

A recent split of serious character in a ruling body of the Knights of Pythias shows a greater degree of selfishness on the part of those engaged in the quarrel than might have been expected in a powerful "benevolent" institution. It seems, however, to indicate the incapacity of unchristian "fraternalism" to cleanse the hearts of its votaries from envy, hatred and malice.

The best evidence that the lodge is not in harmony with Christianity is the eagerness with which converted sinners forsake the secret orders as soon as the light of the Holy Spirit falls upon them. It is almost a universal experience; and the sincerity of a professed Christian's conversion may well be doubted if he can find it in his heart to praise the lodge, as many do, as "the handmaid of religion." The difference between such religion and Christianity is, that one defends the secret societies and the other cannot. The difference is the keynote to a man's spiritual condition. A church may tolerate secrecy in the lodge-room; a lodge member may find the church a pleasant resort; but it is safe to say that no true Christian can fellowship with such a church or the lodges at which it winks.

The General Conference of the Free Methodist church, at Greenville, Ill., gave this expression of its antagonism to secret societies: "We maintain our attitude toward secrecy. We have been confirmed in our views upon this question during the past year to a very gratifying extent. The secular press, owing to the disrupted condition of society, has been forced to cry out against this great evil, which Hamanizes every hamlet in the land. We wish it might be hanged upon its own gallows. Let us continue to perform our benefactions after the example of the Good Samaritan, which was given us by our Saviour, who knew and taught the only true way of treating those who have need of help. As the sons of God, who receive light from above, let us do all we can to discourage the 'eternally eastward journeying in search of light.'"

The whole philosophy of Masonic "charity" or "benevolence" is thus succinctly portrayed by Frederic Speed in a recent number of the *Voice of Masonry:* "There is an express reservation in every obligation of Masonry to the effect that there must exist mutuality of obligation. For instance: I am under no obligation at all toward one who does not occupy a precisely similar relationship." In direct opposition to this selfish sophistry, we have the testimony of our Lord Jesus Christ in Luke 14: 12–14. But then our Lord was not a Freemason.

The shooting of the "walking delegate" of a labor union in Chicago by a non-union mechanic, may not be legally or morally justifiable; but when we consider that the principal business of a walking delegate, under authority from his secret lodge, is to stir up strife between employers and their workmen, and between the workmen over whom he is authorized to domineer and those over whom he has no control in law or justice, his fate should cause no surprise. It is the natural sequence of a system based upon tyranny, leading, unless curbed, to revolution and bloodshed.

Labor organizations are to assume some prominence in the present session of Congress, since the Chairman of the Labor Committee and Representatives interested in the pending Labor Arbitration were last week in consultation with Labor Commissioner Wright, considering the advisability of incorporating in the bill certain conclusions reached by the investigation of the Pullman strike. Other conferences of a similar import are to be held. The principal amendment proposed by Mr. Wright refers to the incorporation of labor unions, thus increasing their importance and responsibility, and his proposition was favorably received.

Writing of the recent election in New York City, Father O'Connor, in the *Converted Catholic* for December, makes this comment: "With all the shortcomings of the church of Christ—the assembly of believers in the crucified Redeemer—we have the purest and highest type of Christianity in this country that the world has yet seen; and, notwithstanding the vacillation and venality of politicians, the republic still lives, and the God of nations watches over it. The Lord reigns . . . . . The overthrow of Tammany Hall and the Roman Catholic machine in this city, and the rebuke at the polls to corrupt men in other cities and States, give good ground of hope for the future." . . . . "To God be all the glory! Now let Americans stand guard over our glorious institutions, and let Christians preach the Gospel of salvation to benighted Roman Catholics." This counsel is timely and pious.

THE ONE SALVATION.

AN ADDRESS DELIVERED AT THE IOWA STATE CONVENTION, AT BIRMINGHAM, TUESDAY, NOV. 13, 1894, BY REV. EDGAR B. WYLIE, PASTOR OF THE CONGREGATIONAL CHURCH AT SUMMERDALE, CHICAGO, ILL.

MR. CHAIRMAN AND BRETHREN:—We are all sensitive to our surroundings. It is not unpleasant to me to be in a city that for these years past has not wanted a person to claim and exercise his inalienable right to utter his mind on the subject of anti-secrecy, nor a house in which he could freely express his honest thoughts. There might be honorable mention made of those brave men whose children in your midst to-day worthily bear the mantle of their fathers—fathers who laid here a corner-stone of assured success, by a single-handed daring, spurred forward by fidelity to conscience. We, younger men, can do no less than to express on appropriate occasions our admiration of those who, in the great moral conflicts, have challenged and received the harm of the first deadly onset of the power of evil. The beginning of all struggles for the right is always made severer than the movement in its subsequent progress. The pioneer apostles, the Latimers, the Morgans and the John Browns, are called to give their lives; the Garrisons, Phillipses and Ronaynes are required to *resist*, but not unto blood. The wavelet yields to the sands of the shore, but that yielding is a form of education for a more decisive return. The blood of the martyrs is the seed of the reforms as well as of the church. Reforms have different phases, like the sea rising by storm or by tide. There is a marked progress in what in some quarters is called the "rub-a-dub agitation" against oath-bound secretism. But the sweet symphony of a full orchestra shall ultimately be heard from the hillsides of the Atlantic and Pacific slopes, and from the rich valleys of the Ohio and Mississippi to the Gulf. Men and women have hitherto dared to think; now they are finding tongues of eloquence and arguments which convince. In most quarters they who speak against secret societies can not reasonably hope longer for that highest reward of noble deeds—martyrdom. Some feather-weight words will be shot from the air-guns of men's throats, but they can do little more than advertise the superior qualities of men who will not "crook the pliant hinges of the knee where thrift may follow fawning."

That there has been a transformation which in in many particulars is noteworthy, is borne out by the speaker's own young memory and experience. In 1880 the National Christian Association held its twelfth annual meeting in the city of Boston. Being present as a delegate from the then young New Hampshire Christian Association, it was my great privilege to make some observations and to crystallize some convictions. Our earth has made but fifteen of its wonderful journeys around the sun since the dauntless Ronayne was assailed by a mob of Masons in the streets of the city of Adams and Otis, and required a squad of hired police to protect his life against the violence of men of puritan blood and unpuritan thought; and the cultured, rich, Boston-born men of broadcloth principally instituted the riot of 1880. So frenzied were they that an impartial beholder would have adjudged their antics during the meeting in the noble Music Hall as more becoming to a cage of Barnum's baboons in irresponsible convulsions, or if reference were made to the attitude of their minds, *that* was such as would not be strange in an asylum for the demented. The same spirit that fifty years before had driven Lloyd Garrison from the Boston platform, asserted itself. Another, and in some respects a worse, slavery was attacked and the "rub-a-dub agitators" of 1880 must meet the fate of their forerunners of 1830; and they did it nobly. The Hon. Samuel D Green, the friend and fellow-Mason of Wm. Morgan, was present; and when he, frail and bearing the burden of ninety years, attempted to relate what he knew about the Morgan murder, it seemed as if the five hundred or more Masons in the audience simultaneously lost the brain part of their heads (a great loss for a Boston man), and discovered, as simultaneously, unknown power of throat and lungs; or it may have been simply an exhibition of what ordinary Boston throats and lungs can do when Boston brains are "not at home." Like all mobs, that was controlled by fear and not by feelings of humanity or good manners. And if good manners failed to control Masons in Boston in 1880, is it not a work of progress that not only there, but east, west, north and south, there is a becoming candor on the part of Masons and their sympathizers in conventions like this?

There is another circumstance which we noted. Not only did the rioters evince the same spirit of the rioters of 1830, but the reformers of 1880 touched elbows with the reformers of 1830. It was fitting that Wendell Phillips, too ill at his quiet Summer street home to be present, and Chas. Francis Adams should have written letters of sympathy and encouragement to the reformers of 1880 who were to face a mob not excelled in violent purpose by any of olden days, though it was held in safe control by the officers of the peace. From 1830 to 1860 there were thirty years. From 1880 to 1895 there will be fifteen years; and to-day Secretary Stoddard, needing no armed friends, lives in the city of Garrison and Phillips, and walks her once disgraced pavements unmolested, even honored by some of her best citizens, and at the masthead keeps the banner of publicity—the true genius of the "government of the people, by the people, and for the people"—a government which, in spite of the encroachments of foreign-born despotic principles of secretism, "shall not perish from the earth."

There is one other evidence of progress. He who does not really believe his own opinion will at first hotly contend with his opponent, and at last listen. Masonry is now giving free scope to its antagonists as far as the use, on its part, of open and violent means is concerned. This marks the most advanced point of progress in the reform. There is not merely a growing recognition on the part of Masonry of the great principles of free thought or spirit, but, as in India, the more thoughtful (may we say the more Christian) men are breaking away from the shams of heathen religion; so the more thoughtful and more Christian members are, by accelerated disintegration, falling away in heart from the unsatisfying vacuity of the secret societies.

The church is gaining on the lodge; and when it shall, like Rip Van Winkle, arouse itself, the church shall be the Niagara that will carry it on to its death, and the church shall be the saviour of the state. Bishop Halleck Floyd, in 1892, said: "If I were a young man, I would expect to live to see all the truly evangelical churches of the land come out against secret societies and stand shoulder to shoulder in this struggle against wickedness in high places."

The reform which this convention is called to sustain and to advance, and which has hitherto been championed by individual daring, and by some of the smaller denominations of Christians, but principally by the National Christian Association, must become the cause of the church universal. It falls properly within her bailiwick. She is the heaven-appointed custodian of the one absolute religion, and her Lord is the one only Saviour of men. In these days of "new departures," when much is said of larger hopes and future probations, the truth of one salvation, through the purchase of redemption made by the eternal Son of God, has been satanically shorn of its urgency. The transcendent essential in Christianity is the divine-human mediator between God and man. This pivoted tenet of evangelical churches is denied, or ignored, by all false religions. In short, the one point of contact among the false religions is their anti-Christian character. In this they agree; and, in agreeing, are one in the rejection of the Saviour of men. Like the rich young ruler, they may have varied excellencies, but the vital belief which leads to salvation is wanting.

"Let us," said Wendell Phillips, on one occasion, "be Americans to-day and not simply Abolitionists;" and to-day I would that we might be Christians, not simply Masons or Anti-masons, and gaze with love of eternal truth upon the view vouchsafed for the summit of Calvary. The man at the cross towers with it over the wretched wrecks of time. The cross is the point of all proper vision. In the light that beats back from the face of the Lamb slain from the foundation of the world, let us examine the character and claims of Masonry as the leading oath-bound secret society, and in many features the father of all others.

1. And, first, we would inquire as to whether Masonry is a religious organization or not. Now the fact of its being, or not being, a religious society does not in itself put discredit upon it. It may be religious, and still be rightly so, as the church is justifiedly a religious organization; or it may be merely a social, business or charitable association and be unassailable. We shall unite with zest, then, in search for the information as to whether Masonry is a religious order; and we can do nothing fairer than to let the acknowledged authorities in Masonry speak on this question. That we will do.

It is with perfect confidence that I take in hand Webb's Monitor (p. 13), and read as follows: "No lodge *can* be regularly opened or closed without *religious services* of some sort."

Again, in the same book (p. 231), is the following: "The Master of the lodge is its priest, and the director of its religious ceremonies. His duty is to select the Scriptures, prayers, etc., and he should be present at the burial of the dead. A meeting of a Masonic lodge is a religious ceremony." "Masonry in many features is a religious as well as moral institution." Such words, from such an authority, place the inquiry as to the religious character of Masonry beyond a doubt. The same offices and duties are spoken of as are common to the Christian churches. But the same author, on page 284, says still more distinctly: "The meeting of a Masonic lodge is strictly a religious ceremony.....The religious tenets of Masonry are few and simple, but fundamental.....No lodge or Masonic assembly can be regularly opened or closed without prayer. .....So broad is the religion of Masonry," etc.

From these quotations it is manifest that Webb teaches that Masonry is religious in character, and is not merely a business or benevolent order.

We are not confined, however, to this one author, but in his "Manual of the Lodge," Dr. A. G. Mackey (p. 40) says: "As Masons, we are taught never to commence any great or important undertaking without first invoking the blessing and protection of deity, and this is because Masonry is a religious institution."

It is with equal confidence that I summon Dr. Mackey as an authority on this question. The work from which I quote is held in high esteem by informed Masons everywhere; and throughout his works, so far as I have examined them, he is consistent with this comprehensive statement of the religious character of the order.

Though in the mouths of two such witnesses the fact ought to be established, we will call one more for our fuller satisfaction.

A. T. C. Pierson is not second to the author just quoted in his standing as an interpreter of the lodge philosophy. In his "Traditions of Freemasonry" (p. 13), he says: "The order known as Freemasonry appears to have been instituted as a vehicle to preserve and transmit an account of the miraculous dealings of the Most High with his people in the infancy of the world, for at that early period Freemasonry may be identified with religion."

This author not only teaches that Masonry has been, from its beginning, identified as a religion, but that, as a religion, its beginning was coeval with creation.

We are prepared now to take a step in advance and consider:

2. What Masonry as a religious order promises to do for sinful men. A religious organization is one which seeks to bring the sinful race of men back to hope and to heaven; or, if, as in heathendom, this clear and supreme purpose does not come within their darkened desire, then some self-originated scheme for man's betterment constitutes their religion. Each religion is supposed to possess or, at least, to claim great advantages for the future. They have to do with the future as well as the present. Their distinctive characteristic is that they take hold of the future, or claim to do so.

Now, again, we will appeal to the authorities in Masonry for an answer to our second inquiry.

Dr. Mackey says, in his Manual (p. 20), that "the Masonic candidate stands at the door of the lodge seeking the new birth, and asking the withdrawal of the veil which conceals divine truth from his uninitiated sight;" and on the next page Dr. Mackey speaks of the new birth being completely accomplished. The creation of material things was a stupendous act of divine power, but the re-creating of the human heart is an act as great or greater. Masonry claims to perform

it, and at the present stage of our inquiry we are not prepared to doubt the claim. The act here claimed for Masonry fits men for heaven and a peaceful presence with God. Regeneration presupposes contrition, repentance and faith. Masonry must have discerned all these preliminaries to the new birth before the heavenly birth was completely accomplished.

Dr. Mackey, in the same book (p. 39), alluding to the darkness produced by the scarf about the candidate's eyes, says: "The darkness is intended to remind the candidate of his ignorance, which Masonry is to enlighten; of his evil nature, which Masonry is to purify; of the world in whose obscurity he has been wandering, and from which Masonry is to rescue him." To give saving knowledge; to purify an evil nature; to rescue from a wicked world, may be said to be things which the Christian church has never claimed to do in her own strength; and it takes a careful man's credulity to hear such claims for the order of Masons. But these, with other claims, may stand if one other thing be true, which we will consider soon.

Before passing to our third inquiry, I will make two more references to great Masonic authorities, for I want to make it plain that Masonry claims to save men. Daniel Sickels, in his book entitled "Ahiman Rezon" (p. 188), speaking of the three degrees of Blue Lodge Masonry, says: "These three degrees form a perfect and harmonious whole; nor can we conceive of anything that can be suggested more which the soul of man requires."

Now to close this inquiry, we will call Dr. Mackey again, who says in his Lexicon of Freemasonry (p. 16): "Acacian is a term signifying a Mason who, by living in strict obedience to the obligations and precepts of the fraternity, is free from sin." Thus far we are credibly informed, by the higher authorities in Masonry, that it is a religious organization, which aims and claims to save sinful men by regenerating and purifying their hearts.

3. But these stupendous and unspeakably important claims demand that no mistake shall be made about the matter. They who trust to horses and chariots, or anything whatsoever beside the atonement of the Christ, shall be lost; hence we must make an added inquiry: Is the Masonic religion the Christian religion? and is the Lord Jesus Christ the *power* of Masonic salvation? For if he is not, the so-called Masonic salvation is eternal disappointment for those who trust in it. But the same authorities shall answer this, as they have the other inquiries.

One of the tenets of the Christian religion is that the Bible is the only infallible guide for the faith and practice of men who hope for heaven. But Dr. Mackey, in his Text-book of Masonic Jurisprudence (p. 33), says: "It is not absolutely required that everywhere the Old and New Testaments shall be used.....In a country where Judaism was the prevailing faith, the Old Testament alone would be sufficient; and in Mohammedan countries, and among Mohammedan Masons, the Koran might be substituted." Now in putting the Koran on the same level with the Bible, Masonry is not the Christian religion, which regards the Bible as the only guide for men.

Another author, Geo. Wingate Chase, accepted by Masons everywhere, says: "The Jews, the Chinese, the Turks, each reject either the New Testament or the Old, or both; and yet we see no good reason why they should not be made Masons. In fact, Blue Lodge Masonry has nothing whatever to do with the Bible. It is not founded on the Bible; if it was, it would not be Masonry; it would be something else." Digest (p. 207). The Christian religion is founded on the Bible, and is therefore something unlike Masonry.

You will observe that Masonic authors are making this classification, which sets Masonry under its own unique rubric.

Mr. Chase says farther, in the same book (p. 206): "To require that a candidate profess a belief in the divine authenticity of the Bible, or a state of future rewards and punishments, is a serious innovation in the very body of Masonry. .....It is Anti-masonic to require any religious test, other than that the candidate should believe in *a* god, the creator and governor of the universe." The Bible, or some book, is required on the altar, as an article of furniture, but no Mason is required to accept its teachings, nor to regulate his life by its precepts. That would be Anti-masonic. The Christian religion requires these things, and is therefore Anti-masonic; and notice that Masonry is as truly anti-Christian in this matter. We are not venturing our own judgment here. The best Masonic authorities are teaching us the true status of Masonry as a religion. There is a confessed antagonism between the Christian religion and Masonry, with regard to God's Word. Now, can it be possible that Masonry still holds to Christ the central theme of that discarded Word? The Word is thrust down to the level of the Koran, and may, or may not, be believed at the individual Mason's choice. Masonry claims to save men without the Bible. From the east and the west, from the north and the south, shall saved ones come into the city of twelve pearly gates—men, women and children who have been sanctified by the Word—that is Christian belief. From the east and the west, from the north and the south shall saved ones come into the "grand lodge above," into its singly-tiled door—men only who have been sanctified by something that allowed them to reject God's holy Word with impunity—that is Masonic belief as it is authoritatively taught. Where the Word is not honored, how can its Author be honored? Would he receive honor from those who professedly degrade his Word? Masonry is of age; let it answer whether the one Lord and Saviour of men is the power of God unto salvation to Masons who intelligently traduce his Word to the level of the lying imaginations of the heathen?

In Webb's Monitor (p. 280), is the following: "So broad is the religion of Masonry, and so carefully are all sectarian tenets excluded from the system, that the Christian, the Jew, and the Mohammedan, in all their numberless sects and divisions, may and do harmoniously combine in its march and intellectual work, with the Buddhist, the Parsee and the Confucian, and the worshiper of deity under every form."

While Masonry disallows bigotry in others, it swings to an indifference to religious beliefs except its own, and despotically demands adherence of all to its tenets. Among the beliefs which, in its judgment, embitters life and sours the tempers of men, is the belief in Christ, who is at the head of a sect narrower than the purpose of Masonry. Christ seeks not to unite the heathen sects, as such, with Christians; hence he is an obstacle in the way of Masonry. So is Mohammed. The Mohammedan Mason must leave the principal part of his religion. So of the Buddhist; so of the Christian, and so the Parsee; but we wish he might be allowed to bring in *his* god—fire—and consume all the hoodwinks, cable-tows and tall hats, and light up this "blackness of darkness."

From the testimony of this best authority, it is seen that Masonry was planned "to *include* what is common to the religions of the earth, and to *exclude* what is peculiar to them. Christ is not included in the various religions of this earth, and therefore he is excluded by Freemasonry."

Gentlemen, these higher authorities in Masonry have not revealed any of the so-called secrets of the order when they have informed us that Freemasonry is a religious institution which claims to save men without the Lord Jesus Christ, and to sanctify them without the Word of God. The order's answer to the question, "What man must do to be saved, "is: Obey Masonic law, and you shall be saved.

As believers in the Bible plan of salvation, we declare this a fatal delusion. It is "another Gospel, which is not another," and the preacher of it, or else believer in it, though an angel, will be accursed except he repent; and I am glad that in the Masonic affiliation it is not true, as it is in death, that the seal is set beyond the possibility of change. It is not true that a man once a misguided worshiper, must forever continue such. Repentance from sin is every man's sovereign right till death. It is the Englishman's boast that a slave is free when he touches British soil. The repentant seceder from the pagan unbelief of the lodge should stand fast in the liberty wherewith Christ hath made him free, and be not entangled again with the yoke of bondage. I feel toward this question, Has a man the right to withdraw from the darkness of Masonry into the effulgence of the one salvation, and to warn men of the evil of the lodge? somewhat as the great anti-slavery leader did toward the question, Has a slave a right to resist his master? Said he: "I will not urge that question to a people hoarse with shouting ever since July 4, 1776, that all men are created equal, that the right to liberty is inalienable, and that resistance to tyrants is obedience to God." It is my conviction that "obedience to God" demands resistance to the despotic dictation of Masonry, for the biblical reason that a man cannot serve two opposing masters.

Masonry is no part of the Redeemer's kingdom, for he is not supreme in it, and its laws cannot control him whom Christ controls. In his memorable reply to Attorney General Austin, in Faneuil Hall, Wendell Phillips exploded the fallacy of the conflict of the laws of Missouri and Illinois, which was urged as an excuse for the molestation and murder of Lovejoy at Alton, in the latter State. The mob were Missourians, whose laws, as they construed them, would not allow Mr. Lovejoy to do what he was doing under the laws of Illinois. To justify a Missouri mob in an invasion of Illinois, it was argued that Mr. Lovejoy was doing in Illinois, *near the line*, what was unlawful just across the line. Mr. Phillips replied to this attempted justification, that whether the line dividing States be imaginary or ocean-wide, the moment one steps or sails beyond the boundary, the State which is left behind is blotted out of existence so far as one's rights and responsibilities are concerned.

Masonry, as presented by its literature, and a church true to the Master, are more separated than the yellow Mississippi would make them, and he who passes the boundary is dead to that he leaves. And, as for myself, though Masonry should follow to inflict its barbarous penalties, I would prefer added to those penalties the pain of any one of the papal tortures inflicted by the French upon the slaves of San Domingo, struggling for liberty, to their bondage of minds and conscience imposed by the lodge. When the only alternative is a denial of the blessed Saviour, then a true Christian would choose to be sunk in the sea with cannon-balls tied to his feet, or a mill-stone about his neck; to be smothered with sulphur fumes, or strangled, or scourged to death, or gibbeted; to be chained to a rock in a desert island, or be left in some low, damp marsh to be devoured by some poisonous reptiles and insects. "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." However imperious and threatening the opposing forces may be, a man must be loyal to his Saviour-Master. The German sculptor, Dannecker, wrought for many patient years to embody in marble his conception of the Christ. One day, calling a little child to his studio, and pointing to the statue, he asked who it was. After a moment, she answered: "Suffer little children to come unto me." The artist was overjoyed at his success. Soon after Napoleon desired of him a statue of Venus. He answered: "No, your majesty, a man who has seen Christ can carve no heathen goddess. My art henceforth is a consecrated thing."

I have desired to speak with what Dr. Shedd calls "evangelical affections." The theme should be perfectly in keeping in the midst of a series of revival services. We can justly assume that hosts of the members of the lodges are honest and are not aware of their real danger, nor of the real character of the lodge. The seeming parallelism between the claims of the lodge and the church has bewildered them—they are amid encircling gloom. The Christian religion has a message for them. The Christian church and ministry is the message. The Gospel it heralds must restore to them the *divine* fellowship which has been interrupted by sin and false worship, and prove itself a complete satisfaction of all their religious needs.

TEN CHAPTERS AGAINST LODGES.

BY REV. SIMPSON ELY, DEAN OF BIBLE SCHOOL, FAIRFIELD COLLEGE.

VI —THEIR PRESUMPTION.

I feel very deeply upon this subject. If any one thinks that I am writing upon this subject just to kill time, they do not know me. Amid my many duties as editor of a religious paper, dean of a Bible college, and pastor of a large church, it is no easy matter to snatch sufficient time to write these articles. And if any one

thinks it an easy task for me to assail lodges, they again "reckon without the host." I have so many dear friends and brethren in Christ whom I love, that it makes this a very painful duty. But I believe it to be an imperative duty laid upon me, and I dare not run away from it. My very love for my lodge-ridden friends and brethren is my chiefest cause for writing as I do. I do them a real service when I show them the exceeding sinfulness of the lodge.

The sins of the lodges are presumptuous sins. All that is good about them they have appropriated to themselves from the Bible and the church, and, having appropriated them, they then exclaim: "Behold the beauties of Masonry and Odd-fellowship!" They take them from the Bible and the church, but fail to honor the Bible injunction to render honor unto whom honor is due. It robs the divine institutions and confers their honors upon that which is worldly and human.

The great antiquity that is claimed for the lodges by their votaries is presumptuous. Some claim that Freemasonry existed in the time of Christ, and others have claimed that it existed in the time of Solomon, nearly three thousand years ago. I was, one time, reading from the earlier chapters of Genesis in the presence of a brother-in-law, when he exclaimed: "That is Freemasonry!" "I beg your pardon," I said, "that is Bible teaching, and not Masonry." Not a statement in the Bible is Masonry, nor does it look in the direction of Masonry. There is no Bible in Masonry, and there is no Masonry in the Bible. They may read the Bible in the lodge, and in their funeral ceremonies, but it is no part of Masonry. That which is distinctively Masonry has no place in the Word of the living God. What presumption it is to say that the Bible teaches Masonic principles! Masonry has no such antiquity as is claimed for it. Every student of history knows that it had its origin in comparatively recent centuries, among the brick and stone-masons of England. They first formed a kind of labor-union for mutual protection; and finally mystic Masonry was evolved from that.

But these are not the most presumptuous claims of lodgery. They even claim that Solomon was a Freemason. They boldly avow that John, the beloved disciple, was a Mason, and "St. John's day" is a time for great rioting and feasting among Masons. I have met Masons who expressed their opinion that Jesus Christ himself belonged to the mystic order! Now for a Christless institution, as Masonry, to boast such high claims amounts not only to presumption, but borders upon blasphemy.

To claim that Solomon was a Mason is absurd. Of course there were stone masons in his time; but there was no mystic order bearing such a name.

That the beloved John, who condemns the spirit of worldliness in such unsparing terms, could have compromised himself by belonging to such a worldly body, is just as impossible.

Such high claims as the foregoing are supremely disgusting to the uninitiated who have seen the workings of the order as contrasted with the grandeur of the church and the glory of God's Word.

All who have made such claims should learn to pray: "Keep back thy servant from presumptuous sins; let them not have dominion over me; then shall I be upright, and I shall be innocent from the great transgression."

Fairfield, Nebraska.

NEW ENGLAND LETTER.

Municipal reform —Meeting at Fanueil Hall on behalf of the Armenians —A testimonial to the author of "America"—Luncheons for public school children.—An Icelandic lady.—The A. P. A. at Concord.

Municipal reform is in the air. It is even extending to our Southern cities; and the Baltimore clergyman who recently told his people that "while the ancient baron hired some one to play fool, the American citizen in municipal affairs hires a master and plays fool himself," hit the nail on the head with all the straightness and vim of a Parkhurst or a Lansing. It is no wonder that Boston, which catches every moral reform wind that blows, should feel it—cold, bracing and salty as the breezes from off her own sea-board. Municipal corruption may not have attained the same monstrous proportions here as in New York, but that it is the same in quality there can be no doubt. A map of Union station and vicinity displayed at a late meeting of the Baptist Social Union showed no less than one hundred saloons. While these places are allowed to be the rendezvous and recruiting ground of all the worst element in politics, the saloon and not the churches will have the control. A clean and justly administered city government is impossible under the shadow of the dram-shop.

That was a bad precedent set by Boston's assistant postmaster, the Sunday before the recent election, in compelling the letter-carriers of one political district in Boston to distribute campaign documents from ten o'clock through the greater part of the day. His superior, Postmaster Coveney, upholds his assistant, on the ground that the delivery of the documents was a work of necessity. A carrier who threw away a bundle of papers just before election instead of delivering them, was severely dealt with, but the men who, occupying high official positions, rob the poor letter-carriers of their God-given day of rest ought to fare much worse at the bar of public opinion, as they certainly will in the day of final account.

The indignation meeting at Fanueil Hall over the atrocities perpetuated on the Armenians, might have reminded one old enough to remember it of the days when Boston's sympathy was so aroused in behalf of the Greek in his struggle against the same barbarous power, whose continued existence in civilized Europe is an anachronism only to be accounted for by the worship on the part of its governments of that fetish called "the balance of power." When that and "the Monroe doctrine" have become as obsolete as the Pragmatic Sanction, under the reign of a new political code among the nations, fashioned after the Golden Rule, making the strongest the protector of the weakest, future generations will stand aghast at the slowness of Christian governments to respond to the cry of a whole people bleeding in the clutches of their savage tyrant. Wm. Lloyd Garrison, who was among the speakers, made the statement that even in Boston Turkish spies abounded, and "there is no public utterance of an American which is not faithfully reported at Constantinople." It is to be fervently hoped that if this is so, the official heads of the Turkish government will get such a faithful report from their emissaries of the sirocco blast of indignation that shook Fanueil Hall the other evening as to make their ears burn. But it gives one a queer feeling to think of the odious spy system of the Orient extending its secret wires from the Bosphorus to Boston Harbor, in a land whose first settlers held the Turk and the Spaniard in about equal abhorrence.

There is a movement on foot to give the venerable author of "America," Rev. S. F. Smith, a testimonial of public esteem for the only one among all our poets who has written what can be called a national hymn. If every man, woman and child who have sung that hymn would contribute a nickel towards it, it would be enough to make him a respectably wealthy man for the rest of his remaining days. He carried this hymn in his pocket for two years, and if Lowell Mason had not happened to ask him to write some appropriate words that could be adapted to "God Save the Queen," which he had just brought over from England, it might never have seen the light. Mason was a teacher of music in the Boston schools, and, devoting half a day in each to teaching the pupils to sing "America," soon solved the question how to get it before the public. It is interesting to know that the poet received less than three dollars for it, though he afterwards received from a private source a check of $25 for an autograph copy. Fame and cash are not always synonymous.

The discovery and arrest of a dishonest medium, who has been playing the "darkened cabinet" trick in this city, adds another to the ever-increasing list of spiritualistic humbugs that are periodically unmasked, but never seems to decrease the number of these human vampires or their credulous dupes.

The New England Kitchen has added to its other good works that of supplying luncheons to the pupils of the city high schools, with very satisfactory results. It is to be hoped that some way will be devised by which all of Boston's public school scholars may avail themselves of a cheap and wholesome luncheon. A glance into the dinner-pails of many of them, especially those from the poorer wards, like the Eliot School, for instance, where a third of the boys are Italians, against a fifth Irish and two fifths Hebrew, would be likely to reveal a distressing amount of hygienic ignorance on the part of the parents. A child's stomach and its power of learning are very intimately connected. Luncheons for every public school scholar, containing just the right proportion of nutriment to make brain and muscle, and paid for, like their books, out of the public funds, is doubtless one of the blessings of the new era that Mr. Edward Bellamy forgot to mention in his popular book, "Looking Backward."

Mme. Sigrid Magnusson spoke at the first meeting of the Woman's Suffrage League, and brought all who heard her very close for the time being to that strange little island towards the North Pole about which, beyond a few geographical facts learned in childhood, most of us know very little. Mme. Magnusson wore the costume of an Icelandic lady in full dress, black skirt and bodice, ornamented wtih gold lace, gold and silver clasps joining her belt, and on her head a gold coronet with an embroidered lace mantle attached to it, and falling over her shoulders with all the grace of a Spanish woman's mantilla. The people speak the pure Norse tongue, that is not heard anywhere else, even in Norway. In September the birds of passage fly south, and the long, dark polar winter sets in, when the whole family gather in "the big room" while the wool is carded and spun, and the old Norse sagas are read aloud. Mme. Magnusson has been viewing Prof. Horsford's discovery of ths site of old Norumbega on the banks of the Charles, aad confirms his theory as in perfect agreement with the description given in the old Icelandic sagas of the first visit of the Norsemen to Vineland, when England, wrapped in the gloom of the dark ages, was divided into petty half-heathen kingdoms, and the Dane and the Saxon were still adjusting their little differences on the banks of the Thames. The thing which has brought this brave little woman to our shores is the old story. Iceland has always appreciated the higher education. She has schools for boys, Latin schools and medical schools, but none for girls. However, I believe that Boston herself had none fifty years ago, so that in the matter of female education Iceland is scarcely half a century behind, while in some other things she is far ahead of the modern Athens. To be sure, she has only two policemen, but of these one is a poet and has just published a book!

The A. P. A. are making their hand felt in the municipal elections, though the candidates they support are by no means invariably elected. There was very nearly an A. P. A. riot in quiet old Concord the other night; but at their second meeting the militia and police were known to be ready for action, and trouble was averted. An incipient riot in our New England Parnassus, associated in our minds with Emerson, and the Alcotts, and him of the wayside manse, sounds funnily incongruous, and rouses the old question: "If these things are done in a green tree, what shall be done in the dry?"

Elizabeth E. Flagg.

REFORM NEWS.

INDIANA STATE CONVENTION.

AN APPEAL FROM REV. M. A. GAULT.

Bloomington, Ind., Dec. 6, 1894.

We are glad indeed that the friends of the anti-secret cause have decided to hold a State Convention in Bloomington. In one sense, they have perpetrated a daring act, for we can scarcely imagine that a town could be more completely under lodge influence than this. Yet we find a goodly number in the city and surrounding country who are willing to come out and show their colors. We think we can find ample entertainment for all the delegates. We do hope and pray for a large delegation.

Let me say to the friends of the cause in the State, there are important reasons why you should attend this convention. It will be the first convention of the kind attempted in the State for a long time. Our city is not only a stronghold of the lodges, but it is the Ann Arbor, the educational center of the State, the seat of the State University. The city is full of wide-awake students from all parts of the State. Such a

convention here means battle and no retreat, with the whole State as spectators. Such speakers as President Blanchard, Dr. S H. Swarts, Rev. T. M. Chalmers, and Rev. J. C. Smith, will give us words winged with light and tipped with fire, glowing from earnest hearts, which cannot fail to arrest attention and make the empire of darkness quake. Let us have a strong convention, for the people will scrutinize the character and number of our delegates, their earnestness, intelligence and determination; and by these tests will form their estimate of the power and importance of the movement. Such a convention and such speakers will greatly stimulate all the friends who attend. Ideas will flash from mind to mind. One will catch the fire from another. The timid will become encouraged; the despondent become hopeful; the weak become strong. Friends of the anti-secret cause in Indiana, remember Nelson's words at Trafalgar: "England expects every man to do his duty!" If our cause does not at this time take a mighty stride forward, it will be the fault of its friends, for the grandest opportunity is before us. Therefore call meetings in your communities, appoint your best man as delegate, and one who *will go;* raise money to bear his expenses and start him with a "God bless you," as you battle for the right.

We will have friends meet you at the trains and escort you to your place of entertainment. We expect the presence and help of Rev. J. C. Smith, of Cincinnati; also of Rev. C. Clyde, of Princeton, and of Rev. T. D. Walker, of Ray, Ind., in addition to those mentioned above. The evening addresses will be in the court-house, if the college chapel cannot be obtained. The day sessions will be held in one of the churches. Come and let us make this convention an important mile-stone in the history of the movement in Indiana.

M. A. GAULT.

AN APPEAL TO NEW ENGLANDERS.

THE NEW ENGLAND SECRETARY URGES ATTENDANCE AT THE APPROACHING ANTI SECRECY CONVENTION.

BOSTON, December 3, 1894.

No Christian presumes to deny that the commandments of God are too lightly esteemed in times of perplexity and supreme peril to nations and the church. That man must be blind indeed who does not see that we have fallen upon perilous times, and what more Scriptural or befitting for us, than to obey God? When Israel was bewildered and in straits, God sent them this message by his prophet, Jeremiah: "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." By his servant, Joel, he gave more explicit instructions: "Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord."

"The house of the Lord our God," in which the First Reformed Presbyterian church meet statedly for worship in this city, has been kindly tendered for "a solemn assembly" on the 18th and 19th days of this month; and in the name of Him whose promise is, "Lo, I am with you," we invite—yea, entreat the elders and all the inhabitants of Boston and New England to gather together and "cry unto the Lord, whose ear is not heavy that he cannot hear, and whose arm is not shortened that he cannot save." That there may be order in the house of God, a comprehensive program of exercises, as arranged by the Board of Directors will be found on the first page of this issue of the *Cynosure.*

Recognizing the increased demands upon the liberality of our friends, the above convention has been planned with a view to economy as well as efficiency. Beside those whose names are given for the evenings, there will be other able speakers who will address the convention during the day, and we shall hope to hear from many who may desire to speak *briefly*, either in defense or condemnation of the lodge. Business and plans for the ensuing year should receive careful consideration, while earnest, believing prayer should be the dominant feature in every meeting.

If, as we must admit, the advance made during the past year has not been all that we had hoped for at the beginning, it is yet true that greater progress has been made than in any previous twelve months. The facts justify this statement; but I have space to mention only one, which, though under a single head, presents a series of weighty and timely testimonies. I refer to the publication of the illustrated volume entitled "Danger Signals, or Secret Lodges Illuminated." The first is by Joseph Cook, in which he re-asserts his conviction that lodge adherents are properly "forbidden church membership by some Christian denominations and ought to be by all." The second, written by Dr. A. J. Gordon expressly for "Danger Signals," contains this, with other unquestionable statements: "Odd-fellowship chills the order of church fellowship, and Freemasonry detracts from our interest in the Jerusalem above which is free and the mother of us all." Of Masonic oaths, Dr. I. J. Lansing declares, with characteristic pith and point: "More horrible imprecations were probably never found in the mutual pledges of any band of robbers or criminal conspirators." After examining several standard Masonic works, Rev. James M. Gray writes: "The lodge system traces its origin, in Freemasonry at least, to a heathen source. It has the same rules, symbols and rites as the ancient mysteries of paganism." Viewed from the standpoint of Christian citizenship, Rev. J. M. Foster avers that "The lodge transfers the allegiance of the citizen from the Author of the state to Satan the usurper." Mrs. A. J. Gordon summarizes her article on College Fraternities thus: "In brief, secret societies absorb and waste the students' time; they are schools of prodigality and incubators for schemes and hiding villainy." As a staunch and recognized leader and advocate of peace and arbitration, Hannah J. Bailey lays "the ax at the root of the upas of secretism." Nothing fosters contention as does infidelity, as the proceedings of the present anarchists will testify; yet while thousands of Masons are church members, and some are clergymen, and while the Word of God is exhibited in some lodges, it is a fact that secret societies antagonize the church of Christ." Mrs. M. E A. Gleason, in saying: "You will seldom find an active member of a secret society earnestly engaged in reform work," simply asserts a fact noted and deplored by devout pastors and consecrated workers. A *truth* not apprehended by all is thus emphasized by Elizabeth E Flagg: "Masonry cannot be studied superficially; it is a deep subject—deep as original sin; and no indolent or shallow thinker can drop a sounding-line that will touch bottom." The most abhorrent and ghastly feature of this obtrusive rival of God's redemptive plan through the atonement is that presented by Bro. Stephen Merritt, who, speaking with an extensive experience in Masonry, says: "Jews, deists, and freethinkers fill the lodges. Christ has no lot or part among them."

It is this system of deep and dark mystery that the N. E. C. A. is opening to the public, and again we press the invitation to all who fear God, hate iniquity and love Christ and his bride, the church, to come up to this annual gathering and join in prayer and counsel for the overthrow of this wily foe.

JAMES P. STODDARD.

THE COLLEGE AGENT IN KENTUCKY AND TENNESSEE.

NASHVILLE, Tenn., Dec. 6, 1894.

DEAR CYNOSURE:—From Louisville I went to Eminence, Ky., and called on Rev. W. S. Giltner, the former president and the present owner of Eminence College. He has rented the halls and grounds to others, who are running it at present; but it appears to be rather a small institution, without a general library. I could not find any of our books here; and Mr. Giltner said he had no recollection of receiving any.

At Lexington I addressed the teachers and students of the Chandler Normal, at the invitation of Miss Webster, who is principal; and also superintendent of the Daniel Hand preparatory school. The *Lodge Lamp* was also well-received, of which I distributed quite a number. A day or two after, I enjoyed a pleasant evening at the teachers' home, where the missionaries of the A. M. A. have their residence together.

On the Sabbath (Nov. 18th) I preached in the morning for Rev. Byron Gunner, pastor of the A. M. A. (colored) Congregational church. Rev. A. F. Beard, D. D., the energetic secretary from New York, was in the audience. He held a service at the same place in the evening, which I attended.

While at Lexington I took a day to visit Georgetown College, and found things very much changed there. The Female Seminary has been added to the college, and now they have co-education. Pres. Dudley died more than a year ago, and the faculty is so much changed that I hardly knew any one. The library has been changed and enlarged; and I could not find the anti-secrecy volumes which were placed in it.

On the 20th I started for Nashville, and arrived there late in the evening. The next morning I went up to Fisk University and called on Pres. Cravath, who invited me to stop with them a few days. The institution appears to be very prosperous, with a large meeting house called Fisk Chapel, and a fine theological hall. The attendance of students is large, and there are more and more of a higher grade. At the weekly meeting, on Wednesday evening, I made a short address on reform; and I have since distributed a good many copies of the *Lodge Lamp.*

On Sabbath morning I preached in the Clark Chapel for the Rev. B. C. Wilson, pastor of the A. M. E. church. The audience was large, and appeared to be interested in the discussion of anti-secrecy, and there was considerable hand-shaking after meeting. During the week I called on Dr. Hubbard, president of the Meharry Medical Institute, and left papers for distribution among the students. On Thursday, the 29th, I

(*Continued on 9th page.*)

CORRESPONDENCE.

A NOBLE CHARITY.

DESCRIBED BY THE EASTERN AGENT.

WASHINGTON, D. C., Dec. 4., 1894.

DEAR CYNOSURE:—I have for some time been desirous to let more of our friends know of the blessed work being done in this city through the agency of the Central Union Mission. A little knowledge of this work will, I am sure, be an encouragement to all, and a suggestion to some who may feel led to contribute in its support.

At its head is our brother, E D. Bailey. For the information of those who have recently become readers of the *Cynosure,* I may say that after the purchase of the N. C. A. building here Bro. Bailey was the first appointed agent. For years he has lifted his voice against the secret empire. As lecturer, editor, and otherwise, he has advocated the principles set forth in the *Cynosure.* Finding an organization here for the uplifting of the fallen, his sympathy was very naturally called forth in its behalf. The workers, feeling the need of a director, and recognizing in our brother the necessary qualifications, chose him to that position. The wisdom of their choice is manifest as the years go by. Under his direction there has been a constant enlargement. So remarkably and wonderfully has God worked through him and his co-laborers, did I not know him to be a humble man, I should fear to write in his praise. He may have learned, when an anti-secrecy lecturer, that the praises or frowns of men amount to little. Had I the facts, I could not at this writing trace the work of this mission from its birth, ten years ago, to the present time. It would make a very interesting volume. At first a large hall was secured in a disreputable neighborhood. The altar-fires were kept constantly burning. Workers were sent out to gather in the lost. Every night the message of salvation was proclaimed, and the hungry ones invited to partake of the Gospel feast. The converts were many. The churches seeing that real work was being done began to applaud and support. The work was and is run on non-sectarian lines. Many of the converts have found homes in the various churches. The mission-workers have found it necessary to organize so many classes and aid societies to help the converts that they are doing almost the work of the church in its varied departments. So in the mission, as it is to-day, we see in substance a church for the reclamation of the drunkard and outcast being applauded and supported by all the churches.

The main mission building [formerly the city postoffice] was purchased a little over one year ago at an expense of $56,000. Some $11 000 additional was required to repair and fit this building for the various departments of the work.

The main auditorium, with galleries, has a seating capacity of 1,000 or more. This is crowded at this season of the year every Sabbath evening. The wood-sawing, cooking, sleeping, reading and other departments are all sought after by the homeless and needy.

The following report of the mission for the past twelve months will give some idea of the work being done: Number of religious services held, 2,170; persons in attendance, 243,931; requests for prayer noted, 5,249; converts reported, 1,740; persons visited by missionaries and others, 2,893; lodgings furnished, 20,481; meals furnished, 8,405; persons clothed, 354; number for whom employment was secured, 34; for whom transportation was secured, 5; sent to the hospital, 35; number of *Bulletins* distributed, 298,500; meals sold in March and April, 8,828.

Statistics are cold. To understand the blessedness of this or any kindred work, one must be in communication with it. Without a personal visitation, one would be able to comprehend but little of the joy sent into impoverished homes by the 8,000 half-bushels of provisions distributed through this agency on Thanksgiving day. To know the thoroughness of the conversions here effected, one must not only listen to the glowing testimonies as they flow from hearts redeemed, but watch the testifier, and see the transforming power of Christ moulding the sin-tarnished into his own blessed likeness.

Like most of the enterprises for the uplifting of the fallen, the Central Union Mission is in debt. When the present home was secured, there was but $2,000 in the treasury. Several thousand dollars have been secured and paid during the past year. None of the workers receive salaries. The city missionaries aided somewhat. Some $6,000 are required to meet the annual current expenses. In a recent report Bro. Bailey said: "In our current expenses for the year we were $400 behind, but that has been paid, and we have $30 in the treasury. These are marked evidences of the favor of God and the confidence of the peopie."

Any desiring to aid this God-honored work or make further enquiry regarding it can address Rev. E. D. Bailey, 622 Louisiana Ave., Washington, D C. The crop of drunkards and persons needing temporal and spiritual help appears larger than ever.

"Throw out the life line."

W. B. STODDARD.

ANTI-SECRECY LECTURES IN TENNESSEE.

JACKSON, Tenn., Nov. 30, 1894.

DEAR CYNOSURE:—Since last report, I have preached and lectured several times, with good effect, as I hope. Sabbath, the 16th inst., I walked out six miles from the city to Liberty Grove, and gave two addresses. The subject of the last one was "The Two Religions of the Bible;" the true religion exemplified by the worship and service of the true God; and the false developed in ancient sun-worship and its appendages, traced down through the centuries, as found in various heathen nations at the present time; that of the Hindoos, in particular, having their "Bramah" deity in the east end of their temples, with their "Siva" in the south and "Vishnu" in the west, to represent the sun in its rising, at its meridian, and at its setting. It was then made plain, and proven from authors accredited by Masons that Masonic lodges are arranged and worked in the manner and for the same reason, all having reference to the sun passing from the east to the west by way of the south. And this was shown by by high Masonic authority to be "a development of ancient sun-worship." Then, bringing in the eighth chapter of Ezekiel, to prove that sun-worship and its appendages were greatly abominated of the Lord, makes a plain, unvarnished showing of the moral recklessness of ministers and members of Christian churches who continue to worship at these modern heathen altars, after being informed of thoir origin, and of the fact that the name and worship of Jesus Christ is excluded from Masonic worships which yet presume to approach unto God. I can but cry, oh, what God-insulting recklessness and audacity.

Some of my hearers were evidently astonished; not because that anything was advanced that would be new to those who are informed as to the character of Masonry, but because they had never heard the subject treated before, and supposed that as "so many good men join" it must be good. I gather this from subsequent conversation.

One gentleman—said to be a Mason—demurred to the proposition that the religion of Masonry was all one in principle with heathen worships. This was in public when I asked any to raise a hand who thought I had not proved this point.

I was kindly entertained in the home of Mr. Key of the Christian church, and in that of Mr. Lester of the Baptist church, and was cordially invited by both to address the people there again.

C. POWERS.

A TOUR IN THE NORTH OF ENGLAND.

DERBY, England, Nov., 21, 1894.

DEAR CYNOSURE:—My communications of late to the *Cynosure* have been like angel visits, few and far between. Part of the reason has been a constant feeling of fatigue and lassitude, and, consequently, there has been a putting off to a more convenient season of whatever was not really necessary to be done. In hope of securing an improvement, during the last four months I have been living a kind of wandering life. The wonderful scenery of Derbyshire and Nottinghamshire have been made a little more familiar; while the counties of Salop, Cheshire, Lincolnshire and Yorkshire have been traversed with fresh interest.

Entering Durham at Stockton-on-Tees, I witnessed a demonstration of trade unions and guilds of various kinds, and in the procession was a lodge of Freemasons. A lady whom I knew asked me what I thought of the Freemasons, telling me that the reason she asked was that her eldest son, who is an engineer, had been advised to join them, and was assured that he would have a much better chance of rising in his profession if he did so. When I told her that my opinion was that the less he had to do with them the better, and assigned my reasons, she replied: "Then he shall have nothing to do with them. I should like him to get on well in life, but not at the risk of Christian principle and character."

A few days later I met with a young commercial traveler, who inquired if I had ever been connected with the Freemasons? On replying *no*, and asking what he knew of them, he said: "Oh, they are a lot of jolly fellows." I told him that was not a very high compliment to pay them. "Perhaps not," he said; "but it is pleasant when we commercials meet at some of the country inns for a night to know that we can have a good time of it without any one splitting upon us." I expressed my surprise at what he evidently implied in having a *good time*, and assured him that it was much better to do nothing of which one need be ashamed.

Leaving Stockton, I journeyed through Durham to Newcastle, taking the inland route, as I had recently taken the coast line in company with a party of naturalists.

At Newcastle some friends told me that during the last few years Freemasonry had made a *spurt* along the eastern coast and among the northern counties, and had secured an increase to its ranks.

At Alnwick, a charming country town in Northumberland, I made a stay of a few weeks, using it as a centre, and visiting many castles, towns, abbeys and other places of historic interest from thence. Being invited to spend an evening with a neighbor of my host, the subject of Freemasonry was incidentally mentioned by the hostess, when I asked: "Is your husband a Freemason?" "Yes," she replied; "but I wish he wasn't." "Why so?" "Because it is no good that I can find. About the only thing of importance is staying out till after midnight, eating, drinking and making themselves what I call silly." "But what about their care of the poor?" I asked. "Care of the poor!" she repeated, in tones that were not intended to be complimentary; "they take good care not to admit any that are likely to be poor. They like those who had more money than sense, like my husband." After a little more bantering, in which the husband good-humoredly took part, the subject was dropped.

After this I visited the Farne Islands, the home of Grace Darling and the scene of her exploits. To my surprise I found that the residents of the islands did not think much of the deeds she had accomplished. They said that any of the islanders would have done just the same, and had done equally daring things, when circumstances of danger had occurred. Women, as well as men, seem to handle and manage the boats with great ease and skill. The most interesting island of the Farnes is Lindisferne, usually called Holy Island, where are the splendid remains of a Benedictine priory church, which was built in 1093, out of the materials of the ancient cathedral erected under the auspices of Bishop Aidan in the seventh century. Here a company of Columban monks established themselves and grew in influence till Lindisferne became the luminary of the north, and sent forth its missionaries into all parts of Europe. From thence some of the most devoted men the world has seen went forth to tell the wondrous story of the cross.

Berwick-on-Tweed and other places along the seaboard were found full of historic, archæological and religious interest. Passing through Midlothian, I found myself at last in Edinborough, the queen of northern cities. The whole city is full of interest. Its university, colleges and churches are all centres of Christian influence. Of course I did not miss seeing the Forth Bridge, that great wonder of engineering skill.

Everywhere I found a good work going on among the churches, while the ministers and other Christian workers with whom I became acquainted proved to be earnest and devoted men and won. The Christianity of these northern parts of Britain appears to be of a genuine evangelical type.

J. BOYES.

LITERATURE.

CURRENT PERIODICALS.

The *Century Magazine* for December, in its holiday dress, and replete with literary excellence and variety, artistic engravings and other attractions, will be welcomed in many appreciative homes. Its principal papers are: Sloane's Life of Napoleon, with portraits; Francesco Crispi—sketch, portrait and autograph; What Has Science to do with Religion? by A. Jay Dubois; Old Maryland Homes and Ways, by J. W. Palmer; A Walking Delegate, by Rudyard Kipling; The American Woman in Politics, by Eleanora Kinnicutt; Anthony VanDyck, the Dutch Painter, with illustrations of his works; A Neighbor's Landmark, by Sarah Orne Jewett; also numerous seasonable full-page engravings, and the usual well-filled departments. New York: The Century Co.

McClure's Magazine for December, in point of timely attractions, closely keeps pace with the older periodicals. Of course it is a holiday number, and so is replete with beautiful pictures and pleasant reading-matter. Its principal papers include one on Dwight L. Moody and his work, by Professor Drummond; The Christ-Child in Art, by Canon Farrar, handsomely illustrated; A thrilling story of Napoleon's Times, by Conan Doyle; A new Pinkerton detective story; Bret Harte's own account of his life in California, and a new installment of "Human Documents," embracing portraits of Canon Farrar, Dwight L. Moody, Ira D. Sankey, Bret Harte and Napoleon. Its main interests, however, with many minds, will rest on the illustrated life of Napoleon, begun in the November number, to continue until April next. Published by S. S. McClure, Lt'd, New York City.

The December issue of the *Review of Reviews* contains new portraits of sixty men and women of the day, and about forty other timely illustrations. The "Progress of the World" department is a valuable chapter, illustrated, added to the history of the times. "The Record of Current Events" is a useful diary for reference in the future. Another feature of peculiar interest are the condensations of leading articles in American magazines for December and the foreign periodicals for November. Particular interest attaches to the articles entitled: Adolph Sutro, Mayor-elect of San Francisco—a character-sketch; Alexander III., W. T. Stead's tribute to the Czar of Russia; On the Threshold of Peace—the reconciliation of France and Germany; Re-establishment of Olympic Games; Industrial Agreements and Conciliation, by the Premier of South Australia, etc. Published at 13 Astor Place, New York City.

The *Preacher's Magazine* for December, William E. Ketchum, D. D., editor, is full of most interesting matter. This magazine has won its way to the first rank, and is being sought by clergymen of every denomination. A Christmas Meditation, by Rev. Mark Guy Pearse, comes at a suitable time. The sermon by Rev. J. O Jackson furnishes an excellent contribution appropriate for hospital interests. A New Year's Day Greeting, by Rev. James Douglas, is vigorous. The Homiletical Department is unusually attractive. The Notes on Sunday-school Lessons and Outline Addresses by the Editor maintain their great excellency. The Prayer-meeting talks by the late Dr. Deems furnishes able material for help in the prayer-meeting. The Short Sermon for Busy Men, by Joseph Parker, D. D., notes and illustrations, and other suggestive material, make it a magazine to be desired. Wilbur B. Ketcham, Publisher, 3 Cooper Union, N. Y.

THIS, THAT, AND THE OTHER.

A curious state of affairs prevails in France in relation to women. A French woman may become a doctor, a lawyer, a member of the board of education, and may even be decorated with the cross of the Legion of Honor; but she may not witness a legal document. She occupies an important place in art, business and commerce, but she cannot possess her own earnings if she is married, and she can neither buy nor sell property without her husband's consent.

This country has the honor of having issued the largest stamps in the world for postal purposes. These were a series of five, ten and twenty-five-cent stamps, which were issued for newspapers. They bore the portraits of Washington, Franklin and Lincoln, and were issued October 1, 1865, and continued in use until February, 1869.

The Princess of Wales collects clocks. At Sandringham she has 300, and at Marlborough House some 400. All the clocks are kept half an hour fast, a custom believed to have been handed down from the Earl of Leicester. The finest collection of clocks in the world is at Buckingham Palace.

There is said to be an average of twenty-one blind persons to every 10,000 of Russia's population, which shows this people to be more subject to this affliction than any other nation. According to an official report of 1876 there were 189,872 totally blind persons in European Russia.

Literature evidently was as uncertain in 1814 as now, for the Boston *Spectator* of that date said: "Such is the caprice of the multitude, that what at one time meets nothing but neglect, or perhaps reprehension, will at another command applause."

In the basement of the Bank of England is the barracks wherein half a hundren soldiers are quartered from seven o'clock every evening until seven o'clock the next morning for the protection of the bank.

The hunters of early days were very attentive to the bluejay, for whatever might be astir in the woods would be announced by this watchful creature, and his noisy cries often gave warning of a hidden foe.

Every part of postage-stamp making is done by hand. The designs are engraved on steel, 200 stamps on a single plate. If a single stamp is injured the whole sheet is burned.

The United States has 1,255 lighthouses and beacons, 32 lightships, 197 fog signals worked by steam, 187 by clockwork, 1,761 river lights and 4,286 buoys of various kinds.

Investigations show that color-blindness is twenty times as frequent among men as among women. The difference is ascribed to the use of tobacco.

Ague is most fatal in Rome, there being 460 deaths in every 10,000 annually in that city from this cause.

About 160,000 tons of marble are exported every year from the famous marble quarries of Carrara.

Vincennes is the oldest city in Indiana and was the capital of the State from 1800 to 1813.

There are over 12,000,000 uninclosed acres of mountain and heather in Great Britain.

The British Museum has 732 histories of England, covering every age of growth.

The average length of life in Norway is longer than anywhere else in the world.

Of every 100 miles of railway in the world forty-one are in the United States.

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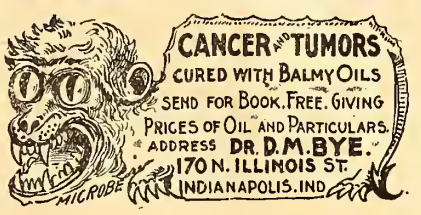


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The Christian Cynosure.

CHICAGO, THURSDAY, DECEMBER 13, 1894.

ONE WAS A "PREPARED" MASON, BUT THE JUDGE WAS NOT.

In the first section of the Masonic "lecture" of the Entered Apprentice degree, occurs the following colloquy:

"Where were you first prepared to be made a Mason?" "In my heart"—*Doesburg's Exposition.*

Press reports of November 28 related the following incident, which really needs very little comment to make plain the "ways that are dark and tricks that are vain" taught by Freemasonry:

Presiding Justice Robert S. Hudspeth, of the Hudson county Court of Common Pleas in Jersey City, created a sensation when he ascended the bench yesterday morning and announced to the lawyers and reporters that an attempt had been made to bribe the court. He commanded Edward Wayne to stand before the bar, and after tellIng him that he was accused of that crime, ordered Constable Loch to take him over to the Hudson county jail, where Justice Maes committed him on a complaint of bribery. He will be held to await the action of the grand jury. which is now in session. If indicted he may be sentenced to five years' imprisonment and to pay a fine of $1,800.

Wayne's son was recently found guilty of selling policy slips in Jersey City, and Justice Hudspeth sentenced him to one year's imprisonment. The sentence had not yet been carried into effect yesterday morning when the elder Wayne appeared at the court-house and asked to see the judge. The latter was conferring in the private room with lay Judges Hoffman and Henny, but when Wayne made a Masonic sign and asked for a private audience, the other judges left the room. Wayne then said to the judge: "I am a Mason, Judge, and so are you. I want you to let up on my boy. If you will suspend sentence on him it will be worth all the way from $1,000 to $5,000."

"Well," answered Justice Hudspeth, who wanted a witness to this statement, "I'll have to consult one of the other judges on this."

He called in Judge Hoffman, and in his presence Wayne repeated the offer. Then Judge Hudspeth became so angry that he struck Wayne and immediately ordered his arrest.

Later Judge Hudspeth said publicly that anybody who attempted to bribe a judge or court in Hudson county must suffer the penalty of the law, Mason or no Mason.

Those who know and understand the secrets and purposes of Freemasonry will at once see that the elder Wayne had been "duly and truly prepared in his heart" for the work which he endeavored to perform. To the credit of Justice Hudspeth, it would appear that *he* had not.

A STARTLING SECRET COMBINATION.

The New York *Voice* gives publicity to a secret scheme designed, it alleges, to overthrow all restrictive and prohibitory legislation against the liquor traffic in the United States. This important movement, as we gather from that paper, is operated by "The Brewers' and Saloon-keepers' Mutual Aid and Benefit Association of America," which is ostensibly a fraternal and benevolent union for the insurance for its members. The evidence of its secret duplex character appears, it is stated by the *Voice*, in a type-written letter, dated Nov. 19, 1894, sent from the headquarters of the Association at South Bend, Ind., to parties in Nebraska.

This document contains a declaration that "the Grand Lodge, having taken under advisement the stringent laws against the liquor traffic in your State, have concluded to organize the entire liquor trade, and have fixed a special fee for Nebraska," etc.

The constitution of the association gives subordinate lodges this provision for "honorary members": "Persons unable to pass the required medical examination, or being over age, may be admitted as honorary members."

The letter to Nebraska liquor men contains the following:

The members who desire no insurance, but wish to aid in uniting the traffic of the State, will forward the application properly filled out and $1 certificate fee to me, entitling them to National Assembly membership, which dues are 25 cents per month.

After the Grand Lodge has received 500 or more applications from Nebraska we will institute the Great Lodge of Nebraska, also subordinate lodges in every city in the State where ten or more can be obtained, supplying them with regalias, rituals, ballot-boxes, secret work, free. In the smaller localities the membership shall join the nearest lodge or retain the National Assembly membership, and will work under the jurisdiction of the Great Lodge of Nebraska, supported by our national organization, now in eighteen States.

We have made these special rates for you to improve, obtaining your membership at a small cost, for after Jan. 1 our grand organizers, now in Pennsylvania and Texas, will go through your State, and then the regular fee must be paid to maintain them Every State has "God blessed" our coming. Give us your immediate support. Fill out the papers promptly and if possible for you to not only unite as one body to inform your lawmakers of the unjustness of existing laws and prevent the enactment of more, but also try to carry a policy for your loved ones should death overcome you.

Write me the status of the liquor interest in your city and favor me with your membership. In Friendship, Unity, and Christian Charity, I am, fraternally yours,

WILLIAM BENDER, JR., *Grand Secretary.*

A circular is also issued from the Grand Lodge office, addressed to the brewers, saloon-keepers, liquor-dealers, beer agents, cigar manufacturers, soda and mineral water dealers, bar-tenders and employes of breweries in Nebraska. It says:

"We have recently organized secret lodges of our order in Lincoln and South Omaha, and now wish to unite the entire liquor and malt traffic in your State in a body, so that a Great Lodge of your State can be formed, *which can and will be recognized by your legislature*, on removing from your statute-books the obnoxious laws now in existence, and which fanatics and narrow-minded bigots would add to if they are let go without your interference."

Then follows a statement of "the objects of our association," ready at any and all times to defend its rights "irrespective of sectarian or political creeds," and denying the right of lawmakers "to place a restriction of any kind upon our appetites any more than they have to select and regulate our religion."

The association is a voluntary one, incorporated under the laws of the State of Indiana, with Grand Lodge headquarters at Wayne and Michigan streets, South Bend, Ind. Both sexes are insured. The Grand Lodge officers are: J. D Bell, grand commander; Louis Pfeiffer, grand vice-commander; George G. Feldman, grand messenger; William Bender, Jr., grand secretary; Alexander Wilhelm, grand treasurer; J. W. Hill, grand medical examiner; S. C. Miller, grand gatekeeper; the first five constituting the grand executive committee, under whose direction the organization is being pushed.

So many evidences are sufficient to establish the fact of the existence of this formidable secret association and its nefarious objects. Accepting this revelation at its full face-value, it should have the effect of consolidating all the friends of entire and thorough prohibition of the liquor traffic everywhere, without regard to church affiliations or any other excuse, into one solid phalanx to crush out this damnable plague-spot. If Christians have scruples against "voting as they pray," let them either quit praying or voting, but work with all their energies to save the young men from the demon of the secret lodges established to promote universal intemperance.

AFTER-THOUGHTS ABOUT THE RECENT ELECTIONS.

Was the "great landslide" of November 6, in part, a secret political conspiracy? As a political revolution, it has rarely been paralleled; but just forty years ago a similar event resulted from very similar causes.

The Know-Nothing movement was then at its zenith. It had awakened a general and bitter opposition to foreigners and Roman Catholics. It had initiated vast numbers in its secret lodges, most of whom were justly alarmed at impending evils, and thought that the ends they had in view justified the means which they had adopted. There was a widespread opposition to the administration because of its position on the Kansas-Nebraska slavery extension bill, and the repeal of the Missouri compromise law. All these influences, manipulated by a secret fraternity, brought about a political revolution in all the States of the North and Northwest. This prepared the way for the Republican party, which, two years later, carried ten States for its candidate for President, Gen. John C. Fremont.

The disturbing element in the political atmosphere of 1894 was the American Protective Association. It was a manifestation, in a slightly different form, of the same hostility to papal and foreign influences. It took advantage of the prevailing industrial depression, and while it was not a distinct political party, it concentrated its vote, generally, in support of the opposition to the party in power. Its influence was tremendous. Kentucky, Missouri and Tennessee, which were regarded as safely Democratic, gave Republican majorities. The triumph was everywhere phenomenal, but not more so than the revolution in Illinois in 1854.

A few years later there was a decided popular reaction against secret political organizations; and though this order has come to the front and demonstrated its power, yet, like its mother, "the Know-Nothings," it is doomed to extinction.

The position of the A. P. A. is plainly defined in the following testimony of one of its prominent leaders, W. J. H. Traynor, of Detroit, the National President of that organization. In a recent letter issued to its members, he says that the triumph of the Republican party throughout the Union at the late elections was really the victory of the A. P. A. "Every man," he writes, "elected upon the State ticket in Michigan is an American, and with one or two exceptions either a member of our noble order or in sympathy with it, and we send eight out of the twelve Congressmen to Washington. More than 50 per centum of the members of the new State Legislature are members of the A. P. A. order. As with Michigan, so with every other State where we are organized. Illinois, outside of Chicago, has made almost a clean sweep, a feat which Iowa has also accomplished. Minnesota has turned politics upside down, and replaced a large number of her corrupt politicians with honorable men, loyal to our principles. Massachusetts, Indiana, Missouri, Wyoming, Montana, Washington, Colorado, Maryland, West Virginia, Connecticut, Wisconsin, Oregon, New Jersey, Nebraska, Tennessee, the Dakotas and Kansas have achieved like results. Kentucky and California have torn the hands of the priests from the political helm and placed it in the hands of loyal Americans."

Making due allowance for the partisan enthusiasm of Pres. Traynor, there is probably a large degree of reality in his statement, which indicates the alarming condition of our national politics. True republican principles, such as our forefathers cherished when they formed this government, do not require secret partisan rancor or secret religious proscription to advance the interests of the nation.

—Dean Ely's "Ten Chapters Against Lodges" increase in value as they appear in the *Cynosure* from week to week. In this issue the presumptuous sins of the lodge are ably criticised.

—Rev. W. B. Stoddard, on another page, gives us a fine description of Bro. Bailey's Central Union Mission in Washington—a noble charity. An interesting letter from Rev. John Boyes, in England, and a good report from Rev. S F. Porter, who has been visiting colleges in the South in the interest of our reform, also appear in this number.

—Special notices of the New England District and Indiana State anti-secrecy conventions, now close at hand, appear on the first page of this number of the *Cynosure*, and give promise of Christian gatherings of great importance and interest. In this connection the letters of Rev. J. P. Stoddard and Rev. M. A. Gault should also receive careful attention.

—The address of Rev. Edgar B. Wylie before the Iowa State Anti-secrecy Convention, on "The One Salvation," is a scholarly paper printed on the second and third pages of this issue. Its length should not deter the reader from giving it a thorough perusal, since it completely despoils the Masonic fraternity of their boasted claim to save men without the interposition of the Christian's Redeemer.

—Galesburgh, Ill., according to Rev. C. W. Blodgett, furnishes a greater number of divorces to marriages than any other city in the country. Galesburgh has been notorious, also, for the number of secret society men in her two colleges, and for the numerous college fraternities which they support and encourage. Taking these facts together, perhaps the disparity between marriages and divorces is not surprising.

—Commander Ballington Booth, of the Salvation Army, who accompanied his father, the General, to the West, has been stricken down in Chicago with typhoid fever and nervous prostration —no doubt the result of overwork in the interest of the Army. Although his condition was at first deemed very critical, it is given out that he is slowly improving. The Commander can not well be spared from the great cause in which he is engaged, and his illness is severely felt in the Army, whose prayers for blessings upon him are numerous and hearty.

—Those who have been advocating "individual communion cups," to head off the danger of bacilli in the ordinary chalice used in the celebration of the Lord's Supper, have found a rival plan in a ministers' meeting at Elmira, N. Y., where it was gravely proposed "to pass a plate of clean straws along with the communion cup, instead of sipping the wine from it, or having a separate cup for each communicant." It looks

as if this hygienic discussion will soon die of the ridicule which its absurdity deserves. Bible customs, especially those of divine institution, ought not to be lightly changed.

—Here is a rare specimen of Masonic theology, from the *Voice of Masonry* for November: "There is much to justify the belief that Job was Master of a lodge, and that the three friends whose dialogue is recorded, came up to attend lodge. There was a poor tyler and the devil worked his way in somehow, and mischief was to pay at once. Though he has been expelled often, he sometimes gets in now and creates disturbance." It has long been believed that the devil frequented the Masonic lodge, but this is the first public Masonic acknowledgment of the fact that we have seen. The statement had previously been verified by other anthorities.

—The self-murder of Editor Liddle, of the Preston (Iowa) *Times*, possesses some peculiarities that may furnish food for reflection for moralists and scientific men. On the eve of putting his paper to press he wrote an account of his suicide, with several headlines, and then threw himself beneath the wheels of a passing train, according to his preconceived program. The article was found before the paper was wholly printed, and inserted in it. According to his own story, "his reasons none know;" but he further stated that he had contemplated his act for more than a year. Insanity can hardly be pleaded for his "taking off."

—A letter from Oregon, in the *Christian Conservator*, pays the following tribute to the usefulness of Rev. P. B. Williams, the representative of the N. C. A. on the Pacific Coast:

"Rev. P. B. Williams, as agent of the N. C. A., is active. He reports having spoken forty times in October, and three hundred and three times last year. He has succeeded in getting sixty-two men out of the lodge in the past year that he knows of, and quite a number must have been kept out by his lectures. The recent convention held here was the means, we are told, of leading one of our leading citizens out of the Odd-fellows' lodge. Bro. Williams goes to Oakdale, Cal., about the 20th of November to spend a month in that State."

—When General Booth, of the Salvation Army, the other day, sent a telegram congratulating Nicholas II. upon his accession to the throne of Russia, he received a courteous reply, which encourages the General to invade that empire with his army. The late Czar would not permit it to work in his dominions, but the kindly spirit evinced by his son, we are told, is regarded as a favorable indication that he will not prove antagonistic to the General's proposition to establish his forces in Russia and pursue the "rescue work" unmolested. With the prestige of its success among the depraved of "Darkest London," New York and Chicago there is hope that the Army will find a profitable field for labor among the benighted Russians.

—The bitter dispute between Archbishop Corrigan and "Father" Ducey, in New York, has been made a matter of elaborate publicity by the entire press. Otherwise it is hardly worthy of consideration outside of the Catholic church. Dr. Parkhurst said to a reporter that the Archbishop should follow Ducey's example and attend the meetings of the Lexow municipal reform committee in that city—adding: "I should think he would find it hard work to keep away; but a Catholic . . . . has to be true in his devotion to the pope and also to the interests and well-being of the country, and it is hard work to do both." All of which shows how very unsuitable a Roman Catholic government would be for the United States, where liberty of opinion and the press and the free pursuit of happines are secured to all citizens by our Constitution.

—The opening, by Mrs. Hattie E. Powers, of the "Beacon Light Mission and Book Room" at 355 Pennsylvania avenue, Washington, D. C., has already received honorable mention in this paper. It is, in fact, a work directly in co-operation with that of the N. C. A., devoted particularly to the enlightenment of the people concerning the iniquity of the secret lodge system. Every day, at 3 o'clock, there is a conference meeting and chart talk at the mission, and books in opposition to secret societies are at all times kept for sale in the book room. In a note to the Secretary of the N. C. A., Mrs. Powers writes: "For more than eleven months I have been in travail of soul for a mission and book-room. 'I waited patiently for the Lord, and he inclined unto me and heard my cry.' By the blessing of Jehovah, and an advanced step in faith-extension, this child of prayer was born Dec. 3, 1894. Thus a beacon-light has been planted in this city—a rescuing line thrown out for all who are lost in the darkness of secretism. This has been done in obedience to him, faith in him, dependence upon him, who hath said, 'Go and do,' never doubting that our heavenly Father will care for the work of his own planting."

MEMORIAL RESOLUTIONS.

REPORTED BY A SPECIAL COMMITTEE OF THE BOARD OF DIRECTORS OF THE NATIONAL CHRISTIAN ASSOCIATION.

WHEREAS, God in his providence has removed from our midst our friend, brother and wise, helpful counsellor, Rev. Henry Lyman Kellogg; therefore,

Resolved, That the National Christian Association Board of Directors realize that a good man has fallen, and their prayer is that God will raise up a multitude of laborers having the same consecrated wisdom, the same burning zeal, and the same dauntless courage and devotion.

Resolved, That we recognize the fact that our departed brother was one of the leaders in the reform against secret societies, and as editor of the *Cynosure* for twenty years was a writer second only to the father of the reform, ex-President Jonathan Blanchard.

Resolved, That he was a man most loyal to the truth as he saw it, and one who hated shams and hypocrisies with all the intensity of a pure soul set on fire to save men from the snares of Satan.

Resolved, That we put on record the expression of our appreciation of the value of his faithful service in behalf of the important reform which engages the National Christian Association, and join in sympathy with his family and friends in their sudden bereavement and irreparable loss.

Resolved, also, That this Board has heard with deep sorrow of the death, while away on the Pacific coast in search of health, of our brother, Rev. J. P. Richards, for years a member of this Board, a life-long Christian worker, a friend to every good cause and a most earnest helper in the war against the darkness of this world as manifested in the secret empire, and that our sympathy is hereby extended to his bereaved widow and other mourning ones in their affliction.

Resolved, That we lament the departure of our esteemed co-worker, Elder A. D. Freeman, an earnest advocate of the cause we represent, and pray that his mantle may fall upon others.

OUR WASHINGTON LETTER.

A Wonderful Temperance Reform.—A Faithful Police Officer.—A Notable Temperance Conference.—The Armenian Massacre.—Congressional.

WASHINGTON, Dec. 5, 1894.

Every one who is interested in the future welfare of the national capital, and every intelligent and patriotic citizen of the United States ought to be, should join the good people of Washington in rejoicing over the decisive victory which has just been won in a hard fight with the rum power and its numerous allies, open and secret. The Board of Commissioners of the District of Columbia has proven that it dares to do what is right, notwithstanding the powerful influences exerted by the liquor interest and its friends, by refusing to either remove or reduce in rank Police Sergeant Daley, who has made himself obnoxious to the rum-sellers by the faithful performance of his duties. The fight was a hard one and a long one, and at times it seemed that the result was in doubt; but the victory has been won, and the language of the Commissioners' report will not only serve to strengthen the hands of the faithful officer, but will also encourage the moral reform element of the community, which stood solidly behind the officer during his long persecution, to renewed efforts against the blighting liquor traffic. An extract from the report will show what the Commissioners thought of the villainous attempt to break down this officer in order that all others disposed to be zealous in their efforts against law-breaking saloon-keepers might be frightened into neglecting their duty: "He has been before the grand jury and the trial board, has been pursued by law-breakers and other enemies, on and off the force, but his record, notwithstanding, of eleven years on the police force, during which he has done more to suppress illicit liquor traffic than any man on it, is, until now, without a blemish. He has the enmity of evil-doers and the friendship and confidence generally of the best citizens of his precinct, who ask for his retention on the force, and that he be kept on duty where, during his short term of service (he was transferred to a new precinct about a year and a half ago, because he reported his lieutenant for being intoxicated while on duty), he has broken up the most notorious places and arrested the most noted criminals in South Washington. It is such a man, with such a record, that we are asked to dismiss and disgrace. Sergeant Daley, whatever his faults may be, is too valuable an officer, and his services are too much needed at this time, to admit of his being removed from the force on the doubtful testimony," etc.

About the time the report of the Commissioners was made public a temperance conference of all the reform forces of the District of Columbia was in session at the North Capital M. E. church, to discuss "The Next Step in Anti-saloon Warfare, or How Shall We Conquer the Liquor traffic?" The conference was held under the auspices of the W. C. T. U., and was attended by numerous ministers, white and colored, and representatives of nearly every reform organization in the District. Rev. F. D. Power said the above question could be answered in four words—"give women the ballot;" Mr. E C. Redmond, President of the Father Matthew Total Abstinence Society, said its answer should be a combination of all temperance forces and that the ministers should educate and the women agitate. Judge A. S. Taylor, chairman of the good citizenship committee of the Christian Endeavor Union, argued in favor of each temperance worker being a Christian in spirit as well as in name, and Miss Frances E. Willard, in a letter read to the convention, said: "If I lived in Washington I should rejoice to help forward such a movement along the lines that have recently overthrown Breckinridge in Kentucky and Tammany in New York." The conference lasted all day and was a great success.

There was disappointment because President Cleveland did not say something in his message to Congress condemnatory of the massacre of Armenians by Turkish soldiers, now believed to be fully substantiated, notwithstanding the official denial by the Turkish government, and no one was surprised when two resolutions bearing on the matter were offered in the Senate—one by Senator Hoar, of Massachusetts, requesting the President to communicate, if not incompatible with public interests, information as to alleged cruelties committed on Armenians in Turkey, especially on those who had declared their intentions to become naturalized in the United States, and the other by Senator Blanchard, of Louisiana, declaring the reported outrages to be a blot on the civilization of the age, and requesting the President to communicate the remonstrance to the government of Turkey.

If the conversation of Senators and Representatives can be relied upon there is not even a remote probability that President Cleveland's financial recommendations will be acted upon at this session of Congress. There are numerous objections, but the most weighty seems to be that the proposed plan is too favorable to the banks in every way. *

REFORM NEWS (*Continued from 5th page*).

visited Vanderbilt University and saw Prof. Tillet, of the theological department; but I found none of our N. C. A. books in the library. I left a good many copies of the *Lodge Lamp* with Miss Conway, the librarian, for distribution among the students who were absent at the time.

On the following Sabbath, at 11 A. M, I preached a reform sermon in the chapel of the College of Central Tennessee, for Dr. Braden, the president, who kindly received me and distributed the *Lodge Lamp* among the students. At 3 P. M. I went to Roger Williams University, where I had scattered a good many *Lodge Lamps* before, and preached, by invitation of the president, Dr. Owen, on the duty of total abstinence from oath-bound secret societies, and from the drink that has the snake in it.

S. F. PORTER.

THE HOME.

TO CHARLIE IN HEAVEN.

BY SIMPSON ELY.

(TUNE—"*When the Roses Come Again.*")

Years have gone like shadowy visions,
Since the grave received my child;
But the sorrow sweeps my heart-strings
Like a tempest fierce and wild.
Can I e'er forget my darling;
No, the very thought is pain;
I will meet you, I will greet you,
When the Saviour comes again.

CHORUS—When the Saviour comes again,
When the Saviour comes again,
I will meet you, I will greet you,
When the Saviour comes again.

Golden ringlets decked your forehead,
Eyes lit up with heaven's blue;
And your charming, winsome manner,
Taught me ever to be true.
Like a crushed and bruised flower,
Giving perfume for its pain,
So your memory will go with me,
Till the Saviour comes again.

CHORUS—When the Saviour, etc.

Oh, my darling! will you waft me
Blessing from your heavenly home?
Will you stand at heaven's portal,
Till the Saviour bids me come?
Watch and wait, for I am coming—
Join me in my glad refrain;
I will meet you, I will greet you,
When the Saviour comes again.

CHORUS—When the Saviour, etc.

What a meeting! what a greeting,
When I clasp you in my arms!
Smoothing back your golden tresses,
All enraptured with your charms.
Hark! Methinks I hear my darling
Catching up my glad refrain;
I will meet you, I will greet you,
When the Saviour comes again.

CHORUS—When the Saviour, etc.

THE STORY OF TWO BIRDS.

BY THOMAS E. KENNEDY.

Fifty miles south of San Francisco, in the heart of the Santa Cruz mountains, nestles Alma valley. On the north and east the high black ridges of Loma Prieta (Black Mountain) shut out the cold north winds of winter, and on the south and west the lofty summit ridge of the Santa Cruz mountains, crowned with giant redwoods, keeps back the chilly winds and fogs of summer.

Along the eastern side of the valley flows Los Gatos brook. Along the brook grew alder trees and willows; and, occasionally, the big, old sycamores stretched their long arms far and wide and high into the sky. Blackberry vines grew in patches and the wild rose-bushes blossomed in clumps every spring.

The elderberry trees must not be forgotten, for every summer they gave the rich fragrance of their yellow blossoms, and every fall the richer taste of their purple fruit; and scattered over the open, level ground and rolling hills, grass, and pansies, and poppies, and morning-glories grew in profusion; and in the moist, shaded nooks, lilies and columbines and lady-slippers added their beauty to the valley. The clear murmuring stream, the grass-hoppers and the locusts made the air melodious with their singing.

It was in this pretty and cosy valley that two birds lived. They were known to their friends as Mr. and Mrs. Specklethrush. I do not know how long they had lived in this valley at the time my story begins. It seemed to them that they had lived here a very long time. They were sure that Alma valley had been their dwelling-place for two long, long summers, and for as many winters, if it can be said that winter ever came to Alma valley.

They were very happy in their pleasant home. Every morning they sang on the topmost bough of the sycamore tree, and at noon, if the sun seemed too warm, they shaded themselves in the thicket of roses. No such thing as hunger ever entered their valley home. It really seemed to them that life was worth living, and that all the world was gay and happy. There were but two creatures in all the valley of which they had the slightest fear.

One was a boy. Every morning he drove a large red cow to pasture, whistling and stubbing his toes against the little stones which lay in the trail. In his right hand he almost always carried a stick or cane, with which he occasionally beat the ground. But as he lived far on the other side of the brook from them, and seldom stopped to throw the flat stones which he had taken from the brook at them, they were not greatly in fear of him.

In a large round hole in the ground lived the other creature which Mr. and Mrs. Specklethrush feared. He was long, and slim, and round, and carried some noisy rattles on the end of his tail. He had two small, dull, black eyes which he always kept on Mrs. Specklethrush, much to her distress, and more to the distress of her husband.

It was the custom of Master Rattlesnake (for such was his name) to come out of his house and, lying flat on the ground, toast himself in the warm sunshine. Now and then, when displeased with himself or with any of the inhabitants of the valley, he would coil himself into several round rings, with his tail pointing straight upward from the center of the inner ring. Then he would shake his rattle so loud that the mice would scamper into their holes, and the little grasshoppers fly away, so as to be at a safer distance. These loud rattlings always threw Mrs. Specklethrush into hysterics. However, she could not refrain from looking at his ugly snakeship. As soon as the sly and dangerous Master Rattlesnake was sure that Mrs. Specklethrush was looking at him, he would quickly uncoil himself and bend himself like a rainbow.

Keeping his eye steadily fixed on her he would change his dull coat, until it shone with all the colors of the rainbow; then he would make his eyes, for he had the power, shine like stars in the night. Poor Mrs. Specklethrush, forgetting all her dislikes and all her terror, with her wings drooping at her side and her tail spread out like a fan and her bill opened wide, would walk slowly toward Master Rattlesnake. This would set Specklethrush wild with terror, and he would run to and fro, uttering piercing shrieks. Finally, becoming desperate, he would seize his wife by her tail feathers, and drag her out of danger, much to the disgust of their enemy.

After the scenes described were enacted a couple of times, the thrushes were very careful to avoid meeting Master Rattlesnake; however, he kept his evil eye upon them. The winter came and went; even the spring had almost gone, when Mr. and Mrs. Thrush thought it about time to build a nest. They spent several days talking the matter over. They finally concluded that the clump of thick rose-bushes would be the safest place, "for," Mr. Thrush said, shaking his head very wisely, "I am quite sure that 'rattler' will never be able to crawl to the top of these rose-bushes, on account of their long sharp thorns. "Besides," said he, "in this leafy thicket that boy Tom will not be able to see us or our nest."

Now, it must be acknowledged that Tom, as he walked along, with his big stick, and his black, slouch hat without any band, and his red flannel shirt sticking through his coat at the elbows, was really rough looking; yet beneath his rough jacket beat a warm, generous heart.

It was on the first day of May, when all the flowers were in bloom, and all the trees were in leaf, that the thrushes began their nest. They gathered long, tough blades of grass from the brookside, and wound and wove them into a rough-looking basket. Then they fastened this securely round the upper limbs of the rose-bush. Inside they wound long horse-hairs gathered from some large thorns close by. "There, that will do nicely," said Mr. Specklethrush. "Oh, no," cried his wife, "we will have to have a carpet made from those soft goose feathers which can be found near a place where Tom lives." They set off at once for the feathers.

Master Tom was just driving his cow to pasture when he saw Madame Thrush fly into the rose-bushes with the last feather that completed the carpet and the nest. "Oho!" he said to himself, "I wonder what is going on here? I'll just take a look into those rose-bushes and see. A bird's nest, but no eggs," said Tom. Then he walked on after the old red cow.

When Mr. and Mrs. Thrush saw Tom's red face looking over the top of the rose-bushes, the feathers on Mr. Thrush's head stood up straight with fright, and Mrs. Thrush fell fainting. In a few days the boy and the cow went again to the pasture. Tom took a look into the nest. He saw one egg, with green and blue and brown spots, and then went on as before.

For four weeks the birds did not see Tom any more, but a gentleman with a long, gray beard, who did not seem to see anything except the cow, drove her to the pasture every morning.

The birds had almost forgotten about the boy, or that he had ever looked into their nest. In fact they had been so very busy and so very happy, taking care of the four little birds now in the nest, that they had forgotten all their friends and all their enemies, except their dread neighbor, Master Rattlesnake. The old mother-bird had been so busy flying to the brook, and carrying water to the big mouths of her little ones, and the father-bird had been so earnest in catching little fat worms for the same big mouths, that he and his wife had been kept entirely away from the company of Master Rattler.

Therefore, on the thirtieth of May, they were very much surprised to see him winding himself around the body of the rose-bush and crawling slowly towards their nest full of young ones. The mother-bird gave a loud scream and flapped her wings, and the father-bird added his screams and cries to hers. But Master Rattlesnake kept right on, coming nearer and nearer to the nest.

It was this morning that Tom, pale and thin, for he had had a fever, for the first time in four weeks, drove his cow to the pasture. He heard their cries, and saw the birds and said, "I wonder what's the matter? I'll just look into the nest and see." Looking into the nest, he saw four pretty nestlings, and he also saw Master Rattlesnake right at the edge of the nest. Tom gave the snake a poke with his stick, saying, "Get out of there, you old robber." The snake ran out and, coiling himself up as usual, rattled loud and fiercely, but two or three strokes from Tom's stick brought him to his death. Tom cut off the rattles of the snake and carried them away in triumph.

The little birds were very grateful to Master Tom for his timely aid, and every morning, from the topmost bough of the sycamore tree, they loudly sang his praises to all the world.

THE TOUCH OF CHRIST.

During the civil war word came to a mother that her boy had been wounded. She found her way to the hospital at the front. The doctor said to her:

"Your boy is fast asleep. If you go in and wake him, the excitement will kill him. By and by, when he wakes, I will break the news to him gradually."

The mother, with her great hungry heart yearning to see her boy, looked into the doctor's face and said: "He may never awaken. If you let me sit by his side, I promise not to speak to him."

The doctor consented. She crept to the side of the cot and looked into the face of her boy. How she longed to embrace him! She could not resist laying her gentle, loving hand on his forehead. The moment her finger touched the boy's brow his lips moved, and he whispered without opening his eyes: "Mother, you have come." Even in his sleep he knew the touch of love.

Do you not recognize that soft touch of Christ's hand—the hand that the nail pierced? May the touch give joy and blessing to every one!—*Exchange.*

THE PRINCESS OF WALES AND THE OLD WOMAN.

One day last autumn an old woman, whiie busily engaged in picking up firewood in the woods adjoining Mar Lodge, became aware of a lady, quite young, as she thought, beckoning her to approach. With true Scottish indifference she, however, hesitated to do so, for "I juist thocht it wad be the Duchess o' Fife," the old lady explained, "and I was thinking she micht as weel come to me as I to her." This, indeed, the young lady—who, as it happened, was not the duchess, but the Pincess of Wales herself—soon did. Her royal highness was the first to commence the conversation by the somewhat characteristic inquiry:

"Do you think I look like a grandmother?"

"'Deed, no; I thocht ye was her," was the old woman's reply, pointing to the Duchess of Fife,

who at that moment joined her mother. The princess, smiling at this artless tribute to her still wonderfully youthful appearance, after a little further conversation took out her purse and offered a piece of silver to the old woman. This was gladly accepted, for Mrs. McB., although widely known in Bræmer as a decent old body, is not abundantly blessed with this world's goods. But, alas, when she essayed to put away the coin, the pocket, which proved refractory, as pockets will, had twisted round somehow and, in fact, could not be found.

With charming courtesy the princess assisted her humble acquaintance to find it, and then lifted the bundle of sticks, which had been placed for the moment on the ground, on to the old woman's shoulders, and with a cheery "Good-day," accompanied by a bright nod and smile, left her. Perhaps the best part of this well authenticated story was the remark of the old lady, who, by the way, was not in the least overcome by the condescension of royalty: "The princess was real helpful and bonnie like."

TEMPERANCE.

A RHYME—INTEMPERANCE.

BY LEFA M. CHATFIELD.

A serpent is in the land,
Coiling its slimy length
'Mid many a household band,
Crushing out joy,
For a mother's boy
Is held in its awful strength,

Let us banish it from our home,
And shun its poisonous bite;
But follow it where it roams--
Cut off its head,
And strike it dead,
Upholding the cause of right.

Turner, Ill.

CAST OUT THE SALOON.

The saloon is the vital point in the rum traffic. It is the fortification behind which that traffic is securely intrenched. Through its means, the drink habit is learned by thousands who would never have become its victims had there been no saloons, the centers of social life with so many thousands. The saloon is the great enemy of the home. Its garish lights outshine in attractiveness the evening lamp around which gathers the family circle at home; its throng of gay revelers seems better company to the inexperienced boy than that of mother and sisters around the family hearthstone. By allowing the saloon to exist, we say in effect to our sons, inexperienced in the ways of the world, yet eager to join its pleasures and taste its unknown joys, "you may fall into temptation, and probably will; but that is your own lookout. You can not walk from home to your place of employment without passing these places, whose threshold you should never cross. But these saloon-keepers must be maintained, and if you are foolish enough to become their victim it is your own lookout."

But would it not be better, knowing the real evil of the saloon, to banish it, destroy it, that the rising generation of men shall be delivered from an utterly needless temptation? Is there a thinking man, no matter even if he be not a total abstainer, who will hesitate to aid, by his influence and his vote, the effort to eradicate this great evil? The saloon is a trap for the young, the snare of all mankind. It even lays its hands upon the Sabbath, and destroys its sanctity by turning it into a holiday or drunken revel. It lays a heavier tax upon mankind than the most despotic government upon earth ever dared to inflict upon its slaves. It reaches out to destroy the home. It enters the political arena, and controls the destiny of the country. It overshadows the land as did the fabled upas-tree, whose breath was death to all unfortunate to come under its influence.

The saloon should go; it must go. The blood of the myriads it has slain cries out from the ground for its overthrow. The tears and sorrow of heart-broken parents, the shame of widowed women, the degradation and pauperism of a countless host of children, cry unto heaven in one mighty chorus of accusation against it. Why should our eyes be the longer blinded that we can not see the malignant curse upon the nation which it really is? Are we so utterly selfish, so indifferent to the welfare of the people, that we do not rise in our might as a nation of brethren, and exterminate this plague-spot of modern civilization, and shut forever these gates of death through which each year an army of seventy-five thousand persons marches to perdition? When will the people rise in majesty, abolish the rum traffic, close up the saloon, and pulverize the rum power? —*Toledo Blade.*

SALOON FUNERALS.

The man who helps to kill people in his saloon and then dies in his saloon, should certainly be buried from his saloon. We recently passed a saloon with sign out, and yet closed. It was a surprise to us to see a saloon closed during daylight, and naturally we inquired the reason. "Oh," said our informant, "the keeper of the saloon is dead." Well, we thought that a good thing for his patrons, for any man that persists in making drunkards of his neighbors is far better off dead than alive. But we were surprised to learn that the man fell dead and then was buried from his own saloon. It must have been a Catholic priest that buried him from such a place. But the story is not complete. Two weeks later the saloon-keeper's wife dropped dead, and she too was buried from the saloon. A fit ending, all this, of a godless business by godless people. By all means let saloon-keepers be buried from their saloons, and let the reeling drunkards they have made be their pall-bearers. Yes, and let the broken-hearted wives of the pall-bearers sing pæans of joy—not that a man is dead, but that a den of death by his decease is closed for the day at least against their husbands.—*Herald of Gospel Liberty.*

A HUNDRED GLASSES OF WHISKY A YEAR.

Americans are accounted a fairly sober people in the hurlyburley of nations, but the figures of the Internal Revenue Commissioner for the last year are enough to make a temperance crank stagger without a drop of either whisky or beer. We distilled last year 87,346,834 gallons of liquor, not including 1,430,353 gallons of brandy, making in all 88,777,187 gallons of alcoholic spirits. Expert bartenders estimate sixty-three drinks to the gallon. Therefore there were 5,604,062,891 drinks produced in this country. A conservative estimate of how much was imbibed across counters is about 37,000,000 gallons of whisky, brandy and other distilled spirits, or in other words, we drank 6,090,000,000 glasses of whisky, for which we paid over the bar, $609,000,000, or $5,000,000 more than all the annual appropriations of Congress combined. This represents a consumption of 100 glasses of whisky each year for every man, woman and child between the rock-bound Pacific and the storm-tossed Atlantic, or, counting only the male adults, 500 glasses per week each. Of beer the figures are equally astonishing. The consumption was 31,962,943 barrels: that is, 12,785,169,200 glasses, representing the expenditure for this mode of Teutonic hilarity of $617,258,400, or about 10 cents for each inhabitant. In the neighborhood of 220 glasses are charged up in this calculation against each of us as our annual allowance.—*Atlanta Constitution.*

BIBLE LESSON.

ISAIAH'S PROPHECY OF THE MESSIAH.

LESSON XII.—Fourth Quarter, 1894, Dec. 23.

SUBJECT.—The Prince of Peace.—Isaiah 9: 2-7.

GOLDEN TEXT.—Of the increase of his government and peace there shall be no end.—Isa. 9: 7.

[Open the Bible and read the lesson.]

DAILY READINGS.—M.—Isaiah 9: 2-7. T.—Isaiah 11: 1-9. W.—Isaiah 22: 20-25. Th.—Isaiah 25: 1-12. F.—Isaiah 32: 1-8. S.—Isaiah 35: 1-10. S.—Isaiah 9: 2-7.

(From Our Bible Teacher.)

1. *The Galileans in Christ's Time.*—"Much can be said in their praise. Their patriotism in national emergencies, their enthusiastic loyalty to their country's interests, their general adherence to the law of Moses in preference to tradition, which ruled and hampered the public mind in Jerusalem, their interest in the temple and its solemn feasts, their deep-seated and inspiring hope, which looked with steadfast gaze towards the future, 'waiting for the redemption of Israel,' —these things show that the Jews of the North, at least equally with, and perhaps far beyond, those who dwelt beneath the very shadow of the temple, maintained within themselves, in their integrity, some of the noblest traits of the Hebrew nation."—*Dr. Selah Merrill.*

2. *The Jewish Millennium.*—"In that day, say the rabbis, the stalks of corn will be like palm-trees. God will send a wind from his chamber which will blow down the white flower from the ears. All the trees will bear continually. A single grape will load a wagon or a ship. Jerusalem will cover as much ground as a horse can run over from the early morning till its shadow is below it at noon. It will reach to the gates of Damascus. Its houses will be built three miles in height. The country will be full of pearls and precious stones, so that Jews from all parts may come and take of them as they like. The people shall all be prophets. There will be no such thing as a lame man, or any blind or leprous. The dumb will speak and the deaf will hear. It was to a people drunk with the vision of such outward felicity and political greatness under a world-conquering Messiah, that Jesus Christ came with his utterly opposite doctrines of the aim and nature of the Messiah and his kingdom. Only here and there was there a soul with any higher or purer thoughts than such gross material and narrow dreams."—*Dr. Geikie.*

3. *The Mission of Isaiah.*—"A divine ruler was gradually drawn by Isaiah until at last a Figure stands forth such as has been, by universal confession, known once and once only in the subsequent annals of the world. The task laid upon the prophet was difficult, the times were dark. But his reward has been that, in spite of the opposition, the contempt, and the ridicule of his contemporaries, he has in after-ages been regarded as the messenger, not of sad, but of glad, tidings, the prophet of the Gospel. No other prophet is so frequently cited in the New Testament, for none other so nearly comes up to the spirit of Christ and his apostles. No other single teacher of the Jewish church has so worked his way into the heart of Christendom. When Augustine asked Ambrose which of the sacred books was best to be studied after his conversion, the answer was, 'Isaiah.' As in his age, so in our own, he must be pre-eminently regarded as 'the bard rapt into future times.' None other of ancient days so fully shared with the modern philosopher, or reformer, or pastor, the sorrowful yet exalted privilege of standing, as we say, 'in advance of his age,' 'before his time.'"—*Stanley.*

4. *The Disappointed Jews.*—"The mass of the people expected one armed with supernatural powers; but he was to use these powers for earthly purposes, to drive the Romans from their land and lead the armies of Israel to the conquest of the world. Hence their eagerness to make our Lord a king after the miracle of feeding the thousands, and the care with which he frustrated their endeavors and ever taught his disciples that the Messiah was to suffer. Hence the constant disputes of the apostles about place and dignity, and the request of Zebedee's wife that John and James might be the two chief officers of state in Christ's kingdom. Hence, too, the constant uprisings of the populace. They were living in the very fever of expectation for the coming of their deliverer; they saw that Judah's scepter had departed, they knew that Daniel's weeks had expired. They joined in cutting off their Messiah because he was no fierce warrior, but a preacher of holiness, whose kingdom was not of this world. They brought, by their restlessness, the avenging armies of Rome upon their city, and from that day the sacrifice of the great day of atonement has been offered no more."—*Dr. R. Payne Smith.*

5. *The New Incarnation.*—"Let us pray until again we have Emmanuel—God with us—dwelling among us, invoked by our consciousness and by our prayers, wrought into our experience, flowing out on the stream of our emotions, and made ubiquitous and universal by the commingling of those who love his appearing; until the day shall come when Christ shall give his spirit to the mother, to the child, to the household, to the neighborhood, to every mechanic in his vocation, to all who run to and fro preparing to make wealth; until in the ship and on the sea and in the settlements on the farthest frontier, and in all forms of society, that justice which love breeds shall become more and more triumphant; until all art shall be a gospel; until literature itself shall be a many-tongued and polyglot gospel; until states shall give their power, their laws and their institutions to the promotion of that which is highest and truest and most beneficent among

men; until the whole earth shall be redeemed by the power of that which is spiritual and divine, and Christ shall come to reign a thousand years." —*H. W. Beecher.*

RELIGIOUS NEWS.

—Rev. Dr. Justin D. Fulton, of Brooklyn, N. Y., has accepted a call to the pulpit of the First Baptist church in Somerville, Mass.

—This year, for the first on record, the Juggarnaut car at Serampore, India, failed to find devotees enough to drag it over the usual route. On three successive days attempts were made which ended in failure.

—On Monday of last week the pastoral relations between Rev. T. DeWitt Talmage, D. D., and the Brooklyn Tabernacle were dissolved, at the request of Dr. Talmage, by the Brooklyn Presbytery. The church opposed the motion, but their pastor said that he felt it to be a matter of duty with him to work on a field larger and broader.

—The board of directors of the city schools of Almeda, Cal., have interposed an objection to the W. C. T. U. literature, which has been freely distributed. They let it all go until statements to the effect that a man could not be a good Christian and use tobacco found their way in. This, it seems, was coming too close to the Christian standing of some of the board, and it was thought to be time to call a halt, and restrict not only the literature but the lectures on temperance which had been introduced at the instance of the W. C. T. U.

—At the late convention of the W. C. T. U., held at Cleveland, it was the understanding that Mother Stewart was to have taken a prominent part in the crusade meeting, but the grand old lady had to return home on account of ill health. Before she took her departure she asked for the opportunity to say a few words, and being introduced by Miss Willard, made a very brief speech, in which she said: "I implore of you to throw out the life-line. Try it this year. Get back to the old crusade spirit. . . . . Stand behind the cross of Christ "

—The program of subjects for the "week of prayer" for 1895 has been issued from Room 511, United Charities Building, Fourth avenue and Twenty-second street New York City. Copies may be obtained there at 50 cents per hundred. The topics suggested for the week are briefly as follows: Sunday, January 6, Sermons, Isa. 40: 31; Jan. 7, Humiliation and Thanksgiving, Confession, Praise and Thanksgiving; Jan. 8, The Church Universal; Jan. 9, Nations and their Rulers; Jan. 10, Foreign Missions; Jan. 11, Home Missions; Jan. 12, Families and Schools; Sunday, Jan. 13, Sermons, 1 Cor. 15:58.

—The treasurer of the Presbyterian Board of Foreign Missions publishes a comparative statement of receipts for the six months from May 1 to October 31, 1893 and 1894. There has been a loss of $65 03 in the contributions by churches, of $1,100.15 by women's boards, of $1 218.99 by Sabbath-schools, and a gain of $230.36 from Y P C. E. societies, of $54,100 42 from legacies of $944 49 from miscellaneous sources, making a net gain of $52 891 10 for the first six months of 1894 over the first six of 1893. The gain is entirely from legacies. Had it not been for these there would have been a slight loss in contributions.

—Considerable interest is taken in the "good citizenship movement" in many of our large cities. The movement originated in Christian Endeavor Societies about a year ago, and is rapidly making its way into reform societies and into churches. Its object is to renovate politics and legislation by gathering all good citizens into an organization which as a body votes only for the men who have a clean character and who stand for right principles regardless of party. One of the first requirements the "good citizenship movement" calls for is temperance, and another of no less importance is social purity. Thousands of votes are already controlled by this movement.

—The *Reformed Church Magazine* says: "We rejoice with the brethren of the Reformed church of Germany that at last one of the Emperor's court preachers at the great cathedral at Berlin is Reformed. That church was given over to the Reformed by Elector George William of Brandenburg, and yet all its preachers for years have been Lutherans, and Luther's catechism was used instead of the Heidelberg. Now at last the Reformed are beginning to get a part of their rights by having one preacher there who will instruct in the Heidelberg catechism. The Emperor has appointed Rev. Mr. Schniewind, who was a thoroughly Reformed minister from the Rhine region."

—Recent statistics of the Protestant Episcopal church in the United States show that the total number of clergymen is 4 323; organized parishes and missions, 4,870; present number of communicants, 580,507; an increase of 17,429 over the previous year. In the Sunday-schools there are 44,385 teachers and 400 566 scholars, while in the parochial schools there are 619 teachers and 7,995 scholars. During the year there were 60,317 baptisms and 42 385 confirmations. There are sixty-eight institutions, seven of which are under the direction of the General Convention, not including four celibate orders for men, twenty-two sisterhoods and five schools or communities for deaconesses.

SABBATH OBSERVANCE IN PENNSYLVANIA.

The State Sabbath convention which assembled at Williamsport, Pa., on the last two days of October, to celebrate the one-hundredth anniversary of the Sabbath-Observance law of that State, appointed a committee, of which Rev. H H. George is chairman, to draft a circular letter to be sent to every minister and church in the commonwealth, asking them to take immediate action against any change in the law that may impair its efficiency. This letter has been published. It also asks the pastors to secure signers to an amendment, adopted by the State convention, urging the next Legislature to fix a uniform penalty throughout the State of $25 for the violation of the law. The circular is very urgent in its appeal to the pulpit to act promptly and energetically in behalf of this amendment, and so assist in heading off and suppressing the Sunday newspapers and saloons, which are already circulating petitions for the virtual abrogation of the existing law. It is a wise movement.

Let the church wait on God, and God will wait on the church.

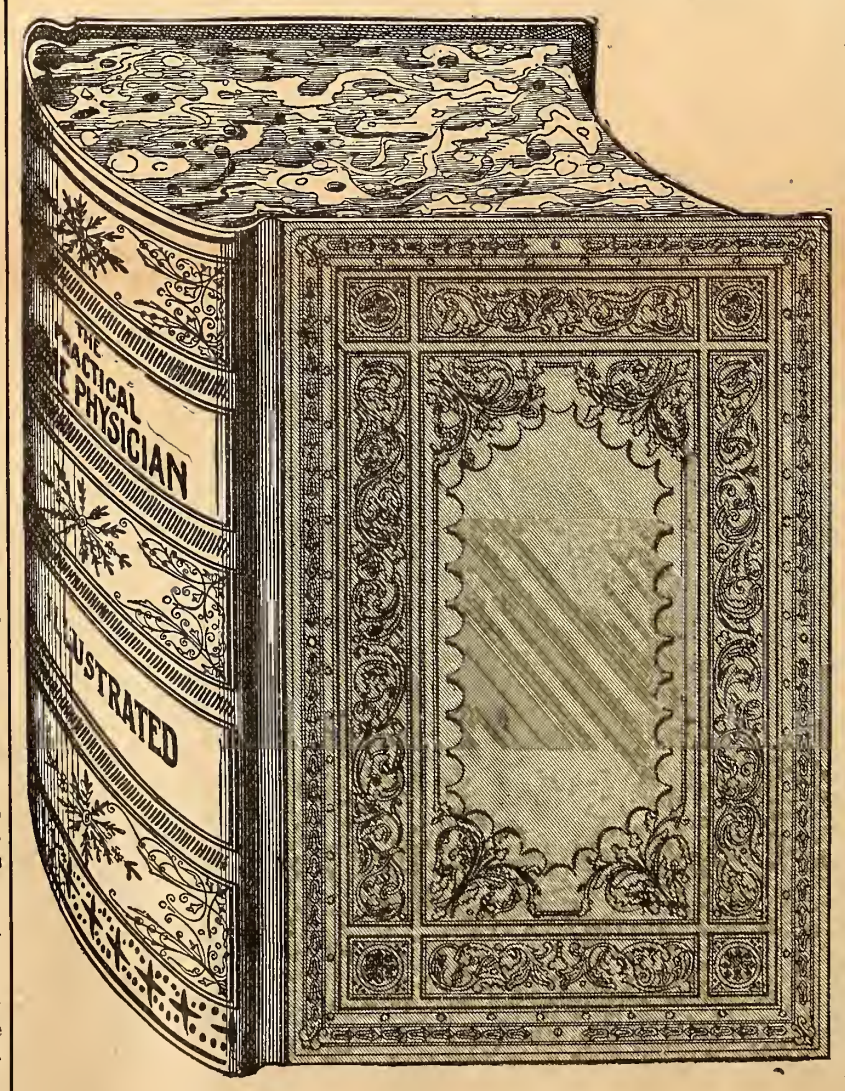
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HOME AND HEALTH.

THE NEW REMEDY FOR DIPHTHERIA.

Apparently, they have done so by inoculation with the serum of horses made immune or proof against the disease, the anti-toxine of the serum neutralizing the profound systematic poison of the diphtheria bacteria. It is not claimed, we believe, by the discoverers of the remedy that it is a permanent or even effective protection for persons who have not had, or been exposed to, the disease, though there seems to be some proof that inoculation does give a fair measure of immunity. Statistics thus far relate mainly to the results of its action in diseases already developed, and although they vary considerably, they afford good grounds for belief that a very effective remedy has been found for diphtheria in its earlier stages, and which can be applied in advanced stages with good promise of success. In the Children's Hospital in Paris, where the mortality from the disease for the four preceding years had been 51.71 per cent, that for the six months ending with July was 24.5 per cent; while in Berlin, where the mortality was about 40 per cent per thousand, the use of anti-toxine reduced it in five months for 163 cases to 14 per cent. It should be borne in mind that the Paris record is that of children, who are peculiarly liable to death if attacked by diphtheria, and also that it is that of a hospital to which, presumably, cases are not sent until the disease is well developed. It is asserted, indeed, by the experts who have used the remedy, that if applied on the first appearance of the disease, it is almost a certain cure, a single day's treatment sufficing to place the patient beyond ordinary danger, and that even in malignant cases the mortality can be greatly reduced by the use. In any event, experiments with it on a large scale are justified both by the testimony of competent investigators and the fact that no ill effects follow the use of the serum; and as diphtheria is most prevalent in cities in the late autumn and early spring, the question of its efficiency should be fully determined within the next six months. Should it prove to be all that the experts claim for it, medical practice is likely to undergo a considerable change, for investigators having discovered a method of sterilizing the blood against one infectious disease, will not rest content until they have found antidotes of the same sort for other forms of contagion.—*N. Y. Observer.*

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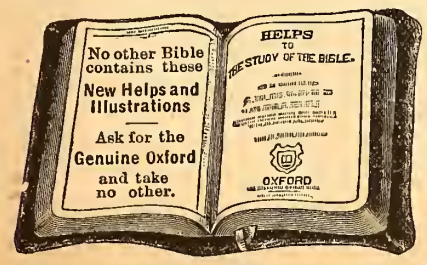
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NEWS OF THE WEEK.

CHICAGO.

Representatives of all nationalities crowded Central Music Hall to protest against the treatment of Armenians by Turkey.

Larrabee street hoodlums attacked the Bethesda Mission because one of their number had been induced to enter it.

Rev. N. D. Hillis, pastor of the First Presbyterian church of Evanston, has been chosen to succeed Rev. David Swing of the Central church.

At least $5,000,000 more than the $22,000,000 heretofore estimated will be needed to complete the drainage channel.

John Burns, Member of Parliament and labor leader of England, says the slums of Chicago are more filthy than those of London.

Ferdinand de Lesseps, the famous French engineer and builder of the Suez Canal, is dead. He was 89 years old.

COUNTRY.

Net earnings of the railroads of the country during the year fell off $266 a mile, according to figures compiled by the inter-State Commerce Commission.

Trinity church, New York, is shown to derive a large revenue from the renting of tenement houses unfit for habitation.

Swedish-Americans in many cities celebrated the 300th anniversary of the birth of Gustavus Adolphus, King of Sweden.

Surgeons in the employ of the Big Four railway met at Indianapolis and arranged to establish a chain of hospitals for employes.

Mrs. John A. Williams, of New Britain, Conn., who left a sickbed to horsewhip her husband and his paramour, died as the result of her exertions.

An unknown man stole the proceeds of the collection at the First Presbyterian church in Philadelphia, about $180.

Consular reports indicate that the production of wheat in the Argentine Republic is enormous and will keep down prices here.

Miss Annie Grace Lippincott, daughter of "Grace Greenwood," the author, and Herbert Hall Winslow, the dramatist, were married in Washington.

Thirty-five of the forty-two children in the Ayer Home for Young Women and Children at Lowell, Mass., have scarlet fever.

Robbers held up a Texas and Pacific train near Fort Worth, Texas, and stole $140,000 from the express car safes.

John Hoffman, 75 years old, who says he has stolen 500 horses, was arrested at Crown Point, Ind., while making away with a team.

Capt. John Pridgeon, the millionaire capitalist and vessel owner, died at his home in Detroit, aged 66 years.

Willlam Conant, the venerable mayor of Geneva, Ill., was found dead in his bed. He was eighty years old and an Illinois pioneer.

Silver Senators have entered into a conspiracy to change the Senate rules so a free silver law can be forced through.

A resolution calling for the correspondence regarding the oriental war was referred to committee by the House.

Low rates and decreased shipments made the season just closed a poor one for marine interests.

Further evidence of shocking police brutality and corruption was brought out by the Lexow committee in New York.

Rudolphus W. Padelford, a descendant of Roger Williams and prominent in political and church affairs at Elgin, Ill., is dead.

Provision has been made for a five-cent postage rate on letters to nearly every foreign country, effective Jan. 1.

Gold is beginning to go out again from the U. S. Treasury, $1,581,123 having been withdrawn in a day. Treasury officials offer no explanation.

A bill to provide a form of government for Indian Territory has been offered in the Senate by Mr. Berry.

In its annual report the inter-State commerce commission suggests amendment of the law in many particulars.

Archbishop Corrigan has called a meeting of the archdiocesan council to consider the contumacy of Father Ducey.

Minneapolis mills turned out 294,490 barrels of flour week before last, surpassing all former records.

Reports to a Cincinnati paper show the winter wheat area has increased 1 9 per cent. The plant is in good condition.

Annual report of the National Home for Disabled Soldiers states that more veterans have applied for admission than can be accommodated.

Anger of the Democrats toward President Cleveland is giving way to a feeling of sympathy on account of his sufferings.

Colonel A. J. Blackwell, arrested for selling land, was subjected to frightful tortures by Cherokee Indians at David, I. T.

Official canvass of the vote in Wisconsin shows that it was the largest ever cast in the State by 3,868 ballots.

A mortgage for $1,000,000 has been placed on the premises of the Board of Home and Foreign Missions of the Presbyterian church in New York.

Smallpox has appeared in the lumber camps in northern Wisconsin and Michigan, having been spread by transient laborers.

Dun's Financial Review says business in nearly all branches is at a stand, although prospects for the new year are good.

FOREIGN.

The anniversary of the birth of Gustavus Adolphus was celebrated with great pomp at Stockholm, Sweden.

The Sultan has not acquiesced in the selection of Consul Jewett to inquire into Turkish outrages in Armenia.

A hurricane swept over the Azores, doing much damage. The brigantine Adelaide was wrecked and most of her crew drowned.

British Consul General Hawes is said to have been involved in the latest Hawaiian plot for the restoration of the queen.

Advices from Nicaragua state that the treaty between that country and Great Britain has been ignored by Zelaya's officials.

China has decided to send a representative direct to Japan to arrange the terms of peace.

Germany proposes to enormously increase the duty on cotton seed oil, in order to shut out the American product.

President Cleveland has cabled the American delegate at Constantinople directing him to investigate Armenian outrages.

Czar of Russia has notified his generals that they must not interfere with Catholic clergy or impose orders upon them.

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Government receipts of internal revenue, last year, were $372,802,498.29; from intoxicating liquors and tobacco, $145,291,937.49. What a disgraceful showing!

Before this number of the *Cynosure* reaches many of our readers the Indiana State Anti-secrecy Convention, at Bloomington, will have ended, and the New England Convention at Boston will be in session. We are looking for encouraging reports from both of these gatherings.

There is one feature of our Christianity that is worthy of imitation in all cities and villages—the increasing number of daily noon-prayer meetings. In this great and wicked city, these midday gatherings have notably increased since Mr. Moody first instituted the practice in the work of the Y. M. C. A. Now they are found also in the W. C. T. U., the Salvation Army in churches and missions throughout the city, where they may be made effectual means of grace for resisting the encroachments of vice. "Where sin did abound, grace much more abounded." We need more of these oases in the wilderness.

Cornell College, at Mt. Vernon, Iowa, is still contesting the Greek Letter secret societies, which the faculty supposed had been already abolished under their instructions. Students belonging to a chapter of the Sigma Nu fraternity were, on a former occasion, given the alternative of withdrawing from the order or leaving the college. Apparently the chapter disappeared, but very recently the faculty learned that the charter of the chapter had only been removed from the hall, but not surrendered, and it is now alleged that a large number of the students have continued to retain their membership and meet in regular secret sessions. A handbill thrown out last week contains abundant proof that the order is not only in the college, but very strong and flourishing. Not only this, but the students are defiant, trusting in their lodge-strength, and at the present writing seem to be holding the faculty at bay.

The recent annual meeting of the American Federation of Labor at Denver promptly re-adopted its resolution of the previous year, that it repudiated all religious affiliations, as "being destined to divide labor's forces, produce bitter antagonism and bigotry, provoke rancorous intolerance, and divert the working people from working out their own emancipation." It is very evident that the Federation, like Masonry and Odd-fellowship, has no use for Christ and Christianity in its deliberations. The proposed union of the Federation with the Knights of Labor was strenuously opposed, and any plan for compulsory arbitration between employers and disgruntled workingmen met with little favor.

Startling intelligence comes from China in a letter from a British resident, who occupies an important position in that empire—one which brings him in contact with mandarins and other native authorities. "A tragedy," he writes, "may occur any day; and when the Japanese come within sight of the capital I feel certain that every foreigner will be massacred. The foreign ministers will incur a perfectly insane risk if they remain there after the ice has closed the port of Tien Tsin. The greatest danger is in the fact that nearly all the soldiers are members of secret societies which are ready to break out at the first chance." Confirmatory of this opinion, comes a press dispatch, dated Pekin, December 11, saying: "The angry feeling of the Chinese population here against foreigners is increasing." In this connection it is stated that the presence of a large number of secret society men in the Chinese army, with their opposition to the reigning government of the empire, accounts for the lack of success attending their efforts to repel the Japanese forces. The situation is deplorable.

The "personal liberty" advocates of the liquor traffic can hardly derive much comfort from Justice Blackstone's authoritative commentary: "No matter how abandoned may be a man's principles, or how vicious his practice, provided he keeps his wickedness to himself, and does not violate public decency, he is out of the reach of human laws. But if he makes his vices public, then they become, by his bad example, of pernicious effect to society, and it is the business of human laws to correct them." "There is," says the New York *Voice*, "a business in America debauching manhood, wrecking homes, and draining the financial resources of the nation, that will *tolerate no restraint of law.* It walks redhanded through the land, and woe be to the citizen that raises his hand to enforce the statutes that have been enacted against it. The saloon is the supreme outlaw to-day in America. It is the land pirate that demands all to the last dollar and the last drop of blood, and that gives no quarter." Not until public opinion becomes converted to the principles of law and justice need we hope for the suppression of the saloon by prohibition. The only wonder is that the masses of American people are so quiescent under this great national curse.

A feeling of surprise was manifested last Friday when Judge Woods, of the United States Circuit Court in Chicago, decided that all the defendants in the contempt proceedings instituted by the Federal government and the receivers of the Santa Fe railroad company against leading officers of the American Railway Union were guilty as charged and entered the following sentences: Eugene V. Debs, president, six months in the county jail; Goe W. Howard, vice-president, and each of the following, three months in jail: Sylvester Keliher, secretary, L. W. Rogers, editor of official organ and director, William A. Burns, director, M. J. Elliott, director, James Hogan, director, L. M. Goodwin, director; John McVean, member, sentence suspended. By agreement of counsel the court granted the convicted managers of last summer's great strike ten days before the sentences should be executed. In the meantime the attorneys for the respondents will prepare for carrying the case up to the Supreme Court of the United States, by appeal, if possible, or by habeas corpus. The latter course will probably be pursued. Surprise was caused by the apparent justice which prompted this decision and the promptitude with which the sentences followed the judgment against the respondents. The public have become so accustomed to the law's delay in important cases, that a variation of this sort inspires confidence that justice is not being wholly sacrificed in behalf of secret and tyrannical corporations. Debs is reported to have said after his sentence: "If Judge Woods' decision is law all labor organizations may as well disband. According to him every strike is a conspiracy and is unlawful. Even if our wages are reduced 50 per cent and two or more of us decide to quit rather than submit to the reduction, we are guilty of conspiracy."

Regarding the conviction and sentence of Eugene V. Debs and his associates in the Federal court for contempt, J. W. Rogers, a director of the A. R. U. of which Debs is president, expressed himself as follows: "If what Judge Woods said is law, labor organizations might as well disband. Every action their members take to better their condition is a conspiracy, according to that decision. Every strike that is ordered is illegal. If violence follows it is a crime and we are accessories to it. The decision, if it is sustained, is a deathblow to organized labor and dooms the workingman to slavery." This is the plea of a secret society defender. Mr. Rogers knows, if he knows anything, that a member of his organization is sworn to implicit obedience to his lodge mandates, and dares not refuse to obey them. The men whom Judge Woods has sentenced are the taskmasters of the Union, whom the subordinate members were sworn to obey; and these men dare talk about "slavery" because the government does not believe in crime against the public interests, even though the workmen were coerced to commit it. There is no slavery like that endured by the members of secret organizations. The lesson is a salutary one.

THE DEEP THINGS OF MASONRY.

AN ADDRESS DELIVERED IN BOSTON AT THE ANNUAL MEETING OF THE NEW ENGLAND CHRISTIAN ASSOCIATION, DEC. 18, 1894, BY ELIZABETH E. FLAGG

The Bible tells us that there are two kinds of mysteries, and between them there is a great gulf fixed. On one side clouds and thick darkness, but it is only the veil which hides from us the unutterable glory on which no man can look and live; on the other the smoke no rainbow of promise ever arches, rising black and sulphurous from the pit that has no bottom:—a mystery of godliness and a mystery of iniquity. The Christian is surrounded by mystery,—mysteries of sorrow, mysteries of pain, mysteries of providence, mysteries of grace; but as there are "depths" of infinite holiness and love and wisdom, so there is a reverse side. There are "depths of Satan" to which we would not, if we could, shut our eyes; and sometimes like Bunyan's pilgrim in the valley of the shadow of death we are made to walk over the mouth of hell itself, to breathe, as it were the flame and smoke, and hear the "doleful voices" of the fiends which inhabit it.

Now we of this generation do not like the sound of that word "hell" overmuch. It has dropped out of our thoughts, out of our conversation, out of our literature; even our pulpits do not often mention it, but we havn't got rid of the terrible fact that word stands for. We never shall get rid of it while the thing itself is a hideous reality. Why, we cannot take up a newspaper, and read what has been going on in our great cities for the past twenty-four hours, without breathing the very atmosphere of the pit of despair. And yet one of our Boston dailies—in its Sunday issue, of course—has been recently discussing the question, "Where is hell?" as if it was a place of latitude and longitude to be bounded and defined. It is a question no one need to go outside the city limits to answer. Wherever there is a liquor saloon, a haunt of gambiers, a house of ill-fame, or a secret chamber where men bow with Cain's offering before a Christless altar and drink the cup of devils, there is hell;—a part of Satan's own territory.

For several years I have studied the great Masonic system, that snare of Satan in which men are caught as a bird in the net of the fowler, and I thought I knew something about it. But I find there is a "lower deep," an abyss that few of us perhaps have ever looked into or tried to sound. This is why I have named my address to you to-night "The deep things of Masonry." Let me take you within that inner circle where sits the Man of Sin, that Wicked, or as it is in the original Greek, that anarchist, that lawless one, who will lift himself above all governments human or divine, and is only to be destroyed by the brightness of the Redeemer's coming.

About the time of the French Revolution there appeared a book entitled, "Proofs of a Conspiracy Against all Religions and Governments, Carried on in the Secret Meetings of Freemasons, Illuminati and Reading Societies; Collected from Good Authorities, by John Robison, A. M., Prof. of Natural Philosophy, and Secretary to the Royal Society of Edinburgh." The author begins his work by saying that he was first possessed by the desire to make a philosophical study of Masonry by a singular experience which once befell him when he happened to be in St. Petersburg. Owing to the fact that he was a Scotch Mason, he was invited to an elegant entertainment, given by the ladies of the Lodge of Fidelity, which was then the Eastern Star degree of French Masonry. They appointed him to the office of Brother Orator, in which office, to quote Prof. Robison's own words, "I gave such satisfaction that a worthy brother sent me at midnight a box, which he committed to my care, as a person far advanced in Masonic science, zealously attached to the order, and therefore a fit depositary of important writings." The professor did not feel so honored by this mark of Masonic confidence when he learned the next day that this same worthy brother had been obliged to leave the empire in a hurry, carrying with him the funds of some institution of which he had been made manager. Prof. Robison was charged not to open the box until he should see the sender. Ten years after he met him in the streets of Edinburgh, a fugitive from justice, and so fearful of discovery, which would have meant for him the knout and Siberia, that the professor tried in vain to win from him the least recognition.

He now felt himself at liberty to open the mysterious box. He found that it contained some very interesting documents, and among others a number of degrees in French Masonry which he had never taken. As the men who expose the secrets of Masonry are often called "perjured villains," utterly unworthy of confidence, I wish to make the point clear that no such charge can be brought against Prof. Robison. He kept his faith with a man he knew was a scoundrel, and in regard to the documents contained in the box he says: "I held myself at liberty to make such use of them as might be serviceable to the public *without enabling any uninitiated person to enter a lodge of these degrees.*" But the discovery roused his curiosity, and led him to make such an exhaustive and profound study of the secret workings of Freemasonry that all Christendom stood aghast at the revelation.

The first thing that seems to have struck him was the use made of Freemasonry by the Jesuits. It was their cherished purpose to bring England once more under the authority of the papal See, and the first step to this end was to reenstate the profligate, shameless Stuart dynasty. Masonry they found their most convenient instrument; and they piled degree on degree and chapter on chapter in a perfect labyrinth, so as to hide their real object from all but the leaders. In all the political movements of that day the hidden hand of the Jesuit could be traced. And Rome smiled and encouraged it. She is just as ready to do the same thing now. Zealous anti-Romanists are very much inclined to pat Masonry on the back. "She is the enemy of Rome," they say," and therefore our natural ally. It would be bad policy to antagonize her." But what Rome has done once she can do again. As "the Jesuits insinuated themselves into English lodges" then, so they can insinuate themselves into American lodges now. What is to hinder? The vow of the Jesuit binds him to seek the interests of the church at all hazards and by every means. At this very moment Masonic Jesuits may be plotting to put a Roman Catholic President in the White House; or, if Rome does not dare go quite as far as this, a Roman Catholic vice-president, between whom and the chief executive there will be but one step. If a Lincoln or a Garfield stands in the way, will she lack for a tool to do her bidding any more than when she hired assassins to kill a Henri IV. or a William the Silent? And if these same tools have been trained in the school of Hiram, and taught to act their part in mock murder scenes, why, all the better for her purpose.

But is there not a quarrel between Rome and Masonry? Oh, yes; and this is how it came about. The Jesuits, as I have said, found Masonry a very convenient instrument. The free-thinking followers of Voltaire found they could use it too. So they began to form within the Masonic order, not new degrees of chivalry like the Jesuits, but what they called associations to oppose the ridiculous mummeries and superstitions of the Romish church. She had her eyes everywhere then just as she has them now, and she soon found out what use her enemies were making of her own weapon. Then, and then only, did she try to suppress the lodges. But like the luckless hero of the Arabian Nights, she had evoked the genii, and when she tried to get him back again into the jar and clap on the stopper she found she couldn't do it. This was the beginning of that quarrel we hear so much about between Rome and Masonry.

The atheistic element in the lodges combined, and under the cover of Masonry formed the famous order of the Illuminati. Under a cover of morality and even of religion they hid exactly the same designs which are plotted in the secret meeting of anarchists to-day. Their purpose was "to root out all the religious establishments, and overthrow all the existing governments of Europe." At the same time, to deceive the public and those members of whom they were not quite sure, they masqueraded under the cloak of Christianity. They even made in one of their rituals the death of Hiram in the Master's degree typical of the death of Christ. "But" says the founder, Dr. Weishant, in one of his secret letters of instruction, "we must gradually explain away all our preparatory pious frauds. . . . . *The end sanctifies the means.*"

The leaders in their private lives were the basest of men. A lodge in Bavaria was suppressed by the elector, and the houses of some of the members searched. Important writings were found, especially some secret correspondence between prominent Illuminati under such feigned names as Spartacus, Philo, Minos, etc., in which they gloried in relating the most diabolical crimes—of course under their lodge oath of secrecy—and plotted the corruption of the young and innocent with all the dark, malignant subtilty of their satanic Grand Master himself. In their methods they followed the example set them by the Jesuits. The first stepping-stone was the Minerval degree, the members of which were called Novices. Each novice on entering was made to promise as a man of honor not to divulge any of the secrets of the order. "The urbanity of this protestation," says Prof. Robison, "must agreeably impress the mind of a person who recollects the dreadful imprecations which he made at his reception into the different ranks of Freemasonry," Each novice was put under the charge of a mentor, in reality a spy, who watched him during the one, two, or three years that he was on trial to see if he was worthy of promotion. If in three years his mentor reported him to his superiors as not of satisfactory material to mold into a tool for carrying out their secret plans, no more notice was taken of him. He remained where he was. If otherwise, he was made an Illuminatus Minor, and from that advanced to the smaller and more select circle of the Illuminatus Major. Between an Illuminatus Major and an Illuminatus Minor there was just the difference that there is between a Jesuit of the Long, and the Jesuit of the Short, Robe. While they deceived the innocent novice with the same high-sounding, semi-religious nonsense with which the poor lodge dupes of to-day are beguiled, their real doctrines revealed only to the select circle of the Illuminated were these:—that death is an eternal sleep, that self-murder is justifiable, and the old Epicurean philosophy right when it gave the rein to every sensual pleasure, and said, "Let us eat and drink, for to-morrow we die." The chief actors in the reign of terror belonged to this "illuminated" class, and in all the annals of that dreadful time I know of nothing more horrible than the fact that the victims, when they knew that the morning would see them in the fatal cart on their way to the guillotine, spent the night before their execution in the most unbounded revelry. They had been taught by their lodge leaders the fool's creed, "There is no God," and they died like fools.

We lament the spread of infidelity. We are very much afraid of Robert Ingersoll, yet the secret societies of this country are turning out more infidels every year than Ingersoll could if he lived to the age of Methusaleh. Take the one item of Sabbath desecration. Every grand lodge parade with bands of music on the Sabbath day says in actions louder than words, "There is no God;—none at least that we are bound to reverence or obey. And when they file into the house of the Prince of Peace with clashing swords, and hear Dr. Lorimer advise them if it ever comes to a question of giving up the lodge or the church, to go out of the church in a body and he will go out with them, is the case altered for the better? What does infidelity mean? Want of faith, unbelief. That is the way Webster defines it. And the man who stands up in the pulpit and teaches men to prefer the lodge to the church teaches infidelity, and a kind of infidelity beside which Robert Ingersoll's is respectable. Such teachings in the lodges of Paris a century ago are still bearing their apples of Sodom. The French workingman has no Sabbath. Here in New England we often meet old men with the tools of their trade going forth to their day's work, still hale and hearty, but it is said that no such sight is seen in Paris. A workingman is old there when he ought to be in his prime, because he has been robbed of his Sabbath; and to this same condition of things will the lodges, if they have their way, reduce American working men.

These lodge leaders of a hundred years ago were deep and subtle, but no more so than the lodge leaders of to-day. They said, we must get the aid of certain classes; we must have the courts, the pulpit, the press, and the women on our side. This is precisely what the lodge lead-

ers are trying to do in America, in this year of our Lord, 1894. In the secret correspondence before quoted, one of the leaders who takes the name of Philo writes: "Our ghostly brethren have been very fortunate this last year, for we have secured them several good benefices, parishes, tutorships, etc. Lately we have got possession of the Bartholomew Institute for young clergymen. Through this we shall be able to supply Bavaria with fit priests." He goes on to say with much satisfaction that they had just succeeded in filling one of the highest dignities in the church with a member of their order. Their settled plan was by manipulating secret wires to fill all positions of ecclesiastical power and preferment with creatures of their own choosing. What do we see to-day? In the great Methodist church Masonry has the appointing power. Dr. Townsend startled the religious world a year or two ago with his revelations of the political wire-pulling by which some of her preachers without any particular merit were given the best salaried places over the heads of those more deserving. From the outside it looks curious, but we who have been given an inside view of how these things are managed see nothing strange about it. Said a Methodist minister of remarkable devotedness: "I have been more than once given the Masonic grip by a presiding elder. Had I returned it I should have received a much better appointment than I did." Is it very different with other denominations—the Baptist, Presbyterian, Congregationalist? If a minister in any of these churches speaks out his honest convictions against secret societies, what is likely to happen? The lodge will contrive some way to drive him out of his pulpit. In nearly all our Protestant churches, except the few that exclude lodgemen from membership, Masonry has the power practically to fill the pulpit with ministers of her own choice. How many Christian people know that this is a cut and dried plan? that Rob Morris in a lecture to his Masonic brethren delivered at Keokuk, Iowa, advised that the order try to have two or three Masons in every church,—enough to keep out ministers unfriendly to the lodge. His advice has been followed. The churches have been bound hand and foot by the Masonic power. Like Gulliver they were asleep when it was done; but, thank God, some of them have begun to chafe under their fetters, for they have waked up and are trying to stir. But we will hear Philo further:

"We have got several zealous members in the courts of justice," he writes; "and we are able to afford them pay, *and other* good additions." Now why do we find it so hard to convict the guilty in our courts of law, or to get justice done the innocent? Why was Captain Howgate allowed to slip through the fingers of Masonic officials? Why is the liquor law enforced only against poor illiterate foreigners, while the man who can give a lodge sign escapes? Why in civil cases, where one of the parties to the suit is a Mason and the other is not, is it a foregone conclusion that the Mason's side will win? Any one who has seen lodge signs exchanged in the court-room ought to be able to answer this question. It looks as if we too had many "zealous members" in our courts of law; and without doubt, in the language of Philo, Masonry is well "able to afford them pay, and other good additions."

The next step of the Illuminati, which was to try to destroy the liberties of the press in Europe, and Germany especially, is full of warning. Within the Masonic circle, as we have noticed, was formed the Minervals, within the Minervals the Illuminati, and within the Illuminati was formed another secret association called the German Union of XXII, so named because it had twenty-two leaders.

Before the public they posed as a simple reading association. Could anything be more innocent? Their professed object was simply the encouragement of literature. What object more praiseworthy? The Union extended all over Germany, which had then more readers than any other country in Europe, and was divided into provinces or dioceses, the whole under one head. Again this Union was divided into two classes, ordinary brethren and managing brethren. The managing brethren were the Jesuits of the Long Robe. They knew the secret aims of the association, and were the only real members of the Union. The ordinary brethren, the Jesuits of the Short Robe, were left in ignorance that it was anything but an association for the encouragement of literary men. Every person who joined was bound by oath to conceal all the secrets of the Union and win over as many members as he could. Their plan was to draw in all the book-sellers and all the best writers, and to so boycott all writers who opposed them that the latter would be able to get neither publisher nor readers. By this means they hoped to get the whole book-selling trade into their hands. In Vienna all writings had to be examined and licensed before they could be put upon the market. They got one of their own number elected to the position, so that every writer who dared express anything inimical to their secret plans found himself and his books on the banned and forbidden list.

In Russia, Turkey and other unenlightened countries the press, as we all know, is held under rigid censorship. No one must write or print anything disagreeable to the authorities; but of course it is all very different in America, free America. Here we have no such thing as a censor of the press. But are we so sure of that? Why were the daily papers in New York City afraid to report the anti-secret convention lately held there? Why is it impossible to get an article opposing Masonry into any of our leading religious organs? Why did the *North American Review* ask Pres. Blanchard to write an article on Masonry, and then pay him forty dollars for his manuscript, but never print it? What are they afraid of? In Russia and Turkey it is a despotic government. In America it is the power of the secret empire. The editor who dares to print anything displeasing to the authorities at St. Petersburgh is likely to end his days in Siberia. The editor in America who dares to print anything displeasing to the lodge power is boycotted and starved out. It is very true that no one in our country is officially recognized as a censor of the press; but when the Masonic lodge stands at the elbow of all our leading editors and publishers to place its ban on every book and article offensive to the order, what do we lack but the name?

There remained one more class to secure, the most important of all—*the women.* A Minerval school for girls was prepared, but the leaders discouraged it. They "dreaded the prejudices of the mothers." Instead, they formed lodges of female Illuminati—adult women. The recommendation for membership was to be "above all prejudices", and in religion to think as did their leaders. In the secret correspondence before quoted the remark is made, alluding to the proposal to institute female lodges: "It will require much caution.....Women are fickle and impatient.....To rest seriously in our ranks, and to be still and silent when they have found out that the whole is a cheat, is a task of which they are not capable." The same lodge leader curses the women of Frankfort because when the attempt was made to institute female lodges among them, they were found—to use his own expression—"too free, too rich, too republican, and too wise to be led about by the nose." Would that the same could be said of all our American women! The Sovereign Grand Lodge of Odd-fellows has lately decided that "any free white woman who has attained the age of 18 years, who believes in a Supreme Being and is of good moral character, can become a Rebekah." This will still farther "lessen and ultimately destroy the prejudice against the order by many of the fairer sex," to quote the language of Mr. Schuyler Colfax. I shall not be at all surprised to hear that the Eastern Star degree has been thrown open to all "free white women" in the same way. It is simply part of one grand movement to rope in as many women as possible, and forestall any future rising on their part against the lodge as they are now rising in their might against the saloon.

I will quote once more from this secret correspondence in regard to a projected female lodge: "It will be of great service and procure us both *much information and money.* It should consist of two classes, the virtuous, and those of freer life and manners. They must not know each other, and to crown all they must be *under the direction of men.*" Think of it. To be yoked up with women of vile character without knowing it, and be under the direction of men who were viler still! Let American women heed the warning of Prof. Robison, that female adoptive lodges will soon bring the sex so low that we "will not even wait for a Mohammedan paradise."

"Nothing is so dangerous," remarks our author, "as a mystic association, the object remaining a secret in the hands of the managers; the rest simply put a ring in their own nose by which they may be led about at pleasure." American citizens would do well to remember when they join a secret organization that they are just putting a ring in their own noses by which unknown superiors may lead them about at pleasure. Masonry is designed for despots and slaves, knaves and tools. Free men, honest men, have no use for it. It may be used some day to overthrow our American republic and put a monarchy guarded by bayonets in its place. Do you say that this is impossible—that I am an alarmist? I say—and history will bear me out in the assertion—that to such a dark and subtle power nothing is impossible, except as God in his mercy shall interfere. I once saw a caricature of the period of the French Revolution in which the Assembly of Notables is represented under the guise of turkeys, convened before a fox, who says very blandly, "My dear Notables, I have summoned you together to choose what kind of sauce I shall eat you with." "But we don't want to be eaten." "That is begging the question," retorts the fox. Now the lodge leaders mean to fatten on the gullibility and simplicity of the American people. Think of the millions of dollars that the secret endowment orders have wrung from honest labor! The only privilege the lodge means to give us is so choose with what kind of sauce we will be eaten. But I believe that before that day comes we shall make up our minds as patriots and as Christians that we will not be food for the maw of the Masonic fox; that the lodge must go—into that lower deep, that outer darkness, where Christian opinion has already driven the liquor business.

The Reign of Terror was a monster hatched in the Masonic lodges. But we have men in our great cities to-day who only wait the opportunity to inaugurate another Reign of Terror to which the French Revolution would be as a flash of summer lightning to the earthquake leveling cities and rocking continents. Every day science is making a discovery of some new explosive that can send hundreds into eternity in a moment. The anarchist leaders to-day are not illiterate men. The leaders of the Illuminati were not illiterate men. What did the people of Europe know of the horrible doctrines they were disseminating in the Masonic lodges a hundred years ago? How do the American people know what is being taught in these secret night schools that outnumber our churches four to one?

History repeats itself. There is warning in this trite adage. History does repeat itself, but it does so with a difference. The voice of God's judgments will only wax louder as the centuries roll on. Secret false worships are as hateful to him to-day as when his law was first promulgated in flame and smoke from Sinai. If our nation continues to set up these Christless altars and choose other gods to go before her, she must expect the doom of ancient Israel—to be sold into the hands of her enemies. But God is merciful. She has received many a warning in the past, and she will receive more before the day of her final destruction comes. But when that day does dawn, as it surely will;—when she is rent by warring factions nursed in the secret cliques of oath-bound conspirators, it will be better for Catholic Spain, for infidel France, for despotic Russia, than for her. Exalted unto heaven though she be, that very heaven of privilege will make the hell into which she shall descend so much deeper than theirs. Shall it be said of her, she had the light but she shut her eyes against it; the truth, but she closed her ears that she might not hear; the prophets, but she stoned them and garnished their sepulchres?

God forbid.

TEN CHAPTERS AGAINST LODGES.

BY REV. SIMPSON ELY, DEAN OF BIBLE SCHOOL, FAIRFIELD COLLEGE.

VIII.—THEIR UNRIGHTEOUS DISCRIMINATIONS.

If discriminations are made in favor of any class, they should be made in favor of the church of Jesus Christ. The apostle Paul, in writing to his brethren, said: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

Gal. 6: 10. This exhortation of the apostle is being constantly violated by church members who are also members of the lodge. In numberless instances the members of the lodge are the recipients of the especial favors. Are two persons sick: Is the one a member of the church, and the other a member of the lodge: Which will receive the greater consideration from church members who are also lodge members? In very many instances the lodge member is the object of especial care. If two men are needy, the lodge will look after their brother in the lodge to the neglect of the other, even though the other may be in much greater need. This is not guess-work or conjecture. Numerous examples have come under my own observation. I had a deacon in my congregation once who would go night after night and "sit up" with a sick member of the lodge; but in a ministry of three and a half years I never knew him to attend a sick member of the church who did not belong to the lodge.

I have known many elders and deacons in our communion who would travel hundreds of miles to attend the conclaves of their respective lodges, and spend large sums of money, but who were never known to attend the great conventions of their church. What is this but discriminating in favor of the lodge and against the church of Jesus Christ? "Where your treasure is, there will your heart be also." The hearts of many professed Christians are in the lodge. How can such professed Christians make Christ "all in all" to them? How can they honor the Saviour, who said: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." If a man does his whole duty as a Christian, he will have no time, talents nor means to bestow upon the side-shows that lodgery has established in the world. How can he serve the church with singleness of purpose, and at the same time serve the lodge?

Fairfield, Nebraska.

NEW ENGLAND LETTER.

How ithers see us—"The seige of wolves"—The last Massachusetts Indian—Eliot says "No" to athletics as a part of the Harvard course—The city election—Garrison and the D. E. K.

"The most complete collection of trees and shrubs in the world;" so says M. Valmorin about the Arnold Arboretum, in his report to the French government on horticulture in the United States. In fact, Boston's foreign visitors seem inclined to say kind things about her. This is the agreeable way in which she impresses Madame Korany, the Syrian woman journalist: "I think Boston people are delightful; they are so intellectual, so appreciative." I wonder how the constant rush in which so many Boston women live, with their endless receptions and committee meetings, and classes in everything under the sun, from politics to cooking, strikes her as compared with the monotonous existence of the veiled daughters of the Orient. A Southern lady, in a recent issue of the *Forum*, finds one of the principal things that differentiate Boston women from their sisters at the South is their complete ignoring of the age line. With them it seems to form no bar to taking up the most difficult of arts or exacting of sciences. Mrs. Julia Ward Howe, beginning at seventy to study Greek, and making such progress that she is able now to read the tragic poets, is not a solitary instance, for there is at this time, in the Emerson School of Oratory, a pupil who has already reached the psalmist's limit, the three score years and ten.

Conan Doyle and David Christie Murray seem to have been especially struck with what one calls the philosophical "indifference," and the other the "patience" of the American public in tolerating the manner in which street-car and other corporations ride rough-shod over their rights. Doyle also gives our police the credit, or discredit, of being rougher guardians of the peace than he encountered elsewhere. But it is certainly curious that he should give to Philadelphia the compliment which Boston has come to consider her own by right, of being "the most English of American cities."

When we read with a shudder of wolves devouring helpless travelers in Russia, few realize how short a time comparatively separates the dwellers of New England from days when such tragic encounters were not impossible here. But a little over sixty years ago, in the winter of 1830, the town of Tamworth, N. H., was fairly beseiged by an immense drove of these ferocious creatures, which had made their way, impelled by hunger, it being a severe winter, from the forests of Canada towards Lake Winnipiseogee. It has passed into history as the seige of wolves. An army of six hundred men, commanded by a veteran general, who had seen Indian warfare, gave battle to the savage foe, and relieved the inhabitants of lonely farmhouses in that section of a terror we of this generation can scarcely comprehend, to whom wolves seem as mythical as the "lions" whose roaring the Pilgrims heard on their first exploring tour. The last Massachusetts Indian did not disappear so very long ago. Edward Everett knew him in his youth, and thus wrote of the strange being "who lived in a lonely wigwam on Stoughton Pond, and used to come down once or twice a year to the seaside; hovering a day or two about Squantum, catching a few fish at the Lower Mills; then strolling off into the bushes, and with plaintive wailings cut away the bushes from an ancient mound which, as he thought, covered the ashes of his father, and then go back, a silent, broken, melancholy man—the last of a perished race." That is a picture which sinks into the heart, and involuntarily the eyes moisten while reading it with the tribute of an unbidden tear.

President Eliot, of Harvard College, has said so many foolish things that when he occasionally says a wise one it is a pleasure to record it. He is strongly, and very properly, opposed to the strange proposition made by Dr. Sargent, of the school of physical culture, to have physical training a part of the college course, and counting so much towards an A. B. degree. It is putting those who are physically incompetent, or averse to taking such a course in athletics, to a disadvantage. It is a well-known fact that the dunces in a college are usually the ones that figure in athletics, and *vice versa*. Neither Sumner, Motley, Lowell, nor any of the men who have attained distinction in statesmanship or letters, cared anything for college sports.

"Life does not seem to have been to him a supremely complex problem, but rather simple with the simplicity of his own rare and beautiful nature," says Mr. Cary of Geo. Wm. Curtis, in the American Men of Letter Series. . . . . "As his own conscience was in nowise a Delphic oracle, but spoke to him with the directness of Sinai—'thou shalt,' or 'thou shalt not'—he may easily not have understood the infinite difficulties that men less morally gifted meet and so seldom conquer; not always because they cannot do what is right, but because they cannot decide." There are too many consciences of the Delphic, and too few of the Sinaitic order; otherwise it would not be necessary to use, and, too frequently, to waste so much printer's ink on Christian voters in trying to make them see the duty of casting their ballots for No License. We certainly need, along with our culture of everything else, more conscience culture; such a training of the moral sense that it will point always and ever towards the eternal Right, and record its decision on any such question as speedily as the thunder-clap follows on a flash of lightning. Yet Boston has gone for license this year by a majority of 11,799. It is not pleasant to think how many respectable and professedly Christian men helped to swell this majority. The talk of the labor unions, as usual, came to nothing. So far from boycotting the liquor traffic, District Assembly 30, Knights of Labor, came out with resolutions that "the present license system in Boston is of vast importance to its citizens," as they are saved from paying the $1,000,000 that the city receives from its sale of licenses, and as "five thousand citizens of Boston are employed in the manufacture and sale of liquor," that District Assembly 30 "do urge all citizens having the welfare of the city at heart to vote for a license system that will be a medium of giving employment to thousands of its citizens." This is as much as the cause of temperance can hope for from secret labor unions, who, whatever they may say before election, always end by voting for the foe of every honest industry. No Delphic ambiguity can be charged against Rev. Dr. Miner. His scathing denunciation, at one of the no-license rallies at the Tremont street M. E. church, of the liquor saloon as "the chief anchorage of hell," and the city aldermen as men "to whom Benedict Arnold was a saint," gave no uncertain sound. The Republicans, who boast of being a temperance party, have now a chance to deliver Boston from saloon rule; they have elected the Mayor, and have a majority in the city council.

Wm. Lloyd Garrison has refused to allow his younger son to join the D. E. K. at Harvard, but says he has given up laboring with the college authorities. It will be remembered that they ignored his call for an investigation, at the time when his older son was so cruelly branded as a part of the initiation ceremonies of the D. E. K. A new Greek-letter society—Pi Sigma Rho—has been organized lately in the Boston School of Law, chapters being formed simultaneously at Harvard Medical School, Tufts College and the Institute of Technology. The authorities who allow these pests to multiply must shoulder the blame. If "the faculty are satisfied," as a D. E. K. man said to a reporter, it is fortunate that a Garrison arises occasionally who refuses to be "satisfied" so easily. ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

Currency Tinkering.—The Armenian Massacres.—The Government and the Indians.—The Lutheran Memorial Celebration.—Dr. DeWitt Talmage at the Capital.

WASHINGTON, Dec. 12, 1894.

The administration's currency plan is attracting more attention from Congress and the public than the routine business which is being transacted by the House and Senate, the hearings before the House Committee on Banking and Currency having served to focus attention. The plan is gaining friends in the House, but is not making any headway in the Senate; hence there is little probability of its becoming a law, even if a bill, similar to that which Secretary Carlisle has written and given the committee, shall be favorably reported and passed by the House.

President Cleveland has transmitted to Congress, in compliance with a Senate resolution, the correspondence relating to the outrages upon Christian Armenians. Therein is a communication from Secretary Gresham, which explains why this government has forwarded no "expostulations" to Turkey—they are substantially the same which have been given in this correspondence—and state that at the request of the governments of Great Britain and Turkey he has designated U. S. Consul Jewett to accompany the international commission, but not as a member of it, which is to make an investigation.

The bill providing a territorial form of government for that portion of the Indian Territory now occupied and governed by the five civilized tribes of Indians has aroused much interest in Washington and is much talked about, both in and out of Congress. While public sentiment here is mostly favorable to the change, there is opposition from those who live nearer to the Indians. For instance, Judge J. M. Lindsay, of Gainsville, Texas, at present in Washington, says: "I hardly think it fair to the Indians to force a territorial government upon them just yet. They need the protecting care of the government a while longer. As soon as the territorial laws of the United States are applied down there, the Indians will become a complete nonentity. The whites in that section are as aggressive and dominating as the Anglo-Saxons are everywhere, and once given the right of suffrage they will relegate the red men to obscurity in short order."

Memorial services were held last Sunday in the Lutheran Memorial church, in honor of the three hundredth anniversary of the birth of Gustavus Adolphus, who was declared by Prof. Fryxel, a graduate of the University of Stockholm, Sweden, conductor of the service, to have been "the great defender of the Protestant liberty of Europe." A feature of the services was the singing of the Battle Song of Luther, in Swedish, by Prof. Fryxel.

Dr. Talmage will not be apt to forget the ovation given him last Sunday by the people of Washington for a long time, if he ever does. It was previously announced that he would preach twice, in the morning at the Eastern Presbyterian church, of which he preached the dedicatory sermon when it was built, and in the evening at the First Presbyterian church, locally known as the "President's church," because President and Mrs. Cleveland attend it. Notwithstanding the day was rainy and generally disagreeable out of doors, Dr. Talmage found the Eastern church packed almost to suffocation; and before he began his sermon, which was on the

authenticity of the Bible, he was informed that the Sunday-school room was also filled with those anxious to hear him, and that they would remain until he had completed his sermon if he would say a few words to them. He promptly agreed. At night there was a still larger crowd. More than 2,000 people were unable to get inside of the First church, although it is a large one, people having begun to arrive at the doors as early as five o'clock, although they knew that seven o'clock was the hour at which they are usually opened. It was announced from the pulpit that Dr. Talmage would, at the close of the regular services inside, address from the church steps as many as cared to wait. The entire crowd waited, and were repaid by an address in the doctor's happiest vein, in which he told his hearers that Christ never preached except in the streets, as there were no churches in his day. His sermon inside was on "Future reunion and recognition of friends in the world to come," being preceded by an introduction in which Dr. Sunderland, pastor of the church, told of a young preacher who came to Washington in 1859, when the auditorium of the First church was just being finished, and of his asking him to preach from his pulpit. He said he recalled easily the subject of the sermon —"The Power of the Bible"—and that the young preacher drew a sublime picture of a glorious sunrise on a benighted sea. That young preacher was Dr. Talmage, who was not then one of the most widely-known preachers in the world. In fact, he was scarcely known at all at that time, and had it not been for a request made by a personal friend he would not have been asked to occupy Dr. Sunderland's pulpit. *

REFORM NEWS.

WORK OF THE EASTERN AGENT IN PENNSYLVANIA.

PHILADELPHIA HEADQUARTERS,
457 N. 6TH ST., Dec. 12, 1894.

DEAR CYNOSURE:—I have spent the week past in the City of Brotherly Love, and have found many new friends. Those of former acquaintance appear in good heart, so far as I have seen them. Several have expressed the wish that the State anti-secrecy convention be again held here. The pastor of one of the large central churches, who expressed himself as very heartily in accord with our work, will consult his session regarding the use of their church, should it seem best to call the State convention again in this city.

Those who were privileged to attend the convention of last year all appear anxious for more. We have incidentally learned of quite a considerable fruit born at that important gathering. A young oil merchant had been repeatedly solicited to join the Masons. He was thinking seriously of accepting their invitation when he chanced to see our convention notice, and attended it. Today he is a strong anti-secretist. A gentleman who had united with the Masons did not feel that it was just the place for a Christian, but did not, previous to this gathering, see how to get out. He is now out.

Last Thursday I visited the Lutheran Theological Seminary at Mt. Airy. The professors whom I met expressed a feeling of dislike for the oath-bound lodges. Dr. Jacobs arranged for me to address the students on the following afternoon. I was to have spoken for one hour. After having filled the allotted time, I was requested to proceed. Many questions were asked. It was with difficulty that I got away at the expiration of two hours. While I was speaking, a plate was passed and returned with a substantial evidence of appreciation. There are nearly one hundred young men drinking at this fount. They are soon to be the pastors in the various churches of their denomination. It was a privilege to aid in giving information that I trust may be of help in their life-work.

Bro. H. C. Cassel is not a recent convert to anti-secrecy views, but our acquaintance has been brief. We first met at the convention of last year, when he came forward without solicitation to subscribe for the *Cynosure*. This brother is connected with a church of the Brethren, his church, taking only the Bible for its creed, and advocating the distinctive principles those who compose it believe.

The pastor of this church, Elder Q. D. Bowman, expressed himself as having given little study to the secrecy question. He desired to know more about it. Your agent was invited to preach for his people on Sabbath morning. A second appointment was made for the evening, and a third for last night. These addresses have awakened no little stir. Several lodge members have been in attendance. Those who were not converted were of course not pleased. One bright Christian young man had belonged to two lodges, but was willing to give them up. Several spoke of being helped by my lectures. Some subscribed for the *Cynosure*.

I start north to-day, expecting to visit Reading, Allentown, Quakertown, and other points before my return. Bro. Yoder writes, requesting me to visit Lancaster. I shall hope to comply with this request. I should like to have called on all our friends here, but that will be impossible this trip. Will not each do what can be done to keep the lights burning, and make our future meetings a great blessing to those who may be reached?

I have found, as heretofore, a cordial welcome and a quiet retreat at Philadelphia headquarters, the home of State Treas. Edwin P. Sellew. If any friends in this State, reading these lines, feel that the Lord would have them send a pledge or contribution in aid of the work at home, they can send the same to the State Treasurer. Such contributions would be much appreciated at this time.

W. B. STODDARD.

THE COAST AGENT IN CALIFORNIA.

I find California worse lodge-ridden, if possible, than Oregon. Everybody (with a few honorable exceptions) and everything seem to be under the control of secret societies. The churches in Oakland and San Francisco have either surrendered to the lodges, or are passive toward them. It is impossible to get in a lecture on the lodge question, even in churches whose disciplines very radically oppose the orders.

The pastors of such churches say: "We are opposed to the orders, but think it unwise to publicly antagonize them." I ask them whether that is their method of treating all sin.

The ministers of Oakland have publicly given their endorsement to the "A. P. A." on account of its opposition to the un-American Roman church. Why do they not extend their opposition to the un-American lodges, such as Freemasonry and Odd-fellowship? Echo answers, Why? Truth makes us say: These pastors are not sincerely in love with America and American ideas, or they would throw off their lodges and open their churches to the National Christian Association, for the purpose of exposing this hydra-headed monster of secrecy—worse, yea, far worse, as a parasite un-American institution than Rome. These pastors have clearly set their sails to catch the popular breeze. They are Isaiah's well-fed "dumb dogs, that cannot bark."

I spoke two nights, last week, at 29 Taylor street, San Francisco, where Rev. W. E. Shepard, of the M. E. church, is conducting an independent mission. Bro. S. is a fearless expounder of the truth as it is in Christ Jesus. He fears neither man nor the devil. His work is an out-and-out faith-work. The Lord sustains him. May their work continue to go on. The last night I spoke there on the lodge question, there was a full hall of very attentive and interested listeners. At the close an intelligent Christian gentleman, who is preparing for the ministry in the M. E. church, came forward and said: "Bro. Williams, you may announce me as a seceder from the lodge through your address to-night." Quite a number said: "It is the first I ever heard against the lodges." It was marvelous to some. All were well pleased. One man gave his testimony as follows: "Ten years ago I renounced Freemasonry, and your address to-night confirms the righteousness of the step I took at that time."

On the 5th I ran down to Salinas, one hundred and eighteen miles south of San Francisco. I was met by Bro. and Sister Armstrong at the depot, who conveyed me to their fine home and entertained me in a most hospitable manner.

On Sunday morning I spoke at Blanco school house to a fair crowd, who listened very attentively to our arraignment of secret orders. The message was very kindly received by all who heard it. I think there was not a member of any secret order present at this service. In the afternoon, at three, I spoke again in the Central Presbyterian church in Salinas, the county-seat of Monterey county. Here we had a very good audience, many of whom were adherents of the lodges. They stood the hot shots "first class." Some of them, at the close, said: "He gave it to us pretty hard." He was told that unless he accepted Christ and quit the lodge, he would get it worse in the end. This the gentleman confessed. The meeting I regard a success. Truth obtained a victory here. Followed up, as it will be, it must be felt in future days.

The anti-secrecy cause has true friends here in Bro. and Sister Armstrong, the Littles, Prof. S. W. Mack, and others. May the Master bless their labors tenfold. Salinas is in a beautiful part of the State. I find quite a number of very wealthy men here, who are standing aloof from all lodges. The route to Salinas is via Menlo Park, Palo Alto, and San Jose, some of the finest portions of California. At Palo Alto is the Leland Stanford, Jr., University, one of the most popular institutions of learning on the coast, or in America.

I shall ever remember this trip for grandeur of scenery and for the extreme kindness shown me by the family of Bro. Armstrong. I received two subscribers to the *Cynosure*.

P. B. WILLIAMS.

REV. WM. FENTON AMONG FREEMASONS.

ST. PAUL, Minn., Dec. 14, 1894.

EDITOR CYNOSURE:—Hastings is one of the oldest towns in the State of Minnesota. It is located about twenty miles south of St. Paul, on the Mississippi river, and has a population of about five thousand. An appointment was made for me to lecture there on Friday evening last. Upon my arrival the first man who interviewed me was the landlord of the hotel. He is a Royal Arch Mason. He does not believe in the churches, but Masonry is his religion, and he makes the common claim of deluded Masons that all that is good in religion

(*Continued on 9th page.*)

CORRESPONDENCE.

KIND WORDS FOR THE N. C. A. AND THE CYNOSURE.

From Rev. Alex. Thomson, Tomahawk, Wis.—"Never before in my life have I so felt the importance of the work that the N. C. A. is doing. God bless all the workers, and God open the eyes of this people! If our ladies become as deeply involved in the lodge darkness as the men, only the personal interference of God can save our Protestant churches from ruin." [This has reference to the increase of both male and female secret lodges, largely made up by church members.] These lodges, "like a black wall, shut out the Gospel light from their members; and when once within a lodge it is seldom that a man can see the truth in regard to it."

From Elder Cyrus Smith, DeKalb, Iowa.—"By the blessing of God the work of the *Cynosure* can not well be over-estimated, as it reflects the light of Gospel truth on a subject so fundamental that it affects the foundation principles of Christianity against the most subtle enemy of God and men that has ever corrupted the church in any age. In the present age, where sin abounded grace is to much more abound; consequently the reform represented by the *Cynosure* grows just fast enough to be permanent. Ministers and people of nearly every denomination are falling in line with the truth in regard to Christians worshiping at rival altars, in the church and in the lodge. The time will soon be when all Christians will see that it is wrong to worship at lodge altars. By the blessing of God, the work of the *Cynosure* will divorce the bride of Christ from the lodge .....Now by the grace of God, let us each do what we can for the *Cynosure*. May none fall from the grace of renewing his subscription. Remember, this work is by grace and love. We must be diligent and persistent, for 'in due season we shall reap if we faint not.' There is something for each of us now to do, more than ever before. Let us do it in the name of the Lord, the love of God, and the spirit of Christ."

"The *Christian Cynosure* is a staunch helper in maintaining one of the distinctive principles of the United Presbyterian church. It has been indefatigable and fearless in its warfare on secret

orders, as many readers know. A serious calamity, it seems to us, has befallen it in the death of its able editor, who possessed so many amiable qualities. But the paper lives and will live, we trust, to throw light upon and into the darkness that enshrouds the secret empire. Another editor will be found to take up the work, and now is the time for those who walk in the light to rally to its support, as with a wider support it could do better service. They, perhaps, do not need it for themselves, but the people who will not support it do need it; and for their sakes it ought to be scattered abroad. All our church papers are anti-secret, but in the main they reach only anti secret readers in our own church. The *Cynosure* is non-sectarian and ought to circulate among the masses. More effective measures are being planned to widen its family circle."—*Christian (U. P.) Instructor.*

EVANGELICAL ALLIANCE—WEEK OF PRAYER.

THE EVANGELICAL ALLIANCE FOR THE UNITED STATES OF AMERICA,
NEW YORK, December, 1894.

EDITOR CYNOSURE:—Enclosed please find the program of subjects for the Week of Prayer for 1895 recommended by the Evangelical Alliance for the United States, together with the address of the British Alliance and a very brief one of our own.

It will be an accommodation to the public if you will kindly add that copies of this program may be had at 50 cents per 100 by sending to Room 511 United Charities Building, Fourth Ave. and 22d St., New York.

You will observe that for the first time in its history the Alliance appeals to the churches in behalf of its treasury. It is a matter of great importance to us in these hard times, when religious and benevolent societies are having a struggle, that this appeal should reach the churches; and if you will kindly print it, you will lay us under great obligation and materially aid our work. Yours very truly,

JOSIAH STRONG, *Gen'l Sec'y.*

TOPICS SUGGESTED FOR THE WEEK OF PRAYER BY THE EVANGELICAL ALLIANCE FOR THE UNITED STATES, JANUARY 6-13, 1895.

A large number of sub-topics are given only by way of suggestion. It is expected that each leader will make selections.

Sunday, Jan. 6.—Sermons. "They that wait upon the Lord shall renew their strength." Isa. 40: 31.

Monday, Jan. 7.—Humiliation and Thanksgiving. Confession: Of Sin,—of unprofitableness in the service of Christ and of conformity to the world. Psalm 51; Dan. 9: 3–19; Matt. 21: 17–20. Praise and Thanksiving: For blessings temporal and spiritual; for awakening conscience in civic affairs; for an increasing apprehension of the relations of Christ to society. Psalm 34; Eph. 1: 15–23.

Tuesday, Jan. 8.—The Church Universal. Prayer: For the manifestation of the Holy Ghost; for increasing fellowship among believers, and more active co-operation among churches. Acts 1: 5–8; 2: 1–18. Eph. 4: 1–16.

Wednesday, Jan. 9.—Nations and their rulers. Prayer: For national righteousness and peace; for the putting away of legislative sanction to vice and all immoral traffic; for all needed reforms, social, industrial and political; for all in authority; for religious liberty. Deut. 4: 5–8; Psalm 67; Prov. 14: 34; Rom. 13: 1–7; Mark 9: 38–40.

Thursday, Jan. 10. — Foreign Missions. Prayer: For all missionaries and missionary societies; for more laborers; for conversion of Jews, Mohammedans and heathen; that the war in the East may open new doors to the Gospel; that the African rum traffic may be suppressed. Luke 23: 45–48; Matt. 39: 36–38; Ps. 22: 27, 28.

Friday, Jan. 11.—Home Missions. Prayer: For home and city missionaries and for missionary societies; for a larger apprehension of the social mission of the church, for increased co-operation, for a deeper sense of responsibility in behalf of neglected country districts and the unreached multitudes of the cities. Col. 4: 2–4; Isa. 62.

Saturday, Jan. 12.—Families and Schools. Prayer: For parents, sons, daughters and servants, that in all their relations with each other they may follow the divine teaching; for all charged with the training of children and youth; for all Christian societies for young people; for Sunday and day schools, and for all institutions of learning. Col. 3: 14–25; Prov. 4.

Sunday, Jan. 13.—Sermons. "Always abounding in the work of the Lord." 1 Cor. 15: 58.

The Evangelical Alliance for the United States represents the spiritual oneness of believers, cultivates fellowship and co-operation between different churches, defends liberty of conscience, and pleads for APPLIED Christianity. It has never before appealed to the churches in behalf of its treasury. Churches which sympathize with its aims are invited to take a collection for its work sometime during the Week of Prayer. Contributions may be sent to Peter Donald, treasurer; and information as to the work may be had of the general secretary. Office: United Charities Building, Fourth avenue and Twenty-second street, New York.

THE TICKET SYSTEM IN A CHURCH.

BOSTON, December 3, 1894.

EDITOR CYNOSURE:—Thinking that our experience at People's Temple might be interesting to your readers, I submit the following: Since Rev. James Boyd Brady, D. D., assumed the pastorate of People's Temple, he has instituted several important changes. Among those attracting considerable attention is the issuance of reserved-seat tickets to the members of the church and congregation who wish to secure seats in advance for our Sunday evening services, a large section being reserved.

This action has been rendered necessary to accommodate our own members and contributors who have been crowded out through the immense increase in the general attendance. Although the auditorium, with its auxiliaries, has a seating capacity of 2,500, it has of late been crowded to the doors on Sunday evenings, hundreds being unable to secure seats and obliged to stand or retire.

While we think the ticket system will regulate this, at the same time we desire it distinctly understood that the public will be as welcome as ever, and that all who come will be made as comfortable as the capacity of the church will permit, and we shall take especial pleasure in welcoming visitors who may wish to make the Temple their Sabbath home.

The evening meeting begins at 7 o'clock with a praise service, which is so well attended that nearly 2,000 persons are seated at that time, many coming as early as 6 o'clock to secure seats. Dr. Brady opens the regular service at 7: 30. The seats are not reserved later than 7: 25, and during the next five minutes may be taken by any who desire them, so that every seat is occupied when the regular service begins.

Dr. Brady's characteristics as a preacher have rendered the Temple very popular. So far, the ticket plan has added to the comfort of the members and also tended to make transient comers permanent, thus increasing the resources of the church.

Thinking these facts may interest other churches similarly circumstanced, I make this record for their benefit. GEORGE F. WASHBURN,
Pres. Board Trustees, People's Temple.

A REMINISCENCE.

BLOOMINGTON, Ill., Dec. 7, 1894.

EDITOR CYNOSURE:—The announcement of the death of Bro. H. L. Kellogg gave a very rude shock to me, as he always seemed so full of life and future possibilities. I first met him at the *Cynosure* office, along in its first years, when published by Ezra Cook. I had been an anti-secretist from the days of the *American Baptist*, by Nathan Brown, and the *Principia*, by Gerrit Smith, but for many years I had received little active sympathy. I found only those who (like the "seven thousand" in Elijah's time) had not bowed the knee at the secret shrine. When I heard of such a publication as the *Cynosure* I called at the printing office to see one of those who dared to stand up and defy the secret empire. There I met and formed the acquaintance of Bro. Kellogg, and from that day, whenever in Chicago, I always called at the office to shake his hand and inquire for the prospects of the good cause. I last met him at the Congress of Churches, when Mother Laura Haviland gave us both her blessing, as we were waiting for the Congress to assemble. While it is present duty to try and fill the gap caused by our fallen hero, it is hard not to feel that another tie to earth is loosed. H. D. WHITCOMB.

LITERATURE.

ROYAL HELPS FOR LOYAL LIVING: Daily Readings for a Year from the Seers and Poets of all Ages. Compiled by Martha Wallace Richardson. 1 vol. 16 mo., red edges, blue and gold cloth cover. Published by Thomas Whittaker, 2 and 3 Bible House, New York City. Sold by F. H. Revell Co., 150 Madison street, Chicago. Price, $1.00.

The plan of this delightful and helpful year-book for private and household use includes a text from the Word of God, with prose and rhythmic selections from eminent scholars and divines for each day. Cheer for the oppressed and downcast, with words of praise, are found on every page. The selections are of a high type of Christianity, and a number of tender and comforting poems are set like gems in the body of the book. Excellent care and judgment distinguish the entire compilation. As a gift-book it presents many attractions and much of real value.

ANNOUNCEMENT.

Rev. J. M. Foster has a new book in press, to be issued at the beginning of 1895, entitled "Christ the King," the character of which is indicated in the titles of its various chapters: Christ our Melchizedek, Joseph, Moses, Phinehas, Joshua, David, Rock, Lamb, Master, Truth, Leaven, Mustard Seed; the Lone Sufferer; the Risen King; the Gospel to the Nations; Personal Liberty; Church and State; Christ's Law and Romanism; the Lodge; Sabbath; Saloon; Family; Immigration; Labor Problem; Public Schools; Money; Christ's Voice to our Nation; and the Principles of the Mediatorial Government—covering about 450 pages and containing five portraits, including Joseph Cook, A. M. Milligan, Sloane, etc. Mr. Foster is an earnest and facile writer, and one of the firmest advocates of Christian reform that the country has yet produced. His book promises to be intelligent and convincing.

CURRENT PERIODICALS.

The December number of the *Social Economist* intelligently discusses the lesson of the election; the "Baltimore plan" of currency reform; trade unionism in England; Russia's new czar; the growth and progress of the London *Times;* the permanence of Southern prosperity; free and paid medical service; giving notices of economic literature in contemporary magazines, book reviews, and several pages of crisp editorial comment, which, like piquant sauces, add pleasant flavor to the rest of the feast. Readers may not altogether agree with what they find in this magazine, but its candor and earnestness commend it to all thoughtful persons. It is no friend to shams. Published at Union Square, New York City. 15 cents.

The *Journal of Hygiene* for December has for its leading papers, College Diseases, by Dr. A. W. Leighton; Health and Working Habits of Mr. Gladstone, by his daughter; and in a minor key, with others, the following articles: The Bicycler and Diseases of the Heart; A Physician who Never Prescribes Alcohol; Water Drinking for Dyspepsia; The Perfect Husband; Evils of Beer Drinking; The Prevention of Consumption; etc. Common sense and large experience form the basis of this magazine and its hygienic suggestions, and its price (10 cents) places it within reach of all. Edited and published by Dr. M. L. Holbrook, 46 East 21st street, New York City.

We are in receipt of a copy of the *American Federationist*, the official magazine of the American Federation of Labor, for December. It seems to be ably edited with a large corps of contributors, for the glorification of the secret labor unions throughout the country. In its way it is as clannish as the organs of all other secret societies, and its bias is, of course, altogether in behalf of the institutions upon whose members it depends for its support. While the *Cynosure* is in favor of all the real rights of labor, it is not advocating the work of any society that plans in the dark to deprive others of their rights to work when and where they can and will. Published in New York City.

The *Cosmopolitan* for December is fully abreast of its more pretentious contemporaries in literary and artistic excellence. It contents are marked by a wide range of topics, treated by as many able contributors, and brilliant with illustrations. Prominent among them are: My Guests, by Sir Edwin Arnold; The Relations of Photography to Art; The Tribes of the Sahara; Musical Instruments of the World; Abraham Lincoln in his Relations to Women; An Error in the Fourth Dimension (a story), by Rudyard Kipling, and other stories by Albion W. Tourgee, Katrina Trask, W. D. Howells, Mrs. Burton Harrison, etc. Also poems by James Whitcomb Riley, E. C. Stedman, Edgar Fawcett, and Clinton Scollard. The editorial departments of art, letters and science are capably filled with a variety of interesting subjects. Published in New York City. Price, 15 cents.

FEEDING VALUE OF ROOTS.

The Addition of Roots to Ordinary Fodders Is Attended With Profitable Results.

The great majority of farmers in the northwest have yet to learn of the real value of roots as a factor in winter feeding. Many farmers have been deterred from using roots because they do not possess convenient and proper barns for storing and feeding them. Others have been misled by assuming that a material made up so largely of water, and consequently so small a proportion of dry matter, was an expensive food to handle, and the results obtained did not justify the expense incurred in growing and handling the crop. Any one conversant with English agriculture knows how important a place roots hold in the estimation of English farmers. Roots form a very large proportion of the food fed to all classes of live stock, and the excellence of their animals is a good indication of their skill in feeding. It is true that our Indian corn crop in this country to a large extent fills the place of roots in England, but a great many feeders in this country have recognized the importance of roots as a useful adjunct in the winter feeding of stock. F. B. Mumford of the Michigan Agricultural college writes to Prairie Farmer that roots may be grown and placed in the root cellar for from 3 to 5 cents per bushel. The above figures are submitted after several years' experience, and he believes any one who will become thoroughly familiar with the best and most economical methods of production can easily duplicate these estimates.

Several experiments at the Michigan station have clearly indicated that an addition of roots to our ordinary fodders has invariably been attended with satisfactory results. In bulletin 84, Michigan Agricultural college, are recorded the results of feeding roots to fattening lambs. In this experiment one lot of lambs received a constant grain ration of oats and bran mixed in the proportion of two pounds of oats to one of bran and were fed at the rate of one pound per day and head. In addition to this grain ration, they were supplied with all the clover, hay and sugar beets they would eat. The lambs were fed for 12 weeks and gained at the rate of three pounds per head a week during the entire period. The average weekly consumption of food was as follows: Roots, 30 pounds; grain, 7 pounds, and hay 7 pounds. The animals were at all times in the best of health, and gained steadily from the first. This experiment indicates that by a liberal use of sugar beets lambs can be fattened without the use of a heavy grain ration.

Other experiments, under different conditions, have seemed to point to the conclusion that the dry matter in roots was of more value for feeding purposes than the dry matter in our common grains. These and other feeding trials with roots make it apparent that every farmer ought to grow some roots at least, and by so doing add a cheap and efficient food to his present limited variety of materials.

Shipping Fruit In Gas.

An experiment is in process with shipping California fruit in carbonic acid gas. An ordinary car is made airtight, with a zinc lining. When filled with fruit, the gas is introduced. A condenser filled with the liquefied gas will be placed in the car to supply any possible leakage. Growers who have made the test assert that if fruit is surrounded with this gas all decay and deterioration are arrested and the flavor of the fruit not impaired. The object is to save the expense of refrigerator cars.

The western farmer is beginning to find out that successive corn and wheat crops are too exhaustive of the soil. When he sows more clover, he will find, after a few years, that his soil will better retain moisture, and this will supply his crop in the destructive droughts which now prevail.

The supply of evaporated apples has been much larger this fall than usual, but an active demand has kept the market well cleared.



ALL OVER THE GLOBE

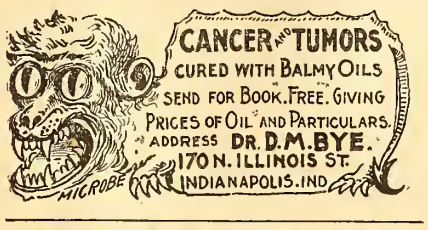
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ADDRESS OF

JOSEPH COOK,

OF BOSTON,

AT THE

Conference of Christians

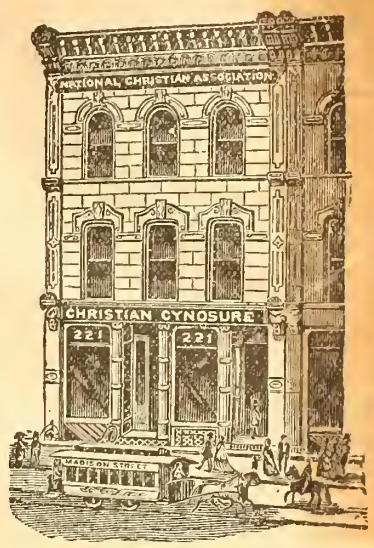
CHICAGO, 1890.

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"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

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The Christian Cynosure.

CHICAGO, THURSDAY, DECEMBER 20, 1894.

A MASONIC DEFENDER CONVICTED OF FALSEHOOD.

"It is charged by Anti-masonic crusaders that there is no Christ or Christianity in Masonry. Masonic periodicals and tens of thousands of Masons deny the charge and point to the great Light (Bible or Koran) lying on the altar, with all of its moral and Christian teachings; to the lessons and charges to the candidate from the moment he enters the tyler's door for the first time to the finish of his travels, with quotations from the New Testament and the words of Christ himself. No, brother, there is no place on this earth where Christianity should NOT shed its light and beneficent teachings. We repeat our declaration. There is but one true, divine religion, and its name is Christianity, and we will add, it has a place everywhere, a high, honored, emphatic place in ancient craft Masonry."—*J. S. Murrow, in the Voice of Masonry.*

Either Mr. Murrow is a Freemason, or he is not. If he is, he should know what he is talking about. Rev. Chas G. Finney, of Oberlin College, was once a Master Mason, and he tells us that "We cannot learn what Masonry is from the testimony of adhering Masons." And he adds: "Renouncing Masons are the best possible witnesses by whom to prove what Masonry really is. They are competent witnesses; they testify from their own personal knowledge of what it is. They are in the highest degree credible witnesses....because they testify against themselves." Again, he writes: "How can we fail to pronounce Freemasonry an anti-Christian institution; its morality is un-Christian; its oath-bound secrecy is un-Christian; the administration and taking of its oaths are un-Christian and a violation of a positive command of Christ; Masonic oaths pledge its members to commit most unlawful and un-Christian deeds—to conceal each other's faults—to deliver each other from difficulty, whether right or wrong—to unduly favor Masonry in political actions and in business transactions. Its members are sworn to retaliate and persecute unto death the violators of Masonic obligation. It knows no mercy, but swears its candidates to avenge violations of Masonic obligations even unto death. Its oaths are profane, the taking of the name of God in vain, and the penalties of these oaths are barbarous and even savage. Its teachings are false and profane. Its design is partial and selfish. Its ceremonies are a mixture of puerility and profanity. Its religion is deistic. It is a false religion and professes to save men upon other conditions than those revealed in the Gospel of Christ. It is an enormous falsehood. It is a swindle, and obtains money from its membership under false pretenses," etc.

On the whole, the evidence against the statements of Mr. Murrow, supported also by dozens of other credible witnesses besides Mr. Finney, would seem to indicate that "there is no Christ or Christianity in Masonry."

We once knew "the oldest living Mason" in his chapter. It was his place to carry the open Bible before him in Masonic street processions. Yet we had abundant reason to know that its teachings had no vital interest for him, and that he rested his future welfare upon other hopes than those which the Word of God sustained. It takes more than one Bible in a lodge to establish its Christian character.

SECTARIANISM RAMPANT.

The National Convention of Boys' Brigades, recently held in this city, exhibited (to its promoters) a most gratifying development.

The headquarters of the institution were removed from San Francisco to Chicago, and its organ, the *Boyss' Brigade Courier*, becomes *The Knapsack*. Some changes have been introduced in the organization; among them an "ambulance department"—all in the direction of making the movement "more distinctively military." Girls' Brigades have also been organized.

In the report (as printed in the *Independent* of December 6), much pains is taken to break the force of the criticisms of the peace societies and their supporters. An effort is made to mark a distinction between "a military spirit" and "a spirit of militarism." The former is commended, while the latter is deprecated. This is really, we believe, a distinction without a difference, and reminds one of the famous "Point-no-point."

Particularly would we call attention to the fact, developed in this report, that the different denominations of churches are organizing boys' brigades in their interest as *sects*. There are already a large number of "Baptist Boys' Brigades," "Epworth (M. E.) Boys' Brigades," and we know not what others. Evidently there must be something in this system of military machinery which is believed to be effective, and which the struggling denominations think they cannot afford to relinquish.

When, but a few years ago, the Christian Endeavor movement was inaugurated, and was found to be a powerful influence in increasing the Christian activities of our young people, it was hailed with joy, as a long step in the direction of co-operation in the promotion of the cause of Christ; for, although it did not purpose in anywise to interfere with denominational relations, it did undertake to unite all young Christians in systematic Christian work.

It was, perhaps, too much to hope that in the present divided state of Christendom such a movement would be left to its normal development. As it was, there suddenly sprang up Epworth Leagues, Baptist Young People's Societies, and a large number of others, representing most of the minor denominations, but all patterned after the Young People's Societies of Christian Endeavor.

This spirit of denominationalism, which so unfortunately thrust itself in the way of Christian union, though greatly to be deprecated, had to be condoned. Each of these minor young people's societies has taken its place, and, it is hoped, is doing good in its own way. But when a movement so manifestly out of harmony with the example and teachings of our Lord—a movement that has met the severest criticisms of the great peace societies and their supporters—a movement which, it is believed, will put back the cause of international arbitration, hinder the progress of the Redeemer's kingdom, and postpone the time of the proclamation of universal "peace on earth and good will to man;" when, we say, *such* a movement is seized upon as a means of denominational propagandism, it indicates an amount of sectarian zeal that seems to override all considerations, both of Christianity and common sense.

We shall next expect to see a "Baptist football team," "Methodist billiard league," and Presbyterian or Congregational "societies for the promotion of the manly art of self-defense."

We have fallen upon strange times.

FEMALE ODD FELLOWSHIP.

Governing bodies of Odd-fellowship are discussing, with a good deal of liveliness, "the enlargement of eligibility to membership" in the Rebekah branch of the order, and this discussion, it is probable, will go on until the Sovereign Grand Lodge shall hand down its irrevocable decision.

The color-line, in this discussion, has been uniformly drawn, and another interesting issue is now being warmly debated. One of the Rebekah sisters, in a lodge organ, gives her opinion of the situation in the following terms:

"In defining the eligibility of females to membership in a Rebekah lodge, why was the restriction made to 'unmarried white ladies of good moral character?' Would not the married white lady of 'good moral character' be as much interested in building homes, supporting schools and doing other social and fraternal work as the unmarried?

"Whence this distinction? And under this law what becomes of the widows and mothers unless you class them among the 'unmarried?' And why did the Soverelgn Grand body stop at 'unmarried white ladies, of good moral character?' Why did they not remove all restrictions as to complexion? Why not admit, or at least make eligible, 'unmarried' colored ladies of 'good moral character?' With the supreme body 'color' seems of more consequence than character.

"It does not seem to us that the lady members of the Rebekah lodge will cordially endorse the scheme to admit 'all unmarried white women of good moral character.'.....It has been ascertained that a widow is an unmarried woman. In 1881 the Sovereign Grand Lodge so decided."

A London newspaper, quoted by the *Companion*, makes this comment: "It appears that we are to have female Odd-fellows. An appropriate name has yet to be invented. Odd-girls, odd-maids, odd-ladies, odd-women, leave much to be desired. The British United Order of Odd-fellows is reported to have decided at their annual council to establish lodges composed exclusively of females over sixteen and under thirty years of age." There is likely to be war over this question before it is settled.

Miss Flagg, in her incisive address, printed on the second and third pages of this issue of the *Cynosure*, refers to this matter, with the following comment: "It is simply part of one grand movement to rope in as many women as possible, and forestall any future rising on their part against the lodge, as they are now rising in their might against the saloon....Let American women heed the warning....that female adoptive lodges will soon bring the sexes so low that 'we will not wait for a Mohammedan paradise.'"

JOHN BURNS, M. P.

Mr. John Burns, Member of the British Parliament and a leader of organized labor in England, is visiting this country for the purpose of encouraging and strengthening the labor organizations in the United States. He is also a pronounced socialist. Interviews with him have been widely published in the daily papers, and his utterances are favorably, if not enthusiastically, received by his entertainers. From his own statements, we select a few to indicate his character and that of his mission here:

"I have been watching the labor movement in America as closely as I could from a distance, and I have concluded that there must be a little more of the milk of human kindness injected into labor affairs if they are to progress as I would like to see them progress."

"I cannot talk fairly of American affairs, for it would take years of work for me to become familiar with them in a way that would be satisfactory to me."

"As for the socialist movement in England, it has come to stay. It will grow as it adapts itself to circumstances and as long as it conforms to the conventions which have for so long made the upper and middle classes the ruling power. Socialism as it affects municipal matters is not mixed up with other issues."

After relating how his associate, Mr. David Holmes, M. P., and he had been selected to represent the labor federation of Norwich, Eng., at the meeting of the American Federation of Labor at Denver, he said their duty was to convey the felicitations of English labor to that of America. Of his own visit here he said he came first to observe the condition of the labor movement in America and learn in what respects it differed from that in England; and second, as a member of parliament to visit Congress and get a grasp of American political affairs.

Mr. Burns is inclined to believe that among the cosmopolitan American people it is possible to bring about concerted action for holding the wealthy in check, to prevent them from increasing their holdings as rapidly as heretofore, and he will devote particular attention to the study of that problem. But above all, he declared, it was for trade-unionism that he was to work. He believed that ultimately the principles of the trade-union would be universally regarded as necessary for carrying out any movement for human progress.

This suffices to introduce Mr. Burns and his mission to readers of the *Cynosure*, who will watch his progress and expressions with much interest as the avowed champion of a secret and tyrannical system of labor "protection".

PROGRESS OF THE ANTI-SECRECY REFORM.

The following reports from evangelists and colporteurs of the N. C. A. in the field will be read with interest:

From Rev. O. T. Lee, pastor of the Norwegian Lutheran church at Northwood, Iowa: "Rev. Wm. Fenton, of St. Paul, Minn., started a strong anti-lodge feeling last summer, and I am trying my best to keep it up. All our congregations have a paragraph in their constitutions forbidding members of secret orders to be members of the congregations. Two members who had been roped into the lodge would not give up their lodges and were expelled from the congregations, as other gross malefactors. I have lately given two lectures on secret orders, especially Masonry, in the Swedish language, to my congregations. I had large audiences each time, who followed my lecture with great interest.....I have promised to give more lectures when time will permit; but, considering that I have six congregations in charge, my time is very limited. Still I consider it one of the most important duties to witness against the idolatry practiced in the lodges. Yet that time spent in lecturing against lodges will be in the Lord's service, to the salvation of those souls who are entangled in the nets of Satan through the lodges."

From H. D. Whitcomb, Bloomington, Ill.:

"Please send the *Cynosure* to Rev. —— ———. He is a Baptist minister, not a member of any secret society, but weak and ignorant enough to laud them almost to an equality with the church of Christ. He is, as yet, uncontaminated by their oaths; hence may be regarded as hopeful. We have been having some excellent teaching from Major Hilton and Evangelist Tuller. The Major does not hesitate to declare the whole counsel of God on the saloon and the sworn benevolence of the lodge. They have left some quickened consciences here, which, it is hoped, will bear fruit in conscience votes."

From Wm. E. Brown, Keysville, Va.: "I would say that I have greatly enjoyed the privilege of putting them (anti-secrecy tracts furnished by the N. C. A.) into circulation. I am never more than three or four weeks in a town, and do not always learn definitely the result of the giving out of tracts, but I am circulating thousands of pages every year, of different kinds, and trust some good will result. Some appreciate them very much, and appear very thankful to receive them. I am careful not to throw them out promiscuously, but usually present them personally, with a word of recommendation and exhortation, thus securing the best chances for a candid reading."

—Christian Reformers meet in session at Morning Sun, Iowa, December 25, 26.

—The W. C. T. U. of the world numbers 500,000 members, and the great polyglot petition in behalf of universal temperance, addressed to all the principal governments of the earth, will be forwarded to them in 1895, with the names of four million signers. And "Mother Stewart," one of the pious originators of the W. C. T. U., still lives to ask God's blessing upon it. It is a wonderful work.

—We surrender the second and third pages of this number of the *Cynosure* almost wholly to the indictment of Freemasonry by Miss Flagg, in her address before the annual convention, this week, of the New England Christian Association. We bespeak for it a most careful reading. Taken alone, or in connection with the excellent address of Rev. Edgar B. Wylie, in the preceding issue, one can gain a very fair estimate of the innate wickedness of Freemasonry.

—Hungarians are rejoicing over a new triumph of their indomitable patriotism, the Emperor having approved the legislative bill conferring religious freedom upon the inhabitants of that portion of the empire. These measures free the people from Romish and other harassing influences, and open up a fruitful field for the spread of true Christianity. Unfortunately Kossuth did not live to see the triumph of the principles for which he so long contended.

—One of Chicago's most popular orthodox preachers, last Sunday, delivered a public discourse on art beautified by religion, or religion embellished by art, or both—of which the Vatican at Rome is a shining example. It is hoped that sometime this eloquent minister of the Gospel will take for his subject the great love of Christ, and his wonderful sacrifice for the salvation of a sinful and dying world. A practical application of such a sermon might be a novelty to his church, but it might also be the means of saving some.

—In the last Presbyterian General Assembly a proposition was entertained to transfer to it control of the several theological seminaries of the denomination in this country; but the responses from the seminaries have not been favorable to the change. The trustees of several of these institutions, including the McCormick at Chicago, the Auburn (N. Y.), and Western at Allegheny, Pa., have declined the overture, and the management for the present will remain unchanged. The proposition in the Assembly is traced to the Briggs and Smith heresy trials, with an evident desire to avoid more trouble of a similar character.

—During the last fiscal year careless writers of letters, in the United States, enclosed and mailed in undirected (blank) envelopes 5,361,310 letters to wrong street numbers, wrong streets, or wrong towns. The total number of uncalled-for letters sent to the dead-letter office during the year was 7,292,259. Of these 28,581 contained $38,255 in cash, and 79,020 had inclosures of checks, drafts, money orders, etc., amounting to $1,057,368.69. Most of the moneys and commercial paper could be returned to their owners. But these statistics are not complimentary to us as a nation of letter-writers.

—Armenians in Chicago are about organizing a union, the objects of which will be to enlist public interest in the history and literature of their native country and to gather and disseminate among members information relating to the condition of their friends at home. The recent public meeting held in this city to sympathize with these unfortunate people seems to have encouraged them greatly in this new movement. A national convention of Armenian unions in this country is to meet at Worcester, Mass., on the 25th inst.

—At a trial, last Friday, before the United States Court at Atlanta, Ga., a sensation was created by witnesses testifying that a far-reaching Ku-klux organization exists in that section, and that Paul Trammell, United States Internal Revenue Collector, and Trammell Stars, State Senator, and kinsman of his, are members of it. Rebutting testimony showed that prominent citizens, including the accused, had, in 1892, organized a protective society. One witness swore that he had been advised to join it, because he would be safer in it than out of it. Three weeks ago the society met and elected officers. The objects and work of the association, beyond what is here stated, are unknown, but its existence is fully authenticated.

—Last Friday's session of the annual meeting of the American Federation of Trades-unions at Denver was marked by a serious quarrel among the delegates, caused by John F. Tobin, of Rochester, N. Y., who openly made charges of "crookedness" against the proceedings and accused members of accepting "spoils." Gompers and his compeers indignantly denied the accusation, and the quarrel became general and bitter, raging through the morning session. Then a truce was ordered. When the debate was resumed on Saturday, the dispute, which originated in a discussion of the socialistic plank of the proposed platform, ended in the complete defeat of the whole socialistic element in the convention. It is well.

—We are in receipt from Lee & Shepard, publishers, Boston, of a pamphlet, by Henry Wood (author of "The Political Economy of Natural Law" and other ethical and metaphysical treatises), entitled "The Only Practical and Possible Bimettalism: A Few Fundamental Truths Relating to Money and Coinage." It is a comprehensive study based on the ground that bimettalism really means the existence of two *metals* in circulation as coinage, while there is but one basal *standard*—which is gold. "To keep the distinction between two metals and two standards clearly in mind," he says, "will aid in this much befogged problem." We cannot follow out his course of reasoning, for want of space, but the reputation of the author as a scholar of fine attainments should insure a careful consideratian of this treatise. It is sold by the publishers for ten cents.

—Friend J. W. Leeds, of Philadelphia, Dec. 13, writes that he notes with satisfaction the *Cynosure's* recent faithful warning against the exaltation of ritualism and festivals "which the papal church has done so much to promote," but which those once known as Dissenters seem more and more inclined to take up with. In the Boys' Brigade movement which this paper also testifies against, he finds an indication of the same compliant trend, quoting this passage from some notes on peace lately contributed by him to the *Christian Statesman:* "The teaching of military tactics has been for years a part of the *curriculum* in Episcopal academies, and the present 'Brigade' movement by 'nonconformists' is of the nature of an unhappy act of uniformity." The Boys' Brigade as an element of sectarianism, as other denominational church organizations, is discussed at large in another column of this paper.

—The American Board of Commissioners for Foreign Missions, more than any other missionary organization in America, centralizes its work in behalf of the Armenians in Asiatic Turkey. Its three missions in Eastern, Western and Central Turkey comprise fifteen stations, 268 out-stations, employing about fifty white missionaries and nearly 890 native Christian workers, without some 300 places for stated preaching, with congregations averaging 30,747 persons. Besides these there are 112 established churches, with good attendance, large Sabbath-schools, common schools, theological seminaries,—the whole comprising a wonderful work of grace, dating back to 1819. The board is of course greatly interested and shocked over the reported cruelties and murders committed upon the Armenians by the Turks. Letters from Turkey appear to confirm the recent massacres with all their horrors, and it is time that all Christian nations should be aroused to action in behalf of this persecuted people.

—The Indian Rights Association calls our attention to the fact, well attested, that the Navajo Indians, in the vicinity of Fort Defiance, Arizona Territory, have been unfortunate in a general failure of their crops for two years past, with other discouraging circumstances, so that the majority of this people, formerly comparatively prosperous in their vocation as farmers, now have nothing in the way of food to carry them through this winter and next spring. The destitute are living on the charity of those who are in better condition, but whose means are limited and whose resources will soon be exhausted, and, unless relief is promptly sent, general starvation and suffering are imminent. The Association now requests people throughout the Union to ask earnestly, using all means in their power, for an appropriation by Congress of public money sufficient to avert the evil which threatens to destroy this semi-civilized tribe. Congress will be slow in providing for them unless the demand upon it is urgent and general. To make the appeal to Congress effective, personal letters should be addressed by citizens to the Hon. Commissioner of Indian Affairs at Washington, and to the respective Senators and Representatives in Congress, as soon as possible.

REFORM NEWS (*Continued from 5th page*).

is to be found in Masonry; if a man is a good Mason, he is of necessity a good Christian. He could not say that he ever heard the name of Christ mentioned in the lodge, but men did not need to mention the name of Christ in order to be Christians; Christianity consisted in doing to others as you would have others do to you, he said. But in the morning, after my lecture had been delivered, and I was giving away tracts in the main streets and calling at his hotel office with a handful of tracts, he tried to snatch them out of my hand, saying that he would distribute them. I gave him one and he immediately thrust it into the stove. He denounced the church for allowing me to speak in it, and thrust me out of his house. May the Lord bless him with a proper conviction of sin and save him. The pastors whom I visited will not help him if they can evade it.

The Masons are having a jollification over the Episcopalian rector, Rev. Mr. King, whom they have lately made a Master Mason. I called on him, but he promptly repelled me, glorying in being a Mason.

The Presbyterian pastor evaded by telling me that he knew nothing about Masonry; but conversation with him revealed the fact that he had read, and knew, a great deal about its wicked principles. But referring to a highly distinguished Presbyterian pastor, who is an eminent Freemason, he will not allow that Masonry is bad so long as that pastor says it is good. My conversation and the Word of God against Masonry did not seem to make the slightest impression upon him. The fact is that men who believe in Masonry, or trifle with it, do not believe the Bible, although they may preach it to the people. This pastor says that he has known ministers of the U. P. church to be ruined by meddling with Masonry, and he does not propose to meddle with it; which reminds me of what Dr. Colver said in regard to she same thing: "There must be no vulnerable point in a man's whole life, if he meddles with Masonry, or their (the Masons') shafts will be fatal."

Thanks are due to Bro. Hanson for kind entertainment and advertising the lecture so as to get a good audience. His pastor was absent. I felt that it would have been well if I could have found a pastor to have stood by me; then I might have remained there a week, speaking every evening. I think God might have made it a blessing to the people in delivering them from the works of darkness.

W. FENTON.

THE HOME.

A Beautiful Day.

"I want to do as Jesus would do
If he lived at our house today
With mother and father and brother Will,"
I heard a little girl say.

She ran on errands with willing feet.
From rising to setting of sun
She spoke no words unkind or untrue.
What more could the maiden have done?
—Apples of Gold.

WOMAN'S EDUCATION.

BY REV. HENRY L. COGSWELL.

Independence, writes Dr. Lyman Abbott, is a very popular word in America; but independence is of no value. God has not made us to be independent of one another. The employer is dependent on the employe, and the employe on the employer; the mistress on the servant, and the servant on the mistress; the husband on the wife, and the wife on the husband. The Robinson Crusoe state of society is the lowest and least desirable. We should not train our children to independence alone, but to bear one another's burdens; to exchange one another's services; to share one another's lives. We do not train them in everything except as regards the home. The merchant is not trained as a carpenter or a farmer, but depends on others for mechanical and agricultural products. The congregation does not trust for religious instruction to any pious mechanic who thinks he has a message, but employs an educated preacher. God, who has set men in society thus to exchange their services, has set them in families also. That man is best prepared for home-life who is trained to be dependent on his wife for wifely counsel, cheer and services; and that woman is best prepared for home-life who is trained to be dependent on her husband for support and protection.

It may be very well for the boy to learn how to sew on a button or cook a steak in case of need; but this is not his work; he is appointed to be the bread-winner of the family. It is important that the girl should have practical knowledge of affairs in general, and also some specific qualifications which she can put to useful service in bread-winning in case of need; but under ordinary circumstances to be the bread-winner of the family is not her appointed task.

The history of heredity makes it tolerably clear that great fathers have not often had great sons, while great sons have almost always had great mothers. "Women," says Dr. Wither Moore, "are made, and meant to be, not men, but mothers of men." If this be true, their education should keep probable maternity always in view.

If that education is so conducted as to destroy a good mother and produce a distinguished collegian, it has been a very sorry education. For the mother is the home-builder, and the home is the basis of civilization. The girl should be taught to look forward to marriage as her probable and natural destiny, as the boy also should be. She should be taught to regard wifehood and motherhood as the highest and most sacred of all callings. She should be habituated to think of the one as leading to the other. She should learn to regard man as her God-given protector, defender, supporter, companion and friend. Much, and not too much, has been said of the duty of training men to reverence woman. But woman should also be trained to reverence man; for the divine image is in both men and women, and both alike to be revered.

Puyallup, Wash.

Fearless and Honest.

A Scotch lad landed at Castle Garden, the brightest, yet the loneliest, passenger of an immigrant ship. He was barely fourteen, and had not a friend in America, and only a sovereign in his pocket.

"Well, Sandy," said a fellow-passenger, who had befriended him during the voyage from Glasgow, "don't you wish that you were safe now with your mother in the old country?"

"No," said the boy, "I promised her when I left that I would be fearless and honest. I have her fortune to make as well as my own, and I must have good courage."

"Well, laddie, what can you do?" asked a kind voice behind him.

"I can be loyal and true to anybody who will give me something to do," was the quick response.

A well-known lawyer, whose experience with applicants for clerkships in his office had been unfavorable, had taken a stroll down Broadway to ascertain whether he could find a boy to his liking.

A canny Scotchman himself, he had noticed the arrival of the Glasgow steamer, and had fancied that he might be able to get a trustworthy clerk from his own country.

Sandy's fearless face caught his eye. The honest, manly ring in Sandy's voice touched his faithful Scotch heart.

"Tell me your story," he said kindly. It was soon told. Sandy's mother had been left a widow with little money and a child to bring up. She had worked for him as long as she could, but when her health failed she had bought his passage for America, and given him what little money she could spare.

"Go and make your fortune," she had said. "Be fearless and honest, and don't forget your mother, who cannot work for you any longer."

Sandy's patron engaged him as an office boy.

"I'll give you a chance," he said, "to show what there is in you. Write to your mother to-day that you have found a friend, who will stand by you as long as you are fearless and honest."

Sandy became a favorite at once in the office. Clients seldom left the office without pausing to have a word with him.

He attended night school and became an expert penman and accountant. He was rapidly promoted until he was his patron's confidential clerk.

After sharing his earnings with his mother, he went to Scotland and brought her back with him.

"You have made my fortune," he said, "and I cannot have luck without you."

He was right. When he had studied law and began to practice at the bar, his fearlessness commanded respect and his honesty inspired confidence. Juries liked to hear him speak. They instinctively trusted him.

His mother had impressed her high courage and sincerity upon him. His success was mainly her work.—*The Household.*

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning Dec. 23. Comment by Rev. S. H. Doyle.

TOPIC.—Carrying to others the Christmas joy.—Isa. ix, 2-7. (A missionary topic.)

Christ's birth into the world has always been an occasion for joy. Even the assurance that He would come brought joy to God's people long before He actually came, as is proved by the testimony of the prophet Isaiah in the words before us, in which he describes the joy of his people because "unto us a Child is born, unto us a Son is given, and the government shall be upon His shoulders." It was no less a great joy, but rather a more rapturous gladness, because it was the joy of harvest, and as men rejoice when they divide. It came as joy to the one who saw the fruit of the seed that had been sown amid tears, or as men rejoice when after severe toil and conflict they divide the spoil. But Christmas time is not only an occasion for receiving joy, but for distributing it. Indeed the joy of giving to others at this time is even greater than that of receiving gifts. "It is more blessed to give than to receive." And what joy could we better carry to men upon this happy occasion than the true Christmas joy—the joy that comes to one who realizes that "unto him a Child is born;" that this divine Child is his Saviour and Redeemer.

1. Carrying the Christmas joy to members of our own families. This is the first natural obligation of the season. Our minds are first and principally occupied with what we shall give to those closest related to us. This is natural and just. So it should be in reference to spiritual things. We should be most concerned that our loved ones should be true followers of Christ, and by prayer for them, by a consistent Christian life in the home and anxious solicitation and judicious conversation, we should strive to lead them to Christ.

2. To friends and companions. Our gifts do not stop with our loved ones. All our friends and our companions come in for a share of our affection and our remembrance. So also we should strive to lead them to this higher Christmas joy. We may have responsibilities to them, and we should be interested in them.

3. To strangers. Nor do we confine our Christmas greetings and gifts to loved ones and friends. How often we remember those who have no joys upon this occasion, the poor and the unfortunate, who cannot celebrate the glorious occasion of Christ's birth. There are many also who have never even heard of Christ, and as we think of the joy the knowledge of His birth has brought to us, we should desire to have the whole world know of it, and should therefore do all that we can to spread the Christmas joy the world over.

Bible Readings.—Isa. lii, 7-10; Nah. i, 15; Math. iv, 16; v, 16; xxviii, 19, 20; Mark xvi, 15; Luke ii, 7-20; xxiv, 27, 48; John iii, 14-16; viii, 28; xv, 27; Acts i, 8; Rom. x, 14, 15; Col. i, 25-29; Rev. xxii, 17.

Burning Off the Ghost.

In China, after a person is dead, many of the people are in great fear of coming in contact with his ghost. A lady who went there as a medical missionary called one day on a patient and found that he had just departed this life. When the servants who were carrying the missionary's chair discovered this fact, they thought the spirit of the deceased had gone into her body and refused to take her any farther. Finally, consenting to go on, they terrified the lady by running her through a street fire for the purpose of burning off the ghost, as they afterward explained.—Selected.

Love Covers All.

Love is not only the supreme grace, but it is also the all inclusive grace. The apostle not only declares that it is the greatest of the three, but when he says "it hopeth all things and believeth all things" he shows us that it comprehends them all. So that to be perfect in love is of necessity, therefore, to be perfect in faith, too, and in hope. Perfect love is Christian perfection.—Christian Standard.

Neglecting Christ.

Men who neglect Christ and try to win heaven through mortalities are like sailors at sea in a storm, who pull, some at the bowsprit and some at the mainmast, but never touch the helm.—Beecher.

Under Heaven's Captaincy.

Are not all true men that live or that ever lived soldiers of the same army, enlisted under heaven's captaincy, to do battle against the same enemy, the empire of Darkness and Wrong? Why should we misknow one another, fight not against the enemy, but against ourselves, from mere difference of uniforms?—Carlyle.

Home Missions and Christian Endeavor.

In the report of the executive committee of the American Missionary association mention is made in several places of the work of Congregational Christian Endeavorers in connection with home missions. In the work of the Congregationalists with the poor people of the mountains of eastern Tennessee and Kentucky a large portion of the time and strength has been spent in systematic Christian Endeavor work. Many societies have been established, and great good will be accomplished, as these societies will doubtless develop the possibilities of their neighborhood until a church is the result.

Many Christian Endeavor societies have been organized by the Indians who have gone out from the Indian schools under the control of the Congregationalists, and in this work the Indians are exceedingly zealous. The committee also makes grateful acknowledgment of the notable increase in the contributions of Congregational Endeavorers to home missionary work and declares that the spread of these societies in the various departments of that work is a mark and means of great progress.—Golden Rule.

The Meaning of Tithe.

Mr. George R. Denise in the Iowa Endeavorer explains that the tithe does not mean "one-tenth of what is left after we have used up half of our income on ourselves, but one-tenth of our net business income. I myself tried giving a tenth of what I could save above all expenses, but I frequently found that there was not enough left to divide up into tenths. It was not satisfactory to me and certainly was not to the Lord. It is not enough to give one-tenth of what we do not want or of what we do not need, but let us give as Jacob gave. You remember he said, 'Of all that Thou shalt give me, O Lord, I shall surely return the tenth unto Thee.'"

Guilt and Retribution.

Disobedience to such laws is sin and iniquity and unrighteousness. The disobedient is, by the very act, ungodly and a sinner and an enemy of God and the good. He is a dangerous person, one who needs reform and regeneration, and he is guilty before God. As sin against God, disobedience deserves retribution. It should be punished because it is sin. This presents the question.—Evangelist.

Ever With Us.

Remember that vacant chairs are those that to mind and heart never can be empty. Our departed ones are those that never leave us. Those whom we can see no more with physical eyes are those from whom we are never absent. —Rabbi J. Leonard Levy.

Christian Endeavor Briefs.

A Methodist Protestant Endeavorer of a certain town in Pennsylvania, being thoroughly in earnest, recently made a gift to his society of the money he had saved by shaving himself.

A Sunday school superintendent of Birkenhead, England, testifies that he has never lacked a volunteer teacher for a class. He has only to appeal to the Christian Endeavor society, and the need is supplied.

Since the Cleveland convention one of the Cleveland Floating societies of Christian Endeavor has held 19 open air gospel services, at which they have distributed thousands of pages of tracts.

The first Christian Endeavor church to be built by the Cumberland Presbyterian Christian Endeavorers, under the direction of their denominational board, is to be located in Portland, Or.

The Hon. S. B. Capen of Boston has accepted the chairmanship of the local committee that is to have charge of the preparations for the international convention of 1895.

Seven years ago the Chicago Christian Endeavor union was founded, with 15 societies. It now numbers 380 societies, with a membership of 17,000. Its great size has made it necessary to divide it into ten divisions, the presidents of which, together with the general officers of the union, constitute the executive committee.

The Endeavorers of the Presbyterian societies of Kansas support Miss Palmer as their missionary in Japan.

"One hundred new societies this year." Pennsylvania's motto has been more than realized, for the 12 months show an increase of 1,118 societies. The total membership of Christian Endeavor in Pennsylvania is now 132,282, 24,715 of whom are Juniors.

The Delaware secretary reports 61 societies, 4,000 members, 20 Junior societies, 450 members, an increase of 33⅓ per cent in the former and 500 per cent in the latter over the preceding year.

A good theme for the Endeavor prayer meeting is, "The Exemplary Endeavor." In some societies the discussion of this subject will bring to light a difference of opinion among the active members.

TEMPERANCE.

Go Feel What I Have Felt.

Go feel what I have felt.
Go bear what I have borne.
Sink 'neath a blow a father dealt
And the cold, proud world's scorn.
Thus struggle on from year to year,
Thy sole relief the scalding tear.

Go weep as I have wept
O'er a loved father's fall.
See every cherished promise swept,
Youth's sweetness turned to gall,
Hope's faded flowers strewed all the way
That led me up to woman's day.

Go kneel as I have knelt,
Implore, beseech and pray,
Strive the besotted heart to melt,
The downward course to stay.
Be cast with bitter curse aside—
Thy prayers burlesqued, thy tears defied.

Go stand where I have stood
And see the strong man bow,
With gnashing teeth, lips bathed in blood,
And cold and livid brow.
Go catch his wandering glance and see
There mirrored his soul's misery.

Go hear what I have heard—
The sobs of sad despair,
As memory's fount feeling hath stirred,
And its revealings there
Have told him what he might have been
Had he the drunkard's fate foreseen.

Go to my mother's side
And her crushed spirit cheer,
Thine own deep anguish hide,
Wipe from her cheek the tear.

Mark her dimmed eye, her furrowed brow,
The gray that streaks her dark hair now,
The toil worn frame, the trembling limb,
And trace the ruin back to him
Whose plighted faith in early youth
Promised eternal love and truth,
But who, forsworn, hath yielded up
This promise to the deadly cup
And led her down from love and light,
From all that made her pathway bright,
And chained her there mid want and strife,
That lowly thing—a drunkard's wife!
And stamped on childhood's brow, so mild,
That withering blight—a drunkard's child!

Go hear and see and feel and know
All that my soul hath felt and known,
Then look within the wine cup's glow,
See if its brightness can atone.
Think if its flavor you would try,
If all proclaimed, 'Tis drink and die.

Tell me I hate the bowl—
Hate is a feeble word.
I loathe, abhor, my very soul
By strong disgust is stirred
Whene'er I see or hear or tell
Of the dark beverage of hell!

—Selected.

WHAT THE LIQUOR TRAFFIC COSTS THE UNITED STATES.

More Than a Billion Dollars Annually Spent to Support the Rum Dragon—Indirectly as Much More Is Wasted Because of It—Increase In Consumption.

Neal Dow put the annual cost of the liquor traffic, direct and indirect, at $2,200,000,000. This estimate of the cost is much higher than the more conservative one of $1,400,000,000, though this amount is given as a minimum rather than as an estimate.

The actual direct money outlay for drink can be readily estimated from government reports and is in the neighborhood of $1,100,000,000. It is worth remembering that the consumption of malt liquor in the United States is now more than 1,000,000,000 gallons a year, and of distilled spirits 100,000,000 gallons per year, the consumption of malt liquor having increased in the last ten years by nearly 100 per cent, and that of distilled spirits by about 50 per cent. There are returned to the government, in the shape of internal revenue taxes and license money, perhaps $175,000,000, leaving the direct cost $925,000,000. In other words, we are lavishly pouring into the saloons nearly $1,000,000,000 annually, while the whole interest of our lawmakers is centered on getting back about one-sixth of this amount. Truly this is a case of saving at the spigot and wasting at the bunghole.

But the figures given do not include the indirect cost. In answer to an inquiry whether he had not made his estimate too high, General Dow defended the figures that he named, saying that he considered "the indirect cost equal to the direct cost, as we've always insisted since the temperance agitation began."

Merely for the sake of understanding the question better let us enumerate the items in this expense due entirely to the use of strong drink. They are the cost of sickness; loss of intelligent labor by contractors; expense to taxpayers from pauperism, insanity and crime, the last including the extra cost for the support of courts, jails, penitentiaries, reform schools, etc.; accidents resulting in the destruction of property, mishaps, wrecks, and on the railroads alone this mounts up to a huge sum; losses by fire, through carelessness, tobacco and whisky work hand in hand in this destruction of property; bad workmanship; bad business conduct, such as carelessness about preserving a stock of goods or about harvesting and caring for farm products, and the like; the repudiation of personal debts, which works so much harm in the business world; waste, etc. Who will say, as he casts his eye over this imperfect inventory of the indirect cost of liquor drinking, that General Dow was wrong when he put the indirect cost equal in magnitude to the direct?

But, as if this were not enough, there is still another phase of the cost, which, for the sake of clearness, needs to be set forth separately. It is what may be described as the negative cost, or, if you will allow an Irish way of putting the matter, it is the loss of the gain that we do not make. In this category must be placed loss of time, which of course means the loss of labor; idleness, and the general demoralization of society, which is one of the most important items among all those mentioned.

Our nation is just now passing through a remarkable period of business depression. Who shall say that the frightful waste of the liquor business and the demoralization attendant on all the connected evils have not had much more to do with the present condition of affairs than any other cause? I firmly believe that it has. If so, is it not high time that the nation should awake and shake off this horrible dragon?—Golden Rule.

Alcohol and Crime.

The relation of alcohol to crime is much more involved than many have suspected. The cumulative result of a few generations of moderate drinking will often reach a climax in a criminal scion. Drink is more than an accumulation of venom in the systems of men; sooner or later it creates fangs.

When children do not inherit the taste for alcohol from their drinking parents, they yet reveal the effects in some mental or moral perversion.

Says Dr. Grenier of Paris: "Alcohol has come to be a social question. It is one of the most active agents in the degeneracy of races. The indelible effects produced by heredity are not to be remedied. Those with hereditary alcoholism show tendencies to excess; half of them become alcoholics."

Dr. Baer of Germany affirms: "The injury of drunkenness to family life cannot be reckoned, but daily experience teaches that nothing disturbs family life as much. The boys fall into idleness, slothfulness and finally crime; the girls become the booty of prostitution."—M. C. Lockwood, D. D.

A Drinking Man's Word Not Good In Syria.

Abraham Kerulla, Syrian missionary now in this country, says that in Syria and also in Egypt there is no open saloon and very little intoxicating drink is used, and if it is known that any one has been drunk in his life his evidence will not be accepted in court.—Ram's Horn.

THE SALOON MAKES THE SLUMS.

Comfort, Home and Children Sacrificed to the Whisky Juggernaut.

No reader of the interesting summary of the report of Labor Commissioner Wright concerning his investigation in the slums of our large cities can fail to discern the greatest and plainest lesson it reveals. After being told that the earnings of the slum residents are quite up to the average earnings of the people in better portions of the city, and that the health of the population of these filthy, ill smelling districts averages quite as good as that of any other portion, one is quickly forced to the query, What, then, makes a slum district?

We know that the slums are described as portions or streets of large cities where poverty, squalor, crime and unclean things abound; we have long known that there are more saloons in proportion to the population in the slums than in other parts of large cities, but it has never before been so clearly demonstrated that the saloon is directly responsible for the poverty, filth and suffering in the slums, as this report shows it to be. If the people earn as much money as sober and respectable laborers, if they have as little sickness and more help from the community at large, there can be but one reason for their depravity and helplessness. Their earnings all go to the saloon keeper except the little that must be withheld to sustain life.

Comfort, pride, home life, children, all sacrificed to the whisky saloon Juggernaut! In short, it is the saloon that makes the slums.—Topeka Capital.

FLOATING MISSIONS.

Grogshops of the North Sea Driven Out of Business.

Mr. F. M. Holmes contributes to The Gentleman's Magazine a picturesque sketch of what he saw among the deep sea fishermen. He tells of a victory gained by religious common sense, which is worth emphasizing: "Once upon a time floating grogshops, called copers, used to cruise among the fleets and cause incalculable mischief. They hailed from foreign ports—Dutch, German or Belgian—and sold an utterly vile and abominable liquor called aniseed brandy, which used to inflame even the strong North sea fishermen to madness.

"But in 1882 the practical mission to the deep sea fishermen was started, having as one of its chief objects opposition to the coper. It sold tobacco as the copers did, but much cheaper; it has supplied good and readable literature instead of the vile stuff offered by the floating grogshops; it has attended to the injuries and sores of the fishermen. The mission vessels, nearly a dozen in number, are floating churches, libraries and dispensaries, and three of them are well equipped hospitals for the treatment of serious injuries, such as the breakages of limbs. In a few years the copers were nearly all driven off the sea by the spirited opposition." Were the church ashore to fight the tavern on its own ground as resolutely as the church afloat has here done, there might be fewer grogshops ashore.—Review of Reviews.

Total Abstinence In Switzerland.

From a membership of 33 in 1877, the Swiss Blue Cross Total Abstinence association had nearly reached 12,000 in 1893, 4,000 of whom were reclaimed inebriates. In a majority of the cantons the governments have provided the schools with temperance textbooks and wall diagrams illustrating the effects of alcohol. Ten per cent of the duties on spirits is applied to scientific temperance instruction. These facts are culled from their latest report.—Exchange.

Minnesota Punishes Drunkards.

A new Minnesota statute punishes the drunkard by a fine from $10 to $40 for the first offense, from $40 to $60 for the second and 90 days in the workhouse for the third.—Selected.

BIBLE LESSON.

STUDIES IN THE LIFE OF JESUS.

LESSON XIII.—Fourth Quarter, 1894, Dec. 30.

SUBJECT.—The Quarterly Review—Lessons of the past three months.

GOLDEN TEXT.—Jesus Christ, the same yesterday, to-day and forever.—Heb. 13: 8.

DAILY READINGS.—M.—Luke 4: 16-30. T.—Isaiah 9: 2-7. W.—Luke 5: 1-11. Th.—Mark 1: 21-34. F.—Mark 3: 6-19. S.—Luke 6: 20-31. S.—Luke 8: 4-15.

LESSON I.—Jesus at Nazareth.—Luke 4: 16-30. Golden Text.—See that ye refuse not him that speaketh.—Heb. 12: 25. Subject.—To his townsmen, in the synagogue at Nazareth, Jesus brought *knowledge* out of the word of life, although they showed themselves unworthy to receive it. Central Truth.—Truth embitters those whom it does not enlighten.

LESSON II.—The Draught of Fishes.—Luke 5: 1-11. Golden Text.—Come ye after me, and I will make you to become fishers of men.—Mark 1: 17. Subject.—The toiling fishermen, following Christ's command, found *success*, which was a token of their greater success in fishing for the souls of men. Central Truth.—Obeying Christ's commands is always profitable.

LESSON III.—A Sabbath in Capernaum.—Mark 1: 21-34. Golden Text.—He taught them as one that had authority, and not as the Scribes.—Mark 1: 22. Subject.—Christ's coming brought *healing* to the demoniac in the synagogue, to Peter's home, and to the suffering throng; and he can still heal men. Central Truth.—Christ came to save from sin and from sickness.

LESSON IV.—A Paralytic Healed.—Mark 2: 1-12. Golden Text.—The Son of man hath power on earth to forgive sin.—Mark 2: 10. Subject.—To the helpless paralytic, carried by four men, he gave infinitely more than health, even the *forgiveness* of his sins—a gift which only God can bestow. Central Truth.—Christ is the good Physician for the body and the blessed Saviour of the soul.

LESSON V.—Jesus Lord of the Sabbath.—Mark 2: 13-28. Golden Text.—The Son of man is Lord also of the Sabbath.—Mark 2: 28. Subject.—To those who were bound under the law, Christ gave *liberty* by his divine law for the Sabbath. Central Truth.—Christ showed the proper use of the Sabbath.

LESSON VI.—The Twelve Chosen.—Mark 3: 3-19. Golden Text.—I have chosen you and ordained you, that ye should go and bring forth fruit.—John 15: 16. Subject.—To his twelve apostles he gave the gift of *power;* and this power, the same in kind, if not in degree, is the inheritance of his church on earth. Central Truth.—Much prayer is needed to aid the performance of a great work.

LESSON VII.—The Sermon on the Mount.—Luke 6: 20-31. Golden Text. As ye would that men should do to you, do ye also to them likewise.—Luke 6: 31. Subject.—The Sermon on the Mount is a message of *comfort* to every heart in trouble, by its gracious words of blessing. Central Truth.—God is love, and love dwells in the hearts of his children.

LESSON VIII.—Opposition to Christ.—Mark 3: 22-35. Golden Text.—He came unto his own, and his own received him not.—John 1: 11. Subject.—While enemies raise opposition to Christ and conspire against him, his disciples are drawn into a closer *fellowship* with him, and are acknowledged by him to be as dear to him as his mother and his brethren. Central Truth.—No one can be dearer in the sight of the Lord than his believing children.

LESSON IX.—Christ's Testimony to John.—Luke 7: 24-35. Golden Text.—Behold I send my messenger before thy face.—Luke 7: 27. Subject.—High as was Christ's testimony to John, it only showed the higher *honor* to which those who believe in Christ may attain. Central Truth.—Self-righteousness refuses truth.

LESSON X.—Christ Teaching by Parables.—Luke 8: 4-15. Golden Text.—The seed is the word of God.—Luke 8: 11. Subject.—The deep teaching of Christ by parables holds up to us a lamp by which we may gain *insight* into divine truth. Central Truth.—The fruits of men's lives show what they are.

LESSON XI.—The Twelve Sent Forth.—Matt. 10: 5-16. As ye go, preach, saying, The kingdom of heaven is at hand.—Matt. 10: 7. Subject.—Though the disciples were sent forth as sheep in the midst of wolves, they went not forth in their own strength, but under the power and watchful *care* of their Lord. Central Truth.—God always provides for his faithful servants.

LESSON XII.—The Prince of Peace.—Isaiah 9: 2-7. Golden Text.—Of the increase of his government and peace there shall be no end.—Isaiah 9: 7. Subject.—From this prophecy we learn the *triumph and peace* which is found only in the kingdom of our Lord. Central Truth.—The King is peace, and gives his subjects peace.

RELIGIOUS NEWS.

—The Lutheran church owns educational institutions in the United States to the value of $4,889,550.

—The Women's Foreign Missionary Society of the Methodist Episcopal church raised last year $311,925.33, an increase of $34,635.97.

—Dr. Carroll estimates that 20,000,000 religious services, not counting the Sunday-schools, are held every year in the United States, and that 10,000,000 sermons are preached in 165,000 places of worship.

—Bishop Whipple, of Minnesota, says that the first gift he received for Indian missions was $75 from a Negro school at Cavalla in Africa, with the message, "Give it to carry the Gospel to the heathen in America."

—In Dutch Guiana, out of a population of 57,388, exclusive of Negroes living in the forest, there are 8,714 Reformed and Lutherans and 27,446 Moravians. The Moravians had been working there since 1735.

—The Bible Christian Conference of England has sanctioned the purchase of the cottage in which Billy Bray, the Cornish evangelist, was born and died. It is intended to preserve it as a memorial of this King's son.

—A little company of Christians in Bloomington, Pa., with a Sabbath-school of fifteen members, reports accessions to the faith, although they have had no preaching service. It will be so with all companies whose members are walking in the light.

—There are sixteen missionary societies among the Protestants of Germany. They occupy four hundred and thirty central stations, employ six hundred and fifty-eight German missionaries and one hundred and thirty pastors, and have two hundred and sixty-six thousand baptized members.

—The Young People's Society of Christian Endeavor seems to be failing in one of its prime objects, that of bringing about a union of churches. And, strange as it may seem, it is the Methodist Episcopal church that is backing out. The Epworth League, a distinctively Methodist society, has come to the front as a rival.

—Dr. George W. Chamberlain, of Bahai, Brazil, reporting to the American Bible society, says that among the twenty-five converts whom he received into fellowship last year, ten had been secret readers of the Bible for years, but had never seen or heard a preacher until within a few months of their making profession of faith.

—The Luther League movement east and west is rousing much attention and creating no little stir among Lutheran people generally. One step toward a union has already been taken, namely, the introduction of a Common Service in which all the Lutherans can unite. It has been adopted by many Lutheran churches, and seems to be gradually coming into general use.

—The recent conversion in India of Mr. Ramanujam Chetty to Christianity is of singular interest and importance. He is a graduate of the Madras University, and one of the best trained lawyers of his country. What led him to an examination of the claims of Christianity was reading the theosophical rhapsodies of Mrs. Besant, and the speeches of one of his countrymen, Swami Vivekananda, made at the Parliament of Religions at Chicago. He studied the subject thoroughly, and became convinced, as he says, "of the hollowness of their assertions."—*Presbyterian.*

—Chaplain McCabe (M. E. money-raiser) says: "I am going to induce every member of the Methodist church to subscribe twenty-five cents a week to the cause of foreign missions. That will net in one year the pretty sum of $32,000,000. When I get this money, or the first month's installment of it, I will hire a ship and load it with 2,000 missionaries and start on a tour of the world. I will drop off a missionary wherever they appear to need one, and where they want a church I will leave money for building one. As soon as I have dropped that load of missionaries, I will come back after another cargo of them."

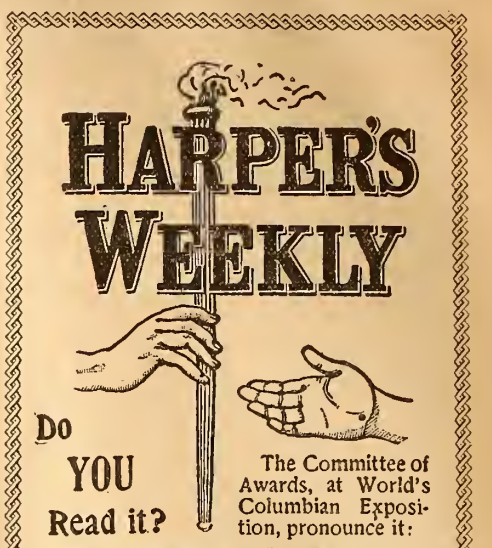
—Some curious information has recently been published regarding "The Little Religions of Paris." It appears that there is one pagan of the Roman type who worships Jupiter, Mercury and Minerva. He is a professor of Greek. Then there are two hundred Swedenborgians; two sects of Buddhists, one of them directed by a Japanese, the other by a professor of the oriental languages; three hundred Theosophists; a "Cult of Light," which unites the worship of Mary with that of Isis; a church of Positivists, following Auguste Comte; and a body of Essenes, "who look with horror upon St. Paul." In all this one sees a striking illustration of how men who refuse the light which comes from heaven may be given over to strong delusions so as to believe lies.

—Popery in England.—Cardinal Manning, at one time a clergyman in the Church of England, afterwards Archbishop of Westminster, had, in 1891, fourteen Roman Catholic bishops. Scotland numbers two archbishops with four suffragan bishops. The United Kingdom has forty-one Catholic peers. Among the Queen's advisors there are nine Catholic members; in the lower house there are seventy-six. The regularly served popish churches and chapels for England and Scotland amount to about fifteen hundred. There is a large number of chapels besides these. England and Scotland have about twenty-eight hundred popish priests, which is a doubling of their number since 1850. The whole population of the kingdom has about ten million of Catholics. Perhaps one-half of these are Irish; the other half belong to England and Scotland. At the end of the last century there were in England and Scotland not more than one hundred thousand Catholics.—*Catholic Register.*

DWIGHT L. MOODY'S WORK.

Mr. Moody has decided to launch out in a new direction and has organized a Colportage Association, which bears the name of the Bible Institute, but is a separate organization, with separate funds, etc. The object of the Colportage Association is to supply good literature at a price that will compete with cheap literature. Its colporteurs will be able to sell standard books at half or two-thirds ordinary retail price. Catalogues of these books will be forwarded to applicants.

Dr. J. Wilbur Chapman, the well-known evangelist, has been elected vice-president of the (Moody) Bible Institute, Chicago. Dr. Chapman is greatly interested in the Students' Aid Society of the Women's Department, and hopes to found auxiliary leagues in the different towns which he visits.



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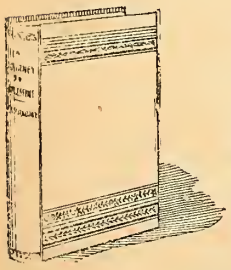
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Bee Diseases.

A new bee disease has made its appearance in California and some of the other states. The brood dies in the cells in all stages of growth. The black or discolored larvæ of all sizes and the dead pupæ are found scattered, often thickly, throughout the maturing brood. Professor A. J. Cook, at a California farmers' institute, told that his observations and experiments led him to conclude that scant stores, too meager nourishment and consequently imperfect nutrition caused the mortality. The obvious suggestions are more care and attention, more honey left in the hives at the close of the season, and careful attention and if necessary feeding in years of honey dearth.

Bee paralysis, also called nameless disease, is attracting attention. In this disease the imago, or immature bees, are the ones that die. The dead or enfeebled bees are carried by other bees outside, and thus the ground in front of the hives has constantly a mound of dead bees. Usually the colony does not wholly succumb, but it is so weakened that it produces little or no honey. Generally the colony recovers after a time, usually after the bees have replaced the queen with a young one.

Professor Cook thinks this last disease comes from some constitutional weakness of the queen which shows itself in debility of her progeny, the worker bees. He has known in several cases the disease to soon disappear after the queen was superseded, and in other cases, where the bees replaced their queen with a young, healthy one, the the disease soon vanished.

The best advice which can be given in case the old bees die off too rapidly is to see that the bees have abundance of food, and in case that fails to bring relief try requeening of all affected colonies.

California growers will next try shipping fruit in tight cars filled with carbonic acid gas, which, it is claimed, will preserve the fruit without damage to its flavor. It is expected to prove cheaper than cold storage.

The returns relative to the feeding of wheat to stock are not sufficient to justify a report at this date.

At the Cincinnati garbage furnace works, ashes are sold at $8 per ton for fertilizer.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from Nov. 26 to Dec. 15.

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Bran per ton	13 00		
Hay—Timothy	9 00	@	11 00
Butter, medium to best	11	@	22½
Cheese	07	@	10
Beans	1 30	@	1 50
Eggs	13	@	22
Seeds—Timothy (100 lbs)	5 30	@	5 55
Flax	1 37	@	1 46
Clover (100 lbs.)	9 20	@	9 25
Broom corn (per ton)	60 00	@	120 00
Potatoes, (pr. bu.)	58	@	62
Hides—Green	04½	@	06½
Lumber—Common			15 50
Wool (unwashed)	7	@	16
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FARM·FIELD AND GARDEN

HANDLING LIQUID MANURE.

How It Is Done at the Ellerslie Stock Farm—Another Plan Recommended.

The importance of saving every drop of liquid manure is generally conceded, but how to handle it with profit remains a question. Farmers who have built tanks experience trouble because the pumps clog with the thick sediment. H. M. Cottrell, writing to Rural New Yorker from the celebrated Ellerslie stock farm, tells that he has had the best experts in this line looking for a pump that will prove satisfactory for more than two years, and they cannot find one. Large steam pumps will do the work, but they are too expensive. He writes as follows: We absorb most of the liquids. What is not absorbed passes through a thick bed of shavings, and then through a brass screen before it runs into the cistern. We pump it into the sprinkler with a common brass lined pump. We use a brass lined pump because the other kinds soon rust and then will not work. We use a Studebaker sprinkler for distributing the liquid manure. This is the only kind we could find that would not clog.

I do not favor this method of handling manure, and the arrangement I have just spoken of is the only thing in our Ellerslie barn that is not satisfactory. The pipes carrying the liquid manure to the cistern are always getting clogged, and it requires too much labor to pump the manure out of the cistern.

The plan I would recommend is this: I would make the gutters behind the cows with a very slight grade, not over one inch in 100 feet run. I would then keep the gutters well filled with a good absorbent, shavings, sawdust, chaff or cut straw. Any of these will absorb nearly the whole of the urine and will retain it so that the ammonia does not escape and taint the air. Our cattle are kept in the stable most of the time, and we find it necessary to remove this material from the gutters once a week. For the small amount of urine that will not be absorbed in the gutters I would continue the gutters to the outside of the barn and have it empty into a shallow tank. I would half fill this tank with absorbents, and as fast as they became saturated haul them to the field. The gutter leading from the cows to the outside tank should have a hinged cover so that it may easily be cleaned and washed.

News and Notes.

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NEWS OF THE WEEK.

CHICAGO.

S. S. Harvey, accused of swindling a score or more of wholesale business houses by buying goods on credit and disposing of them under cover, has been captured.

Morris Smith and John Donohue were killed and fifteen others seriously hurt in a collision between cable trains in Washington street tunnel. Several of the injured may die.

Judiciary committee of the city council will recommend an ordinance requiring an official inspection of bread.

Jury in the Meadowcroft case found the brothers guilty of fraudulent banking, and sentenced them each to one year in the penitentiary.

Lyman J. Gage, President of the Civic Federation, characterizes the political course of the Christian League as deplorable.

Fire insurance agents formed an organization calculated to prohibit outsiders writing business in Cook county.

Trustees of the Chicago Orphan Asylum have purchased a site at the south end of Grand boulevard for a new building.

Federal methods are to be employed in making civil service examinations in the police force reformation.

Unemployed workmen in Pullman and Kensington, suffering for food, are circulating petitions asking State and city aid.

The Trades Assembly indorsed the resolutions of the Woman's Council condemning Judge Woods for his decision in the Debs case.

Armenians have resolved to form a permanent organization and will seek to enlist public interest in their literature and history.

Doctors are puzzled by the case of little Estelle Heyman, who, after taking a slight cold, sneezed almost continuously for seven days.

COUNTRY.

The Southern Pacific has announced its determination to make the same rates from New York to California that other lines make from the Missouri.

David Spragg, a farmer near Ridgeway, Mo., cut the throats of his wife and three children, wounded two others and killed himself.

Appellate court of Illinois has decided that any manufactory that menaces the health of the community is a nuisance.

Board of visitation to West Point Military Academy will recommend a law greatly increasing the number of cadets.

Rev. J. H. Stewart, a Baptist minister of Hoopeston, Ill., left his charge after confessing a plan to elope with one of his congregation, who is married.

Illinois board of world's fair commissioners report a balance of nearly $500,000 of the appropriation unexpended.

The bill amending the interstate commerce act to permit of pooling was passed by the house by a vote of 166 to 110.

United States officers have arrested members of a gang of counterfeiters in Oklahoma and captured much spurious coin.

Chicago detectives working in Michigan claim to have unearthed a scheme whereby graves are robbed and coffins sold again.

Kearney National Bank, of Kearney, Neb., has closed its doors. The liabilities are placed at $125,000.

American Federation of Labor, in convention at Denver, declared for silver at sixteen to one, after a very spirited debate.

Officials of the American Protective Association have been given cool treatment by Governor-elect Upham, of Wisconsin.

Frank Rowley, of Wisconsin, has been granted a patent upon an express car calculated to withstand the assaults of train robbers.

Official reports of the Michigan Grange show that the society is making very little progress in the State.

Leaders of a Tennessee mob, which lynched six Negroes last August, were acquitted of the charge by a jury at Memphis.

Treasury department statistics show that England has suffered heavy losses in United States trade during the last ten years.

Captain Howgate, charged with extensive government robberies, has been indicted again for forgery involving $11,000.

President Blackstone, of the Alton, and other railway men are back of a plan to build a new road in the Indian Territory.

John Huntington, suspected of embezzling from the Citizen's State Bank of Council Bluffs, Iowa, wounded two inspectors sent to examine his accounts and killed himself.

Officers of various rival companies have formed a combination at Toledo to fight the Standard Oil Trust.

Gold reserve has sunk below the $100,000,000 mark again, and there is already talk of another bond issue.

Courthouse at Lewiston, Ill., together with judgment records extending back ten years, was totally destroyed.

Pension Agent Van Leuven was convicted of conspiracy to bribe examining surgeons by a federal jury at Dubuque, Iowa.

Two gold leads of fabulous richness were struck by drillers at Iowa Gulch, southwest of Lillian, Colo.

Bank clearings for the principal American cities show a total gain for the week of 12.6 per cent. Western cities lead.

Correspondence with manufacturers shows that 10.2 per cent more men are employed now than a year ago.

Sixty sailors and thirty-eight vessels were lost on the lakes during the year. The property loss was smaller than for ten years.

James Gilfillan, chief justice of the supreme court of Minnesota since 1869, died at St. Paul. He was sixty-five years old.

An automatic telegraph transmitter has been invented which, it is said, will send 200 words a minute over the wire.

If further restrictions are placed upon American trade by Germany, the administration will have recourse to the retaliation act.

Three men who pretended to be selling washing compound rights secured $25,000 from residents of Bronson, Kan.

FOREIGN.

The British government has decided to send an independent delegation to investigate the Turkish atrocities in Armenia.

The Japanese entered Port Arthur Nov. 21, and butchered the defenseless inhabitants, the reign of terror lasting three days.

Islands in the New Hebrides group were devastated by a volcano, one village of seventy-five persons being destroyed.

Great Britain is credited with being willing and even anxious that the United States build the Nicaraguan Canal.

The board of foreign affairs of China has decided to send an ambassador to Japan to negotiate a treaty of peace.

Ferdinand de Lesseps, the builder of the Suez Canal, died at Paris, Dec. 7, at the age of eighty-nine.

Sultan of Turkey has withdrawn his invitation for an American to accompany investigators of Armenian atrocities.

Japan insists on humbling China completely before entertaining any proposals looking to a cessation of hostilities.

The Japanese minister of foreign affairs has issued a statement regarding the atrocities at Port Arthur asking the withholding of public opinion until the facts can be ascertained.

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There is unrest and apparent want of harmony among the numerous secret labor societies of this country, which suggest unwieldiness and uncertainty in their present organization. We are reminded of this condition of affairs by the announcement that the mine-workers, glass-workers and brass-workers, constituting, it is said, seven-tenths of the live unions embraced in the Knights of Labor, are about to withdraw from the order and unite with the Labor Federation. But it is merely a change without a visible improvement.

Trouble has broken out in the ranks of the Grand Army of the Republic, owing to the action of the ruling body admitting Roman Catholics and colored men to its posts. Dissatisfied with this arrangement, fifty members of Torrence Post, at Keokuk, Iowa, have withdrawn and formed a Veterans' League, to which these classes of citizens will be refused admittance. The executive council of the G. A. R. has selected Louisville, Ky., as the place for holding the next annual encampment during the second week of September, 1895, when it is probable its action will be reconsidered.

In a recent issue of the *Cynosure* was noticed the statement from members of his own diocese that Archbishop Ireland had given permission to his church-people to unite with any of the existing prominent secret orders except the Masonic. Now comes news from the Vatican that the pope has ratified the previous action of his American archbishops, placing the societies of Odd-fellows, Knights of Pythias and Sons of Temperance under ban and forbidding Roman Catholics to unite with them. Is Archbishop Ireland "playing fast and loose" under cover of his office? Many Catholics have heretofore joined these four expurgated societies, and it remains to be seen whether they will cling to the lodge or obey the papal injunction.

Turkish authorities have recently given to the world a version of the atrocities committed upon a large number of Armenians, in which it is alleged that the massacred unfortunates had brought death upon themselves by rising in rebellion against the reigning powers. The world will believe as much or as little of this story as is consistent with the previous accounts of the massacre, until the truth is known. Later dispatches bring intelligence that twenty-three Armenian villages were laid in ashes, eleven others were pillaged, and forty Armenian priests were slain by Turkish soldiers. The civilized nations of the earth are under obligations to put a stop to these outrages, which shame the times in which we live.

The breaking out of a bloody race-war in Georgia between the whites and Negroes has an old-time ring, and adds another to the many atrocities that darken our national history. The affair, which began in Brooke county, grew out of the alleged murder of a farmer named Isom, followed by a report that the Negroes had formed a plot to murder all the whites who had previously assisted in arresting another murderer. The details are of the customary brutal character. Two parties of determined men—white and colored—each consisting of 400 or 500 men, were at last accounts liable to attack each other—the immediate cause being the lynching of seven Negroes by the whites for the murder of Isom. Where this conflict may end it is difficult at this writing to determine.

Agitation of the question of abolishing the House of Lords in Great Britain has been freshly revived, and the usual amount of animadversion and unwise discussion is rife in the American newspapers. To abolish this factor in British legislation will require about the same process as the abolition of the United States Constitution—a national revolution. The Constitution may be amended by the will of the people, and the same motive power brought to bear upon the House of Lords will have the effect to remove some of its objectionable features. The principal reform under discussion is greater limitation of the veto power of the Lords; and Premier Rosebery concedes that if a majority of the people demand the passage of a wholesome law, the Lords should not be empowered to defeat it. This concession, if carried into practice, is a long step in favor of popular government.

The rumpus which followed the decision of the Grand Lodge of Knights of Pythias at Washington in August last, has developed into a serious split in the order. On that occasion the Grand Lodge decreed that the work of subordinate lodges could only be performed in the English language, and abolished all the rituals in foreign tongues. As a consequence those lodges which had been using a ritual in German for many years seceded, and last week, at Buffalo, N. Y., about twenty-five delegates, representing as many lodges, met and formed a new order, to be known as "The Improved Order of Knights of Pythias." A Grand Lodge, the governing body of the new order, was organized. It is possible that this movement means nothing more than the union of all foreign-speaking members in this country. Otherwise it is no change that promises to reduce the number of Knights or to wean them from the lodge.

With this issue the *Cynosure* ends its visits to its numerous friends for this closing year. It has been a year of many vicissitudes—many joys and many sorrows. Vacant chairs that a year ago were filled with the forms of dearly beloved members of the *Cynosure* family serve to remind us that time is fleeting, and that we ought to press our work while it is called to-day. From the new graves that have arisen in our paths of pilgrimage, however, there spring the amarynthine blossoms of hope, urging us to renewed and greater efforts of Christian duty in our allotted fields and to look forward to a better and brighter sphere, where there will be no more sorrowing or pain—where the dear Master shall wipe away the tears from all eyes, and the joyful reunion of his children will efface the griefs and burdens of this transitory world. Not a care, not an affliction, borne in the name and spirit of our Lord, with cheerful submission to his will, shall go unrecompensed in his kingdom. Wherefore let us comfort ourselves with his precious promises.

The new arbitration bill prepared by Labor Commissioner Carroll D. Wright, for the settlement of disputes between employers and their workmen, provides freely for a system of contracts between the parties, which contracts have a semblance of fairness for both. Of this system more may be said in a future article. Two of the more important features of the bill embrace the following provisions: After the national board of arbitration (provided for in the same bill) shall have taken into consideration any strike or controversy, "it shall not be lawful for an employer to discharge an employe, nor for such employe to aid or abet strikes, nor to quit employment without thirty days' notice." Violation of this requirement is made a misdemeanor, punishable by fine and imprisonment. The employe shall not quit the service of his employer, the railroad corporation, without thirty days' notice. If he does he will commit a criminal act. He must continue at his service for thirty days, however insufficient the wages and however oppressive the rules and regulations. If he abandons his service he pays a fine, or goes to jail, or both. Labor unions may become incorporated under the national law. This will bring them within the jurisdiction of Congress and the federal courts. But if they engage in a violent strike they shall lose their charters, and the members shall not be responsible individually for their debts and other obligations. Probably these provisions will be modified as the bill progresses in Congress, for there will be forceful objections made to some of them by the laboring classes, and possibly by employers. Legislation upon the bill will be watched with interest.

PARENTAL TRAINING.

BY REV. J. M. FOSTER.

Solomon said in Proverbs 22: 6: "Train up a child in the way he should go, and when he is old, he will not depart from it." To "train" signifies to draw along by a regular and steady course of exertions, and so drawing from one action to another by persuasions, promises and other efforts, continually repeated. This, in a loose and general sense, may include the maintenance, the education and the settlement of children. But, specifically, it refers to their instruction and government. Of Abraham it was said: "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." When God gave the law to Israel at Sinai, he added this command: "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thine house and on thy gates." The sons of Eli, the high priest, Hophni andPhinehas, made themselves vile by robbing the people of their offerings and committing fornication with the women that assembled at the door of the tabernacle. Eli mildly expostulated with them, but he did not righteously enforce the law. Like a doting father, he connived at their sins and allowed them to pollute the sanctuary. On this account the Lord slew both the high priest and his sons, and gave the office to another. God said to David: "If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne forever." In Ephesians, sixth chapter, Paul commands: "Children, obey your parents in the Lord, for this is right. Honor thy father and thy mother, which is the first commandment with promise: that it may be well with thee, and thou mayest live long on the earth." Then he gives a negative and positive command to parents: "And, ye fathers, provoke not your children to wrath: but bring tkem up in the nurture and admonition of the Lord." Parents are not to excite the bad passions of their children by anger, severity, injustice, partiality, or any undue exercise of authority. This is a great evil. It is sowing tares instead of wheat in a fruitful soil. Comprehensive and specific directions are given as to what they should do. To "bring them up in the nurture" of the Lord expresses the whole process of education or training. The "admonition" of the Lord is the special duty of warning and correction. The "nurture and admonition" is to be Christian; that is, not only such as Christ approves and enjoins, but which is truly his; i. e.: that which he exercises by his word and spirit through the parent as his organ. As Meyer ex presses it: "Christ is represented as exercising this nurture and admonition, in so far as he, by his spirit, influences and controls the parent."

I. Parents should begin this training in the dawn of childhood. Here I shall use Dr. Dwight's language: "Very young children are capable of learning many things of incalculable importance to themselves. All parents appear to me to labor under serious mistakes with regard to this subject, and begin to teach their children many things, at least, at a later period than that in which they would advantageously begin to receive them. The infant mind opens faster than we are apt to be aware. This is the true reason why very young children are almost always thought peculiarly bright and promising. We customarily attribute this opinion to parental fondness; in some degree, perhaps, justly; but it arises extensively from the fact that the intellect of a little child outruns in its progress our utmost expectations: the goodness of God, intending, I suppose, to provide by this constitution of things the means of receiving the instruction so indispensable to children at that period. Of this advantage every parent should carefully avail himself. At the same time he should remember that this is the season for making lasting impressions. The infant mind lays strong hold of every thing which it is taught. Both its understanding and affections are then occupied. The affections are then, also, remarkably susceptible tender, and vigorous. Every person knows the peculiarly impressive power of novelty. On the infant mind everything is powerfully impressed because everything is new. From these causes is derived that remarkable fact, so commonly observed, that early impressions influence the character and the life beyond all others, and remain strong and vivid, after most others are worn away."

The earliest days, after intelligence is fairly formed in the mind, are incomparably the best for religious instruction. The child should be taught, as soon as he is capable of understanding the instructions. Nothing should be suffered to pre-occupy the place which is destined to truth. If the intellect is not filled with sound instruction as fast as it is capable of receiving it, the enemy, who never neglects to sow tares when parents are asleep, will imperceptibly fill it with a dangerous and noxious growth. The great and plain doctrines of religion should be taught so early that the mind should never remember when it began to learn, or when it was without this knowledge. Whenever it turns a retrospective view upon the preceding periods of its existence, these truths should seem always to have been in its possession; to have the character of innate principles; to have been inwoven in its nature; and to constitute a part of all its current of thinking. In this manner, the best security which is in the power of man will be furnished against the introduction and admission of dangerous errors. The principles of infidelity have little support in argument or evidence; but they easily take deep root in the inclinations of the mind, and hold, but too frequently, a secure possession of its faith by the aid of passion and prejudice. No human method of preventing this evil is so effectual as engrossing the assent to evangelical truth, when the mind is absolutely clear from every prepossession. A faith thus established, all the powers of sophistry will be unable to shake. In the same manner ought its religious impressions to be begun. No period should be within the future reach of the memory, when they had not begun. Every child easily imbibes, at this period, a strong and solemn reverence for his Creator; easily realizes his universal presence and the inspection of his all-seeing eye; admits without difficulty, and without reluctance, that he is an awful and unchangeable enemy of sin; and feels that he himself is accountable to this great Being for all his conduct. The conscience also is at this period exceedingly tender and susceptible; readily alarmed by the apprehension of guilt; and prepared to contend or to fly at the approach of a known tempter. All the affections, also, are easily moved, and fitted to retain permanently, and often indelibly, whatever impressions are made. The heart is soft, gentle, and easily won; strongly attached by kindness, peculiarly to the parents themselves, and generally to all others with whom it is connected. To every amiable, every good thing it is drawn comparatively without trouble or resistance; and united by bands, which no future art nor force can dissolve. Against every odious and bad thing its opposition is with equal ease excited, and rendered permanent. Its sensibility to praise for laudable actions is exquisite; and no less exquisite its dread of blame for conduct which is unworthy. Its hope also of future enjoyment and its fear of future suffering are awakened in a moment without labor, by obvious considerations and with a strength which renders them powerful springs of action.

This susceptibility, this tenderness of heart and of conscience, constitute a most interesting, desirable and useful preparation of the mind to receive evangelical truths and religious impressions, and invest it with all the beauty and fertility of spring. Almost everything which the eye discerns is then fair, delightful and promising. Let no person to whom God has committed the useful, honorable and happy employment of cultivating minds, be idle at this auspicious season. On faithful, wise, and well-directed labors, busily employed at this period of the human year, the mildest winds of heaven breathe; its most fertilizing showers descend; and its softest and most propitious sunshine sheds its happy influence. He who loses this golden season will, when the autumn arrives, find nothing in his fields but barrenness and death. Nor is this period less happily fitted for the establishment of useful moral habits. Habits are the result of custom or repetition, and may in this manner be formed at any age. But in early childhood the susceptibility is so great, and the feeling so tender, that a few repetitions will generate habitual feeling. Every impression at this period is deep. When these, therefore, are made through a moderate succession, the combined effect can rarely be effaced. Thus good habits are soon and durably established, and all that course of trouble prevented of which parents so justly and bitterly complain, when this work is to be done at future seasons of life. But habits constitute the man. Good habits form a good man, and evil habits an evil man. Subtract these from the character, and it will be difficult to conceive what will be left. It is plain, therefore, that habits are of supreme importance to the well-being of the child, his character, his all. Of course the establishment of those which are good is the first object of parental duty.

(*Concluded next week.*)

THE TWO RELIGIONS OF THE BIBLE.

BY REV. C POWERS.

Of course we do not mean that the Bible upholds two religions. But it gives the history of two kinds—that is two kinds of worship—one which it approves, and one which it condemns; one which God enjoins, and one which he forbids. The first the Lord cherishes, and the second he reprobates. Yea, stronger than that; one he loves and fellowships, while he abominates the other. Yes, that is the word—"abomination," as we shall see.

One is *true*, and the other is *false* worship; the true worships only the "living and true God;" the false worships objects in nature or art —idols; the true comprises faith in God as a Spirit unseen by mortal eyes, yet almighty and of infinite wisdom, goodness and love. The Bible has it: "God is a Spirit, and they that worship him must worship him in spirit and in truth." Again it says: "While we look not upon the things that are seen, but upon the things that are not seen; for the things which are seen are temporal, but the things that are not seen are eternal."

False worships demand some tangible objects which the worshipers can see and feel.

The true is emphatically a religion, comprising faith in the Father, the Word, and the Holy Spirit, as one God; and that the Word "took upon him the likeness of sinful flesh," "to put away sin by the sacrifice of himself;" and the second command of the Decalogue forbids the likeness of anything to represent God.

While God's ancient people were on their way from Egypt to the land of Canaan, God warned them, and reasoned with them after the manner found in Deuteronomy 4: 12: "And the Lord spake unto you out of the midst of the fire; ye heard the voice of the words, but ye saw no similitude;" and (verse 15) says: "Take ye therefore good heed unto yourselves, for ye saw no manner of similitudes on the day that the Lord spake unto you in Horeb out of the midst of the fire," referring to the thunderings, lightnings, fire, and earthquaking as an exhibit of his almighty power, without any similitude to represent himself. In this the Lord more than suggests the folly and wickedness of having any material object of adoration in religious worships. Yet false worships will have a similitude of some kind; and the tendency of this is to multiply similitudes, images, paintings, and likenesses to be adored as deities, or similitudes of supposed deities. But enlightened souls know that to worship anything in nature or art, or all nature itself, or to adore any similitude of deity, is idolatry.

Far back in the history of the race, mankind, in their depravity and heathen blindness, worshiped the sun: something that they could see, and feel his influence; and the evident tendency of false worships is to debase and bewilder man as an intelligent being and deaden his moral sensibility. So the ancients multiplied deities, worshiped the moon and stars, and all the hosts of heaven; and they joined with it hero worship. Baal, the hero-god of the people of Syria, figured largely in the sun-worship of that heathen people. After the Jews had gone into idolatry—as we find by various passages they were charged with this very thing. 2 Chron. 11: 16: "And

they left all the commandments of the Lord their God, and made them molten images, and two calves, and made a grove and worshiped all the hosts of heaven." In 1 Kings 11: 5, we have "For Solomon went after Ashteroth, the goddess of Zidonians, and after Milcom, the abomination of the Ammonites;" and the seventh verse says: "Then did Solomon build a high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem; and for Moloch, the abomination of the children of Ammon." The 9th verse says: "And the Lord was angry with Solomon because his heart was turned from the Lord God of Israel, who had appeared unto him twice." In verse 11 it is recorded that God said for these things he would rend the kingdom from him. In chapter 33 of 2 Chronicles we find: "Manasseh built again the high places which Hezekiah, his father, had broken down, and he reared up altars for Baalam, and made groves and worshiped all the hosts of heaven and served them.... and he built altars for all the hosts of heaven, in the two courts of the house of the Lord; and used enchantments, and used witchcrafts, and dealt with familiar spirits, and with wizards. He wrought much evil in the sight of the Lord to provoke him to anger."

Thus we see that sun-worship had for its appendages "all the hosts of heaven"—Baal, Ashteroth, Milcom, Chemosh, and Moloch, calf-worship, and dealing with wizards and familiar spirits. It had, withal, witchcrafts and enchantments, and seemingly every possible means of deception.

The true, almighty, all-wise and eternal God classes them all as abominations, and brings his wrath upon these false worshipers. It is plain in the history of that people that the retributive justice of God executed against them was for the crime of idolatry more than for anything else. Ancient false worships had also secret worships, and secret initiatory ceremonies, which included having the candidate kept for a time in the dark, and then brought suddenly to the light of the sun. We wonder that the people who had such abundant revelations of the care and the goodness of God toward them could go off into those idolatrous secret worships, and vainly imagine that God did not see them or regard their doings. But such is the blinding influence of false worships. It is evidently Satan's masterpiece of deception. Going to the prophecy of Ezekial 8, we find that God showed them in their den of secretism, secrets and all, to his faithful prophet. After showing him the "image of jealousy, which provoketh to jealousy," the prophet says: "And he brought me to the door of the court, and when I looked, behold a hole in the wall. Then said he unto me, Son of man, dig now in the wall; and when I had digged in the wall"—thus the Lord directed him to find out the inside work of this lodge of false worshipers—"behold a door. And he said unto me, Go in and behold the wicked abominations that they do here." "So I went in and saw"—the Lord got a true man into the lodge that time for the purpose of exposing the whole thing—"and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel portrayed upon the wall roundabout. And there stood before them seventy men of the ancients of the house of Israel." Surely that lodge system must have become quite popular when seventy prominent men of Israel were in that lodge at once. No doubt that if anything outside was said against it, there was some one to reply: "It can't be very bad when so many good men join it."

The prophet says further: "With every man his censer in his hand, and a thick cloud of incense went up." Thus they were sacrificing precious incense to those forms of idols or pictures of deities of various kinds portrayed on the wall. Later on in the history of the world, an apostle said: "Those things that the Gentiles sacrifice, they sacrifice to devils."

But hear the prophet further: "Then said he unto me, Hast thou seen what the ancients of the house of Israel *do in the dark*, every man in the chambers of his imagery? for they say: The Lord seeth us not; the Lord hath forsaken the earth." "He said also unto me, Turn thee yet again and thou shalt see greater abominations that they do. Then he brought me to the door of the gate of the Lord's house, which was towards the north, and behold there sat women weeping for Tammuz." They have side degrees for women as an appendage to some fraternities. In this case the women who worshiped the idol Tammuz were so devoted that they were just *weeping* for Tammuz. Then the Lord gave his prophet anothar view of the inside work of the lodge of sun-worshipers, "where were about twenty-five men with their backs toward the temple of the Lord, and their faces toward the east, and they worshiped the sun toward the east."

(*To be continued.*)

TEN CHAPTERS AGAINST LODGES.

BY REV. SIMPSON ELY, DEAN OF BIBLE SCHOOL, FAIRFIELD COLLEGE.

VIII.—THEIR FUNERALS.

One of the strongest arguments against lodges is based upon their funeral services. All lodges have their burial rituals.

First of all, their paraphernalia is childish and disgusting, and suggestive of Quixotic foolery. To see a preacher officiating at a funeral, with his little lambskin apron upon his person, is enough to make one feel mirthful, even at a funeral. And those cocked hats and lofty plumes! My! they are stunning. Should a man go down town alone with such a costume he would be a laughing-stock for every man, woman and child upon the street. How comforting all this foolery must be to a bereaved woman mourning the death of a husband or son!

At all funerals conducted by the lodge the lodge-members are given preference over all the members of the church who are not lodge members, even though the deceased was a brother in Christ. All front seats in the church are reserved for lodge members. At the grave they encircle the tomb, and all others are excluded. As pastor of large congregations I have frequently been thus debarred the privilege of approaching the grave of my deceased members.

It often happens that wicked or churchless men perform the most sacred offices at the lodge funerals. In one instance, where one of my brothers was being buried, the Bible, decked in sable weeds, was carried by a man who never manifested any interest in religion. At another Masonic funeral nearly all the Masons officiating were among the most profane and godless men of the community.

The lodges have the same funeral ritual for all their members. They always ascribe their taking-off to the "Grand Master of the universe," or something to that effect; and, no matter whether Christians or sinners, their destiny is always the same. When they die they all go up to the "heavenly chapter," or to the "Grand Lodge above," or something of that kind. They graduate from earth and enter the "highest degree" of heaven.

All this nonsense teaches the lodge-men that all they have to do to reach heaven is to be faithful to the lodge. Is it any wonder that men who practice these things are constantly substituting the lodge for the church?

Finally, I protest against ascribing Masonic and Odd-fellow titles and high-sounding names to our heavenly Father. We should be content with the names which he has authorized in his holy Word; and I protest against representing heaven as a lodge, and its perfections as Masonic degrees. I am heartsick of all this flummery and foolery—this indiscriminate mixing of things sacred and things worldly. I am heartsick of all these spectacular displays as opposed to the simplicity and beauty of pure and undefiled religion. How long, O Lord, how long!

Fairfield, Neb.

PERSECUTION OF AN ANTI-SECRETIST.

The following is from the *Wesleyan Methodist* of a recent date. It needs no comment:

Charles P. Holt, of Cedar Cliff, N. C., a very devoted young member of the North Carolina Wesleyan Methodist Conference, spent two terms in the Houghton Bible Training School in fitting for Gospel work in 1893. He proved himself a devoted Christian and an excellent student, and our only regrets were that he could not remain and complete his theological course.

On returning to his native State he engaged in Gospel work, and faithfulness in proclaiming a pure Gospel and rebuking sin brought upon him the bitter persecution of lodge infidelity of our times. Threats of death by *shooting, drowning and hanging* did not deter him from his work. May God keep him and all of our devoted young men and women true to their vows and aggressive in the true work of the Gospel. If all Methodist ministers would keep their ordination vows to "be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's Word," the devil would be oftener stirred and the sinful slumber of the churches would be broken; and the lines being distinctly drawn, battles for the right would be followed with victory and spoils. Originals and facsimiles of the letters received by the brother are before me. Much of their contents is too obscene and profane to be offered for publication, though their authors were evidently more vicious than ignorant. I will make brief quotations that it may be seen how desperate sin becomes when brought to light. "To Holt and his body-guard: This is to notify you and yours that your conduct in the past has not been appreciated by.....the best men of the State of North Carolina.....you are walking around here with a Bible under your arm pretending to preach the Gospel to the people and the..... are saints compared with you. This is to notify you that if you don't leave this country that we are going to hitch your head to a tree, and bury your body in the white sands of Hunting Creek, a cable length from shore." From a later letter I copy a few lines: "Charles Holt....I drop you a few words! I want to know whether you are going to leave or not; if you don't we are going to give you thirty-nine lashes. You are worse than the very.....We are going to make..... out of you. Now we will give you twenty days to leave in. Now you had better go just in that time; if you don't we will throw lead at you, and mean it too. Now, you had better go. Go or you will be killed. This is the least I could write, but I don't intend to write anymore. Now, you can leave or take what follows." This is enough to show the reader that depraved human nature is the same as in the past. Christ at Nazareth, Paul at Lystra, Luther at Worms, Zwingle at St. Gall, Crooks, Worth and McBride in the Old North State before the war, and the experience of our young brother are illustrations from the long chapter of reasons why a positive, educated and aggressive ministry is the necessity of the times, and the God-ordained instrumentality of promoting his cause in the earth. God help us as a people to be awake to our opportunities and send out men of Pauline stamp, who have definite Christian experience, divine call, education, and can say in truth, "I am pure from the blood of all men, for I have not shunned to declare unto you all the counsel of God." Amen.—*J. L Benton, Principal Houghton Bible Training School, Houghton, N. Y.*

STARTLING FACTS FROM INDIA.

The population of India equals the combined population of the following countries: Russia, United States, Germany, France, Great Britain, Turkey Proper, and Canada.

If each person in India could represent a letter in our English Bible, it would take seventy Bibles to represent the heathen population of India, while the Christian population could be represented by the prophecy of Isaiah.

The people of India, holding hands, would reach three times around the globe at the equator.

Put the people into single file, allow three feet space for each to walk in, and walking at the rate of ten miles an day, it would take forty years to pass a given point; or walking five miles a day, with the present increase of the population by birth rate, the great procession would never have an end.

Could you put the women of India into a column eight deep and allow a foot and a half for each woman, thus walking in lock-step, you would have a column reaching eight times across the continent of North America.

Again, could you distribute Bibles to the women of India at the rate of twenty thousand a day, you would require seventeen years to hand each woman a Bible.

Could you put the children of India into a column four deep, and allowing a space of two feet for each child to walk in, you would have a procession reaching five thousand miles; and walking

five miles a day, it would take them two and three-quarters years to pass a given point.

The widows of India would outnumber four cities like London, England. Give to each a standing space of one foot, standing ten abreast, and the closely-packed column would reach the full length of New York State.

One in every six of the females in India is doomed to a desolate and degraded life, and in this awful proportion, to disgrace and crime. The common term for widow and harlot in Bengal is the same. —*The Medical Missionary Record.*

NEW ENGLAND LETTER.

Municipal matters—The Annual Meeting of the N. E. C. A.—Encouragement for the coming year.

Somebody has made the discovery that in the Massachusetts Civil Service Act of 1884, there is a section which forbids cities to pay bills contracted by officials for wines, liquors or cigars. It also prohibits them from spending more than one dollar in a single day for refreshments at the city's expense. Why such a law, having been made, should be buried up in this manner, as if with the express design that no one should find it, is one of the mysteries of legislation. But the low mental and moral caliber of the men who have thus wined and dined themselves at the expense of the city has been very unpleasantly demonstrated at the recent hearings on the so-called sacred concerts. Coarse and very poor jokes interspersed with songs fit only for the painted denizens of a dance-hall make up the chief part of their programs, with an Ave Maria thrown in as the redeeming salt which is supposed to make savory the whole corrupt and corrupting mass. The worst feature brought out at the hearings was the light and flippant manner in which the officials, the press, and a majority of the audience seem to regard the whole matter of licensing these Sunday concerts which have no excuse for being, even on a week-day night. Their managers may try to keep within the letter of the law, as they claim, but the law which permits any such violation of Sabbath sanctity should be wiped from the statute book. That they are chiefly young people who attend these degrading performances makes it doubly imperative that they be suppressed.

The statistics of the recent city election are not encouraging to the cause of Municipal Reform. Nearly 20,000 of the registered voters of Boston stayed at home. Only 75 per cent of the men were interested enough in the matter to vote for Mayor, but 90 per cent of the women accepted the fraction of the suffrage loaf thrown to them, and voted for the school board. Those who dodged the license question numbered 9,353. This, added to the stay-at-homes, made 29,172 who did not care enough about their freemen's right to vote either one way or the other. The *Woman's Voice*, from which these statistics are culled, says well and pluckily, "Beat us, men, if you can, for voting, even in Democratic weather." And it *was* Democratic weather—snow and sleet combining to make it the most disagreable day of the season. The A. P. A.'s, by issuing a separate ticket, and thus causing confusion and defeating the Women's ticket, was a convincing lesson of the little dependence that can be placed on a secret political order.

All of which shows, as Mrs. Rockwood set forth in her own peculiarly apt and gentle way at

THE ANNUAL MEETING OF OUR NEW ENGLAND CHRISTIAN ASSOCIATION,

which has just passed into history, how much need there is of the anti-secret work which Bro. Stoddard is carrying on with such grand efficiency.

We did NOT have "Democratic weather" for our convention, but the heavens smiled on us from the beginning to the close. Mr. McNaugher, the young pastor of the Reformed Presbyterian church which kindly opened its doors to our meeting, gave a grand address of welcome, followed by an equally happy response from Rev. J. M. Foster. But as these, together with the address of the Secretary on the "Deep Things of Masonry," will be given in the columns of the *Cynosure*, in whole or in part, I will pass on to the doings of the next day.

The morning session began with devotional exercises led by Rev. L. C. Kimball. It was then opened for business and the reading of reports.

Sec'y Stoddard's showed encouraging progress during the past year. He urged two things as especially needful. Headquarters in which meetings could be held, and secondly, tasteful and attractive literature. "Danger Signals" is making a deep impression wherever it goes, and has done more than any other agency to reach that cultured class which it is our desire to interest. The Treasurer's report was then read and showed a gratifying increase in the finances of the Association.

Rev. L. C. Kimball was called on to speak and gave an interesting account of his initiation into anti-secrecy twenty years ago while a seminary student. "There are two things Christians need, holiness and knowledge. Conversion does not mean that the whole truth will flash upon the soul at once. We have got thirty years of prejudice in favor of secrecy to contend against. We shall do better work on all reform lines by keeping in touch with the best Christian thought, and push on our work, agitating it within church lines. We should use our Christian freedom. The moment a minister or any one else tries to shut the mouth of a member, that church has left Protestantism and is looking towards Romanism. What the churches need is agitation. Stay connected with some church, and do all your fighting there and as much as possible outside."

Mr. Pratt followed on the same line, and told of a converted man in Washington who had been a high Mason and a drunkard, but on his conversion threw his Masonry, along with his cups, overboard. He expected that the church where he attended would be awake on reform. He found them asleep. His first thought was to leave it, but he formed a better resolution, to get one or two more who thought as he did to join with him, and then go back and fight the good fight of faith.

The afternoon meeting was opened by devotional exercises. The Secretary then read her report, and while waiting for the reports of the committee, Bro. A. A. Hoyt spoke of the exceeding difficulty of convincing even Christian people of the evils of secret societies. Rev. J. P. Stoddard said that for his part he had come to the conclusion of H. L. Hastings, that he had just one man's work to do, and that by the grace of God he meant to do it faithfully.

Mrs. Prindle, of the Florence Crittendon Night Mission in New York, was then introduced, and after saying that she felt at home with us, having been so long engaged in an unpopular work herself, she spoke of that work as having grown wonderfully within a few years in the estimation of the Christian public; and ended with a strong testimony against the lodge.

Rev. Cyrus Cunningham said that he was urged to join the Freemasons thirty years ago by a minister who told him that St. John and John the Baptist were both Masons. This was the beginning of his study of Masonry. The battle-cry of the Bible is "separation;" of the devil, "amalgamation." A lodge of Sons of Temperance was formed where he preached and took in half the young people. One Christian man with whom he expostulated declared that he could pray and speak in the name of Christ in the lodge as well as anywhere. He tried it. At its close the members came about him and said: "That is well enough for a prayer-meeting, but we don't want anything of the kind here."

The evening session opened with devotional exercises. A letter expressing the most cordial interest and sympathy in our work was received from L. A. Crouch, President of the Connecticut Peace Society, and also a telegram from J. K. Thompson, of Roxbury, Vt., containing the following texts: Eph. 6:10; Isa. 41:10; Rom. 16:20.

James K. Earle, the well-known publisher, was then introduced and gave an address on "The Boys' Brigade," which ought to be printed and distributed far and wide. As I hope it may appear in the *Cynosure*, I shall only say that it was by far the clearest and most impressive argument against this device of Satan which I ever read or listened to. Mrs. Earle, on request of Mrs. Stoddard, then sang most beautifully, "Not I, but Christ." Her voice, clear and sweet, seemed to lift one as on angels' wings to those blessed heights where self is hid from sight and our Lord is all in all.

Mrs. H. J. Bailey was then introduced, and gave us an address on the evils of the lodge, which not only evinced a deep and profound study of the subject, but strong convictions regarding it—the natural heritage from her Quaker ancestry. This able address will also appear in the *Cynosure*.

The following officers were elected: J. M. Foster, President; D. B. Gunn, Vice President and Treasurer; Elizabeth E. Flagg, Secretary, and Rev. J. P. Stoddard, Agent and Corresponding Secretary.

Our list of corporate members shows a gratifying increase, which is not in numbers merely. Such names as Dr. Lansing, Dr. and Mrs. A. J. Gordon, Mrs. H. J. Bailey, Benj. F. Trueblood, Mrs. E. Trask Hill, and others, well-known wherever there is work to be done for Christ or a battle to be fought in his name, are a guaranty that the principles of our Association are being understood and endorsed by the Christian public in a manner that is like the very voice of God speaking encouragement and bidding us "go forward."

Our sessions were thinly attended, which was due to various causes, but we are far from writing it down a failure on this account. The Lord was with us, guiding us, as we felt, in all our deliberations, inspiring the speakers, and giving us the earnest of another year of good and successful work for our Association. A single hair placed over the lens of Adam Clarke's great forty-inch telescope is enough to shut out several stars. Let us keep the lens of faith clear from even a hair's breadth of doubt, and victory is sure.

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

Finance in Congress.—Defect in the liquor law.—The Sabbath question.—The government printing office.—The Armenian massacres.—Home missions defended.—Wine on New Year's Day.

WASHINGTON, Dec. 19, 1894.

The financial debate, which began in the House yeterday on Secretary Carlisle's currency bill, ought to be productive of some information, even if it is not followed by any legislation. It was wisely decided not to attempt to force the bill to a vote before the holiday recess. Members will be all the better qualified to vote intelligently on the bill after ascertaining the views of their constituents. There is no probability that the bill as it now stands will become a law, and, although amendments are already being prepared in House and Senate, there will be but little of any financial legislation at this session.

A very serious defect has been discovered in the liquor law, if the attorney for the District of Columbia is not mistaken in his opinion. He says there is nothing in the law to prevent brewers selling liquor on Sunday, provided it be sold in original packages and drank upon their premises. Steps will at once be taken to have the law amended by Congress, to prevent brewers selling liquor on Sunday, as they are now openly doing.

The agitation in favor of the bill for the opening of the government museums and other buildings containing things of interest to the people, on Sundays, which was started at the last session of Congress, was this week revived by the action of the House Committee on Public Buildings and Grounds in granting a hearing on the bill. While the opponents of this bill are unquestionably in the majority, its advocates are the most noisy and the most tricky, and if they are not carefully watched will find an opportunity to sneak the bill through when the attendance of its opponents happens to be small.

The members of the House Committee on Public Buildings and Grounds have been making creditable efforts to get the Senate committee to agree upon a site for a new government printing office, but it is not yet certain that they will succeed, notwithstanding the generally admitted necessity for a new building to take the place of the dangerous old one now occupied by more than 2,000 men and women. The trouble now is the same that has prevented action for several years, although the money to purchase the site has been all the time available; the mysterious influence of ex-Senator Mahone over the Senate, which has been sufficiently powerful to make the Senate say in effect to the House, "We will agree to the purchase of the site owned by ex-Senator Mahone, but to no other." This has aroused some feeling, owing to the Mahone site being considered unsuitable, and some ugly accusations have been made concerning the manner in which Senators have been influenced. If the Senators insist upon

the purchase of the Mahone site, there will be no purchase made by this Congress.

While no one disputes that the position taken by the administration on the massacre of the Christian Armenians by Turks would under ordinary circumstances be entirely proper, there is a feeling that the massacre was an extraordinary affair and that humanity is a higher law than international treaties, and consequently that the administration would have been fully justified in making a strong protest to the Turkish government. This feeling will be impressed upon Secretary Gresham by Rev. Dr. Josiah Strong, general secretary of the Evangelical Alliance for the United States, who has been promised a hearing on the subject. Dr. Strong has documentary evidence of the sentiment existing in nearly every denomination in this country, which he will also submit to Secretary Gresham.

Bishop Hurst, of the M. E. church, preached on "The Mission Field" last Sunday. He said, among other interesting things: "It may be interesting to those who do not know, to learn that 45 cents of every dollar contributed to the cause goes for home missions, and the remainder to foreign missions. So that the argument that we do not do our duty among the heathen at home must fall in the face of this fact. But we have plenty of work cut out for us here. The continual addition to our population of our brethren from abroad makes that work greater every day. I have no patience, however, with the objection to foreign immigration. It is only a popular fad of the hour. What are we but the children of immigrants? The North American Indian is the only man who can stand up and logically decry immigration. So I welcome the Scandinavians, the Germans, the Irish, and even the Italians and the Bohemians, for was not Columbus an Italian, and John Huss, the first man to demand an open Bible and the forerunner of Martin Luther, a Bohemian?"

Every minister in Washington has been requested to make special mention in his sermons on Sunday, Dec. 30, of the evils resulting from serving wine at New Year's receptions, and to make an appeal to his congregation to serve nothing intoxicating to their callers. *

REFORM NEWS.

INDIANA STATE ANTI-SECRECY CONVENTION.

BLOOMINGTON, Ind., Dec. 17, 18, 1894.

The Indiana State Convention, opposed to secret societies, assembled on Monday evening in the Opera House, with a good audience in attendance. The closing meeting of revival services at the Methodist Episcopal church and an annual gathering of the Presbyterian church called away many who would have doubtless been present under other circumstances.

But, as it was, more than 200 attentive listeners greeted President Blanchard of Wheaton College, who spoke with his usual eloquence and convincing arguments for nearly two hours.

Bloomington is to be congratulated upon the possession of its fine Opera House, in which the evening sessions of the convention were held, and for the remarkable quiet and good order, principally due to the management of the building, which prevailed at both meetings.

The day session was held in the Reformed Presbyterian church; and the convention was distinguished by great harmony throughout.

At the opening session, on Monday evening, Rev. W. I Phillips, of Chicago, was chosen permanent chairman. Prayer was offered by Rev. J. C. Smith, of Cincinnati; and then President Blanchard was introduced and spoke in substance as follows on secret societies in general:

There are three opinions concerning secret societies in this audience: those who believe in secret orders, those who are opposed to them, and those who are in doubt. Yet while there are differing opinions there is only one real interest, and it is the duty of each of us to learn what the real truth is. There are hundreds of thousands of Masons, Odd-fellows, Knights of Pythias, and other lodges, and these men are helped or injured by this membership. We have orders to promote temperance and to protect the liquor business, lodges to promote patriotism, and others to destroy governments. We have the Mollie Maguires, the Clan-na-Gael, the Highbinders and the various insurance orders; all these are building up or destroying society, and it is our duty to know what they are doing; to help them if good and to hinder them if evil. There are three sources of information which we may command in seeking information: The public occasions of the order, such as funerals, dedications and installations, are very instructive. By listening and looking we may understand the spirit of the secret lodge system. We have also the literature of the lodges. Hundreds of volumes written by lodgemen are at command of those who wish to learn. Still further, conscientious men have for Christ's sake left these orders and revealed them to the world. It is, therefore, possible to know these lodges from outside to inside, and all who will may know what they are and what they are doing. Thus studying them we learn that they are destroying the young manhood of our nation in the following ways: (1.) They are teaching men dependence rather than manly self-reliance. God made men to be brave and strong; these orders are teaching them to be craven-spirited. Men are not to look to their own worth and industry for success, but to the aid received from some fraternity. This is fatal to manhood. (2) The initiations are calculated to destroy self-respect: to strip men of their clothing, to blindfold them, to put cable-tows about them and thus to lead them hither and yon, is not adapted to promote that manly self-regard which is needful to the highest usefulness. (3.) The morality of the lodge is partial, and so is destructive to all sound ideas respecting society. To swear a man not to rob, abuse or slander a brother lodge-man, is to encourage him to injure others. To swear a man not to commit adultery with certain relatives of a lodge-man, is to teach him that he may do so with those not thus related. A partial morality is immorality. Of course many lodgemen are worthy men, but it is because they are better than the order, whose understanding is to make them bad and evil men. (4.) The orders encourage men to commit crime. The fact that men belong to secret bands is a temptation to them to become law-breakers. There are many instances which prove this. In the United States there are over five thousand murders annually. There are less than one hundred and fifty executions. One of the reasons is that lodges encourage men to commit crime and then deliver from its consequences. All this must cease or men will be corrupted and destroyed. (5) Aside from all these facts is the truth that the lodges are destroying manhood by killing out the Christian faith. They are teaching men that they can be saved without repentance, confession, amendment or faith. They are separating men from the church and thus are injuring the church and destroying men. We who are here should be informed and then should testify and pray and believe, and thus God will overturn lodges, build up churches and save men.

A further report of the proceedings will be furnished for the next number of the *Cynosure.*

In closing, allow me to say that the excellence of the program and the number of eloquent speakers present proved a "drawing card," so that the closing session of Tuesday evening was attended by between 300 and 400 attentive ladies and gentlemen.

Tuesday's day sessions were enriched by addresses pertinent and effective, by Rev. Messrs. J. C. Smith, of Cincinnati, and S. R. Wallace, of Brooklyn, N. Y. Other speakers, heretofore announced, also left good impressions upon the audience. But of these, more anon.

REPORTER.

THE EASTERN AGENT IN PENNSYLVANIA.

SOME INTERESTING EXPERIENCES.

QUAKERTOWN, Pa., Dec. 20, 1894.

DEAR CYNOSURE:—Reading was the first place I visited after my last report. Bro. J. W. Morrison, of this city, has borne a faithful testimony in opposition to the secret lodge system since his conversion. The death-angel had but recently visited his home, plucking two of its brightest flowers. A bright, promising boy and his baby sister had been taken suddenly from the fond parents' grasp by that dreaded disease, diphtheria, These loving parents feel their loss keenly, but are enabled to say: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." They will have the sympathy and prayers of those who feel with them in this hour of trial. We found Bro. Thos. Wright, as usual, at the mission, "throwing out the life-line," and, as usual, he put me to work. Meetings are held every night, and perishing ones are being rescued.

My second stop was at Emaus. There I met Dr. Backenstoe, Bro. Lindel, Sister Bruner and others, who gave tokens of sympathy. Sister Backenstoe, mother of the doctor, is an earnest worker of the Free Methodist persuasion. She sent the *Cynosure* to the doctor last year. This time he subscribed for himself. A very pleasant hour was spent in explaining my chart to those in his home.

I canvassed in Allentown and Bethlehem, both en route for, and returning from, Pen Argyl. Old acquaintances were renewed and *Cynosure* subscriptions obtained. The Mennonite Brethren reported a live revival in progress in Allentown. There were some mourners at the altar, and some had got through. I reached Dr. Gross's, in Pen Argyl, Friday evening. The doctor did not think the outlook for accomplishing anything in my line very good in that town. He was of the conditional-immortality Advent persuasion, and had met with very poor success in securing converts (as he remarks) to the truth. He thought nearly every man but the Adventists belonged to the lodge, etc. Saturday morning I called on the Presbyterian minister, Rev. Mr. Rusbridge, whose acquaintance I made at Caledonia, N. Y., when he had a U. P. mission church in Buffalo, N. Y. Bro. R. felt that he was nicely located with congenial surroundings. My next call was on Bro. J. W. Klein, pastor of the Evangelical church. When introduced, Bro. Klein remarked that he had been praying the Lord to send along some one to preach for him. He was very much worn, and out of health after his long protracted effort. I warned him that he should look out when he invited a man to preach, as there were many traveling about whose services might not be desirable. Telling him of my mission, I found that he did not belong to any secret society and did not favor them, but as many in his church did, he felt constrained to move cautiously. The arrangement was that I was to preach Sabbath morning; in the meantime he would consult his trustees and see if they could stand it to have their lodges discussed in the light of God's Word in the evening. I took the train to Edelman's and stayed with Bro. Geo. Teel, who has been reading and circulating the *Cynosure* during the past year. In his company I walked five miles, Sabbath morning, reaching the church just as the services began. After I had proclaimed the word Bro. Klein asked me to let him announce that I would preach again in the evening, but stated that it would not do to speak against the lodges. I assured him that the Lord had given me a special message to proclaim. If I was not permitted to proclaim it in his church, I should have to go elsewhere. I was not there simply to tickle the ears of the people. I should have to be at liberty or refrain from speaking. I was told afterward that five of the six trustees gave their consent to my speaking on the lodge question; but one Mason said "no." This was displeasing to many who wished to hear. I thought, in the afternoon, to walk four miles in the country to the Plainfield Mennonite church, where I was assured I could have an audience in the evening. Going to the doctor's drug store, I found several men desirous of hearing the lodge

(*Continued on 9th page.*)

CORRESPONDENCE.

THE SITUATION IN CALIFORNIA.

OAKLAND, Cal., Dec. 10, 1894.

EDITOR CYNOSURE:—Let me report that this stronghold of secretism has at last been invaded, and substantial progress has been gained. Rev. P. B. Williams has visited Oakland, San Francisco and Salinas and worked up a good lecture in each place. The state of the weather was unfavorable, it being at the time of one of our severe rain-storms. In the meantime I also fell sick; hence all the work fell on Bro. Williams, who did it well. I was not able to be with him, yet I hear a good report of his work.

The only thing I have to regret is that those on whom I depended most for help were very slow

and held back. But now, as the open opposition to secretism is a fact and a success, no doubt they will come out on the side of the Lord.

We called on five different denominations that are supposed to be opposed to secretism, but they did not, as a body, espouse our cause. A few individual members, however, gave us some help and encouragement. Yours very truly,

DAVID MORROW.

WAR AND MISSIONS.

OBERLIN, Ohio, Dec. 10, 1894.

EDITOR CYNOSURE:—The present deplorable war between China and Japan grew out of controversies that have awakened little interest and small sympathy for either of the contending parties. As non-combatants, friendly to both nations, and especially as Christians, we cannot but regard the position of those on either side, who defend this war, as wholly untenable and the prosecution of it both a calamity and a crime. Especially is this apparent when we consider that the great multitudes, both of soldiers and unoffending people, who must suffer and die have in no wise occasioned the war and have no sort of grievance to redress. The real wrong-doers will almost inevitably escape until the great day when they must stand before God and when the question to which they must respond will be that of Jehu, "Who slew all these?"

The world has been astonished in this war, by the unwieldly feebleness of China and the rapid and relentless progress of Japan, as well as her enormous and ever increasing demands. They remind one of Dr. Franklin's account of a certain controversey in which, when one man objected to having a red-hot poker thrust down his throat, he was told that he must at least pay liberally for the heating of the poker. All of which China seems about ready to undertake.

But by far the most serious influence is that which the war will have on Christian missions in both countries. Trusting as we do that in the good providence of God, this and all other manifestations of the power of Satan will be over-ruled to the eventual enlargement of the mission work, yet its immediate effects cannot but be greatly injurious. Native Christians, on either side, may, and probably will, become active partisans; but they can hardly be expected to enter into the merits of the conflict, since it is difficult to see that there are any merits except such as are accorded to successful pugilistic encounters, and *such* an *interest* cannot but have a most deplorable effect on the spiritual life of converts from heathenism. Certainly it can never be reconciled with the divine command, "Love your enemies; bless them that curse you." Yet if they fail to sympathize with their respective governments they will be liable to the charge of disloyalty and will be subject to suspicion if not to persecution. In Japan, it is said that the popular enthusiasm in favor of the war is immense; and that heathen and native Christians alike are so carried away with the prevailing impulse that all other interests are held in abeyance.

Of course there is a great temptation to missionaries to throw their influence on the popular side and thus gain prestige with the government. But no Christian can seriously think of such a conflict as in harmony with the mind of Christ. Even if we take the low ground that defensive wars are admissible, no one can think that the Prince of Peace could be a party to a war of aggression and conquest; and whatever may have been the original ground for hostility, no one can think that Japan is *now* fighting in self-defense.

It would seem then that the only allowable course for Christian missionaries in Japan is not simply that of non-intervention, but rather of positive protest against all war as essentially un-Christian. Such a course has quite generally been pursued by missionaries in Africa and other heathen lands, and has always secured the most favorable results. There is no reason why the church of to-day, like that of the first three centuries of our era, should not say and teach that "we are Christians and therefore we cannot fight." Such teaching would be equally admissible in both China and Japan, and would necessitate no disputing or minimizing of the grievances of either side. Such teaching will be found to be inconceivably simpler, easier, and I may add, more scriptural, than any possible justification of some wars, under some circumstances. Besides it would, above all, commend the Gospel of Christ as in harmony with itself, and as infinitely superior to heathen morality. Such an attitude towards war would be precisely that of Christ and his apostles, and though it might possibly be the occasion of persecutions, yet it would be far safer and wiser than any concession to worldly principles. Let us give to the oriental world the Gospel of Christ in its simplicity, its purity and its fullness.

H. H. HINMAN.

LITERATURE.

PLAIN TRUTHS FOR PLAIN PEOPLE. By H. L. Hastings, Editor of the *Christian*. Boston: H. L. Hastings, 47 Cornhill Manilla covers; price 10 cents.

This excellent pamphlet has already enjoyed an enviable circulation, the copy before us being one of the second hundred thousand that have been printed. It cannot be too widely scattered, nor too closely studied. It runs athwart the ideas of numerous earnest and honest Christians in many particulars, but in no case does it oppose the literal interpretation of the Scriptures, and the position of its author is amply confirmed by the views of the most eminent theologians of the age, which are quoted in its support. This is the frame-work upon which these plain truths are expounded: 1. The world, with all that it contained, as originally created by God was very good. 2. The earth and its creatures were, in consequence of man's transgression, subjected to the curse, and to a state of sorrow, vanity and death. 3. There is yet to be a very glorious condition of affairs on earth, when sin shall cease and sorrow shall have an end, and the glory of God shall be revealed. 4. This world will never be converted to God by the preaching of the Gospel, but will continue perverse and ungodly, persecuting the people of God till Christ shall come again the second time. 5. This earth is destined to be melted and purified by fire, which shall consume the works of man. 6. The earth is to be restored, renewed, regenerated, and made glorious by the power of God. 7. The promise of a heavenly country made to Abraham and his seed has never been fulfilled, nor will it be until the restoration of the earth and the resurrection of the just. 8 The God of heaven shall establish an everlasting kingdom on the earth, in which Christ shall reign forever with his saints. 9. The everlasting inheritance and eternal home of the saints is to be, not in heaven, but on the renewed earth. 10. Therefore the saints do not obtain their rewards and crowns and glory in heaven at death, but at the coming and kingdom of the Redeemer. 11. Therefore the coming of Christ in glory, and the resurrection, is the only hope of the church, and should ever be looked for and desired by the people of God. 12. Eighteen hundred years ago the apostles said that they were in the last days. The whole Christian dispensation is thus termed, it being the closing period of this age, and ending in the last day. We living at this late hour, must be in the last of the last days; hence we have special reasons to expect the sudden coming of our Lord to judgment, and ought always to watch and wait for him. Mr. Hastings uses Scripture freely in the foundation of his belief, and his expositions will not easily be refuted.

CURRENT PERIODICALS.

The *American Antiquarian and Oriental Journal* began its career about the year 1877, as the first magazine in America devoted to archæology and ethnology, and its originator and editor, Rev. Stephen D. Peet, ranks high in this class of studies. The growing interest in the subject of archæology is indicated in the many periodicals now devoted to it, but as the oldest and best-known, this one has peculiar claims. It has always been well sustained, and among its contributors have been the best scholars in this country. During the sixteen years of its existence, we are assured, there has been no time when a volume of it promised so well as that for 1895. It will take, from this onward, a broader scope and embrace contributions from other countries. An especial effort will be made to report the discoveries and explorations in the East, as well as on this continent. The following gentlemen have been engaged as associate editors of this magazine and have charge of special departments: Rev. William C. Winslow, D.D., LL.D., Egyptology; Prof. T. F. Wright, of Harvard College. Palestine; Henry W. Haynes, Boston, Paleolithics and European Archæology; A. S. Gatschet, Ph.D., Indian Linguistics; Hon. James Wickersham, Tacoma, Wash., Northwest Coast and Polynesia; Marshall H. Saville, Central America. The following are contributors: Dr. D. G. Brinton, Rev. Wm. M. Beauchamp, Prof. A. F. Chamberlain, Mr. James Deans, G. O. Dorsey, Dr. J. Walter Fewkes, Prof. J. W. Harshberger, Mr. Romyn Hitchcock, H. C. Mercer, Mrs. Zelia Nutall, C. Staniland Wake, Dr. Wm. Wallace Tooker, Dr. Cyrus Thomas. The editor-in-chief will have charge of the department of Comparative Religions. Published at 175 Wabash avenue, Chicago, bimonthly. $4 00 a year.

We have received the monthly parts of the *Converted Catholic* from January to December, 1894, bound in cloth, forming the Eleventh Volume of this excellent magazine. It is much larger than any of the preceding volumes. In the line of book-making it is equal to the best work of any publishing house. A glance at the index of this volume shows an excellent variety of topics relating to the controversy that circulates around the Roman Catholic church treated from a thoroughly Protestant and evangelical standpoint. An interesting and novel feature of this publication is the testimonies of converts from the Roman faith to Protestantism. During the last twelve years 4,000 such testimonies have been published in this magazine. The editor of the *Converted Catholic*, Rev. James A. O'Connor, was for many years a Roman Catholic priest, but for the last fifteen years has been a useful minister of the Gospel in New York City, devoting himself to the special work of evangelizing the Roman Catholics. His work has been very successful, and the record of it in this magazine will be read with the greatest interest by all Protestants. As an arsenal of controversy between Protestantism and Romanism in all its phases this magazine is unequaled. Subscription price $1.00 a year; the bound volume $1.50. James A. O'Connor, publisher, 142 West Twenty-first street, New York, N. Y.

ANNOUNCEMENTS.

A revised edition is just out of "Child's Christ-Tales," by Andrea Hofer. In short, typical Kindergarten stories the writer puts the different points of the Christ life into exquisite form. Sunday-school teachers will find this book just what they want in primary work. It is a precious gift to any child and to child lovers, for holiday or birthday. The stories will bear reading over and over, and may be interpreted for readers of all ages. The book is illustrated with twenty-five of the choicest works of the great masters, so useful in Sunday-school class work. Price $1.00, cloth. Address Kindergarten Literature Company, Woman's Temple, Chicago. Mrs. Wilbur F. Crafts says: "It is not always that the children's Christmas story has in it the true spirit of Christmas glory and honor to him who was born a Saviour. 'Child's Christ-Tales' is, to my mind, the most Christian of all Kindergarten stories, and is in every way suited to the purposes of the primary teacher."

Dr. Charles H. Parkhurst's later and crowning labors in behalf of municipal reform in New York will be the subject of an article in *McClure's Magazine* for January, by E. J. Edwards. Mr. Edwards considered in the same magazine, some months ago, the general aim and plan of Dr. Parkhurst's work, and he now brings the history down to date.

OBITUARY.

BURGES SMITH

died at Clifford, Penn., Nov. 29, 1894, aged 86 years, less seven days. On that day, feeling as well as usual, he walked from his home to his daughter's, about one and a half miles. Arriving there he sat down, complaining of pain in his arm, and within ten minutes he was dead.

Thus a good man has gone to receive his crown.

Born in Waterbury, Conn., Dec. 6, 1808, he was removed by his father to Gibson, Susquehanna county, Penn. After residing for a few years in Gibson, Brooklyn and Lenox, he was taken to Clifford township in 1824. Here he remained until his death.

Oct. 11, 1835, he was married to Miss Abigail Taylor, who, with a son and daughter, survive him.

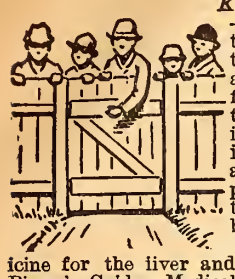
Bro. Smith was baptized into the fellowship of the regular Baptist church at Clifford, by Elder Charles Miller, Nov. 27, 1831. In that church he remained a faithful member until 1876, when he withdrew because the pastor and deacon and many of the members of the church were rushing into secret societies, where promises are made, or oaths taken, utterly inconsistent with Christianity or morality, and Christless prayers are used, to the intent that lodge men may join hands with the ungodly. This Bro. Smith could not fellowship, and seceded. After that he traveled on foot ten miles, almost every month, for eighteen years that he might enjoy fellowship with Christ's church without countenancing the secret society harlots. He died a beloved and respected member of the Scott Valley Baptist church, having for sixty-three years given faithful testimony for Jesus Christ. He probably walked more miles to testify for Christ than any other man within fifty miles of where he lived.

He has been a long-time subscriber to the *Cynosure*, and a faithful supporter of the anti-secrecy cause.

He has escaped from earth away,
To dwell with Christ in endless day;
He will not die or sorrow more—
He has safe arrived on Canaan's shore.

S. E. MILLER.

Clifford, Pa., Dec. 6, 1894.



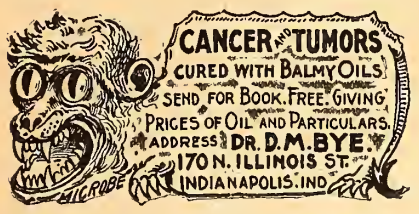
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A Word About Corn Fodder.

Iowa farmers, it appears, are awaking to the importance of the value of corn fodder. At the last Iowa stock breeders' convention the subject of oorn fodder excited much interest. Everybody present agreed as to its value and also that more than ever was saved this fall. There was disagreement in regard to the best way to save and feed it. Some advocated cutting or shredding, while others maintained that the cheapest cutters and shredders were the jaws of steers. This may be true if the fodder is to be fed outdoors, but outting is advocated for barn feeding not because it helps the cattle in masticating, and will induce them to eat more of it, though this is probably true, but because, everything considered, it is a saving of labor.

Thrashing Corn.

A Missouri correspondent of The Farm, Field and Fireside tells about thrashing corn with a thrashing machine and engine. He was well pleased with the result. The corn was run through the same as any other grain and the corn shelled. Where there is a considerable amount of fodder to handle, and especially where the farmer is situated so that the shelled grain can be ground in a feed grinder before feeding, the plan is a good one, saving considerable work in handling the fodder and putting the stover in a better condition to be eaten up clean by the stock. The work should be done reasonably early in the fall—as soon, in fact, as the corn is sufficiently dry to shell well and admit of storing away in considerable quantity.

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Iowa farmers claim to have escaped the ravages of hog cholera this year. They have been feeding wheat.

Reports make it appear that through central and southern Indiana, Illinois, Missouri and northern Kentucky the crop of turkeys is very large, the largest this country has ever seen.

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22. Extracts from Masonic Oaths and Penalties as Sworn to by the Grand Lodge of Rhode Island.
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37. Why a Christian should not be a Freemason (German).
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"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

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The Christian Cynosure.

CHICAGO, THURSDAY, DECEMBER 27, 1894.

THE TRIUMPH OF LAW AND JUSTICE.

The conviction of Eugene V. Debs, president of the secret labor organization known as the American Railway Union, and his associates for contempt of court, and their sentence to a common jail, were recorded in the *Cynosure* of last week. Their cases were duly appealed to a higher court, and at this writing the appeal is still pending. But after a special conference with their attorneys, the defendants decided to await a decision in confinement in accordance with their respective sentences and serving time. Accordingly, on Monday of this week they were duly incarcerated in the jail of Cook county.

The adherents of Debs and his associates continue to defend them, urging laws which have no existence in their behalf and crying "injustice." For instance, they claim that "the Constitution of the United States guarantees to every citizen the right of trial by jury before he shall be deprived of his life or liberty." "The Constitution," they also claim, "is superior to the laws and the courts." In fact, the Constitution distinctly provides that "no person....shall be deprived of life, liberty or property *without due process of law.*"

Considering this distinctive difference between the plea of the disgruntled labor advocates and the Constitution, the Chicago *Herald* reasons thus:

"Due process of law has for the time being deprived of liberty a man who undertook to organize and conduct what he himself defines as a 'war.' As soon as a court of the United States took cognizance of Debs' acts and he appeared in that forum to answer he was subject to that jurisdiction. He professed to submit himself to it. In fact, he did not submit to it. He did things and caused things to be done in express violation of its orders. He defied the tribunal placed over him by the Constitution. He made it necessary for the court, in the name of the people of the United States, to assert their sovereignty over all citizens of the United States. The Constitution and the laws authorize, empower and require the courts to maintain this sovereignty, because therein lies the only guarantee the people have of the peace and order of the land. 'Due process of law' means that whoever shall willfully defy a court of the United States shall be subjected by that court to such discipline as shall vindicate its authority and impress upon others, who may be ignorant or perverse, that the power of the nation resides in its courts and must be respected by all citizens, no matter who or what they are."

Men who argue as the friends of Debs do either do so ignorantly or willfully, to mislead the minds of those who are their unlearned subordinates; and in so doing they become unpatriotic, not to say treasonable, planting the seeds of anarchy by their falsity of statement. In the trial of Debs *et al.*, competent counsel was engaged both for the prosecution and defense, and the Constitution, the laws, justice and equity had a fair showing, in which the Constitution and the legal power of the general government were tested. He has found that no wheel of individual or corporate construction whirling inside of a larger and stronger wheel can control the superior momentum. The Constitution and federal laws are and must be paramount to the influence of any other power within the public domain. If it was not so, the government would soon cease to exist. It is a salutary lesson.

COLLEGE "HAZING" HUMILIATED.

On the night of the 2nd of Nov. last, seven masked men (students) entered the rooms of two freshmen in one of the buildings of Chicago University, in this city, and invited them to unite with the freshmen's secret fraternity, and then "initiated" them. This ceremony included the dragging of the two young men out into the night, marking the number ('98) of their class upon their bodies with green paint, and "decorating" them with coal dust. The affair was duly ventilated in the daily papers, and aroused the faculty to a sense of the indignity thrust upon the institution by this midnight orgy.

Dr. Harper, pursuing his duty in the premises, after some weeks of investigation and preparation, one day last week, invited members of the academic and university classes and undergraduates to the chapel to hear him expound college discipline. Not only were they present, but with them came the divinity students, brimful of curiosity to hear what he would say.

The press report of this impressive gathering relates that after presenting a preamble on college discipline as applied to personal conduct (from which he said the university had until then been singularly free), the President read a public apology from the authors of the affair of Nov. 2 and then the seven signatures. The announcment of these caused a little flutter of sensation. Two or three of the culprits were shining lights in university society. Several were members of the football team. Some of the names must have surprised the faculty, and those who might have been expected to be in the scrape are smiling to think they are on the outside.

The apology acknowledges the responsibility for the affair, and explains how it was "only a practical joke." The joke lay in the two students being led to suppose that they had been elected to a secret society; that the perpetrators of this joke did not regard it as an attempt to interfere with their personal liberty or to haze them. The statement says that no attempt at secrecy was made. The authors of the affair were sorry for the unfortunate and unforeseen results of their action by which "the name of the university had suffered and the reputation of its students for gentlemanly conduct been compromised." They wished to point out that much of these evils had been due to exaggerated reports. As the only means of reparation they made this public statement and expressed sincere regret to the university and to the victims for the "joke."

The last touch of humiliation appears at the end of the formal apology, when they say they "are in hearty sympathy with any movement to prevent the custom of hazing becoming an established fact in the university."

Dr. Harper, in accepting the apology for himself and the board of academic colleges, drew a distinction between such a "practical joke" and real hazing, and hinted at severe penalties for any similar "barbaric conduct" in future.

Perhaps there will be no more hazing in Chicago University. We shall see.

GOOD TEMPLARISM.

Rev. Wallace J. Gladwin, in the November number of the *India Watchman* (Bombay), pays his respects to the order of Good Templars as follows: "I was years in the Good Templars when a youth. The run-around-the-ring ritual and the gaudy baby-bibs are very childish. A strong Gospel temperance movement runs better without such swaddling bands. Brotherly fellowship with unconverted and godless men and women is another strong objection.....No deeply spiritual Christian can work under such an unequal yoke. Religious mockery and blasphemy are carried on when unsaved worldlings are put in the office of 'Worthy Chaplain.' The secrecy of the lodge is a false bait to catch members, and is a hindrance, instead of a help, to the cause of temperance. Extreme worldliness and compromise with sin in the lodges is a sufficient reason for thorough Christians keeping out of the order. A theatrical play, clinched by a vulgar farce, was the final stroke which drove me out of this mongrel fraternity.....All wisely zealous and spiritual Christians can work in 'a more excellent way' to promote Gospel temperance. 'The weapons of our warfare are not carnal;' but many of the methods and surroundings of the lodge *are* carnal and worldly." This is valuable testimony.

LABOR UNIONS AND POLITICS.

John Burns, M. P. socialist and representative of English workingmen, in an address last week at Turner Hall, advised his audience—the labor unions of Chicago—to unite the various trades and to enter politics. Some portions of his speech contained wholesome suggestions that may well be heeded by others than the class to which he belongs.

Commenting on the Lexow investigating committee in New York, he said that, with the power the people of this country have for municipal control, they should not shift the responsibility to Tammany. With the right to vote and with the great majority of voters among the laboring classes, the latter, with all citizens, had a great duty to perform, and it was to their shame that the conditions reported should exist. Speaking of Chicago, he said he found this city a type of many of the American cities. It did not own its gas, water or light plants. Its transportation lines belonged to private companies. National politics controlled municipal affairs. Until American cities had permanent officers there would be no radical change for the better. A police force that depended on the success of a political party could never be safe or efficient. There must be a reform which would take all these out of politics.

He said, also, that he had heard that in American trade unionists were too partisan in treatment of non-union men. He had also heard there were organized forces to put non-union men to work. This should not be. The use of suasion was better than the pistol or club. One volunteer was worth a thousand intimidated non-union men. Non-union men were too often a result of bad municipal government, bad laws and their bad administration. He urged the amalgamation of unions, the cessation of internecine strife and the adoption of more harmonious tactics. So long as these things existed labor would get the worst of it.

With the exception of that portion of his remarks which encouraged the maintenance of secret labor unions instead of a bold, open stand for the rights of workingmen, his address contained much that is salutary. The idea that great reforms must depend upon secret societies is a fallacy unworthy of this enlightened age.

—The proceedings of the New England Christian Association, at Boston, last week, will be found in Miss Flagg's letter, on the fourth page.

—A comprehensive summary of the advantages offered for a Christian education, in the *curriculum* of Wheaton College, will be found on page 13 of this issue.

—A second edition of the November number of the *Lodge Lamp*, the first edition of which has been exhausted, will at once be printed to meet the orders of all who desire it. It is an excellent "campaign document" for our reform.

—To-day we make room for a partial report of the excellent State Anti-secrecy Convention of last week at Bloomington, Ind., including a synopsis of Pres. Blanchard's address. A fuller summary of the proceedings of this gathering is in hand for our next issue.

—Should any have neglected to read the address of Miss Flagg, printed in last week's *Cynosure*, we advise them to turn to it and give it a careful perusal. It is a searching review of the evils of Masonry, presented in a refreshing and convincing light, and as able a paper as has appeared in this paper for a year past.

—The High Court of the Order of Foresters in Wisconsin has obtained a decision against the order in Illinois, forbidding the latter to do business—insurance, principally—in the Badger State. The case has been in court for some time, the Illinois order posing as an interloper. It is a gentle hint to "keep off the grass."

—Before it closed, last week, the Labor Confederation at Denver elected John McBride for President, vice Sam'l Gompers, and decided to hold the next annual meeting in New York City. The convention appears to have been barren of any results that can benefit the general public or advance the true interests of workingmen.

—The *Cynosure's* good friend, Rev. Francis J. Davidson, pastor of St. Matthew's Baptist church, in New Orleans, relates an amusing incident in one of his recent local railway trips, which shows how the colored passengers turned the tables on a white interloper in their compartment, and expelled her from it. This, we believe, is the first instance of the kind on record.

—Wanted—prayers for more men of such earnest, energetic faith in our work and its success as Rev. M. A. Gault (R. P.), of Bloomington, Ind., whose zeal and executive ability were potent factors in making the recent Indiana State Anti-secrecy Convention a Christian success. Credit unto whom credit is due. But we need one like him in each of the forty-four States of the Uuion.

—Elsewhere we print the resolution of President Debs and his associates, convicted of contempt of court, to serve their sentences in the jail of Cook county, unless their petition for appeal to the Supreme Court is granted; but of this there is little prospect. In this connection, it is announced that over one hundred cases of members of the American Railroad Union are pending in the United States District Courts of San Francisco and Los Angeles, Cal., the charges in the main being interference with the carrying of the

mails during the great strike last summer. With its president in jail, and so many of its members in danger of a similar fate, the order seems just now to be in a bad way. Its principal consolation appears to be the sympathy of the Farmers' Alliance and kindred secret associations.

—The National Guards, the military order of the Sons of Veterans, was dissolved last week at a convention of delegates from companies of the organization scattered all over the United States, or their proxies. The disbandment was the result of a resolution adopted by the recent encampment at Davenport, Iowa. The military members now go into the civil branch of the order. The military spirit is too prevalent anyway, both in and out of the churches and social institutions.

—The publication of Rev. D. S. Faris' report of his three recent school-house lectures in Randolph county, Southern Illinois, is an interesting feature of to-day's *Cynosure;* and as a means of disseminating the truth about the lodges his methods may be considered a success, and worthy of imitation in other counties of this and other States. At an early date it is proposed to introduce similar lectures in Northern Illinois, outside of Chicago, in halls, churches or school-houses, although special revival services now being held in country towns may tend to delay this promising effort.

—Friends of the anti-secrecy reform everywhere will find the experiences of Rev. W. B. Stoddard, as described by himself in another column, of more than common interest. The one important lesson taught therein is that the truth about the lodges needs only to be freely promulgated to open the eyes of the blind and rescue them from these snares of the devil. Lectures and conventions, with the distribution of anti-secrecy literature, especially of the *Cynosure*, are effectual means to this glorious end, and money freely given with this object in view will be found a profitable investment.

—The experience of a gentleman who spoke at a recent meeting in Boston is that of hundreds of others who have from time to time permitted themselves to be drawn into the secret lodges, and then escaped from its snares. He said that he had been a member of the A. P. A. and knew how wicked it is. He was drawn into it, he said, before he really knew what it was, thinking it was a good thing, but he had since learned to the contrary and has sent in his resignation with his views attached on a postal card. He believed that many good men, with their country's welfare at heart, had become members of the A. P. A. under the same circumstances that he did. He told of the iron-clad oaths that members were obliged to take to down Catholics and Catholicism, and thought that it would be hard to find anything more unconstitutional than the prime object and mission of the A. P. A. With a little change of language this gentleman's arraignment of the A. P. A. may readily be applied to other secret lodges, whose principles and obligations are quite as much at variance with patriotism, morality and good citizenship.

REFORM NEWS (*Continued from 5th page*).

question discussed—among them the owner of the hall used by the Masons and several of the minor lodges. He expressed an interest, and volunteered to give the use of the hall should I remain and speak. I accepted the invitation; then I saw the Adventist friends, and they were glad to postpone their meeting to hear me. The leader of the Y. M. C. A. invited me to attend their meeting and speak; so we got the notice somewhat circulated, and had quite a respectable audience at 7 o'clock. I read the eighth chapter of Ezekiel. The similarity of the room where "the ancients of the house of Israel" met to worship "in the dark" and this lodge-room was apparent. There was the hole in the door. Portrayed on the wall roundabout were the symbols of the order. The battle-axe, the snake, the skull and cross-bones, the coffin and spade, and other like emblems of poison and death appeared on the walls of this lodge-room; so we were favored in our study of the system by an inside view. Read Ezekiel 8, and you will have a partial picture of the things we found there. Ten subscriptions to the *Cynosure* were secured in this town. One man, who tried to be a "Red Man" when God had created him white, said he did not know the Bible was against secret societies. He wished he had heard me before he joined. Now he was going to leave. He subscribed for the *Cynosure*.

I reached Coopersburg on Tuesday evening, quite weary from a hard day's work. A protracted meeting was going on at Colesville, four miles in the country. I could not resist the invitation of Bro. Kuerr, pastor in charge, to go along and preach. I think there were eleven crowded into the carry-all of a wagon. Those along the road, hearing the singing, might have thought there was a camp-meeting on wheels in the neighborhood. Those people seemed to enjoy their religion. Bro. Jos. Stover, of Coopersburg, was among those who renewed for the *Cynosure*. This father in Israel, at eighty years of age, reads of the conflict with interest while waiting his call higher. Reaching this town yesterday, I found a prayer-meeting last evening which I was invited to lead. Bro. W. B. Musselman, of the Mennonite Brethren, presiding elder, was present and gave a ringing testimony against the lodge. No time to write more now. W. B. STODDARD.

THREE ANTI-MASONIC LECTURES.

SPARTA, Ill., Dec. 17, 1894.

According to program, I held three meetings in Randolph county, Ill., as follows: Dec. 11, at Palestine school-house; Dec. 12, at Randolph school-house, and on Dec. 13, at Hopewell school-house.

The first was on a bad evening, and with poor attendance. The second was very encouraging. The people are Lutherans. A deep interest was stirred up. Eight or nine copies of Whitney's Defence were readily sold. One asked me how more could be obtained. I told them that Mr. John Jones had the address and could obtain as many as might be wanted.

The subject was, "The Injury Done to Religion by Secret Societies." It was the right thing in the right place. The discourse was listened to by young and old with deep interest and, afterwards, numerous expressions of sympathy.

The third meeting, in Hopewell school-house, was also encuraging in point of numbers and attention. The people are mostly Americans. I offered them the *Cynosure* and *Lodge Lamp;* also, Whitney's Defence; but none were taken. The interest and sympathy at the second and third meetings proves that if we had some interested person to make arrangements for school-house gatherings, much good might be done.

I took occasion to press the inconstancy of church members professing a religion that sets itself in opposition to Christianity and above it. It as plainly shows the cloven foot as when Satan offered Christ all the kingdoms of the world on condition that Christ would acknowledge his supremacy by falling down and worshiping him. The devil will concede *something* to Christianity, if *Christians* will concede *all* to him. "Get thee hence, Satan!"

Our annual meeting at Sparta was not equal to that held two years ago at Coultersville. Sparta is a lodge-ridden town. There would have been a larger audience to hear President Blanchard if it had not been for the change of time made on account of his being called home by the death of Bro. Kellogg. As to the question in reference to how to make the efforts of the N. C. A. more successful, my own opinion is that we ought to make a specialty of casting the lodge-devil out of the church. The church cannot be expected to do much for Christ while Satan finds standing-room within. D. S. FARIS.

THE PACIFIC COAST AGENT IN CALIFORNIA.

OAKLAND, Cal., Dec 17, 1894.

On Thursday the 6th I spoke in Adelphi Hall, Oakland, Cal., to a very good audience of interested hearers. The hall is centrally located. We advertised by handbills, and the daily papers of the city gave notices of the meeting, mentioning the subject, thus giving all an opportunity to hear. Three or four of the city pastors were present, and each gave a very hearty approval of our address. One pastor, while I was giving the audience a taste of Masonic initiation, clinched my argument by saying; "I went through all that foolishness myself. But I got my eyes open and came out and left it forever." Many of the people had never heard the subject discussed. I believe that each pastor present subscribed for the *Cynosure*. This will be a means of accomplishing good. Many young men gave close attention to our remarks We hope that some will be kept out of the lodges here. Eight persons subscribed for the paper. A respectable collection was taken toward the expenses.

Rev. David Morrow was sick and could not attend. Prof. Malloch and wife were present and encouraged the work. Indeed, they have shown the greatest friendship for our cause and the agent, by furnishing us a home while in Oakland. May the Lord ever bless them! Rev. N. R. Johnston sent us a special letter, regretting that illness prevented his attending. Prof Wilson could not leave his night-school among the Chinese, but assured us that his sympathy was with us. Rev. Mr. French, of the United Presbyterians, Rev. Mr. Pearce, of the Free Methodists, and Rev. Mr. Stovall, of the Undenominational Mission, were present. Rev. W. R. Young, editor of *Messiah's Advocate*, tried to be present, but was prevented. Mr. W. C. Thompson, a seceding Mason, author of a tract on the subject, was present and gave us encouragement and financial aid.

Quite a number of noble women were there and encouraged us in the good work. Mrs. Blake, principal of the Blake Seminary, listened to us with marked interest, as did also Mrs. Williard, one of the teachers in the above institution. Both subscribed for the paper for one year.

In all, we think the meeting was successful in impressing the audience with the sinful character of secret orders.

On account of the ministers of Oakland and San Francisco having been discussing the strikes, we headed our handbills: "The Recent Strikes Once Again, by a Minister not Afraid to Explain the Real Cause." We took the position that secret societies were directly responsible for the recent strikes. There can be no real loyalty to the government while such disloyal secret orders exist. The same is true in regard to loyalty to Christ.

In San Francisco lives a man whose life in the main has been devoted to opposition to the lodge. He has written a book of over six hundred pages, in which he arraigns Freemasonry in a very strong manner. His name is Geo. W. France, 664½ Howard street, San Francisco. He is a remarkable man, and has a remarkable book.

On Friday evening, December 7, I boarded the steamer Capt. Weber, bound for Stockton. The steamer left San Francisco at 5 P. M., and arrived at Stockton at 4 A. M on the 8th. In the evening we took the train for Oakdale, where we landed at 8:30, two hours late. The trip was made through a rainstorm that would make Oregon blush for itself. The Californians say, "it's an exception."

I spoke twice on Sunday at the United Brethren church; and failing in securing the appointment at Lockford, I remained at Oakdale during the week, speaking each evening except Tuesday evening, which was spent at Burneyville, where I spoke to a good crowd on the subject of infidelity.

I spoke at Oakdale on Wednesday night, on Infidelity; Thursday night, on The Evil of the Saloons; and on Saturday night, on The Evils of Secret Societies. These services were all well-attended and quite interesting.

Revs. Jno. McBride and Isaac Belknap, presiding elders of the U. B. church, are strong anti-secrecy men. Bro. T. Snedigar is a true-blue man on moral reform, as are many more at this point.

The people here were very kind to your agent, and he goes from here with kindly feelings toward all. We predict a revival of religion here in the near future which will shake the very foundations of sin.

I wish to say that the United Brethren and Free Methodist churches have each a good society here, and also good, new church houses. The U. B. church is the best in the town.

There is a great work to do here. Only fourteen saloons, and I am informed that all the grocery and dry goods stores sell liquors. From the human side it is discouraging, but the Stronger than the strong man is at hand and will assist. A few noble women are earnestly praying for a revival. I believe they shall have it. More anon. P. B. WILLIAMS.

THE HOME.

Nature's Touch.

Nature looked out on the woodlands
As summer was closing her eyes
And said, "When the autumn awakens,
I'll give her a brilliant surprise."

Then, dipping her brush in the flame tints,
She scattered them broadcast around
Till the shrubs, and the vines, and the tree tops
With brightness and glory abound.

But the glory was transient and faded.
The leaves withered up, being dead,
And losing their hold from the branches
Dropped down on their cold, wintry bed.

While the trees their poor, bare arms extended,
As if in a silent appeal,
That they might again have their own covering,
For they seemed to think Nature must feel.

When spring, joyous spring, is returning,
Melting ice, both with sunshine and rain,
The heart of Dame Nature relenting,
She'll clothe them with verdure again.
—Christian Intelligence.

True Courage.

When Frederick the Great of Prussia was ridiculing Christ and Christianity before a company of his nobles and generals, who were convulsed with laughter at the king's coarse witticisms, there was one brave general who remained gloomily silent. It was Joachim Von Zietan, one of the ablest and bravest generals there.

Rising at last, and shaking his gray head solemnly, he said to the king:

"Your Majesty knows well that in war I have never feared any danger, and everywhere I have boldly risked my life for you and my country, but there is One above us who is greater than you and I, greater than all men; he is the Saviour and Redeemer, who has died also for your Majesty, and has dearly bought us all with his own blood. The Holy One I can never allow to be mocked or insulted, for on him repose my faith, my comfort, and my hope in life and death.

"In the power of this faith your brave army has courageously fought and conquered. If your Majesty undermines this faith, you undermine at the same time the welfare of your state. I salute your Majesty."

Frederick looked at the man in admiration, and then and there, in the presence of the illustrious company, apologized to him for what he had said.—*Selected.*

Suicide by the Smoke Route.

There are multitudes of young men smoking themselves to death. Nervous, cadaverous, narrow-chested and fidgety, they are preparing for early departure or a half-and-half existence that will be of little satisfaction to themselves or little use to others. Quit it, my young brother. Before you get through this life you will want stout nerves and a broad chest and a brain unclouded with tobacco smoke. To get rid of the habit will require a struggle, as I know by bitter experience. Cigars and midnight study nearly put an end to my existence at twenty-five years of age. I got so I could do no kind of study without a cigar in my mouth—as complete a slave was I as some of you are. About to change pastorates from one city to another, a wholesale dealer offered as an inducement to my going to Philadelphia that he would give me all my cigars, and the best cigars in the country, free of charge, all the rest of my life. He was a splendid man, and I knew he would keep his promise; then I reasoned thus: If, now, when my salary is small, and cigars are high, I smoke up to my full endurance, what would become of my health if I got all the cigars for nothing? Well, I have never touched the infernal weed since. From that time I was revolutionized in health and mind, emancipated by the grace of God. I ask young men to strike out for the liberation of their entire nature from all kinds of evil habits. I see that now in our elevated railroads they have introduced that pig pen on wheels, the smoking car, and it is being made easier and easier all the time to sacrifice physical health. All those who break down their health through indulgence and go into graves sooner than they would otherwise have gone, are suicides, and the day of judgment will so reveal it.—*Record of Christian Work.*

Recollections of a Pioneer's Child.

When children are small they play contentedly with the playthings their elders provide. But when they get large enough to choose their own amusements they take to animals and quit their toys. Anything that has life pleases a great deal better than the finest toy.

We have hanging in our attic a pair of deer antlers. They were the first the little animal ever had and, I am sorry to say, the last. For they belonged to a pet my father had when a boy. His father went hunting one day and brought home unhurt a pair of fawns. He gave them to my father, who carefully reared them "by hand," that is, he fed them from a pan of milk in which he placed a goose quill, wrapped with rags, and the little things sucked the milk through it. Their favorite amusement when they got large enough was to start and run from the woodpile, which in those days was in front of the house, dash through the open door and jump into the middle of a large feather bed which stood opposite. They got to be so mischievous they had to be killed and were eaten. In those pioneer days venison was as common as beef now, and then it did not, as it would now, seem cruel to kill them.

One winter day my father, when splitting wood, found a nest of large black ants. They had gone into the hollow limb high up in the tree to sleep till warm weather, and the tree had been cut down. They were as stiff as if they were dead, and my sister gathered them up in her hands and put them in a glass fruit jar. We kept them all winter, for as soon as they got thoroughly warm they began to crawl around in a very lively manner. We fed them sugar, and they soon got to know us, for they showed no fear of us at all. When it got warm they were turned loose.

For two summers we had a toad that lived in a flower-pot part of the time and under the house part of the time. He was large and ugly and only had one eye, which was the way we know him the second summer. He became very gentle and would let me tickle his head and seemed to like it. One of my sisters had a toad she would dress up in a green silk dress, and a funny looking thing he was. He looked like a very fat woman. But my mother found it out and put a stop to it because it was cruel.

We had a large flower garden and the bees and butterflies fluttered around in it all day. We children had playhouses in it, and what do you suppose we had for music-boxes? We tied the big bumblebees up in hollyhocks for the bass and honeybees for the treble, and you would be surprised what a loud noise they made. They sounded a little like a bagpipe. When we got through we would unfasten them and let them go. I do not remember of ever getting stung, but I am afraid we deserved to be.

One of my sisters loved snakes; they always interested her and do yet. She caught a tiny one and brought it home, carrying it by the tail, and said she was going to pet it. She was not permitted to kill it, as it was harmless, but was sent back with it to where she got it and let it go.

Another time we had some crickets which we kept in a house of pasteboard. These were quite interesting for a day or two. We fed them flour and water. But they got tired of that diet and fell on each other and only one survived. Whether they ate any part of one another we could not tell. But they committed murder if they were not cannibals. We learned at least that crickets have bad tempers and love freedom.

Another time we had six glistening beetles, the kind that have antlers and are called "pinchingbugs." These one of my sisters harnessed with white thread to a hook and eye box. She put in a few pebbles to see how strong they were, and got so interested in testing their strength that two pulled off their heads before she knew it. My mother came upon the scene then and gave us a talk we never forgot about cruelty to the smallest of God's creatures; how their little life was as prized by them as our great opportunities by us. It made such an impression that we were always gentle with such creatures afterward.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning Dec. 30. Comment by Rev. S. H. Doyle.

TOPIC.—Looking backward.—Ps. cxlv, 1-21. (An experience meeting.)

As the children of Israel were encamped in the land of Moab, about to enter the land of Palestine, Moses pointed their minds backward as well as forward, recalling to their minds the wonderful goodness of God and impressing upon them the importance of keeping their covenant with God. This was very appropriate, because it was an important milestone in their lives. All such occasions should be used in the same way, and perhaps the most common of such occasions today is the close of the year. This is the popular period for looking backward and reviewing the past life. But many use it simply to review their own lives and to see how they may be improved or how they may profit from the experiences of the past. But there is another who should be taken into consideration, and that other is God. It is specially fitting and appropriate that upon such occasions we should recall the manifold goodness and mercy of God. This Psalm cxlv is a psalm of remembrance and praise to God and may direct us in a similar act.

1. David praises God for his fame and honor in the world (verse 1-8). "Great is the Lord and greatly to be praised, and His greatness is unsearchable. One generation shall praise Thy works to another." The name of God is honored in the world. Few men will blaspheme the name of God. The wonder is not that there are so many atheists in the world, but so few. Of all the great men of any age only a few are pronounced infidels. This is a matter of great satisfaction, and we should praise God for it.

2. David praises God for His goodness (verse 9-12). "The Lord is good to all, and His tender mercies are over all His works." We can all testify to the goodness and mercy of God. As we look over the past year, although there may have been trial and hardship or even misfortune or want, still we can testify that the Lord is good. Even in the affections of God there is goodness. "All things work together for good to them that love God, to them that are called according to His purpose." We should remember the goodness of God and praise Him for it.

3. David praises God for his kingdom (verses 13-17). And if David praised God for his kingdom in his day how much more should we in this day, when the kingdom of Christ has actually been set up in the world!

4. David praises God for his saving mercy (verses 18-21). Above and over all things we should praise God for His mercy shown toward us in Jesus Christ, by which we are saved.

Bible Readings.—Ex. xxxiv, 6, 7; Num. xiv, 18; Deut. iv, 7; Ps. lxxxvi, 5; xcvi, 4; c, 5; ciii, 8; cxlvii, 5; Isa. xxxviii, 18-20; Nah. i, 7; Gal. vi, 7-10; Eph. v, 16; I Thess. v, 15; I Tim. i, 17; vi, 18.

Associates, Take the Next Step.

Let us ask God to help us encourage our associate members to take the next step. How I wish we might have a genuine revival of evangelistic work throughout the societies everywhere! Pardon the abruptness of the statement, but the results of our soul winning have not been equal to our opportunities. I know thousands have come into the churches from our societies, and we praise God for that. Indeed as we look back over the past five years' work we can sing the doxology with fervor. Last year 183,650 of our numbers joined churches; the year before, 158,000; the year before that, 120,000; the year before that, 82,500; the year before that, 70,000. In other words, 614,510 have passed from our membership into their churches in the past five years. What a ransomed host! How much or how little our individual work has had to do with bringing about this blessed result we know not. Sufficiently thankful are we to know that Christian Endeavor may have had something to do with the victory under God's guidance. But again I say the results, blessed as they are, have not equaled our great opportunities.—John Willis Baer.

The German Endeavorers.

A recent number of Der Mitarbeiter, the organ of the German Christian Endeavorers in this country, contains more than three pages of communications from Germany, which show the progress of Christian Endeavor work in the fatherland. German pastors are minded to take the Christian Endeavor society just as it is and intend to organize genuine Endeavor societies, like the first one. An officer of high standing in the German army earnestly asks for the prayers of American Endeavorers that the Lord may make way for the society in Germany. Shall not his request meet with an instant and ready response?—Selected.

Loving Kindness.

We delight to gaze down a long avenue of trees. It is delightful to gaze from end to end of the long vista, a sort of verdant temple, with its branching pillars and its arches of leaves. Even so look down the long line of your years, at the green boughs of mercy overhead and the strong pillars of loving kindness and faithfulness which bear up your joys.—Spurgeon.

Christian Endeavor Notes.

The Christian Endeavor society is left handed and right handed, but never behind hand.—Dr. Rondthaler.

Sixteen members of one York Junior society united with the church in a single month.

Christian Endeavor is the common denominator of all denominations.—Rev. E. Talmadge Root.

The first convention of Endeavorers in Ireland took place in Belfast recently. There are now 40 societies there, with a membership of about 1,600, and the leaders recently came to the conclusion that a further impetus might be given the movement by arranging for a convention of their own.

TEMPERANCE.

The Poison Cup.

The tempting wine cup, touch, oh, touch it not!
Though in its drainings cares may be forgot,
Upon its sparkling brink death poisons lie.
But drink you must? Then surely drink and die.

It foams and seethes upon the goblet's brink.
Strong youth, fair maiden, stop a moment, think!
Before you drain the foaming contents up,
Ah, pause and look! There's venom in the cup.

You may not see; but, oh, 'tis lurking there.
All blushing, bids you taste. The young and fair
Are victims first 'twould lure. Then turn aside.
Oh, touch not, taste not, from this goblet wide!

You may not hear, but demons dark hang on the goblet's brink,
Howling and hideous, nor do they shrink
Aghast if first their victims do not bend,
But wait and watch, they know the bitter end.
—Banner of Gold.

TIM BROKE THE BOTTLE.

He Sought New Shoes and Found Them. The Drunkard's Heart Touched.

A poor undersized boy named Tim, sitting by a bottle and looking in it, said, "I wonder if there can be a pair of shoes in it." He wanted to go to a Sunday school picnic, but he had no shoes. His mother had mended his clothes, but said his shoes were so bad he must go barefoot. Then he took a brick and broke the bottle, but there were no shoes in it, and he was frightened, for it was his father's bottle. Tim sat down again and sobbed so hard that he did not hear a step beside him until a voice said:

"Well! What's all this?" He sprang up in great alarm. It was his father.

"Who broke my bottle?" he asked.

"I did," said Tim, catching his breath, half in terror and half between his sobs.

"Why did you?" Tim looked up. The voice did not sound so terrible as he had expected. The truth was, his father had been touched at the sight of the forlorn figure, so very small and so sorrowful, which had bent over the broken bottle.

"Why," he said, "I was looking for a pair of new shoes. I want a pair of shoes awful bad to wear to the picnic. All the other chaps wear shoes."

"How came you to think you'd find shoes in a bottle?" the father asked.

"Why, mother said so. I asked her for some new shoes, and she said they had gone into the black bottle, and that lots of other things had gone into it, too—coats and hats and bread and meat and things—and I thought if I broke it I'd find 'em all, and there ain't a thing in it!" And Tim sat down again and cried harder than ever. His father seated himself on a box in the disorderly yard and remained quiet for so long a time that Tim at last looked cautiously up.

"I'm real sorry I broke your bottle, father. I'll never do it again."

"No, I guess you won't," he said, laying a hand on the rough little head as he went away, leaving Tim overcome with astonishment that his father had not been angry with him. Two days after, on the very evening before the picnic, he handed Tim a parcel, telling him to open it.

"New shoes! New shoes!" he shouted. "Oh, father, did you get a new bottle? And were they in it?"

"No, my boy, there isn't going to be a new bottle. Your mother was right—the things all went into the bottle, but you see getting them out is no easy matter. So, God helping me, I am going to keep them out after this."—Children's Record.

CHILDREN OF DRUNKARDS.

On Them Falls the Curse of Inherited Vice and Weak Bodies.

Upon no class of unfortunates does the curse of rum fall so heavily as upon the children of drunkards. In the recent report of the Belfast branch of the Society For the Prevention of Cruelty to Children it was authoritatively stated that 90 per cent at least of the cruel wrongs practiced upon helpless children may be traced directly to drunkenness. We have no doubt that the same percentage would hold good in New York and in every other place where liquor is freely dispensed. The heaviest part of the curse, however, that falls upon childhood is not the cruel beatings nor the neglect and starvation, but the inherited and cultivated vices and weaknesses of mind and body which make a pure and honest manhood or womanhood almost an impossible thing. For a child born of drunken parents, breathing and drinking in poisonous fumes and liquids from earliest infancy, there is surely no hope of salvation, save in a miracle of the grace of God in the heart. To expect that a person so born and nurtured could overcome the evil forces and tendencies of his nature by the mere exertion of his own will power would be as vain as to expect a man to stem a Niagara flood with a spoon for a paddle. It is the might of God alone that can save.—Christian Work.

Chloral Inebriety.

The effects of chloral after the intoxication from this sleep producer has passed away are most unpleasant. The digestion is liable to be upset. The capacity to sleep naturally is, to a large extent, lost. The circulatory fluid is badly nourished and insufficiently aerated. The circulation is oppressed. The heart labors. The secretory and other functions are disturbed. The inhibitory power of the various nerve centers is lessened. Muscular unsteadiness is the equivalent of nervous instability. In some confirmed cases there is a feeling of general muscular weakness, cardiac debility and reduced vascular tension. There is some vasomotor disturbance, witnessed by coldness and blueness of the extremities, the tip of the nose, etc. Often, too, there is a dull, listless lack of energy.—Science of Inebriety.

Whisky, the Destroyer of Life.

I do not overstate it when I say that the 200,000 saloons in this country have been instrumental in destroying more human lives in the last five years than the 2,000,000 armed men did during the four years of the civil war. Whisky is a more deadly weapon than shot or shell or any of the implements of our modern warfare.—Hon. William Windom.

Moral Growth Retarded and the Cultured Emotions Injured—Powers of Introspection Weakened—Effects of Intoxicants Upon the Intellect.

The human family too often fail to understand the meaning of the word soul, and as it is our intention to consider the effect of alcohol on the soul it will be well for us to inquire what this mysterious power is.

The soul is conscious self. It is the ego of one's existence without material consideration, combining all the powers of intellect, sensibility and will.

It will be discovered from the foregoing definition that it is not the purpose of this article to consider the effect of alcohol on the system further than the relations of man's senses are connected with conscious self and not with physical self.

The progress of soul life, or the introspective power of man, has no foe more deadly than alcohol. It has affected the consciousness of the entire human family. As I pen these words I feel that my soul has been injured by this great evil, not that I have ever used it, or that my ancestors were given to its use, but because the moral growth of the soul of a world—its conscious self—has been injured, and I am a part of that injured humanity.

We cannot in this article, which we feel might be extended to the length of a three volume book, treat this subject biologically or sociologically. We will simply ask what is the effect of alcohol on the intellect, sensibility and will.

The word intellect comes from the Latin words intere, between, and legere, to gather, and thus suggests to the mind a power which gathers from man's surroundings that which we call knowledge. Have you ever noticed to what extent the use of intoxicants injures man's power to discriminate right from wrong? It injures, sometimes beyond repair, the correspondence between consciousness and reality, making unreal things to appear real. This is seen in its worst stage in what is known as traumatic delirium, but may be noticed in the common drunkard who finds enjoyment in the satisfaction of vile passions, to the injury of moral life. The influence of intoxicants upon the soul is also of a nature to cause doubt—that hesitancy between right and wrong—to be favored by error. This may be seen in its advanced state when the drunkard ceases to hesitate before using uncandid expressions or executing vile thoughts; when he seems to enjoy the polite method of robbery known as gambling and kindred vices.

But under this heading should be considered the injury that comes to one's power of introspection. When man becomes addicted to the use of alcoholic drinks, he loses a portion of his introspective power. We have often seen the heavy drinker who seemed to live as though his soul were merely a series of sensations. This is seen in various degrees in the drunkard, just in proportion as he cultivates passion and neglects candor or meditation on self.

Consciousness is a part of intellectual self, which cannot be defined. Every attempt to define it moves in a circle. It only admits of self evident affirmation. I comprehend my power to reason; therefore I am. Alcohol has a tendency to stultify one's reason; therefore it limits one's consciousness, thus injuring the very base of his soul being. You may have noticed its injury to man's sense perception, or power to perceive through his senses. You may have noticed this in the drunkard who has lost his love for the beauties of art and nature, and varied stages may be seen of loss of sense perception.

Delirium is but the confusion of sense impressions. The nervous organism has had its effect upon the sensibility of man, and delusion follows. If a nerve be irritated in any unnatural way, it may convey impressions to one's senses. Thus continued use of alcohol may go so far as to injure that organism of one's body that receives impressions of forms and cause unnatural currents to produce a flash of light and cause in the auditory nerve a sound, thus undermining sense perception, one of the grandest faculties of the soul.—Rev. O. J. Blackford in Michigan Good Templar.

THE SUNDAY SCHOOL.

LESSON I, FIRST QUARTER, INTERNATIONAL SERIES, JAN. 6.

Text of the Lesson, Mark vi, 17-29—Memory Verses, 26-28—Golden Text, Math. x, 28—Commentary by the Rev. D. M. Stearns.

17. "For Herod himself had sent forth and laid hold upon John and bound him in prison for Herodias' sake, his brother Philip's wife, for he had married her." This statement is made in explanation of the fact that when Herod heard of the mighty works of Jesus he, with the fears of a guilty conscience, thought it might be John risen from the dead. The whole story of the lesson today is that of the apparent victory of an ungodly woman over a righteous man.

18. "For John had said unto Herod, It is not lawful for thee to have thy brother's wife." John lived before God, he was great in the sight of the Lord, he feared no man's frown and coveted no man's favor; hence he fearlessly reproved Herod for his sin in this matter. With like courage Daniel urged Nebuchadnezzar to break off his sins by righteousness and his iniquities by showing mercy to the poor (Dan. iv, 27). The man who stands for God before men is expected to have the courage of Daniel's friends, who, knowing the right thing to do, did it and left the consequences with God.

19. "Therefore Herodias had a quarrel against him and would have killed him, but she could not." Both Herod and Herodias stand for the world, which will be good friends with those who say nothing against it or its ways, but such fellowship means enmity with God (Jas. iv, 4; I John ii, 15-17). If we are faithful to Christ, we must stand against the world and its ways and expect to be hated by it even as He was and warned us that we should be (John xv, 18, 19). It is ofttimes more easy and peaceful not to testify against the world, but it is a dearly bought peace, which robs us of His peace which He bequeathed to us (John xiv, 27).

20. "For Herod feared John, knowing that he was a just man and an holy and observed him, and when he heard him he did many things and heard him gladly." Of the two, Herod and Herodias, many would say that he was the best, but both were guilty before God and enemies of righteousness. All who are not saved are lost, but the lost shall suffer according to desert.

21. "And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains and chief estates of Galilee." The world can find convenient days for pretty much everything they desire, and the man who has the power to make great suppers for his friends will generally have plenty friends glad to come.

22. "And when the daughter of the said Herodias came in and danced and pleased Herod and then sat with him the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee.'" One of earth's great ones makes this offer to a giddy, sinful girl and doubtless made her glad. The world is saying about the same to its friends all the time, but her promises are vain, for the world passeth away and the lust thereof, and the end of all her joys is not life, but death.

23. "And he sware unto her, Whatsoever thou shalt ask of me I will give it thee, unto the half of my kingdom." Satan, whose devotees perhaps unconsciously these people were, offered the Lord Jesus all the kingdoms of this world, with their power and glory, if He would only please him by worshiping him (Luke iv, 5, 6). It is written that Solomon gave to the queen of Sheba all her desire, whatsoever she asked (II Chron. ix, 12).

24. "And she went forth and said unto her mother, What shall I ask? And she said, The head of John the Baptist." She had murder in her heart continually, and now it was her hour and the power of darkness, and she was quick to seize her opportunity. It is written of Ahaziah that his mother was his counselor to do wickedly (II Chron. xxii, 3), and this mother is of that pattern, a true and faithful child of the destroyer.

25. "And she came in straightway with haste unto the king and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist." Satan is very prompt. Immediately and with haste she obeys her mother's wishes. John is a true child of God, great in the sight of the Lord, filled with the spirit from his birth (Luke i, 15), the special herald of the Son of God, greatly honored by God, and yet he has been allowed to languish in a prison, and now satan will be permitted to reach him with his last and worst weapon—death.

26. "And the king was exceeding sorry, yet for his oath's sake and for their sakes which sat with him he would not reject her." Mark it well, he would not reject her, though she came seeking the death of an innocent man. And can any poor sinner believe that the Lord Jesus will reject him when he comes asking for life from Him who is the Prince of Life, and who has said, "Him that cometh to Me I will in nowise cast out" (John vi, 37), who has also said, "I, even I, am He that blotteth out thy transgressions for My name's sake and will not remember thy sins?"

27. "And immediately the king sent an executioner and commanded his head to be brought, and he went and beheaded him in the prison." So John was instantly in glory, "absent from the body, present with the Lord." And it was his gain to die, yet it did seem so hard thus to suffer to gratify a wicked woman, but God permitted it, and His ways are just and true, and He says, "Be still and know that I am God." It was Herod's birthday, but it was a good day for John, too—his first day in heaven.

28. "And brought his head in a charger and gave it to the damsel, and the damsel gave it to her mother." What could she do with it? Did ever a daughter give such grewsome gift to her mother? Yet doubtless the mother was glad to have the assurance of her enemy's death. Satan was glad to have got so good a man off the earth, and no doubt John was glad to be at home and at rest, for he had finished his work which God had given him to do, and no power could touch him till he had finished it.

29. "And when his disciples heard of it they came and took up his corpse and laid it in a tomb." The body sleeps, but John was more alive than when in the body. He may have been one of those whose bodies rose after the resurrection of Christ. If not, his body will surely rise at the coming of Christ for His saints (I Thess. iv, 16-18), and he will have a place of honor awarded to him. In Math. xiv, 12, it is said that his disciples, after they buried his body, went and told Jesus. He can rest and comfort all who are in trouble, and He only can. Let all weary ones come to Him (Math. xi, 28).

RELIGIOUS NEWS.

—There are 4,366 Protestant Episcopal churches.

—There are eight Methodist congregations in Salt Lake City.

—The Bible depository at Shanghai, China, issued 133,525 volumes during the months of July and August.

—General Booth declares that of over ten thousand lost women rescued by the Salvation Army, eight thousand have not relapsed into sin.

—In Arabia there are only eight ordained missionaries, one of whom is a German Lutheran, and seven native helpers. The population is over ten millions.

—The evangelistic work in Toronto, Can., under Mr. Moody, is moving on well. Before the meetings began preparatory services were held in many churches.

—The sum of $10,000 has been given by Thomas Dolan, of Philadelphia, to the fund of $100,000 for the dormitory system of the University of Pennsylvania.

—Rev. R. A. Thompson, a Scotchman of New Britain, Conn., who has been in Japan eleven years, has given $15 000 for a mission steamer to be used in that country.

—The Christian Endeavor constitution has now been translated into Hindoo, and in this language will reach a large constituency, for it is spoken by fully one-fourth of the inhabitants of India.

—The greater part of the estate of the late Alexander Montgomery, of San Francisco, Cal., estimated at $3,000,000, has been bequeathed to the Presbyterian theological seminary of the Pacific coast.

—The Chicago *Tribune* says: "Col. Bob Ingersoll says he will quit the lecture field after this season. Any time in the future that Col. Bob desires to reopen the fight he will find Moses doing business at the old stand.'

—Dr. Pentecost says that he knows of a common drunken sweeper in India, who died some years ago, leaving his 12-year-old daughter to the missionaries. She was educated, taking the degree of M. A., and is now the principal of an educational institution in India.

—During the five years that the Chicago Auxiliary of the American Tract Society has been in operation a great deal of evangelistic work has been done. At a cost of $768 nearly 9,000 visits were made in this city, and literature distributed to Bohemians, Poles, Italians, Greeks, Germans and Irish.

—Rev. W. C. Willing, D.D., of the New York conference, died suddenly at Margaretsville, N. Y., Dec. 12, where he was serving as counsel in a ministerial trial. Dr. Willing was formerly a member of Rock River conference, where he was greatly beloved. His wife, Mrs. Jennie Fowler Willing, is a sister of Bishop Fowler.

—A Lutheran institution has been in existence at Selinsgrove, on the banks of the Susquehanna river in Pennsylvania, for a period of nearly sixty years under the name of Missionary Institute. At a meeting of the Board, held Dec. 3, 1894, it was decided to change the name of the institution to that of Susquehanna University, the institution having now a full college course, as well as university powers granted it by its charter.

—The vicar of Pontefract recently preached at a cyclist church parade, taking for his text "The spirit of the living creature is in the wheel." In an East Yorkshire church a new stove was put in, and on the following Sunday the text was, "Aha! I am warm; I have seen the fire;" and when the squire gave scarlet cloaks to a dozen old women, the clergyman selected as his text, "Solomon in all his glory was not arrayed like one of these."

—The Salvation Army is twenty-nine years old. It has 4,000 posts with 1,100 officers, who are evangelists. It has been at work in many nations besides Great Britain and the United States. Its work is carried on in France, Holland, Belgium, Sweden, Norway and many other countries. It has 620 officers in India, 500 of whom are natives. Mr. Booth says India must be conquered by her own people. The army has introduced its work into fourteen different African tribes.

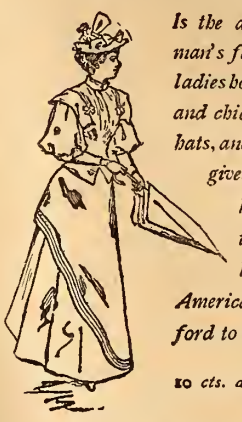
—Another new denomination has been formed, the "United Evangelical Church." The Evangelical Association, reputed sound in the faith, zealous in works, and prosperous, had three bishops chosen because of the excellency of their spirit and their consecration, but they were also human, and, forgetting they were to be ensamples of the church, they quarreled. Bitter denunciation took the place of expressions of brotherly love. The whole body became embroiled. The bishop of the minority was willing to resign in the interests of peace; but the matter had to be fought out, and the Evangelical Association was divided.—*Exchange.*

—The British and Foreign Bible Society, in its ninetieth annual report (1894), shows that its receipts for the year, "applicable to the general purposes of the society," amounted to £140,268 6*s* 4*d*, of which about 45 per cent, or £64,699, are acknowledged as "free contributions from auxiliary societies." But these societies remitted for the purchase of Bibles only one-fifth as much as their free donations, or £12,736. The legacies amounted to £42,322; subscriptions and other gifts to £22,095; interest and dividends on stock to £11,151. Of the total issues, 3,664,456, more than half were sent out from depots abroad; but it does not appear how large a part of the 1,659,588 volumes issued from the Bible House in London were also sent out of Great Britain.

—Although the Armenian Christians have certain ill-defined relations with both the Roman and the Greek churches, they seem to have, really, an independent form of ecclesiasticism. They have a Patriarch, or Catholicos, of their own, and while in doctrine and ritual resembling in some things the Greek church and in others the Papal, they entirely agree with neither. The situation, however, is such as to have prompted an appeal in their behalf to the Pope, and it is hoped that he may be induced to interpose in such a way as to influence the Sultan in relief of the poor people whose only crime is that they are Christians and not Mohammedans.

—Mohammed has come. At last the much-talked-of Mohammedan mission has been, or is about to be, opened in Chicago. It is not a mission of Christians to the followers of the prophet. The order is reversed. We benighted Christians are the objects of Mohammedan pity. A converted American, a Mr. Webb, is the projector of the mission. Some may laugh at the idea as visionary. But time will tell. There is nothing so absurd and silly as not to find followers here. This false religion has entered and conquered many lands before, and it would be just like us excitable people to yield to this craze, as it is practically a new thing on this side the waters, and it may yet rival Mormonism.—*Christian Instructor.*

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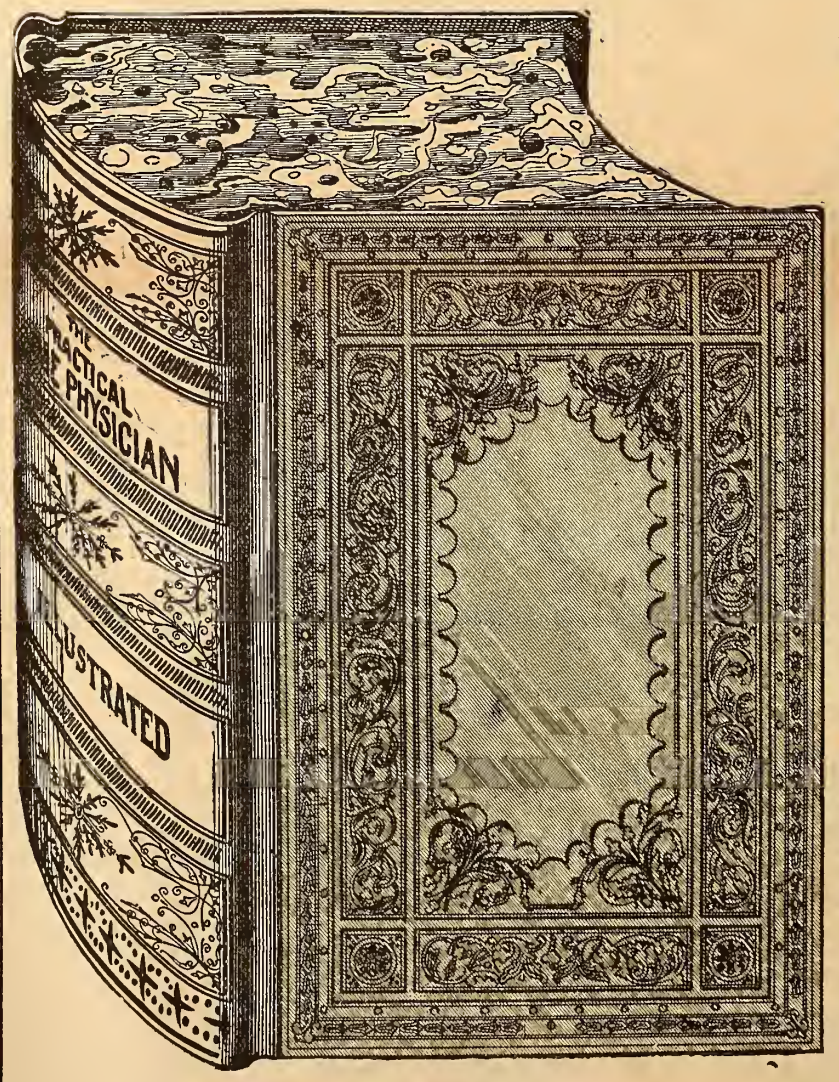
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Corn Harvesters In the Northwest.

A Minnesota correspondent of Rural New Yorker writes that it is difficult in the northwest to get men who can cut corn at all. Most farmhands here have had no experience, and few can cut and shock a half acre per day. He writes: Farmers here need to grow more hoed crops, and would grow more corn but for the bugbear of cutting and shocking, and would welcome a machine which would cut and bind corn well at $1.25 per acre, if not too costly. The successful corn harvester will not elevate, but will cut, gather, bind and drop it in a standing position. All schemes for elevating it are a waste of power. When a machine is devised which will do this, two rows can be cut and bound as well as one by a two horse team, as the power required is not great. There seems to be no difficulty in cutting the corn with a sliding knife such as is used on the sled cutters. Most of the machines brought out to cut and bind corn seem too complicated and costly and are evidently an attempt to adapt the plan of grain harvesters to the cornfield, instead of being original inventions.

Cauliflower In Winter.

How to put away cauliflower plants that have not headed to keep for winter until they form heads is a perplexing problem with some growers. Here is a plan indorsed by Rural New Yorker:

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SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from Dec. 17 to Dec. 22:

Rev R S Morton, Mrs A C Hand, E S Lowry, Chas Kennicott, F W Smith, G S Marcy, Chas Merrick, J Collins, F D Doolittle, J Osgood, A B Lipp, Mrs A P Martin, F M Salisbury, J F Ames, S S Smith, J A Moore, Dr E C Guild, Mrs N E Kellogg, A Patterson, J Slingerland, J W Plummer, Mrs M L Couch, Mrs M C McKee, G W Lavis, T W Berkley, J L Burrell, Prof J Moore, Mrs E A Rowley, A Meller, Mrs M A Fowler, C Quick.

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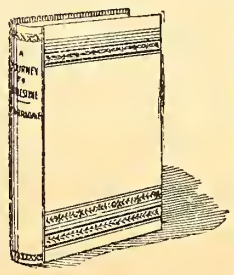
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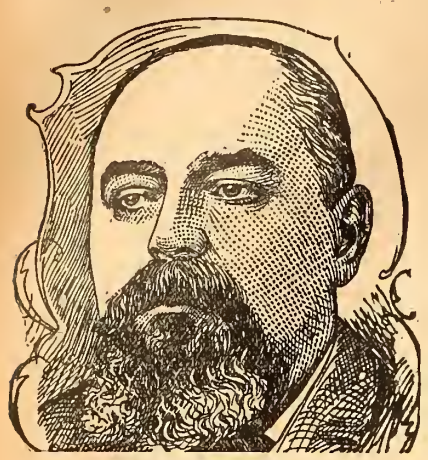
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The simplest kind of a structure will keep ice. A cheap board building with cracks battened will answer the purpose. For a permanent house it is well to build a brick or stone foundation and to bed the sills in mortar. The walls should be double and can be made so by using 2 by 8 lumber for studding. Line both sides with paper and board up tight, but do not fill in. Let the roof projeot on all sides or build under the shade of a tree or on the north side of a larger structure. Always leave plenty of ventilation at the gable ends. Have a drain at the bottom extending out a considerable distance. Cover the mouth of this drain in the house with a wire screen and then cover the whole bottom with a layer of sawdust a foot thick.

The keeping of ice depends quite as much on the packing as on the house in which it is stored. Sawdust or dry tan bark furnishes the best packing material. The next best is chaff or out straw and after these uncut straw.

In a structure such as we have described ten inches of sawdust on the sides is sufficient or 12 or 15 inches of cut straw. Do not put a thick layer of sawdust on top of the ice—six or eight inches is enough.

Fill the house in freezing weather only for the best results. Have the cakes as nearly uniform in size as possible and pack closely, filling cracks with pounded ice to make the mass as solid as possible. The advice is often given to pour water on after filling, but The Farm Journal says this is unwise advice, so don't do it. Forty cubic feet of ice will make about a ton. The size of the house wanted can be figured on this basis.

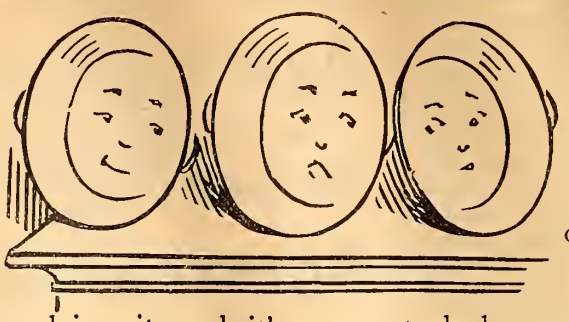
In some directions given by American Cultivator on building and filling icehouses attention is called to a new material for packing known as mineral wool. It is mineral and of course is not wool at all, though it looks and feels like wool. It is the glass fibers made in refining iron ore by the action of heat on the particles of sand that it contains. The cost of mineral wool if near a faotory will probably be near $17 per ton, but its bulk in proportion to weight is so great that it cannot be transported far. It is the cleanest and best nonconductor of heat. It contains a great amount of air, and when laid in walls is a nonconductor of heat and of sound also. No kind of insect or other vermin will live in walls where the filling is with this glass material. For this reason, as well as a nonconductor of heat, it is considerably used for sheathing dwelling houses. It also greatly retards destruction when houses are attacked by fire.

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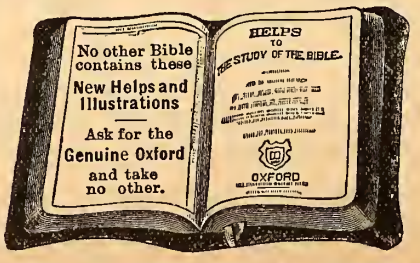
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NEWS OF THE WEEK.

CHICAGO.

Herr Johann Most, the New York anarchist, appeared at the Criterion Theater in the leading role of Hauptmann's "The Weavers."

Residents of Chicago of Russian birth took the oath of allegiance to the czar, the ceremony taking place in the Greek church.

Fred W. Job has been commissioned as Consul General of Hawaii for Illinois, Wisconsin, Indiana, Ohio and Michigan.

Inquiry into the cause of the recent tunnel accident disclosed the fact that the grip was out of order and that the conductors had disobeyed orders in leaving the brakes.

East-bound lines will reduce rates on grain and flour to compete with lake lines if permitted to do so by the inter-State commerce commission.

Meadowcroft brothers, fraudulent bankers, were refused a new trial and taken to jail. Their case will be appealed to the Supreme Court.

The board of education considered a bill, to be presented to the legislature, creating a pension fund for teachers.

The Chicago *Herald* alleges that Alderman John Powers made a proposition to Neil McCoull, resident manager of the American Tobacco Company, to kill the anti-cigarette ordinance for $25,000.

Grand jury voted to indict nineteen of the men charged with lawlessness at the polls on election day.

Coroner's jury investigating the Washington street tunnel accident held the street railway company responsible.

Five hundred members of the Congregational Club celebrated Forefather's Day with a dinner at the Grand Pacific Hotel.

COUNTRY.

In a sermon on gambling in a church near Winchester, Ohio, Rev. Mr. Warden illustrated three-card monte with a pack of cards.

Hetty Green believes her father and aunt were poisoned, and that her own life is in danger from persons anxious to obtain her wealth.

Henry Kinnett, a farmer living near Preble, Ohio, was bunkoed out of $3,000 by the tin-box scheme.

The killing of a white man near Quitman, Ga., has led to a race war in which seven Negroes have already been shot.

Ringleaders of the gang which robbed David Slocum and wife of Erie, Pa., of $10,000 after torturing them have been captured.

An attempt is being made to array the A. P. A. of Michigan against Senator McMillan because he refused to further the political ambition of one of its members.

President Cleveland returned to the White House, apparently much benefited by his shooting trip.

Secretary Gresham gave an audience to a number of Christian clergymen who appealed to him to aid the Armenians.

Illinois railroad and warehouse commissioners report the lines in the State to be in splendid physical condition.

Officers investigating the Shearman murder at Jamestown, N. Y., found the picture of one of the murderers photographed on the dead woman's eye.

Eastern holders of whisky trust stock are being urged to form a protective company, opposed to the present management.

Forty-four persons have already been indicted for election frauds in St. Louis. It is said the number will reach 100.

Steamer Campania lowered her east-bound Atlantic record to five days nine hours and eighteen minutes.

The Oshkosh, Wis., Ministerial Association has boycotted the Ladies' Benevolent Society because it proposes to raise money for charity by giving a series of dances.

Director General Davis' report upon the Columbian Exposition will be submitted to the President within this month.

Congressman-elect John J. Jenkins, of Wisconsin, is said to be ineligible, never having been naturalized.

The bill to establish a national military park on the battlefield of Shiloh was passed by the Senate.

Investigation shows that decrepit horses and mules are utilized in making sausage for the Chicago saloon trade by Indiana manufacturers.

Carnegie Company has posted notices of proposed cuts in the wages of 5,000 employes, beginning with the new year.

Trunk line presidents held a meeting in New York and decided to maintain eastbound rates and abolish commissions.

Bishop Joseph Thompson, D. D., M D, of the African Methodist Episcopal church, died at his home in Newburg, N. Y.

Two trains were held up in the limits of Sioux City, Iowa, by four men, and the passengers relieved of money and jewelry.

Dun's review of trade says gold exports and uncertainty about financial legislation are depressing trade everywhere.

Owing to a recent Supreme Court decision wholesale dealers in oleomargarine in Maryland have ceased to handle the product.

FOREIGN.

Chinese government has appointed two peace commissioners, who will open negotiations with the Japanese.

Emperor William, in answer to an appeal, announces that he will protect the Jews in Germany, and is surprised at their fear.

Advices from Constantinople are to the effect that the Sultan has refused an escort to American Minister Terrell in Armenia.

Ten thousand Chinese, who defended Hait Cheng, were worsted by the Japanese after a four hours' battle.

The porte has agreed to permit foreign delegates to examine witnesses before the Armenian commission.

A hundred persons are now believed to have perished in the storm which swept Great Britain. Many vessels were wrecked.

Violent earthquake shocks in south Hungary threw down houses and drove the residents to the streets.

Four thousand hungry women and children called on President Caceras of Peru, and asked for bread. A riot ensued and many persons were killed and wounded.

In the engagement at Halai, Abyssinia, six companies of Italian troops defeated the Arabs, killing a great number of them.

Twenty-three Armenian villages were laid in ashes, eleven others pillaged and forty priests massacred by Turkish soldiers.

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A man with deep spirituality of soul—absorbed in the contemplation of scriptural revelation and divine mysteries—writes the editor of the *Christian Harvester*, "finds the secret society an antagonism. He finds its spirit contrary to his spirit. Obliged by the tenets of his faith and the omnipotence of his experience, he brings everything to the test of eternal life, and finds the whole body of secretism other and beyond. The natural man, biased by sin, loves it; but the spiritual man, Spirit-moved, abhors it. He cannot abide it long without deterioration or entire loss of God and salvation. Beware!"

The following addresses, read at the recent anti-secrecy conventions in Oregon, Indiana and New England, have been received for publication and will appear in future numbers of the *Cynosure:* New England—"Principles of Our Association," by Rev. J. M. Foster, and "Secret Societies," by Mrs. Hannah J. Bailey; Oregon—"What is the Duty of the Christian Towards Secret Societies," by Elder W. H. Pruett; Indiana—"Major and Minor Secret Societies," by Rev. A. Mayn. In this issue we publish an additional report of the Indiana convention, with the address of Rev. T. M Chalmers and remarks by Rev. J. C. Smith, of Cincinnati, with a synopsis of the address of Rev. S. H. Swarts, of Morris, Ill.,—all good reading.

The *Catholic Review* has been giving expositions of the Entered Apprentice and Fellow Craft degrees of Freemasonry in recent issues, and closes the latter with this significant paragraph: "And so the education goes on until the Mason reaches the thirtieth degree, when, exclaiming 'Death to religious despotism!' the candidate stabs the skull crowned with the papal tiara!" Recalling this ceremony, which is fully described in the exposure of Scottish Rite Masonry sold at this office, perhaps it is a strong clue to the papal hatred of Masonry, and may prove another reason why the Freemasons voted with the A. P. A. last fall. At all events, Rome is now as unrelenting towards the "free and accepted" as she is against Protestants and their institutions.

The Chicago Civic Federation is a company of capitalists and business men representing the best element of civil life in this city, banded together to reform the evils of the day. A correspondent, writing to a religious paper from Chicago, remarks: "The anti-gambling work goes forward quietly. The agitation for better men for our municipal offices in the spring is well assured of success from both parties, and last, but not least, there are rumors of police investigations that will cause Tammany to blush for its modesty. Ward councils are being formed in the several wards of the city in connection with the Federation, and much quiet and effective work in the interest of civic reform will result." There is hope in all this movement that Chicago may be purified from its corruptions, and scores of men and women rescued from its dens of infamy. Let the good work go on.

Rome never changes. It may gather some new ideas under the pressure of an intellectual age, but it twists them to serve its unchanged purposes, and corrupts whatever it touches with its untamable bigotry. "The leaders of the Reformation," writes Cardinal Gibbons, "sought to abolish the papacy, which had existed for sixteen centuries....Instead of laboring to lop off some of the withered branches, they set to work to cut down from the roots the good old tree that had sheltered their fathers for centuries and nourished them with its spiritual fruit. They overthrew the altars before which they and their forefathers had worshiped for centuries. They rent asunder the seamless garment of Christ. They dismembered the Christian flock." Yet the civilized world has believed for 300 years that Luther and Calvin did a good work, which had the Lord's blessing upon it, notwithstanding the efforts of Rome to belittle and resist it.

It has been proposed, and the suggestion seems feasible, that State anti-secrecy conventions be held, either towards the close of January, or early in February, in Ohio and Nebraska. Will friends of the cause in those States promptly write to Secretary Phillips at this office for details of information, and forward to him their contributions for paying the expenses of these gatherings? Rev. J. S. Thompson, of Utica, Ohio, and Rev. W. I. Brooks, President of the Nebraska State Association, at Pawnee City, Neb., and Wm. C. Bissell, of Humboldt, Neb., are, with others, especially interested in the success of these conventions, and may also be addressed with suggestions as to dates and places where they shall meet. Both Pawnee City and Humboldt are already named for the Nebraska meeting, and Xenia for that in Ohio. Sec'y Phillips has arranged with our Eastern Agent, Rev. W. B. Stoddard, to assist in preparing for the Ohio convention. Bro. Stoddard's address is 232 W. Second avenue, Columbus, Ohio, where letters will reach him. The Secretary has also received the promise of Rev. William G. Hubbard, President of the Peace Association of Friends in America, to be present at that convention and participate in its dellberations.

We make room to-day for the correspondence of the Roman Catholic prelates in the United States, placing the ban of their church, instigated by the pope, upon the secret societies of Oddfellows, Sons of Temperance and Knights of Pythias. The Chicago *Herald* deems the papal decree an outcome of "misinformation," which is hardly possible, since the Roman Catholic priesthood everywhere has only to question the members of the church who are also members of these and other secret societies, to ascertain the secrets and policy of each organization. The *Herald* will have to look farther for the true cause of the papal objections to them. One thing is probable—that the American voters belonging to the objurgated orders will, like the Masons at the recent election, hereafter cast their ballots in opposition to candidates of the Roman Catholic religion. This, however, is no excuse for the existence of these secret societies, whose objects, if worthy, need not shun the light of day. If their policy is injurious to the public interests, they should be suppressed by public opinion as well as tabooed by the Roman Catholic church.

Referring to "the atrocious deeds and horrible moral state of anarchists," the *American Friend* quotes from the annual report for 1894 of William Tallack, the secretary of the "Howard Association" of Great Britain, the following passage from the noted French Senator M. Jules Simon's letter to the Paris *Figaro* of last August: "Most of the wretched men (convicted anarchists) upon whom justice has laid her hands for the recent outrages, were young men grown up whilst the image of God was everywhere veiled from them. A nation cannot, with impunity, thus pass many years whilst chasing the thought of God from the education of the young." And he tells us that in France the municipalities have sent to "examine even the school libraries, in order to remove from them the books containing the word God." The anarchists are the product of such a system. In addition, Mr. Tallack conversed with a prisoner who told him "that out of four thousand fellow-prisoners in Paris he had been associated with, there were none, or scarcely any, who knew or cared about God." Such testimony is a strong plea for Christian education for the masses at the government expense, and another for compulsory attendance upon the means of acquiring such an education either at home or in schools, wherever parents and guardians are remiss in their duty to their children. On this subject the *American Friend* significantly adds: "Unless the public school system of education be supplemented by universal Bible school teaching and by the preaching everywhere of the full Gospel, we must look for a steady increase of crime in our country."

THE RIGHTS AND LIMITATIONS OF CIVIL GOVERNMENTS.

BY REV. H. H. HINMAN.

Mr. Walter Blackburn Harte, in a lengthy article in the *Arena* for September, 1894, undertakes an elaborate defence of the great railroad strike of last summer, and severely impugns the course of President Cleveland in promptly suppressing the acts of violence that not only stopped all commerce but the United States mails. He institutes a comparison between the uprising of the American colonies against the oppressions of the British government, in 1773–76, or, as he calls it, the "great strike" of that period, and the strike of 1894; and holds that as the first was successful and has come to be condoned by Great Britain herself, so the latter was equally just in principle, and ought to have succeeded.

He overlooks the important fact that the actors in the strike of 1773–76 had no representation in the government under which they lived, and no redress for any wrongs either in legislation or the courts—a condition of things widely different from that of the strikers of 1894. The writer manifestly ignores the divine law. The public opinion to which he appeals may or may not be in harmony with absolute justice. Surely it is not always in harmony with the mind of God.

In view of this manifest tendency to judge popular questions by another standard than that of divine truth, I have felt constrained to indicate some of the mutual obligations of governments and their abuses, as declared in the Christian Scriptures, as follows:

THE RIGHTS AND LIMITATIONS OF CIVIL GOVERNMENTS.

"Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." Mark 12: 17.

In this concise aphorism our Lord sets forth the respective duties which we owe to civil rulers and to God. Our duties to our Maker are paramount to all other considerations. No want of harmony with our inclinations, and no regard to the commandments of men, can release us from the imperative duty to *keep the commandments of God.* His ancient saints, when required under most dreadful penalty to transgress the divine law, answered: "We are not careful to answer thee in this matter. If it so, be our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us. But if not, be it known unto thee, oh king, that we will not serve thy gods, nor worship the golden image which thou hast set up." Dan. 2: 16, 17.

The answer of Peter was still more concise: "We ought to obey God rather than men." Acts 5: 29.

But though supreme loyalty to the divine government is enjoined, it by no means follows that human governments may be lawfully resisted; on the other hand, such resistance is distinctly forbidden. There is no instance where Christ or any of his apostles, while acting in harmony with his teachings, ever offered resistance to constituted authorities, or failed to submit to any requirement that was simply oppressive, and did enjoin what was intrinsically wrong. The exaction of the Roman tribute was doubtless most galling and unjust. The manner in which it was collected was certainly both fraudulent and cruel. Yet our Lord worked a miracle that he might pay the tax due from himself and from Peter. The divine admonition is, "Render to all their dues; tribute to whom tribute, custom to whom custom, fear to whom fear, honor to whom honor." Rom. 13: 7. This applies not merely to such requirements as are intrinsically fair and reasonable, but to such as are laid upon us by the constituted authorities.

Resistance to human governments, save by appeals to reason or by passive endurance of unjust and cruel penalties, is disloyalty to God. The divine admonition is: "Let every soul be subject to the higher powers, for there is no power but of God, and the powers that be are ordained of God. Therefore he that resisteth the power withstandeth the ordinance of God, and they that withstand shall receive to themselves judgment." Rom. 13: 1, 2. R V. This is the apostolic interpretation of the law of Christ, and it defines our duties towards the constituted authorities. It was written to the subjects of Nero, one of the most cruel and unscrupulous of all wicked rulers that God has suffered to reign over their brethren.

The so-called right of revolution, except by moral and peaceful methods, finds no warrant in the New Testament teachings. The doctrine taught by our Lord and his apostles is manifestly this: That to all human laws that are in harmony with divine law, we are to render active and cheerful obedience. To all enactments that are simply oppressive, we are to give passive obedience; but to such requirements as tell us to disobey God (if such there be), we are to render a *passive resistance.* That is, we are to obey him and quietly take the consequences.

There is no place for intolerance of war, under the Christian dispensation; and so strongly was this impressed on the primitive church that for three hundred years the universal declaration was: "I am a Christian, and therefore I cannot fight."

It is interesting to look at the other side of this question. What are the duties that Cæsar owes to his citizens? The duties of rulers are quite explicitly laid down in the Old Testament Scriptures. In the last and most impressive words of David are the following: "He that ruleth over men must be just, ruling in the fear of God." 2 Samuel 23: 3. The admonition to the people in the choice of rulers is not less positive: "Moreover, thou shalt provide out of all the people, able men, such as fear God, men of truth, hating covetousness, and shalt place such over them to be rulers." Ex. 18: 21. We are also told how such ought to rule. "Hear the causes between your brethren and judge righteously between every man and his brother and the stranger that is with him. Ye shall not respect persons in judgments, but ye shall hear the small as well as the great. Ye shall not be afraid of the face of man, for the judgment is God's." Deut. 1: 16, 17. The New Testament deals rather with general principles than with positive directions. Doubtless the great law of love, in its varied applications, is equally binding over all men, whether rulers or subjects.

It is to be noted that the powers of a theocracy, such as God instituted for the Hebrews, are different from those granted to other forms of government. Both are of God. Both derive their just powers from him, and have for their object the enforcement of his laws, but with this difference: a theocracy concerns itself alike with the enforcement of the first and second tables of the Decalogue—the duties which we owe to God and to our fellow-men.

Under the Mosaic code the same penalties were executed against idolatry and Sabbath breaking as against murder and adultery.

Not so with other forms of government. They rightly concern themselves only with the second table, the duties which men owe to each other. The reason of this difference is obvious. Under a theocracy, the Supreme Ruler was God. In the last resort, the appeal was directly to him. Human governments cannot determine men's relations to God; nor can they enforce obligations due only to him, and hence all attempted enforcements of religious obligations by the state have been prolific sources of formalism and hypocrisy, and inimical to spiritual religion. Our national Constitution wisely provides that "Congress shall make no law establishing religion or prohibiting the free exercise thereof." The failure of several State constitutions to make similar provision has led to numerous acts of oppression. The laws of Maryland seem to be utterly powerless against those who run railroads, saloons, and newspapers, during seven days of the week, but are quite effective against the men who conscientiously keep the seventh day, and, without disturbance to others, labor on the first. The rights of conscience are among the most sacred. No State can trample on them with impunity. Let us be careful to render unto Cæsar the things that are Cæsar's, but let us see, if we can, that Cæsar exacts no more than is due.

PARENTAL TRAINING.

BY REV. J M. FOSTER.

(*Concluded*)

II. Parents should train their children with steadiness and uniformity. "In the whole employment of educating a child, steadiness of character in the parent is indispensable to success. The parent should be decisively seen always to approve, and love, the same things; and always to disapprove and hate such as are opposed to them. A settled purpose should be continually discovered in the conduct of the parent, with regard to this great concern: a purpose to fix in the mind of the child just views and principles of religion, and dispositions really and truly like Christ's. From this purpose, nothing should appear to divert his attention or withdraw his efforts. The religious education of his child should evidently appear to be a commanding business of his life; not a casual or occasional employment. A changing, vibratory character in the parent will prove him to be either unstable, or not in earnest. No attribute, which is not obviously vicious, is, perhaps, more unhappily found in the parental character. The parent who exhibits a steady, firm, unalterable disposition will naturally be believed by his children to love religion as he ought; to make it the chief business of his life; to be deeply engaged in rendering them religious; and in all his instructions to mean whatever he says. The whole weight of his character will, therefore, accompany his precepts, and enforce them in the most efficacious manner upon the minds of his children. To convince the child of this character in the parent *uniformity* is of the last moment. Whatever is pursued at times only and in a desultory manner, children will never believe to be a serious object in the view of the parent. Whatever is sometimes exhibited in the light of importance and at other times in that of unconcern, will only awaken doubt, and ultimately produce indifference. Important objects, it is well known, always wear this character in view of him who regards them as important, and are therefore felt and exhibited in one, and that a serious manner. So plainly and so entirely is this the fact, that children as easily as men discover at once the true place which anything holds in the estimation of those around them by the uniformity or the consistency with which they attend to it, and by the seriousness or levity with which it is accompanied in their communications. That, and that only, which is taught every day or on every proper occasion, and which is always taught seriously and earnestly, is ever believed by the pupil to hold a place of high importance in the mind of the instructor. On the contrary, whatever is taught occasionally, only, with levity or with indifference; or taught in a manner now grave, now light, sometimes earnestly and sometimes with negligence; regularly at one period and with long intermissions at another; can scarcely be supposed to be of any great significance in the view of the teacher. This language of nature can be misunderstood by none. The earliest and the weakest mind perceives it in a moment, as well as the oldest and the wisest. If then parents wish to make deep and solemn impressions on their children, let them remember that uniformity in their instructions is indispensable to this end. Besides uniformity in teaching is absolutely necessary to the establishment of habit, both in thinking and feeling. If instructions succeed each other after considerable intervals, or are given with a diversity of feelings on the part of the instructor, one truth and one impression will, in a degree, be worn out before another is introduced. In the meantime others of a different, and often a contrary, nature will be imbibed. Thus the work, like the web of Penelope, will be woven at one period, only to be destroyed at another. In this way the parent will find his task always discouraging and often fruitless. It ought to be remembered that uniformity should extend to everything which concerns this subject. The instructions, the spirit with which they are enforced, nay, the very deportment of the instructor, as well as the control, example, and life, should always wear one consistent appearance of solemnity, earnestness, and entire conviction."

III. Parents should train their children with tender affection. "No instructions are ever advantageously imbibed by children, except from those whom they love; and they love none except those by whom they think themselves beloved. The real air, aspect and proof of affection are as discernible by a child as by a man; and his real friends as easily known. No persons feel affection more tenderly, or more carefully watch the conduct in which it is discovered. But the only way to appear kind is to feel kindly; and the only way to be believed to have this character is to possess it.

"It is not easy to estimate the importance of the

manner in this employment. The instructions of an unkind teacher are hated of course; of a cunning one suspected; of an uninterested one received with listless indifference. On the contrary, the affectionate instructor is viewed by his pupils as a beloved friend. No employment invests man with more amiableness than well-directed instruction; especially when the pupil is a little child. From such a friend everything is received, retained and obeyed, with reverence and delight. By a teacher of this character more good can often be done in a day, than by a disgusting one in a life."

IV. Parents should train their children in the faith that this is the divinely-appointed means to their temporal and eternal good. The promise in Ephesians 6:3 "that it may be well with thee, and that thou mayest live long on the earth," announces the general purpose of God and a general principle of his providential government. "The hand of the diligent maketh rich;" that is the general rule which is not invalidated if here and there a diligent man remains poor. It is well with obedient children; they prosper in the world; such is the fact, and such is the divine promise. The family being the corner-stone of social order and prosperity, it follows that those families are blessed in which God's plan and purpose are most fully carried out and realized. "Train up a child in the way he should go; and when he is old, he will not depart from it." This is not an absolute promise. There are exceptions. The children of professing Christians sometimes turn out badly. But of such cases we are to bear in mind: (1) Not all parents who belong to the church are real Christians. The promise does not apply to those who have a name to live while they are dead. (2) Some Christian parents perform this duty very imperfectly. They "are not unfrequently too much engrossed by other concerns. Professors are sometimes so deeply engaged in their business, and ministers by their studies, as to neglect this duty. Some of them, also, are negligent through a characteristic easiness and carelessness of temper. Some are injudicious, and pursue ill-devised plans. Some are of a changeable disposition, and undo to-day, partially at least, what they did yesterday." Their work is imperfect. The consequences are experienced accordingly. (3) Some Christians govern their children unhappily. They "are passionate, and govern with fickleness, and violence. They are indulgent, and scarcely govern them at all. They are austere, or gloomy, and thus discourage and disgust their children; insensibly alienating their minds both from their instructions and themselves." (4) One of the parents is irreligious, and thwarts the labors of the other. (5) Some Christian parents do not pray in their families, and in this manner fail of receiving blessings upon themselves and upon their children. The home without a family altar, upon which the morning and evening sacrifice of family worship is offered, is wanting in one essential feature of the divine order. (6) The children of Christian parents are often educated by others who are incompetent and unfaithful. It is sometimes true that their secular education is conducted by unbelieving teachers, and their religious education by Sabbath-school teachers who are careless, while the parents take no part at all. This is a grave departure from the divine order. (7) The children of Christian parents are not unfrequently corrupted by evil companions; and that, perhaps, during the best education. (8) "Christian churches extensively neglect the discipline which they ought to administer both to the parents and the children when negligent of their respective duties. By this neglect the spirit of educating children religiously has been suffered to languish, and the obligations to this duty have ceased to be felt as its importance demands." These facts account for the exceptions, and confirm the general rule of divine providence.

Boston, Mass.

TEN CHAPTERS AGAINST LODGES.

BY REV. SIMPSON ELY, DEAN OF BIBLE SCHOOL, FAIRFIELD COLLEGE.

IX — SUNDRY OBJECTIONS

The boasted benevolence of the lodges is very insignificant when compared to the strength of their membership and their wealth. The Odd-fellows of Illinois have very recently published to the world a statement of their condition and work. Their figures lie before me as I write. They claim fifty thousand members in the State. They have eight hundred and ten lodges. Their total receipts during the past year amounted to $457,548.88. They expended for relief $145,464. What is done with the remaining $312,084? What does their boasted benevolence amount to *per capita?* Less than three dollars! I have always claimed that the average member of the lodge pays far more into the lodge than his beneficiaries can ever hope to receive, and now we have proof positive that such is the case. What kind of benevolence is it when for every three dollars a man pays into the lodge his beneficiaries draw one dollar out? The element of benevolence is not in it at all. A man's family only receives a moiety of what he, during his life-time, has paid into the treasury of the lodge. The benevolence and philanthropy of the church is as high above the lodge as the heavens are above the earth. Church benevolence is unselfish. Lodge benevolence (?) is purely selfish. A man pays so much into the lodge with a hope of getting so much benefit out of it for himself or for his family.

Another objection to the lodge is its great intolerance. A man who dares to condemn lodges is sure to incur their displeasure. I was pastor of a church in Missouri a few years ago. The church called an evangelist to aid me in a revival meeting. The evangelist, knowing that I was opposed to lodges, announced that he would lecture Sunday afternoon in favor of Odd-fellowship. I begged him not to do so, but he persisted. I then told my officers that I wanted to reply to him. They forbade me. He delivered the lecture, but a padlock was put upon my lips. Ever after that I was secretly and bitterly opposed in that town. I received many anonymous communications containing all kinds of threats and insinuations. They threatened to burn my property, and even hanged me in effigy.

A man is permitted to discuss all other questions publicly and privately, but woe betide the man who condemns secret orders! The lodge is the sacred ark that must not be touched by other than mystic hands! It cannot bear the search-light of truth and public investigation. And the worst of all is that their persecutions are secret and dark, like all things that pertain to the lodge, and a man has no means of knowing from whence his persecutions come. They can undermine him in business, and thwart all his well-laid plans in life, and he is utterly helpless, because he can never know the enemy that stabbed him.

And how boastful is the lodge. An Odd-fellow handed me a book to read, entitled "Gems of Odd-fellowship," and here is one of the gems on page 119: "We do assert that the best social system of the age exists in this magnificent order." Now you have it! It is a better social system than the church founded by our Lord and Saviour Jesus Christ, according to this author. And yet it excludes from its membership the very classes whom Jesus especially came to save and made the especial objects of his love,—the lame, the halt, the deaf, the dumb, the blind, and the outcast. And it excludes the very poor.

The lodge is a Christless society. On page 122 of "Gems of Odd-fellowship," we have the statement, "We demand only acknowledgment of the existence of God." Both Masons and Odd fellows proudly boast that those who acknowledge a Supreme Being are eligible to membership. This includes Jews, Mohammedans, deists, etc. Surely the man who enters these orders fails to obey the Pauline exhortation to have no fellowship with the unfruitful works of darkness.

Fairfield, Nebraska.

WOMEN IN PUBLIC ACTIVITIES.

The influence of women in matters of a public character has been exerted with unusual force and effect during the past few weeks, in various parts of the world. The great metropolis of London has perhaps only once before in its history been so stirred up by a moral contest as it was last month by the fight between the London County Council and the Empire Music Hall over the question of re-licensing of that notorious institution. The lead against the "Empire" was taken by Mrs. Ormiston Chant, who boldly proved the scandalously disreputable character of the place. The County Council sustained her position by a vote of seventy-five to thirty-two. The Empire is an enormously rich establishment, which has been paying dividends of seventy per cent, and which has been backed by one or two of the greatest newspapers of London. The contest meant a great deal, because the Empire was considered as the strongest representative of a class. The victory over that fashionable but immoral resort means a future policy not narrowly puritanical, but wholesomely moral and decent. The victory is primarily that of women. In the New York election contest the women played an unprecedentedly active part. Up in Scotland a contest of a different character has been fought out. For a long time the Scotch women have been trying to get privileges of medical education and training equal to those allowed to men. A woman physician, namely, Dr. Jex Blake, began the campaign as far back as 1869 when she and others matriculated as medical students at the University of Edinburgh but were afterward forbidden to complete their studies and to take the usual degrees. It has been an uphill fight for just twenty-five years, and at last Dr. Jex Blake and her friends have won. Women henceforth may study medicine in the Scotch universities and take degrees as well as men. In the political sphere the most noteworthy event has been the large and interesting participation of women in the Colorado election, both as voters and candidates. In New Zealand the women vote but are excluded from the colonial legislature. It is believed that Colorado's position as to the eligibility of women for office will help the New Zealand women to gain that point also. In New South Wales the two great opposing political leaders, Sir Henry Parkes and Sir George Dibbs, have both declared themselves in favor of woman suffrage, and the legislature has passed a resolution supporting their view by a very large majority. This means of course that within a short space of time the innovation will have been brought into practical effect.—*From "The Progress of the World," December Review of Reviews.*

THE PAPAL DECREE AGAINST SECRET SOCIETIES.

December 26, at Wilmington, Del., the Roman Catholic Bishop Curtis issued the following letter to all the priests in the diocese of Wilmington:

REVEREND FATHER:—As soon as possible you will read on Sunday, at least once, the following documents, and you will, I am sure, to the very utmost of your ability, endeavor to procure from all whom the decree of the holy see may concern a prompt and loyal obedience to the same decree. When Christ speaks through his vicar, and in such words, there can be no question as to the purport of the utterance. A Catholic, excuse himself how he may, yet ceases to be a Catholic if he fail to conform himself thoroughly and at once to that utterance. Very faithfully, your servant in Christ, A. M. CURTIS,

Bishop of Wilmington.

The inclosures were as follows:

MOST REVEREND AND ILLUSTRIOUS SIR:—Your excellency cannot fail to know that the archbishops set over the various ecclesiastical provinces of the republic of the United States of America have, in more than one of their assemblies, taken counsel with respect to the societies which have grown up in the aforesaid republic, namely, the Odd fellows, the Sons of Temperance and the Knights of Pythias. And you must be also aware that the aforesaid archbishops unanimously decided that the whole question as to these societies should be submitted to the judgment of the apostolic see. His holiness, therefore, committed this question to the Most Reverend Satolli and to the inquisitors general. These then, in general congregation, had on Wednesday, June 20, 1894, confirmed a decision previously made as to the aforementioned societies, decreed that all the ordinaries throughout the United States must in every way strive to keep the faithful from becoming members of any of the said societies, and must not fail to admonish their people to that effect, and that any thus admonished must be debarred from the sacrament should they fail to abandon or keep aloof from the same societies. This decree his holiness confirmed and gave it complete effect. It is, therefore, communicated to your excellency that through you it may be transmitted to all the archbishops, bishops and other ordinaries of the United States, and for the due custody of the souls of the faithful may be by

these ordinaries carried into effect. Meantime, I beseech Almighty God to bestow all benefits and blessings. R. CARDINAL MONACO.

Rome, Aug. 20, 1894.

To the Illustrious and Most Reverend Francis Satolli, Delegate Apostolic.

WASHINGTON, D. C.

YOUR EMINENCE, ILLUSTRIOUS AND MOST REVEREND:—By letter transmitted to me on the 20th of November last through Cardinal Rampolla his holiness urges that the decree of the holy office, sent to me by Cardinal Monaco, and herewith delivered to you, shall be made public. The sovereign pontiff, therefore, will see that the decree in question shall be communicated by the archbishops to the respective suffragans and by them it may be promulgated. With all reverence and affection, I remain, your eminence, illustrious and most reverend, your faithful servant in Christ,

FRANCIS SATOLLI, *Delegate Apostolic.*

To his Eminence, Illustrious and Most Reverend James, Cardinal Gibbons, archbishop of Baltimore.

NEW ENGLAND LETTER.

A description from Mrs. Peary's Arctic travels—A misleading statement—Some true words from Dr. McKenzie at the People's church—A memorial tablet to Wendell Phillips—The celebration of Dr. A. J. Gordon's twenty-fifth pastorate

Mrs. Peary's description of their last look at the sun before settling down to the gloomy conditions of an Arctic winter is a rather pretty bit of writing: "It was the 24th day of October, at high noon, when we last looked upon old Sol's smiling face, and then he only bobbed up over South Point, filled our little bay with golden light, nodded a friendly Good-night; and went south for the winter." And there they were, with only the memory of that "golden light" to solace them through the long dreary months of midnight darkness, and though in Greenland—was ever country so paradoxically named?—with not even a clump of hardy evergreen in sight to cheer the eye. Thoreau's remark, after reading Kane's Arctic voyages, that "most of the phenomena might be observed in Concord," has one huge limitation. The strange eerie glory of that "pale Northern twilight which is neither night nor day," and the experience of having for months no dial in the heavens to divide off our days, and tell us when to eat or sleep, is peculiar to Arctic lands; and it is just this glamour of the unknown and untried that has lured bold and adventurous spirits in all ages to tempt fate in these icy regions of the North. The traveler in the tropics only meets Nature on a more luxuriant scale than he sees her at home. It is still the face of the great Mother on which he gazes, familiar to him from childhood; but in that terrible frozen world, where the wild north wind chants the same fierce lullaby that has sounded over its "blossomless plains" for six thousand years, she is no longer life. She wears the death-masque, and his children crouch orphaned on her stony heart.

The statement of the daily press that the original autograph copy of the American national hymn, "My Country, 'Tis of Thee," is now *en route* to Rome, and its destination in the Vatican library, "as a gift to the Pope from the American people," ought to be taken with a limitation on the last clause. It is not a gift of the American people, but of private indivlduals, even if the negotiations were carried on through Satolli. If the present Pope knows as little about America as his predecessors, Gregory XVI., who asked Dr. Ellis, the veteran first editor of the *Transcript*, another of our old-time man of letters who has lately joined the silent majority, "why the United States did not free the Canadas from British rule and take them into the Confederacy," as if to do so would be the simplest matter in the world, must be greatly misleading in regard to the real temper of the American people. I doubt whether it is good for the poor old Pope himself to flatter him with false notions that America is anxious to cast herself at his feet, and I am very sure it is not good for America herself, the nation which has just celebrated the 274th anniversary of the landing of the Pilgrims, to have any such idea go abroad.

The large audience who gathered at the People's church last Sunday evening to hear Dr. McKenzie on the "Work of the Pilgrim Fathers," and what we must do to perpetuate it, heard some timely truths, the more valuable that they are so seldom uttered. If, instead of the violent ranting against the Roman Catholic church, in which so many anti-Romanist speakers indulge, if we emulated those few things for which she may be deservedly praised, it would be better for us, and perhaps better for her. "I am a Puritan through and through," said Dr. McKenzie; "but when I think of the unceasing, self-sacrificing, persistent, steady work of the Roman Catholic church, I am almost tempted to say they deserve their success..... They sacrifice all to their church; it is a question whether you will or not. You complain of their work. Why don't you go and do likewise. Contribute your money the way they do; build churches the way they do; send out missionaries like theirs—men who abandon everything for the cause they have adopted." It is a fact that those who indulge in the fiercest invectives against Rome are seldom the ones who give the most practical aid in the struggle. There may have been some in Dr. McKenzie's audience who did not like his arraignment of Protestant apathy and indifference, but that only proves the need of such a spur.

A memorial tablet has been recently placed on the site of Wendell Phillips' former residence, on Essex street. Wm. Lloyd Garrison was naturally the orator of the occasion, and his portraiture of the great anti slavery leader was full of inspiration for the reformers of to-day: "His great concern was with the thought of men. In time thought sways the vote. They who would control the mind by the machinery of politics mistake the transient for the permanent, the effect for the cause. . . . . Wendell Phillips stood framed in nature like a granite rock. . . . . He knew that the (moral) law is unchangeable. The consequences of obedience to it he scorned to calculate. He lived ever faithful to his own grand ideal, which was, to use his own words, "that absolute essence of things which lives in the sight of the Eternal and the Infinite." It is well, as Garrison said at the close of his eloquent tribute, that Boston should cherish the memory of Wendell Phillips side by side with Sir Harry Vane and Samuel Adams.

Last evening Dr A. J. Gordon and wife were given a reception, it being the 25th anniversary of his grandly successful pastorate. "This is a kind of sticky church," I heard a lady say behind me, and when I saw the large concourse of past and present members who filed by to shake the hand of their beloved pastor, I was impressed with the truth of her queer remark. The secret of this peculiar adhesiveness in the Clarendon Street church is not far to seek, after one has felt the cordial grasp of Dr. Gordon's hand, and gazed into the sweet face of that noble woman who has been his faithful helpmate in his pastoral work for a quarter of a century. A stipulation had been made by Dr. Gordon that the speakers at this anniversary celebration should have particular subjects assigned them, in order to escape a flood of public eulogy; but his *ruse* was not entirely successful, for the speakers all showed a strong disposition to wander from their subjects, and sound the praises of the beloved pastor of Clarendon Street church. Joseph Cook well said, in his few brief remarks, that the great source of Dr. Gordon's wonderful power has been that from first to last he has made the pure, simple, unadulterated Bible the basis of all his preaching. Dr. Webb's address was peculiarly happy. "Dr. Gordon and I have never had but one disagreement," he said humorously; "and that was about the Lord's coming. Dr. Gordon wanted him to come right away; I wanted it put off for about a thousand years, till we could get the rubbish swept up into corners, and the servants in a little better trim to meet him." In his response, at the close of the exercises, Dr. Gordon regretted that Dr. Webb had been obliged to leave before they were over, as he wished to remind his old friend of a time when, after attending a meeting of the Missionary Board, the latter was much depressed over the division caused by the new Andover theology, and wound up at last by saying, "I believe now I want the Lord to come. *I want him to come right away.*" Dr. Pierson, alluding to the grand missionary record of the church, said: "I hope they will give him leave of absence for a missionary tour around the world, and when he goes I want to go with him." A hymn, sung to the tune of America and composed by Rev. S. F. Smith, was one of the pleasant things about the anniversary that was as delightful throughout as a twenty-five years' pastorate is rare.

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

In behalf of the Armenian Christians—Ingersoll attacked—A Temperance mass meeting—Address to the rulers of all nations.

WASHINGTON, D. C., Dec. 26, 1894.

It was fitting in this holiday time that a public meeting should be held at the national capital of this Christian nation in behalf of the persecuted Armenian Christians. Dr. Hamlin, pastor of the Church of the Covenant, gladly gave the use of his church to hold the meeting in, and Senator Frye introduced Dr. Strong, General Secretary of the Evangelical Alliance of the United States, who was the principal speaker, in a few well-chosen words, heartily endorsing the object of the meeting, and expressing the opinion "that our grand republic should join in the holy crusade." Dr. Strong did some very plain talking about the intention of the Turkish government to smother the truth, and about the methods it uses in dealing with Christians, and closed by saying: "England has the necessary power, but this country possesses the influence, and right here in Washington a voice can be raised that will be heard in Constantinople. If the United States fails to protest against the murder of Armenian Christians, how can it properly protect American Christians in Turkey? This country should show that religious liberty is held as a principle, not simply as a luxury." The attendance at this meeting included many of the most influential residents of Washington.

Personally I think the Washington ministers would have done better by refraining from their natural desire to reply to Ingersoll's latest attack on the Bible, but as they didn't, I will quote a comprehensive paragraph from the sermon delivered by Rev. Dr. Hartsock, pastor of Ryland M. E. church: "For eighteen centuries cultivated unbelievers have contended against the Bible; men of wonderful brain-power have dipped their pens in death to write the epitaph of the Bible. Kings and princes, civil and military powers, wit and ridicule, misguided reason and arsenals of learning have all directed their forces against it. But the old Bible walks triumphant, despite earth's dying malice and hell's eternal wrath, and like the Apocalyptic angel, calmly looks out upon the world with a face as bright and beautiful as the rainbow."

Mrs. M. E. Griffith, president of the local W. C. T. U., has been elected chairman of the committee charged with making preparations for the mammoth mass meeting to be held in this city Feb. 15, 1895, for the presentation to the United States government of the world's polyglot petition, signed by 4,000,000 women, representing fifty nations. The big Moody and Sankey choir will furnish the music for the occasion, and Miss Frances E. Willard and Lady Henry Somerset, of England, will be among the speakers. For the benefit of those who have not read the petition, which is to go to the rulers of all nations, it is herewith presented:

"Honored Rulers, Representatives, and Brothers: We, your petitioners, although belonging to the physically weaker sex, are strong of heart to love our homes, our native land, and the world's family of nations. We know that clear brains and pure hearts make honest lives and happy homes, and that by these nations prosper, and the time is brought nearer when the world shall be at peace. We know that indulgence in alcohol and opium, and in other vices which disgrace our social life, makes misery for all the world, and most of all for us and for our children. We know that stimulants and opiates are sold under legal guarantees which make the government partners in the traffic, by accepting as revenue a portion of the profits, and we know with shame that they are often forced by treaty upon populations either ignorant or unwilling. We know that the law might do much, now left undone, to raise the moral tone of society and render vice difficult. We have not enough power to prevent these great iniquities beneath which the whole world groans, but you have power to redeem the honor of the nations from an indefensible complicity. We therefore come to you with the united voices of representative women of every land, beseeching you to raise the standard

of the law to that of Christian morals, to strip away the safeguards and sanctions of the state from the drink traffic and the opium trade, and to protect our homes by the total prohibition of these curses of civilization throughout all the territory over which your government extends."

*

REFORM NEWS.

INDIANA STATE ANTI-SECRECY CONVENTION.

(Additional Report.)

We feel much encouraged over the success of the Indiana State Convention, opposed to secret societies. Our full and strong list of speakers were all on hand, and gave us, in a Christian spirit, the facts and arguments our people needed to hear. The audience was made up mostly of Covenanters and United Presbyterians, with a sprinkling from all the churches, and quite a number of prominent lodgemen. We had taken special pains to induce the colored churches to attend, but scarcely any were present. They are very much under lodge-slavery in Bloomington. The pastors of all the other churches attended, except the M. E. and the Christian. What was especially noticeable was the fact that none of the university professors, and but very few of the students, were present. I know of no class of men so completely under the slavery of lodges and politicians as our professors. Of late years many of them have been decapitated and the remainder dare not show their hand in a political campaign, or take sides on a mooted question.

What was especially gratifying was the kind treatment given us by the two daily papers. The *Telephone* gave an excellent report of President Blanchard's address, and the following is the *Daily World's* own report of the last day's meeting:

The program of the Anti-secret Society Convention, as announced yesterday, was carried out in full.

The day sessions were held in the Reformed Presbyterian church. At nine o'clock the meeting was called to order and resolutions were read and discussed at length. All of the speakers and delegates took part, and many interesting and valuable suggestions were offered. A number of resolutions opposing all secret orders were presented; and a number more specific, among them one condemning fraternities. All were passed after thorough discussion.

Rev. A. Mayn, of this city, read a very interesting paper; after which Rev. J. C. Smith, of Cincinnati, gave an interesting address.

At two o'clock the convention was again called to order, and W. I. Phillips, business manager of the National Christian Association, gave an excellent address. He was followed by Rev. S R Wallace, of Brooklyn, N. Y., who delivered an address on the subject, "What has Freemasonry Done for the World?" The address showed much careful study, and was highly complimented by the audience. Rev. T. M. Chalmers next gave an address; after which the convention adjourned, to meet in the Opera House at seven o'clock.

Rev. Mr. Swarts, of Morris, Ill., was introduced as a Methodist minister who was opposed to secret societies and would give reasons for the faith that was in him. He stated that he joined the Odd-fellows at the age of twenty-two, but finally was convinced that he should no longer remain in a secret order, and consequently withdrew. He was opposed to all secret societies because: (1) They stultify manhood. (2) They serve to occupy one's time when it should be spent in church or at home. (3) They take money from the home. (4) They create a false religion; true religion does not parade in regalia, paraphernalia, crowns or jewels. (5) They are not benevolent institutions. A member pays his dues, and it is, therefore, merely a business transaction. (6) Secret societies control elections. Men are elected to office because they know the grip and password. (7) Secretism controls courts and juries. Criminals are acquitted because of their lodge relations, and crime is thus encouraged. (8) Secret societies encourage convivial habits, and these habits frequently lead to drunkenness.

The address of Rev. Mr. Chalmers was in a similar vein, and was attentively listened to throughout.

A large audience was present to listen to the exercises, and among the number were several members of lodges and fraternities.

A State organization was effected, by electing Rev. W. H. French, D. D., of Rushville, Ind., president, and Rev. M. A. Gault, of Bloomington, secretary.

It was resolved to hold the next annual convention at Princeton.

The fraternities were specially aroused by the address of Bro. Chalmers, who said that the lodge way of salvation was, like that of Cain, without blood atonement; that it was a false and Christless religion, claiming to free men from sin; that it was purely selfish; its boasted charity was all paid for, and therefore it was no charity. He showed that dancing was a common lodge exercise, and it was the testimony of reformatories for fallen women, that nine-tenths of them were ruined by dancing. He showed that Freemasonry was the bulwark of the saloon system that shuffled into hell, every year, in this land alone, a hundred thousand souls.

BLOOMINGTON CONVENTION RESOLUTIONS.

WHEREAS, Organized secrecy has become so extensive as to affect society, the family relations, the schools, the churches and the state; and

WHEREAS, There is but little disposition by many of the guardians of public morals to antagonize this great evil; and

WHEREAS, The public press seems generally indisposed to encourage the discussion of its evils; therefore

Resolved, That we regard secret societies as injurious to God's divine institution the family, some of whose members are usually excluded, thus leading to alienation of feeling, and sometimes to separation for life; and thus we would account, in part, for the increased number of divorces.

Resolved, That the existence of college fraternities in our colleges leads to a lowering of the standard of literary excellence and social life; and we believe that alienation, jealousy and heart-burnings are natural results of such societies; and we regard all such fraternities as selfish combinations to secure privilege, and to promote clannishness among students.

Resolved, That whatever injures the home or the church is injurious to society, and we think secret societies are especially dangerous to society, since they beget a want of confidence in neighbors who are known to have secrets which they dare not reveal; hence a reserve in social intercourse, and a want of pleasant fellowship.

Resolved, That in almost all secret societies we see great danger to the church, because they require unlawful oaths to be administered; they lead their members to be satisfied with the religion of the lodge, and they inculcate a false religion, rejecting the atonement of Christ, and substituting a religion of good works—of obedience to the lodge. In the lodge there is most intimate fellowship among Christians, infidels and Jews, while God says: "Be not unequally yoked together with unbelievers."

Resolved, That in secret societies we see one of the greatest foes to our government, because of the favoritism which they often practice, and the opportunities for corruption which their secret position furnishes them, and from the oaths which some of them take, necessarily leading to the subversion of justice.

Resolved, That in the general apathy and ignorance of the masses in regard to the tendency of these societies, we see great dangers threatening our government and the church, aad we call upon all to investigate the nature of these societies, and to guard against their dangers.

Resolved, That in the general muzzling of the press on this subject we see breakers ahead, endangering both church and state, and we urge a free discussion of the nature and tendency of all such societies.

REV. A. MAYN,
REV. THOS. M. CHALMERS,
SAMUEL S. SMITH. } *Com.*

The following is the address delivered by Rev. Thos. M. Chalmers:

THE ORIGIN AND CHARACTER OF THE MASONIC SYSTEM.

By the Masonic system I mean the entire secret empire, from Jesuitism and Masonry down to the smallest secret order, including the Good Templars, the G. A. R., and the petty college fraternities.

First, let me speak of the origin of Freemasonry. In its principles it goes back to the days of Cain. We are told that "Without the shedding of blood is no remission." Abel acted on this principle, and brought a bloody offering to God. But Cain brought only the fruits of the ground, "corn, wine and oil," the typical Masonic offering, and thus denied the need of blood atonement. This is just what Masonry and Odd-fellowship are doing to-day. They ignore Christ, and depend on their morality for acceptance with God. So the principles of these orders are as old as human opposition to divine appointment.

But in their outward form these orders date only from the last century. According to Emanuel Rebold and other Masonic authorities, speculative Freemasonry was organized in a tavern in London, in June, 1717, out of the remnants of the old colleges of builders, or trades-unions of the Roman empire, which were in existence in Rome for 700 years before Christ. In the eleventh century the priests of Rome, under permission from the pope, joined these old heathen trades-unions, and changed their character. So we find the origin of Masonry in pagan and papal Rome, and this in accordance with prophecy. See Rev. 13, where "the image of the beast" is a symbol of Freemasonry.

Now, what is the character of Masonry and its kindred orders? On the threshold we find they ignore and reject Christ. Our Lord says: "No man cometh unto the Father but by me." This being so, then the god worshiped in the lodge is not the God and Father of our Lord Jesus Christ, but a false god of the imagination, an idol, and Masonry is an idolatrous religion. It is a Christless system, that tends towards infidelity and atheism, for "he that hath not the Son hath not the Father." The Grand Orient of France have expunged the name of God from their ritual, and the Grand Lodge of Illinois has officially approved their atheistic course. The whole system is godless, selfish, and corrupting. By its partial morality it is aiding in the rapid deterioration of the morals of the nation, and preparing the land for judgment.

Masonry paralyzes the arm of the church, and sits to-day as a bulwark of the saloon, and prevents the church from exercising her power in the arresting of the evils that threaten the life of society.

The following were the remarks of Rev. J. C. Smith, of Cincinnati, Ohio, at this convention:

NO NEED OF SECRECY IN A GOOD CAUSE.

That secret orders exist for good ends is no excuse for secrecy. There is no need of organized secrecy for a good purpose. Open methods are better. Only evil needs to be concealed. Secrecy is helpful only to bad men and to bad ends. The object of the A. P. A. is good; but their method is that of the assassin. Men say that we must fight the devil with his own weapons. God's weapons are better. A man of true courage will give his adversary fair play.

There is no need of going behind guarded doors and darkened windows to do temperance work or to find opportunities for deeds of charity. The efficiency of all fraternities in any good work is injured by secret methods. The family, the church and the state are God's appointed societies for good works. All others are hindrances, in so far as they draw away men and means from their divine channels of blessing to the world.

Organized secrecy is bad, because it invites suspicion. Men naturally ask, If their works are good, why conceal them? Secrecy exposes to temptations to do evil. Men will do many things in secret that they would be ashamed to do under the eye of public scrutiny. For this reason the initiations in secret orders are foolish and sinful. That which is evil in itself is more gross in secret. For this reason suppers in secret lead to intemperance. The dance behind guarded doors and

(*Continued on 9th page.*)

CORRESPONDENCE.

NOTES FROM EASTERN OREGON.

WESTON, Ore., Dec. 18, 1894.

EDITOR CYNOSURE:—I have inadvertently been remiss in duty in writing for the columns of your very excellent paper. Owing to the stringency of the times, I have not been able to render that material aid to the anti-secrecy cause which I so much desired.

We were brought into closer proximity with the N. C. A. a few months ago than we hitherto had been, on account of a visit made to us by your treasurer, W. I. Phillips, which we enjoyed very much.

We read with deep sorrow the account of the death of Rev. Henry L. Kellogg, who had stood at the helm of the paper so long, and who proved himself to be the Moses to lead the Lord's children out of the bondage of organized secrecy.

He has heard the welcome plaudit, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." May the Lord wonderfully comfort, sustain and guide his surviving companion and children in a time of such sad bereavement.

The National Christian Association has done a grand and noble work for our people out in this far west, by securing an anti-secret lecturer in the person of Rev. P. B. Williams, of Philomath, Oregon. It has not been our privilege to hear him, but one who has been the means of rescuing scores from the bondage of lodgism during the past year's work, and doubtless prevented scores of others from taking the initiatory step into these unfruitful works of darkness, surely is a laborer who need not be ashamed.

He has been "turning on the light" and showing the Lord's chosen the evils of secret societies as no other man ever did on this coast. His work has enabled him to introduce the *Christian Cynosure* in many homes where it never before entered. We do thank God and take courage to know that the leaven is at work on this long neglected field. Oregon, Washington and Idaho need and should have the entire time of this indefatigable worker; but we must not be selfish in the premises, and remember the golden rule.

Therefore we do greatly rejoice to know that he is now surveying our sister State of California, the "golden State." We hope he may be able, as he was here, "to beard the lion in his den." May the word of the Lord spoken by Bro. Williams "run and have free course and God's name be glorified" as it was in Oregon, Washington and Idaho, is the sincere prayer of this scribe.

Let all the brethren and sisters who are in sympathy with the blessed work in which he is engaged make his work a subject of earnest prayer. This we all can do, if no more, and this we *will do* if we are true to the cause we have espoused.

The two great and twin evils of the present age of which the Lord's people should covenant to pray for their speedy downfall, is the liquor traffic and organized secrecy.

To our missionary Baptists of California (as this is the church of which I have been a member for nearly thirty-five years), I wish to say, I take a pleasure in introducing to you Rev. P. B. Williams as a true and tried Christian gentleman; one who is well instructed on the topics he presents to his audiences. Be sure and hear him whenever an opportunity affords. Don't let an opportunity slip. There is no other motive prompting this dear man of God to leave his home and to engage in this department of the Lord's work, which all must acknowledge is very unpopular with the masses, other than "the love of Christ constraining" him. You will never regret having heard him on this vexed question of secret societies, either in time or eternity. Let all the saints hold up this laborer of the Lord by their prayers, and their means, is the prayer of yours fraternally, (Eld.) W. H. PRUETT.

M. N. BUTLER'S GOOD WORK IN MISSOURI.

DARLINGTON, Mo., Dec. 12, 1894.

EDITOR CYNOSURE:—My interest in the anti-secret reform of reforms increases hourly, as I see the shifting panorama in church and state, all about and around. The *Cynosure* is a powerful agency, and eagerly I devour its pages week by week. Years ago I dedicated my life to the destruction of the pagan despotic lodge system, and, to the best of my ability, I have kept that vow, often amid difficulties almost insurmountable. I have the happy memory of having worked shoulder to shoulder with D. P. Rathbun, S. E. Starry and H. H. Hinman, for weeks at a time, and have been on the stage with Edmond Ronayne, S. M. Good, James Ferguson, Thomas Lowe, J. K. Glassford and other degree-workers. Many times, and in different States, I have alone lectured, and worked the degrees publicly before almost entire lodges of Masons, many seceding members publicly attesting the correctness of the expositions. It seems that a new generation of young people have grown up and that degree-work would again add interest to the cause. Only financial environments have kept me out of the field.

I have not been idle by any means. I have compiled and issued the "American Handbook," thanks to Father Rufus Smith; and Bro. G. W. Needels places the "Medley of Medleys" before the reading public. My pen has been busy, and while Bro. Enlow lived the *Free Press* was widely disseminated. The Catholic question has claimed our attention; the Detroit *American*, Columbus *Record*, Omaha *American*, Kansas City *Eagle*, and other papers, have printed or reprinted our articles.

We have just been through a local campaign, and such men as George W. Needels, Rev. L. Beauchamp, M. Mervin, and a few others, have helped to distribute a vast amount of prohibition literature throughout the county. For five months co-operating with the Stanberry W. C. T. U., three thousand copies of the *Temperance Wave* were sent out each issue. More than 85,000 pages of prohibition, anti-Catholic and anti-secret reading were disbursed.

Wonderful changes are seen on the political trestleboard all over the Union. More than ever is borne home on us the importance of the reform most needed. The lodge is everywhere, and its plans are rapidly maturing for the overthrow of religious and civil liberty. Only a lack of financial means prevents me from a stronger crusade than ever against the triumvirate—Rings, Romanism and Rum. "Shall America Paganize?" yes, and despotize, is to go with "Masonic Sun-Worship," and other lectures from this on, should the way open for field and degree work. Will not some one who has been successful in business put his capital against my time and link his name with mine for a war against organized paganism? I have hundreds of dollars' worth of literature that ought to be in the hands of the people, but it will absorb all it will bring to sustain me in the field; yet I can make every dollar contributed by my partner pay two dollars of expense in the field. I have a family and cannot go this warfare alone. I have tried it time and again, only to run behind, as many other workers have. Hence my books and this proposition for some one to join with me—some older person whose race is nearly run, or some younger one who might well take liberal stock in the mightiest crusade of the century. Who will meet me half-way and at once? I want to do more and better work.

Yours for Protestantism and righteous government, M. N. BUTLER.

A LETTER FROM THE SOUTH.

MEMPHIS, Tenn., Dec, 1894.

EDITOR CYNOSURE:—Here I have become acquainted with the present pastor of the church where Bro. Countee labored so successfully, and was thoroughly persecuted by outsiders for his faithfulness to Christ in his opposition to the lodge system.

I am invited to lecture before this congregation when I return here in January. I am also invited by the president of the Baptist Bible and Normal Institute to lecture before the students in January, when there will be more of those studying for the ministry present.

At Jackson I met a preacher whom I judged to be friendly to the lodge, and he gave me to understand that Bro. Countee's Anti-masonry, while there, amounted simply to "making a muss." Since coming here the present pastor of Bro. C.'s former church assures me that the present status of his charge is good on the line of opposition to the lodge. Among the several hundred members, he thinks that none of them is connected with the secret lodge. He said, also, that not more than two or three of them use tobacco. This speaks well for a church of reformers.

I have been distributing literature and attending a revival meeting at the colored Presbyterian church, which is successfully led by Bro. Hugh Spencer Williams, of Chicago. I return soon to Jackson, to fill appointments there.

(Rev.) C. POWERS.

IN MEMORIAM.

The College Church of Christ, of Wheaton, Ill., at the prayer-meeting, December 19, 1894, adopted the following resolutions:

WHEREAS, It has pleased the great Head of the church to transfer our dear brother Kellogg from service as an officer in this church and the church on earth, which he loved so well, to the higher employments of the church above;

Resolved, That we would gratefully acknowledge the goodness of our Divine Lord in providing agents peculiarly adapted to help us in the work he had indicated as ours as a church, and among them one so sincere, so perseveringly faithful, so ready for self-sacrifice and of such simple transparency of character as was our departed brother; and that we as individuals, and as a church of Christ, can but be very sad at the thought of our great loss.

Resolved, That we shall sadly miss our brother in all the busy walks of our Christian life. We shall miss him from our streets where we have been so accustomed to meet him as, like our Master, he was going about doing good. We shall miss his presence in the Sabbath-school as officer, teacher, or student of God's truth there, at once following our great Teacher, and leading us after Him in green pastures and beside waters of quietness. We shall sadly miss him at the prayer-meeting where his narrations of Christian experiences were so encouraging, and his exhortations to a higher life so often prompted our flagging and lagging energies, and were so helpful and inspiring. We shall miss him from the bedside of the sick and the dying to which, as an elder of the church, he felt it to be a duty, and it was his wont to go that he might help them by words of counsel and prayer. We shall miss him coming, as he used to do, at the head of his family that he might present his children before the Lord in his courts on the Sabbath-day. We shall miss his voice in the melody of sacred song in worship. We shall miss the reports of his pen, as it used to describe to us the progress of the battle which this church seemed to be set to wage against peculiar forms of sin.

Resolved, That these resolutions be forwarded to the *Christian Cynosure* and that a copy be presented to Mrs. N. E. Kellogg.

A. AUSTIN,
JAS BREWER,
E WHIPPLE,
Committee of the College Church.

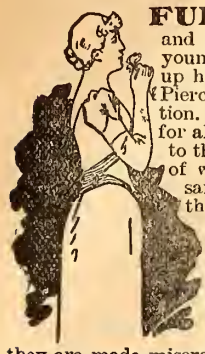
LITERATURE.

CURRENT PERIODICALS.

McClure's Magazine opens the new year with a number filled from cover to cover with choice contributions by noted writers, and, as usual, copiously illustrated with fine engravings. The *menage* includes: The Napoleon serial, No. 3, relating to the great commander as statesman and law giver, with a full-page portrait; A paper, by a soldier of Napoleon, describing the battle of Marengo; Setting in the Jungle, by Rudyard Kipling; How "Ships that Pass in the Night" was written, by its author (with a portrait); A Review of Dr. Charles H. Parkhurst's Recent Work in Municipal Reform, by E. J. Edwards: Thos. Nast's Share in Overthrowing the Tweed Ring in 1872, with portraits; The Green Flag, a Story of the Soudan, by A. Conan Doyle; Mr. Moody—Some Impressions and Facts, continued; A Lonely Soul, a story, by Marjorie Milton, and Three Men and Two Bears, a true story. New York: S. S. McClure, Ltd. 15 cents.

The November-December number of *Our Day*, completing the thirteenth volume of this thoroughly reform magazine, has for its opening paper Ultimate Africa, a breezy poem by Pres J. E. Rankin, D. D., of Howard University, covering several pages, with a photogravure of its author. Other papers, with a portrait of Rev. Chas. H. Parkhurst, are: Echoes of the World's Parliament of Religions, by Rev. Jno. H. Barrows; Practicable Sabbath Reform, by Rev. W. F. Crafts; Boston Hymn—Shepherd of One Fold, By Rev J. E. Rankin, D. D; Boston Monday Lecture—Socialistic Anarchists and the Worthy Poor, and the Conquering Cross of Christ, by Joseph Cook; with minor articles, book notices and editorial notes. Boston: 17 Beacon street. 25 cents.

The New Year's number of *St Nicholas* presents twenty-two special contributions by as many writers, enriched, as usual, by many elegant engravings. The contents, in part, are of a character to interest the "children of a larger growth," with plenty to amuse the younger ones. Mr. Brooks' A Boy of the First Empire advances in interest. The first chapters of a new serial story—Three Freshman (Freshwomen)—promises a "splendid time." Ralph Waldo Emerson furnishes a thoughtful sketch, with portrait and other illustrations, by Brander Matthews. Chris and the Wonderful Lamp continue to attract attention, as does Jack Balliste"'s Fortunes, now well advanced. Tim Sheridan and his Christmas Goose form the basis of a story of adventure of considerable liveliness; and Susan Fennimore Cooper contributes a pleasant child's story of a purse. The comic element is visible in the Piping Pie, by Rudolph F. Bunner, "Young Lochinvar," the Astonished Snow Man, and in sundry other little sketches. It will be a welcome visitor in hundreds of households. NewYork: The Century Co. 25 cents.

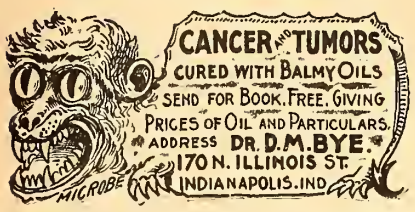


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221 W. Madison St., Chicago

WHEN TO HATCH CHICKS.

The Importance of Early Maturity Cannot Be Too Often Emphasized.

The importance of having chickens hatched in good time, whether the object be egg production or table chickens, is apparent, and yet by many poultry keepers no thought whatever is given to it. The breeder of exhibition fowls is wide awake on this point, occasionally too much so, and it will pay those who breed for economic purposes equally well to do so. If fowls are allowed to breed just when they like, the results can never be satisfactory. If we observe other branches of industrialism, market prices are carefully studied, and the attempt at least is made to avoid sending to market when prices are low. But in poultry it is much easier to gauge the ruling rates than in many other kinds of stock. Eggs are always dear in winter, and chickens command the highest prices in the spring months. Consequently the object should be to place supplies out during these two seasons and reserve the strength from the other periods of the year. But to do so is not possible unless thought and care are exercised, and it is essential to take the necessary steps months in advance.

For winter eggs there is nothing like commencing to hatch about February and having a succession of chickens until April. By so doing, at any rate with more rapid growing varieties of poultry, the earliest should commence laying in August, just when the older hens are going into the molt and eggs are falling off, while the succeeding pullets will take up the tale in proper order, and many of them will continue to lay throughout the greater portion of the winter. But in the case of table chickens an earlier start is desirable, and for those who desire to send a regular supply to market hatching operations should run through from October to March. In this way birds should be ready to kill from February to July, writes an authority on such matters to Country Gentleman. He also says:

Much, however, perhaps more than we think, depends upon the way in which the young birds are fed during their period of growth. It would be possible to hatch birds of the same breed together, and yet by different treatment in feeding one lot would commence to lay weeks before the other. A supply of good nitrogenous food, plenty of grit to digest it and regularity in feeding, with space to develop frame and stamina are all important in this connection.

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Eastern wheatgrowers often speak of "western competition" and the difficulty of competing with the rich, fertile lands of the slope from the Rockies to the Mississippi. We hear little said out west about "eastern competition," and yet Rural New Yorker thinks that that is quite a serious thing. If the old farms east of Indiana were now producing simply the wheat that could be grown on the natural soil, there would be little surplus, and grain growing in the far west would be profitable. In other words, if there were no fertilizers to be had besides barnyard manure, green crops and wood ashes, there would be but few grainfields from Maine to the Alleghanies. The wheatgrower of the far west has a strong competitor in the fertilizer bag, which has enabled sections like the Genesee valley, in New York state, to produce more wheat on fewer acres than when the land was new.

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17. History of Masonry.
19. Freemasonry a Christ-excluding Religion.
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37. Why a Christian should not be a Freemason (German).
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"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

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The Christian Cynosure.

CHICAGO, THURSDAY, JANUARY 3, 1895.

HYPNOTISM.

Dispatches of December 17, from Abingdon, Ill., announce that the town was "in a ferment because of the power of hypnotism possessed by its young residents," and quite generally practiced by youths approaching their majority. The citizens, however, were not thoroughly aroused until "the school children began to make 'passes' in order to set the teacher at defiance."

The trouble arose from the popularity of four lectures on mesmerism, illustrated by examples of his magnetic power, by a traveling professor, over whose success the public became enthusiastic.

A dispatch from Eau Claire, Wis., of the same date, stated that this identical professor and his daughter had engaged the Opera House in that city for lectures and exhibitions of hypnotic power, during the closing week of 1894. From some former experience of a similar character, the citizens deemed it an evil species of amusement, and the mayor, at the request of several prominent persons, urged the manager of the Opera House to cancel his engagement with the mesmerizer; telling him that it would not take much provocation to incite a dangerous mob. It seems that another mesmerizer named Pickin had not long before visited the city and reduced a young girl to a hypnotic wreck. Hence the wrath of the public.

Hypnotism, like some of the medicines in a drug store, may be made useful in relieving pain, overstrained nerves, etc., but liable to outrageous abuses if not properly applied. If prompted by impure motives, or ignorance of the magnetic power, the magnetic operator becomes as dangerous as an outlaw. Under these circumstances there should be no trifling, no fool-play in exercising this mysterious influence upon any human being. The results of mal-practice in the exhibition of this power may be terribly injurious if not fatal in the hands of a charlatan; and even the most adroit and learned operator may inadvertantly inflict serious injury upon his "subject." The young and inexperienced should be warned to avoid its attempted use.

A visitor at the *Cynosure* office, a few days ago, declared his conviction that the methods of Masonic and other secret lodges were nothing less than a species of hypnotism exercised upon initiates by those who inducted them into the lodge, and that this hypnotic influence is an important factor in awing and coercing its members into silence and submission to its power. We have seen this stated before, and with some show of reason.

In the initiation of a young or inexperienced man into the Odd-fellows' lodge—for instance—the circumstances for the exercise of hypnotic influence are very favorable. The novice, blindfolded and wrapped in chains, is ushered into the lodge room with alarm and clatter. Then all is silent, and the conductor, leading him slowly twice around the room in darkness and unaware of his surroundings, begins his harangue in quiet and monotonous tones, well calculated to sooth a perturbed spirit and induce magnetic drowsiness. Then the other performances of the ritual, awakening new thoughts and feelings in the mind of the novice, leave an influence upon it that is little different from that which follows the "passes" of a professional hypnotizer. We speak from lodge experience.

Looking at this subject properly, the reader will understand that before any man can unite with any secret society, the powers that govern that society require the initiate to wholly surrender his will to the demands of the lodge. This is seen in the promises which he is required to make before he enters the lodge for the first time, or at the threshold after he has been led like a dumb animal, blindfolded and cable-towed, twice around the room in silence, during which time the influence of those unseen about him is being exercised to subjugate his passive will still more to their own. In this condition, arriving at the altar, awed by his surroundings, he kneels and utters promises to do things of which he is then for the first time apprised, sealing his subjection with the most brutal imprecations upon himself if he ever fails to perform his new obligations. What is this but mesmerism, hypnotism, animal magnetism—call it what you will? If it is not this, it is worse; it is the influence of the spirits of darkness invoked by the surrender of his will and the overcoming and evil nature of the mysteries through which he is passing.

Evil-minded men in all communities often possess this occult influence and exercise it in money-making, politics, etc., leading others at will until they find themselves unable to resist his magnetism. Cases of its wondrous power upon individuals and the public may be easily accumulated.

Is there no preventive—no remedy—to offset this evil influence? There is. Let every one follow the will of God only, and not submit his own will to that of evil men or evil associations. Total abstinence, trusting in the power and will of God, renders it perfectly harmless. It is the person who yields his will to others who is lost.

THE PAPAL CHURCH AND SECRET SOCIETIES.

The alleged interdict by the papal church of all secret societies, except such as are subordinate to its authority, and open to its inspection, has at least the merit of consistency. Both the church and the state have a right to inquire into the character of all organizations that are believed to be dangerous to their well-being. The church ought to be clearly satisfied that none of its members has entered into covenants inconsistent with his covenant with the church, and the state has a right to inquire whether any organization tolerates or promotes practices inconsistent with the well-being of society. This right of inspection and prohibition has been frequently exercised by our national government, as well as by the State courts. The investigations of the Ku-Klux Klan, Mormonism, and the Clan-na-Gael, are in point. In each of these cases, members of these orders were, in the interests of justice, required to reveal the facts which they had sworn to "ever conceal."

Every self-respectful religious organization ought to dojust what the papal church is reputed to have done; for if church-members may unite with organizations into which the church may not inquire; and if they may engage in ceremonies, and enter into covenants which would not be tolerated if publicly known to their Christian brethren, then there is an end of all church discipline, and church fellowship becomes but a farce.

But there is another reason why all denominations should follow this example. Experience abundantly shows that it is utterly impracticable to discriminate between different kinds of secret societies—prohibiting the one, and countenancing the other. A sin consists not in the *extent* but in the *nature* of the act. "He that hateth his brother is a murderer," even though he has done no act of violence. The first temperance societies required a pledge to abstain from all distilled spirits, but left the member free to use wine, beer or cider. But it was soon found that not only could people become drunkards while so pledged, but that the use of these drinks led inevitably to the use of those that were stronger. The experiment, though well meant, was a failure, and had to be given up, and a more radical position taken.

Every attempt, either of a denomination or a local church, to discriminate between different secret orders has, in a brief time, resulted in the practical abrogation of all prohibition or of making it applicable to all secret orders.

Yet it by no means follows that all secret orders are equally bad. Men do not get intoxicated on beer as quickly as on whisky; yet as no man can be a temperance reformer who takes his occasional glass of lager, so no man can open his mouth against Freemasonry who belongs to what are called "the minor secret societies." The evil lies in the *principle* of *organized secrecy*. The only reason why Freemasonry is a greater evil than the grange, or the G. A. R., is not in the principle, but because the *adjuncts* of Masonry, its dreadful oaths, its blasphemous ceremonies, and its false religion, are an *additional wrong*. No one can be free from responsibility for this great system of iniquity who is not free from all complicity with any secret society. Concerning the secret societies that are subordinate to the papal church, and are open to the inspection of the priesthood—through the confessional and otherwise—we may add that they are not dangerous to Romanism, except in the sense that every evil is a menace to all classes of society, but they *are* a source of danger to Protestantism, and to civil society. It cannot be forgotten that the papal church is intolerant of every other form of religion, and that it seeks to bring our entire educational system under its control. Secret societies may be and have been used as the instruments of its power. While therefore we admit that the papacy has acted in just self-defence in prohibiting membership in such orders as would not be responsible to its authority, so all Protestants ought, in like self-defence, to seek the destruction of all secret orders that *are* thus responsible.

THE SECRET OUT.

That the recent fall elections should have developed a Republican strength quite unexpected, without any apparent special enthusiasm in that direction before the polls were opened, has been the basis of numerous conjectures among those to whom the result was a genuine surprise. Among these were those whose surprise was accompanied by disappointment at the failure of their political plans, and these included the bulk of the Democratic party. To them it was a blow, the severity of which has literally staggered them, since the causes of their defeat, in spite of all their political shrewdness and wire-pulling, were generally unknown.

As time passes, however, fresh developments are being made, and enough is now evident to establish the following facts.

Our record is confined to the city of Chicago and Cook county, but the same causes, undoubtedly, led to the triumph of Republican voters in many other localities throughout the Union.

Last spring the *Inter Ocean*, in several issues, remarked the political hatred of Mayor Hopkins to the Masonic fraternity, as manifested in his removal from public office of several members of it without any other apparent reason than that they were Masons.

The *Inter Ocean* is a leading Republican newspaper of large circulation and corresponding influence.

The Pope and the Roman Catholic priesthood had previously declared the Masonic fraternity the enemy of the Catholic church, and had forbidden the faithful to unite with so wicked an organization.

"Putting this and that together," it was suspected that the secret American Protective Association, opposed to Roman Catholics, was either originated by Masons, or tacitly supported by them. There was some "poh-pohing" at this idea, which may have been given to the public by the Masons themselves, to stave off unpleasant suspicions; and the result of the elections gives the suggestion the semblance of probability, if it does not confirm it in truth.

"I have no right to tell you," said a Mason to a member of the G. A. R., a few days ago, "but the Masons, almost unanimously, voted with the Republicans at the fall election, and in opposition to members of the Roman Catholic church, wherever one appeared as a candidate for office."

The G. A. R. man is an old-time hater of Roman Catholic politicians, but not a Mason, and the intelligence thus gained was like pleasant ointment to his spirit.

Here, then, seems to be the secret of the Republican victories of the past fall. It was a fight in which the Democratic party and the Church of Rome were arrayed almost alone together against the Republican party, the Freemasons, the American Protective Association, and the dozen other patriotic secret societies that follow in its wake, saying nothing of the thousands of independent voters who have no membership in these organizations but cast their ballots against the aggressions of Rome. Thus the secret is out.

There is another point brought to the surface by this revelation, which untrammelled American people will do well to consider with soberness and discretion.

Ask any Mason who is devoted to his fraternity, if it is a political society, and his answer will be emphatically in the negative.

In the recent election the fraternity found itself opposed by a large proportion of the Roman Catholic democracy, and for safety entrenched itself among the Republican and "patriotic" forces, with the result of bringing victory to their candidates. If it can do this as a secret body in one case, it can also in other contests, uniting

with any party that offers it the best support, and so bring victory, at will, to a licentious cause as well as a better one.

That clause in the Masonic obligation, binding its members to give the preference to a Mason whenever the choice lies between a Mason and one who is not, is an earnest of political as well as social lodge support.

—I. R. B. Arnold's floating chapel is now at Pekin, Ill., where it will remain until navigation opens in the spring. In the meantime Bro. Arnold will push his work in neighboring cities.

—Rev. P. B. Williams writes from Oakland, Cal., Dec. 21: "I start to-night for Los Angeles, to speak about ten times. Then I start home, stopping off at Grafton, Bangor, Gridley, Biggs and Cottonwood. I have spoken nineteen times since I came."

—For ten years the desk calendar issued by the Pope Manufacturing company has held a unique place among business helpers. The calendar for 1895, which is just issued, is even brighter than its predecessors in apperance, as clever artists have added dainty silhouette and sketch to the usual wise and witty contributions that have heretofore given this popular calendar its charm. It can be had for five 2-cent stamps from the Pope Manufacturing Company, Hartford, Conn., or from any Columbia bicycle agency.

—Rev. S. O. Irvine writes from Broadview, N. W. British America, Dec. 21, 1894: "I find the *Lodge Lamp* in every way (name and all) well-suited for our work. I have *illuminated* this town and surrounding country with them, and the outlook for reform is brightening. The September number put the Masons and the local paper on the war-path, and in reply I got in one letter, but they (to their own discredit in the eyes of the public) closed the columns of the paper against me." But the *Lodge Lamp* will continue to shine in that town.

—D. L. Moody's Bible Institute in this city, at the close of 1894, reports nearly 300 young men and women in training. Every night witnesses their presence in a large number of missions in different parts of the city, while many lowly homes are made more cheerful and bright by the systematic visitation of the young ladies of the Institute, who spend their afternoons in house-to-house visitation, carrying the glad news of a Saviour born, a Father's love and a Christian sympathy for the lost. Of those who formerly attended the Institute, with those now there, 902, men and women, are engaged in Christian work, night and day, the year round. The prospects for the present new year, we are pleased to learn, indicate the increased usefulness of this institution.

—The Citizens' Rescue Board, of Boston, is a working body of business men seeking to prevent the social evil, help victims out of it, and save others from it. It has a special mission, including midnight and coffee-room work, carried on at the West End, where meetings are held every night and no girl seeking to leave a life of shame is turned away. An out-of-town retreat has been fitted up for the reception of those who need retirement, and a home rest for those who seek employment and need sustenance until it can be obtained, are special features of this good work. We observe among the names of the Woman's Executive Committee that of Mrs. Anna E. Stoddard, the wife of our excellent New England Secretary, and one whose influence cannot fail to carry weight in the operations of this benevolent enterprise.

REFORM NEWS (*Continued from 5th page.*)

curtained windows is doubly demoralizing. The ball-room is one of the most prolific mothers of an evil progeny. Put the ball-room away from the eyes of parents and the public, as in college fraternities, and you have this curse to the home and purity in its worst form.

REV. WILLIAM FENTON MAKES SOME DISCOVERIES.

ST. PAUL, Minn., Dec. 29, 1894.

EDITOR CYNOSURE:—For some time past the Roman Catholics have been joining the Odd-fellows and Knights of Pythias, with the approval of their church. But now, the pope having put them under the ban, of course there is trouble about it. The church authorities here have been trying to interpret the pope's manifesto as not mandatory; that interpretation, however, does not seem to be satisfactory; and it seems probable that the pope will be compelled to follow the example of all the American Protestant churches of this city and remove the ban.

This morning a merchant who belongs to a foreign church which refuses fellowship with lodge-members told me that people go into his store and ask him if he belongs to the union, or if his clerks belong to the union, and when informed in the negative they refuse to deal with him. Now these Roman Catholics will care less for the ban of the church than for the ban of society; and what an immense source of strength it will be for the mother of harlots to embrace all these secret societies; and it will greatly hasten the development of Satan's kingdom and the coming of the Lord; therefore let us look on the bright side and trust that we may be with "the called, the chosen and the faithful" when "the King of kings and Lord of lords" comes to overcome the beast, and all that give their strength to the harlot.

Rev. Alexander N. Carson, D D., pastor of the Central Presbyterian church of this city, at a salary of $4,000 a year, told me that he had been a teacher of Masonry six years and that he sees nothing wrong in it, nor nothing in it contrary to Christianity. Since, he told me that a young man, an evangelist (!), who is a Master Mason, told me that he was influenced by this same man Carson to complete his initiation into Masonry by taking the third degree, and the Methodists initiated him into Masonry. There ought to be a bell on the cat. May the Holy Spirit put it on, and save the people from the venomous beast.

Yours truly, W. FENTON.

THE PACIFIC COAST AGENT IN CALIFORNIA.

After returning from Oakdale, we attended services two nights at the mission, 29 Taylor street, San Francisco. There was one conversion each night.

We next went to Napa City, Napa county. Here it rained all the time, which prevented a good congregation. The meeting had been well-announced by Bro. Iver. I spoke in the Christian Advent church. Though the congregation was somewhat limited, good was accomplished. One man, who has lately been converted and has seceded from the lodge, gave earnest, positive testimony to the truthfulness of our statement concerning it. Two persons subscribed for the *Cynosure*, and quite a number of books were taken.

We returned to Oakland on Friday morning at 9 o'clock, to find a telegram from Bro. Stocksberry, at Clearwater, Los Angeles county, inviting me to come and speak there. In about thirty minutes I was ready to depart. I crossed over the bay to San Francisco, secured rates from the general ticket agent, and started at 5:45 P. M. We had gone only a few miles when we ran into a landslide, which delayed us some time. It rained all the way until we arrived at Bakersfield, where we left it behind, arriving at Los Angeles at 5 P. M. Saturday, three hours late.

I was very kindly entertained on Saturday night by the family of Bro. Moore. On Sunday morning I found my way to the home of Rev. S. M. Ramsey, of the Reformed Presbyterian church, and spoke at his church at 11:00 A. M. At 3 P. M. we went to the Y. M. C. A. hall, to hear Rev. W. B. Barr on the "Dignity of Labor." He is pastor of the First United Presbyterian church, and is a good speaker. I lectured in his church at night. These brethren are truly loyal to Christ and their churches. They are not afraid to announce their position in regard to the evils of secret societies. May God bless them.

Rev. Mr. Barr entertained me on Sunday night and Monday. A part of the day, Monday, was spent in looking at the wonderful city. It is indeed marvellous. Words are not adequate to describe it. It is one eternal summer here. Flowers are in full bloom. Oranges are just ripening, and I should think that the crop is abundant. I have heard that this is the paradise of America, and I am like the Queen of Sheba before Solomon: "The half was never told me." My stay here will necessarily be brief. I am to speak one night in the Y. M. C. A. hall, and again in the First U. P. church, on Wednesday night. Then I go to Downey, Clearwater and one or two other points in this county. Then I return to Oakland and Northern California until January 10; when I start back to Oregon. I have a number of appointments already arranged for the winter. P. B. WILLIAMS.

NEW HAMPSHIRE NOTES.

It may seem like carrying coals to New Castle to send the *Cynosure* added proof that the Odd-fellows reject Christ in their religious worship. The following facts came to me unsought in my home mission work:

A minister of the Gospel told me that he joined the Odd-fellows and was made chaplain. He prayed in the name of Christ. A lodge brother, also a member of this pastor's church, confidentially asked him if he could not omit the name of Christ in his prayers, as it might offend some members of the lodge, and was contrary to their rules. "No," this honest minister replied; "Christ is my all in all; he is the Son of God, and I cannot pray without him." He looked the matter up, and found this brother correct, and has never entered a lodge-room since. Surprising as it may seem, this minister was not before aware that the Odd-fellows deliberately reject Jesus Christ.

I find cumulative testimony that secret lodges —Masons, Odd-fellows and Knights of Pythias in villages, and the Grange in the country,—are doing untold harm to the church by corrupting the consciences and monopolizing the time and money of the people.

The list of New Hampshire Masonic bank defaulters grows apace. Thirty-three-degree ex-Mayor McKean, of Nashua, kept on stealing other people's money until the bank commissioner found him out, and then he left for parts unknown. His Masonic chums never tire of telling us what a good fellow he was: how generous, how benevolent, how honest he had been.

The following is an imperfect list of recent New Hampshire Masonic bank defaulters: Storrs of Concord; Lane of Exeter; Brackett of Wolfboro, and Haley of Newmarket. Not one of these men suffered a day's imprisonment. They either fled or died, or got whitewashed by their lodge brethren. Plainly, Masonic oaths unfit a man for any public office, duty or trust.

S. C. KIMBALL.

(FROM ANOTHER CORRESPONDENT.)

EDITOR CYNOSURE:—Papers of Dec. 14 announced that a bank cashier and $35,000 were missing from Nashua, N. H. Two days later a daily paper of Masonic proclivities, under the heading, "Not so bad as it might have been," said that the "shortage was $70,000, and the cashier still missing." The writer does not at this time *know* that this cashier was a Mason, but he is willing to "chance it," and asks all Anti-masons to watch how the matter ends.

In no other State has Freemasonry such complete and entire control as in the so-called "Old Granite State." In no other State is the bench, the bar—in fact, almost the entire State government—in the hands of the secret lodge. In no other State must a man join the secret cliques before he has any chance of holding even petty offices.

Less than two years ago a bank, an insurance company and one other institution were wrecked and robbed in Manchester. After the usual delay, Masonic receivers were appointed, Masonic lawyers took hold, and only a few weeks since a Masonic Judge finally disposed of the case and *no one* was punished. Within the past year a party, guilty, by his own confession, of both incendiarism and other crimes, went scot-free through Masonic influence. Last May a bank-teller passed forged drafts, and got money, was arrested, admitted his crime—about which there was no q[u]estion—and should have served time, but a M[a]sonic Judge kindly "suspended sentence," and [h]e is wholly free.

Now as it is entirely true that for ye[ars] New Hampshire the law—so far as Masonry is concerned—has been a dead-letter, let those who want to see how "silence and secrecy" produce, watch the outcome of t[he] [ju]st history in the once good and t[rue] but now a hotbed of [Ma]sonic duplicality.

THE HOME.

In Cælo Quies.

Should sorrow o'er thy brow
Its darkened shadows fling
And hopes that cheer thee now
Die in their early spring;
Should pleasure at its birth
Fade like the hues of even,
Turn thou away from earth;
There's rest for thee in heaven.

If ever life shall seem
To thee a toilsome way
And gladness cease to beam
Upon its clouded day;
If, like the weary dove,
O'er shoreless ocean driven,
Raise thou thine eyes above;
There's rest for thee in heaven.

But, oh! if thornless flowers
Throughout thy pathway bloom
And gayly fleet the hours,
Unstained by earthly gloom,
Still let not every thought
To this poor world be given,
Nor always be forgot
Thy better rest in heaven.

When sickness pales thy cheek
And dims thy lustrous eye
And pulses low and weak
Tell of a time to die,
Sweet hope shall whisper then,
"Though thou from earth be driven,
There's bliss beyond thy ken;
There's rest for thee in heaven."
—Christian Work.

NOW IS THE BEST TIME TO BEGIN IMPROVEMENT.

A new year will soon begin, and whether we shall have a happy New Year or not depends entirely upon ourselves. Would we be happier? Then we must be better. It is a good thing to "turn over a new leaf" at any time, but the new year is especially appropriate for such an object.

To "turn over a new leaf" is a proverb which means to take a better course of life than we have been pursuing. We will all find that we have reason, in some particular or other, to "turn over a new leaf," and the best time to begin improvement is now.

Every year is a book—a clean book—and soon this clean book will be placed before us all, and it is for us to decide what shall be written on the pages of that book. We should remember that it will be scrutinized by the omniscient eye. Let the record of this year be one in which no erasure need be made. Write on the first leaf the general motto, "Thou God seest me."

All the affairs of men are fully known to God. Nothing escapes his all seeing eye. An ever present feeling, "Thou God seest me," would have an amazing influence on our conduct.

The holidays are always a merry season. Being ourselves filled with a merry spirit, we of course do not find fault with merry people. But "be merry and wise." It is all right enough to be a "jolly good fellow," but that often means a "jolly big goose."

Be happy, but when you begin the new year do not continue the same scratched, dirty, bloated leaf, but turn over a new one.

Do not begin the new year with a spree. Spend it in sober reflections on the past and good plans and resolutions for the future. You do not like to leave your old companions? What do they care for you when your money is all spent? The very man who attempts to satisfy your craving, burning, insatiable desire for lightening fluid and distilled damnation will be the first one to spit upon, kick you out and turn his back upon you when your money is all gone. Start the new year sober.

If you would turn over this "new leaf," you must forsake your old companions. The reason so many vows, ...ly made, are broken is because ...ot willing to sever themselves ...evil associates. Better no ...an bad fellowship. There ... of truth in the proverb, ...own with dogs will rise ...

...uld "turn over a new ...ss and ... eless to ... that ... ...g is a ...loned, ... pas- ...ure. Re- member God's goodness, greatness and holiness. Let there be no swearing on the "new leaf."

Let the man who neglected the cultivation of his intellect "turn over a new leaf." Read. Have good books. Books are not a luxury, but a necessity in every well regulated home. A library is like a spiritual tree, yielding its precious fruit from year to year, from age to age. A little library, growing larger every year, is an honorable part of a young man's history. Good books are invaluable as a moral safeguard to a young man. Parents who bring up their children without surrounding them with good books wrong them and cheat them. "A reading people will soon become a thinking people; a thinking people will soon become a great people." Once form the habit of domestic reading, and you will at any time prefer an interesting book to frequenting haunts of vice. And in reading remember that one book worth more than all —the Bible.

Let the ill tempered, the angry man, the peevish and morose man "turn over a new leaf."

Whatever broils disturb the street,
There should be peace at home.

The basest thing a man can do is to strike his wife. He is a sneaking coward. But there are words that are infinitely worse than blows. "Turn over a new leaf," and instead of making everybody about you miserable make them happy by being good tempered, patient and cool. Cultivate a good temper, and you will be like a sunny day, shedding brightness on everything. Some people are always looking for slights. They are as touchy as triggers. Life generally takes its hues from the color of our own mind. If we are frank and generous, the world will treat us kindly. If we are cold and suspicious, men learn to be cold and cautious to us.

There is a large number of business men who would do well "to turn over a new leaf."

For tricks that are vain
And ays that are dark
The heathen Chinee is not peculiar.

There are men who are so greedy that if you should put a dollar in the opposite bank of the bottomless pit they would jump for it. "Commercial tricks," which in God's eyes are positive sin, hang suspended from the chandeliers of many a business house. They cluster around the mechanic's hammer and blossom from the merchant's yardstick. If money cannot be made honestly, it ha better not be made at all. Let your motto be in Dr. McLeod's hymn:

Perish policy and cunning,
Perish ll that fears the light.
Whether losing, whether winning,
Trust in God and do the right.

Some will hate thee, some will love thee,
Some will falter, some will slight.
Cease from man and look above thee,
Trust in God and do the right.

The Mystery of Vice.

It is a myterious phase of life that can so destroy purity, the glory of woman, as to make it flaunt forth the garments of its shame with unblushing face. To me it is inconceivable that there should be that in the hearts of so many women that should lead them deliberately to choose a life of shame. Ever since the fall men have said, "The woman did it;" that they have forgotten their share in sin.

Not one girl in twenty enters upon a fast life from choice. They enter through a door opened by man's deceit and betrayal. The unfortunate woman must crouch without the walls of social toleration, while her gay deceiver is almost congratulated upon his success. Society is full of men—excuse the mistake—filthy animals devoid of heart or conscience; incestuous brutes, luxurious in inherited wealth, men of years and gray hairs who often boast, like Aaron Burr, of the histories of their amours. New York society is full of men whose lives are so notoriously corrupt that their very touch is pollution and their embrace social and moral death. I have no plea for her who is led to sin, but I want a change in public sentiment that will lift four parts of the guilt from the head of the fallen woman and hurl it in withering condemnation upon the man who opened for her the gate to sin or seeks her in the gilded halls of death.

Future Retribution.

Deny future retribution, and it is not in your power to forfeit heaven or stay out of it. Live as you please, and you must expect to have as your immortal associates all the base villains that ever disgraced humanity. Is not this revolting to every feeling of propriety? Does it not contradict conscience, stultify reason and trample every instinct of man underfoot?

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning Jan. 6.
Comment by Rev. S. H. Doyle.

TOPIC.—The week of prayer. What shall it mean to us?—II Chron. vi, 18-21, 29-33; vii, 1-3.

The Scriptural references used to illustrate the topic are taken from Solomon's prayer at the dedication of his temple in Jerusalem. This was a very important work, and it was proper that God's house should be dedicated to him in prayer. Prayer is suitable at all times, but specially so at important periods of life. Jesus Christ Himself, when upon earth, set us an example of this kind. Before every important event in life he spent much time in prayer. Just before choosing the twelve apostles, a most important act of his life, he spent the entire night in prayer, and immediately before the crucifixion in the garden of Gethsemane he agonized in prayer with God. The week of prayer is an important period. It is the first week of a new year. It is usually the introduction to a series of evangelical meetings, looking forward to the reviving of the church and the conversion of sinners. It may well, therefore, be spent in prayer and supplication to God for His blessing, and we may do well to consider the question, What shall it mean for us? following the suggestions of our topical reference:

1. It should mean a week of supplication to God (II Chron. vi, 18-21). Here Solomon simply pours out his soul to God in prayer and calls upon the Lord to hearken unto his cry. This should be the leading characteristic of this week. It should indeed be a week of prayer. Too often this element is neglected, and from the very start the aim is to lead men to Christ, so that it is not a week of prayer, but a week of gospel services. Valuable as these are, this is not the object in this week. It should be spent principally in prayer, and the other can easily follow.

2. It should mean prayer for self, and also for others (II Chron. vi, 29-33). Here Solomon prays that God will hear and answer the prayers of the people as each one prays for his individual needs and wants, and also that he will hear and answer the prayers of the strangers who come to the temple to worship. In the public services during this week self should not be forgotten, and we should also remember in our prayers all for whom it is our duty to pray.

3. It should mean a week of answers to prayer (II Chron. vii, 1-3). Here we have the answer given to Solomon's prayer. God comes and takes possession of the temple. So we should want our prayers to be answered, and they will be if we pray in faith, believing that it shall be done unto us.

Bible Readings.—I King xviii, 36; Job xi, 3; Ps. cxix, 58; Isa. lv, 6; Jer. xxix, 13; Lam. iii, 41; Zech. xii, 10; Math. vii, 2; xxi, 22; Mark xi, 25; Luke xviii, 1-7; xxiii, 42; John xiv, 13, 14; Rom. viii, 15; Gal. iv, 6; Phil. iv, 6; I Tim. ii, 8; Heb. x, 22.

The Guiding Finger of God.

The encouraging thing about all this is that we can so plainly see God's guiding hand. As from the beginning, so down to the present day. Christian Endeavor has grown in just this way. Without much human effort or direction, as it would seem, the work has spread and gathered force and volume.

In every state and province at home, in every denomination in America, then in England, Australia, Mexico, India, China, Japan, France, Turkey, Spain, South America, were those that grasped the underlying ideas of Christian Endeavor, whose hearts were enlisted, who saw its possibilities, and who went to work to realize them in their own neighborhood.

Now this same practical and blessed story is being repeated in Germany, in Switzerland, in Norway, and I hope I shall be able to soon add Sweden and Denmark to the list.

Thus directly under the guiding finger of God is the work advancing. Thus is our glorious fellowship wider with every setting sun.—Francis E. Clark.

Card Playing and Dancing.

The New South Wales Christian Endeavor union has had a question before it which has involved considerable discussion. It relates to amusements. Some members who saw no objection to cards and dancing desired an expression of opinion from the union. The committee passed a resolution declaring that while, according to a plank of their platform, they could not legislate for the individual conscience, they did not approve of either amusement.—Exchange.

The Right Way.

How blessed to know that our Lord directs all that befalls us; that nothing can frustrate His plans; that the way He leads us is not only a right way, but with all its briers and thorns, its tears and trials, it is the right way.—Episcopal Recorder.

Sowing Wild Oats.

In all the range of accepted American maxims there is none that, take it all and all, is more thoroughly abominable than the common one that "a young man must sow his wild oats." The only thing to do with wild oats is to put them carefully into the hottest part of the fire and get them burned to dust, every one of them. Sow them no matter in what ground, and as sure as there is a sun in heaven a crop will follow which burns one's heart to think of.

The popular illusion that after a little while those who have sown wild oats will settle down to steady habits, and that they are more likely to make better men for having sown wild oats, is a notion that has ruined thousands. Were the sum of all the pain that comes in the sowing of wild oats collected it would rend the very heavens with its outcry, shake the earth and make the cheeks of darkness pall. There is no inquisition so bad as that which the doctors have to look upon.

Keep Looking Up.

An instructive and beautiful story is related of a little girl, who was playing near the edge of a precipice, when she suddenly felt the ground give way beneath her feet. Before she had time to spring back to a place of safety she had slipped over the brow of the abyss. With the instinct of despair, that love of life implanted in us all, she snatched at the grass and tall weeds within her reach. Her little fingers dug deep into the ground and staid her downward course. There she hung, suspended in the air.

Moments seemed ages until she heard a voice, which sounded very far off, saying in a firm, encouraging tone: "I am coming! Keep looking up!" Instinctively she obeyed. She never glanced downward, but clung faster to her only chance of safety. Again the voice, this time nearer, spoke hopefully: "I am coming! Keep looking up!" In another moment two strong hands had seized her own in a firm clasp, and she felt herself drawn gently and cautiously upward. Then she was lifted into great, loving arms and closed her eyes upon her father's breast. Children, "keep looking up!"—Selected.

Christian Endeavor Gossip.

Indiana has 367 Junior societies, with a total membership of 13,780. They have given $456 to home missions and $309 to foreign missions.

Here is Pennsylvania's reported record of giving for the year: For missions, $11,525.26; for other benevolent objects, $12,694.11. In this the Juniors are represented with $2,154.96.

TEMPERANCE.

THE LIQUOR SALOON.

It Is the Symbol of All That Is Vile, Corrupt and Immoral.

Profanity, vulgarity, obscenity, gambling, loafing, rowdyism—the saloon stands for all these. Midnight hours, Sunday hours unless the law forbid, Sunday hours often notwithstanding the laws; indifference to moral propriety, defiance of public opinion, a constant menace to social order and peace; the evil shadow of the home, deaf to a mother's appeals and untouched by a wife's anguish; a handicap on real estate, a dreaded neighbor in any residence district, a terror in any school vicinity, a plague spot anywhere; stolid and callous and malign, pushing rough shod over every tender or humane or neighborly consideration, oblivious of all public interests except as they may bear on its "business"—this is what the saloon means.

Its hold on city goverments, its hand in elections, its influence on police boards, its banded power, its strength of mighty corporation, its open as well as secret war against all movements or individuals it deems unfriendly, its readiness to cheat majorities and to throw contemptuously aside the expressed will of the people unless either those majorities be overwhelming in volume or eternal vigilance be the price paid for the enforcement of that voice of law which should carry its own way, its unscrupulous methods of contest, its attempts at terrorizing, its readiness to waylay in the deeds of personal violence—all this is to be taken into account when we would study or define the saloon.—Mid-Coutinent.

OPPOSED TO ALCOHOL.

Knights Templars Put the Seal of Disapproval on the Social Glass.

At the annual conclave of the grand commandery Knights Templars of California the grand master in his address spoke of the evils of the social glass. He said:

Intemperance is the gateway to all the vices. Let a man become captive to it, and the doors of all other vicious indulgences stand ajar in his presence. Easy is the descent, and moral, social and spiritual degradation is as sure to follow as the night to succeed the day. Is it not time that we should hang out the danger signal? Is it right, is it consistent, for us to teach our novitiates to follow the example of the immaculate Jesus—to direct their minds into Calvary's sacred mount and then place before them or even tolerate examples that lead them into dens of dissipation set along the pathway of their lives? Think of it, Sir Knights, and God grant that your thoughts may speedily crystallize into action.

While dwelling upon this unpleasant subject it is gratifying to find relief in the knowledge that other and nearly all grand bodies of Knights Templars in this country are taking positive measures for the complete eradication of this evil of intemperance. Not only have they decreed that a Mason who is addicted to the use of alcoholic stimulauts as a beverage is material unfit for the temple, but that no Sir Knight over whom they hold jurisdiction shall engage in the manufacture and sale of such intoxicating liquors.—Trestle Board.

Alcoholism Under the Swiss System.

The state liquor monopoly in Switzerland is not likely to enamor temperance reformers like the bishop of Chester, the Duke of Westminster or Joseph Chamberlain. No matter who runs the liquor traffic, or where it is run, or under what conditions it is run, it is a curse to the community affected by it. Switzerland furnishes us the most recent evidence. Its statistical bureau has issued its official report. During the present year it shows that 7,536 died in its 15 largest towns, and out of that number 488, or 1 in 15, owed their premature death to their drinking habit. Yet the alcohol sold by the goverument was the best of its kind, but deadly nevertheless. In 4,301 smaller townships 4,215 died. Of these, 245 died through alcoholic poisoning, or 1 in 7. In the 15 largest towns 3,409 young men died between 19 and 25, and of these deaths 566 were caused, directly or indirectly, by drink, while 105 died in delirium tremens. One in 8 of the lunatics owes his loss of reason to drink, and 2,790 of the insane in Zurich were aggravated cases of alcoholic insanity.—Glasgow Scottish Reformer.

Alcohol the Most Dangerous.

As to stimulants and narcotics, for one man that ever derived any benefit from them, thousands have been ruined. The temperance reformation, inducing many persons to refuse alcohol, has led many to resort to drugs fully as pernicious, and in some instances more so. Alcohol, however, remains the most dangerous, because so closely connected with the usages of society, and it is so difficult to elude or resist its temptations. Had alcohol not been invented, opium or the hasheesh might exert similar slavery over the minds and bodies of men.—Selected.

Alcohol and Opium Drunkards.

Though the victims of both alcohol and opium inebriety become, unless cured of their dire malady, utter moral wrecks, the opium drunkard is, on the whole, more of a slave than the alcohol drunkard. It is more difficult to keep within limited indulgence with opium, so that "moderate" or "restricted" opium consumption is very much more difficult of accomplishment than "moderate" or "restricted" drinking of alcoholic intoxicants.—Dr. Norman Kerr.

Rum Defiles God's Temple.

Physiologists may affirm or deny that alcohol is a poison. They may differ as to whether it is a food or not. Their opinions do not touch the heart of the contention that the drink habit shuts the gates of spiritual possibilities and attainments. Under its influence life become less noble and free—Christlike. It defiles the temple of God.—Outlook.

Didn't Believe In False Keys.

The notion that alcohol may do good because for a moment it seems to do good was well answered by a physician's response, recorded in The Youth's Companion, to a man who was somewhat too much given to the pleasures of the table. This man had said to the doctor:

"What do you think of the influence of alcohol on the digestion, doctor?"

"I think that its influence is bad," said the physician.

"But a little whisky taken just before a meal is the only key that will open my appetite, doctor."

"I don't believe in opening things with false keys, sir!" answered the other.

This response was particularly applicable, for a falsely stimulated appetite is a sure prelude to indigestion.

HIS "FRIEND'S" NAME.

A Truthful Fortune Teller Gives a Tippler Some Good Advice.

Even in this intelligent age of the world there are too many people who believe in the humbuggery of "fortune telling," but if all so called "fortune tellers" were as frank as the one mentioned in the following story, which is borrowed from the Detroit Free Press, and which may or may not be true, they would have fewer patrons than they now have.

A man was having his fortune told. "I see," said the "seventh daughter of the seventh daughter," contracting her eyebrows, "I see the name of John."

"Yes," said the sitter, indicating that he had heard the name before.

"The name seems to have given you a great deal of trouble."

"It has."

"This John is an intimate friend."

"That's so," he said wonderingly.

"And often leads you to do things you are sorry for."

"True, every word."

"His influence over you is bad."

"Right again."

"But you will soon have a serious quarrel, when you will become estranged."

"I'm glad of that. Now spell out his wholo name."

The fortune teller opened one eye and carefully studied the face of the visitor. Then she wrote some cabalistic message and handed it to him in exchange for her fee.

"Do not read it until you are at home," she said solemnly. "It is your friend's whole name."

When he reached home, he lit the gas and gravely examined the paper. There he read, in picket fence characters, the name of his "friend:"

"Demi-John!"

ADDICTED TO TIPPLING.

Slaves of Alcohol Who Falsely Think They Can Control the Appetite.

But higher yet, beyond all possibility of exact computation, you must build your figures in estimating the extent of the plague. Add in the millions of men and women who have not reached either ono of the stages we have described, but who are nevertheless the victims of alcoholism. I refer to the men and women who as yet fancy themselves masters of their will, believing that they have the power to control at any moment the alcoholic appetite, but who in reality are its slaves and are rapidly progressing toward the more dreaded stages of the disease.

This class of victims, says Dr. Richardson, "constitutes among us a widespread, obvious community." That it is "widespread and obvious" you will certainly confess if you adopt the writer's diagnosis of the case. "By persons in this stage," he tells us, "alcohol is felt to be a frequent daily necessity, an urgent necessity. They depend on alcohol. They are tremulous under effort until they get it; they are easily affected by sense of cold until they get it; they have a knowledge that they cannot digest a meal until they get it, and so they preface each meal by a drink of it; they have a keen sense of oppression after a meal until they take a drink." No one of us need travel far to meet several to whom those words apply.—Archbishop Ireland.

The British government licenses 10,417 opium dens in India.

THE SUNDAY SCHOOL.

LESSON II, FIRST QUARTER, INTERNATIONAL SERIES, JAN. 13.

Text of the Lesson, Mark vi, 30-44—Memory Verses, 41, 42—Golden Text, Luke i, 53—Commentary by the Rev. D. M. Stearns.

30. The apostles, having been sent forth to heal the sick and to preach the gospel, returned and told Jesus all things, both what they had done and what they had taught. They went forth in His name and wrought and taught in His name and returned and reported to Him. This is just the thing for every worker to do—go forth from Him, work and speak in His name, and then tell Him all and leave it with Him.

31. No leisure even to eat. What a description of the life of Him who went about doing good! Truly He pleased not Himself (Rom. xv, 3). He lived wholly unto God and sought to lead weary ones into His own rest and peace, even to rest in God and in His pleasure. No leisure for Himself, but every moment for others and their good. Though He considered not Himself, He did consider His apostles and their comfort; hence His invitation to come aside and rest awhile.

32. They went by ship, and He went in the ship with them. They were a little company, yet one was an unbeliever, but He loved them all and sought their welfare. There are about 1,200 souls on this ship, and He loves them all, and many of them love Him, but there are many unbelievers. We can tell them as far as possible of His love and leave results to Him.

33. The people saw them crossing the lake and ran afoot and outwent them and came unto Him. Would not multitudes come unto Him today if He were kept before them in somewhat of His loveliness by the doing and teaching of His followers? Multitudes in heathendom would come to Him if they only knew of Him and His love for them.

34. He was neither angry nor grieved when He saw the multitudes, although He had brought His disciples apart to rest, but He had compassion, was sorry they had no shepherd and began to feed their hungry souls. In Ezek. xxxiv, 2, we read of shepherds who feed themselves instead of their flocks and scatter and neglect the sheep instead of caring for them.

35. It did not prove such a resting time as many seek, for He taught them till the day was far spent, and the disciples began to think that it was time to send them away. How little of their Master's spirit these men had—how little we have! He came not to be ministered unto, but to minister and to give His life a ransom for many (Math. xx, 28).

36. The disciples felt sorry that the multitudes were hungry, but had no thought of feeding them, only of sending them away to get something. It is so much easier to send people away than to spend our thoughts and time and strength in caring for them. It is so much more like Jesus to care for them, even though it takes time and strength and care and denial of self.

37. How surprised the disciples must have been, when instead of sending them away, as they suggested, He said, "Give ye them to eat!" Their surprise is manifest in the question of this verse. John says that Jesus, to prove Philip, asked him whence they should buy bread to feed this multitude. And Philip suggested that 200 pennyworth might give every one a little. Thus vain and fruitless are all our calculations and plans in reference to the Lord's work.

38. He asks what they have in the way of food. Andrew discovers that a lad has five loaves and two small fishes, but thinks the fact hardly worth mentioning (John vi, 8, 9). We are such creatures of sight that we seem unable to believe that the thing can be done unless we see the wherewithal. Moses failed in this matter when he asked if all the flocks and herds should be slain to give the people the meat the Lord promised (Num. xi, 21, 23). Sarah failed when she laughed at the Lord's promise (Gen. xviii, 13, 14). Let us walk by faith, not by sight, and let our hearts cry out, "Ah, Lord God, there is nothing too hard for Thee" (Jer. xxxii, 17).

39. He now begins to work, they having calculated and looked around, apparently in vain, and having come to their wits' end, but everything must be done in order; hence they are commanded to sit down in companies. There is no peace nor victory by looking within or around, but only by looking unto Him.

40. In companies convenient to be waited upon they are now seated upon the green grass, for there was much of it. See last verse and John vi, 10. "Let all things be done decently and in order" is a law of Scripture (I Cor. xiv, 4), for, although we read in Gen. i, 2, that "the earth was without form and void," we read in Isa. xlv, 18, that the Lord did not make it that way. See R. V.

41. The loaves and fishes pass from the lad's hands into the hands of Jesus. The lad gives them wholly and unreservedly up. Then Jesus acknowledges the Father by looking up to heaven for a blessing upon them, after which He passes the food to the disciples to be passed on to the people. All can see that the disciples are not doing this, but are simply the messengers or waiters, and Jesus acknowledges that He is not doing it, but the Father in heaven, even as He said in John xiv, 10.

42. "And they did all eat and were filled." Not each one a little, as Philip had suggested, but each as much as they would (John vi, 11). It is not the Lord's way to give a little, but rather to fill full. "Be filled with the Spirit," "Let the Lord dwell in you richly," "Drink abundantly, O beloved!" are some of His words which indicate His pleasure. He would have us full of joy and peace (Rom. xv, 13) to our good and to His great glory—no cares nor anxieties nor plans nor worries, but the quietness and joyfulness of children.

43. He will have nothing of His lost (John vi, 12), and if so careful about loaves and fishes how much more about His redeemed ones bought by His precious blood! Yet there are saved ones who cannot seem to trust Him to keep that which He has redeemed with so great a price. Let all such consider their own carefulness of precious things and ask are they better than He. Let them eat and rest on John x, 28, 29; II Tim. i, 12.

44. The number fed and filled was 5,000 men, besides women and children (Math. xiv, 21), but it was not wonderful to Him, who for 40 years had fed millions miraculously. He is the very same Jesus still and can use you, dear reader, to feed and bless hungry thousands if you will only put yourself as unreservedly in His hands, as the lad put his loaves, and be willing to live wholly and only for His pleasure. This seems to be the only miracle recorded by each of the four evangelists. May it not be to teach us that the great mission of every believer is to have compassion upon and save and feed the perishing?

LEXOW IS THROUGH.

SUPERINTENDENT BYRNES IS THE FINAL WITNESS.

He Admits the Whole Indictment as Against the Force, Charges it to Local Politics, Declares His Own Innocence of Any Participation in the Wickedness and His Attempts to Stop It, and Closes by Announcing His Resignation.

NEW YORK, Dec. 31.—What will go down in the history of this city as the Lexow committee, but which technically is the senate committee for the investigation of the police and other departments of New York, has at last closed its protracted and successful sessions. It is doubtful if any other like body appointed by the legislature of this state ever accomplished so much good work in the time that this committee has consumed, or for that matter in any length of time; for the results of this investigation have been more far reaching and conclusive of utter and appalling corruption than was ever before demonstrated here. The reports printed in these dispatches have given a good idea of the trend of the revelations.

Who Has Perjured Himself?

But to the moralist there is a feature of all this swearing that is the saddest of all, and it is one that should engage the attention of the publicist, and that is the amount of perjury that has been done, and the ease with which it has been done—without a blush or a stammer. For somebody is perjured. The direct contradictions under oath are not differences of opinion; they are issues of fact, and such also as a bad memory cannot excuse. Some of the perjury has been acknowledged later, but most of it stands just as given. But the case is closed and the report of the committee is the next thing in order, and New York city, at least, will await this with impatience.

Byrnes Announces His Resignation.

Superintendent Byrnes was the last witness examined. Just before he was through answering Goff's questions the superintendent handed a letter to Chairman Lexow and said that it was a copy of one that he had sent to Mayor-elect Strong early this month. It was his resignation from the force, of which he has been a member for the last thirty-two years. The superintendent said that on two occasions since he was appointed in Superintendent Murray's place he was on the point of resigning, owing to the continual conflict between the commissioners and himself. The superintendent, he said, should have absolute charge of the discipline of the department, but that all his efforts in that direction were frustrated by the commissioners. The department was honey-combed with abuses, which had been growing for thirty years and they could only be remedied by radical legislation.

Local Politicians to Blame for All.

Local politicians, he claimed, were the curse of the department, and as long as politics was a factor in the force such a state of things would exist. Although he had done his utmost to procure substantial information as to corruption and bribery he was unable to get it, and the whole department was impregnated with the belief that promotion had to be bought and merit was of no avail. He claimed to have done a good deal towards helping to bring about the exposures. He paid a tribute to Dr. Parkhurst, who, he said, manufactured public sentiment, without which it would have been impossible for the committee to have acquired the information it did.

Jay Gould Was His Very Good Friend.

His wealth, which he estimated at $350,000, was made by speculation, he said, in Wall street, through the instrumentality of Jay Gould and his son George. His purchases of real estate were also very profitable, and he claimed not to have a bank account.

The above gives briefly but substantially what Byrnes said as to the corruption in the force. His explanation of how he made his money was the most interesting of his testimony otherwise. Byrnes said he had been connected with the force for about thirty-two years, and gave a list of the property he held, and which he had accumulated by buying stocks. Said he: "The late Jay Gould was my friend, and he acted as my broker. He made for me $230,000, and since his death his son George has made $42,000."

He got his first money this way: "A friend of Senator Palmer named Burridge, a very old man who lived in Duchess county, left me $7,000. I bought property and sold it and made some money. Old Commodore Vanderbilt asked me on one occasion if I had any money, and I said yes, I had $2,000. He asked me for it and I brought it to him. About six or twelve months afterward I got $6,000 back, as he had invested it very successfully for me. This made me worth some $20,000 in 1875."

The witness then told a long story as to how he became acquainted with Jay Gould. It was through catching a man who wrote threatening letters. Gould offered him a present, but he refused. Then Gould, he said, offered to buy stocks for him and did not want to accept any margin, but Byrnes insisted. He put up $10,000, with the result that the amount was increased to $270,000. He said he could not remember just where he got the $10,000, but he had it all right, he declared.

He had made several attempts to suppress vice of all kinds, but was so tied up that his efforts were of no avail. He had never had a dollar in his life that was not obtained honestly. The interference of Commissioner Martin with the captains at the time of the 1892 election was then referred to, and Superintendent Byrnes described the meeting. He said that Martin insisted on addressing the force, and told them not to allow United States marshals to interfere with them. Byrnes objected to this, and instructed the men exactly as to their duties.

"But Commissioner Martin swore that he went there at your request." "He swore to what was false."

"And that you asked him to address the men." "That is also false. When I refused to let his instructions go to the captains they were so pleased that two of them came and kissed my hand." He denied that he had ever interfered with Dr. Parkhurst.

He then read his letter of resignation, in in which he places himself at the disposal of Mayor-elect Strong to assist him in any manner required, and as he stepped from stand said: "The police force must be reorganized. The present system is all wrong." Goff announced that Commissioner Martin's bank books were all right, resolutions and speeches were made thanking all who had helped uncover the corruption, and asking the police commissioners to deal fairly with Captain Creedon, and the investigation was ended.

JAMES G. FAIR'S WILL.

He Leaves Considerable Money to Relatives in the Hawkeye State.

SAN FRANCISCO, Dec. 29.—Ex Senator James G. Fair died suddenly at the Lick House at 12:20 this morning.

SAN FRANCISCO, Dec. 31.—The will of James G. Fair, the noted bonanza millionaire and ex-United States senator from Nevada, whose death occurred here Friday night, has been filed in the superior court. The will disposes of an estate the value of which is estimated at $40,000,000. The biggest slices will go to the two daughters living in New York and other relatives residing in Iowa. The only gifts of a public nature are three, aggregating $125,000, to the Orphan asylum of San Francisco. Among four employes $5,000 is to be divided. There are no other bequests save those to near relatives.

To his sister, Mrs. Mary Anderson, of Id Grove, Ia., he leaves $250,000; to his brother William and family, same place, $50,000; to his brother Edward, same place, $20,000; to Mrs. Ludy, daughter of his dead brother Thomas, Correctionville, Ia., $10,000; James D. Fair, Ida Grove, $10,000. The relatives in California get $350,000, and his son-in-law Herman Oelrichs, of New York, $50,000. The remainder of the estate is put in charge of trustees, who are to pay the income during their lives to his children, including his son Charles. On their deaths the estate is to be divided among their children. The will declares that testator is not married, but leaves $50,000 to any "possible widow" and $50,000 to any children declared by law to be his.

Churchill Making a Good Fight.

LONDON, Dec. 29.—A bulletin issued last night states that Lord Randolph Churchill passed a quiet day. He continues to take a little nourishment, and his strength is fairly maintained.

Paper Company at Chicago Burned Out.

CHICAGO, Dec. 29.—The warehouse of the Pioneer Paper Stock company was entirely destroyed by fire last night. Loss, $55,000. Two cottages were crushed by falling walls.

Shiloh Park Act Approved.

WASHINGTON, Dec. 29.—The president has approved the act to establish a national military park on the battlefield of Shiloh.

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BY PROF. GEO. J. FRITSCHEL.

This is a valuable tract of forty pages which should be widely scattered. The *Litteraturblatt* of Reading, Pa., says:

"On so few pages we have hardly ever read so much material of correct explanation concerning the lodge question. A better guide, than this which says about all and warns in such a fatheriy way, can scarcely be offered." We recommend it to our German readers.

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ITS PURPOSES DECLARED BY THE ST. LOUIS CONVENTION.

Government Ownership of the Railways Demanded and the Carlisle Currency and Pooling Bills Denounced — Courts Declared Under the Control of Corporate Power and Investigation of the Alleged Alabama Election Frauds Asked.

ST. LOUIS, Dec. 31.—The work of the conference of the national committee of the People's party with the leading members of the rank and file has come to a fruition. The national committee has submitted to the conference, as the result of its consideration of the discussions of the conference, an address to the party and to the people. Its presentation was met by the gathering with a shout that rang through the hall and the indorsement of the conference was given with a vigorous viva voce vote. The address follows:

People's Party a Necessity.

"The rapid increase of our vote in every part of the Union and the startling events of the past two years vividly justify both the existence of and necessity for the People's party. The contention of the party that one of the great needs of this country has been and is an enlarged volume of circulating medium is now practically conceded by all parties and by the government. The gold power and banking interests are insisting through the president and his secretary that the enlarged issue of our money supply shall be given exclusively into the hands of the banks; that silver shall be excluded, all treasury notes retired and that gold alone should be a legal tender, thus making the monetary question an issue which must be met at once.

Progress of Corporate Power.

"Within the present year the corporations—grown arrogant because of the vast possessions of wealth and the exercise of unconstitutional powers—have made war upon the people and induced the federal courts to exercise in their interest unusual and arbitrary powers, induced the invasion of the states by federal troops without the request of either the executives of said states or the legislatures thereof, and are at this time, through a recreant administration and a truculent congress, attempting to clothe the railroad corporations, by means of a pooling bill, with power to further and more symtematically rob, oppress and plunder the people; and having already deprived the people of access to the silver mines of the country as an independent source of money supply, are now in the interest of a banking eligarchy endeavoring to deprive them of the right to have their government, in the exercise of its constitutional power, issue the money of the nation and coutrol its volume.

Demand 16-to-1 Money.

"In the opinion of your committee these events are startling, subversive of the liberties of the citizen, and destructive of business and social security: and adhering to the Omaha platform in all its integrity your committee insists upon the restoration of the coinage of gold and silver as it existed prior to 1873—at the ratio of 16-to-1—without regard to the action of any other nation, and that all paper money shall be issued by the general government without the intervention of banks of issue, the same to be a full legal tender."

GOVERNMENT OWNERSHIP STRAIGHT

And Other Principles That the New Party Will Strike For.

The address goes on to declare implacable hostility to interest bearing bonds and railway pooling and to demaud, instead of the latter, action looking to government ownership of all the railways. It then proceeds: "The power given congress by the constitution to 'provide for the calling forth of the militia to execute the laws of the Union, to suppress insurrections, to repel invasions,' does not warrant the government in making use of the standing army in aiding monopolies in the oppression of the public and their employes. When free men unsheath the sword it should be to strike for liberty, not for despotism, nor to uphold privileged monopolies in the oppression of the poor.

"We ask the people to forget all past political differences and unite with us in the common purpose to rescue the government from the control of monopolists and concentrated wealth, to limit the powers of perpetuation by curtailing their privileges and to secure the rights of free speech, a free press, and trial by jury—all rules, regulations, and judicial dicta in derogation of either of which are arbitrary, unconstitutional, and not to be tolerated by a free people."

It is recommended that a widely disseminated educational campaign be immediately organized and the allegations regarding the Alabama election are noticed and the demand made that congress investigate the matter. A committee was authorized whose duty it shall be to gather and print the testimony of fraud. This committee is as follows: J. C. Manning, Alabama, chairman; Henry D. Lloyd, Illinois; Lee Crandall, Alabama.

At the closing session General J. B. Weaver presented the above report. It was read in full, and without amendment or change of any sort indorsed by the conference.

In addition to the address as given above the national committee adopted the resolutions indorsing and urging the extension of the industrial legions and providing methods for their closer alliance with the national. Also a resolution recommending the establishmeut and issue under the direction of the committee of a monthly Populist serial at the Washington headquarters and its distribution. Adjourned sine die.

They Won't Need Their Christmas Presents.

TOLEDO, Dec. 25.—Mr. and Mrs. Charles Clark of 7100 Utica street, this city, left their home to buy Christmas presents for their children and when they returned an hour later it was to find their son Arthur, aged 7, and daughter Bonnie, aged 4, corpses. The children were left asleep alone in the house and fire broke out.

Powers Repeats His Statement.

CHICAGO, Dec. 28.—Alderman Powers, charged with trying to get a bribe from the American Tobacco company for squelching the anti-cigarette ordinance, made a statement before the council last night similar to the one printed in these dispatches and asked a committee of investigation.

GLADSTONE EIGHTY-FIVE.

Celebrates the Day by Attending Church and Receiving Armenians.

LONDON, Dec. 31.—Mr. Gladstone celebrated his 85th birthday and was the recipient of hundreds of letters and telegrams of congratulation and parcels containing birthday gifts. He was in remarkably good health and spirits, and despite the stormy weather drove through the village to Hawarden to the church, where he met a deputation of Armenian Christians from Paris and London.

On behalf of Mr. Gladstone the deputation presented a silver chalice to the church. The chalice was presented to the Rev. Stephen Gladstone, son of the ex-premier and rector of Hawarden church, in recognition of the interest his father has taken in the Armenian outrages. In reply to the presentation address, the ex-premier expressed his sympathy with the sufferings of the Armenian Christians. The deputation took luncheon with Mr. Gladstone at Hawarden castle. The Prince of Wales and Lord Aberdeen were among those who telegraphed their congratulations to Mr. Gladstone.

No Pardons for Election Crooks.

ALBANY, N. Y., Dec. 31.—Governor Flower set his foot down emphatically on the granting of pardons to any person convicted of election frauds. Senator T. D. Sullivan came in accompanied by a Brooklyn man. It was intimated that Sullivan wanted pardon for about fifteen persons convicted of election crimes. His friend wanted a pardon for Kenneth Sutherland and Mr. Sullivan let his friend have first say. The governor listened attentively and then said: "I will not even listen to an application for pardon for any election offenders. I will certainly not pardon any." Senator Sullivan did not present his opinion.

FAILURES FOR THE WHOLE YEAR.

Will Probably Reach 14,690 in Number, and $167,000,000 in Amount.

NEW YORK, Dec. 29.—R. G. Dun & Co.'s Weekly Review of Trade says: Commercial failures in 1894 already reported number 14,292, against 15,242 last year; with liabilities of $163,238,404, against $346,779,889 last year. Next week the final report for 1894 will probably include about 400 more failures, with liabilities of about $4,000,000. From these accounts banks, bankers, and financial and transporting companies are excluded. Manufacturing failures already number 2,756, against 3,422 last year, but liabilities are only $64,401,287, against $176,984,091 last year. The trading failures already number 11,814, against 11,512 last year, but liabilities are only $87,899,057, against $130,062,333 last year.

The statement by sections shows a decrease of about two-thirds in defaulted liabilities in the middle and central northern states, one-half in the west and southwest, and a third in other sections. Holiday trade has met expectations. Purchases have been numerous, but smaller than usual in amount and more confined to needful articles, thus anticipating ordinary trade. The volume of business represented by clearing house exchanges is 7.7 per cent. larger than last year, but 21.8 per cent. less than the year before, and the daily average for December has been 7.1 per cent. more than last year, but 25.2 less than the year before.

Wheat has declined ½ cent. Exports in December from both coasts have been a little larger than last year, but for the crop year about 20,000,000 bushels smaller. The western estimate, usually regarded with most confidence, is that the crop will reach 515,000,000 bushels, which will leave for export, with stocks brought over, more than 200,000,000 bushels of which only 75,000,000 bushels have gone abroad. Corn has declined ¾ cent.

The market for iron and steel is waiting, but the reduction in wages at the Edgar Thompson works, averaging 15 per cent. plainly indicates the same difficulty which is seen in other quarters—that the demand in consumption does not answer to the increase in production of pig iron. Prices have scarcely changed during the week, though Bessemer pig and billets are if anything a shade weaker. There is larger demand in nails, but in hardware, machinery, engines and railway stocks and materials the business is much depressed.

RUN DOWN BY A TRAIN.

Attempt to Cross in Front of the Engine Results Fatally.

VINELAND, N. J., Dec. 26.—A shocking accident involving the loss of three lives occurred at the Cedar avenue crossing of the South Jersey railroad at this place. A party consisting of Mrs. William D. Lewis, her daughter, Mary, and son, John, aged respectively 16 and 14 years, of East Vineland, and Mrs. David J. Jones and her 15-year-old daughter Mary, of Bridgeton, were returning from church. Young Lewis was driving and whipped up the horses in an attempt to cross in front of the South Jersey express, which was rapidly approaching. When in the center of the track the horse balked, and the next instant the train crashed into the carriage, cutting it in two.

Mrs. Lewis, her son, and Mary Jones were instantly killed. Mary Lewis and Mrs. Jones escaped by jumping from the rear of the carriage when they realized their danger. The horse was uninjured. Mrs. Lewis' body was found in a trench a hundred feet from the crossing and nearby it lay the corpse of her young son. The mother's back had been broken and the boy was mutilated beyond recognition. The body of Mary Jones was found lying on the cow catcher after the train has been stopped a quarter of a mile beyond the crossing. Mrs. Jones and Mary Lewis were uninjured. The grade crossing where the accident happened has always been regarded as dangerous.

Burns Speaks at Pittsburg.

PITTSBURG, Dec. 29.—About 700 people assembled last night to listen to the speech of the English labor leader, Burns. His talk was nearly identical with that given elsewhere. He called Carnegie a "professional philanthropist," and advised workingmen to build their own libraries, museums, etc.

Death of John Fitzgerald.

LINCOLN, Neb., Dec. 31.—John Fitzgerald, ex-president of the Irish National league, died here yesterday. He had been in poor health for a couple of years and had practically retired from business.

Burglars Carry Away $8,000.

SOMONAUK, Ills, Dec. 28.—When old, white-haired Thomas Wright got down to his bank in the morning he found the floor strewn with papers, the vault door open, the safe blown to pieces, and nearly $8,000 in cash gone. It was a clever piece of work, done by clever cracksmen, who used sledges, chisels and nitro-glycerine on the vault and got away safely with their plunder.

Three Young Men Drowned While Skating.

ST. PAUL, Dec. 26.—At St. Paul park three students at St. Paul college broke through the ice in a bend of the river where the water was very deep and were drowned before help came. The dead are: [illegible] aged 19; Alphonso Langer, aged 23. Alphonso Langer lost his life in an attempt to rescue the others.

THE DEATH RECORD.

SIMEON COY, a formerly noted politician of Indianapolis, Ind.

JOHN BUCHTEL, pioneer business man of Akron, O.

Vice Chancellor ABRAHAM VAN FLEET, at Newark, N. J.

WILLIAM D. HETRICK, one of the oldest locomotive engineer in the country, at Pana, Ills.

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SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from Dec. 24 to Dec. 29: E Walker, P H Parker, Mrs E A Yerkes, Rev H Ph Wille, Mrs H W Bourne, Rev I T Rosenberger, Mrs M Goddis, G W Bent, S S Arthur, N R Corning, C K Wood, J Brown, R N Kirkwood, R P McGee, N J Stratton, H Roberts, E M House, A Knox, J Mathews, W Heldman, A Barkley, T Kingsnorth, F F French, I C Young, Mrs M F Carr, A Millet, J Hodson, R Hembrough.

In a recent article on Coffee and Cocoa, the eminent German Chemist, Professor Stutzer, speaking of the Dutch process of preparing Cocoa by the addition of potash, and of the process common in Germany in which ammonia is added, says: "The only result of these processes is to make the liquid appear turbid to the eye of the consumer, without effecting a real solution of the Cocoa substances. This artificial manipulation for the purpose of so-called solubility is, therefore, more or less inspired by deception, and always takes place at the cost of purity, pleasant taste, useful action, and aromatic flavor. The treatment of cocoa by such chemical means is entirely objectionable. . . . . Cocoa treated with potash or ammonia would be entirely unsalable but for the supplementary addition of artificial flavors by which a poor substitute for the aroma driven out into the air is offered to the consumer." The delicious Breakfast Cocoa made by WALTER BAKER & Co., of Dorchester, Mass., is absolutely pure and soluble. No chemicals, or dyes, or artificial flavors are used in it.

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The following addresses form part of the contents of this booklet:

THE MARTYR'S OWN MONUMENT, by Rev J. E. Roy, D. D., Western Secretary of American Missionary Association.

CHRISTIAN POLITICS, by Rev. J. Blanchard, late President Wheaton College, and Editor *Christian Cynosure.*

THE MYSTERIOUS MACHINE: was it Lawn-mower, Town-pump, Balloon, Wheel-barrow,—or what? by Prof. E. D. Bailey of the Civil Service Dept. U. S. Government.

This booklet includes other interesting matter connected with the unveiling of the Morgan monument at Batavia, N. Y. Address

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LIME AS A FERTILIZER.

The Natural History of Lime as It Is Used In Good Farming.

Many persons in whose good jndgment and sense every one has confidence insist that lime is not a plant food, and is therefore useless as a fertilizer. Now, a plant food is considered to be anything that, being contained in plants to a large extent, may be applied to the soil to contribute to the supply of it for the crops. When we see that when snch an element of plant substance is applied to the soil the following crop is greatly helped, we can hardly agree with the opinion that it is not a food for plants, writes Henry Stewart to American Agriculturist. He says:

If we study the composition of plants, we find that lime is the most important part of the mineral elements of nearly every one. The ash of a plant is made up of these mineral elements, and by examining the ash we may discover what kinds and quantities of mineral matters the plants require. And it is to be remembered that in the growth of plants every element found in them is indispensable. But how much more must it be so, if such a thing were possible, for one element to be more indispensable than another, for lime, which exists in such a large proportion, to be anything but indispensable?

And this must be thought so as we consider that in the ash of hay one-eighth part is lime. In the ash of clover more than a third of it is lime. In the ash of potato tops nearly one-half is lime. The ashes of wood, which we think so valuable on account of the potash in them, have several times more lime than potash, the lime amounting to from 30 to 70 per cent. And there is not one plant grown that has not lime in its ashes. The same applies to potash and phosphoric acid, and reasonably these are supposed to be food for plants. Why, then, is not lime a plant food? Surely it must be so considered.

The best farmed localities in the world are those where the soil contains a large proportion of lime, being derived from the decomposition of limestone rocks. But it is not so much on account of the lime in the soil that the land is so well farmed and so productive, but mostly for the reason that, lime being there abundant and cheap, the farmers burn the limestone and make lime and apply it to the land. Lime only is a plant food, but limestone is not, and the soil may be well filled with limestone and yet be quite poor. This is common experience. Now, lime is a very active chemical substance. This will be seen if some of it is put in some vinegar. This will foam up and boil over the cup, and a larger quantity of gas will be evolved. In the end there will be no more acid in the vinegar. And this is one effect of lime on soil that is sour, such as swamp land, in which the excess of acid prevents the growth of any useful plants.

If we put some lime on a dead animal or any other organic matter, it will quickly decompose it and reduce it to its original elements, and this is one effect of lime when used in a compost, the matters thus decomposed then becoming good manure and useful food for plants. And this same effect is produced in the soil when quicklime is applied, as it usually is in the fall, when the land is prepared for wheat and grass and clover seeding. But the chemist may take some sand or other mineral matter and mix lime with it and then add water, and the lime will dissolve qnite a considerable quantity of this mineral matter, forming silicate of lime, and by taking the silica from the potash or the phosphates or magnesia or the alumina, etc., that the soil is made up of, the lime renders these elements of plant food soluble and available for the crops.

Now, this is a small part of the natural history of lime as it is used in good farming. And with such a history we must realize its value to the farmer quite independently of the fact whether it is actually a plant food or not. And as this is the season when the land is in the best condition for the application of lime, as lime is most soluble in cold water and the wheat crop is most convenient for it, it is a question for all of ns if it is not advisable to so use it and gather the fruits of its goods effects on the soil. The freshly burned lime only is used, and 20 to 40 bushels per acre is the usual quantity. It is left in heaps in the field, preferably of one bushel each two rods apart, and in a few days it falls to a fine powder by the action of the moisture of the air or a shower of rain, when it is easily spread quite evenly, so as just to whiten the surface, with a long handled shovel. But when the lime is thus used for the wheat it is not advisable to use superphosphate until the spring. It can then be used to advantage.

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HISTORY OF A WEEK.

Tuesday, Dec. 25.

John Ortolani, a New York Italian, was offered a guardianship at $2,000 a year by a fellow-countryman. He had to pay $1,000 first, and he paid it. He did not get the guardianship, but as next best thing has had the swindler arrested.

Rev. Frank Crane, of the First Methodist church at Omaha has shocked the "old-timers" by using the Episcopal communion service entire. The service is in the Methodist ritual and was used with Bishop Newman's approval.

Sneak thieves went into a St. Louis barbershop and stole from the vest of a man getting shaved $100 in money and a note for $28,000.

The damages at Rotterdam by the recent storm are estimated at 500,000 florins. Out of 135 fishing boats belonging to the port, twenty-five foundered and fifty were badly damaged.

A train wreck at Spruce Creek, near Altoona, Pa., resulted in the killing of James Dunn and injury to six other men. No passengers hurt.

Wednesday, Dec. 26.

Bernard Salbreiter and six members of his family at Racine, Wis., ate pork, and before the the meal was finished all were taksn sick. Several of them were in a precarious condition.

The total number of persons killed at football during the past season in the United States was three, but nearly forty were hurt, some very badly.

Annabel Maine, 17 years of age and pretty, besides being heiress of $60,000, is missing from near Providence, R. I. Seems to be a case of stepmother.

Ashtabula, O., is under quarantine, owing to the prevalence of diphtheria.

Rev. James Morrow took a hand in a quarrel at Kent, Iowa, and as a result got into a fight and later spent Sunday in the county jail.

The Humane Society, of Hartford, Conn., has found a whole family starving to death. Two of the children were dead.

Senator Allison, who is at Dubuque for the Christmas vacation, says he does not believe there will be any financial legislation this session of congress.

Thursday, Dec. 27.

Explorers report having seen smoke and steam issuing from the crater of Mount Ranier.

Harry Hayward, charged with instigating Blixt to murder Miss Ging at Minneapolis, is alleged to have tried to bribe the sheriff to allow Blixt to commit suicide.

Secretary Carlisle declines to be a candidate for United States senator from Kentucky.

While impersonating Santa Claus at Columbus, Ind., the cotton on the Rev. Gilbert Dobbs caught fire. Friends threw him to the floor, but the flames were not extinguished until he had been badly burned.

A Leadville justice has decided that there is no law in Colorado to prohibit a man from burning his own house.

Mrs. Emily Robbins Talcott, of West Hartford, Conn., celebrated her 104th birthday.

Friday, Dec. 28.

The first blizzard of the season and apparently the beginning of real winter, has put in its appearance nearly everywhere east of the Rockies and north of Mason and Dixon's line. It has brought with it the usual and inevitable train of difficulties—blocked railways, impeded street car traffic, fallen telegraph wires, etc.—but no serious mishaps.

Ex-Senator Platt has left Dr. Parkhurst's church because the latter from his pulpit called him a boss and arraigned him as a devil in politics.

The directors and managers of the bank that recently failed in Newfoundland have been arrested, charged with falsifying the banks' condition at the last annual meetings.

Mayor Hopkins, of Chicago, positively states that under no circumstances will he be a candidate or accept a renomination.

The king of Naples, Francis II, is dead, at Arco, Austrian Tyrol. He was an ex-king, having ceased to wear a real crown since Garibaldi took Rome.

The case against George Lavigne for killing Bowen in the ring at New Orleans has been dismissed and Lavigne is a free man again.

Edward R. Carter, transfer and coupon clerk in the National Bank of Commerce, New York, has confessed to stealings of $29,000, which cover a period of twenty years.

Saturday, Dec. 29.

J. Lichtenstein & Son, dry goods and millinery, of New York, have failed. Liabilities, $450,000.

At Fostoria, O., Peter Mompher, an engineer, went insane on reading a newspaper article making charges against him, drove his family from the house and blew his brains out.

Secretary Carlisle has issued a call for $2,362,000 bonds issued to the Central Pacific, commonly known as currency 6's.

Fire destroyed the brick building corner of Broadway and Filmore streets, Buffalo, and cost the owners $300,000.

Eighteen years ago T F. Fitzgerald, then 13 years of age, ran away from his home in Toledo. He was long since given up as dead, but has just returned

R. C. O. Benjamin, a colored preacher of Providence, R. I., is a candidate for chaplain of the next house of representatives. He is the first of his race to aspire to this position.

San Francisco women were shocked by the song in "Aladdin, Jr.," "And Her Golden Hair Was Hanging Down Her Back," and it was cut out.

Monday, Dec. 31.

Because the stenographer who took down the McCoull-Powers interview at Chicago sat in a dark room and did not see Powers at any time, and because Powers was invited to the McCoull interview and no money was passed or accepted, the Cook county grand jury has declined to find a bill against Powers—the chief reason being that with the evidence a conviction would be impossible.

The citizens of Minneapolis will present to the cruiser of that name a handsome silver dinner service.

Chicago police have begun to be examined by the new civil service commission that is the first effort to take the force out of politics. The questions asked are simple ones in writing and arithmetic and others to test the knowledge of the officer as to his duties.

Mr. and Mrs. William McLachlan, while crossing the Burlington, Cedar Rapids and Northern bridge across Cedar river, south of Cedar Rapids, Ia., were run down by a passenger train and both were killed.

The boxes for the Chicago charity ball sold at auction for $10,000.

DID COMSTOCK ACCEPT BRIBES?

A Green Goods Man Swears to a Very Sensational Story.

NEW YORK, Dec. 28.—The feature of the Lexow committee's investigation was the introudction of evidence to show that Anthony Comstock, agent for the Society for the Prevention of Vice, had taken a bribe of $1,000 from a green-goods man to procure the dismissal of an indictment against him. Inspector Williams' ordeal on the witness stand was also continued and the existence of panel houses and a large number of houses of ill-fame in his district while he was captain was shown.

Louis S. Streep, a green goods operator, was next called to the stand. This witness created a sensation by telling a story involving Anthony Comstock. "On May 23, 1889," said Streep, "two indictments were found against me for operating in green goods. Anthony Comstock was the prosecutor. Comstock told me that if I would give up the name of my accomplice I would get off with a light punishment. I refused to do so. Edward Bechtel called and gave my wife $5,000 in bills. The bail was at that time $5,000, but was reduced shortly after to $3,000. In August, 1890, I called on Comstock with my brother, and Comstock told me that the state indictment would be dismissed on payment of $1,000.

"Comstock said: 'Mind the $1,000 is not in the shape of a bribe. It is a subscription to the society.' I asked whether, if I paid the money, I might not be brought up at all. On Comstock's promise I paid him $1,000, of which I got $300 from my brother and $700 from my printing office at 76 Beekman street, which I sold. On the following Friday the indictment was dismissed."

Goff produced the indictments which bore an indorsement bearing date Sept. 29, 1890, that the district attorney having moved so, for reasons affecting the administration of law, the indictment was dismissed. The witness proceeded. "Comstock subsequently called on me to get me to swear that Bechtel was an accomplice of mine. I refused and he threatened to bring me before the United States court. I asked him for time to consider the matter. Bechtel was arrested on the charge of stealing $100 from the American Express company.

"He was brought before Commissioner Shields. Negotiations were carried on with him by Comstock and he paid Comstock $1,000. The following day he was discharged. United States District Attorney John A. Mott got $1,000. I was then arrested and employed Lawyer Hess. I told all about Comstock to Commissioner Shields. Comstock was asked to tell what happened in his office, but declined to do so. I was held for trial and was convicted of the charge of issuing green-goods circulars and convicted last June. My case has been appealed."

Robert Streep, brother of Louis, corroborated the former's testimony. Goff said that the committee while inquiring into the abuses of the police department had a perfect right to inquire into the administration of the law so far as the state was concerned, and that was the reason he had submitted this evidence. It has been shown that green goods operators could escape punishment by bribing Comstock, the agent of the Society for the Suppression of Vice. The committee adjourned.

Anthony Comstock, on being told of the charge made by the Streeps, declared it a rank and infamous perjury, and made a statement of facts entirely different from that made by his accusers.

Old Delevan House Burned.

ALBANY, Dec. 31.—The candidacy of the several men for speaker of the assembly has received a startling baptism of fire here, for the Delevan House, that famous hostlery known from Maine to California, the Mecca of New York politicians and the center of all big state political events for forty years, has been completely destroyed. The political headquarters of both Fish and Malby were filled with politicians and newspaper men, when the cry of fire rang out and in ten minutes at least twelve persons were dangling on rope fire escapes on hanging to window sills. Before the firemen could run ladders up Mrs. Foakes, of Dayton, Ohio, broke from her husband, who was trying to induce her to wait for the ladders, and sprang to the ground. She will die. Foakes came down the ladder unhurt.

A Batch of Failures.

CHICAGO, Dec. 31.—The approach of Jan. 1 is making failures quite numerous. The following are reported: N. B. Carlstein company, liabilities about $200,000. West Superior, Wis., LaBelle Wagon company, caused by close of Bank of South Superior; assets $330,000, liabilities $135,000. Sioux City, Ia., R. W. Crawford & Co., wholesale druggists, no statement. Pierre, S. D., First National bank of Ft. Pierre, no statement. Elwood, Ind., Gallanty & Wolf, clothing, liabilities large and assets small. Wasburn, Wis., Bank of Wasburn, no statement.

The Kern Inquiry at Chicago.

CHICAGO, Dec. 29.—The grand jury has begun an inquiry into the management of the office of States Attorney Kern. The principal witness was Adolph Kraus, publisher of the Chicago Times. Kraus' story consisted mainly of generalities, but he stated positively that the states attorney through the assistance of States Attorney Bottum "compounded" $4,000 in forfeit bonds for a cash payment of $1,500. He had the contract to show for his allegation.

History Is Their Subject.

WASHINGTON, Dec. 28.—Four historical societies are holding their annual sessions here—the Associated Historians of America, the American Folk Lore society, the American Society of Church History, and the Jewish Historical society. Many interesting papers are being read.

More Trouble for Senator O'Malley.

CHICAGO, Dec. 28.—Charles H. Shepard has begun suit against Senator John F. O'Malley for $50,000 damages. Shepard is the young cabman who was shot by O'Malley on election night and made a cripple for life.

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THE OHIO STATE ANTI-SECRECY CONVENTION.

SPECIAL NOTICE.

Friends in Ohio and elsewhere, who are interested in the success of the approaching anti-secrecy State convention at Xenia, Ohio, will please forward all contributions of money to Rev. W. B. Stoddard, 232 West Second Avenue, Columbus, Ohio, to whom, also, all communications respecting the convention should be addressed.

THE CONVENTION

will assemble at Xenia, Ohio, continuing through Monday afternoon and evening and Tuesday morning, afternoon and evening, January 28 and 29, 1895. The opening session will be held on Monday afternoon, January 28. Among those who are expected to take part in the proceedings are the following: Wm. G. Hubbard, President of the American Peace Association; I. T. Rosenberger, Missionary Evangelist of the German Baptist church; Rev. James G. Carson, D. D., Second U. P. church, Xenia, who will welcome the delegates to the convention; Rev. J. S. Thompson, of Utica, Ohio, who will deliver an address on "The Folly of Secret Societies;" Rev. W. B. Stoddard, and others. A good attendance is desired, and a fruitful convention expected.

NEBRASKA STATE ANTI-SECRECY CONVENTION.

THE CALL.

A State convention, under the auspices of the Nebraska Christian Association, is hereby called to meet at Humboldt, Neb., in the First Methodist Episcopal church, on Saturday evening, February 2, 1895, at 7:00 o'clock. At the close of that session a recess will be taken until 9:30 Monday morning, February 4, the sessions continuing through that day and evening. Pres. Chas. A. Blanchard, of Wheaton College, is expected to be present and deliver an address on each evening. All the friends of the crusade against oath-bound secretism are urged to attend this convention.

W. I. BROOKS,
Pres. Nebraska Christian Association.

In addition to the foregoing, we are informed that on the intervening Sabbath interesting religious services will be held in connection with the convention, including a sermon in the forenoon by a prominent preacher, a prayer meeting in the afternoon, and a lecture on secret societies in the evening. A comprehensive program of the proceedings in detail will be published at an early day. It is designed to make the occasion a memorable one in that State.

The flying rumor of last fall that Miss Drexel, the wealthy Roman Catholic nun, had tired of her convent life and would leave it to marry her former lover, is flatly denied by the Catholics. In her nunnery she remains its superior and continues faithful to her monastic vows. The *Western Catholic News* prints nearly six columns in a review of her devotional life.

We urge all friends of this reform, so far as is possible, to attend the Ohio and Nebraska anti-secrecy conventions, more fully described in another column, and to give each of them a moral support by their presence and participation. Where attendance in person is impossible, will the friends kindly write to one or both conventions, encouraging the work with kind words and contributing substantial aid for their success. The reform workers, as a general thing, are not rich, and a few cannot easily bear the burden of expense of these conventions.

One of the daily papers announces that Captain Hartnett and twenty policemen of the Harrison Street Station, in this city, refuse to submit to the pope's recent order placing the Knights of Pythias under ban and calling on all good Catholics to leave the order. Men who have lived long in the United States acquire an independence of foreign religious restraint, and, if under lodge influence, are apt to follow the example of Captain Hartnett and his men. With them it is separation from the church or the Knights, and the Knights win. Whether their choice was wise or not remains to be seen; but freedom of conscience is the boast of the average citizen.

There never was a secret society so vile in its character—from Freemasonry to Anarchy—that it did not present a plausible excuse for its existence. When its organization is not based upon some fancied social or political wrong, which it proposes to right or ameliorate, it finds some special object that serves to make the society popular, even though its promised advantages exist largely in misleading representations, founded on some alleged virtue or an imaginary benefit—mutual insurance, fraternalism, social pleasure, etc. No righteous cause needs to resort to these secret measures. That it is a secret, oath-bound organization should at once stamp it as a suspicious institution, no matter how many influential persons are represented as its coparceners and patrons.

A movement, looking to a prompt following in other States, has been inaugurated by the Washington Legislature, in the adoption of a memorial to Congress for the dismissal from the United States of the Roman Catholic Ablegate Satolli, as a person whose influence upon our American institutions is fraught with evil. There is a feeling that his presence here as the representative of a foreign potentate confers upon him more executive power than is warranted by our system of government, since he officially controls about one-ninth of our population. This explains the action of the Washington Legislature.

Even the powerful Ku-Klux-Klan, described in another column as terrorizing a large district in Georgia and defying the United States authorities, has its defenders. In an interview reported by the press, one of these justified the institution to which he belonged as follows: "The internal revenue laws interfere with a man's right to manufacture his own produce (illicit whisky), and carry a man away from home to try him. He is carried away on the oath of some trifling wretch, who would not be believed on oath in a court of justice. A wife and family are left alone and without means of livelihood, while a perjured witness earns fees by having the husband and father down in Atlanta. I have known men to be torn away from sick wives and dying children, suffering all manner of agony as they are carried away from those whom they love."

"No rogue e'er felt the halter draw,
With good opinion of the law."

There may have been wrongs committed upon innocent persons because of the wickedness of their criminal relations; but the excuse of the outlaw is very flimsy, even at its best.

Premier Thompson of Canada, who died the other day, was a Roman Catholic. His successor, just appointed, is the Hon. McKenzie Bowell, a prominent Methodist, recently connected with the customs department of the Dominion. What he finds on assuming his new office, if a Protestant Episcopal journal before us may be believed, is that the Established (state) Church of Canada has developed a strong leaning towards ritualism. "Not only is the English Church Union sworn to a Romish confederacy, but there is what is known as the 'Society of St. Osmond,' whose object is the restoration of the 'Use of Sarum,' which is simply a Roman service-book largely used in England before King Edward's revision." Specimens of it show that it is a worship of the cross, including an unshod procession and a psalm laudatory of the cross itself, which is ordered to be "venerated by the people." At the Easter-eve service, the idolatrous litany to "Holy Mary, Mother of God, and Holy Michael, Peter," etc., is said twice. Fine doings these for a Protestant assemblage! But it shows the danger of having Roman Catholic rule in a professedly Protestant Christian country. Let Americans beware.

PRINCIPLES OF THE NEW ENGLAND CHRISTIAN ASSOCIATION.

[A paper, by Rev. J M. Foster, President of the Association, at its recent annual convention in Boston.]

The New England Christian Association has a definite purpose, and moves toward it upon certain great principles. The object is to destroy the kingdom of Satan, which is the kingdom of darkness, and establish the kingdom of Christ, which is the kingdom of light. This end is to be reached:

I. By exalting the Bible to the position of supremacy. The Bible is the Book of books. All that is beautiful and true and good in science and philosophy, in literature and art, in culture and religion, is traceable to the Bible. The greatest poets and orators and statesmen confess that their grandest ideas come from the Bible. What book will compare with Job and Isaiah and the Apocalypse in sublimity and majesty and force! What pictures of manly courage, womanly virtue, childhood innocence! No code of morals will compare with the Bible. The writings of Confucius, the Vedas, the Shastas, the Koran, the Bulls of the Popes, only atrophy and fossilize society, while the Bible destroys polytheism and idolatry, elevates woman, exalts man and moulds human society. Take the map of the world and mark those countries where the Bible is unknown or repudiated, and compare them with those where it is believed and practiced! You compare England with China, America with Turkey. In the one case freedom, enlightenment and purity; in the other oppression, ignorance and pollution. The Bible contains the laws, liberties and religion of the race. It lifts mankind to the climax.

There are two classes of enemies to the Bible. (1.) The skeptics, or secularists. They are iconoclasts toward all moral and religious features in civil and political life. They demand the abrogation of our Sabbath laws, the abolition of the oath of office and in our courts of justice, the elimination of chaplaincies from our army and navy, our congressional and legislative halls, the expulsion of the Bible from our public schools, and that the government be administered upon a purely secular basis. Gerrit Smith used to deny the right of the state to educate, on the ground that it was impossible to educate without teaching religious principles, and that these the state had no right to inculcate. But the fact is, the state cannot exist without religious principles. They are the life of the nation and the foundation of the government. (2.) The Roman Catholic hierarchy. It is now about thirty years since the third plenary council at Baltimore condemned our public schools and authorized the parochial school system in the interests of the church of Rome. Two classes presently appeared in their ranks: The liberals, such as Archbishop Ireland of St. Paul, Minn., who would engraft the parochial school system upon our public schools, after the Stillwater and Faribault experiments; and the conservatives, such as Bishop Kean, of Washington, D. C., and Bishop McQuaid, of Rochester N. Y., who contend for the exclusive adoption of the parochial schools. These two wings of the Roman army were out of harmony, and Pope Leo XIII. sent Satolli to adjust their differences. Satolli's mission was not to withdraw or modify the Roman Propaganda, but to reconcile these conflicting parties. The Romanists unite with the secularists in driving the Bible from our public schools and then lift up their hands in holy horror and cry out against our godless schools. A free republic is not possible without the Bible. What has infidelity done? In 1794 France beheaded Louis XVI. and proclaimed a republic. But what followed? The Senate voted, "There is no God." Over the entrance to their cemeteries they posted, "Death is an eternal sleep." The fairest monuments of literature and art were given to the flames. The streets of Paris ran red with blood. The republic was abandoned. In 1848 Louis Philippe gave way to a republic. But in one night Napoleon III. crushed it and held the people for twenty years. In his surrender at Sedan in the Franco-Prussian war, the despot fell and a republic was proclaimed. The scenes of vandalism that followed made the name of liberty a byword. For a quarter of a century the French Republic has been tossed upon the waves of unbelief without rudder or sailing-chart or compass.

What has Romanism done? In 1848 a republic was proclaimed in Rome; the Pope was compelled to flee to Gaeta, and Cardinal Palmer was shot. Although sustained by Mazzini, Gavazzi and Garibaldi, it could not stand. When the French troops were withdrawn, in 1870, the Pope retired to the Vatican and Victor Emanuel entered Rome. But the ignorant and priest-ridden people could not sustain a free government. They must have a king. A republic was tried in Spain. But the great orator and statesman, Castellar, could not fan the spark of liberty into a flame. Spain sank back into the arms of Bourbon despotism. Mexico and the South American states are nominal republics. But they are practically Romanized despotisms. Infidelity with its anarchy, and Romanism with its despotism, cannot sustain a free goverment. The Bible made Israel a free republic. The people asked a king. But this was displeasing to God. And even the king was subjected to constitutional limitation and chosen by the people. John Calvin and the Reformers in Switzerland set up the Genevan republic. The Bible made it possible. William the Silent and the Reformers in Holland set up the Dutch republic. The Bible was its foundation. Pym, Hampton, Sidney, Cromwell and the Puritans gave England civil and religious liberty. Knox, Melville, Henderson and the Covenanters gave Scotland civil and religious liberty. They gave what they found in Wyckliff's English Bible. The Puritans of England, the Presbyterians of Ireland, the Covenanters of Scotland, the Huguenots from France, the Dutch Reformed from Holland, brought civil and religious liberty to America. They built the church and the school-house side by side, and placed the Bible in each. The Bible has made our republic. But the secularists came. The Pittsburgh riot of 1877, when 128 locomotives were given to the torch; the Cincinnati riot in which 155 men were shot down in cold blood, and the courthouse and records of city property went up in flames; the Homestead riot of three years ago, and the Chicago riot of last summer, are some of the results. Let their demands be granted, and our land will be converted into an Aceldama —field of blood. The Romanists have also come. They have Romanized the city governments of Boston, New York, Chicago, Cincinnati, New Orleans, San Francisco and other municipalities. The chairmen of the National Committees of Republican and Democratic parties were Romanists. The departments of the government at Washington are largely Romanized. The priests control one million votes. Give them the power, and the ignorance of South America, the social vices of France, the Inquisition of Spain, and the poverty of South Ireland will be ours. Gen. Dix's order was: "The man that touches that flag shoot down on the spot." Let us guard the Bible as the palladium of our liberties, the magna charta of our Republic, the light and life of our land. The lodge mutilates the Bible.

II. By recognizing the Lord Jesus Christ as the King of kings. The lodge keeps Christ outside the door. This has taught the people to put this slight upon our Lord in our civil and political life. Rev. Wfll C. Wood, in an article in *Our Day* for December, 1893, maintains that while it would be proper to recognize God and the Bible in our national Constitution, it would be unwise and dangerous to recognize Christ as the nation's King. How can an ambassador of the Lord Jesus Christ regard an acknowledgment of the royal claims of his Saviour-King as unwise and dangerous? The fact is, it is unwise and dangerous not to bow to him. He has received all power in heaven and earth. He has been made head over all things to his church. This universal grant of authority necessarily includes dominion over the nations. Since the church has her existence among the nations and is capable of being affected favorably by them, it necessarily follows that Christ has dominion over them. The titles given him in the Scriptures establish his regal claims. He is called "the governor among the nations," God's first-born," higher than the kings of any land," "Prince of the kings of the earth," "King of kings and Lord of lords." These are not meaningless titles, There is a fact lying behind each one, and that fact is, the Lord Jesus Christ is the divinely-appointed King of nations. The dominion of Christ over the nation follows from the moral character, accountability and responsibility of the nation. A nation commits sin, repents at the call of the ambassador of the King of kings, and is forgiven, as in the case of Nineveh But God can not forgive sins except through the mediation of Christ. Christ is therefore the Mediator between God and rebellious nations. The nation, just as the individual, must approach God through Jesus Christ. The nation that has not the Son has not the Father. In the hour of our nation's trial, in 1863, the Senate of the United States honored Christ officially. On the 2d of March, 1863, Senator Harlan, of Iowa, offered a resolution, which, on the following day, was unanimously adopted, asking President Lincoln to appoint a day for national confession of sin against God, "encouraged," as they expressed it, "in this day of trouble by the assurance of his Word to seek him for succor according to his appointed way, through Jesus Christ." If the nation must confess her sins, according to the appointed way, through Jesus Christ, it will follow, as effect follows cause, that she must return thanks to him for his bounties through the same Mediator. Why, then, have our Presidents uniformly omitted the name that is above every name from their Thanksgiving proclamations? National deism is just as abominable in God's sight as individual, and as many more times so as there are individuals in the nation. The oath is an act of worship, a solemn appeal to God. But no one can appeal to God and be heard except through Christ. Every time the oath is administered in our courts by civil officers or the oath of office administered, an official act of worship is performed by the government through Christ. The nation stops the whole machinery of government on Sabbath day. That is an official act of homage to "the Son of man," who "is Lord of the Sabbath-day." The nation, in its sphere as a corporate body, approaches the Father and serves him through Jesus Christ, just as the church in her sphere, and in her corporate capacity, approaches and serves him through Jesus Christ, her Head and Husband. The nation, in obeying the law of Christ, receives his Spirit as her life. The lodge rejects Christ.

(*Concluded next week.*)

POPULAR FALLACIES.

BY REV. H. H HINMAN.

It is remarkable with what tenacity false, as well as true, ideas maintain their grasp on the popular mind. We read with astonishment that it is the universal conviction among the common people of China that the missionaries come there to get the eyes and vital parts of the people to sell as medicine in their native land. The Africans, too, believe in the trial by ordeal, and condemn the accused to drink deadly poisons or to thrust his hands into boiling oil. But we forget that precisely similar superstitions were just as strongly held by our ancestors and many practices quite as unjustifiable remain to the present time. Trial by ordeal prevailed generally in the countries of Europe and in some form was continued as late as the seventeenth century. Trial by combat gradually took its place and continued for centuries. Not only might the accused waive all judicial investigations and, in open court, challenge the accuser to mortal combat, but in some cases the judge who had given an adverse decision might be thus challenged. Modern dueling grew out of this mode of trial, but lacks the religious element; for it must be borne in mind that these combats were in the name of religion and were regarded as a solemn appeal to God.

The belief in witchcraft was, and perhaps is, held by the large majority of mankind. In all lands those accused of this fancied crime have been treated with the utmost cruelty. It must not be forgotten that earnest though mistaken Christians have held it to be a duty to scourge, drown, hang, or burn, their fellow-Christians who were accused of this offence, and that eminent divines, statesmen and jurists (among whom was Sir Matthew Hale) have been firm believers in this superstition.

The practice of slavery, or the pretended right of the strong to enrich themselves by the enforced service of the weak, has also been well-nigh universal. It is a little more than a hundred years since Cowper wrote:

> "Slaves cannot breathe in England; if their lungs
> Receive our air, that moment they are free.
> They touch our country and their shackles fall,"

But it was full half a century before slavery ceased in the British colonies. Many of us can remember the long moral and physical contest which wiped out this plague-spot from our nation; nor can we forget that the institution was entrenched in popular favor and defended as *God-ordained* by many of our most astute theologians.

The claim that the state has a right to coerce people in their religious convictions and modes of worship is as old as iniquity. In the great empires of the world it was universally held. Every Roman emperor was, by virtue of his office, Pontifax Maximus, and the popes of the Roman hierarchy have succeeded to the title. Oppression for religious dissent is the great crime which is being consummated in Russia against the Jews and Stundists, and against the Christians of Armenia in Turkey. Like Abel's, their "blood cries from the ground."

Scarcely any class of Christians has been wholly exempt from the spirit and practice of persecution for opinions' sake, and there are, to-day, multitudes of good people who have forgotten that it is the province of civil government to enforce the second and not the first table of the Decalogue. They hesitate, too, to range themselves on the side of entire religious liberty, lest they should be found in company with heretics and unbelievers.

The decision of the United States Court in Tennessee, that the provision of the U. S. Constitution that Congress should "make no law abolishing religion or prohibiting the free exercise thereof" does not apply to the States, shows that even in our boasted freedom we dare not divest ourselves of all religious intolerance.

The assumed right of nations to engage in war and the duty of Christians to respond to the call of their governments to engage in fraticidal strife is one of the fallacies almost universally admitted, and, doubtless, as old as the days of Cain. Few Christians would, I think, undertake to defend wars of aggression and conquest, yet no distinction is made, as the claim of the government on its citizens to help fight its battles, whether the war be of defence or of aggression. Most of the great nations of Europe, as well as our own, have, at different times, been engaged in wars of aggression, and Christian men have been called on to kill their fellow-Christians. Surely this is a relic of barbarism that is worthy to be disowned. Surely it finds no warrant in the teachings of Christ and his apostles.

One of the most alluring, as well as the most pernicious, of these popular delusions is the supposed right and advantage of secret organizations. Secrecy has ever been the refuge and defence of the weak, and the opportunity of the unscrupulous. Secret organizations may have had their legitimate place among those who were subject to despotic and oppressive governments, but that they should have been countenanced under a free government and among Christians is as unreasonable as belief in witchcraft, or trial by combat. Secret societies are based on the assumption that the rights of the few are not identical with the rights of the many, and that neither public morals or civil government are adequate for their protection. They adopt the method of warefare in everything except in the use of physical force, and not unfrequently is illegal violence the outgrowth of secret combinations. That organized secrecy is of the *nature of conspiracy against society at large* seems never to have entered into the popular conception, and yet most manifestly this is the case. It is the besetment of our times, and how long it will hold its place remains to be seen.

There are other forms of popular error that I have not space to consider, but these are sufficient to show that we have no great occasion to glory over our ancestors or the cotemporary heathen.

Oberlin, Ohio.

TEN CHAPTERS AGAINST LODGES.

BY REV. SIMPSON ELY, DEAN OF BIBLE SCHOOL, FAIRFIELD COLLEGE.

X.—IMPEACHMENT OF THE LODGES.

I impeach them because they are secret.
I impeach them because they are useless.
I impeach them because they are clannish.
I impeach them because they are Christless.
I impeach them because they exclude the most needy.
I impeach them because they are bound by unscriptural oaths.
I impeach them because they often speak of heaven as a lodge.
I impeach them because of their vain pomp and spectacular displays.
I impeach them because they are intolerant and persecuting in spirit.
I impeach them because they violate the unity of the marriage bond.
I impeach them because they apply their high-sounding titles to Jehovah.
I impeach them because they substitute a human for a divine institution.
I impeach them because they often exclude women from their membership.
I impeach them because they are condemned in the mouths of their own members.
I impeach them because they shun all investigation and discussion of their claims.
I impeach them because they are mongrel institutions, mixing worldliness with religion.
I impeach them because they discriminate in favor of lodge men and against Christians.
I impeach them because they clothe self-aggrandizement in the vesture of benevolence.
I impeach them because they have the same burial service for the wicked and the righteous.
I impeach them because they build up some classes in business to the pulling down of others.
I impeach them because their tendency is to keep men from becoming members of the church.
I impeach them because only a moiety of their princely revenues go to their needy and worthy poor.
I impeach them because their operations are under cover of the darkness, and will not endure the light.
I impeach them because they rob the church of the time, strength, energy, talent and means that rightly belong to it.
I impeach them because in nothing do they give Christ the glory, whereas the Bible teaches that Christ must be "all in all."
I impeach them because they teach that their wicked and righteous members shall alike attain to the highest degree of heaven.

I close these Ten Chapters with the words of the great apostle to the Gentiles: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

Fairfield, Nebraska.

(THE END.)

MARRIAGE UNDER THE AUSPICES OF A SECRET ORDER.

At Lansing, Michigan, December 25, 1894, a unique marriage was celebrated in the Michigan State Temple of the Ancient and Oriental Order of the Magi. It was the fourth ceremony of the kind on this continent. Rev. Olney H. Richmond, of Chicago, Grand Magi of the order in this country, performed the ceremony, and John Rutherford and Miss Blanche Noteman, of Lansing, were the bridegroom and bride.

In the center of the room stood the altar, draped with velvet, upon which was embroidered the signs of the zodiac, lighted by two little lamps set in the houses of Aries and Taurus, the birth-signs of the couple to be wedded. The only other light was from the shaded chandelier. Absolute silence reigned when the curiously arranged signal of the order was heard at the door. Grand Guard Mrs. O. H. Richmond announced to the Grand Magi that the candidates for the matrimonial rites waited without. They were ordered admitted, and were led to the altar by Grand Conductor Charles M. Shooley. The wedding company were accompanied by Dr. Hugh Rutherford as best man and Miss Merta Richmond, of Chicago, as bridesmaid.

Instead of the customary gold ring, a much more significant bond was made between the two. The Grand Conductor was directed to bind the man and woman in bonds never to be separated till death do them part. Their hands were raised, palms placed against palms and fingers interlacing. Around the right wrists was wound a white silken cord for purity, and around the left wrist a blue cord for truth and fidelity, each twelve times, as emblematic of the zodiacal signs, followed by the Grand Magi's declaration that they were now man and wife. As he closed the proclamation High Priestess Miss Lottie Camp placed a tall silver candlestick, in which was a lighted wax taper, on the altar, removing the two small lamps. This was emblematic of the blending of the two lives into one.

The members were next summoned to form in circle around the couple. They interlocked fingers, making a continuous chain, and the Grand Magi invoked the blessing of the infinite Master on all. The cords were removed, and after being knotted in rings, the white one was handed to the wife and the blue one to the husband. The taper was also given to them. On each anniversary of the marriage, while they live, it is to be lighted for one minute, during which, hand in hand, they are to review the events of the year as they relate to themselves and pledge anew their vows to each other. Dr. Rutherford is head of the veterinary department of the Detroit College of Medicine. Mrs. Rutherford has been before the public for the last three years on the stage, her last appearance being in "The Private Secretary."

THE KU-KLUX-KLAN IN GEORGIA.

Notice of the re-appearance of the hateful secret order of the Ku-Klux-Klan of the Southern rebellion in Georgia was printed in the *Cynosure* a few weeks ago. Some additional facts respecting it, which have since then appeared in the New York *Herald*, will be read with interest.

The stronghold of this infamous gang is in Murray county, Georgia. It has, under the name of "White Caps," terrorized the entire region, and now rules the county, dictating the politics, "regulating" the people, protecting the illicit distillers of ardent spirits (known as "moonshiners"), and inflicting summary vengeance upon informers and spies.

Of course this organization counts among its worst enemies United States officers, who are stationed there to break up the illegal distilleries and bring the moonshiners to justice, but the strength of the secret societies and their numbers cause the government authorities to have anything but an enjoyable service among them.

The *Herald's* correspondent states that the organization has existed there ever since the Ku-Klux days of reconstruction near the close of the rebellion, and that to it may be credited some of the blackest crimes in the history of the State—crimes that have gone unpunished because, by the perfection of the organization, the State courts have been rendered helpless—rendered so, too, because some of the most prominent men in several counties have united with it, or given it substantial aid. The statements made concerning them have been traced to their sources, and the information in the possession of the government officials has been fully confirmed. Attempts to secure the conviction of the guilty parties now engage the attention of the federal authorities.

The first information of importance concerning this powerful force was brought to the United States District Attorney by a deputy marshal and two "moonshiners," whose names are given. These men declared that there was an oath-bound organization in Murray county, extending into Gilmer, Whitfield and Gordon counties, which embraced in its membership not merely the illegal distillers, but the substantial farmers, the county officers, and in many cases the leading business and professional men and clergymen of the four counties. It was organized many years ago by the distillers in the Cohutta and Fort mountains.

Its purpose at first was to protect its members against informers and to furnish bonds for one another in case of arrest, and to procure witnesses who would swear in such a way as to effect the

release of the man under arrest. Later on, as men in the valleys wanted protection from suspicion of informing, they joined the order, to be aided still later by men seeking office who needed the votes they knew such adhesion would bring them. Between fear and flattery, and hope of reward, this organization spread until it covered all the counties named, and even beyond. Later the name was changed to that of the "Regulators," as it now stands, or, in the ordinary parlance of the common people there, the Ku-Klux.

It has more than eight hundred members in the three counties of Murray, Gordon and Whitfield. They stand together as one man in politics and everything else. In its ranks are many of the preachers living in the territory named.

It is openly charged up that John Edmondson, one of the most substantial farmers in Georgia, is the head of the White Caps, and ex Deputy Marshal Rembert is Edmondson's son-in-law. Edmondson is the unquestioned king of Murray county; his word is absolute law, and he makes no secret of his sympathy with the illicit distillers, and his hatred for the informers.

NEW ENGLAND LETTER.

An historic codfish.—Lady Henry Somerset and the strike at Haverhill.—The Supreme Court decides against Evangelist Davis and free public preaching.—The completion of Sumner's Biography.—Home for lost women opened in Cambridge.

The announcement that the State House Commissioners have decided not to suspend the famous gilded codfish from the dome of the new Massachusetts House of Representatives, has called forth such a storm of indignant protests that they will doubtless be obliged to revoke their decision. As a symbol of the importance of her fishing industries to the old Bay State, this effigy of the most famous among the finny tribe who inhabit her waters means all and perhaps a little more than the wool-sack in the English House of Lords. When it was put in the State House in 1784 by John Rowe, an associate of Adams and Otis and Hancock, the gildedeffigy of a cod was quite a common adornment of homes in the sea-coast towns—so common, in fact, that a devout heathen might not unreasonably have mistaken it for the family lares and penates. Times may have altered since Gosnold first sighted that peculiar projection which rounds out for sixty-five miles like a protecting arm around Boston Harbor,

"And the merry old captain named it,
Half swamped by the fish, Cape Cod;"

yet the Gloucester fishing fleet, during the past year, caught and landed sixty-five thousand tons of food fish, of which twenty-five million pounds were marketed outside the home port. It is not strange, then, that the ancient town should particularly resent any ostracizing of a symbol which was both a recognition of the patriotic services of her fishermen in the Revolutionary war, and also of an industry that is older than the landing of the Pilgrims at Plymouth. Even the Behring Sea fisheries, with all their wonderful output, have not as yet disturbed her supremacy over the cod, nor are they likely to for some time to come.

The great strike among the Haverhill shoemakers is noteworthy for several things, but, first and foremost, the manifest justice of their cause. If it should end in the abolition of the iniquitious contract system, by which the employe is obliged to deposit from twenty-five to fifty dollars with his employer, forfeiting the entire sum if he quits work without giving two weeks' notice, or takes part in any strike, it will do away with what Miss Frances E. Willard, in her address to the strikers at the City Hall, New Year's night, well called, in its high-handed robbery and invasion of personal liberty, "one of the most wicked forces which ever disgraced the world." Lady Henry Somerset, who followed her, related some of her own personal experiences during one of the great coal strikes in London, and admonished the women to stand shoulder to shoulder with their brothers in the fight against the modern tyrant, capital, "for on the success of their struggle depends the life of the American republic." Such talk to American working-people from a woman who stands in the front ranks of the English peerage, is itself a noticeable thing, and would have been incredible a hundred years ago, when our forefathers had just ended their fight with dull, stupid King George, doubtless thinking, in their innocence, that they had fixed everything so snug and tight with the Constitution and the Declaration of Independence that their posterity would have nothing to do. Lady Somerset was followed by Mrs. Amy Hicks, leader among English laboring women, who gave an eloquent compliment to the women of Haverhill for the brave stand they had taken. Open meetings like this, with free ventilation of their wrongs, will win the sympathy and practical help of the great Christian public, which secret methods only alienate. If John Burns, recently in this country, is to be taken as an instance, British workingmen are evidently not so fond of choosing mere demagogues for their leaders as are their American brothers. When somebody asked Lord Rosebery, the English Premier, for information about the organization and work of the London County Council, of which he was himself chairman, he said to the questioner, "Ask John Burns. He is better acquainted with the practical work of the subjects referred to than any man I know." When American workingmen will stop choosing leaders like Powderly and Debs, and choose, instead, men whose high character and thorough knowledge of the labor question will command the respect of the country's chief officials, their cause will have taken a giant stride.

The Supreme Court has decided against Evangelist Wm. F. Davis, the judge saying that "for the Legislature absolutely or conditionally to forbid public speaking in a highway or public park is no more an infringement of the rights of a member of the public than for the owner of a private house to forbid it in his house." This is hardly satisfactory, as it puts the Legislature into the position of masters instead of servants. The statement of the court, that the framers of this ordinance did not mean to direct it especially against the free preaching of the Gospel in public places, will be seriously questioned by those who have thoughtfully studied the matter. Until municipal rule no longer means the rule of rum, Romanism, and all that is worst in politics, such unlimited power cannot be safely given into the hands of men who perhaps owe their election to these combined forces of evil. If London needs no such law, why should Boston?

A distinguished company gathered at the Parker House, the other evening, in commemoration of Charles Sumner and compliment to his biographer, Edward L. Pierce, who has just completed his great work. It is in four large volumes, and though the size might deter many from reading it, the biography is by actual count only two and one-half times as long as a Sunday newspaper of 36 pages. In preparing for it, 40,000 letters had to be examined, which will give some idea of the enormous labor which has gone to make it one of the most noteworthy books of this closing century; a worthy tribute to America's chief statesman whose chief glory now is that he always and everywhere stood for the supremacy of that moral law which Ingalls and other little great men of to-day would cast out as having "no place in politics."

Another and quite different occasion has been the formal opening New Year's Day of a house in Cambridge under the auspices of the Citizens' Rescue Board, to be a home for fallen women who desire to leave their lives of sin. The dedicatory exercises were opened with prayer and most happily-chosen Scripture reading by Rev. J. P. Stoddard. "Any sinner might know that Jesus was here," was the striking remark of one poor wandering girl, the first-fruits, as we hope, of the newly-opened mission. Mother Prindle, of the Florence Mission, was the chief speaker. Her speech was as hard to report as sunshine, so full was it of an unspeakable love and unutterable tenderness for the poor lost souls among whom she has labored for so many years. Dea. Thing, who, with his consecrated pocket-book, has been the chief promoter of the work, spoke of the five thousand lost women who were some mothers' girls, and the burden laid on his heart to help in saving them. Would that the same burden could be laid on many others. Five thousand women, whose average length of life is four years! Along with the rescue work must go the preventive work. Rescue all we can, but let us, if possible, keep the five thousand mothers' girls who must recruit every four years this army of despair from falling into the horrible abyss.

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

A temperance New Year's Day.—Congress and Finance.—A notable conversion and its results.—Colored Sunday-schools.—New Year's receptions at the White House.

WASHINGTON, D. C., Jan. 2. 1895.

It must be recorded to the credit of Washington that intoxicating liquor was served at fewer houses to New Years callers this year than ever before, and among those who entertained their callers without offering them intoxicants was at least one member of the Cabinet circle—Mrs. Carlisle. Thus does reform march on, slowly but surely. The time will come—it may be not next year, nor the year after, but eventually, just as certainly as you read this sentence— when it will be considered a crime against society, as well as a violation of good morals, for a woman, upon New Year's Day or any other day, to tempt men to ruin who may call upon her by offering them wine or any other form of intoxicant. And do you know what is bringing about this moral reform? The constant agitation of the much reviled "temperance cranks." May the tribe continue to increase and to agitate.

Nearly all of the members of Congress have returned to Washington, but there is no indication that they brought with them an agreement as to whether any financial legislation would be passed at the present session. So general is the belief that nothing will be done at the present session that one hears the prediction on all sides that an early extra session of the Fifty-fourth Congress will be called for the purpose of relieving the strain on the Treasury by the passing of some financial legislation. The gold reserve continues to steadily decrease, and it has become apparent that issues of bonds to procure gold only afford a temporary relief, and it is feared that if continued there may come a time when they will not even do that.

An alley mission, conducted by a woman who is a reformed drunkard, has made a single convert to Christianity which has changed one of the most notoriously disreputable localities in Washington into a respectable neighborhood. This convert, whose husband is now serving a sentence in jail for selling liquor without license, was for many years joint owner of one of the very worst places in Washington, as well as of a large number of houses in the immediate vicinity, which were occupied by the lowest criminals. Herself and family have a long and disgraceful police court record, which includes the murder of a policeman in their place. When this conversion was first reported, it was difficult to believe, but now that it seems to be an assured fact there is much rejoicing thereat. According to those who have investigated, her houses, which for many years have been occupied by criminals of both sexes, are now rented to respectable people, and liquor is no longer sold at the store owned by her husband and herself. It is not for human beings to judge, but whatever may come of this conversion, the most skeptical must acknowledge that it has already done much good.

The fiftieth anniversary of the colored Sunday-School Union of Washington was appropriately celebrated last Sunday.

The White House reception, yesterday, was one of the most brilliant for years. President Cleveland was assisted by Mrs. Cleveland, the members of the Cabinet, their wives, and a number of prominent ladies, in receiving the large crowd of official and unofficial callers. Those who witnessed the brilliant scenes attendant upon the reception might have supposed that everybody in Washington was prosperous and solely upon pleasure bent. But there was another side to the picture, not so pleasant, either to look upon or to think about. Only a few squares from the White House there was another reception of a very different kind. It was held at the office of the Associated Charities, and the callers did not wear fashionable clothes—some of them wore scarcely any at all. They were after fuel to keep them from freezing, and food to keep them from starving, and not pleasure. Thus do extremes meet and thus are we reminded of His words—"The poor ye have always with you." *

—This is as far as Christian Science, or mind-healers, have got towards God and heaven. It is copied from one of their recent publications: "My body is dead earth and water; that is not I. The only real part of me is the God part, mind,

or life. I have a shifting bit of soil molded into a body. It is beautiful enough, but it is not I. Knowing that I am a part of all harmony, all health, and all power, I refuse to allow the dictates of the lower mind to force sickness and evil on my mentality. I am well, for the life is God, and God is never sick." Alas for poor human nature when it thus clings alone to its mentality for health and salvation!

—An interesting mission for the conversion of Jews to Christianity has existed for several years in Chicago, with more or less success. Late in November it passed under the control of Rev. Thos. M. Chalmers, at 22 Margaret street, near West Fourteenth street. Preaching services are held at 3 P. M. on Saturdays, and at 3:30 P. M. on the Sabbath, with a Bible school and a children's class. At present the Psalms of David are being studied, with a free use of the English, Hebrew and German tongues. The work seems to be prospering, and the readers of the *Cynosure* will wish it and its leaders God-speed.

CORRESPONDENCE.

"JOHN-THREE-SIXTEEN" ON THE WAR PATH.

GWENN DALE, I. T., Jan. 5, 1895.

EDITOR CYNOSURE:—The number of the *Cynosure* for December 20 contains an article commenting on the utterances of one J. S. Murrow, in the *Voice of Masonry*. I would like to give you a little additional light on the subject. Rev. J. S. Murrow is well known to the writer. He is the oldest Baptist missionary in the Indian Territory, located at Atoka. He is a good-natured, good-hearted, energetic Baptist minister, whose whole soul is taken up, first with secretism, and then, secondarily, with his church. He has joined about every secret society that has ever made its appearance in the Indian Territory, and is hood-winked "from away back." His main forte, however, is Masonry. He is fried, soaked, and pickled in that abominable vat of compounded paganism and Judaism. He rises up, sits down, and goes forth in the spirit of that great secret order. He lives for it and of it. He makes it the grand sesame to open the doors all round the nation for his church. He has a most excellent and intelligent wife who is just as much opposed to secretism as he is prejudiced in its favor, and the good woman is not afraid to "speak out in meetin'," I am informed, when the opportunity is given, as our Methodist brethren would say. And although both she and husband are close-communion Baptists, yet they divide on this subject.

Mr. J. S. Murrow was pastor of the Baptist church in Atoka some eight years ago, when I was holding meetings there, and heartily co-operated with us in the evangelistic work in his own church, but, in spite of all that could be said on our part, and notwithstanding he was present the night the then Grand Lecturer for the Masonic Order of the Indian Territory publicly renounced Masonry, yet he continues wedded to the iniquitous system of Baal worship. How passing strange that even good men can become so blinded to evil that they have "eyes to see and see not, and ears to hear and hear not." What a satanic spell seems to be cast over the victim of Masonry—a sort of devilish hypnotism, that blinds the eye and callouses the conscience to the truth. Personally I have great regard for Bro. Murrow, but he knows how thoroughly opposed I am to secretism, and has never opened doors for me in evangelistic work in the Territory since then; this is a reward for my plain utterances on that topic some eight years ago. Recently they had a faithful minister in the Baptist church at Atoka, by the name of Freeman, who began to let in some light on Freemasonry, and he had hardly begun the crusade when he was invited to step down and out. As I wrote you once before, secretism is used to increase the membership of the churches among the Indians in this country. And you will find very few Baptist, Southern Methodist, and Presbyterian ministers in our country who are not bound hand and foot to this Dagon of the devil. It is bread and butter and influence to be identified with the unholy brood of Christ-rejectors. It is a stepping-stone to promotion, even in ecclesiastical circles, as well as a shield to desperadoes and scoundrels all over the land. It has recently blocked the wheels of justice in New York City, for the secret of the non-prosecution of Superintendent Byrnes by the Lexow Committee is easily traceable to Freemasonry. I wonder if Dr. Parkhurst knows this?

I have been holding some revival services recently in Beason, Ill., where the Lord gave us wonderful blessing. I endeavored to preach a full Gospel, and consequently had to speak against the lodge iniquity. The result was a tremendous stirring-up, and I think several of the most prominent citizens of that town who have been connected with Masonry have decided to secede from the order. For all of which I praise the Lord. I have been advised to say nothing about secret societies. In fact, the now most prominent evangelist of the United States told me I might become the most useful evangelits in this country if I would only leave off my plain testimony on separation. I could only reply, that I could not stultify my conscience by omitting to preach the whole truth as it was so much needed in these times. And when was the whole truth more needed than to-day? No; I cannot sell out to the devil, even for popularity's sake. I find that the testimony against world-affiliation, while it rouses the devil, never fails to produce good results. God helping me, I shall preach plainer and more lovingly than ever against all sin. Yours in Christ, and against the devil always and evermore, J. E. WOLFE.

A WAIF FROM OBERLIN.

CLEVELAND, Ohio, Dec. 21, 1894.

EDITOR CYNOSURE:—Looking over the Cleveland *Daily Leader*, Nov. 26, I was astonished to see the name of J. G. W. Cowles set down as "Chaplain"—spelled with a big C—of "the Army and Navy Post, Grand Army of the Republic"! Mr. Cowles, I believe, is a graduate of Oberlin College and Theological Seminary. He entered the ministry, and subsequently was forced to relinquish it by an injury to his jaw, received during a dental operation. He is a son of the late Prof. Henry Cowles of the Oberlin Theological Seminary. As Oberlin never tolerated secret societies among her students, I believe that were his honored father alive, or any of his able teachers at Oberlin, the father, or teacher, would sorrow over what he would consider the downfall of the son. As the latter is now a trustee of Oberlin College, it is probable that he will be ready, also, to have the law of the college changed which forbids the formation of secret societies among the students, so as to except this one of which he is chaplain. Indeed, I undertake to hold the opinion that, among others of like character, he was made chaplain for this reason, as it is the wisdom of the secret serpent to capture men to secure their influence in the interest of the lodge. I extremely regret his action.

But it may be said by some, "Why all this ado about secrecy—about nothing?" I answer that at a time when secret organizations everywhere have tied society and the church hand and foot on penal sanctions against criticizing them, it is treason to Christ, who always lends an open mouth, to refrain from an ado over it, and, too, a very loud one. There is a difference as wide as that between heaven and hell, between a mouth closed and open on the subject. A mouth closed upon it bodes no good; a mouth open, all good to men. The question, "Why this ado?" moreover, simply proves the mental and spiritual darkness of him who asks it—a darkness especially upon people with lodge connections which promise that they will live and die in it without ever knowing their condition, or who or what forged their chains, until it is too late for them to redeem themselves;—the actual outcome of all lodgism, or lodgery, is the mind of the devil, as I am constrained to believe. What edification, for example, is it to the race of fallen man for the lodge of the Grand Army of the Republic, wherein Mr. Cowles, I am sorry to say, now stands on the high pinnacle of a chaplaincy, to call the dead out of their graves periodically and ceremoniously, not to edify fallen men to be sure, but simply to induce the candidates by the proceeding to be built into secret lodges by subtilty deceiving them? Now, is the awakening of gruesome emotions in the bosoms of the living through opening the graves of the dead with pomp and ceremony by a secret lodge the divinely appointed method of that enlightenment of the eyes of mankind which forms their union with the Christ of the cross? No. What effect, then, on the living has this process of opening graves? None but to darken and eclipse their vision of the Christ, and capture their wills into subservience to the gods of the lodge instead of the God-Christ of the church—the aim, I undertake to say, of the whole lodge empire. So far from edifying, or enlightening the living to their spiritual good or advancement, as this cadaverous proceeding of the Army lodge pretends, the performance darkens and deceives them to their spiritual death, leaving them halted and chained in the bondage of sin, blinded to the spiritual life and in the hands of their adversary, unconscious of their miserable condition. Mankind was never enlightened by a ceremonial mourning for the dead, which is a distinctively downward work of heathens, and not an upward and divine work of Christians.

Here follows the article on which this letter is founded:

"FIVE EMPTY CHAIRS,

heavily draped in mourning, occupied the place of honor in the meeting room of the Army and Navy Post, Grand Army of the Republic, yesterday [Sunday] afternoon. Memorial services were held in honor of the members of the post who have died during the year, and they were very impressive. The beautiful ritual of the order was used, and it was interspersed with vocal music of an appropriate character. The services were conducted by Commander L. W. Day and Chaplain J. G. W. Cowles. [Here follow the names of the dead.] As "each was called, a member of the post arose and paid a tribute to the dead comrade, dwelling upon his virtues and his bravery as a soldier. The services closed with prayer and the singing of 'America' by the large audience present." C. CONKLING.

MORE GOOD WORDS FOR THE PACIFIC COAST AGENT.

OAKDALE, Cal., Dec. 17, 1894.

EDITOR CYNOSURE:—Permit me to say a few words through your paper in regard to Rev. P. B. Williams, the Pacific Coast agent of the N. C. A. We have had the privilege of hearing him speak in defense of the Bible and the Christian religion, and, also, in opposition to the evils of the saloon and of secret societies; and on each occasion he proved himself master of the situation and fully competent, in every sense of the word, as a leader in the work of moral reform. Truly, he is the right man to take the field at this time on these subjects. While in Oakdale he also preached several very able sermons; and every one seems convinced of his ability and his moral courage—especially of his confidence in God and devotion to the interests of Christ's spiritual kingdom in the world.

I expect to see good results follow his work here, and heartily recommend him to any community where he can obtain a hearing on these vital themes. (Rev.) JOHN MCBRIDE.

A VISIT TO WHEATON COLLEGE.

LITTLE ROCK, Ark., Dec. 25, 1894.

EDITOR CYNOSURE:—After attending the Iowa convention at Birmingham, and visiting relatives and friends in other parts of Iowa (my once adopted State), I crossed the great Father of Waters at Clinton, reaching Wheaton on Saturday evening. Sabbath morning found me wending my way toward the college grounds. After a few inquiries of passing ones, I soon found myself in view of the magnificent structure, the construction of which undoubtedly cost a struggle of many devoted hearts and willing minds, to say nothing of thousands of uplifted prayers to God, the Giver of all such gifts.

The first thought as I entered the campus was: "Beautiful for situation," surely, from the north, south, east and west, an eminence overlooking the city and surrounding country, as a cool breeze came sweeping around the building, rather too strong for a person of my home latitude. I busied myself for half an hour in walking about this modern "Zion, telling (counting) the towers thereof, marking well her bulwarks," and considering her palaces. A curiosity and desire to see the inside was soon gratified, as I saw some young men and ladies entering. I inquired if a stranger could go in. "Certainly," was the response; and I was conducted into a class-room, with a class that is being prepared, evidently,

for foreign mission work in India. The presence of the Holy Spirit was manifest in the prayers, Scripture readings and singing. A description of the natives of that country was definitely given, which revealed a sad condition of heathenism, especially as it relates to the subjugation and abuse of females of tender age.

The bell announced the hour for services in the College church, and I soon had the pleasure of a seat in the house of God and listened attentively to a sermon on home missions in the South, showing a grand aggregate of work done since the war, while the native Southerner did not get much credit for what has been done. Yet I can, from personal observation, assure my Northern friends that very much has been done in mission work by our native citizens, and no Christian can be found now among us who would not lend a helping hand in the elevation and Christianizing of our colored citizens.

The Sabbath-school, conducted by W. I. Phillips of the N. C. A., was the next in order, and as grand in Bible study and other exercises as the place and occasion might require.

A. J. MILLARD.

A GREETING FROM ELDER RUFUS SMITH.

FAIRBANKS, Fla., Dec. 26, 1894.

TO MY MANY FRIENDS IN THE NORTH:—As many of you are anxious to hear from us, since we came South for health and to work here for the Master, I have only time to say:

1. It is no question any longer with us as to this being the right climate for us. We are quite well. As to opening doors, we find more to do than we are able to do. I have no time to explain how the old rum, secret and sect-devil enjoys the South. The field is too vast for me to undertake to explain to you all this matter.

2. One thing we make very plain as we go along; that is, to belong to Jesus and to do his blessed will, is not only our main business, but really our only business. In fact we have no time for anything else.

Bro. P., in this letter I send you a pea-pod from our garden. Still I can truly say that Florida is a great ways this side of heaven. Yours for the Way, the Truth and the Life. RUFUS SMITH.

THE INDIANA STATE CONVENTION.

LETTERS TO REV. M. A. GAULT FROM FRIENDS WHO WERE UNABLE TO ATTEND.

ALEXANDRIA, Neb., Dec. 15, 1894.—Dear Bro.: We have noted with much interest in the *Cynosure* your plans for an anti-secret State convention in your town. We are greatly rejoiced at your success, and this morning we send you and your convention glad greetings; and we pray God's richest blessing on every effort put forth in your convention to free men and women from the subtle bondage of the lodge.—MR. AND MRS. RUFUS PARK.

RAY, Ind., Dec. 11, 1894.—Dear Bro.: I find that it will be impossible for me to be with you at your convention. My prayer is for your success in finally arousing public sentiment against this giant evil until it is wholly eradicated from your community. May the Lord's blessing rest upon all who shall take part in the meeting.—(Rev.) THOMAS H. WALKER.

HAMILTON, Ohio, Dec. 17, 1894.—Dear Bro.: Your invitation to attend the Indiana State anti-secret convention at Bloomington, Ind , was forwarded to me from Madison, Ind., to this place whither we have just moved. I would be glad, if possible, to be with you on this occasion. After eleven years of a ministry at Madison, I am more than ever persuaded of the evils arising out of the secret orders, and it has sometimes seemed as though Indiana is intensely afflicted with the lodge system, greatly to the detriment of public interests, and certainly to the church and cause of Christ. I am strongly persuaded that the system is in the interests of anti-Christ, and rapidly preparing for his coming, and is largely responsible for that strange ignoring of the name and need of Christ that seems growing among executive officials in Thanksgiving proclamations, and even among ministers of the Gospel, especially in their prayers on occasions of mixed gatherings. I have not been backward to utter my protest on proper occasions, and have frequently sought to impress the brethren of the ministry in our ministerial meetings, and more than once with evident effect. The ministry and leading members of the church of Christ need to be awake to the dangers and delusions which threaten from such a quarter. Wishing your convention a successful and profitable meeting, I am, very truly, your brother in Christ,—(Rev.) JOHN L. ATEN.

RUSHVILLE, Ind., Dec. 17, 1894.—Dear Bro.: I received your invitation to attend the anti-secret convention in your city. I regret that it is impracticable for me to accept it. I would greatly enjoy it, and greatly desire to lend any influence I may have to stay at least the progress of the lodge. The multiplication of lodges and of the fraternities is alarming. The lodge is a hindrance to church work, and admitted by prominent members of the Masonic fraternity to be eating out the spiritual power of the church, promoting a spirit of formality among its members, chilling and deadening vital piety. Although I cannot be with you in person, I am with you in spirit, and I pray that the divine presence may be with you and good may be done. Very truly yours,—(Rev.) W. H. FRENCH.

CYNTHIANA, Ind., Dec. 15, 1894.—Dear Bro.: Rev. Levin Wilson regrets very much that he cannot be with you at the convention; but from his bed of sickness he sends hearty greetings and wishes you God-speed in a cause that is dear to him. Very respectfully,—MRS. L. A. WILSON.

RICHMOND, Ind., Dec. 6, 1894.—Dear Bro.: I am sorry to say that labors abundant will prevent my presence in body at your meeting in Bloomington; but I do wish you God's blessing upon the work there and everywhere against the curse of lodge-work. It is a foe of the church, beyond all doubt. Respectfully,—(Prof.) J. BECK.

ALEXANDRIA, Ind., Dec. 14, 1894.—Dear Bro.: In reply to your request to be present at the State Anti-secrecy Convention, permit me to say, in writing, that with all my heart I detest the associations of men who believe that darkness and secrecy are the essentials in order to cultivate reverence for God and love to fellow-man. Wishing that God's blessing may rest on the convention, and that it may result in much good to the cause of our Lord Jesus Christ, I remain yours cordially,—(Rev.) A. K. STRANE.

EARLHAM COLLEGE RICHMOND, Ind., Dec. 8, 1894.—Dear Bro.: It does not now look as if I would be able to attend the meeting at Bloomington. It occurs the two days of our final examinations for the college fall term, and no professor can take another's work, as all are very busy. I sincerely regret that I cannot be with you. Yours for the cause which the National Christian Association represents,—(Prof.) JOSEPH MOORE.

LITERATURE.

THE REIGN OF CHRIST ON EARTH; or, The Voice of the Church in all Ages Concerning the Coming and Kingdom of the Redeemer By Daniel T Taylor. Revised and Edited, with a Preface, by H. L Hastings, editor of the *Christian*, Boston. "Thy kingdom come, thy will be done on earth as it is in heaven." Twelfth thousand. Crown 8vo Pages 601. Boston: H. L. Hastings, 49 Cornhill. Price, $1.00.

Though classed as a work for students, this volume is really a companion of the Bible, wherever the Bible is read, for the better understanding of those prophecies which relate particularly to the events of the impending age—the second coming of Christ at an early day and the closing up of the present dispensation.

It is not a new work, but passing time is bringing the world rapidly to the epoch which it proclaims and explains. This fact should give it interest for every Bible reader, even if its intrinsic merits were far less manifest.

To understand the relations of Scriptural prophecies to each other requires careful and protracted study—something that few have time or inclination to undertake on their own account. For such persons Dr. Taylor's book is a rich treasure-house. Not only is it replete with Bible readings upon this important subject, but about 500 testimonies and expository notes, from as many ancient and modern Christian scholars and divines, are introduced in support of the best interpretations of the prophecies quoted. The whole forms a chain of evidence valuable in itself for a clearer insight into the truth, and for reference in expounding difficult passages of the Scriptures to others.

The copious introduction by Rev. H. L. Hastings is another feature of this volume that greatly adds to its value, by impressing upon the reader the importance of understanding the meaning of the Second Coming and its wonderful influence upon the world in the ages to follow, popularly known as the Millennium, or the personal reign of Christ on earth for a thousand years; the certainty of those events, and their near approach, and the necessity of living for Christ in this present age if we would be active participants in his kingdom hereafter. Most heartily do we commend the entire work for its adhesion to Christianity and the "blessed hope" with which it inspires the true Christian.

CURRENT PERIODICALS.

The *Century Magazine* for January brings new installments of Sloane's Life of Napoleon Bonaparte, introducing the great warrior's part in the French Revolution, and as a French "Jacobin." An Errant Wedding, Mrs. Burton Harrison's new serial story, is also continued, and new chapters of F. Marion Crawford's Casa Braccio are given. Timothy Cole supplies a sketch of another Old Dutch Master—Flincke, with a specimen of his art. Other papers of interest include new Scenes in Canton, by Florence O'Driscoll; The Armor of Old Japan; A Lady of New York, by Edith Wharton; Festivals in American Colleges for Women—Vassar, Wellesley and Wells—by Elizabeth E Boyd, Katharine Lee Bates and A. A. Wood; at Bryn Mawr, Mount Holyoke and Smith, by Susan G. Walker, Henrietta E. Hooker and Harriet C. Seelye (illustrated); Maxim's Experiments—A New Flying-Machine, by the Inventor, and Glimpses of Lincoln in War Time, by Noah Brooks. Poems, sketches and the usual attractive editorial departments make up the quota of material in this excellent number. New York: The Century Company. Price, 35 cents.

The *Social Economist*—heavily endowed and not dependent for support upon its subscribers or advertising patrons, and therefore fearlessly independent in speaking what it believes to be the truth upon all the great economic questions of the times—begins the new year with renewed vigor as the representative of American thought as distinguished from that which advocates the English school of economics. It insists upon discussing the industrial and political problems of the United States with reference to the best national development of the country. It favors a thorough re-organization of our currency and banking system that will insure the general financial welfare of the people; advocates the amplest diversification of industry, and industrial and productive protection; the regulation of immigration for the advantage of American laborers, and a national system of labor insurance which will secure wage workers from the terrors of pauperism and cold charity in old age. It also opposes the fallacies of socialism and all erroneous schemes of social reform. The January number is largely devoted to the discussion of the currency and kindred topics, with papers on political economy in Indiana, and the race for national precedence in the British Empire and the United States. Van Buren Denslow, Henry Carey Baird and George Gunton are the principal writers on financial topics The editorials, as ever, are crisp and timely. Published in Union Square, New York City. Price, 15 cents.

The *Preacher's Magazine* for January is eminently suited to preachers, teachers, and Bible students, Mark Guy Pearse continues his estimable articles on "Esther, the Queen." Dr. A. S. Hobart's sermon upon "Old-Fashioned Christians," and Dr J Balcom Shaw's sermon upon "Domestic Evils" will command marked attention. "How to Preach," by Joseph Parker, D.D., is forceful; a short sermon to busy men, by this orator, presents sturdy thought. A pleasing sermon by Rev. Thomas Spurgeon (whose popularity steadily increases) is found in this number. The Homiletical Department is freighted with outlines and suggestions, eminently opportune. Among the themes are, "Looking Into the New Year," "Departing Years," and many other fascinating subjects. The late Dr Deems' "Prayer Meeting Talks," and the choice "Children's Sermons," still hold their strong worth. The "Notes on Lessons and Outline Addresses on the Golden Texts," by the editor, Rev. William E Ketcham, D.D., add a valuable section to this popular help for preachers and Bible students. Published monthly. William B Ketcham, Publisher, 2 Cooper Union, N. Y. Price, 15 cents.

OBITUARY.

J. F M KEE

was laid to rest Dec. 9, 1894. He had suffered from ill-health for several months, but his condition was not considered dangerous until two days before his death. He was in his eighty-first year.

He was a good man and true to his Master's cause; a faithful Bible student, and for more than twenty years he led the old people's Bible class, many of whom preceded him to the better land. He was a life-long hater of sworn secret societies, and his heart was right on all questions of moral reform.

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The Cincinnati Price Current has made investigations as to the extent of wheat used in feeding stock. It is mainly in eight states, exclusively winter wheat, except Iowa, and the estimate is 40,000,000 bushels already fed, and a probable total for the year of 75,000,000 unless the price should advance. Iowa is bringing considerable quantities from other states for this purpose.

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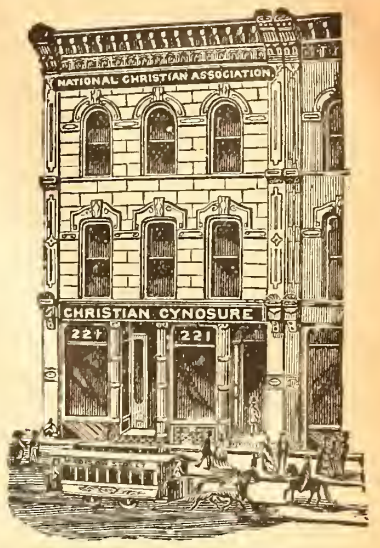
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The Christian Cynosure.

CHICAGO, THURSDAY, JANUARY 10, 1895.

THE KNIGHTS OF MALTA.

There have come to us, through the courtesy of Rev. William Fenton, of St. Paul, Minn., two pamphlets, emanating from the headquarters of an order in America, at Philadelphia. One is a concise "History of the Ancient and Illustrious Order Knights of Malta: Established at Jerusalem, A. D. 1048; incorporated in America, A. D. 1884; chartered by the Imperial Parent Grand Black Encampment of the Universe, A. D. 1889. Printed by order of the Supreme Grand Commandery of the Continent of America, A. O. 847; A. D. 1895. Sir Frank Gray, Supreme Recorder, Room 121 Broad and Arch streets, Philadelphia, Pa., U. S. A." The other pamphlet is of a smaller caste, relating to the order, descriptive of "Who and What we Are." It is a condensed history of the ancient order, and as an introduction to other articles which are designed to throw light upon its character and operations, we present from it the following extracts:

"The Order of the Knights of Malta is a body of men banded together under most binding forms to comfort one another in the practice of the Christian religion, to offer mutual assistance in time of need, to promote Protestant unity, and to defend the Protestant faith against all foes whatsoever."

Now we ask, in all soberness, if this mission of the Knights of Malta is not identical with that of the Christian church established at Jerusalem by Christ and his apostles a thousand years before the Hospitallers, Crusaders and Knights of Malta existed; and if the church of Christ has these objects, and is faithful to its trust, what is the need of this oath-bound, religious-military, secret organization? Again:

"Cradled in the Holy Land, amid the scenes of our blessed Saviour's life, passion, and triumphant resurrection, its whole being became, and is, intensely Christian. During the crusades, its gigantic blows for the faith as it is in Christ shook the world, and thrones, principalities and powers trembled at its battling advance."

It is worth our while for a moment to halt and inquire, Who and what were the Crusaders? History answers that they were a band of visionary warriors, armed and equipped for bloody warfare, going to Jerusalem from European nations—for what? To rescue the empty tomb of the risen Christ from the hands of the Saracens. As if it were worth all the "fuss and feathers," the bloody contests, the hardships and sufferings which these fanatical Knights underwent and created in their boasted "crusades," or "pilgrimages." What was there of the spirit of Christ in all this self-imposed religious mission? None. Like Mohammed, they carried the cross, a simulation of the Gospel of life, in one hand and the sword of death in the other.

Our author next refers to the vaunted "age of chivalry," when brute force, under the patronage of kings and nobles, became a passion in Spain and elsewhere, and paved the way for the horde of military champions of everything and anything that (like our modern football games) would serve to make heroes of them.

"Without the history of the Knights of St. John, or Hospitallers, the age of chivalry is half unwritten. When the Knights Templar ceased to exist, and their properties and estates were confiscated and given into the hands of the Maltese Knights (about 1314), the order of Malta, successively occupying the islands of Cypress (1290), Rhodes (1312), and Malta (1539), 'retained its chivalrous and active life, and its Grand Masters regularly succeeded each others.' During the occupancy of these islands come into being those rites, rules, customs and ancient ceremonies peculiar to and distinctive of this most magnanimous fraternity."

Here, for the present, we drop the history of the order until the period of the revival in America of the Scotch English Branch, which, it is claimed, was a stout supporter of John Knox's reformation in Scotland:

"From this Scottish branch, the only one that retained and practiced the ancient rites, rules and customs, the American branch sprung. Several commanderies were chartered about 1870 by the Imperial Parent Grand Black Encampment of the Universe, with headquarters in Glasgow, Scotland, having jurisdiction over the sixth language." (The number of languages involved was seven.) "Because eight of the twelve degrees and belief in the Protestant faith were eliminated, their charters were revoked, and provisional powers granted to a few commanderies that remained faithful.....In June, 1889, the imperial body recognized and chartered the Supreme Commandery of America as the only legitimate Maltese body on the continent."

Leaving the history of the order, the pamphlet now enters upon a description of the organization as conducted in the United States, from which we derive the following information concerning its objects and operations.

"The Supreme Commandery is conservative. It seeks for its council chambers only men of tried worth and unblemished character—men who think and act for truest and noblest manhood.....The order is the property of no one nation; perpetuated for the Protestant faith, it is not a sectarian institution; imbued with the spirit of chivalry, fraternity, and hospitality, it is eminently elevating and of intrinsic moral worth."

We are letting the order thus sing its own praises, in the spirit of fairness. The reader will believe as much as he pleases of this description.

Our author next enumerates its sole qualifications for membership: "Purity of morals; zeal for the Protestant cause; faith in the Holy Scriptures as the only infallible rule of faith and practice; and *saving faith in the apostles' creed!*"

Now all this is very misleading. Christianity requires a deep and reverent belief only in the blood-bought salvation of our Lord Jesus Christ. The Knights of Malta require only a saving faith in the *apostles' creed*, which the apostles did not frame, and which has no more power to save a sinner than the manmade crucifix of the Roman priesthood. Yet the order is "intensely Christian." The so-called "apostles' creed" is a manmade composition, the repeating of which does give expression to important historical facts, but gives no reason for Christ's crucifixion, and possesses no power in itself. Christianity is a vital principle flowing into the purified heart from the spirit of the Lord Jesus Christ. Belief must go deeper than the printed word to give it effect. Had it been the Nicene Creed, some of these objections could not have been urged against it.

Our author continues:

"This ancient and honorable fraternity calls, therefore, upon all Protestants, by whatever name known, who love our Lord Jesus Christ in sincerity and truth, to enlist under its banners."

Why so? As before stated, Christ and his apostles founded his church upon the Rock of Ages, to fix the affections of men upon the Redeemer and to bring them into the true worship of the Father, the Son and the Holy Spirit. Unless the Christian church is a failure, the Knights of Malta is usurping its prerogatives and dictating a gospel that is not the Gospel of Christ, but another gospel, that would save men by their faith in the apostles' creed. What is this but rank heresy to Christ and his church?

A little further on we find this declaration: "The close of the nineteenth century calls for a truer Christian Knighthood"—to supplant the church of Christ—"in the support and assistance of brethren in time of need," if they pay their dues promptly; "calls for active benevolence"—paid for as aforesaid; "heartfelt charity and hospitality"—for the members of the order only; "that our Protestant faith"—in the apostles' creed—"may rise triumphant," etc. What is this but blaspheming the name and work of our Lord and Saviour?

We shall have more to say hereafter of these Knights.

THE INFLUENCE OF RITUALISM.

One of most powerful influences over certain and, perhaps, most minds is the love of ritualism. It is the dramatic element that exhibits itself so early in childhood when our little ones play "school" or "meeting." It gives to the theatre its attractions, to religion its modes of official worship, and to civic societies their forms of initiation and administration. Those great religious organizations, the Roman, the Greek, and the Anglican churches, owe their strength and their stability, in a large degree, to their elaborate and impressive rituals. Nor have the more distinctively Protestant denominations been indifferent to its influences. Within the last forty or fifty years there has been a marked tendency towards ritualistic observances, especially in our cities. Even the churches that once gloried in the purity and simplicity of their worship are taking on the artistic and esthetic element of ritualistic service. This is apparent in the attention given to music. Instead of obeying the apostolic example: "I will sing with the Spirit and with the understanding also" (1 Cor. 14: 15), the singing is largely done by solos, quartettes or choirs, who render anthems in a manner which the artistic and beautiful can neither be participated in by the congregation, nor is the meaning of what is sung known to any but the singers, who, too frequently, it is sad to say, are those in whom the words of prayer and praise find no reponses in their hearts.

The rituals of our modern secret societies are largely copied from the ancients; and Solomon was, in this respect, not far from the truth when he wrote: "There is no new thing under the sun." The ritual of Freemasonry has marked analogies, if not a complete identity, with the ancient mysteries, which were the secret worship of pagan gods. It is probable that both in the ancient and modern rituals some religious truth is taught and some moral precepts inculcated—always on a level with the intellectual and moral capacity of its teachers, and in harmony with the prevailing standard in the order where they are taught. All the modern rituals have been so contrived as to seem to occupy a sort of border-land between religion and what may be called secular morality. They are to be condemned not so much for what they teach as for their failure to teach Christianity, and because they are so largely accepted as a substitute for salvation through Christ.

We believe that this great and growing love of ritualism is much to be deplored. First, because in religion it usurps, in a great degree, the place of spiritual worship. It is remarkable how entirely devoid of what might be called a ritual was the apostolic church. The history of Christianity everywhere affirms that all true religious reformations have resulted in an abatement of ritualistic practices, and a return to a purer and simpler worship. This was especially true of the Reformation of the sixteenth century. The great error of Rome was, and is, that she promises salvation by *ceremonies*. The great truth of the Reformation was that "being justified by faith, we have peace with God through our Lord Jesus Christ; by whom, also," (and not by priestly intervention) "we have access by faith into this grace wherein we stand and rejoice in the hope of the glory of God." Rom. 5: 1. This was not less true of the Puritans and early Methodists. They led the people back to Christ. It was markedly illustrated in the rise of Quakerism, which was mainly a protest against ritualistic religion. In every religious awakening there has been the same tendency to drop much of the outward form, and seek for more of the spirit of true worship. A revival of ritualism seems to indicate a weakening of the moral fibre of the worshipers, and, as a general fact, corresponds with a decline in spirituality and a diminished sense of personal responsibility to God.

Again, it is the love of ritualism that, more than anything else, has resulted in the present enormous development of the secret lodge system. In the manufacture of elaborate and impressive rituals, men have ransacked the archives of ancient mysteries, and added the most skillful productions of modern imagination. George Washington is credited with having said of Masonry, "that for the most part it is mere child's play;" and yet it has a power over men's minds that seriously interferes with the higher and holier attractions of Christianity, and which tends to develop a sense of dependence on forms as a means of salvation.

THE "LODGE LAMP" IN BRITISH AMERICA.

A writer in the *Sentinel*, printed at Broadview, in the Northwestern British Dominions of North America, has received copies of the *Lodge Lamp*, published at this office, and devotes two and a half columns of that paper to a careful exposition of the evils of secret societies. This is what he has to say of the little paper, which furnishes him with the text upon which he founds his disquisition:

"A few years ago many men and some women laughed over a story in the papers telling how the gravity and decorum of a 'woman's rights meeting' were dissipated by the appearance on the scene,—not of a man but of a mouse, resulting in the precipitate tabling not only of the motion before the house, but of Madame President as well. It will now be in order for many women and some men to laugh at the unseemly excitement, 'trouble and indignation' of secretists over the appearance of two unpretentious *Lodge Lamps* among them. How true that men love darkness rather than light. How will these proverbially thin-skinned people feel when the town and surrounding country is illuminated, as it is likely to

be, by the writings and experiences of such revivalists, statesmen, preachers and educators as the following:—Moody, Finney, Mills, Munhall, Pentecost, Goodwin, Cook, Gordon, Carradine, Beaconsfield, John Quincy Adams, Dexter, Seward, Blake and scores of seceders from secretism, who have felt called of God to break their wicked or foolish promises and oaths, that ought not to be taken or kept, and in the name of a dishonored Christ and depleted church to risk reputation, business and life by exposing the horrid oaths, bloody and barbarous penalties, Christless religion and law defeating and defying selfishness of secret lodgery?

"In defense of *Lodge Lamps* I may say, as I would say of Bible truths, they need no defense among readers of capable and candid mind. I only wish all such will ask their neighbors or myself for a chance to see the papers and judge for themselves, and I think they will agree with me that the articles in question are such a broad, clear, temperate, sympathetic, manly, masterful and scriptural presentation of the rights and wrongs of capital and labor, that were it not for the warping prejudices and fallacies of secretism one would be amazed at the hornet's nest of opposition aroused by such well attested and evident truths."

—The *Voice of Masonry* for January tenders us this compliment: "The *Cynosure* has not reformed. The present editor is nameless, but its spirit is Blanchard's." The statement is cheering.

—The "Victor Calendar for 1895," published by the German Wheel Company, of Chicopee Falls, Mass., with branch offices in Chicago and elsewhere, is one of the conveniences of a business office that meets the wants of a busy man. Suitable for desk use or a wall calendar. This is the house that manufactures the popular "Victor" bicycle.

—It appears that Robert Louis Stevenson, whose recent death has been widely published, was "a suicide by the cigarette route," and the overpowering habit of smoking them was more than his will and physical constitution could withstand. When will the law make it an indictble offense to manufacture and vend this insatiable enemy of humanity?

—Rev. Samuel F. Porter, the college agent of the N. C. A., writes on the 3d inst., from Knoxville, Tenn., where he has been resting during the holiday vacations at the home of Dr. McCulloch, president of Knoxville College. At the date of his letter, he was in apparent good health and about to resume his labors among the colleges and universities of the South.

—Rev. William Fenton has engagements to speak in the interest of our reform in the First Evangelical Lutheran church of St. Paul, Minn., on Monday evening, Jan. 14, and in the Augsburg Seminary at Minneapolis on the following (Tuesday) evening. Our friends in that vicinity should make it a duty to be present at one or both of these addresses. They will be sure of being edified.

—The *Western Catholic News* is moved to call Rev. Dr. Parkhurst "more of an ass than the public took him to be. Parkhurst is in his element in the slums; he will find congenial company there; . . . . He is a blatant bully in pursuit of fame, and goes to the dregs of slums to procure it." And all this abuse arises from the fact that Dr. Parkhurst was friendly to Father Ducey!

—The *Cynosure* office and our Wheaton friends were made glad last Saturday and a few following days by a brief visit from Rev. J. P. Stoddard, the New England agent, who had been called west by personal business. In the enjoyment of good health and actively employed in his increasing field of labor in the anti-secrecy cause, he retains his old-time energy and faith in the triumph of the truth against the lodge. On Sunday evening he occupied the pulpit of the Wheaton College church in the interest of sound doctrine.

—The *Christian Nation* (New York, Jan. 2, 1895) announces the death of the wife of Rev. T. H. Acheson, pastor of the Reformed Presbyterian church at Hopkinton, Iowa, Dec. 18. At the time of the Iowa State anti-secrecy convention, Bro. Acheson was unable to attend it, owing to her illness, but her death appears to have been then unexpected. Five children, the youngest twins, born Nov. 27, are left without a mother's love and care. Funeral services were conducted by Rev. T. P. Robb. With the *Christian Nation*, we believe that this sorely stricken pastor and his motherless children have the sympathy and prayers of Christian friends in their affliction.

—S. J. Peter, of Winfield, Kans., in a recent letter, sends the following testimonial: "I appreciate your most excellent paper"—the *Cynosure*—"and I never let a copy go to waste. I hope I am doing some good with them. I think the copy that comes to the college here is like leaven in moulding the young men who are preparing for the ministry. Out of the twelve or more with whom I have talked, not one is on the secret line, but (all) are opposed to it. I often have arguments with Masons, or those who defend them, and the help I get in the paper keeps me posted. God bless all concerned in this great work."

—Our good Friend, J. W. Leeds, sent us, from an English paper, the following sample of loose and misleading rhymes of the Boys' Brigade, suggestive of what is so often said about the "Grand Lodge Above."

> "'So when, at the Grand Review,
> Warfare past and victory won,
> Shall be mustered all the true
> Soldiers who have bravest done,
> *Medals with Christ's image blest*
> Shall be yours among the rest.'"

This is "militant" Christianity "with a vengeance." We think it may have been written by a Knight Militant or a Knight Templar. It has the lodge ring.

—"Societies for doing all sorts of things," remarks the *Presbyterian*, "continue to multiply. One of the last is for 'doing good to all men, wherever it can.' By and by we shall have a society for telling the truth, and it will cost a dollar to belong to it. We would pay the initiation fee for two or three persons whom we know, if they would live up to the constitution. If there is room we would like to make some nominations." This sarcasm has a tinge of bitterness in it, but is none the less wholesome. The "society" fad is usurping the place of the church and Sabbath-school and substituting social fraternalism for Christian unity of the Spirit in the bond of peace and righteousness of life.

—The people of Indiana may well feel proud of the Supreme Court of their State, which on one or two occasions lately has handed down decisions that should be universally received as standards of justice. In the most recent case a father brought suit for damages against a saloon-keeper for selling liquor to his son, in consequence of which the son lost his life. The Supreme Court holds that the saloon-keeper is liable for damages, on the principle that he who sets in operation a dangerous force is responsible for its evil effects. Why not? The same court has rendered a decision that it is unlawful for a woman in that State to hold a saloon license, and no debt contracted by a woman in that business is valid.

—A note from Miss Flagg throws some new light upon "The Knights of Malta," described in another column. The attempt to organize commanderies of the "Ancient and Illustrious Order of Knights of Malta" in Boston and other cities has stirred up Past Grand Commander Rollins, of "The Knights of St. John and Malta," to write a letter cautioning any against joining a body "which is Ancient as existing since 1883, and Illustrious as being formed by four members expelled from the Knights of St. John and Malta." This they deny, and the contest promises to be interesting. The new "ancient and illustrious" seems to have some affinity with the so-called "patriotic orders," and its declaration of principles is a curious jumble of Protestantism and military spirit.

—President Blanchard, at a meeting of the friends of Sabbath Observance, on a recent Sunday evening, in the First Congregational church of Chicago, told his hearers that Sunday newspapers were driving out the Bible, and expressed a wish that every man would carry a Testament instead of a daily paper in traveling on cars to and from business. There were 2,000,000 men in the country prohibited from observing Sunday as a day of rest by exactions of business. There were 6,000 saloons in Chicago which, by keeping open Sunday, violated the statutes of the State. These evils, he contended, could be remedied by concerted action of those in favor of Sunday as a day of rest. Friends of the Sabbath will find in the Chicago Civic Federation a useful coadjutor in their reform.

—A word as to the defeat of Samuel Gompers in seeking a re-election as President of the Federation of Labor in the recent Denver convention. If one of our esteemed exchanges tells the truth, he seems to have been a dangerous man in power, and, if so, it is as well that he was deposed. "An out-and-out infidel," a lodge leader in spirit and practice, leading workmen to forsake and hate the Christian churches, he held that the great cause of drunkenness was poverty, and that the remedy was higher wages and less hours of work. A worse theory could hardly be devised for the uplifting of the fallen victims of alcohol. With more means to purchase liquor, and more time in which to besot himself, with no moral or religious incentive to reform, the workmen would be indeed lost forever. We are glad that Mr. Gompers was defeated.

—Rev. Dr. A. T. Pierson sums up the effects of the World's Fair Parliament of Religions, in no very complimentary terms, in the *Missionary Review*. On the testimony of others, which he has gathered, he charges that Christianity has suffered both in this country and in foreign lands from the shameless misrepresentations of the speakers for the Oriental religions. While these representatives and their tenets were treated with tenderness, they freely heaped reproach upon Christianity and missionary work, and indulged in statements concerning the work abroad which the natives and foreigners acquainted with the facts declare could instantly be shown to be utterly groundless. But attacks were heard upon the platform of the Parliament, while the refutations were not, and were re-echoed in the press and on other platforms throughout the country. But their evil influence has been more serious on their return to their own country. Missionaries report at the fictitious accounts of these returned delegates of their triumphs in America over the Christian faith are acting as a serious chill to missionary effort among the natives and as a stimulus to the old religions. There were several serious mistakes in the management of the World's Fair, but the Parliament of Religions seems to have been the worst.

—The experience of D. L. Moody in his early manhood would have driven hundreds of laborers out of the Lord's vineyard. Anxious to work for the Master in his off-hand, unassuming manner he went to an experience meeting and began to tell of the saving love of Christ. We all know now how beautifully and forcefully he can do it; but in that experience meeting he was told to keep quiet—that he lacked the wisdom that edifies, and was a serious hindrance to the exercises of the meeting. He also essayed to teach a class in Sunday-school, but was refused the privilege. Was he discouraged? No—possibly a little disappointed. So he mounted a dry-goods box in a Chicago street and told the passers-by what a dear Saviour he had found, and how they, too, might find him. Then he gathered a crowd of street "arabs"—rude boys and girls, took them into a comfortless apartment, taught them the way of salvation; visited their parents and made firm friends, in this way, and by his Christian kindness, of the lowly wherever he went. Ask any of the men and women who knew him in those days what they think of Moody—if you wish to hear him praised. There were the elements of a true reformer in him, and these have grown and waxed greater until his fame has filled the earth. Look at his later work to-day, that is filling churches and missions with able Christian workers, upon whom a portion of his zeal and grace have fallen; and then ask: Does it pay to be a reformer? Does it pay to stand up boldly in defence of Christ and his kingdom in the face of a cruel and sinful world, and manfully fight the evils that beset poor humanity, and pull precious souls out of the way that leads to hell? Does it pay to fight the lodge, the saloon, the bagnio? Ask Moody, ask General Booth and the Salvation Army, and Dr. Parkhurst, and the pioneers of the National Christian Association—if they have time to leave their heavenly employments long enough to answer you—and those who still live among us. Does it pay? Ask the Saviour, and hear his precious promises. Then go to work.

THE HOME.

ROMANCE OF FRAUD.

Skillful Thieves Are Looked Upon as Heroes—A Sermon on Honesty Needed In Every Church—Employers Should Pay Larger Salaries.

Bank after bank, trust fund after trust fund, shipwrecked by officers, directors and clerks. Millions of cash and securities stolen, depositors stripped, stockholders ruined, estates rifled, widows and orphans, hard laboring men's and women's earnings robbed, and honest men defrauded, are so common occurrences that the daily chronicles no longer startle us. What does it all mean? Are we the most dishonest people on the face of the earth? Is our society hopelessly corrupt? Is there to be no end to such disclosures of dishonor? These awful financial crimes—and what crimes are worse, save possibly murder and treason?—force upon society the consideration of the most serious questions.

I am not one of those who believe that "every man has his price," and that "an honest man has a lock of hair growing in the palm of his hand." No! There are in the world of business many more honest men than rogues, and for one trust that is betrayed there are a thousand that are most sacredly kept.

How are defaulters made?

First.—There is the romance of fraud. The most skilled in swallowing trust funds and moneyed institutions are looked upon as heroes, and our young men are dazzled by their brilliant exploits.

Theft on Wall street, New York, is measured by a different standard from theft on the Bowery. Steal a vest from a secondhand clothing store, and you will get a ride to Sing Sing, but swallow trust funds or a bank, and you will astonish Central park with your equipage. Steal $1, and the world will kick you. Go down for $100,000, and the world will feel honored by being kicked by you. If these high toned scoundrels get into jail, they are soon released by the petitions of sentimental women and soft hearted men to softer headed governors. Make hard times for defaulters, and there will be no hard times for the people. Let us not put a high premium upon crime, which says virtually to the young men of this country, "What a safe thing it is to be a big thief!"

Too many financial crimes are "fixed up," while the interests of society are fixed down. A criminal who escapes opens the door for other criminalities.

Wanted.—Stripes on defaulters! Their high social standing and influential family relation only aggravate their crimes.

Felony is felony, whether committed by a bank president or a bank burglar.

It is high time that we look upon embezzlements, irregularities, defalcations and short accounts as high treason against public property and public morality, and society should demand a speedy and effective execution of justice.

Second.—The great hasto to be rich. A moderate desiro for money is a valuable incentive to industry. Wealth is not an evil. It is a powerful instrument for procuring enjoyment and for doing good. Many of our rich men are our best men. Be content to get rich slowly. Do not for the power of the present, Esaulike, sell all that is dearest and most priceless for a mess of pottage.

Third.—The love of display, of luxury, of rivalry in family and social life, has tempted many mon to steal. The most fruitful source of temptation and disaster is the attempt to lead $10,000 existences on $5,000 salaries. A few can live in princely style from their abundance, but the many must go slow and live moderately or get money by dishonorablo methods.

Fourth.—Careless and unbusinesslike methods. The names of scores of directors in moneyed institutions are used as decoy ducks to draw in the unsuspecting. Directors ought to direct. They have no right to accept the word of the cashier or any one else, however honest they may be. Director, direct! Attend to your business or resign. Guilty of negligence, you are as guilty as the acknowledged thief.

Fifth.—The penuriousness of employers. It is not for any man to dictate to another how he should pay his servants. All such dictation is an impertinent interference with the freedom of the labor market. But for your own sake do not put the screw on too hard. Make every man about you feel that in your service he has a place too good to be lost, too good to be risked, and by a just compensation put him beyond the temptation of dishonest satisfaction and relief, and you will not have many defaulters.

Sixth.—Lack of practical preaching. Some of these scoundrels have fattened on sermons about heaven who ought to have been thundered out of the church, where their presence was a sacrilege and a disgrace. A sermon on common honesty is needed in every church in the land.

Wash Out the Artificial.

In Rome certain monks salute each other in sepulchral tones and convey the pleasant information, "Brother, we must die," to which cheerful salutation each cheerful brother of the order replies, "Yes, brother, we must die," and that is the best thing they could do. Once, when a boy and our pastor called, I hid nearly an hour in the closet. Let us not make religion a thing to be hated by the young. Let us wash our ecclesiastical starch "in Jordan seven times," get it out of us and be natural. Let us act like real men, and let us be done with our artificial, affected ways. Let us have humanity along with our divinity, and we will win the masses. Sydney Smith said, "There are three sexes—men, women and preachers." That is the idea that the average man has about the average preacher—that he is a freak of nature—a unique being—all by himself.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning Jan. 13. Comment by Rev. S. H. Doyle.

TOPIC.—Soul hunger and soul food.—Ps. lxxxiv, 1-12.

In this psalm the psalmist pours out the longing of his soul for the communion of the sanctuary and points out the blessedness of those who dwell therein. He says, "My soul longeth—yea, even fainteth—for the courts of the Lord; my heart and my flesh cry out for the living God."

This is only an expression of a universal feeling possessed by mankind. Men the world over have soul hunger. Their hearts and their flesh cry out for the living God. There is indelibly stamped upon the heart of man the belief in a supreme Being above and beyond himself, and there is an earnest longing in every soul to come into the proper relation to this Being. This is evidenced by the fact that all nations have believed in a God and have had some way by which they thought they could approach their God.

This soul hunger is an evidence that there must be such a Being. If not, whence came this universal belief in God, and this universal longing after God, and this universal attempt to worship God in some way? We can only explain it in one way, and that is that there must be a God that meets this idea and want. To perform its work in life the eye must have rays of light, and we have the rays of light; the ear must have waves of sound, and we have sound waves. The human soul craves and demands a supreme Being over and above it, and is it possible that while the eyes have light and the ears sound there is nothing to satisfy this intense craving of the human soul for God? Such a thing is not possible. There must be something to satisfy this need and want of the highest and noblest part of man's nature.

And there is something, and that something is Jesus Christ, the bread of life, of whom, if we eat, we shall never hunger, and of whom, if we drink, we shall never thirst. There is a God to satisfy this longing of the soul, and Christ, the Son of God, points us to Him. We may not understand just how Christ satisfies this soul hunger, but this should not worry us. We do not know just how and just when bread becomes life to the body, and yet we know it and eat it. So we know Christ can satisfy this soul hunger; that He is the only true soul food, and therefore we should "taste and see that He is good," for He Himself has said: "I am the living bread, which came down from heaven. If any man eat of this bread, he shall live forever" (John vi, 51).

Bible Readings.—Ps. xlii, 1, 2; lxiii, 1; lxxiii, 26; cxix, 20; cxxxvii, 5, 6; Isa. lv, 1, 3; lxv, 13; Math. v, 6; Mark viii, 37; Luke xxiv, 13-27; John iv, 14; vi, 35; vii, 37; Rev. xxi, 6; xxii, 17.

The Science of Self Support.

Every woman's training should have value in itself, which would give her ability to stand alone. A girl, no more than a boy, ought not to be brought up without knowing how to do some one thing that will pay in dollars and cents in case she is thrown on her own resources. My advice to all girls, whether in rich homes or poor homes, is learn to do some kind of work that the world must have. W. D. Howells, in one of his stories, depicts an educated woman's struggle for an existence upon being suddenly left penniless. She bravely sets to work and tries pottery, but her work is not finished enough to supply her with the necessaries of life. Then she tries coloring photographs, then writing for magazines, then fine millinery, always with the same result.

She could do many things fairly well, but nothing well enough to be well paid for it till at last we find her making cheap bonnets for servants, and by this coarser work she ekes out a miserable existence till the writer is compelled to marry her off as the only graceful way of getting himself out of the trying situation. This fiction finds its fact beneath many roofs of our cities. The difference between the wages of male employees and female employees is not always a matter of sex, but in many cases simple misfortune flung the woman to the work, while the man from the day he left school has been learning the business. Now, I repeat, by way of emphasis, let every young woman in her school days or in the years that follow set herself to master some one thing clear through, no matter what, so that she could make her services in that occupation indispensable.

Clerical Tobacco.

I have seen cuspidors in pulpits into which the holy (?) men dropped their cuds before they arose to preach the blessed gospel. The Levites were required to be thoroughly clean and pure. The rules of Buddha strictly interdict the use of tobacco. Shall we allow in our pulpits that which would not be tolerated for one moment in Jewish, Chinese or Indian temples?

The Ministry.

The sublime work for Christ and his glory is not limited to the ordained ministry. The population of the world is reckoned at about 1,500,000,000. Of these at least one-half are unreached by the gospel message. The average accession by conversion to Protestant Christendom is about seven converts to every 100 church members. At this rate it would take 500 years to reach the half of the race now without the gospel.

Spiritualism and Superstition.

Spiritualism is silly. Picture to yourself a circle of intelligent men and women—lights out—sitting with clasped hands singing dolorously, "John Brown's body lies a-moldering in the grave while his soul goes marching on." And for what? To bring down the glory enthroned father, mother, husband, wife, child; crawling under the table, breaking crockery, ringing teabells before supper is ready and rapping on shutters on a gusty night. It is a sad sight. I do not wonder that an old Greek philosopher said, "The diviners" (that is, spiritualists) "make one think that man, instead of being the most intelligent, is the most stupid of all animals."

Spiritualists claim to be free from the bondage of superstition, but singularly enough greedily swallow every marvelous story about spooks. In the name of reason they reject the divine origin of the Bible, and at the next moment, with the credulity becoming a Veddah of Ceylon, they surrender their judgment captive to some contemptible school of magic. As Dr. Carpenter says, "The greatest skeptics in religion are the most credulous in other matters." They are generally like the woman to whom he refers, ready to receive anything not in the Bible.

Converse About Things, Not People.

Avoid personalities in your conversation. This is by no means an easy thing to do, for the love of personalities is almost universal, a love testified and gratified by adults' interest in divorce courts, lists of births, marriages, deaths, etc. Having a lively interest in our neighbors' affairs, it is with difficulty that we can avoid gossiping about them, but the habit is dangerous. It creates enemies and separates friends. Talking about people, instead of conversing about things, makes nearly all the mischief. "Where no wood is, there the fire goeth out, so where there is no tale bearer the strife ceaseth." This sort of talk is generally indulged in by people devoid of brains, education and culture.

Single Selfishness.

He who at 35 years of age has not the manhood to take unto himself a wife when surrounded by so many happy homes and by so many worthy women is not only guilty of unmitigated selfishness, but slights the authority of the Creator of life, who said, "It is not good for man to be alone."

Make Use of God's Gifts.

God will not take His own back again the same as He put it in your hands. He gave the principal, and He expects interest. He plants seeds, and He looks for flowers. He sets germs, and He requires development. There is an immenso capability of expansion in everything God has given you. The business of your life is to draw these gifts out.—Rev. J. A. Henry, D. D.

A Divine Gift.

The truly spiritual nature is a personal endowment found in individuals of every creed, especially belonging to no one creed in distinction from others. It is a divine gift, like an ear for music, which some, not all, are born with.—Oliver Wendell Holmes.

Christian Endeavor Jottings.

The Endeavor societies of Oakland, Cal., are carrying on a most active campaign in favor of Sunday closing and against the saloon.

The Endeavorers of Fort Worth are already at work on their preparations for the Texas state convention, which they are to entertain next spring. A larger attendance than ever before is anticipated.

The Christian Endeavor constitution has now been translated into Hindoo and in this language will reach a large constituency, for it is spoken by fully one-fourth of the inhabitants of India.

Last year the Christian Endeavor societies of the Presbyterian church in the United States gave to missions $31,397.79. Of this, $13,607.17 was given to home missions and $17,790.62 to foreign missions.

Endeavor work in China is but four years younger than in the United States. The first society was organized in Fuchau in 1885. The oldest native Christian Endeavorer is Mr. Ling. He signed the pledge nine years ago.

Maryland is a small state, almost cut in twain by the Chesapeake, but her 15,000 Christian Endeavorers, divided among 350 societies, challenge comparison. Christ cares less for numbers than for individuals.

The "badge banner" is traveling north, south, east and west through the British isles and is doing much to tell the story of "Advance, Endeavor!"

No one could guess what conference of the Methodist Episcopal church has the largest number of Sunday schools. It is not in any part of the United States, but in north India. There are in this conference 518 Sunday schools, with a total attendance of 21,329.

TEMPERANCE.

Touch Not the Wine.

Children, do you see the wine
In the crystal goblet shine?
Be not tempted by its charm.
Children, hate it!
Touch it never,
Fight it ever.

Do you knew what causeth woe
Bitter as the heart can know?
'Tis that selfsame ruby wine
Which would tempt that soul of thine.
Children, hate it!
Touch it never,
Fight it ever.

Never let it pass your lips,
Never even let the tips
Of your fingers touch the bowl.
Hate it from your inmost soul.
Truly hate it!
Touch it never,
Fight it ever.

Fight it! With God's help stand fast
Long as life or breath shall last,
Heart meet heart and hand join hand,
Hurl the demon from our land.
Oh, then hate it!
Touch it never,
Fight it ever. —Selected.

WHAT RUM COSTS.

Enormous Expenditure of Treasure to Support the Liquor Traffic.

During the past two years a great deal has been said about "hard times." Last winter the poor of our cities were in want and suffering, while the sympathies and purses alike of the more fortunate ones were taxed to the utmost to relieve even in a small degree the great needs. The financial depression reached to village and hamlet, and it seemed that there was literally no money in the United States.

Under these circumstances it was startling to read the following official statement, "The drink bill of the United States in one year is $900,000,000!"

Think of that—$900,000,000. Not the dollars and cents of the wealthy classes alone, but of the "poor workingman," many of whom are and have been for months out of employment. It is enough money to have kept all the idle factories running, enough to supply all the destitute men, women and children with the necessities and many of the luxuries of life. It is more than is paid for bread, shoes and stockings, public schools, sugar and molasses, clergymen's salaries, home and foreign missions combined! If you should lay these standard silver dollars on the ground, edge down, you would have three rows reaching from Buffalo to Chicago, or if piled one above another they would make a column which would reach 1,600 miles into the air, more than 250 times higher than the highest mountain peak of the world, 28,293½ times higher than the dizzy heights to which the Ferris wheel carried its many passengers.

Imagine this glittering pile of silver as it towers into the air, the topmost dollar of which is far beyond the vision of the naked eye, and what a monument it is! Beautiful were it raised to commemorate deeds of charity and love, most worthy and inspiring if it spoke of battles for the right. But its story is a far different one. It stands a monument to ruined hopes, darkened homes, wasted lives and blighted ambitions. It represents more bitter tears and sad hearts than all the marble monuments in the "silent cities" of our land. Is it any wonder, then, that there is scarcity of money when such enormous sums are wasted every year? This is what it costs in dollars and cents to furnish the United States with liquor for one year. —Union Signal.

Substitutes For the Saloon.

The improvement of the water supply, with the establishment of drinking fountains and watering troughs, where man and beast may be refreshed without stopping at a saloon, and a greater abundance of water in the tenement houses, will tend to cut off the liquor habit in its inception. People often resort to the saloon because the water at their homes either is unfit to drink or requires considerable exertion to secure it. Public lavatories, again, if opened throughout the city, would draw off patrons of the saloon. Many men patronize the saloon for the sake of the lavatory, and because they have an inherent sense of meanness in getting something for nothing they will buy something to drink in order to recompense the proprietor for this convenience. If men resorted to the saloon for no other purpose than to secure intoxicating liquor, the temperance problem would be immensely simplified.—Omaha Bee.

Alcoholism and Society.

The social influence of alcoholism is now considerable. Still that influence cannot be perceived at a first glance, but requires careful attention. When, however, the matter is patiently watched, the proof of such influence is irresistible. I must begin by noting that in society it is not the alcoholics who have reached an advanced state of intoxication that can have any influence whatever, but, on the contrary, the alcoholic in a state of evolution, who, in their conduct, in their family and general life, when closely observed, are found to conduct themselves in abnormal ways. —Professor Capitan.

Alcohol and Health.

It is a well known fact that the mortality in English prisons—where, of course, total abstinence is rigidly enforced—is lower than over any area which could be selected where are congregated corresponding numbers of men and women. This shows that there can be no bad or dangerous effects from abruptly cutting off the supply of strong drink. Habitual indulgence, to whatever length it has been carried, ceases at the prison gates, and only gain to physical vigor and to longevity ensues.—Religious Bits.

Whisky Breeds Crime.

Sir George White, commander in chief of the British army in India, reports that only 73 members of the Army Temperance society were involved in the 2,680 court martials held during 1893. The Good Templars Watchword rightly views this as another evidence of the fact that drink is at the bottom of nearly all the crime in the army.—Selected.

How the Drunkard Began.

A man was once sitting in a saloon. He had an old battered hat on his head, short black pipe in his mouth, a dirty shirt and ragged clothes and downtrodden shoes on. But he had not always been like that; he had seen better days once. As he looked out of the saloon door he saw two tidy, clean little children come for their father's beer. As soon as they were outside the door the little girl took a drink from the jug, while her little brother waited patiently for his turn. The poor drunkard looked at them very sadly, and then he said, with a sigh, "Ah, that's how I began, and I can't leave it off now."—Irish World.

When Whisky Is In, Grace Is Out.

W. H. Williams, the drummer evangelist, in a recent lecture in Chicago, among other things said:

"I don't see how a Christian can step up to a bar and drink or drink out of a bottle at home. When whisky is in, grace is out.

"A drunkard is outside the touch of the church, outside the pale of society. No one knows how to approach him.

"There are 250,000 people going down into drunkards' graves every year. While the church is not saving the drunkard, it is educating public sentiment. That's why all this audience is here this afternoon. There is a great uprising against the monster evil.

"You can't enter the best society and frequent saloons. Young man, there are three things you need to get—credit, confidence and capability.

"A saloon keeper of my town sent for me, and I talked to him for three hours. He told me his business was fading. I would to God the entire business might fade out of sight. He told me that the business was hurting his family, hurting his son and hurting his daughter. There was not a respectable young man who went across his threshold."

Liquor Saloons In the Slums.

In the city of New York there was, at the time of the investigation made by the United States commissioner of labor, one liquor saloon to every 200 persons, but in the slum districts canvassed there was one to every 129 persons. In Philadelphia, in the city at large, there was one liquor saloon to every 870 persons, but in the slum district canvassed there was one such saloon to every 502 persons. In Baltimore, in the city at large, there was one saloon to every 228 persons, but in the slum district canvassed there was one saloon to every 105 persons. In Chicago, in the city at large, there was one saloon to every 212 persons, while in the district canvassed there was one saloon to every 127 persons. In these calculations fractions have been dropped.

In Defense of Whisky.

The English brewers' national defense fund is now being applied to the object of proving that the consumption of strong drink decreases poverty and crime. We are afraid the whole fund will be exhausted before a single convert to this idea is made. Yet, after all, no one can deny that if a man only consumes enough strong drink he will never commit another crime upon earth. Is this what the brewers mean? —Exchange.

A Thirst Quencher.

The famous English cricketer, Mr. J. E. K. Studd, who is a total abstainer from principle, says with regard to quenching thirst that he has always found it best to drink as little as possible of anything and recommends hot tea as the best for a strong thirst. Next to this, lemonade is his favorite beverage.

Conquered His Appetite.

A man who had been an exceedingly hard drinker joined a lodge of Good Templars. Within a week he violated his pledge. He was reobligated and again violated. The lodge said to him, We will reobligate you and help you in every way we can just as long as the intervals between violations grow longer. The brother accepted that offer, and the fight with appetite began. He took the obligation 49 times. The last time was years ago, and he is a saved and useful man.—Selected.

THE SUNDAY SCHOOL.

LESSON III, FIRST QUARTER, INTERNATIONAL SERIES, JAN. 20.

Text of the Lesson, John vi, 25-35—Memory Verses, 33-35—Golden Text, John vi, 31—Commentary by the Rev. D. M. Stearns.

25. "And when they had found Him on the other side of the sea they said unto Him, Rabbi, when camest thou hither?" After the feeding of the 5,000 He sent the disciples away in a ship toward Capernaum, while He Himself went into a mountain alone. The wind blew hard, and the disciples toiled all the night. Then in the morning watch He came walking on the sea and stilled their fears with: "It is I. Be not afraid." They received Him, and immediately the ship was at the land, a picture possibly of the present condition of things both in reference to the church and Israel and the consummation in reference to both when He shall come in the morning. The next day many people crossed by boat to Capernaum, looking for Jesus, and here begins our lesson.

26. "Jesus answered them and said, Verily, verily I say unto you ye seek me not because ye saw the miracles, but because ye did eat of the loaves and were filled." The double verily is found only in this gospel and some 25 times. Each one is surely worthy of double attention, for it is literally "amen, amen."

27. "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you, for Him hath God the Father sealed." Food and raiment, which most people think so much of, are given a wholly secondary place by the Lord, who exhorts all to seek first His kingdom and righteousness, giving the assurance that thus all other things shall be added (Math. vi, 33). This eternal life is the gift of God (Rom. vi, 23) and is none other than Jesus Himself, who becomes life eternal to all who will receive Him.

28. "Then said they unto Him, What shall we do that we might work the works of God?" There seems to be a tendency in the natural mind to want to do something to obtain life. Consider the questions of the lawyer and the rich young ruler in Luke x, 25; xviii, 18, and how the Lord led one to consider his inability to keep the law, and the other his unwillingness to follow Jesus because of the cost. Man, because of his inherent sinfulness and selfishness, is unable to attain to the only standard which God has set up, and when he sees himself as he is he no longer asks, What shall I do? as if he had the power to do anything.

29. "Jesus answered and said unto them, This is the work of God, that ye believe on Him whom He hath sent." In chapter i, 12, we have believing defined as receiving. Therefore we understand the Lord to say in this verse of our lesson that the one thing required by God is that we receive Him whom God hath sent. It is written in I John v, 12, "He that hath the Son at life, and he that hath not the Son of God hath not life." Therefore it is clear that the one essential is to have life, and this can be had only by receiving Christ.

30. "They said, therefore, unto Him, What sign showest thou, then, that we may see and believe Thee? What dost thou work?" This sounds strange as coming from those who had seen Him feed more than 5,000 people by a miracle on the day previous, but was simply a proof of the truth of what He had said—that they sought Him simply because they had been fed, and not because they were interested in the miracle. There are many people today who are religious and moral and interested somewhat in holy things who still ask, How can I be sure that Jesus is God? Where is the convincing proof? So that it seems hopeless to try to do anything with or for those who are not willing simply to believe, and thus receive Him.

31. "Our fathers did eat manna in the desert, as it is written, He gave them bread from heaven to eat." So they turn back to Moses and the manna, as if Moses had given the manna in the wilderness, not knowing perhaps that Jesus had already said, "Had ye believed Moses ye would have believed Me, for he wrote of Me" (John v, 46). Oh, if their eyes had only been opened to see that the one who delivered from Egypt, who divided the sea, who gave the manna, who brought the water from the rock, was actually in their midst ready to be their Saviour! But while they searched the Scriptures they knew not Him of whom they spake.

32. "Then Jesus said unto them, Verily, verily I say unto you Moses gave you not that bread from heaven, but My Father giveth you the true bread from heaven." They were intent upon contrasting man with man, just like those who now see only the human instrument and talk continually of this preacher or that preacher and this one's views or that one's views, instead of seeing God and considering Him as the giver of every good and perfect gift. Moses would have had them see God, and Jesus would have them see God, and so with every true disciple of Jesus now. He that seeketh honor for himself is not of God.

33. "For the bread of God is He which cometh down from heaven and giveth life unto the world." What an expressive symbol of Christ is bread! He is light and life; He is the vine, and the door, and the good shepherd, but as bread we think of His death and resurrection, and how we must actually receive Him as truly as we receive bread for our daily life. He must become part of our very being, as the bread becomes part of our very body, and we must continually feed upon Him, even as He says in verse 57, "As the living Father hath sent Me, and I live by the Father, so he that eateth Me, even he shall live by Me."

34. "Then said they unto Him, Lord, evermore give us this bread." Like the woman at the well who said, "Sir, give me this water," not thinking of anything beyond the natural bread or water for the body. The natural man cannot discern spiritual things, for they are foolishness unto him (I Cor. ii, 14). There is a hunger and thirst in people's souls for a something, they know not what, which will satisfy, but they turn to anything and everything rather than to Him who only can satisfy the souls which He has made.

35. "And Jesus said unto them, I am the bread of life; he that cometh to Me shall never hunger, and he that believeth on Me shall never thirst." He is the fountain of life, the fountain of living waters (Ps. xxxvi, 9; Jer. ii, 13) and the only bread which can save and satisfy the soul. He came from heaven; the Father sent Him; He loved me and gave Himself for me; He gives Himself to me, and I receive Him, and He is mine. He says I have everlasting life, and no power can pluck me out of His hand (verse 47; chapter x, 28). I believe Him and am glad and find in Him increasing soul satisfaction every day.

CHANGES IN OFFICE.

STRONG TAKES HOLD AS MAYOR OF NEW YORK.

And Ready to Tackle a Big Job of Reform —Morton Inaugurated in Gov. Flower's Place at Albany—Gov. Rich for the Second Time Sworn in to Preside Over Michigan's Interests.

NEW YORK, Jan. 2.—For the first time in twenty-two years a mayor not of the Democratic faith is at the head of the city government. William L. Strong, who was inducted into the office, represents very much the same conditions and social elemcnts that asserted themselves in 1872. in the elevation of William F. Havemeyer to the mayoralty. In both instances there was a revolt against municipal corruption. Upon both occasions public sentiment crystalized through the medium of a committee of seventy, the main purpose in 1872 being to overthrow the Tweed regime, and in 1894 to correct abuses known or suspected in the police and other departments of the city government.

The Reform Only Begun.

The exposure of the practice of levying blackmail by the police, particularly upon the criminal classes of society, who in consideration of their payments of money were granted immunity from arrest, was primarily the work of the Society for the Prevention of Vice, which procured the appointment of the state senate committee which has become famous under the name of its chairman, Lexow. The unearthing of corruption in municipal affairs is only a beginning of the work of reform which is in contemplation and which, before recurrences of such abuses can be prevented, it is claimed, calls for radical changes in the state laws relating to the government of cities.

Mayor Must Have More Power.

Without an enlargement of the powers of the mayor it is argued that Strong, whatever may be his disposition, is as helpless to combat corruption in the departments as his predecessors in office have been. It is proposed to enact a law giving the mayor power of removal over heads of bureaus and an absolute control of the police department. Under the present system, while the mayor appoints members of the police board and other department chiefs, he may not remove them except through processes that practically amount to a deprivation of the power. The framing of new laws touching these points promises to be as important work as any that is likely to come before the state legislature.

The New Mayor Takes Hold.

Shortly before noon the outgoing and incoming mayors met at the city hall. After the usual formalities, an interchange of greetings and the introduction of the several heads of the departments to Strong, Thomas F. Gilroy took his departure from the mayor's office, and as he has announced, from political life. The new sheriff, Tamsen, entered upon the duties of his position. Conditions for the new officials will be somewhat different from those that have prevailed heretofore. The new state constitution has gone into effect: Under it every species of gambling is prohibited, and is classed as a criminal offence.

RICH FOR THE SECOND TERM.

Ceremonies at the Induction Into Office of Michigan's Officials.

LANSING, Jan. 2.—The inauguration ceremonies of the state officers-elect were held in Representative hall yesterday afternoon, and were attended by an immense throng. The exercises were impressive in character. It was an innovation, and the sentiment was general that it was an appropriate one. Ex-Governor Alger presided and Chief Justice McGrath, of the supreme court, administered the oaths of office, the ceremony being preceded by a patriotic and stirring address by Justice McGrath. Brief talks were made by Governor Rich, Lieutenant Governor Milnes, Secretary of State Gardner, and also by ex-Governor Felch, 90 years of age, and governor of Michigan half a century ago.

The usual reception to members of the legislature and the general public by the governor and other state officers was held in the executive parlors last evening and the capitol building was crowded from dome to basement.

Republican members of the legislature last night nominated Representative William D. Gorman, of Midland, for speaker of the house, and Senator J. R. McLaughlin, of Detroit, president pro tem. of the senate.

LANSING, Jan. 3.—The Republicon caucus of the members of the legislature for the nomination of United States senator for the full term of six years was held last night. It resulted in the nomination of Senator James McMillan by acclamation. There can be but one dissenting vote, as there is but one Democratic member of the legislature. He will undoubtedly cast his vote for Edwin F. Uhl, assistant secretary of state at Washington, who was named for senator by the Democratic state convention. The caucus for the nomination of United States senator for four years to fill the unexpired term of Senator Stockbridge, deceased, will be held tonight.

LANSING, Jan. 4.—The Republican legislative caucus nominated Representative Burrows for United States senator last night on the second ballot. Governor Rich read his message to the legislature yesterday. It favors the incorporation of labor organizations the same as those of capital and commends the strike services of the militia last year. A good deal of the message is devoted to taxation of railways, and an increase of salaries of state officers is recommended.

The vote on Burrows' nomination was: Burrows, 70; Olds, 32; Patton, 25; Hubbell, 4. On the first ballot Burrows had 64, within two of a majority.

MORTON TAKES HOLD AT ALBANY.

Retiring and Incoming Governors Exchange Compliments and Places.

ALBANY, Jan. 2.—Levi P. Morton has been inaugurated governor of New York. The ceremonies were simple. The new governor and his full military staff in carriages were escorted to the capitol by four companies of the National Guard. In the executive chamber the governor-elect was greeted by the retiring governor, who was surrounded by his military staff, after which all proceeded to the asssembly chamber. After prayer by Bishop Doane, Governor Flower extended a formal welcome to his successor in office. In a brief reply Governor Morton complimented his predecessor, both as a man and as an official.

There was nothing of a partisan nature in either address. The oath of office was administered by Secretary of State Palmer. In the executive chamber Governor Morton received for an hour the congratulations of a great number of people, including members of the legislature and representatives of Republican organizations throughout the state. Subsequently Governor and Mrs. Morton and the Misses Morton held a public reception in the executive mansion.

Wool Schehule Goes Into Effect.

NEW YORK, Jan. 3.—The wool schedule of the Wilson tariff law went into operation yesterday and the receipts were probably the largest in the history of the custom house. The total duty collected was $1,627,655, of which no less than $1,097,556.95 was for woolens.

Four Persons Cremated in a Hotel.

LANCASTER, Ky., Jan. 2.—The Miller hotel was burned between 5 and 6 o'clock a. m. There were four persons in the building at the time—Edward A. Pascoe and wife, his baby about 2 years of age, and his mother-in-law, Mrs. Masters. The wife only escaped.

THE DEATH RECORD.

General JOHN B. DENNIS, ex-paymaster general of South Carolina, at Melrose, Mass.

WILLIAM ALLMAN, well-known citizen of Sturgis, Mich.

Colonel E. M. HEYL, inspector general for the department of the Missouri, U. S. A., at Chicago.

Dr. WILLIAM A. ELDER, prominent physician of Bloomington, Ills.

JAMES THOMPSON, widely known land speculator, at Davenport, Ia.

Dr. JAMES F. RHOADS, ex-president of Byrn Mawr college, at Philadelphia.

Probate Judge-Elect D. D. PERRY, at Arkansas City, Ark.

JOHN C. PROCTOR, well-known lumber dealer, at Peoria, Ills.

THEODORE WELSH, general freight agent of the Louisville and Nashville road, at Montgomery, Ala.

Dr. HENRY GOLDTHWAITE, physiciau of the Fifth avenue hotel, New York.

Captain JOHN TAYLOR, prominent Grand Army man, at Philadelphia.

WILLIS STADIGER, well-known attorney, at Denver, Colo.

Dr WILLIAM MERCER, oldest practicing physician in northern Illinois, at Princeton, Ill.



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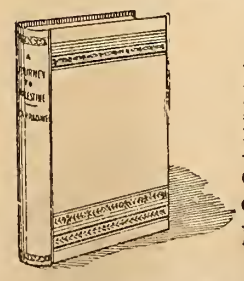
We heartily commend this new work, by Elizabeth E. Flagg, to all our friends. The narrative originated in her personal experience, two or three years ago, when she sought relief and restoration from the results of a painful accident, In that search she availed herself of a unique healer in New Jersey, whom she graphically described, at that time, in her weekly letters to this paper. The ideas created in her mind by that experience form the basis of this well-told story, and thoughtful readers will peruse it with interest. While all may not agree with its deductions, ministers of the Gospel, students in seminaries and intelligent home circles will find it pleasant food for thought. We sell it for $1.25 per copy, postage prepaid.

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GENERAL POST DEAD.

SUMMONED TO HIS LONG REST AND REWARD,

"On Same's Eternal Camping Ground"—Wounds Could Not Keep Him from Duty and His Ambition Was To Be Continually at the Front.

WASHINGTON, Jan. 7.—General Philip Sidney Post, member of congress from the Tenth district of Illinois, died at the Hamilton hotel in this city yesterday morning, after an illness of but one day. His death was from heart failure resulting from acute gastritis. For some time he had been suffering at intervals with attacks which physicians pronounced dyspepsia, but had attended to his congressional duties unremittingly. He passed the holidays at his home in Illinois and reached Washington Wednesday. Early Saturday morning he was seized with an attack of his old trouble, which did not, however, assume serious form until evening.

Heart Failure Sets in at Night.

During the night heart failure set in and for some hours before his death, which occurred at 4:30 a. m., the physicians could detect hardly any pulse beat. Mrs. Post and a son, W. S. Post, were with him. There is another son, Philip S. Post, a lawyer in Chicago. The Illinois delegation in congress held a meeting at 10 o'clock this morning and took approate action, and the house adjourned after the reading of the journal. The usual committee from the house and senate were appointed to act as an escort to the body to Illinois. The funeral party will leave Washington at 8 o'clock tonight, arrive in Chicago tomorrow night and the funeral services will be held in Galesburg, Ills., probably Wednesday afternoon. There will be no funeral services in this city.

Won Distinction as a Soldier.

General Post was best known through his brilliant military services in the rebellion, where he won high rank and distinction with great rapidity. When the war began he was appointed second lieutenant in the Fifth Illinois infantry. After the first Missouri campaign he became major, and eight months after his enlistment was made colonel of the Fifty-ninth Illinois for gallantry at the battle of Pea Ridge, in which he was desperately wounded. Before he was able to mount his horse without assistance he rejoined the troops, then hurrying forward to Corinth, and was at once assigned to the command of a brigade. From May, 1862, to the close of the war he was constantly at the front.

Began the Battle of Stone River.

In the Army of the Cumberland as first organized he commanded the first brigade, first division of the Twentieth army corps from its formation to the dissolution of the corps, a brigade conspicuous in all the engagements of that army, under General Rosecrans. With it he commenced the battle of Stone River, drove the enemy back several miles and captured Leetown. During the Atlanta campaign he was transferred to General Wood's division of the Fourth corps, and when the latter was wounded at the battle of Lovejoy Station took command and returned with it to Tennessee to oppose the progress of the enemy north.

Wounded Again at Nashville.

On Dec. 15, 1864, in the Nashville fighting he carried Montgomery hill at the point of the bayonet, and in the next day's battle fell dangerously wounded while leading an assault on Overton hill. In July, 1865, he was given command of the western district of Texas and remained until the withdrawal of the French from Mexico removed the danger of military complications.

Sketch of His Civil Career.

General Post's civil career has been an eventful one. He was born March 18, 1833, in Florida, Orange county, N. Y.; was graduated from Union college in 1855; practiced law in Kansas, where he also edited a newspaper, and in Illinois. After the war, in 1866, he was appointed consul to Vienna; was promoted consul-general for Austria-Hungary in 1874, resigned in 1879, was commander of the department of Illinois G. A. R. in 1886 and was a Republican member of congress for four terms beginning with the Fiftieth congress.

Locked Their Children In.

NEWARK, N. J., Jan. 2.—The two children of Captain John Glover were burned to death on a canal boat which was moored at River Street. The captain ... his wife left the boat about 8 o'clock in the evening, locking the children in the cabin. Soon after their departure a lamp exploded, setting fire to the woodwork.

Over Three Hundred Lives Lost.

LONDON, Jan. 4.—It has now been ascertained that 322 fishermen belonging to Hull, Grimsby and Yarmouth, were lost in the recent gale.

SENATOR HILL AT THE WHITE HOUSE

A Fact That Gave Political Washington a Shock of Surprise.

WASHINGTON, Jan. 4.—The president gave the annual state dinner to his cabinet last night. The full Marine band was in attendance and played national airs throughout the evening. Fifty-four guests were present, and when it was known that among that number was Senator Hill, of New York, it goes without saying that there was a sensation. There had been no intimation that the New York senator was to be present, and when it became known about town that Hill was the guest of the president the fact was at once the subject of the greatest speculation. There had been rumors that an understanding had been reached between the president and Hill, but the presence of the latter at the White House was the first tangible evidence that the rumors were probably authentic.

But once during this administration has Hill before been within the portals of the executive mansion. That time was just after the arrival of Senator Murphy, and the two New York senators appeared at the White House together, but the best information is that they did not see the president at that time. The president and Hill met in general assemblage before the dinner began, and their meeting was to every appearance one of extreme cordiality. They remained together for some minutes in a close conversation.

Senator Hill declined to discuss his presence at the White House, saying to say that it was a purely social visit and had no political significance, and consequently he did not feel at liberty to talk on the subject. Nevertheless his attendance will be a mark for political gossip for some days to come.

CONGRESSIONAL SUMMARY.

Proceedings of the National Lawmakers in Both Houses.

WASHINGTON, Jan. 4.—The resolution heretofore introduced by Allen (Pop.) of Nebraska relating to the occupation of rooms in the basement of the senate wing of the Capitol for retaurant purposes were debated during the morning hour of the senate. Allen severely critieised the practice of furnishing to the proprictor of the restaurant free of cost his furniture, ice, etc., and asserted that it was a violation of the statutes and constituted larceny of the public funds. Hale and Manderson replied, and defended the existing practice. No action was taken. The remainder of the day was taken up by Morgan on the Nicaraguan canal bill.

Debate on the currency bill continued all day in the house. The speakers were Black of Georgia and McCrcary and Buckner of Kentucky in favor of the bill, and Haugen of Wisconsin and Adams of Pennsylvania in opposition. No other business was transacted.

WASHINGTON, Jan. 5.—The Hawaiian question was again brought before the senate by the discussion of the resolution introduced by Lodge calling on the secretary of the navy for information as to why the United States battleships had been withdrawn from Hawaiian waters. The resolution took its place on the calendar, and now can be taken up only by unanimous consent. Morgan concluded his speech on the Nicaraguan canal bill. The bill making appropriations for support of the military academy was passed. After a brief executive session adjourned until Monday.

The general debate on the currency bill consumed the time of the house again. The feature of the day's debate was the speech made in opposition to the measure by Hendrix, a New York banker. He suggested as the only measure of relief the passage of a bill to fund the greenbacks.

THE SILVER LAKE HOLOCAUST.

Further Details of the Disaster and List of the Victims.

PORTLAND, Or., Jan. 2.—A letter to the Associated Press from Silver Lake, Or., gives the number of people burned to death in the fatality of Christmas Eve as forty. Fully as many more were injured, some fatally. The story of the disaster is as follows: During the distribution of the gifts George Paine, a young man, started to go to the door, walking on top of the seats. His head struck a large Rochester lamp. The lamp began to swing to and fro. He caught hold of it with his hand to steady it, and the lamp began to flash up. Francis Chrisman took the lamp, which held about a gallon of oil, and started for the door, when some one knocked it out of his hand.

It was knocked around and kicked about in an attempt to extinguish the flames. The oil was spilled on the floor and the flames started to run along the side of the building and across the rear of the hall, where the only outlet was, cutting off all egress. A panic followed and but little thought was given to the screaming women and children. It was a case of survival of the fittest. A number of persons got out at the two windows and a ladder was placed at one window and a few more were saved. Soon the entire building was enveloped in flames, shutting off all hope of escape for those still in the hall.

The correct list of dead is as follows: Mrs. Judith Abshser; John F. Buick; David Buick, aged 4; J. J. Buick; Lala Janet Buick, aged 5; E. A. Bowen; Fred Buick, aged 8; Mrs. L. Goshow; Mrs. Gertrude Howard; Harry Howard, aged 5; Bessie Howard, 2; Woodford Hearst; Ada Hearst; Ira Hamilton, aged 3; Laura McCauley; W. C. Martin; Mrs. W. C. Martin; Mrs. W. M. Ousley; Lilly Ousley; Bruce Ousley; Hazel Labrie, aged 1; Mrs. B. L. Snelling; Eston Snelling, aged 3; Frankie Homing, 6; Mrs M. J. Paine; Robert Small, aged 11; Samuel A. Ward; Mrs. D. D. Ward; Mrs. C. L. Williams; Henry Williams, aged 5; Russell Ward, aged 1; Frank Ross; Mrs. Bell Phillips; Lillie Phillips; F. H. West; Mrs. F. H. West; Bertha West, aged 5; Herbert West, aged 3, and two others.

Fatally injured—Robert Snelling, Roy Ward, Mrs. Thomas Labrie, George Paine, Charles Hendricks, Bert Gowdy, Mrs. Charles Hamilton, Annie Anderson, Mrs. Ward and three children of Mrs. Egli. Seriously injured—Four Buick children, Jack Henderson, L. Coshow, Clara Snelling, Mrs. C. Marshall, Mrs. R. Homing and Mrs. L. Buick. Many of those who perished were burned beyond identification.

NEWS OF THE LEGISLATURES.

Illinois Politicians Gathering at Springfield—Gov. Upham's Inauguration.

SPRINGFIELD, Jan. 7.—Wednesday, Jan. 9, the state legislature meets, and tomorrow night the two parties will hold caucuses to select candidates for legislative offices. On the part of the Democracy this will be a mere matter of form, because their nominees haven't the ghost of a chance in the running. The legislature stands thus: House—Republicans 92, Democrats 61; senate—Republicans 33, Democrats 18. The Republicans will have 125 on joint ballot to the Democrats 79. Already the hotels are beginning to be thronged with members, politicians and others interested in the gathering.

Chicago is well represented, there being a strong contingent here whose object is to secure the caucus nomination of a Chicago man for United States senator instead of Cullom, who has been at work a week and has his headquarters open. W. E. Mason, of Chicago, is here and is keeping open house also, while the other candidates are George E. Adams and Editor Medill, of Chicago, and George S. Willits. For speaker of the house John Meyer, of Cook county, is credited with most strength. The senatorial caucus must be held within two weeks of next Wednesday, but the exact date is not yet known.

Pennsylvania Legislature.

HARRISBURG, Jan. 2.—The legislature has convened in biennial session. W. C. Wesley Thomas, of Philadelphia, was chosen president of the senate, and Henry F. Walton speaker of the house. There are 29 Democrats in the house and 9 in the senate out of a total of 254. Governor Pattison's address deals largely with strikes, which he figures out to be utterly unprofitable. He urges the abolition of "pluck me" stores and gives the railways a blast for discrimination in rates.

Gov. Holcomb Inaugurated.

LINCOLN,, Neb., Jan. 4.—Silas A. Holcomb was formally inducted into the office of chief executive of the state of Nebraska yesterday. The inauguration ceremonies were of the simplest and most informal character. In fact there was but little of the ceremonial in the proceedings. Before the inauguration Governor Crounse read his closing message, and after the oath was administered Governor Holcomb delivered his inaugural address.

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The following have made remittances to the *Cynosure* from Dec. 31 to Jan. 5:

E Rarden, Rev A J Rodell, W H Parker, W Patterson, S J Peter, J Levitt, W Skinner, C Follett, E R Davidson, L Miller, J B Dodds, D M Gillespie, W W McMillan, J Lusk, W McCracken, Rev E Hildreth, T M Weeks, S R Mitchell, J D Frick, Rev E L Harris, J Gourley, S C Hart, S P Miers, J H Murray, D Callow, L F Keeney, M L Miller, Dea M Pierce, W Northrop, J C Woodward, N Daniells, T Otteson, T Sussex, Rev C R Hunt, W Hine, J O Heywood, G Benbaker, Mrs E F Enlow.

MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2	57⅞	@	60¼
Winter No. 2	54¾	@	55
Corn—No. 2	44½	@	45½
Oats—No. 2	29½	@	30
Rye—No. 2	48	@	50½
Bran per ton	12 50	@	13 00
Hay—Timothy	9 00	@	11 00
Butter, medium to best	12	@	24½
Cheese	08	@	10½
Beans	1 30	@	1 62
Eggs	18		20
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Flax	1 30	@	1 40½
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HISTORY OF A WEEK.

Tuesday, Jan. 1.

It is said proprictors of pool-rooms and policy shops in New York are to form a sort of fast and loose association for the recovery in the civic courts of the money they paid to wardmen, captains and inspectors for protection.

The Brooklyn Tabernacle congregation, of which the Rev. T. DeWitt Talmage was for so many years pastor, voted to disband and organize an entirely new society.

It is reported that the Tonghaks (rebels) of the Corean province of Chollado have founded a new kingdom named Kainan. It is added that a member of the Ming family has been enthroned as king.

The gale is still raging along the coasts of the United Kingdom and the life savers are very busy and fortunately very successful.

Dr. Alexander of Upper Sandusky, O., fell into a well while on his way to attend a patient. He was kept a prisoner until morning and in the meantime the patient died.

Wednesday, Jan. 2.

The sanitary district of Chicago reports after two years and four months of actual construction that nearly 42 per cent. of the great channel is done.

City Prosecutor Asay, of Chicago, has complained to Inspector Shea, of the detective department, that he was robbed of a valuable diamond sword pin while waiting in the mayor's office for an audience.

C. Fraser, postmaster at Pence, Iron county, Wis., was arrested by the United States marshal, because of a shortage in his accounts amounting, according to Inspector Bird's findings to $600 or $700.

The election contests in Moods county, S. D., are likely to furnish a sensation. In Riverside township there were over twenty ballots multilated apparently by one person.

W. P. Book, president of the suspended Aberdeen, Wash., bank, has been arrested for perjury.

At the meeting of the Ohio state assembly K. of L. resolutions were referred to the local assemblies denouncing Sovereign and Hayes and advocating secession.

Thursday, Jan. 3.

Supposed murderers of William H. Price, a prominent citizen of Cleveland, who was murdered three weeks ago, have been arrested. They are Charles P. Benz, a coachman; Thomas Grant, a laborer: J. Johnson, a carpenter, and Harry Gruninger, a small merchant.

An A. P. A. member of the Washington legislature has a resolution to introduce in which the national government is requested to give Mgr. Satolli his "passports."

Fireman Charles Snyder, of Fort Wayne, Ind., was instantly killed, his neck being broken: Engineer William Hayes, of Butler, Ind., suffered a broken leg; Burt Simmons, engineer, was badly hurt about the legs and head; Charles Crawford, engineer, was badly hurt on his right leg; H. Davis, a brakeman, of Good Hope, O., and others were slightly hurt, by a collision of freight trains on the Ohio Southern near Bainbridge, O.

The grand jury at Chicrgo has found "no bill" in the Kern case, but reported that the system was bad and should be changed.

Senator Wolcott has been nominated to succeed himself by the Repuplicans by the Colorado legislature. This insures his re-election.

Friday, Jan. 4.

Coxey has opened headquarters for 1896 under the banner of "Non-Interest Bearing Bonds and the Initiative and Referendum."

The remains of Premier Thompson, of Canada, have been buried in the Holy Cross cemetery at Halifax, N. S., with all the elaboration of the Roman Catholic ritual and in the presence of an immense throng.

Stephen Roper, 71 years of age and the author of technical books for engineers and firemen which years ago gave him much fame, is a pauper in the hands of the St. Louis police.

The Rev. Thomas A. Hughes, a priest at the St. Louis university, has been summoned to Rome to work in the Vatican library.

Great suffering in Newfoundland has been in a measure relieved by the adoption of a bill by the legislature guaranteeing the notes of the Union and Commercial banks.

Henry Clements, 26, and Miss Lillie Deils, 21, of Lima, O., were drowned in the Maumee river while skating. They were to have been married the next day.

Saturday, Jan. 5.

John Burns, the British socialist, has sailed for England in the Etruria because, he said, the employes on board are paid better wages than on any other vessel.

Democrats at the county elections in Georgia carried all but fifteen counties, regaining a number which were Populist at the previous two elections. There are 130 counties in the state.

The lawyer who is defending Blixt, the actual butcher of Miss Ging at Minneapolis, will use the Kansas plea—hypnotism—to free his client.

George E. Adams ex-member of congress from Chicago, has entered the arena as an avowed candidate for the United States senatorship from Illinois.

Ex-Congressman Butler, the Iowa lost and found, has reached Vinton, Ia., where his wife is with her brother. He is looking well and seems much pleased to meet his family.

Nelson Whitaker, the millionaire iron manufacturer, of Wheeling, W. Va., has announced his candidacy for the United States senate.

Monday, Jan. 7.

Bandits stole the 6-year-old son of Charles G. Wickham, of Lebanon, Ind., and took him to a cave, hoping to secure a large reward. One of the gang was captured and confessed. The child was found and restored to its almost distracted parents.

Three men were killed by the blowing up of the Miama Powder works near Xenia, O.; a sawmill at Metz, Mo., exploded and fatally wounded two men; four men were fatally hurt by an explosion at the Mayer coke plant, Uniontown, Pa., and two men were killed in a collision on the Lehigh Valley road near White Haven, Pa.

Judge Ricks, at Cleveland, is considering a motion to sell the Toledo, Ann Arbor and North Michigan railway made by agreement of parties interested. Decision Jan. 15.

Cowboys will race from Minneapolis to Chicago for various prizes, beginning with one in cash. The race will start Feb. 7, all traveling by the same road.

SEVENTEEN CREMATED.

Delevan Hotel Fire at Albany Proves To Be a Holocaust.

ALBANY, N. Y., Jan. 2.—The horrors of the Delevan House fire increase as the hours go by and where in the morning nine persons were reported missing the list at night was increased to seventeen. The full list of missing is as follows: Mrs. Francis Hill, from Chicago; Nora Sullivan, Chambermaid; Mary Sullivan, chambermaid, sister of Nora; Mary Carr chambermaid, from Saratoga; Annie Dailey, employed in the cleaning department; Bridget Fitzgibbons, employed in pantry; Amelia Tomaznla, chambermaid; Simon Myers, coffee man; Rosanta Storney, chambermaid; Ella Dillon, laundress; Agnes Wilson, chambermaid, from Buffalo; Rae Young, employed in linen department, from Buffalo; Kate Crowley, chambermaid; Thomas Cannon, hall man; Fernandino Belletti, fireman; Ricardo Telesfoni, worked in the kitchen; an unknown Italian, worked in the kitchen.

About twenty girls were sleeping in the attic, which was on the Steuben street side of the house, and the only exit was a narrow stairway leading to the third floor hallway, from which there were three stairways by which to escape. The most reliable information that could be obtained was given by an employe of the house named Kate Monahan, who knew all the girls well and had, up to that time, been unable to find twelve of them, whom she is positive are dead. Beside these, she asserts that four men are also in the ruins. Miss Monahan says she escaped through the basement, and that at that time the girls she believes are lost were in the attic. When she reached the last stairway the six lower steps were burned and she had to jump the remaining distance. If the girls were in the attic then it seems impossible for them to have escaped. All the injured will recover. One death has occurred, Mrs. H. S. Foakes.

Dr. Parkhurst's Plan of Reform.

NEW YORK, Jan. 3.—Dr. Parkhurst, discussing the re-organization of the police department, proposes that not later than July 1 next the term of service of the whole police organization be declared expired; that every member of the force above—perhaps including—the rank of sergeant be permanently "fired;" that each of the others should stand on his merits, preference being given them, other things being equal, and that the whole force should be governed by a single commissioner.

The Big Four at Louisville.

LOUILVILLE, Ky., Jan. 4.—Assistant General Manager Schaff, of the Big Four, announces that July 1 is the date fixed by that company for commencing business in Louisville. The company will build a large freight house. For the present the Big Four will use the old Ohio and Mississippi tracks (now Baltimore and Ohio Southwestern) between Jeffersonville and North Vernon, Ind., where connections will be made for Indianapolis, Chicago and Benton Harbor.

Favorable to Judge Ricks.

WASHINGTON, Jan. 7.—Owing to the illness of Representative Bailey, chairman of the subcommittee which investigated the charges against Judge Ricks of Ohio, the case has been turned over to the full judiciary committee of the house for further action. This was done at Mr. Bailey's request. This turn in the investigation is believed on general principles to be more favorable to Judge Ricks than if the subcommittee had completed its work under its chairman.

DEATH OF AN EPISCOPAL BISHOP.

Rt. Rev. D. B. Knickerbocker, of Indiana, Passes to His Rest.

INDIANAPOLIS, Jan. 2.—Rt. Rev. David Buell Knickerbocker, D.D., bishop of the diocese of Indiana, died at 5 o'clock last evening of pneumonia. He was born at Schagticoke, Renssalaer county, N. Y., Feb. 24, 1832. He was the youngest son of Hermon Knickerbocker, widely known as "Prince Knickerbocker." He is alluded to by Washington Irving as "my cousin, the congressman," and when Mr. Irving visited Washington, he introduced him to President Madison as "my cousin, Diedrich Knickerbocker, the great historian of New York."

Bishop Knickerbocker entered Trinity college, Hartford, Conn., and was graduated from there in 1853. He entered the General Theological seminary in New York city and remained there three years. He was ordained deacon by Bishop Potter in Trinity church, New York, in June, 1856, and immediately went to Minneapolis as a missionary, officiating there for the first time Dec. 7, 1856. He was advanced to the priesthood by Bishop Kemper, in Gethsemane church, Minneapolis, July 13, 1857.

Minneapolis at this time was a hamlet with a population of about 200. In 1877 Dr. Knickerbocker was elected missionary bishop of Arizona and New Mexico, which election he declined. He was elected third bishop of Indiana in June, 1883, and on Oct. 14 following, in St. Mark's church, Philadelphia, he was consecrated.

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THE OHIO STATE ANTI-SECRECY CONVENTION.

THE OFFICIAL CALL.

To the Friends of the Anti secrecy Cause in Ohio, Greeting:

DEAR FRIENDS:—The time has arrived when we should again assemble in State Convention to plan for the furtherance of reform within our borders. Other States have reported grand conventions, and Ohio should not be behind.

THE PLACE SELECTED IS XENIA. THE TIME IS THE 28TH AND 29TH OF JANUARY.

Rev. W. B. Stoddard is arranging the details of this gathering, and will duly report a program.

There will be five sessions, commencing at 2 P. M, Jan. 28th. All who believe that oath-bound secret associations are injurious are invited. All churches in sympathy are requested to send delegates. J. W. MARTIN, *Pres.*

ESPECIAL NOTICE.

On the fifth page of this issue of the *Cynosure* will be found a very full and explicit letter from Rev. W. B. Stoddard in reference to this anticipated great gathering at Xenia. The prospect is hopeful, and all friends of the measure in Ohio and elsewhere are requested to give it their heartfelt sympathy and aid.—EDITOR CYNOSURE.

NEBRASKA STATE ANTI-SECRECY CONVENTION.

THE CALL.

A State convention, under the auspices of the Nebraska Christian Association, is hereby called to meet at Humboldt, Neb., in the First Methodist Episcopal church, on Saturday evening, February 2, 1895, at 7:00 o'clock. At the close of that session a recess will be taken until 9:30 Monday morning, February 4, the sessions continuing through that day and evening. Pres. Chas. A. Blanchard, of Wheaton College, is expected to be present and deliver an address on each evening. All the friends of the crusade against oath-bound secretism are urged to attend this convention. W. I. BROOKS,

Pres. Nebraska Christian Association.

The following named have promised to be at the Nebraska State Convention: Pres. C. A. Blanchard, Rev. D. H. Coulter, Rev. W. I. Brooks, Howard P. Young and Wm. I. Phillips. Let us hear from as many friends as possible, personally or by letter.

In addition to the foregoing, we are informed that on the intervening Sabbath interesting religious services will be held in connection with the convention, including a sermon in the forenoon by a prominent preacher, a prayer meeting in the afternoon, and a lecture on secret societies in the evening.

The new educational law of New York requires the compulsory education of all children between 8 and 16 years. A wise provision.

An interesting lawsuit is now engaging the legal fraternity at Milwaukee. Archbishop Katzer, the head of the Milwaukee Catholic diocese, has brought suit to restrain the collection of a city tax upon his episcopal palace, on the ground that it is the property of the church and therefore exempt from taxation. The city authorities will resist the application for an injunction, on the ground that the property in question belongs, by purchase, to the archbishop individually, and that the title is vested in him, and claim that any omission to tax it might have invalidated the whole city assessment. They disclaim any intention of taxing any legitimate church property. The outcome of the suit will affect cities and towns in all the States.

Michigan's strong vote in the interest of the American Protective Association, last fall, is manifesting itself in the State Legislature. In the upper house of that body, on the 9th instant, bills were introduced providing for the taxation of all church property without exemption, for the incorporation of district and grand lodges of the Loyal Orange Association, and to repeal the law authorizing the Roman Catholic bishops of Michigan and their successors in office to hold property in trust for the use of their church. Notice was also given of a forthcoming bill to repeal the law permitting justices of the peace to send wayward girls to the Roman Catholic House of the Good Shepherd in Detroit. The A. P. A. element in the legislature is sufficiently strong to encourage a belief that these measures may be enacted.

The apparent apathy of Great Britain in the proposed investigation of the massacre of from 5,000 to 10,000 Armenians by the Turks is attributed to the great financial and commercial interests which the British possess in Turkey. "English Tory heavy investments in Turkish bonds," remark a contemporary, "do not hasten Britain to interfere, and governmental fears that the Russian may take possession of the strategic Dardanelles and so get on the flank of England's route to India through the Suez canal, further deepen English official torpor." Even Mr. Gladstone appears to be reticent upon the subject. Under the famous Berlin treaty, Turkey promised reforms in Armenia, and stipulated that the Powers should preside over the execution of the Moslem promises lest they should end in promises only. And that is the situation exactly. Where are the rest of the great Powers?

In a previous issue we noticed the measure before Congress designed to harmonize the differences between employers and the wage-earners. Among other things, it contemplates compulsory arbitration of pending labor questions by authorized officials of the government. The Washington correspondent of the Chicago *Record* writes that the bill meets with indifference from the labor unions whose opinions have been sought. Congressman McGann, of Chicago, is not hopeful that any satisfactory legislation will be reached at the present session. In this connection, it is noteworthy that both Gov. Upham, of Wisconsin, and Gov. Altgeld, of Illinois, have recommended arbitration between employers and employes, not by compulsion, but through investigation and efforts at conciliation by an authorized legal commission appointed for that purpose. This is, in substance, their mutual opinion, although Gov. Altgeld adds that if it is constitutional, a compulsory arbitration law might prove efficacious both as a preventive of strikes and a remedy for their virulence. The agitation of this question should not be suffered to languish.

Rome's first hatred of Freemasonry is founded on the opposition of the Italian Freemasons to the pope and his church. T. P. Connor, one of the ablest newspaper defenders of the papal interests, seems to be continually gathering evidence in support of this statement. Previous to the establishment of the present monarchy of Italy, it is charged that "the malicious sect of Freemasons were constantly plotting the ruin of the Holy See; and, as Monsieur Rendu has very justly written, 'It saw in the capture of Rome, not the capture of Italy but the destruction of the religious capital of the world." "A long time ago," continues this writer, "the lodges decreed, not only the confiscation of the States of the Church, but also the expulsion of the Pope from the soil of Italy." One plan, to conceal the real motive of their opposition, was a proposition of the warlike Freemasons (Carbonari) to transform the different States of the Peninsula into a single Republic, in which they would tolerate an Italian Patriarch, and one that should be dependent on the government, and the bishops should not receive any power but from the lay authority. Now, says the writer, "the Freemasons have abandoned their former pretence of hypocritical toleration. They hope to destroy the church within a short time." The same writer also charges that Bismarck, the great Chancellor of Germany, favored and aided the usurpation of Rome, which had been previously decreed by the Freemasons.

THE TWO RELIGIONS OF THE BIBLE.

BY REV. C POWERS

(Continued from the *Cynosure* of Dec. 27, 1894.)

The same sun-worship—some of the secrets of which the Lord opened up to the world through his prophet Ezekiel, in chapter 8, as we have seen—is continued in various heathen countries to the present time. Forms and symbols are different in different countries, but the general and essential features are the same.

1. They are mythical and legendary in form. They are referred to by various writers as "heathen mythology" and "ancient mysteries."

2. They have, as a representative of the sun, some hero or deified person who is made of great account in their ceremonies.

3. They severally have secret initiatory rites, and in practicing them the candidate after being kept for a time in the dark is brought suddenly to the light.

4. There is in the heathen mythologies of various countries a death and resurrection ceremony, to symbolize the winter death of the natural sun, and his spring resurrection to his wonted vivifying influences.

In these are comprised nature-worship, or natural religion, in contradistinction to revealed religion, in which the one living and true God is made known. Sun-worship also extends to the deifying the various objects and forces in nature; all which is real idolatry, inasmuch as the Lord Jehovah, the author of and the upholder of nature, is the only object of all true worship.

The religious ceremonies of the pagans were in imitation of the phenomena of nature, and of the apparent changes of the sun's influence, in particular. The hero-representative of the sun among the Syrians is Baal. These heathens had, in the days of the prophets of old, many altars for the worship of Baal. To the Syrians, Baal represented the sun and was their chief god. You may well remember the fact of hundreds of prophets of Baal having a contest with God's prophet Elijah. So infatuated were those false prophets as to think that they could call down fire from heaven in the name of Baal. But one lone prophet of God put them all to confusion.

In Egypt the sun was worshiped under the name of Osiris. "There are in Egypt many representations of Osiris carved in stone," we are told. (See I. R. B. Arnold's "Story of the Gods.") In the legend concerning Osiris it is said that Typhon, his brother, killed him, and that his wife, Isis, wept for him. "The explanation is that Typhon, his wicked brother, was a symbol of winter, who in killing Osiris, or the sun, causes Isis, or nature, to weep, the snow, rain and ice being her tears."

The religious ceremonies of the Egyptians were in imitation of the phenomena of nature, and, as in all other countries where sun-worship was practiced, the person in joining the church (if a pagan institution may be called a church) passed through a ceremony imitating the death and resurrection of the sun god. When spring comes, there is a resurrection, or re-establishment of the former vivifying influence of the sun. These things exhibit natural religion; a religion whose rites, ceremonies, fables and traditions are founded upon nature. Sun-worship is rife in India, even to the present time. Their temples and worship are arranged in reference to the sun. Their chief god, Brahma, or priest to represent him, is at the east end of the temple to represent the sun at its rising, and Siva is worshiped in the south to represent the sun at meridian, while Vishnu is worshiped in the west end of the temple to represent the sun at his setting. Their religious philosophy is taught in secret, and the candidate for initiation travels around the room from east to west, by way of the south, and repeats, according to instruction from the priest, "I travel in the direction of the sun and follow his benevolent course."

The Bible history of a false religion, the Baal sun-worship of the Syrians, has its illustrations in the Osiris worship of the Egyptians, the Brahma worship of the Hindoos, and is also another illustration in the secret sun-worship of Freemasonry. In the first place the temples, or halls of worship, in Freemasonry are arranged in the same manner as those of the Hindoos, so far at least as is necessary to develop sun-worship. They, like Hindoo temples, have their chief representative of the sun—the Worshipful Master—in the east, the Junior Warden in the south, and the Senior Warden in the west. As it is worked out in the religious ceremonies of Masonic lodges, and named by themselves, the Worshipful Master represents the sun at his rising, the Junior Warden represents the sun at its meridian, and the Senior Warden represents the sun as his setting; and the traveling from the east to the west by way of the south, in the initiatory ceremonies, is in reference to the course of the sun.

Yet this is far from being the only proof that the religion of Freemasonry is ancient sun-worship. In Mackey's Encyclopedia, page 535, he says, "It is a portion of the old sun-worship, of which we find so many relics in Gnosticism, in Hermetic philosophy, and in Freemasonry." "The east was the place of the sun's daily birth, and hence highly revered; the north the place of his annual death, to which he approached only to lose his vivific heat, and to clothe the earth in the darkness of long nights, and the dreariness of winter."

I. R. B. Arnold very forcibly puts the proposition thus in his "Stories of the Gods:" "Should a basswood tree be taken up by the roots and be transplanted into another where the same tree is called lindenwood, would the fact that in the two different places the same tree is called by two different names prove that it was not the same tree? Does the fact that a secret society called the Mysteries of Baal in one country, Mysteries of Osiris in another, and by different names in others, when transplanted into England and America and called the Mysteries of Masonry, prove that under a new name it is not the same old system of idolatry or nature-worship that is so rigidly denounced by the Bible?" To further elucidate this startling fact, I well may quote several Masonic authors themselves to prove the source and nature of Masonic religion. I quote only from Masonic books, written by high Masons, and endorsed by lodges and grand lodges of Masons, and generally acknowledged by Masons everywhere as being standard authority for Masons. These books do not pretend to reveal the secrets of Masonry, but they do reveal enough to prove plainly that Masonry is a positive religion; that it pretends to save its votaries. These books also tell us what the religion of Masonry sprung from, and what is the nature of it. They also pretend to great illumination or enlightenment, as did the priests in the heathen mythologies.

And now to the proof.

Albert G. Mackey is acknowledged by Masons to be one of their greatest writers. In the "Mystic Tie," by A. G. Mackey, on page 32, he says: "Freemasonry is emphatically a religious institution. It teaches the existence of God. It points to the celestial canopy above, where is the eternal lodge, and where he presides. It instructs in the way to reach the portals of that distant temple." In his "Lexicon of Freemasonry," fifth edition, page 369, he says, "All the ceremonies of our order are prefaced and terminated with prayer, because Masonry is a religious institution." Thomas Smith Webb, in his "Webb's Monitor," by Morris, on page 13 says, "No lodge can be regularly opened or closed without religious services of some sort." Now we ask what kind of religion is it. If it is the religion of Jesus Christ, then it is true religion. If not, then it is another religion, and like the false religion of heathenism must be an idolatrous religion which is corrupting and soul-destroying, and what an apostle calls devil-worship. But as to the nature of this religion, let us have it right out of its own books. Let Mackey tell us more about it. On page 95 of "Mackey's Jurisprudence" it says, "The truth is that Masonry is undoubtedly a religious institution, its religion being of that universal kind in which all men agree." Here, then, is another proof that it is quite another thing from the religion of Christ. All men do not agree in that, for thousands reject it while practicing a deistical religion. Now let Webb's Monitor tell us what is the article of faith, or tenet of Masonic religion. On page 284 it says, "The religious tenets of Masonry are few and simple, but fundamental; the candidate must profess a belief in deity before initiation."

Mackey's Masonic Ritualist, page 44, says, "A belief in God.—This constitutes the sole creed of a Mason; at least, the sole creed that he is required to profess."

Thus we see a religious creed professing to save men; and the Lord Jesus Christ is left out of it entirely, as though he was of no account; and the Bible requires that we "Believe in God and in Jesus Christ, whom he has sent." And does not everybody know that faith in and confession of Christ is indispensable in true religion? St. John says that "every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." But this wonderfully pretending religion will not confess Christ; then it is not of God, and of course every religion that is not of God is false to God and is of the devil. And hear the apostle John farther, "And this is that spirit of anti-Christ whereof ye have heard that it should come, and even now already is it in the world," 1 John 4: 3. "Past-General Grand High Priest" Mackey shall tell us more about this Christless religion. On page 402 of Mackey's Lexicon, we find this, "The religion then of Masonry is pure theism, on which its different members engraft their own peculiar opinions, but they are not permitted to introduce them into the lodge or to connect this truth or falsehood with the truth of Masonry."

This is all very plain. If I am a believer in Jesus Christ I must not say so in the lodge, for that would be introducing another tenet and Masonry has not and will not allow such a tenet to be introduced in the religious ceremonies of the lodge. There is no room for Jesus in the inn or sanctum of Freemasonry. I may believe in God the Father and in the Word or Son of God and in the Holy Ghost, and say so outside of the lodge, but I must not mention it inside of the lodge, for "the religion of Masonry is pure theism," and as such knows no Son of God and no Holy Ghost; and Masonry emphatically rejects the Son of God by expunging the name Lord Jesus Christ where it occurs in several scriptures quoted in its rituals, only that his sacred name is left out; although the word of God says its "the only name given under heaven among men whereby we must be saved."

(*To be continued*)

PRINCIPLES OF THE NEW ENGLAND CHRISTIAN ASSOCIATION.

[A paper by Rev. J. M. Foster, President of the Association, at its recent annual convention in Boston.]

(*Concluded.*)

III. By making uncompromising war upon the lodge. (1.) Because secrecy is opposed to Christianity. Joseph Cook distinguishes between gilt-edged and guilty-edged secret societies. The Highbinders of California are imported from China. The flowery kingdom is honeycombed with these secret orders. Their chief weapon is murder. The government has tried in vain to suppress them. Our government found it necessary to assail the "Knights of the Golden Circle" during the war, for they were plotting to destroy it. It became necessary to throttle the Molly Maguires and the Ku-Klux-Klan as a means of self-protection. The Supreme Court of the United States has decided that any one who has taken the Endowment House oaths of the Mormon hierarchy should not be naturalized, and if he has been naturalized, should be disfranchised. Taking these secret oaths disqualifies them for becoming citizens; or, if citizens, for exercising the privileges of citizenship. The Mafia is a secret order from Italy. They discovered their real character in the murder of Chief of Police Hennessey of New Orleans, just as did the Clan-na-Gael in the murder of Dr. Cronin of Chicago. The murder of Morgan by the Freemasons, in 1826, caused forty-five out of every fifty of the members to leave the order. They exposed the oaths. This gave rise to the law passed by the Vermont Legislature, in 1833, that any one administering or taking an oath not authorized by law should be fined not more than $100 and not less than $50. In 1839 this penalty was increased to $200. Massachusetts adopted this law and Daniel Webster advocated it. It ought to be adopted by every State The Jesuits are a secret order. Through the 100,000 confessionals in America they manipulate the business, the votes, the politics of half a million of our citizens. They have their hands upon the secular press and the city governments of this country. They have complete control of the liquor traffic, and that is the greatest factor today in our political life. They are the most dangerous enemy in our land.

These orders are very different from the

Orangemen, the Knights of Labor, G. A. R., and A. P. A. But all are alike in the matter of secrecy, and that is the badge of Satan's kingdom. Secrecy identifies them with the empire of the evil one. Secrecy makes them a source of danger to the life of the republic. Out of 13,000,000 voters, 1,000,000 belong to secret orders. They hold the balance of power in closely contested elections. This government cannot afford to have her policy dictated by the lodge. We must throttle the serpent, or it will ruin us.

2. Because the oaths of the lodge are contrary to the law of God. Take the first three degrees of Masonry! The Entered Apprentice swears to keep the lodge secrets, on the Bible, in the name of God, on the penalty of having his throat cut, his tongue torn out by the roots, and his body buried in the sands of the sea at low-water mark. The Fellow-craft oath, besides secrecy, adds a promise to abide by all lodge rules, obey signs and summonses, assist poor Fellow Crafts, etc., under penalty of having his breast torn open and his heart plucked out and exposed, to be devoured by the vultures of the air, etc. The Master Mason's oath adds the keeping of a brother Master Mason's secrets, murder and treason excepted, and they left to his own discretion, binding himself under no less penalty than that of having his body severed in twain, his bowels taken from thence and burned to ashes, and the ashes scattered on the rough sands of the sea where the tide ebbs and flows twice every twenty-four hours. The Royal Arch degree amends the above thus: "Murder and treason *not* excepted." These oaths and imprecations increase in blasphemy and barbarity through all the thirty-three degrees. Are they taken in earnest or in jest?

"If in earnest, then these penalties are to be executed in case of failure to keep, or betrayal of, secrets. Who then will execute them? Someone must. Solemnly God's name is invoked, the Holy Scriptures appealed to, human life declared forfeited, savage penalties threatened,—and for what? To compel the keeping secret of the forms, orders, rites, ceremonies of a society alleged to be organized for fellowship, for benevolence, for religion, and for keeping each other's secrets. Was ever a more horrible contradiction between purpose and method? The things sworn to be done are of a very dubious character:—Secrecy, and obedience to laws as yet unknown to the oath-taker—fidelity to a class of men and their families, and secrecy, warning, and help to such, when criminal, except in case of murder and treason—which leaves ninety-one hundredths of all crimes under protection of the oath. This is a fierce and savage oath to do a wicked thing, and less than blasphemy it cannot be, if taken in earnest. But if not in earnest, these are in jest. Then, and then only, are they neither to be kept or avenged. And if not, the blasphemy of such jesting is as plain as its folly. Let a man say: 'I offer myself to this penalty, but it is never to be executed,' then he jests all through the oath, and he may as truly say: 'I promise secrecy, but the promise is not to be taken in earnest.' The lodgemen say that those who reveal these secrets are perjured. But they that take these oaths and keep them, can they be other than perjurers and even murderers? If they take them and keep them, are they not sanctioning and committing the highest crimes? It were better not to take the oaths; but if inveigled into taking, one can never be innocent in keeping, only in breaking them. If taken seriously and kept, these oaths, as a prior obligation, make invalid, perjured and blasphemous every other oath subsequently taken in courts of law, since no witness, lawyer or judge can keep the lodge oath and the court oath at once. If the court oath is kept, the lodge oath is violated and rendered inoperative and blasphemous. The alternative, in either case, is the same." So writes Rev. I. J. Lansing, D. D., in "Danger Signals."

The oath of an A. P. A. is milder in form and less liable to involve complicity with crime. But swearing to keep secret something, the nature of which is not known, is sinful: "If a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, *and it be hid from him;* when he knoweth of it, then shall he be guilty in one of these." Lev. 5: 4, 5. A man who swears to keep secret what is said and done in the lodge, whether he discover that the thing is evil, as in the Masonic order, or good, as in the A. P. A.; in either case, his swearing to keep secret what he did not know beforehand is an unworthy and sinful act. It is surrendering our manhood, It is bartering away our birthright of personal liberty. It is breaking the law of God which secures the independence of the immortal spirit.

3. Because secret societies use the time and means of their members which belong elsewhere. The man who takes the money that should be used in buying bread and clothing for his wife and children, in providing for the education and home comforts of his family, and uses it in paying lodge dues and buying rich regalia, robs those nearest and dearest to him, offers an affront to God, and injures society by lowering instead of elevating the family life. The professing Christian who takes the Lord's portion, that should be given to the church, to pay lodge fees and purchase degrees and corresponding outfits, is a sacrilegious robber of the church's treasury. The church is robbed to-day by her members who use her portion in building Masonic temples, providing rich apparel and sumptuous banquets. If secret orders were abolished, and the church received the money of which she has been filched to support them, her work could be so enlarged that all nations might hear the Gospel preached in their own tongues during the present decade. Do you think Christ will not visit for this sin, robbing his treasury to fill Satan's, and that, too, by his reputed friends? Truly this man Christ Jesus finds his foes to be they of his own household. There is no manner of doubt that the money that belongs to the church goes to these fraternities; and until the church is willing to assert her rights and enforce her claims, by disciplining her members who systematically and cruelly rob her to support these fraternities, there will be the cry of lack of funds to carry on her work. "Bring ye all the tithes into my store-house and prove me now herewith, if I will not open you the windows of heaven, and pour you out a blessing, until there shall not be room enough to receive it." This blessing is being forfeited. My wonder is that the churches do not rise up in righteous indignation and drive out every secret society man who will not consent to sever his connection with the lodge, on the ground that they are carrying her funds to the lodge. Every cent given to the lodge by a church member is robbing the church and robbing God by just so much.

4. Because secret societies are essentially idolatrous. Idolatry is a capital offense. It is spiritual adultery. It is worshiping the devil instead of God. For this sin Moses had 3,000 Israelites slain in the wilderness. For their idolatry they were led captive to Babylon and held as slaves for seventy years. "They sacrificed to devils and not to God."

The lodge is a religion. In the lodge, pagan, Mohammedan, Jew and Christian unite in worship. Whom do they worship? Not the Christian's God. It is not good Masonry to mention Christ in the lodge. The worship is often led by a known libertine and toper. They sacrifice to devils and not to God. As was said of the Samaritans, whose religion was a strange medley of the heathen nations with whom the king of Babylon colonized the land and the few Israelites left after the deportation: "They feared Jehovah and served graven images."

1. Let every follower of Christ separate from the lodge. "Be not unequally yoked together with unbelievers." This includes the lodge. Paul asks five questions, in each using a different word, and all indicating the same duty of separation. "What *fellowship* hath righteousness with unrighteousness? And what *communion* hath light with darkness? And what *concord* hath Christ with Belial? or what *part* hath he that believeth with an infidel? And what *agreement* hath the temple of God with idols?"

2. The churches should make separation from the lodge a condition of membership. The Saviour went up to the temple, and when he had made a whip of small cords, he drove out the sheep and the oxen, and overthrew the tables of the money-changers and said to those who sold doves, 'take these things hence, for it is written, My Father's house is a house of prayer, but ye have made it a den of thieves.'" The Masonic fraternity, the Odd-fellows' lodge, the G. A. R, the A. P. A., and every other secret, oath-bound society, must be driven from God's house by the whip of discipline.

3. The government should suppress all secret, oath-bound fraternities, as dangerous to the public welfare.

4. God's people who see the evils of the lodge should refuse to exercise their political privileges in the government that legalizes the lodge by giving them charters, and permitting lodge members to administer its affairs.

5. Anti-lodge friends of Christ should refuse to receive sealing ordinances in the churches that fellowship the lodge.

SECRET POLITICAL ORDERS.

Louise Imogen Guiney, postmistress at Auburndale, Mass., who is a Roman Catholic, is not liked by the A. P. A. of Auburndale, who, it is reported, have boycotted the office by purchasing their stamps elsewhere. The *Independent* is very much displeased with this conduct of the A. P. A.s. It calls them "Apaches," and says, "We can hardly utter our contempt for the criminal bigotry of those who form an association just for the purpose of keeping people of one religion out of public or private office." If we have any "contempt" utterable or unutterable for the association referred to, it is on account of its secrecy. We think it is utterly unworthy of men, candid, honorable men, to form a secret association, in which they are bound together by awful oaths, to keep people out of office, or for *any other purpose*, save in a time of rebellion, or war, or persecution. We oppose, condemn and denounce all secret oath-bound associations, whether formed for political, benevolent, social or religious purposes, and regard them as utterly "inconsistent with the genius and spirit of Christianity." We would be glad to have the *Independent* join with us in opposing all such unchristian and unrepublican associations. There was a time, some thirty years ago, when the *Independent*, true to that fearless and independent spirit which has always characterized it, did not hesitate to utter its contempt for these organizations.

The A. P. A.s believe that the Roman Catholic church is, in this country, a political as well as a religious organization, and as such they oppose it, just as they would oppose any other political party.

Republicans do all that they can to keep Democrats out of political office. The Democrats try to keep the Republicans out; and it seems to us that there is no more "bigotry" in the American Protective Association trying to keep political Romanists out of office, than in any other political organization which honorably seeks control in municipal or state government.—*United Presbyterian.*

MRS. BALLINGTON BOOTH DESCRIBES THE POOR.

By those unacquainted with the poor it is not understood that there are as many different classes and grades among them as among the rich. Those who live with and study the multitudes have learned that they also have their feelings and prejudices, and ideas of caste, that make them live in so many little circles in the great underworld of poverty and misfortune. There are, for instance, the respectable honest poor, who work when they can, and through hard toil and thrift manage to keep their self-respect, and to a surprising extent fight the wolf from the door except in the hardest seasons, when many of them would rather starve than beg. Then we find a class made up of the more unfortunate, who are constantly feeling the pinch of dire distress, who work occasionally, and whose homes become one or two rooms in a tenement of the poorest character, from which they constantly have to go for shelter into the many low lodging houses. By day they wander the streets, during their non-working hours. Again there is the lower class that knows no home, the members of which herd together in the greatest squalor, and live the hand-to-mouth existence of a hopeless, drifting life, where work is not sought, finding the means of a drunken subsistence from illegal sources. Another class is made up of criminals, who exist entirely through their crimes, and make a much less precarious living than the aforementioned classes—"living on their wits" they would call it. Yet, again, there are vast multitudes who, alas, have drifted down from more fortunate circles through their abandonment to vice and drunken-

ness, and who continue going down further and further through all the different grades, until they come to the very lowest and most hopeless pauperism.

NEW ENGLAND LETTER.

Christian citizenship.—An innocuous curse.—A road bed made of cotton cloth.—Sterilizing school books.—Protection for oysters.—The Christian Scientists —The A. P. A.'s and the Knights of Malta.—A thought for life's afternoon.

To bring politics into religion and religion into politics, are two different things as widely separated as Rome and Plymouth Rock. The one means confusion, discord, and every evil work; and the other means a well-ordered state, dwelling safely, and having God's eternal law for a wall of defense round about. Professor Graham Taylor, in a recent issue of the *Golden Rule*, alluding to the fact that town government and church government were co-incident in New England, says: "It is interesting to note that in Acts 20: 17, the very word 'church' is the word translated in Acts 19: 39 'lawful' or 'regular' assembly. The new organization which the Spirit of God took on was not only called by the old familiar name of the town-meeting, but probably also incorporated something of its very form." A higher ideal of Christian citizenship is being slowly forced on the American people; a growing conviction that there must be a return to first principles, before the unflattering mirror that Stead and Burns have held up before us shall cease to be a true reflection of our misruled cities. I notice that about fifty prominent citizens, including the presidents and some of the faculty of our leading New England colleges, have organized themselves into a committee of investigation as regards the drink problem in its physiological, legislative and economic conditions. Pres. Eliot, of Harvard, is on this committee, and it is to be hoped will meet with some hard facts that will change his present views on this question, or that he will cease to defend moderate drinking by his words and personal example.

There are aged people now living who remember when the Puritan spirit of hatred to Rome blazed so fiercely as to overleap the barriers of law and order, so sacred to the true New Englander, and made the Ursuline Convent at Charlestown a heap of ashes. John R. Buzzell, who had a sister in the convent whom he wished to release, led the mob. He has just died in his ninetieth year. That he should live to such an old age brings to mind the curious fact that when he was tried for his life and acquitted, the Mother Superior, chagrined at his escape, solemnly cursed him, as only one educated in the school of papacy can curse, and declared that "he would not live out half of his days." Rome's curses are remarkably harmless things. It is her blessing that is to be dreaded.

To make up the bed of a road with cotton cloth is certainly something "new under the sun," but this is the experiment that is now being tried at Martha's Vineyard, where macadamized roads are a necessity but peculiarly laborious to construct, as a great deal of the stone used for a layer to build on is wasted by being driven into the sand. This, a layer of cloth below the stone prevents. The constantly increasing use of the bicycle has created a demand for good roads, so that road improvement, in the language of Mr. Perkins, chairman of Massachusetts Highway Commissioners, "is now an important factor in State as well as municipal elections." If the experiment proves a success, a boom in cheap cotton cloth may be expected.

Another triumph of science is the sterilizing of school-books by subjecting them to a heat of 130 degrees Fahrenheit, in order to kill any possible microbes of diphtheria or other contagious disease. Destroying infected books, as has been frequently done, is too often the case of locking the door after the horse has been stolen. The Quincy Public Library had occasion to destroy a number of its books, a short time since, to prevent their spreading contagion. Probably in the near future a sterilizing apparatus will have to be among the equipments of every school and public library. Oh, our happy forefathers and foremothers, who never dreamed of what to their sadder and wiser descendants are established "facts of science;"—the deadly baccilli lurking in every atom of food, every drop of water, riding impishly on the dust-laden air, and making even the sacred communion-cup an instrument to work their wicked will on the human race! The New York Commission of Fisheries, by the way, taking a lesson from the typhoid fever outbreak at Middletown, Conn., from eating oysters that had been freshened where a sewer emptied, has created a new official, with a peculiar title, the "State Oyster Protector." Doubtless both the oysters and the public need protecting, but what of the moral evils to which, as a source of ruin of death, even contaminated oysters bear no proportion? In this connection it may be said that Boston's new board of aldermen held their first meeting yesterday, and issued three licenses for boxing matches in Music Hall, showing that they are quite as favorably inclined to that art of which John L. Sullivan is the chief representative and champion, as was the old board with its larger preponderance of Democrats. Surely the public needs protection as much as oysters —protection from the servants of its own choice.

The Christian Scientists have just completed a place of worship in this city that will accommodate nearly 1,500 people in its auditorium. The fact that between two and three thousand strangers, from every part of the country, attended the dedication exercises shows what a foothold this delusion has gained. Another and far more unique fact is that contributions to pay for the new edifice flowed in so freely that the managers had to call a halt and announce that no more would be received. Pundita Ramabai, when in this country, was persuaded to attend a meeting of Christian Scientists; but one visit was enough to convince her that the doctrines which sail under this name and beguile so many weak and unstable souls are nothing more nor less than the teachings of the theosophists of India. In her country she had seen so much of their pernicious effect that she always scrupulously avoided them, and was not a little astonished to meet, thus unexpectedly, in this land of Gospel light, the very same delusion of heathenism, baptized with the high sounding name of Christian Science.

It is over thirty years ago that the order of the Knights of Malta, which it is now proposed to revive, flourished in Boston, being brought there from New Orleans. The Knights were distinguished chiefly by their bacchanalian carousals and the outrageous ceremonies, endangering life and limb, attending the initiation of candidates. Nothing became the society so much as its demise. Past Grand Commander Rollins' charge that the order now being revived is spurious, meets with a flat denial from Charles C. Wood, head of the Bay State Commandery at Worcester. According to him, it is the direct descendant of the Knights of Malta of St. John of Jerusalem, working under the Supreme Council of Scotland, which has its headquarters at Glasgow, in the "Grand Imperial Black Encampment of the Universe." We are not particularly concerned as to the quarrel or its outcome, but there is one point which needs clearing up. Says Mr. Wood, "stories have been published about the Knights of Malta being a military order organized for the purpose of opposing Catholicism, but they are untrue, because the order is not opposed to anything, its principles being similar to those of the Masons and Odd-fellows; while so far as its being opposed to Catholicism goes," adds Mr. Wood, with refreshing simplicity, "Pope Leo himself is a Knight of Malta." Now Mr. Charles C. Wood is a prominent A. P. A., whose name was mentioned in that connection for governor; so we have here the curious spectacle of an ardent A. P. A., sworn to oppose the Pope and all his works, joining and defending another secret order which will oblige him to hail the old gentleman of the Vatican as Brother Knight, and render him Masonic help when in circumstances of distress. And the funny part of it is that Mr. Wood and other A. P. A.'s do not see the inconsistency.

"The Grand Old Woman," under which title Mrs. Mary A. Livermore was once introduced to a Maine audience, has given up her lecturing trips, and will reserve her strength for occasions that will not call her far from home. Surely none of our temperance workers are more deserving of a little season of well-earned rest before they pass to their reward beyond the river. "The shadows lengthen for us all, but they point towards the morning. Often in the peaceful afternoon we garner our best sheaves," wrote Mary T. Lathrop in her last letter to Frances E. Willard. Blessed is the life of which this can be said.

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

Tardy Legislation.—New Gospel Missionary Union.—Temperance in the District.—The Week of Prayer, etc.

WASHINGTON, D. C., Jan. 9, 1895.

Financial legislation still occupies the most prominent place in Congressional and government circles, but, in the opinion of those who ought to be best informed, there is no change in the situation, and no more probability of financial legislation at this session than there was the day President Cleveland's message was read to Congress. Senator Vest, who is a member of the Senate Finance committee, said in a discussion of the subject: "In my opinion there is no possibility of passing any financial bill in the Senate. We have no rules, and five Senators can prevent action upon any bill at this session. It would be a miracle if a measure could be framed which would practically commend the unanimous support of the Senate, and this is necessary. As matters now stand in the Senate nothing will be done except by unanimous consent."

An organization has been formed in Washington, under the title of the National Gospel Missionary Union, for the purpose of planting missions in other cities, modeled after the Central Union Mission which has been so successful here —in short, a national evangelistic society on non-sectarian lines. The management of the new organization is to be vested in a board of directors, not to exceed thirty in number, to be selected from representatives of all sections of the country. Thirteen of these have been chosen, two from the District of Columbia and one each from eleven States, and the other vacancies will be filled from time to time as the opportunity occurs to secure the co-operation of the kind of men desired. Headquarters have been established in the Central Union Mission building and the work of training young men and women for rescue work will at once be started. They will be trained as nurses as well as missionaries, in order that they may be able to minister to the physical as well as spiritual needs of the people among whom they are expected to work. In planting these missions in other cities, the local churches will not be antagonized, but their co-operation, which has been the corner-stone of the success of the Central Union Mission here, will be sought. This movement has the support of some of the most prominent evangelists in the country, including such men as Mr. Moody, Dr. Josiah Strong, Secretary of the Evangelical Alliance, and Dr. Louis Klopsch, of New York, who is one of the directors of the new organization, and its promoters are hopeful that it may prove to be a strong and healthy agency in Christianizing the bad element in our cities.

The first annual meeting of the Anti-saloon League of the District of Columbia, which has, in the first year of its existence, proven itself to be more feared by the rum-sellers than any similar organization has ever been able to do, was held this week. The annual report of the executive committee was extremely interesting, and fully demonstrated the correctness of the idea of the promoters of the league, that the liquor combine could best be checked by a combination of all the anti-liquor elements of the community. Before the formation of the league, which is composed of representatives of churches and temperance organizations, there was a lack of combined work against the rum traffic, which the liquor men made the most of; but in the league the work against the saloons is united and all directed to one end—the present restriction and the ultimate prohibition of the sale of intoxicating liquor at the national capital.

This is being observed as a week of prayer in all the evangelical churches. Services are being held in all the churches, but the big day-meetings at the First Presbyterian church, which are being held under the combined auspices of a number of churches, are the most largely attended, the time being purposely arranged so as not to conflict with meetings in other churches. The first meeting was divided into two parts. First, a confession of sin and humiliation for past unfaithfulness; second, praise and thanksgiving for blessings, temporal and spiritual, and was led by Rev.

Dr. Sunderland. The subject for Tuesday was "The Church Universal," and the leader Rev. Hugh Johnson; for Wednesday, "Nations and their Rulers," by Rev. Geo. O. Little; for Thursday, "Foreign Missions," by Rev. J. J. Muir; for Friday, "Home Missions," by Rev. C. W. Baldwin, and for Saturday, the last day, "Families and the Schools."

The lecture course at the Columbian University was opened by Rev. Dr. R. H. McKim with a scholarly address on "Martin Luther and the Reformation," which has attracted wide attention as a masterly presentation of one of the most interesting chapters in the history of Protestantism. *

REFORM NEWS.

THE OHIO CONVENTION.

Rev. W. B. Stoddard hard at work for the gathering at Xenia.—Hopeful prospects.—What may be expected.—Appeals to friends for a large and fruitful attendance, and prayers for the success of the convention.

CEDARVILLE, Ohio, Jan. 10, 1895.

DEAR CYNOSURE:—I am glad to be able to report a good prospect for a rousing convention at Xenia on the 28th and 29th of this month. The president's call will doubtless reach you in time to appear with this report.

My first stop on reaching this State was Utica. There I found the friends in good heart and desirous of a forward movement. Bro. Thompson, pastor of the R. P. church, will be with us and speak of the folly connected with secret societies, Father Lyon was well and glad to know of the purposed gathering. Wm. Harvey pledged $5 toward the expense, and another friend contributed $1.

At Columbus it was my privilege to renew the acquaintance of several friends. Columbus will send its full quota to the convention. Among those expecting to attend from there we may mention the following: Rev. Messrs. Wilson, Hubbard, Long, Schneider, Tressel, and Rohe. Rev. Messrs. S. P. Long and W. G. Hubbard promise brief addresses. Bro. Long's theme will be Idolatry. Both of these brethren are masters on the platform, and we are favored in having them on our program.

By special invitation I addressed the congregation of the First U. P. church, Columbus, Rev. R. B. Patton, pastor, on Sabbath evening, presenting the anti-Christian character of the lodge. A collection was kindly voted without solicitation for our cause. Bro. Patton hopes to attend the convention, but did not feel certain he could allow his name on the program. I found Rev. Mr. Wilson, pastor of the Second U. P. church, very cordial. He is of the whole-souled, uncompromising stamp. I hope soon to respond to his invitation to preach and lecture for his congregation. He can be counted on to attend the convention and all the assistance he can give. Both these U. P. churches are new. They are growing splendidly and substantially. It does my heart good to meet these earnest, God-fearing men, demonstrating the fact that churches can be organized and succeed without hauling down the standard to please the devil.

I have written to a few of our "old standbys" in the State, and, so far as I have received replies, they bring encouragement. Rev. I. T. Rosenberger writes of his anticipated pleasure in meeting with us. This brother labors as an evangelist in the German Baptist church. Seeing and feeling the evils of the lodge system, he has written and spoken extensively on the subject. We are glad to place his name with the list of speakers. Rev. R. J. Gault of Mansfield, Ohio, writes: "I would be very much pleased to attend the convention at Xenia. My heart is in the work." Rev. P. H. Wylie, of Londonderry, O., sends $2 toward the expense of the convention; he says it will scarcely be in his power to meet with us, his age being 73. His letter, with many of the others, will doubtless be selected by the committee on correspondence to present to the convention. Rev. John P. Robb of Sidney, O., sends $1, together with a letter that it will be well for the convention to consider, as it contains suggestions. Our tried friend at Raymond, D. H. Harrington, writes a cheering letter expressive of hope that he may attend the convention, and a promise of aid in the event that he finds it impossible.

Cedarville prides herself in not being behind when it comes to reform. Three pastors here are true-blue. As it is but nine miles from Xenia, we shall expect every reformer to do his duty and be on hand at roll-call. The lodges have been working on the churches here as a cancer on the body. I shall be surprised if there is not a large attendance of friends from this town. Will Robert Ervin and J. T. Stewart consider themselves a committee to see that Yellow Springs is well represented?

It is reported that Rev. E. R. Davidson, of Clifton, is to preach on the reasons why United Presbyterians oppose the lodges, next Sabbath. I hope to see him this afternoon and request his church to send delegates.

Xenia will be ready to receive us. There are three U. P. churches and others interested. Dr. Carson of the Second U. P. church, promises the address of welcome. A promise of entertainment for friends is made. It is hoped to arrange for the entertainment of all from a distance. Several churches or halls may be had for the convention. The one selected will be reported later.

There are three requests that I wish to make of the friends in the State. 1. Pray much for God's blessing upon this gathering. 2. Come, if possible, and in that event write me of your intention; and, 3, If you find it impossible to attend, please send a contribution of $1, more or less, together with a letter expressive of sympathy and relating any incident you think will interest the convention. Less than $15 has been pledged at this writing. I should like to use $100 in making this gathering what it should be. All receipts and expenses will be reported by the finance committee to the convention. Please act promptly that I may know what to count on. As there has been no agent in the State for a time, we need to give special effort and sacrifice now. We will have some of the leaders to give the principal addresses. It will be a success whether you aid or not, for God is in it. But it will be a greater success if every one does his or her duty in contributing prayer and money. I go to Dayton for Sabbath.

Friends writing will please address me, until the convention, at Xenia. Letters sent to Columbus will be forwarded.

W. B. STODDARD.

THE COLLEGE AGENT AT CHATTANOOGA.

KNOXVILLE, Tenn., Jan. 7, 1895.

DEAR CYNOSURE:—The Sabbath before leaving Nashville, I preached a reform sermon in the colored Congregational church on Jackson street. The Rev. E. E. Scott is the pastor at present.

When I arrived in Chattanooga I called on Rev. J. E. Smith, and by his invitation preached a sermon on Secretism on the following Sabbath, in the First Congregational church. Bro. Smith is a faithful pastor, and an earnest reformer; and he exerts a good deal of influence in the town.

On Monday a ministers' meeting was held in the same church, which I attended. It was a gathering of earnest evangelical ministers (colored) of different denominations, to discuss the ways and means for building up Zion.

The Orphans' Home in Chattanooga, that Mrs. Steele owns and manages, appears to be doing its good work as well as ever. Homeless orphan children are received, fed and clothed and taught (regardless of race or color), until they are old enough to find places for self-support. I found some anti-secrecy literature on the shelves in the reading-room there, which had been donated on a former occasion.

The U. S. Grant University was founded by the M. E. church, North; but it became divided on the race question, and a part of it was moved to Athens, Tenn. I went over to the University to look into the library; but I did not see it, on account of a defect in the lock, which required the door to be forced open; and this had not been done yet.

There is a large public school, of several grades, on Montgomery avenue, maintained by the city, to educate the children of the freedmen. There are six or seven hundred pupils, who are taught by colored teachers. I spoke briefly to several of the higher classes. There is another graded school on Eighth street (not quite so large), which I visited, speaking briefly in nearly every room. Thirty years have produced a very great change in the work of education for all classes in this part of the United States, and normal schools and colleges, as well as Sabbath-schools and churches, have sprung up in large numbers.

Before leaving Chattanooga, I ascended the mountain once more where occurred the battle in the clouds. The erection of a number of large buildings has changed materially the aspect of Lookout; and if this continues, it will not be many years before a town will cover the top of the mountain, and completely obliterate all the fortifications and marks of the old battle-ground.

S. F. PORTER.

THE PACIFIC COAST AGENT IN CALIFORNIA.

BANGOR, Cal., Jan. 5, 1895.

On Wednesday night, the 26th of December, I spoke again in the First United Presbyterian church at Los Angeles. The pastor, Rev. Mr. Barr, kindly offered me the time of his prayer-meeting. A very respectable audience attended this service, and listened attentively. Bro. Barr gave his hearty approval of the address, as did also Rev. Mr. Ramsey, of the Reformed Presbyterian church. The *Cynosure* family will hear from both of these brethren in the near future. They are men of God, and have a membership loyal to Christ. I pray that their members may be increased an hundred fold.

From there I went to New River United Brethren church and spoke to a small congregation on the night of the 27th. Rev. Mr. Tibbet, presiding elder of the Los Angeles district, was present, and heartily approved our work. Several subscribed for the *Cynosure* and took some books against the lodge.

We have warm friends here in the persons of W. W. Curtis and family, Samuel Stooksberry and family, and others.

Next day I was driven by Bro. Stooksberry about thirty miles, to Alosta, where I spoke in the U. B. hall at night. Rev. T. A. Pursell is the pastor, and wields an excellent influence. We think the work will prosper in his hands. Here we formed the acquaintance of a young Bro. George, who is just starting in the ministry; we predict for him a bright future. I am pleased to see such bright young men not afraid to stand firm for moral reform. Bro. Stooksberry, who took me on this trip, also feels called of God to enter the wider field of usefulness in the ministry. I hope that a door of usefulness may be open to him.

On this trip we passed through the most beautiful orange orchards, loaded down with fruits just beginning to ripen sufficiently to harvest. At Alosta we visited an orange packing-house and saw them packing for shipping. It is said that here is a place where it never frosts. Everything is growing here the same as in summer. Land is cheap here when we consider the excellent climate.

On account of the rain, next morning, I took

(*Continued on 9th page.*)

CORRESPONDENCE.

"REUNION OF THE WORLD'S CONGRESSES OF RELIGIONS."

CHICAGO, Jan. 9, 1895.

EDITOR CYNOSURE:—The above title is given to the report of the Chicago *Tribune*, of the 2d inst., of the "immense meeting" on New Year's night in the Auditorium, to further the objects of the permanent organization of similar re-unions (of the "World's Congresses of Religions"), the first of which was held last May in the Sinai Temple in this city, throughout the world.

The first question suggested by this expression is, What are "the objects of the permanent organization?"—for while we rejoice that the World's Congress could be held, and was held, in peace and in freedom under our stars and stripes; yet, if our Christianity then had, or now has, advocates who would at all lower the standards for the visible New Testament church—or the kingdom of our Lord Jesus Christ in the world, but not of it—then, of course, his faithful followers must take their stand against such a policy, however popular it may be with any or all other existing religions.

These objects are stated in a short preface to the report, June 18, 1893, of "The Liberal Religious Societies of the First American Congress of Religions," and signed: "Respectfully yours in the in-

terest of the Church of Humanity, Hiram W. Thomas, President, Leo Fox, Treasurer, and Jenkins Lloyd Jones, Gen. Seeretary." President Thomas is a well-known ex-Methodist, pastor of "The People's Church," who was very prominent among the Freemasons during their great gathering in Chicago some years ago. Let this fact remind the Christian reader that in the regular ritual of Freemasonry there is no more reverence paid to the Lord Jesus Christ than to Mohammed or any other false prophet. The religion of Masonry, however, is so "liberal" that its members may be of any other religion in the world, if they but abide true to their Masonic obligations.

We would, therefore, ask if this great meeting in the Auditorium on the first night of this new year had, or had not, its root and motive power in the dark chambers of Freemasonry, which are destitute of the New Testament Christ and *his* Christianity. For this same Jesus, who died for sinners, was raised for their justification when they believe and obey him. "No other name is given under heaven among men whereby they must be saved." Acts 4: 12.

After his resurrectionghe gave his commission to preach the Gospel to all the world, for the salvation of mankind, and all are invited by divine love. But *no alliances can be formed with any other religion.* A curse is pronounced, and repeated, in Galatians 1: 8, 9, on any one who preaches salvation by "another gospel," one of which Freemasonry professes to teach. Therefore, although Christians can gladly meet any person or any company of people in the world in a loving spirit, when willing to hear the true Gospel, yet they cannot, as Masonry does, allow their members to acknowledge any other religion than that of Him who is the way, the truth and the life—yea, the life eternal, when accepted with childlike trust or faith, like that of Abraham's, who believed God and it was accounted to him for righteousness. Very different is *this* teaching from that of this new church project heralded by Rev. Dr. Thomas as "The Church of Humanity," or of "The Isolated," into which are welcomed, as members, all who pay a dollar yearly—or who may become "fellowship members" for twenty-five dollars a head.

Therefore, however "broad and liberal" this new church or brotherhood of "humanity" may profess to be, it is evident that those who are faithful to the loving "God in Christ," who is beseeching men to be reconciled to him (2 Cor. 5: 19, 20), and who acknowledge the authority of the risen Son of God, find that they cannot at all surrender one iota of their faith in their Redeemer. No, nor can they in the least lower the "stars and stripes"—banners of his kingdom—for any "objects" which the "stars and bars" of rebellious anti-Christs may desire to promote. Nay, nay, the Gospel of Christ is "good news" to the world; the true "Light of the world" is Jesus, the Son of the Living God. Jesus was, and is, his free gift. Salvation is free, without money and without price; but such "churches" as shall welcome members for a dollar a year or bestow a life-membership for twenty-five dollars, can never be entitled to be recognized as churches of Christ. We see nothing in their creed—"the Fatherhood of God and the brotherhood of man"—nothing to prevent them from being handmaids to Freemasonry and other anti-Christs in church or lodge. That creed is good bait, on a Christless hook, to capture the loose fish in every community.

T. H.

CHURCH AND STATE.

CHICAGO, Jan. 9, 1895.

EDITOR CYNOSURE:—In this country there are no churches that claim to have connection with the state, but there are persons among us who would favor an affiliation of the two The churches of Rome, of England, of Scotland, and the Lutherans, would find supporters, if either was likely to succeed as an "established" or state denomination. But these are not alone, for we now have the "blade" of "The New Liberal Church of Humanity" (or of "The Isolated"), of which Rev. Dr. Thomas is president, whose supporters hope to have that church grow so as to be on the same footing as our public schools;—that is, "the Fatherhood of God and the brotherhood of man" would be its almost Christless creed—and the people would be taxed to support it as the American civic church!

The truly Christian citizen needs to watch such pretensions. Christ's church and kingdom were to be supported by voluntary contributions, not those levied by force, nor by the law of any Cæsar. Jesus taught his disciples to pay taxes to the civil power, but never did he teach or authorize his people to support his cause except by free-will offerings.

The recent A. P. A. development charges that the exemption of church property from taxation is an injustice to tax-payers generally, and that by accepting this exemption the churches impair their moral influence and weaken the power of the Gospel itself. SENEX.

LETTERS FROM N. C. A. COLPORTEURS.

EAST LYNN, Ill., Jan. 1, 1895.

EDITOR CYNOSURE:—I thought I could not do better, perhaps, than to write a few lines for the *Cynosure*, that the first act for the new year might be a good one. I ask now the blessing of the Good Being on this letter.

I have been praying for the success of the movement which the *Cynosure* specially champions. The paper has been running a long time—twenty-five years. perhaps. It would be pertinent and in order to inquire, have we advanced or have the orders gained on us in that twenty-five years? If they have gained on us, it would be quite a while before we would succeed in our mission; to be frank, we would fail. But we CANNOT fail; for the Great Being is pledged for the right, and the right will succeed. We are simply workers in the Master's vineyard, and we must not only work in his vineyard, but we ought to wisely work, and not be simply fighting by throwing our hands wildly hither and thither in the air. Nor do I say that we have been really fighting the air. We have gained many vantage-grounds. Among others, we are now acknowledged as a power, and as such, the *best* men and women are with us; and while the lodge fights shy of us—afraid and not daring to meet our lecturers, we can now present our case both publicly and privately, without, as a general thing, being mobbed.

To illustrate: We refer to the Rathbun case in Iowa; the howling mob at the "Hub"; and even near here, at Rossville, Ronayne was well-nigh mobbed.

We are gaining advanced positions, like the Japanese in China (though we don't defend the Japs). Now let us utilize these advanced positions and see that our lecturers are kept to the front and that the *Cynosure* and *Lodge Lamp* are well supported, and that our tracts and other publications that expose these orders are kept advertised, so that none will go into the lodge not knowing what they are before they enter their secret doors. Every one who joins the lodge would read up all about his initiation if he could get hold of our lodge expositions. Thousands would post up if we would only let them know of our publications. While the *Cynosure* and the *Lodge Lamp* and other sheets and tracts advertise our printed rituals, there are millions of good men and women, and intelligent, who would send us the money for these books, but they have not even heard of a *Cynosure* and its object. In this we are to be blamed, and I, among others, admit my sin of omission.

I have a plan: Let every one in his own locality do the work right before him, as did those in ancient times, in throwing down the wall of Jericho—do the work right in front of the enemy.

The plan to assist greatly in this work is to let every one in his or her own locality advertise the *Cynosure* and *Lodge Lamp* and our other publications; advertise them in our local papers at all and every one of our own homes, and we can thus give this cause a wonderful movement forward. Yours for the work, J. S. HICKMAN.

JACKSON, Tenn., December, 1894.

DEAR BROTHER:—I have been doing a little along in the cause, yet not much, only in the way of private conversation and giving out literature in connection with personal work. This morning I commenced to canvass the pastors of this city personally on the subject of secret societies, and I hope to do it thoroughly, in the spirit of the Master. For some time to come, I intend to put in thorough work for Christ against the lodge anti-Christ. . . . I have some items of interest at hand, and hope to have more to add and send you for publication. . . . I have now become sufficiently acquainted with many people in Jackson so that for a week to come I hope in a faithful effort to obtain subscribers for the *Cynosure* and *Lodge Lamp*. Your brother in Christ,

C. POWERS

LITERATURE.

CURRENT PERIODICALS.

Our Day has undergone a radical change with the new year, and presents a number of improvements that indicate prosperity and enterprise Among these we notice that it has resumed monthly publication, in an enlarged form, with a tasteful cover, a change of publication from Chicago to Springfield, Ohio, under the control of its own company, and some excellent new typographical features. Joseph Cook retains his editorial management, with a large corps of assistants and contributors. In the January issue, ex Pres. Cyrus H. Hamlin has an intelligent paper on the recent Turkish Atrocities Among Armenians; the editor amplifies Neal Dow's Watchwords for the Twentieth Century; Clifton M. Nichols discusses the abollshment of the Sunday Newspapers, and Miss Willard advocates comfortable Homes for Incapables. The Altruist's Outlook, Vital Points of Expert Opinion, with Winnowings from Leading Periodicals, Among the Weeklies, Book Notices, Some Articles from the Monthly Magazines and various random notes, afford a fine scope for editorial wit and wisdom in providing intellectual entertainment. The illustrations of this number include photogravures of Mr. Cook and Dr. McCosh, and some minor portraits of other celebrities. Address *Our Day*, 17 Beacon St., Boston. 20 cents.

The *Review of Reviews* for January has several special features of interest, including a character-sketch of John Burns, M. P , illustrated; an authoritative account of the troubles in Armenia, with numerous illustrations; a sketch and introduction to Americans of Rev. Dr. Henry S. Lunn, by Archdeacon Farrar; a talk with Prof. Jas. Bryce, M. P., on his new observations on the United States, and a description of the New York Industrial Alliance—a remarkable story of rescue and relief work. Forty-four distinct topics distinguish the department of the World's Progress; Recent History as told in Caricature is an enlivening chapter; Leading Articles of the Month, from current magazines, cover forty-five different topics; reviews of books and periodicals, and the other usual editorial departments are well filled; and the variety and interest of this favorite monthly is admirably maintained throughout. This number contains new portraits of fifty men and women of these times, and other seasonable illustrations. Published at 13 Astor place, New York City. 25 cents.

We always receive the monthly issues of the *Converted Catholic*, edited by Rev. James O'Connor, of Christ's Mission for the conversion of Roman Catholics to Protestant Christianity, in New York City, with a hearty welcome. To our mind, no other periodical of modern times gives such a safe and correct idea of the principles and work of the Church of Rome as this. Every number is a revelation in this direction by men who have left that corrupt hierarchy and know whereof they speak. The Mission of Father O'Connor has been very fruitful in gathering in deluded members of that church and leading them out of its darkness into the marvelous light of the kingdom of God. Hundreds have availed themselves of the opportunity thus offered to enter into the liberty wherewith Christ hath made them free. The January number of this magazine is no exception to its previous issues in earnestness and intelligence. Published at 142 West 21st street, New York City. 10 cents.

The *Journal of Hygiene* for January is filled from cover to cover with a variety of truths from the gospel of physical health. The editor's long experience, close observation and careful study leave their impress upon whatever he writes, and he has gathered around him a corps of contributors whose acquirements add greatly to the interest of this little monthly. In all things it is eminently practical, and good sense is a distinguishing feature throughout. The current number contains papers as follows: The Cry for Rest; The Digestion of Starch (Food); Recreation for Consumptives; the Uselessness of Alcoholic Drinks; Sugar as Food; What Time of Day can we Do most Work? Living on Uncooked Food, etc. Edited and published by Dr. M. L. Holbrook, 46 East 21st street, New York City. 10 cents.

Pasteur and his great art in curing hydrophobia is a prominent article, with many illustrations, in the *Cosmopolitan Magazine* for January. "Ouida" continues her illustrated sketches of Great Passions of History—Paola and Francesca. The Cathedrals of France, with numerous views; Bamboo Work, with pictorial samples; The Young Man and the Church, and Humboldt's Aztec Paintings, are among the leading papers and engravings. A Parting and Meeting, by W. D. Howells; The Christmas Betrothal, by Franc Coppee; The Story of a Thousand, by Albion W. Tourgee, and a Three-Stranded Yarn, by Clark W. Russell, furnish a variety of readable fiction, with poems by various hands, and Art, Letters and Science Notes. Published in New York City. 15 cents.



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Cut Fodder For Stock.

Professor Plumb of the Indiana station tells that they prefer to feed cut fodder, whether hay or corn. The most economical and satisfactory ration when fodder is scarce he has found to be a mixture of practically one part each of cornstalks, oat straw and clover hay. Everything was eaten reasonably clean, and the cows never went through the winter in better shape. He says:

As we could buy oat straw for from $3 to $4 per ton, and no cornstalks were in the market, and clover and timothy mixed were away up in price, the oat straw brought down the general cost and at the same time furnished in itself a fairly nutritious rough food. We cannot lay too much stress on the value we set on corn fodder, either dry, green or as ensilage. We keep feeding it nearly the whole year round. I believe no fodder gives better influence on the quality of butter than well cured corn stover. In the winter we feed in the manger and not, as a rule, in pasture. While our fodder corn is run through a cutting machine, where well cured, I believe that shredded fodder may be fed more economically, as there are no hard butt pieces left in the mangers.

A Good Word For the Mule.

It is the popular belief that a mule is very stupid as compared with the horse, but Professor Schaler writes as follows in Scribner's: I have never found a person who was well acquainted with both animals who hesitated to place the mongrel in the intellectual grade above the pure blooded animal. There is, it is true, a decided difference in the mental qualities of the two creatures. The mule is relatively undemonstrative, his emotions being sufficiently expressed by an occasional bray, a mode of utterance which he has inherited from the humbler side of his house in a singularly unchanged way. Even in the best humor he appears sullen and lacks those playful capers which give such expression to the well bred horse, particularly in its youthful state.

It is evident, however, that it discriminates men and things more clearly than does the horse. In going over difficult ground it studies its surface and picks it way so as to secure a footing in an almost infallible manner. Even when loaded with a pack it will consider the encumbrance and not so often try to pass where the burden will become entangled with fixed objects.

Here and There.

Professor Henry advises feeding wheat to hogs in the straw, scattering it over the ground. He claims that the results would be just as good as if feeding the wheat thrashed.

The irrigation movement is accumulating a tremendous impetus, which is visible not alone in the west, but thoughout the country. The work of organization and agitation, through national, interstate, state and county associations, will go forward with renewed energy from now until the next great international congress assembles at Albuquerque, N. M., in the autumn of 1895.

Northwestern flaxseed from the 1894 crop is turning out much poorer in quality than promised earlier in the season. This trying crop has long since been banished from the soil of Ohio and adjoining states and pushed to the new countries.

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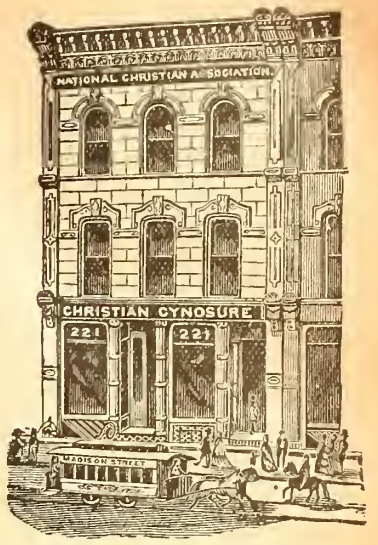
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The Christian Cynosure.

CHICAGO, THURSDAY, JANUARY 17, 1895.

IS A CONFLICT IMPENDING?

If the statements made by newspapers in the Eastern States are true, it would seem that a startling warfare is impending in the United States.

One of our religious exchanges, in whose veracity we have implicit faith, says with unqualified positiveness: "Archbishop Corrigan, of New York, gives support to a movement to raise $1,000,000 for the extermination of the A. P. A's."

Not long ago a meeting of the Ancient Order of Hibernians (Roman Catholic) was held in Wells Memoral Hall, in Boston. The president of that body (the Boston *Traveller* reports) "addressed the meeting, urging earnest work, to the end that every Irishman in the State be enrolled in the society."

In the Roman Catholic church, in this country, are sixteen secret societies, most or all of which, it is hinted, are armed with rifles, swords and pistols.

We give these statements as we find them in a contemporary. We do not vouch for them. But, on the supposition that they are true, we may estimate some of the results from a religious conflict between Catholics and anti Catholics.

On the part of the Church of Rome would be the Jesuits—the most persistent, cruel and pernicious organization in existence (with a probable revival of the Spanish Iniquisition on American soil), and the fifteen other secret societies, trained and armed for relentless warfare.

On the other hand there would undoubtedly be a combination of the A. P. A. and all the so-called "patriotic" secret orders in harmony therewith, all Protestant Freemasons, Odd-fellows, Knights of Pythias, and Sons of Temperance—all now under the denunciation of the papal hierarchy—and all the non-secret "patriotic" societies, all Protestant churches and other organizations. If these last occupied no other position in the contest, they would all be put upon the defence of their Christian faith.

The spectacle of two such great opposing forces in battle array would be terrible, when we consider for a moment the objects of their opposition. Of all strifes a religious war is the worst, and woe be to the faction that shall first demand the arbitrament of war in such a cause!

The Christian world may well be horrified at the prospect of so great a calamity, and will pray that God may avert it and not suffer us to undergo this terrible ordeal in judgment for our national and social sins.

Our readers will observe the prominence that the secret societies would have in such a conflict. This result to those who have made these societies a study for years will not be a surprise. The *Cynosure* has long pointed out the dangers and follies of these mischievous combinations, and it is not strange that from the evil seed that men sow they should reap confusion.

THE WAR SPIRIT IN JAPAN.

The hopeful but hasty and superficial civilization of Japan and the current war illustrate one of the saddest facts in the history of civilization, viz: That its *first* influence on barbarous and semi-civilized people is often depressing; and that the arts which they most readily acquire are those most in harmony with their meager, moral development. The use and manufacture of intoxicants and the arts of war are soonest acquired, so that it often happens that to heathen superstition are added the instruments of brutal ferocity that tend to destruction rather than to elevation.

This certainly has been true of the first influence of our civilization on some of the Indian and African tribes. There is always an element of danger in an increase of knowledge, except as moral development goes with it hand in hand. "A little knowledge is a dangerous thing," not because it is knowledge, but because it is partial and one-sided.

Doubtless the influence of western civilization upon the Japanese has been, on the whole, immensely beneficent, but it has not been wholly so. Their recent successes show that the lessons they have learned fastest and surest have been lessons of war. A recent letter from a Christian lady in Japan illustrates the war-spirit. After describing the intense enthusiasm of all classes of the Japanese people in the prosecution of the war with China, she says: "Japan has always had a warrior spirit, and this, though the country has been busy in the arts of peace, has never been allowed to die out. Not only has she been busy drilling her soldiers, but even the boys in the higher normal schools and in the middle schools have daily military drill with guns, bayonets, swords, knapsacks, leggings, caps and all. I sometimes see little boys of ten and twelve all dressed up in their fencing armor—hood and wire-woven net for the face, padded trunk-protectors, etc., and then they are prancing wildly about with their fencing sticks, and yelling fiendishly. Another method of keeping alive this feeling is the sword-practice. At social gatherings it is much in vogue. Men sing some sort of soul-stirring song, meanwhile posing in most tragic attitudes and using the sword in a very skillful style, holding the unsheathed blade in their teeth during some of the postures and whacking death-blows at imaginary foes. I have been greatly puzzled this fall about the state of things in the kindergarten. The youngsters are full of war; the boys come with flags and soldier caps, and they shout and attack the enemy in a most fearful style."

All of this training is but an exaggeration of what is taking place under the patronage of some of the churches and schools of America, especially in our Boys' Brigades. If Japan is ever to attain to a true civilization, it will not be by cultivating the arts of war. If, as seems probable, she shall be eminently successful in her conflict with China, the result may be far more disastrous to the victor than to the vanquished. A spirit of militarism would be one of the greatest hindrances to the cause of Christianity and most disastrous to the well-being of her people. What Japan needs is the Gospel of peace.

FREEMASONRY IN EUROPE.

Freemasonry is charged by Roman Catholic journals with machinations of a political character that have, in the past, effected changes and disturbances of some importance in the national affairs of Europe. Foreign periodicals have recently given much space to details of these changes, which for American readers have little interest except as historical records.

A chapter of these Masonic operations appears in a recent number of the *Annals Catholiques*, a foreign periodical, and a translation of it is printed in the *Catholic Review* of New York for January 5. From the introduction we reprint the following:

The Freemasons—free with a cabletow around their necks, with which they are led blindfolded around the lodge room, form a powerful secret religio-political organization intended to revolutionize the world, to overthrow society and all existing institutions, but particularly the Catholic church. They pretend to be indifferent to religion and politics. It is the indifference of the decoy who seeks to lead his victims into the secret chambers where all the infernal work is plotted.

A very high dignitary of Freemasonry who, filled with disgust, has recently sent a general resignation of all the grades and offices in Masonry with which he was invested, has published some very curious revelations and interesting details regarding the acts and the secret usages of the sect to which he belonged.

This man, from whose eyes the hands had been removed, tells us, among other things, that the new Grand Master of the order, an Italian named Lemmi, is not only a revolutionist of the most dangerous kind, but he is also a convict and a fugitive from justice, guilty of crimes against the common law. He informs us, also, that the supremacy which was exercised, heretofore, by the Freemasons of the Scottish Rite belongs to-day to Rome, where the Supreme Chief of Freemasonry, a declared Satanist, installed in the Borghese palace, is in open hostility to the Vatican.

VALUABLE TESTIMONY.

On the 6th of December, Rev. P. B. Williams, the Pacific Coast agent of the N. C. A., lectured on secret societies at Adelphi Hall, Oakland, Cal., to a fair audience. Good interest was manifested throughout.

Among those who were present on that occasion was Mr. W. R. Young, editor of *Messiah's Advocate*, an illustrated paper devoted to Christian mission work, and published at Oakland. Reference to this gentleman will be found in the report of Rev. P. B. Williams which we publish to-day. In his paper for December, Mr. Young devoted a column to a notice of the lecture, in the course of which he gave utterance to the following testimony against the lodge system:

The speaker showed that both Odd-fellowship and Blue Lodge Masonry are manifestly anti-Christian, in that they not only ignore the name of Christ in their rituals but lead men to believe that by conforming to the principles of their orders, they can be saved without Christ. He also proved that Masonry is actually immoral in its teachings and obligations, in that it requires upright and chaste conduct from its members only in relation to fellow members and their female relatives; and obligates men to conceal crimes under horrid and murderous penalties.

The lecturer made it quite clear that Masonry is a foe to the home, to good government and to the church of Christ, and leads its members into the practice of tomfooleries which are unworthy of intelligent manhood, and which are nothing but a burlesque of some of the most sacred realities of the Christian religion, viz, the new birth and the resurrection.

We can fully endorse all that was said, having been ourselves at one time a member of both the orders named.

The remainder of the editorial is an able amplification of his opinions on this subject in the same spirit.

SPURIOUS HOLINESS.

Editor Jennings, of the *Wesleyan Methodist* gives his attention to the dangers which besetthe "holiness movement." Among these is "the broader and more subtle danger found in a false charity covering a multitude of sins which should be uncovered." Then follows the description of a church in Syracuse, N. Y., "which has been from its organization a mission Sunday-school under the care of a widely-known and highly respected preacher of holiness, and yet no church in the city advertises more church entertainments for the purpose of raising money. Very few if any of the members are in the enjoyment of the blessing of holiness, and they know comparatively nothing about the earlier Methodistic idea of plainness of dress. . . . . One of the great leaders in the movement was for many years an adhering Freemason, and never gave a testimony of any account against it. Another prominent advocate of the doctrine is bold and almost abusive in defense of one of the political parties which is in league with the liquor demon; others who preach the doctrine of holiness are found at banquets where liquor is served. We might name a thousand inconsistencies. The most appalling feature is that these leaders do not bring forth people who are any better than themselves." "If a real Bible kind of holiness will not bring a church out of the fun and frolic union with the world, and from the fellowship of Baal-worship, we have not correctly understood it."

AN EPOCH OF CRIME.

In the year 1894, it is stated, 190 persons were summarily murdered in the United States by mob violence—otherwise "lynched." Of these 134 were Negroes. One hundred and sixty-six were slain in the Southern States. The remainder of these atrocities occurred in the North, where reason and law have been, as a general thing, more greatly respected than in the South. But there has been a corresponding increase in daring crime north of Mason and Dixon's line, and this may account in part for the Northern lynchings. The South is apparently waking up to the fact that the worst use that can be made of a man before his conviction as a criminel is to torture and kill him. When this belief becomes universal, as we pray it may, law and order will more generally prevail.

A few days ago, in this city, three men were discovered in the act of burglary. A summoned officer was shot dead in his tracks. The murderers ran away, colliding with and overturning a second officer, whose revolver was dropped and was picked up by the fugitives, who went into hiding. The police department instantly saw that this last outrage must be revenged, lest itself should be deeply condemned as inefficient to the last degree. Determined efforts resulted in finding the outlaws in a disreputable house, whose inmates aided the arrest and furnished valuable testimony. The prisoners had the revolver which they obtained when the officer was overturned as above stated. That point identifies the gang as the one that fled after the policeman was murdered. The men are known as a part of the "Market-street gang" which murdered a citizen and mobbed others on election day, killed a saloonkeeper recently, and has committed crime for years. The gang has been a prominent factor in our local politics, and has done incalculable mis-

chief. What will be done with its captured members only time can tell.

Reports from Sacramento, the capital of California, Jan. 3, show that the city board of trustees had ordered all saloons to be closed from midnight until 6 A. M.; revoked the licenses of numerous disreputable resorts; directed that all known criminals and tramps be driven from town by the police authorities, and ordered the arrest of every man without visible means of support. The police force was increased by over fifty citizens, who volunteered to serve as special officers, and still further additions are to be made to the guardians of the peace. It is announced that in fact "a semblance of martial law has been inaugurated." Besides the adoption of the measures named, a citizens' committee of safety has been formed, and it is intimated that a reign like that of early California vigilantes may follow if the outlawry of the past few weeks does not cease.

As in the South, in Chicago and in California, so in other places. May God help us, or we are likely to become the modern Moab of nations.

—Rev. S. F. Porter writes from Knoxville, Tenn., on the 7th inst., that he has preached every Sabbath since he entered upon his winter's work among the Southern colleges, and blesses the Lord for the opportunity. For a man of his great age, Bro. Porter is wonderfully favored in health and energy.

—Rev. W. O. Dinius writes from Kent, Ill., that he has begun a religious revival there, assisted by Bro. Baldwin, with a good interest prevailing and prospects of a series of successful meetings. He also expresses a hope that the way will open for a lecture on the evils of secret societies in that section.

—Rev. J. B. Galloway, writing from Poynette, Wis., on the 10th inst., that he is "greatly pleased with the 'Ten Chapters' on secrecy by Rev. Simpson Ely," and thinks "they ought to be put in pamphlet form for general distribution." If some liberal friend will advance the funds for that purpose, they will be issued as proposed.

—The editor of the *Lutheran Evangelist*, of Dayton, Ohio, has seen "a petition to the President of the United States for the prompt expulsion of the Jesuits." It is probably an A. P. A. "fake." It is not the Jesuits so much as the Clan-na-Gael, United Hibernians, and other secret organizations of the Church of Rome (which may include many Jesuits), that we need to fear as political enemies.

—Rev. Jas. P. Stoddard, the popular New England Secretary, who has been passing a week or more in Chicago and vicinity, will be present at the Ohio State Anti-secrecy Convention at Xenia on the 28th and 29th inst., where he will deliver his celebrated "chart-talks" on Freemasonry and Odd-fellowship; and his friends, many of whom he hopes to meet there, will find them an interesting feature in the proceedings.

—Vick's Floral Guide for 1895 is, as usual, filled with information of great interest for florists and gardeners, and brilliant with plain and colored engravings, some of which are beautiful specimens of the lithographer's art, in seventeen colors. Those in search of novelties for next summer's gardens, either of flowers or vegetables, will find it a convenient manual for reference in the spring. It will be sent to any address for ten cents. Published by James Vick's Sons, Rochester, N. Y.

—The Women's Christian Temperance Union mourns the death of Mrs. Mary T. Lathrop, president of the W. C. T. U. of Michigan, and the foremost prohibition orator among American women. She has been prominent in her temperance work since 1874, and proved herself for twenty years its forceful and eloquent advocate. Besides her position as a public lecturer and evangelist she was gifted as a writer of both prose and verse. Her loss, both to the temperance cause and the world, will be severely lamented.

—The accusation that Anthony Comstock, the apostle of common decency, had accepted a bribe for an act of suppression, and promptly denied by him point blank, has been traced to a witness before the Lexow committee, who had been arrested and imprisoned, at Mr. Comstock's request, on a charge of printing circulars to assist in promoting the "green goods" swindle. Mr. Comstock claims that the allegation, if made before the committee, is "rank and infamous perjury." One could hardly have expected any other outcome of the incident.

—Our old friend, P. Beck, of Grafton, Yolo Co., California, writes thus kindly of the *Cynosure:* "I have been a constant reader of it from the time it was first published. I could not very well do without it now. It ought to be in every house, in every family throughout our fair land, shedding its light and bringing to light the hidden mysteries of darkness and superstition so prevalent in the secret orders of our day, which are the greatest hindrance to the coming of the kingdom of our Lord and Saviour Jesus Christ."

—An Italian journal announces that Nicotera, a distinguished Mason, at one time Minister under Victor Emmanuel, and later under King Humbert, some time an intimate friend and associate of Garibaldi, and a revolutionist all his life, died recently, reconciled to the Church of Rome. The printed account adds that the Freemasons placed a guard at the hotel in which Nicotera lay dying, to prevent the priests from entering his apartments. But the shrewdness and zeal of his sister overcame all opposition and the Masons were defeated. It is considered a great triumph by the priesthood.

—"Preach the word; be instant in season and out of season." So wrote Paul to Timothy, and Rev. W. B. Stoddard appears to have caught the spirit of the apostle's monition. Heart and hand engaged in the arduous labor of organizing the forthcoming Ohio State Anti-secrecy Convention at Xenia, he seized the opportunity at Cedarville, Ohio, last week, of speaking on the Covenanters' day of fasting, humiliation and prayer because of individual and national sins, concerning our work and the convention. As a result four delegates were appointed to attend the gathering as representatives from that church.

—An officer of the Knights of Pythias alleges that the motive of the Church of Rome in forbidding Catholics to join the order is found in the recent declaration of the Knights, that they must acknowledge no allegiance as superior to that of their country. The oath taken by the initiate in the rank of Knight binds him to obey the orders of his lodge, of the Grand Lodge having jurisdiction over it, of the Supreme Lodge of the World, and the mandates of the executive officers thereof. Whether the Knights have recently joined the increasing horde of "patriotic" orders, as the foregoing statement of the Knight indicates, or not, is not known; but it would be an additional reason for the opposition of the Roman Catholic church.

—The substantial brick church now occupied by the First Free Methodist society, at 16 North May street, has recently passed into possession of the General Conference of that denomination, and is, in the spring, to be occupied by the Free Methodist Publishing House. The structure has been built but a few years, has ample grounds, and will, with some contemplated alterations, make a commodious business house. The congregation, we understand, will continue to occupy a portion of the building as a place of worship. We observe, also, that our excellent contemporary, the *Free Methodist*, has recently procured a new heading and introduced some other changes that indicate prosperity and a determination to hopefully continue its good and timely work in the vineyard of the Lord.

REFORM NEWS (*Continued from 5th page.*)

the train via Pasadena to Los Angeles and back to Downey, where I spoke at night to a fair audience in the Presbyterian church. A few lodgemen were present, and took their medicine well. It was evident, though, that they had sought to boycott the lecture. I feel that our efforts are not in vain. They awaken the public mind, and arouse the public conscience in a great measure on the evils of secret societies.

On Sabbath morning I ran in and worshiped with the First United Presbyterian church of Los Angeles, listening to an excellent sermon by Bro. Barr on the apposite theme of "Redeeming the Time," it being the closing Sabbath of the year.

On Monday we arrived at Oakland, and on Tuesday started northward (which means homeward), stopping Tuesday night at Grafton in Yolo county. I was met at the train by Rev. P. Beck, the hero of more than a hundred battles on moral reform. I was very kindly entertained by him and his Christian wife.

On Wednesday night I spoke in the Southern Methodist church at Grafton to a very fair congregation; after which I boarded the train and passed on to Honcut, where I was met, next morning, by Bro. Garret Keppel, of the *Cynosure* family, a man after my own heart, one who believes in calling things by their right name.

I am now at Bangor, in Butte county, Cal., where I am billed to speak five times. Owing to a very severe storm, it looks as if it will prove a failure here.

I wish to correct my statement that Bro. Young, editor of *Messiah's Advocate*, was not present to hear my address on "Secret Societies" in Adelphi Hall, at Oakland. He *was* present, and wrote an excellent editorial, a column and a half long. He is such a meek, humble and unassuming man that we failed to see him in the busy throng. More anon.

P. B. WILLIAMS.

GRAFTON, Yolo Co., Cal., Jan. 4, 1895.

DEAR CYNOSURE:—Especially do we need some potent agency in California to arouse the latent public sentiment in and out of the churches against the encroachments of secret societies, which are destructive to vital Christianity and civil and religious liberty. The despotism of the lodges endangers all of them, for every one is assailed who speaks out his convictions against them. The pulpit, rostrum and press bow in humble submission to the lodge god and influence.

It is refreshing to see and hear a bold champion of truth and liberty of speech and conscience, to go from place to place to bring light to those who sit in darkness and the shadows of religious death; who is not afraid to face the monster secrecy, but will tear off his mask and put him to an open shame; for, in the language of Paul, "It is a shame to speak of those things which are done of them in secret." We have just such a champion in the person of Rev. P. B. Williams, who is just now completing a tour of California, as the agent for the Pacific Coast of the National Christian Association, opposed to secret societies. He is the first anti-secret lecturer who has made a lengthy trip through the State. Some have been engaged and tried to do, some years ago, what he has just accomplished, but were cowed by prospective opposition and persecution by the monster.

Bro. Williams lectured in San Francisco, Oakland, Salinas, Napa, Oakdale, Burneyville, Los Angeles, Downey, Knight's Landing and a few other places, and proved himself the advocate for truth and the cause of Christ, whom we need in the combat against error and sin in every form. He ought to receive the moral and financial support of every lover of truth and liberty, and especially of the followers of Christ who "ever spake openly, and said nothing in secret." I have already heard from a few places where he lectured, those who attended speaking in the highest terms of his work and addresses. May our Lord place before him an open door for increasing usefulness in building up the kingdom of Christ and tearing down the kingdom of darkness and Satan.

I hope that the year just begun may see a strong California State organization accomplished, auxiliary to the N. C. A. and powerful in its opposition to secret societies. We need it to give stability and strength, moral and financial support to the great work of moral reform. We come short of doing the duty we owe to Christ, our King, short of his glory and the reward laid up for the faithful and true, if we fail to unite and do our utmost to earnestly contend for the faith delivered to the saints.

P. BECK.

Forty years ago, when the Knownothings and slavery flourished and the American Protective Association was not, Abraham Lincoln wrote to Joshua F. Speed from Springfield, Ill.: "I am not a Knownothing; that is certain. How could I be? . . . . Our progress in degeneracy appears to me to be pretty rapid. As a nation we began by declaring that 'all men are created equal.' . . . . When the Knownothings get control, it will read, 'all men are created equal, except Negroes and foreigners and Catholics.' When it comes to this, I shall prefer emigrating to some country where they make no pretense of loving liberty,—to Russia, for instance, where despotism can be taken pure, and without the base alloy of hypocrisy."

THE HOME.

REV MADISON C. PETERS ON THE LIQUOR TRAFFIC.

He Warns the Politicians Not to Legalize Sunday Rum Selling—The Best Citizens Are Opposed to It and Are In the Fight to Stay.

Again we hear the cry for the saloons to be open on Sundays in New York. So far our state legislature has refused to legalize Sunday liquor selling. And our representatives might just as well know right off that we do not propose that the transatlantic comers shall Europeanize our Sabbath. The political party that will surrender the Sabbath to America's political dictator—the saloon—will commit political suicide. Our politicans had better take heed. To legalize Sunday saloons would make them respectable. The saloon stands today an acknowledged law defying, disorder producing, crime breeding power, and there are thousands of good citizens who are not temperance men who will not allow the saloons further freedom. And if we are whipped we won't stay whipped. We will continue the fight and arouse a public sentiment that will slay and bury the liquor traffic with its face downward, as the Welshwoman proposed to bury the devil, so that if it should chance to come to life again and try to scratch its way out it would only bury itself the deeper.

The question will soon have to be settled whether foreign people coming to our shores are to be accommodated in their habits in the matter of Sunday observance or whether Americans, the hosts, have any rights the foreigners, our guests, are bound to respect.

If foreingers will not assimilate with us as American citizens, if they do not admire our Sabbath and Christian institutions, if they want a continental Sabbath, they are welcome to enjoy it—by recrossing the Atlantic—the sooner the better, and that, too, with our warmest benedictions.

But if they stay here we demand the enforcement of that central truth of statecraft—the liberty of the individual subject to the sovereignty of the state, the subordination of individual rights and privileges to the general good. These are integral elements in a stable national life. Bartholdi's statue of Liberty on Bedloe's island, opposite Castle Garden, holdiug in her right hand a torch, should hold in her left hand a volume containing the laws and customs of the land, and before the right be extended in welcome require upon bended knee the left hand to be kissed as a token of submission to our laws, customs and institutions.

We hear a great deal about "the rights of the people." I wonder if God has any rights. I wouder if he has the right to make the enactment, "Remember the Sabbath day to keep it holy." The people have no rights save those which God gives them.

This secularization of the Sabbath is a war upon our political institutions. In countries where the Sabbath is most profaned, like Spain, France, Italy and Bavaria, society is grossly immoral. In Sabbath observing England, Scotland and America society is found in its highest moral tone. Pick out the hamlets or cities or wards of cities where are the lowest moral conditions, and there, just in proportion, is the Sabbath desecrated. An eminent judge of the United States supreme court forcibly said, "Where there is no Christian Sabbath there is no Christian morality, and without this free goverument cannot be maintained." Blackstone says, "The Sabbath is of admirable service to the state, considered merely as a oivil institution."

History's lesson is that morality and Sabbath keeping walk hand in hand in inseparable affinity. Society is degraded as Christianity is corrupted, and Christianity is vitiated as tho Sabbath is perverted. History most clearly proves that every nation and community has been prospered while it honored God's Sabbath, and that social order and the supremacy of the law have not been maintained where the Sabbath has been trampled on. Look abroad over the map of popular freedom in the world—Switzerland, Scotland, England and the United States, the countries which best observe the Sabbath, constitute almost the entire map of safe popular government.

In the dark days of the French revolution, "the shabbiest page of human aunals," as Carlyle calls it, the divine Sabbath was trampled in the dust and a tenth day of rest substituted without divine sanction, and so frightful did society become that the infidel authorities had to institute the divine Sabbath and public worship to save the metropolis and the country from utter desolation.

I believe that the security or disaster of American institutions depends upon the issue of the Sabbath contest. The end of the Sabbath would be for the United States the beginning of the reign of Mammon, Bacchus and Venus, and finally overwhelm us in temporal and eternal ruin. From such a fate may the God of Lexington and Gettysburg deliver us!

The Sabbath question is a question of life and death in regard to Christianity. The enemies of religion tried the sword and the fagot. They could not destroy the gospel. Imperial power found its arm too weak to contend with God. Argument, ridicule and sophistry were all in vain. Christiauity rose with augmented power and more resplendent beauty. The last weapon the enemy seeks to employ to destroy Christianity is to corrupt the Sabbath and make it a day of festivity. I call upon all Christian citizens and lovers of political freedom to stand unanimously and irresistibly in this Thermopylæ of our American history. Declare before high heaven that you will not give up the Sabbath and that you will bring ignominious defeat to the enemies of God and the public weal. MADISON C. PETERS.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning Jan. 20. Comment by Rev. S. H. Doyle.

TOPIC.—A Christian's problems and perplexities.—I Kings iv, 29-34; Luke xi, 31; ii, 46, 47. (A question box meeting suggested.)

This life is largely made up of mysteries. There are problems and perplexities in every walk of life, and the Christian's life is no exception. God has revealed many precious things to us, and yet in the spiritual as well as in the material universe there are many things that have not been revealed. It could scarcely be otherwise. God is infinite. We are finite, and if God had revealed these things perhaps we would not have been able to comprehend or understand them. Christ practically said as much to Nicodemus when he questioned Him about the mysteries of the regeneration of the soul, for He said, "If I tell you of earthly things and ye cannot understand, how can you understand if I tell you of heavenly things?"

Still there is in the human mind an intense craving, so far as possible, to understand these problems and perplexities, and there is nothing wrong in this desire nor the attempt to satisfy it, but something may be wrong in the way we attempt to solve these problems. True wisdom comes from God in some way. Solomon was the wisest man who ever lived, and yet he obtained all his wisdom direct from God. But God has given us one even wiser than Solomon, even Jesus Christ, His own Son, and His wisdom surpassed that of all men because He was God as well as man. Therefore Christ should be our final court of appeal in all the problems of life. When worried and perplexed, we should go to His word to see what He has to say upon the subjeot, and when He does not satisfy every desire or oraving we should leave it all with Him and trust God for what has not been revealed. "The secret things belong unto the Lord our God, but the things that have been revealed belong unto us and to our children forever, that we may do all the works of this law."

The great lesson that these problems and perplexities should teach us is simple childlike trust in God. God knows what is best for us. He knew what to reveal for our good and what not to reveal. The secret things, the mysteries of life, belong to Him. Let us leave them with Him. The things that have been revealed belong to us. Let us live up to what has been revealed, and we may rest assured that if we do the day will come when we shall understand even the Christian problems and perplexities.

Bible Readings.—Gen. vi, 3; Deut. xxix, 29; Math. vii, 28; Mark i, 12; John iii, 1-12; Luke viii, 5-11; John vi, 51-53; Rom. i, 16; I Cor. xv, 35-44, 51-58; II Cor. ii, 15-17; I Tim. iii, 16.

A Mother's Training.

One wise mother has two sons who, if one pinned one's faith implicitly to heredity against training, would be hopeless cases. Their father and both their grandfathers were selfish, lordly men who scarcely acknowledged that women had souls to be saved.

They certainly never acted upon the idea that they had tired frames and should be waited on. Yet this same mother has brought up her boys to be attentive, helpful about the house and thoroughly considerate, while their affection for her amounts to a passion. She always says when congratulated on their goodness and their delightful manners: "I never lost sight in their training of the fact that they would be some women's husbands some day. I felt that I was doing everything for those wives and that my future daughters-in-law would thank my memory." It is a pity that more mothers have not been moved by the thought of futurity. —New York Dispatch.

HOME AND MOTHER.

LET NOT THESE TWO WORDS, SO DEAR, BE SEPARATED.

Woman's Undisputed Realm Is the Home. Their Influence Underlies All Earthly Power—The Character of Mary, the Mother of Jesus.

We judge the moral standard of a nation by the models held up to it. The model held up to Christian women is not the amazon glorying in martial deeds and prowess. It is not the Spartan woman who made female perfection consist in the development of physical strength at the expense of feminine decorum and modesty. It is not the goddess of impure love, like Venus, whose votaries regarded beauty of form and personal charms as the highest type of female excellence. The model held up to her is not the goddess of imperial will, like Juno. No! The model presented for the imitation of Christian women is Mary, the mother of our blessed Redeemer. She is the great pattern of virtue alike to maiden, wife and mother. She exhibits the virginal modesty becoming the maid, the conjugal love and fidelity of the wife and the untiring care and devotion of the mother. The Christian woman is everywhere met by this great model. Mary's portrait gazes down on her from the walls of her chamber. Her name occurs again and again in the pages of the prayer book. Her eulogy is frequently pronounced from the pulpit. Altars and pulpits are dedicated in her honor. Festivals commemorating every phase of her life are celebrated throughout the year. In a word, the virgin mother is indelibly stamped on her intellect, her heart, her memory and her imagination.

The influence, therefore, of the blessed Virgin in the moral elevation of woman can hardly be overestimated. She is the perfect combination of all that is good and great and noble in pagan womanhood, without alloy or degradation. Do you seek exquisite beauty? You will find it in her, but hers is rather the beauty of the soul than of the body. It is a beauty that delights without intoxication. The contemplation of her excites no inward rebelllon, as too often happens with Grecian models. She is the mother of fair love, devoid of sickly sentimentality and sensuality. Do you seek for force of character and strength of will? You will find it in her, but it is a force of will which springs from an upright conscionce and sense of duty. Do you seek for courage, fortitude and heroism? You will find it in her without the sacrifice of female grace and honor. She displays a heroism more of silent suffering than of noisy action. What Spartan woman exhibited so much fortitude as Mary at the foot of the cross when she stood undismayed devouring the insults that were offered to her son.

It seems to me that some writers are disposed to lay undue stress on the amiable and tender qualities of Mary and of other holy women without dwelling sufficiently on the strong and robust points of their character. The holy Scripture in one place pronounces a lengthened eulogy on woman. What does the Holy Ghost especially admire in her? It is not the sweet and amiable temper or the gentle disposition, though, of course, these virtues she possessed, for no woman is perfect without them. The Holy Ghost admires her courage, her fortitude and her sturdy character of self reliance. "Who shall find," he says, "a valiant woman? Far and from the uttermost coasts is the price of her" (Proverbs xxxi, 10).

There is only one realm where woman sheuld reign, and that is in the domestic kingdom. Themistocles once said to his son: "The Athenians command the rest of Greece. I command the Atheniaus, your mother commands me, and you command your mother" ("Plutarch's Lives," Dryden's translation, volume 1). The men are the sovereigns of America; the women are the sovereigns of the men. Woman through her influence in the home rules the country. That is surely enough glory for woman.

It is true that women have not been the authors of immortal poems like the "Iliad" of Homer or "The Æneid" of Virgil. They have not produced works equal to those of Shakespeare, Dante or Milton. They have not invented the magnetic needle, or the telescope, or the telegraph, or the steam engine, or the sewing machine. But it is at their knees that the youth of both sexes are instructed in virtue and piety, and these are the grandest works in the world.

If every Christian home were what it ought to be, a Christian school, there would be less need of Christian public schools. Mothers are ordained by God to be the first teachers of their children, as they are the first to give them material food. They have unbounded influence over their child because the child has unbounded confidence in its mother. The impression produced by a mother's teaching is the most lasting. Even in mature years the remembrance of a mother's teaching has on us a restraining and sanctifying influence. The church is indebted to Monica for the greatest doctor in her fold. Were it not for Monica's influence Augustine might have remained a Manichean in religion and a libertine in morals. It was a queen and mother who said to her son, "I would rather see you dead than have you commit a mortal sin." That son became the great St. Louis, king of France, who, even Voltaire admits, was a righteous king. Judge Gaston of North Carolina ever spoke of his mother with unbounded admiration. The Count de Maistre used to call his mother "the sublime mother." Justice Taney used to speak with pride of the beneficial effects his mother's early influence had upon his after life. John Randolph of Roanoke often spoke of his mother and always with affectionate enthusiasm.

May the day never come when woman shall cease to be the angel of the home. May the husbands and sons, after buffeting the waves of the world, ever find in their homes a haven of rest. May the bleeding wounds of the heart be soothed by the oil of gladness and consolatien. Mothers, be fond of your homes, be attached to them. Let not the two words so dear to the Christian heart, home and mother, be separated. Let peace, order, tranquillity and temperance be found in the home. Let the angel of chastity preside over the domestic hearth and stand at the door of woman's heart, repelling all unhallowed thoughts, even as the angel with flaming sword guarded the earthly paradise. For what is a home from which chastity is banished but a desecrated temple from which the spirit of God has fled? May the flowers of domestic joy and gladness grow abundantly along the path of Christian women.—Cardinal Gibbons in Catholic Home Journal.

Man may content himself with the applause of the world and the homage paid to his intellect, but woman's heart has holier idols.—George Eliot.

A Simple Way to Clean Tins.

Fill the copper and light the fire. Put into the water a pound of common washing soda and the same of soft soap. When the water boils, put in all the baking tins, gridirons, saucepan lids and every description of tin or iron ware that looks black, but ought to be bright, or is incrusted with the deposit of grease, etc., from cooking. Put the lid on the copper and let the contents boil for an hour or two. At the end of that time have them all taken out, well dried and put before the fire for a short time. And then polish with dry whiting and a leather. The copper should be emptied at once before the water gets cold, and it will be found that the same effect has been produced upon that, and if well rubbed it will be beautifully clean.

CHILDREN'S COLUMN.

IN THE LAND OF SNOW.

A Little Sketch of the Eskimo Children For Our Boys and Girls.

They are born in the snow. They are cradled in ice. The shrieking of the north wind is the only lullaby they hear. They live—most of them—in huts that are built of snow, and they go to sea—when the sea is not frozen—in boats of sealskin and bone. They are clad in sealskin and otter, and warm inner garments of birdskins.

The Eskimo babies are carried in their mothers' hoods in the greater part of the immense territory in which their tribes



dwell, but in Labrador the babies are carried in the boots of their mothers. Those boots have a long pointed flap in front, which is made for this purpose, and which is very like a snug box, into which baby can be tightly and cozily squeezed.

The Eskimo children go to no school. They learn nothing approaching booklore, save only the words of a few plaintive songs and the superstitions of the Schaman, who is the medicine man, the priest, the conjurer of many of the Eskimo tribes. Quaintly enough, Schaman is pronounced showman. And he is a showman indeed, and the children adore or fear him exceedingly. He makes wind and rain, casts out evil spirits and is both medico and father confessor to the tribe. In Greenland he is called Angekok. Angekokism and Schamanism are almost if not quite identical, and they comprise all the religion of which the Eskimo children of the far, far north ever hear. Of course the Eskimos who have migrated down toward the northern edge of Anglo-Saxon and of Norwegian civilization have been modified in many ways, but I am not writing of them. I am writing of the Eskimos who are now what they have been for centuries.

But if the Eskimo child goes to no school of the ordinary kind it goes to the most thorough of all schools, and in the busy academy of industrious daily life it learns completely each of the few things that it is necessary for an Eskimo man or woman to know.

The boys learn to find the nests where the wild sea birds lay their eggs. They learn to catch the eider ducks and rob



them of their soft warm down. They learn to fish in many odd and efficacious ways. They learn to gather dry moss, to catch driftwood—if any comes their way—and to extract blubber. These three things are their only fuels. They learn to make implements of peace and war, hewing them with stones out of stone. And they learn to wage war, not with their fellow men, but with the elements, and with the great sea monsters, and the richly furred animals, from whom they wrest food, fuel, garments and often the possibility of life itself.—Pall Mall Budget.

TEMPERANCE.

THE USE OF ALCOHOL. IT DETHRONES REASON AND LOOSENS THE TONGUE.

There Is No Real Pleasure In the Stupefying Influence—The Brain, Cut Away From Other Centers, Gradually Loses Its Power of Control.

But I am not to deal with dangers and consequences from the use of alcohol, but with the problem of possible pleasure in existence without it. Let us see what pleasure does come from its use. While the influence of alcohol on the elements of the body is so evident and important, it is yet only as that influence touches the nerves that we are conscious of it. This becomes real to us in two ways—first, through the senses of taste and smell as it touches the outward body, and, secondly, when it has entered into the blood and begins its chemical working in the nerve centers. How far shall we count these influences pleasurable? We are wont to count them one, but in a physiological sense they are very different, resulting from the action of very different parts of the drink taken. Wine, for instance, is made up of six elements, five of which give the taste, the sixth the fragrance of the wine. One of the five is alcohol, the only one which cannot be enjoyed alone and is never taken alone except by the man whose sense of taste has been utterly destroyed.

But the effect of wine upon the brain and other nerve centers is that of the alcohol alone. To understand it physiologically one must remember the ordinary action of the nerves. An impression from without meets us. The nerves carry it to the nerve center, and a movement or other expression results. The movement does not, however, always accompany the sensation directly. In reading, for instance, one may indefinitely postpone any expression of received impressions, and then a single action may express a number of stored up impressions, or again one impression may call forth a number of movements. Man has learned to in some sense measure the relation of movement to sensation—as to rapidity of movement, and as to the relative strength of the two.

It is found, first, that the sharpness and certainty of sensations are modified by even small doses of alcohol, completely deadened or destroyed by large quantities. Secondly, as to the expression of sensation in motion, small doses of alcohol increase the quickness of that expression. Large doses make it slower and more slow until at last there is no expression. Thirdly, as to the movements themselves, small doses make them more rapid, but less sure of attaining the end sought. Large doses tend to make movements impossible. And popular experience bears witness to the truth of these three statements, only the masses cannot understand how the rapidity with which action follows impression and rapidity of action itself are increased by small doses, but decreased by larger quantities, and the friends of alcohol have claimed that the difference between small and large doses is real, not of degree, and really distinguishes the moderation of the wise man from the madness of the foolish. But science has proved that this contradiction is only apparent.

The same increased rapidity of expression of a sensation is noticed when the brain is stupefied, and the greatest rapidity results when the brain is entirely separated from the other centers. Reflex action is more sudden and more rapid than brain action. So the influence of alcohol is exactly as if the brain were cut away. The man no longer stops to consider the whole situation, to make use of impressions of former experiences stored away in his brain or weigh present obligations, and the sly saloon keeper well understands this. The man who would engage another in a brawl or cajole a secret from him knows well how alcohol dethrones reason and loosens the tongue. And as more and more is taken the stupefying influence reaches lower and lower until at last even reflex action is imperfect and slow.

If this, then, is the influence, where is the pleasure in it? It is not my object, however, to depict the dangers and consequences from such disturbance of brain functions, but to ask only in what, then, consists the pleasure which alcohol brings us? The fact that so many men seek this condition, even passionately seek and value and prefer it to others, must have deep psychological ground. I will only say in passing that men differ as to the particular time of richest delight, some choosing the very beginning, others the time when sleepiness and forgetfulness have come, still others the perfectly senseless condition, but the influence of alcohol is still the same, sometimes on a smaller, sometimes on a larger, portion of the nervous system.

What can alcohol do, then? It can deceive us. It dulls our appreciation of powers outside of us until they seem so much smaller that we are sure we can conquer them, and so we gain a feeling of satisfaction. Nine-tenths of those who take strong drink seek this feeling in alcohol. This is their "refreshing" at eventide, their "rest from the day's cares," their forgetfulness of sorrows, but it rests upon a deceit, and at the least trial falls into ruin. He who today forgets is not any stronger tomorrow, and so is constantly tempted to a new appeal to his false friend until his senses are so dulled that every duty is forgotten. His holiest interests are but shadows and mist before his eyes, and he knows nothing more but thirst for the deceitful drink. Even the defenders of alcohol at last call a halt, but they have forgotten that the first steps are much more easily undone than the later ones, when the brain has in a measure lost its power to control. They do not forget through malice, but because they have not rightly understood the physiological effect of alcohol. —Dr. Justus Gaule in Popular Science Monthly.

THE SUNDAY SCHOOL.

LESSON IV, FIRST QUARTER, INTERNATIONAL SERIES, JAN. 27.

Text of the Lesson, Math. xvi, 13-23—Memory Verses, 13-16—Golden Text, Math. xvi, 16—Commentary by the Rev. D. M. Stearns.

13. "When Jesus came unto the coasts of Cæsarea Philippi, He asked His disciples, saying, Whom do men say that I, the Son of Man, am?" After feeding the 5,000, walking on the sea and discoursing about the bread of life Jesus went toward Tyre and Sidon and healed the daughter of a Syrophenician woman, fed 4,000 and cautioned His disciples against the leaven of the Pharisees and Sadducees, or the false teaching of hypocrites and rationalists. Then, having passed to another section, He asks the question of this verse.

14. "And they said, Some say thou art John the Baptist, some Elias, and others Jeremias, or one of the prophets." Just as varied are the opinions of men now concerning Him, for while many hate Him and turn their backs upon Him many who profess to be His friends will not believe that He is God, and many more who confess with the mouth that He is God as well as man are not slow to say that in some things, as a man, He was mistaken or spoke according to the mistaken notions of His times, while others who would not dare to say any of these things will not believe that He is the coming one to sit on David's throne.

15. "He saith unto them, But whom say ye that I am?" As far as we are individually concerned, the great question is not what others think of Christ, but what we think of Him, for "every one of us shall give account of Himself to God" (Rom. xiv, 12). He will deal with each one separately and personally, and the great question for me is: "What do I think of Christ? What is He to me?" What is my relation to Him? Is He my friend and Saviour, or do I act as if it was nothing to me whether He ever lived or not?

16. "And Simon Peter answered and said, Thou art the Christ, the Son of the living God." By comparing verses 2 and 4 of Math. ii we see that "the Christ" is synonymous with "the King of the Jews." By comparing verses 33 and 36 of John x we see that in their eyes "the Son of God" meant "equal with God," so that Peter's confession meant at least thus much: "Thou art the King of the Jews, the Divine Man to sit on David's throne."

17. "And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jona, for flesh and blood hath not revealed it unto thee, but My Father which is in heaven." Flesh and blood, or the natural man, cannot reveal unto us heavenly things, even as it is written in I Cor. ii, 12, 13. God only can teach us of Himself by His holy Spirit, but He is ready to teach all who are ready to be taught.

18. "And I say also unto thee that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it." The Greek words translated "Peter" and "rock" are not quite the same, for the word translated "Peter" means a bit of rock, a rolling stone, but the word translated "rock" means a cliff or ledge, a solid rock. The church was not to be built upon Peter, a rolling stone, but upon the solid rock, Christ, whom Peter confessed to be the Christ, the Son of God. Notice that the church was not, then, built nor being builded, for He said, "I will build my church."

19. "And I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." We know from Acts ii and x that Peter was the first of all the apostles to preach the gospel both to Jews and gentiles, and thus He opened the door to all, and this is the power of keys. As to the binding and loosing, we know that the same power was given to the church as a whole in chapter xviii, 18. Every believer is authorized to proclaim the gospel (Rev. xxii, 17) and to point the repentant sinner to the passages which declare him loosed from his sins and the impenitent to the passages which declare him still bound by his sins.

20. "Then charged He His disciples that they should tell no man that He was Jesus, the Christ." He had confessed to the woman of Samaria that He was the Messiah (John iv, 25, 26); He had to the Jews given many proofs that He was their Messiah, and they only turned their backs upon Him, so that He will declare it no more. See chapter xii, 16-19. If the truth is not received when simply presented, there is the danger of the truth being withdrawn and a delusion received in its stead (II Thess. ii, 10, 11). Jesus Himself is the truth, and there is none other, for God can be known only in and through Christ.

21. "From that time forth began Jesus to show unto His disciples how that He must go unto Jerusalem and suffer many things of the elders and chief priests and scribes and be killed and be raised again the third day." See the same facts repeated by Him in chapters xvii, 22, 23, and xx, 18, 19, and notice in verses 24, 25, of our lesson chapter that there is no way to the kingdom but by the cross and entire self renunciation. While the kingdom is delayed, postponed because of Israel's rejection of her king, the heirs of the kingdom, the members of His body, the church, must be content to be treated as their Master was and live as He lived, not unto Himself, but unto God.

22. "Then Peter took Him and began to rebuke Him, saying, Be it far from Thee, Lord, this shall not be unto Thee." The margin says, "Pity Thyself." It is the nature of the natural man to pity one's self rather than deny self. It is too much the case with Christians also that they live unto themselves, indulge themselves, please themselves, rather than please Him who hath called them, so that God alone can tell whether they are Christians at all or not. Christians should bear in mind that "we who live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh" "that we should not henceforth live unto ourselves, but unto Him who died for us and rose again" (II Cor. iv, 11; v, 15).

23. "But He turned and said unto Peter: Get thee behind me, satan. Thou art an offense unto me, for thou savorest not the things that be of God, but those that be of men." See what the Lord thinks of pitying oneself. It is not from God, but from satan, the adversary of God and man. He hates the Christ life, and if he cannot destroy will do all he can to hinder it. "Not I, but Christ, who liveth in me," is the true Christian motto, and only those who thus live can be a glory to God and a blessing to their fellows. It is like man to get and enjoy and gratify himself; it is like God to give and minister unto and make others glad. "For the Son of Man came not to be ministered unto, but to minister and to give His life a ransom for many" (Math. xx, 28).

STATE MONEY GONE.

AND SOUTH DAKOTA'S TREASURER IS ALSO MISSING.

Last Heard from at New York, Whence He Writes a "Letter of Regret" — State Treasury Looted of About All Therein and His Bondsmen Left.

REDFIELD, S. D., Jan. 10.—Probably the most startling failure that ever occurred in South Dakota or the northwest was revealed in news received from William Walter Taylor, the outgoing state treasurer and president of the First National bank and Northwestern Mortgage Trust company, of this city, that he would not appear to make his settlement at Pierre with his successor, Treasurer-Elect Phillips, of Deadwood. The news and the closing of his bank here came like a thunder clap from a clear sky, as both Taylor and the financial institutions with which he was connected were regarded as firm and reliable beyond question. The news from Pierre demonstrates that no money is held there to the credit of the state treasurer and none is held in the bank here.

Much Money Missing with Him.

It is estimated that about $350,000 is missing with Taylor. Aside from the financial loss the action of Taylor is felt terribly by all who have known and done business with him and the financial enterprises with which he has been connected in years past. He and his enterprises here have handled many thousands of eastern capital, and his bank here has always been regarded as one of the firm, safe institutions in the state. On Tuesday morning his bank here opened for business as usual, and the cashier, F. W. Humphrey, informs us that the bank held 50 per cent. of its deposits in cash and in bonds of approved reserve agents east. There was a quiet run on the bank Tuesday by parties who had their suspicions aroused by receiving private information from Pierre that Taylor had not shown up there and that something was wrong.

Bank Will Pay All Its Debts.

The bank officials decided to close the bank subject to examination by the controller of the currency, and that official was notified at once. The action was taken for the protection of the bank and its many depositors. Cashier Humphrey declares that deposits will be paid in full as soon as the government examiner concludes his examination, as thre is an excess of fully $60,000 in good paper, and besides about 40 per cent. deposited in other banks. The bank here is not compromised financially by Taylor's default. It is stated authoritatively that after the examination of the bank and its credit is restored it will reorganize and open up for business. The worst blow falls upon Taylor, and his bondsmen, many of whom reside here and are representative and leading business men of Redfield.

LETTER FROM THE MISSING MAN.

He Will Not Return and Cannot Settle with the State.

Taylor was last seen in Chicago on Jan. 4 by a citizen of this state. He went from Chicago to New York. It is not known whether the state or his bondsmen have been protected in any way or not by him. No bank elsewhere is involved in the default. Pierre banks were suspicious of Taylor's absence and drew their deposits from the bank here before the bank closed. The following letter was received yesterday morning under date of Jan. 6 by the bank here. The envelope was postmarked New York, Jan. 6. It will throw important light upon the matter and settle all doubts as to Mr. Taylor's disappearance.

"DEAR FRANK: I am compelled to inform you that I will not return to Redfield or Pierre. I have counted on friends assisting in making up my settlement with the state and felt that it would be done until the last few days. I feel relieved to know that the First National of Redfield is not in any way rightfully compromised by my misfortune, and hope that its patrons will believe you, as they should, for you have always kept the bank's affairs in good, safe condition. There is no reason why the bank should not continue its business. I offer no excuse for my condition, although I have many, and believe myself, Yours truly,

W. W. TAYLOR."

It develops that a plaster mortgage reached Redfield Wednesday morning and was duly filed in the register of deeds office, transferring to a company in Chicago all his real estate and chattel in this city and Spink county. Next to the state the blow falls terribly hard on his principal bondsmen who reside here. They qualified in sums representing all they have in the world. The entire city used the bank for a depository, hence a deadly paralysis has affected all the arteries of trade and social life.

TAYLOR SAID TO BE IN HIDING

Awaiting a Compromise That Will Relieve His Bondsmen.

REDFIELD, S. D., Jan. 12.—Advices received here in a private letter from New York would indicate that a party representing Taylor suggests a meeting of the bondsmen at the Great Northern hotel in Chicago on Jan. 17 to consider a settlement. The impression prevails here that Taylor is not out of this country, but is hiding, awaiting a compromise which will relieve his bondsmen.

Depositors of the bank held a meeting last night to discuss what action to take in regard to the closed bank. C. H. Vinton is expected home from St. Paul. There is no evidence here to prove his complicity with Taylor's default. If he knew of Taylor's intentions he has given out by action or word nothing which would verify it. The household goods in Taylor's residence have been levied on by an attorney in the interest of depositors of the bank per order of the examiner.

SIOUX CITY, Ia., Jan. 12.—F. W. Miller, United States district attorney for the district of South Dakota, in an interview here concerning ex-State Treasurer Taylor's shortage, said: "It was known in state house circles as long as a year or two ago that his accounts were not what they should be, and there was a determined effort made first, to renominate him, and then to secure the nomination of a man friendly to him, in order to cover his tracks. The failed, and of course the shortage came out. The state officers who accepted the bond furnished by Taylor are also to blame. It is a fact that but little can be realized on it. Men were permitted to qualify on the bond for thousands of dollars who were not worth a cent over and above their debts."

EIGHT CHARRED BODIES FOUND.

Result So Far of the Search in the Delevan House Ruins.

ALBANY, Jan. 9. — The charred and blackened remains of eight victims of the Delevan House fire have been found in the ruins. Of the few remnants of bodies in the shape of fleshless bones and mangled trunks there was no possible means of identification were it not for the almost extraordinary fact that near the almost totally-consumed fragments of human beings were found remnants of clothing that in two cases led to identification. One was Simon Meyers, the coffee man, and the other Agnes Wilson.

All the bodies were discovered within a space of twelve feet square in the cellar immediately under the hotel kitchen and bake house, and at the point where the rear staircase from the servants' attic terminated. The staircase was wide enough only for one person to barely pass another—evidently as bad a flue as the elevator shaft—and escape was out of the question for either those in the attic or those in the cellar. All the victims were probably suffocated as they slept.

Lil for Annexation and an Appropriation.

HONOLULU, Jan. 5, via San Francisco, Jan. 4.—The report is current that a few days ago some of the most prominent advisers of the ex-queen informed her of the impossibility of restoring her to power by force, and acting upon their advise the ex-queen has forwarded a petition for annexation to President Cleveland, at the same time asking the United States government for a life annuity for herself. The talk among the Dole people here is all for annexation to the United States and how it shall be brought about, and the government is leaving no stone unturned to that end.

The Kaiser Wants More Ships.

BERLIN, Jan. 10.—At the parliamentary reception held by Emperor William at Potsdam his majesty made a long speech upon naval matters and pointed out the necessity of increasing the strength of the German fleet. With a map in hand he showed those present the different naval stations and distant scenes, especially those of the war between China and Japan. After supper had been placed before each of the guests the emperor conversed freely with all who had assembled there at his invitation.

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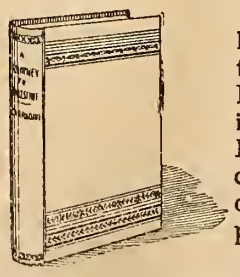
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TWO BOLD BANDITS.

THEY DO A NEAT JOB IN THE HOLD-UP LINE.

Without Firing a Shot, Stopping the Train or Alarming the Passengers—A Point Near Ottumwa, Ia., the Scene and the Burlington the Road.

OTTUMWA, Ia., Jan. 14.—Several hundred passengers on the Burlington passenger train No. 4, with the conductor and other trainmen, were greatly surprised on the arrival of the train at the Union station in this city to learn that the train had been held up. The event, which transpired in twenty minutes while the train was in transit, was the most daring, coolest and most consummate train robbery ever attempted in this country. The train is a through train and carries many passengers, but it also hauls much through eastbound mail and express. At times there are big amounts in the express car safe. This fact the robbers were evidently acquainted with, as they were with the movements of the train. The agent at Chillicothe, a small station seven miles west, had seen two roughly-dressed men about the station in the afternoon, but had paid no particular attention then to them.

Enter Two Bold Railway Brigands.

When No. 4 arrived at his station at 6:30 p. m. they disappeared. When the train moved out he ticked "good day" to the Ottumwa train dispatcher's office, locked up and went home. The company keeps no night agent at that point. The two men had boarded the passenger train, and as the agent locked up his office they crouched on the front end of the Adams express car. Inside Messenger John T. Page, of Burlington, sat by his open safe, checking up his run into Ottumwa, and his assistants, L. Hawk, of Chariton, and Ed Wright, of Ottumwa, stood a short distance away. Soon a noise attracted Page's attention and he glanced up to look into the faces of two masked men with a revolver in each hand, who had entered through the front-end door, which had been left unlocked.

On Serious Business Intent.

The first thing Wright heard was the ominons: "Hold up your hands."

"Go to thunder," answered Wright.

"This is no joke," cried the robber. "I'll kill you if you don't hold up your hands." Wright saw that it was business and threw up his hands. All three were rounded up, bound and gagged, and thrown into a corner. Just then a mail clerk sauntered in from his car adjoining to pass the time of day with the express boys, and arrived just in time to become a fellow with them at the surprise party. He was bound and gagged and thrown on the floor. The robbers then rifled the safe and put the contents into a sack which they carried. Surprising to their silent watchers they did not continue to the mail cars or to the passenger coaches, but stood leisurely waiting until the train slacked up for the Milwaukee railroad crossing, a mile west of the city, when they doffed their caps to the quartett of prisoners and walking to the platform leaped from the train.

SAME GANG HEARD FROM BEFORE.

Their Hiding Place Abandoned Coal Mines in Wapello and Monroe Counties.

The place where they alighted is right on the river bank, and in the middle of the river is an island a mile long which has been said to be the rendezvous of all sorts of desperadoes by tradition and legend of years. It is believed they crossed to the island on the ice, walked the length of the island and passed to the other side of the river, which is the beginning of a huge stretch of wild territory honeycombed with abandoned coal mines in Wapello and Monroe counties, where there is unquestionably a gang of moonshiners and counterfeiters. It is believed that these men are of the same gang as Johnson and Collet, in the United States prison at Council Bluffs for shooting Deputy United States Marshal Wray at Albia and releasing a pal in his custody for illicit distilling.

It is thought that confederates met them at this point with horses and they are now out of reach, for United States marshals have even got so close to moonshiners in this locality as to exchange shots with them and then were unable to secure them owing to the numerous hiding places in the wild river country thereabouts. When the robbers left the train at the crossing the mail clerk succeeded in getting his bonds loosened and he lost no time in releasing his companions. By that time the train was at the station at Ottumwa and the alarm was given. Two posses were started in pursuit. One in charge of Burlington Detective Jim Harrison took an engine and started for Chillicothe.

Harrison is the man who killed one bandit and wounded another at Batavia a short time ago. The sheriff took another posse up to the island to pick up the trail there. Nothing has been upturned by them yet. The robbers were medium-sized men. Both wore brown overcoats and caps with flap masks. One had on gray jeans pants and the other wore overalls, and both had high boots. Local officials estimate the amount taken at $8,000, but on account of it being the habit of banks in small towns to send money to Chicago Saturday it is believed the amount is much larger.

Parkhurst to Lecture at Chicago.

CHICAGO, Jan. 14. — Dr. Charles H. Parkhurst, who has made such a reputation as a reformer in the city of New York will appear before a Chicago audience at the Auditorium on the night of Jan. 23. The committee of the Marquette club, under whose auspices he will deliver his lecture, announces that in a general way Dr. Parkhurst's subject will be "Municipal Reform."

Duluth Populists to Retire.

DULUTH, Jan. 12.—It is given out that the Duluth Populists will retire from the political arena in this city for all time to come. No convention was held two years ago, and the leaders are now considering the advisability of refraining from holding one for the spring election.

CONGRESSIONAL SUMMARY.

Proceedings of the National Lawmakers in Both Houses.

WASHINGTON, Jan. 9.—Further debate on Lodge's resolution asking for information why the American ships had been withdrawn from Hawaiian waters took place in the senate. Palmer spoke against it, as did Gray. At 2 o'clock the resolution again took its place on the calendar and during the remainder of the day the senate listened to eulogies on the late Alfred H. Colquitt, of Georgia, at the close of which the senate adjourned.

It was the last day of the general debate on the currency bill in the house and the opponents of the measure had their innings. All the speakers except Cox of Tennessee antagonized it.

WASHINGTON, Jan. 10.—In the senate the urgent deficiency bill was reported and will be considered today. Pasco spoke in opposition to the Nicaragua canal bill, but in favor of the canal. The bill for the relief of settlers in Wisconsin, Minnesota and Michigan was passed. An executive session was held.

The house rejected the previous question on a rule to close the debate on the Carlisle currency bill and for a vote next Saturday, thus practically defeating the bill, by a vote of ayes, 124 (all Democrats); nays, 129. The diplomatic appropriation bill was passed with amendments for consulates at Erzeroum, Armenia and Harpoot, Turkey, in the vicinity of alleged Moslem outrages on Armenians. The postoffice bill was taken up, carrying $89,442,152. It was passed without amendment.

WASHINGTON, Jan 11.—The income tax came up for considerable discussion in the senate in the course of the debate on the urgency deficiency bill. Hill offered an amendment designed to afford an opportunity to contest the constitutionality of the act, upon which he spoke briefly. Quay gave notice of several amendments he intends to offer to the bill—one repealing the income tax and the others to insert the McKinley tariff act and the McKinley woolen schedule. Caffery of Louisiana commenced his speech on the Nicaraguan canal bill.

The proceedings in the house were exceedingly dull, most of the day being consumed in the consideration of the District of Columbia appropriation bill, which was passed. Several bills of minor importance relating to steamship matters were passed, and also ten private pension bills.

WASHINGTON, Jan. 12.—Practically the whole of the senate session was occupied in the discussion of Hill's amendment to the urgency deficiency bill, designed to afford an opportunity to test the constitutionality of the income tax law. Vest introduced a financial bill providing for the retirement of the greenbacks and gold and silver certificates, and the issue in their place of an equal amount of notes payable in either gold or silver, none of said notes to be of smaller denomination than $10; the option as to what metal redemption shall take place in is left with the government; it abolishes national bank notes, provides a 3 per cent. bond to keep the reserve up to $100,000,000, and for free coinage of "dad's" dollars, the bullion to be bought at the market price, Uncle Sam retaining the seigniorage, and using it in the current expenses of the government.

It was private bill day in the house, but only one bill was considered—a claim of the heirs of William Johnson, of Fayette county, Tenn., for $13,000 worth of stores confiscated during the war. The bill was finally withdrawn. Before the regular order was demanded nine bills were passed by unanimous consent. Most of them were of minor importance, but one was to protect the salmon fisheries of Alaska.

Lewelling Steals His March.

TOPEKA, Kan., Jan. 12.—In accordance with his implied intention to steal a march on Governor-elect Morrill in the matter of nominations, Governor Lewelling sent to the senate the names of fifteen or more Populists for state superintendent of insurance, live stock commissioner, state regents, and police commissioners. The Populist senate had a row over the nominations, but confirmed those for Atchison and Fort Scott. The fight centered on Hinshaw for member of the state board of charities. It is claimed that these officers when confirmed can only be removed for cause.

Turney Holds on in Tennessee.

NASHVILLE, Jan. 12.—The debate upon the powers of the legislature under the constitution in canvassing the vote for governor has ended in the senate in a vote adopting the Democratic plan by a vote of 19 to 14—one Democrat voting with the Republicans. The resolution was at once sent to the house, where it was debated all day without action. The house will almost certainly agree, and as it will take forty or fifty days to complete the investigation provided for Governor Turney will hold on for that time at least.

Will Carry the Income Tax Money.

WASHINGTON, Jan. 9.—The senate committee on appropriations has authorized a favorable report on the urgent deficiency bill, which has been held in the committee since Dec. 17. The bill as it will be reported today will carry the provision for the collection of the income tax, and it will not contain any amendments for the alteration of the present tariff laws, as it at one time seemed probable it would.

Quarrel Ended in California.

SACRAMENTO, Jan. 12.—The trouble over the governorship ended with the inauguration of Budd yesterday and the senatorial fight engages attention. The candidates are Perkins, now senator, and M. H. DeYoung. Perkins has a caucus nomination, which the DeYoung men repudiate, by the small vote of forty-five to eighty-seven.

General Blizzard Rages.

CHICAGO, Jan 12.—The blizzard that struck this city yesterday was the coldest of the year. It was general all over the west and visited Iowa, Indiana, Illinois, Nebraska and Missouri. There is a general fall of snow all over the Wisconsin logging district. In this city the thermometer fell thirty degrees to ten below.

The Judge Admitted His Error.

KANSAS CITY, Jan. 9.—Judge Phillips in the United States court granted a new trial in the Fraker insurance case. The attorneys for the defense argued that Judge Phillips had erred in allowing them but three peremptory challenges. Judge Phillips admitted his error and granted the new trial.

THE DEATH RECORD.

ARCHIE GORDON, newspaper writer and dramatist, at Richmond, S. I.

Colonel REUBLN C. BENTON, prominent Grand Army man, at Minneapolis.

RICHARD WASHINGTON, pay director in the navy, at Washington.

JOSEPH L. JEWETT, early settler of Beloit, Wis.

General ALFRED W. ELLET, veteran of the civil war, at Eldorado, Kan.

D. W. HAYES, treasurer of the Stock Exchange, at New York.

ISAAC PEARSON, well-known business man, at Fayette, Mo.

ROBERT MCCOY, prominent Knight Templar, at New York.

JOHN B. RICHARDSON, well-known Kentucky turfman, at Philadelphia.

Dr. JOHN M. EATON, eminent surgeon and specialist, at Denver.

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SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from Jan. 7 to 12:

J. Field, Rev D S Faris, Rev T P Robb, R M Stevenson, S Dodge, E A Cook, S Harper, Mrs J Kuns, J R Letts, F' Beauchamp, N Callendar, M Morse, J Bradley, Mrs J S Banes, J P Thomas, E P Chambers, W Young, O Sholes, W N Perrin, Mrs E J Ryan, Mrs A M Miller, H deJough, A G Mansfield, Mrs F Collins, Rev T T Myers, W Hoverstock, J L Myers, L Woodruff, J Webber, Mrs H C Smith, N S Smith, S Stutzman, E L Kenyon, J Smith, Rev J S Amidon, A J Aikin, D C Faris, Mrs L M Platt, Rev J S Turnbull, S Tabor.

MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2	56⅛	@	61⅛
Winter No. 2	54⅞	@	55⅛
Corn—No. 2	45¼	@	45⅛
Oats—No. 2	29¾	@	31¾
Rye—No. 2	48	@	50⅛
Bran per ton	13 50		
Hay—Timothy	7 00	@	10 50
Butter, medium to best	12	@	24⅛
Cheese	08	@	10⅛
Beans	1 35	@	1 55
Eggs	13		15
Seeds—Timothy (100 lbs)	4 50	@	5 55
Flax	1 30	@	1 40⅛
Clover (100 lbs.)	4 00	@	9 25
Broom corn (per ton)	60 00	@	120 00
Potatoes, (pr. bu.)	48	@	57
Hides—Green	04	@	07
Lumber—Common			15 50
Wool (unwashed)	7	@	16
Cattle—Choice to extra	3 00	@	5 25
Common to good	2 20	@	4 30
Hogs	4 00	@	4 70
Sheep	1 50	@	3 60

NEW YORK.

Wheat No. 2	62	@	64
Corn No 2	50⅛	@	52⅛
Oats	34¼	@	35¼
Rye	53	@	58
Eggs	17⅛	@	21⅛
Butter	15	@	25⅛
Wool	17	@	33

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THE MARTYR'S OWN MONUMENT, by Rev J. E. Roy, D. D., Western Secretary of American Missionary Association.

CHRISTIAN POLITICS, by Rev. J. Blanchard, late President Wheaton College, and Editor *Christian Cynosure.*

THE MYSTERIOUS MACHINE: was it Lawnmower, Town-pump, Balloon, Wheel-barrow,—or what? by Prof. E. D. Bailey of the Civil Service Dept. U. S. Government.

This booklet includes other interesting matter connected with the unveiling of the Morgan monument at Batavia, N. Y. Address

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FARM FIELD AND GARDEN

IN THE APIARY.

The Best Size of Frames and the Correct Number to the Hive.

1. Without taking into consideration the desirability of conforming to a standard size, would an eight frame hive having frames of the Langstroth length and 11¾ inches deep be better than an ordinary eight frame hive? 2. If so, why? If not, why not? 3. Would it be better than a ten frame Langstroth hive? 4. If so, why? If not, why not? 5. If there were no standard, what would you consider the best depth for a frame of Langstroth length, and how many of them should be in a hive if the frames are all in one story?

The foregoing was recently answered as follows in The American Bee Journal. E. France wrote: I use the regular Langstroth frame, eight in each story, and three stories high for extracted honey. The Langstroth frame is good enough. Why bother or putter with odd sizes?

Professor A. J. Cook said: 1. We wish to work for comb honey, and shallow hives are best. 2. I prefer the regular eight frame hive. 3. I doubt if one uses a hanging frame if there is any better hive than Langstroth eight frame regular standard size.

C. H. Dibbern replied: 1. Decidedly no. 2. For extracted honey there would be little objection, but for comb honey the bees have too far to travel. 3. I think not. 4. Because Langstroth is standard. 5. I should prefer ten frames not over seven inches deep.

Mrs. Jennie Atchley, Texas, answered: 1. Too much comb and weight in a frame that size for me. I do not think it would be as good. 2. Too deep for easy manipulation. If I were going to change the Langstroth frame at all in depth, I would make it shallower rather than deeper. 3 and 4. No, for reasons stated above. 5. About seven inches deep, ten frames to a hive, and with my experience I would have a hive only one story for either comb or extracted honey.

Dadant & Son write: We would use ten frames, say 12 inches deep and of Langstroth length. Our reasons are that the queen always lays eggs in a circle, and she should be able to lay as large an amount as possible without having to hunt. For this reason a shallower frame is objectionable. Another point in favor of the deeper frame is in the need of honey over the brood nest in extreme cold weather, as the bees often starve when the honey supply fails above them. A square frame would be better than any other if it were not that it leaves too little room above for surplus cases, which compels tiering up too high.

Plants that are being wintered in cold frames must be kept at a standstill until spring. On warm sunny days some ventilation may be necessary to prevent the plants from starting into life. A little airing in winter, however, will usually go a great way. One way to gain ventilation is by raising the head of the sashes just a trifle and placing little blocks of wood under them, thus holding them up at that end only two or three inches above the frame.

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HISTORY OF A WEEK.

Tuesday, Jan. 8.

The late John Walter, proprietor of the London Times, left a personal estate of £293,573, all of which goes to his children.

John Eldridge, brother of a wealthy Chicago man, was killed for $25 at Denver.

Mrs. W. H. Bannister, of Tarrytown, whose husband was, until last summer, law partner of Senator Lexow, has eloped with a hackman, taking her child with her. Her friends say the couple have gone to Bismarck, N. D.

The Actors' Protective Union, of Boston, is considering a plan for securing for the 50,000 actors in this country an amendment to the national election laws whereby they will be allowed to vote in the place where their profession may call them on election day.

Heavy rains and dissolved snow have started floods in the Ohio river.

Mrs. William Flint of Utica, N. Y., shot her husband and his mother because of the latter's interference in her affairs.

Wednesday, Jan. 9.

Judge Ricks in a statement that is indorsed by Judge Taft denies the charges preferred against him by Ritchie. Judge Burke laughs at them contemptously.

The Republicans of Wayne county, Pa., nominated Homer Greene, of Honesdale, to fill the vacancy in congress caused by the death of Myron B. Wright. Mrs. Sarah Aldrich Kelly was pressing her canvass for the place, but failed to get before the convention.

There was little interest in the judicial election held in the Tenth Illinois district. Hiram Bigelow of Henry county, Republican nominee, was the only candidate in the field.

Over fifty boats were swept from their moorings in the Monongahela river around Pittsburg by the flood. Several barges, each loaded with $10,000 worth of coal, sank. Bottom lands around Etna and Sharpsburg are entirley submerged.

The Spanish government is said to have decided to again accord to the United States the benefit of the minimum tariff schedule on exports to Cuba and Porto Rico.

Thursday, Jan. 10.

The supreme court of Michigan has modified its decision regarding distinguishing marks on election ballots.

The figures of the Immigration Restriction league show a decrease of 150.000 in the number of immigrants during the past year.

Governor Nelson, of Minnesota, had the satisfaction of recommending in his message to the legislature just convened a reduction in the tax rate.

A national cycle show is in progress at Battery D and First regiment armories, Chicago, and is attracting a large attendance. Every conceivable style of "wheel" is on exhibition.

The United States patent office is up to date with its work for the first time in fifteen years.

Joseph Denning, believed to be insane, was arrested at Deadwood, S. D. He was looking for Judge Fuller, of the supreme court, with the avowed intention of killing him.

Hog cholera is raging near Eldorado Springs, Mo. One farmer lost seventy-five head.

Friday, Jan. 11.

A New York gas inspector discovered the dead body of Mrs. B. Mayer in a room in a tenement house, with a rubber tube extending from the gas burner to her mouth. She had been dead since about Dec. 4.

The brewers of Cincinnati will memorialize congress against the bill proposing to raise the beer tax from $1 to $2 a barrel.

The president has signed the act authorizing the construction of a bridge across the Missouri river near Jefferson, Mo.

Switzerland imported 52,399 head of beef cattle during the first nine months of 1894, of which only 226 head came from the United States.

Commodore Elbridge T. Gerry has prepared a bill for introduction in the New York legislature, looking to the restoration of the whipping post in that state.

Emil Solomon, who has been swindling Odd Fellows all over the country, was arrested in Waterbury, Conn. His operation extended from New Orleans, via Louisville, Cleveland, to Philadelphia.

George Frisbie Hoar has been renominated for senator by the Massachusetts Republican caucus. The Democrats have named John E. Russell.

Saturday, Jan. 12.

The walls of the burned Toronto Globe building fell, killing one man.

The report that May Yohe is married to Lord Francis Hope is again revived at London.

One reason of the success with which such gangs as Cook's and others baffle pursuit is a lack of moral sense or fear of the bandits, or both, of the people in the region of the hiding places of the bandits. Deputy United States Marshal Adams says the friends of the thugs are numerous and are continually on the alert and furnish them information concerning the officers' movements.

From Sept. 28, when shipment commenced. to Dec. 31 45.890 head of cattle crossed the Mexican border into the United States

New Jersey liquor dealers' associations have been called to meet and protest against the proposed increase of the beer tax.

The Japanese have captured Kai Ping after four hours' fighting and the Chinese are again on the move to the rear.

Monday, Jan. 14.

William H. Stillwell, 70 years old and an ex-judge of Gravesend, L. I., was found dead in his apartments in Brooklyn with the gas turned on. Suicide is suspected. Domestic infelicity.

The snow at Elva, Kas., Albion, Ills., and other places in the west was covered with a yellowish brown dirt.

John A. McKenzie, a well-known business man of Duluth, fell from a staircase landing to the floor below in the Spaulding hotel in that city and was killed. The fall was sixty feet.

Nearly 1,500 families are destitute in the mining districts near Nelsonville, O.

It was so cold in the street cars at Louisville during the blizzard that one woman fell unconscious in a car and had to be taken to a drug store to be revived.

The Bank of St. Charles, at St. Charles, Minn., is closed by order of the state bank examiner, and a receiver will probably be appointed.

Old Fort Union in New Mexico, part of General B. F. Butler's estate will be put in good repair by the general's trustees and given to the use of consumptives, free of rent.

WAITE GOES TO SEE DEBS.

He Talks About His Lecture Tour—Sure of Winning "at Phillippi."

CHICAGO, Jan. 12.—Ex-Governor Waite, of Colorado, who will lecture here tonight, went this morning to Woodstock to pay a visit to Eugene V. Debs and his fellow prisoners. Regarding his lecture tour he says he is not undertaking it for his own benefit, but solely for the benefit of the Populist party. He said: "The old party press doesn't treat our party fairly, we think, and so it is necessary that some one of our faith take the platform in order that our ideas may be properly be set forth." He was sure the Populists would carry Colorado in 1896.

He announced that after speaking in three large cities in the west he would go to New York and deliver a lecture there Jan. 22. A few days later he will go to Washington, where he will lecture on "Who's Our Fat Friend?" This lecture will be devoted to an exposition of Governor Waite's views of the president of the United States. Speaking of this lecture Waite said: "I do not intend to attack the personality of the executive. Of course Cleveland can no more help being fat than I can help being thin. Besides there are many other fat men in Washington. All I will do is to bring out the tyrannical acts of the president, as I look upon them."

DEBS ET. AL. GO TO JAIL.

The A. R. U. Men Are To Be Confined in Henry County.

CHICAGO, Jan. 9.—Late yesterday afternoon Judge Woods issued an order committing Debs and his associates to the Woodstock jail, in Henry county. The prisoners—Debs, Rogers, Keliher, Hogan, Burns, Goodwin and Howard—left for Woodstock last evening. Their attorneys requested that they be sent out of the city, as the Cook county jail was overcrowded. Debs at first objected to the change, on the ground that they could not keep before the public if sent to a country jail. His associates, however, prevailed on him to agree to the transfer.

Darrow will not leave for Washington until tomorrow with an application for a writ of habeas corpus before the supreme court. Walker said that government would be represented at the hearing before whatever justice Darrow took the writ by Attorney General Olney. There will be an appeal, he added, from the decision however it went, and it was a question if that appeal must go to the supreme bench or to the circuit court of appeals.

No Relief for Sugar Men.

WASHINGTON, Jan. 9.—In refusing to grant a maudamus to the Miles Sugar Manufacturing and Planting company on the treasury department requiring the secretary and other proper officials to pay bounty under the sugar bounty law, the District court of appeals holds that the repeal of the sugar bounty provisions of the McKinley act by the new tariff law was immediate and complete and contained no exception or protection of any right held at the time of the passage of the law by virtue of the provisions of the McKinley act. Consequently there remains no duty that the respondents (Carlisle and Miller) might or could lawfully perform. The only appeal now lies to the supreme court of the United States.

Vice President Still at Asheville.

WASHINGTON, Jan. 10.—Vice President Stevenson is still detained at Asheville, N. C., because of the illness of his daughter Mary. Her condition is reported to be still critical in the extreme and it is uncertain when Mr. Stevenson will be able to return to the city. The vice president's family are all at Asheville, except his son Lewis G. Stevenson, who is unable to leave the bedside of his wife, also dangerously ill in Bloomington, Ills. Mr. Lewis Stevenson has been unable to be in Washington since the meeting of congress on this account, as at times his wife's recovery has been despaired of.

Threats of Incendiarism.

WICHITA, Kan., Jan. 10.—A guard of deputy sheriffs has been placed over the county building at El Reno by the commissioners of Canadian county, owing to rumor that an attempt will be made to destroy the building and its records by fire. Charges of alleged wrongdoings have been made against the retiring county officials and the commissioners are now engaged in an investigation of the record which, it is reported, has brought to light a confirmation of the suspicions.

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THE NEBRASKA STATE CONVENTION.

SPECIAL NOTICE.

The President of the Nebraska State Christian Association writes that circumstances have arisen which make it better to begin the Nebraska State Anti-secrecy Convention—the call for which appears on the eight page of this paper—on Monday evening, February 4, 1895, continuing through the following Tuesday morning, afternoon and evening, February 5.

APPETITES WHETTED.

The following partial *menu* of the convention will sharpen the appetite of all who can attend:

The State President opens the feast with an address—"Why this Convention?" Then follows: "Clearing Away Rubbish; or Answering Objections"—such as "It is none of your business;" "There are a great many honest men in these associations;" "If the lodge is so bad, could it have lasted so long?" etc. "The Initial Work, or Initiation;" "The Worship, or Religion, of the Lodge;" "Jesus Christ the Only Way;" "Substitute Saviours;" "The Oaths and Obligations;" "Toleration *vs.* Bigotry;" "The Work of the N. C. A.;" "Secret Societies in Politics," etc. Further particulars next week.

The *Voice of Masonry* confesses that it is vastly more interested in the future of Freemasonry than in its past history. It ought to be. If in the future it does not accomplish more good in the world than it has in the past, it ought to disband.

Great things are expected of the Ohio convention, particulars of which fill a large space in today's issue. The program is remarkable, not only for its variety, but for the number of talented gentlemen who are billed to address the convention. Everything promises well, and if the convention proves, as anticipated, the best one ever held in that State, let the credit of it be placed to the indefatigable efforts of Rev. W. B. Stoddard, to whom its success will principally be due.

The progress of religion in the churches of the United States filled thirty-four columns of a recent number of the *Independent*. "Boiled down" to "hard, cold facts," the grand total of church membership in this country is set down at 22,975,513, including all denominations. Of these the Church of Rome reports 7,501,439 (embracing those who do not know their right hands from their left), Jews, 138,500, and Mormons, 172,000. The Methodists foot up, all branches, North and South, 4,941,521. The gains for the past year in most churches are large.

"The grass withereth, the flower fadeth; but the word of our God shall stand forever." (Bible.)

Last eve I passed the blacksmith's door
And heard the anvil ring the vesper chime,
And gazing in, I saw upon the floor
Old hammers worn with beating years of time.

"How many anvils have you had?" said I,
"To wear and batter all the hammers so?"
"Just one," he answered with a twinkling eye;
"The anvil wears the hammer out, you know."

And so, thought I, the anvil of God's word
For ages skeptic blows have beat upon,
And though the sound of falling blows was heard,
The anvil is unworn, the hammers gone.

—*Anonymous.*

A secret society in India, known as the Mahabodhi, has been established, under the auspices of Colonel Olcott, by Singalese natives in Calcutta (so an Indian paper reports), to restore the idolatrous worship of Buddha to its former glory. This movement may be traced directly to the influence and labors of Daharmapala, the general secretary of the Mahabodhi, who was present at the World's Fair Parliament of Religions in Chicago, and there became inspired with the great work which he has undertaken. Shall we ever hear the last of the incalculable injury done to Christianity by that heretical body of Freemasons, infidels, idolaters and other enemies of Christ?

The New York *Commercial Advertiser*, commenting on the pope's recent bull denouncing several of the dominating secret societies, remarks: "This is giving a mighty importance to amiable and harmles societies, whose secrecy has no more dreadful purpose than to gratify a rather childish feeling." To which the *Christian Nation* aptly replies: "One might suppose from the above that the Masons were some sort of a kindergerten association. The Catholic church has made no mistake, and if her curse has any virtue she might arrange to repeat it once a week." In another article the *Christian Nation* says: "Christ teaches that man is to love his neighbor as himself, and Christ is careful to define a neighbor not as one who has entered into some sworn compact with us but as a *fellow* man, not allowing distinction of race or nationality to make any difference. Secret societies do violence to God's arrangement in that they divide off a fraction of the human race and call them brothers, thus leaving all others outside as unworthy to be called such. They are essentially selfish, and cultivate that spirit." The distinction is very plain.

The *Southwestern Presbyterian*, commenting on the recent papal bull against secret societies, wants to know: "Why is Rome so hostile to secret societies, while she relies upon a secret order, the Jesuits, and endorses the Catholic Knights of America?" Then it frames its answer thus: "The reason is that the one class of orders are independent of Rome, and not under the supervision of her priesthood; the other, her submissive servants and zealous supporters. We hear it stated in some quarters that the Catholic Knights of America are an armed and drilled organization. If so, for what purpose?" This question the *Southwestern Presbyterian* does not solve, but leaves its patrons to "read the answer in the stars,"—or elsewhere.

Considerable comment has been expended over Rev. Dr. Pierson's recent attack on the World's Fair Parliament of Religions, which was mainly based upon the opinions of foreign missionaries as to the baleful effect of the Parliament visible in their work. On this point the doctor writes: "The crowning mistake of this Parliament of Religions was the fatal blunder of at least implying that *salvateon is not in Christ alone.* And in so far, the Parliament was and still is the foe of Christian missions, and has already done measureless harm." The fact that this Parliament was originated and engineered by a Freemason, promoted by other Freemasons from abroad and at home, and encouraged by the representatives of all "liberal" religions, will indicate why true Christianity was inadequately representedi n it and subordinated to its enemies.

The new separate order of "Rebekah," a recent advance of the woman's degree of that name, long an appendage of the Independent Order of Odd-fellows (it is clalmed) gives the female relatives of the members of the parent lodge more independence than they could have acquired before the change. Under the old rule, says one of their lodge organs, "the widow, the daughter, or the sisters, of a man who had been an Odd-fellow but who died owing more than thirteen weeks' dues to the lodge, could not be admitted into a Rebekah lodge, because their husband, father or brother had died not in good standing. The women possessed no individuality of their own." This position is not well taken. If they were not admitted to the lodge, in so far they were not partakers of the sins of their male relatives. They could never learn the mysteries of the "stag" degrees of the order—not being admitted to the confidence of lodge members as to lodge business; but they were free to find fault with an arrangement that shut them out from the benefits as well as the work of the lodge. Now, it is true, they have an order of their own—a side-show, to amuse them and to keep them from scolding—and yet they know nothihg, after all, of Odd-fellowship proper. They have been regularly hoodwinked and gagged.

SECRET SOCIETIES.

THE TWO RELIGIONS OF THE BIBLE.

BY REV. C. POWERS.

(*Continued.*)

Yet Masonry pretends to save! Oh, yes, according to Masonic expounders of its religion, it can and does save its votaries grandly and with great facility.

Sickels' Ahiman Rezon, or Freemasons' Guide, page 71, says: "Masons are called moral builders. In their rituals they declare that a more noble and glorious purpose than squaring stones and hewing timbers is theirs, fitting immortal natures for that spiritual building not made with hands, eternal in the heavens." Thus he desecrates this glowing language to put colors of beauty on the rotten carcass of a Christ-rejecting and heathenish religion: Sickles' Freemasons' Monitor, pages 78 and 79, says: "We now find man complete in morality and intelligence, with the stay of religion added, to insure him of the protection of deity and guard him against ever going astray. These three degrees thus form a perfect and harmonious whole; nor can we conceive that any thing can be suggested more which the soul of man requires." He is writing of the three degrees of

"BLUE LODGE MASONRY,"

and declares they are sufficient to save a man and guard him from ever going astray. His soul does not require any thing more. According to this, he needs no Christ.

In Oliver's "Signs and Symbols of Freemasonry," page 41, it is said: "But in the third degree the vail is removed; we are admitted to the Holy of Holies; we view the Cherubim in all their brightness, and are blessed with a foretaste of heaven through the resurrection of the dead."

So much, and more, the open books on Masonry tell us; but they do not tell us how the candidate is put through that third degree in Masonry to obtain a "foretaste of heaven," or "view the Cherubim in all their brightness," being "admitted to the Holy of Holies."

And yet,—be astonished, O earth, and stand in awe of insulted heaven!

THE SON OF GOD IS REJECTED

from this religion of mammoth pretensions. The most glowing language is used by various Masonic authors to make men believe that the religion of Masonry is something grand indeed.

Yet what better could we expect of the development of ancient sun-worship, which was brought to light by the Lord of heaven, and so thoroughly abominated, as we find recorded in the eighth chapter of the prophecy of Ezekiel. Of the identity of Masonry with ancient sun-worship we have also the following testimony. In Mackey's Manual of the Lodge, page 100, we find this: "The number twelve was celebrated as a mystical number in the ancient systems of sun-worship of which it has already been said that Masonry is a philosophical development." Here, then, is the most unequivocal testimony. Yet, again, in Pierson's Traditions of Freemasonry, page 87, he says: "It is evident that the sun, either

AS AN OBJECT OF WORSHIP,

or of symbolization, has always formed an important fact of both the mysteries and the system of Freemasonry."

Again, in Morris' Dictionary of Freemasonry, page 296, we read: "The Worshipful Master himself is a representative of the sun."

Freemasonry being a development of ancient sun-worship and being pure theism, and being quite "another religion,"

DIVERSE FROM THE CHRISTIAN RELIGION,

from its very nature it has no recognition for the Lord Jesus Christ—it has no place and no worship for him. From necessity it must reject him. As Manlove N. Butler has well said: "Introduce Jesus Christ into the lodge, with his rights and claims acknowledged, and that moment Masonry dies. The usurping 'Grand Sovereign of Sovereigns' would instantly be stripped of his blasphemous titles and sue for mercy at the feet of the rightful occupant of the throne."

While Masonic religion has no use for the Lord Jesus Christ, the Christian religion makes every thing of him, so to speak. He is the great foundation, and central object in the Christian system. He is the long-promised Messiah and Saviour for a lost world of mankind. Isaiah wrote of him thus: "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulders, and his name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, and the Prince of peace." In Chapter 53:5 it is said that "he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed." But

THE RELIGION OF MASONRY

has no sympathy with these soul-stirring sentiments and important truths.

Isaiah also foretold that the soul of Jesus would be made an offering for sin. But Masonry will have no such tenet in its religion. Jesus Christ said of himself that he "came to give his life a ransom for many." But this false religion ignores the ransom price which the God of love has provided. Jesus said: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish but have everlasting life."

But Masonry pretends to have

ANOTHER WAY OF SAVING MANKIND.

Jesus said: "No man cometh unto the Father but by ME;" and an apostle said: "There is one God and one Mediator between God and man, the man Christ Jesus." But in practicing Masonic religion they have no use for our glorious and merciful Mediator; for they can come to their god while repudiating the name of Jesus Christ. Now I declare, in the light of God's word, that the man who can do that—come to his god without a Mediator—his god is the devil. If he thinks he can approach the true God without the mediation of Christ, he is one of the victims of error spoken of by an apostle who said:

"THE GOD OF THIS WORLD,"

which is really the devil, "hath blinded the minds of them which believe not." Paul said: "We preach Christ Jesus the Lord." But one must not speak of him as a Saviour in a Masonic lodge. The book of God says: "When he bringeth in his first-begotten into the world he saith: And let all the angels of God worship him;" but such a thing must not be mentioned in this sun-worship. For it is nature-worship, and theism, and knows no Son of God to be worshiped. And yet they have at their head a "Worshipful Master," and to him they pay homage, and swear to obey him. Yet revealed religion calls upon us to obey the Son of God, and says: "No man can serve two masters." Paul said: "I can do all things through Christ which strengtheneth me;" and Jesus said: "Without me ye can do nothing." Masonry proposes to do every thing that it does,

WITHOUT CHRIST,

even to saving "in the grand lodge above," as is often blasphemously said; or, as Mackey puts it, "It instructs us in the way to reach the portals of that distant temple."

Revealed religion says: "Whatsoever ye do, do all in the name of the Lord Jesus." But Masonry expunges the name of our Lord Jesus Christ from the quotations from the Bible which are found in its rituals.

THE ANGELS OF HEAVEN

praised God over the plains of Bethlehem, saying: "Glory to God in the highest; peace oa earth and good will to men." What's the news, angels? "Unto you is born this day, in the city of David, a Saviour which is Christ the Lord." But the religion of Freemasons virtually says:

"GO BACK, ANGELS; HUSH YOUR SONG.

We have a more agreeable way to save men. No use of all that trouble, and especially of bringing in something that is so sectarian as that of setting up a Jesus to save men, and calling us all sinners until we are pardoned through his blood. Surely, we have a religion in which all men can agree—the Mohammedan, the Parsee, the Jew—all, all the worshipers of a deity. We cannot consent to it, for many who worship at our altars would not acknowledge the claims of that Saviour for a moment."

And those holy beings, deeply interested for the salvation of fallen and guilty mankind, must go back and tell it in heaven that the only begotten Son of God is refused a place in thousands of temples, where they have worships, and

SATAN HAS SO BLINDED THEM

that many think their Christless religion "is good enough" for them. Ay, and many people and priests or ministers who have a place as believers in God and in Jesus Christ whom he has sent nevertheless strike hands with all sorts of deists and wicked men, yoking up with them and binding themselves, under death-penalties, to keep the secrets of the haters of Jesus Christ, as well as others. They are boon companions with those who steal or expunge the name of the adorable Son of God out of his own word and desecrate the balance to devil-worship.

SURELY THE BIBLE MAKES IT PLAIN

that all false worships, sun-worship—all worship that rejects the Son of God—is devil-worship.

Oh, God of truth and love, is it so, that the sorceries of false worship and heathen mythology have come down to us in this land of boasted enlightenment, and is deceiving, if it were possible, the very elect! And the moral heavens gather blackness at the devotion of ministers and people to the secret lodge system, binding them hand and foot, and sealing the lips of those whom God has called to maintain godliness and oppose all moral evil; commanding them to "Have no fellowship with the unfruitful works of darkness, but rather reprove them." Eph. 5:11.

Reader, are you aware that this counsel of God by an inspired apostle was given with direct reference to this same heathenish religion which we are considering?

(*To be continued.*)

THE LODGE SPOILS THE CHURCH.

Dr. A. J. Gordon, of Boston, one of the most active and devoted ministers of our country, has given his decided testimony against secret societies in these terms:

"He who begins by halving his heart between God and mammon, will end by being whole-hearted for the world and faint-hearted for Christ. Odd-fellowship chills the ardor of church-fellowship, and Freemasonry detracts from our interest in that Jerusalem above which is free and the mother of us all. We affirm what a wide experience has taught us in this matter. We have never known a good lodgeman who was a good churchman. We say 'good lodgeman;' we mean one who attends faithfuily to his obligations to Odd-fellowship or Masonry, and gives the time and enthusiasm which his society obligations demand. A Christo-centric man is often counted as an eccentric man, but such are they who have moved the world, and will move it."

There is not an honest and experienced pastor anywhere who will not agree with Dr. Gordon in his testimony as to the effect of secret societies upon the spiritual life.—*Christian Instructor.*

COLLEGE HOODLUMS.

The following from the Pomona (Cal.) *Times* in relation to the Berkeley hoodlums is well said and meets our emphatic approval:

"The faculty of the State University at Berkeley has practically excused if not justified the brutal hazing by a party of students, of young Campbell of Los Angeles. These young savages shaved half of Campbell's head, clipped his eyebrows, painted characters on different parts of his body and otherwise maltreated him; and the faculty reprimanded some and suspended others for two weeks! If the same cruelties had been committed by men, they would have been heavily fined or imprisoned or both. The university is supported by the State and United States, which makes the matter worse. The Legislature might spend time usefully in an investigation of this affair and in severely disciplining the faculty who are to blame for the brutalities of organized bodies of students. It seems in this case, the young bloods did not feel equal to the task of outraging Campbell, and so employed some fellows to help who had several times been caught and punished for criminal acts by the Berkeley civil authorities."

It is not even suspected by many good Christian parents, who have sent their sons to college, that these boys are members of a college secret fraternity; that this fraternity has "wine suppers;" that carefully trained, bright boys are importuned and dogged to join it; and that some of our most promising young men have been sadly demoralized by connection with it. We have known a good deal about college secret fraterni-

ties, and yet we have never known one whose object was to promote the sobriety of its members. We have no suggestion to make to parents who favor such societies, but to those who believe they are harmful we will say, see that your boys are kept out of them.—*United Presbyterian.*

SECRET SOCIETIES.

[An address delivered by Mrs. Hannah J. Bailey, of Maine, at the Annual Meeting of the New England Christian Association, held in Boston, December 19, 1894.]

Mr. Chairman and Friends of this Much Needed Reform:

I was very glad to be with you at this annual convention. I have received kind official invitations to meet with you on several similar occasions, but unavodable circumstances have prevented me until now.

I am not disappointed this afternoon on entering your meeting-room to find the number convened was not large; for the important reform which you particularly advocate is yet in its pioneer state, but the promise recorded in a highly-criticized but infallible book came into my mind, that under certain circumstances, "one shall chase a thousand, and two shall put ten thousand to flight." Hence, if each one assembled at this convention is faithful and loyal to the cause of

ANTI-OATH-BOUND SECRECY,

and tries to promulgate the principles advocated here, a large part of the armies of the aliens will be put to flight in the not distant future.

Every man has a part in this reform, and every woman, too,—for I believe the women are just as much needed in advancing reform movements as men are. If there is any supremacy in sex I would place it where the little girl did in writing her composition at school. The title of her composition was "Man," and she began by saying: "God made man and after examining and testing the creature, he said: 'Well, it is well-done, but I think if I try again I can do better;' so he made a woman and was then satisfied."

GOD ENDOWED HER AS WELL AS MAN,

with "certain inalienable rights among which were life, liberty, and the pursuit of happiness." Hence, if her husband, brother or son are alienated from her society by the lodge, it is to her "the pursuit of happiness" to break up that lodge business.

So, as I was going to say, let every man and every woman too, follow the example of that brave, faithful man, Dr. Gordon, spoken of here this afternoon, to

"DO ALL THAT ONE PERSON CAN DO,"

and then, by the blessng of God upon faithful effort, success followed by *victory* is sure.

Secret societies appear to be constantly increasing in numbers. How often we read an obituary notice which informs us that the one in whose memory it was written belonged to one or more secret organizations. Seldom do we read that one who was associated with many societies of this class, was a church member. How could he be expected to have time for the church of God, after he had devoted so many hours to these rival societies? As great as is

THE POWER OF OATH-BOUND SOCIETIES,

there is considerable opposition to them. Those who generally oppose them are Christian people. Several denominations do not allow their members to join secret societies. At a late annual conference of the archbishops of the Catholic church of the United States, a petition was presented from the German Catholic Central Society of the nation asking that the conference clearly define the designation "secret societies," as coming under the ban of the papal bull. Some believed that Freemasonry alone was alluded to, which, however, was not the case. Many Catholics had joined the Odd-fellows on the strength of this supposition. In considering this question, Archbishop Katzer quoted as follows, from the injunction of the third Plenary Council at Baltimore:

1. That all former decrees of the Roman pontiffs against all societies condemned by the Holy See are to remain in full force, according to the tenor of the "Apostolicæ sedis," and the meaning of the Roman pontiff.
2. That the Freemasons and the Carbonari are excommunicated by name.....
5. That any society which requires its members, be it under oath or otherwise, not to reveal its secrets to anyone, not even to the ecclesiastical authority, that is, the bishop; or which demands, be it by oath or mere promise, from its members a blind and absolute obedience, is forbidden under grievons sin, and that the members of a society cannot be absolved until they actually leave the society, or at least promise to do so at once.
6. That the faithful, and especially youth, are to be taught and earnestly admonished carefully to avoid all such societies, as in the judgment of the bishop of their own diocese, are in any way dangerous to faith and morals; for, as in the instruction of the Holy Roman and Universal inquisition, dated May 10, 1884, remarks, it is well to be understood that there are still other societies which though they do not clearly belong to those enumerated above, that is to societies excommunicated or forbidden under mortal sin, are at least doubtful and dangerous. The bishops, whose chief care it must be to preserve the doctrine pure, and the morals uncorrupted, must know that it is their duty to deter and keep away their flocks from these societies.

The opposition to secret societies, especially to Freemasonry, is stronger in Europe than it is in this country. This is probably because that organization has been used so extensively for political purposes in the Old World.

We believe secret societies do much toward keeping alive a spirit of militarism. The technical terms of many of the lodge meetings have a military flavor. The uniform and the street parades of these societies

REMIND ONE OF WAR TIME.

The duties required of the members of these lodges are often similar in spirit, at least, to those enacted by an army.

Dr. J. M. Buckley has wisely said, (though we think he says many unwise things) that God has organized but two societies—"the home and the church." Let us not neglect either of these sacred institutions for the sake of some other organization that is not in harmony with them and organized to promote their best interests.

Some European countries forbid Freemasonry within their borders. While secret organizations have not played so great a part in politics in the United States, they have certainly exerted an influence upon them. Personally,

I DO NOT BELIEVE IN WARFARE.

I belong to a sect that does not permit its members to enlist in war; consequently, in giving the following, I am simply reporting the general opinion. When a soldier is engaged in active service on the field of conflict, he is expected to shoot anybody in the ranks of the enemy. We have many instances in our late war where men took the lives of their own brothers, who happened to be in the contending army. The country expected this terrible deed of them. On the other hand, we have many instances of Masons who being

WARNED BY MEANS OF THEIR SECRET SIGNS,

refused to shoot one another. Personally, we do not blame them for this. We do not consider the taking of human life justifiable under any conditions. What we intend to show is that Freemasonry has had something to do with the history of our nation. In fact some years ago an Anti-masonic political party was instituted, and for a while had considerable influence.

Masons have long been somewhat disturbed over the opposition they have received. The editor of the *Masonic Monthly*, in an issue of 1868, says: "In Europe, as well as in America, the breath of opposition is to the Masons' institution becoming more and more distinct and intelligible in its utterance. It is becoming notoriously certain that

FREEMASONRY HAS ENEMIES EVERYWHERE.

For a long time they have been lurking out of sight among the high and the low, among the powerful and among the weak. Popes and echoing bishops among the Catholics, synods, presbyteries, conferences, unions of the clergy and laymen of the other Christian sects have rattled off their musketry and thrown their hand-grenades, while the presses which they inspire with their animosities continue the fire, and by their conjoint and sympathizing activities, have

DONE THEIR UTMOST TO GET UP A BREEZE,

and in part have succeeded." The same editorial states that "great as is the danger of opposition from without, more danger lurks within among members who might just as well be spared from the order."

Thus we see that all lodges have not always honored all their members. In France there is an order of Masons, composed exclusively of atheists. The lodges of America will not affiliate with members from this French lodge.

It has been said by the friends of oath-bound societies, especially in regard to Freemasonry, that these organizations are highly moral. Not long ago a person was heard to say concerning a certain secret society to which they belonged,

"IT IS AHEAD OF THE CHURCH."

Masonry has been styled a system of morality taught by symbols veiled in allegory. Very different this from the truths of the Gospel as set forth in the Scriptures, which he that runs may read. It has been truly said, "By their fruits ye shall know them." Has a revival of religion ever been the outcome of a secret society? Has a single individual ever decided to enter upon a Christian life because of religious impressions received at the lodge? Has one ever gone to the lodge as he has to the prayer-meeting, from a sense of religious duty? We believe that all these questions could be answered in the negative, yet a Masonic writer has said:

"As I have stated, the principles of Freemasonry are identical with the morality of the Great Light, neither more nor less. The books of revelation and of nature constitute the trestle board, from which the moral designs are derived by which to build our moral, spiritual, and Masonic edifice.

"The true doctrines of Freemasonry lead men to a knowledge of themselves, their origin, their destiny; and, in the gradual development of their self-knowledge, men are led, by the great truths involved, to the discovery of their Creator."

IN THE EARLY DAYS OF FREEMASONRY

in this country alcoholic beverages were furnished to Masons at their lodges. In the early record of the Philanthropic Lodge of Marblehead it is shown that one night the stewards were ordered to furnish rum, pipes and tobacco for the next meeting, and this was done. In 1885 this lodge celebrated its one hundred and twenty-fifth anniversary. The junior secretary in giving the history of the lodge on that occasion, remarked: "Let us imagine the first night the brethren met under the returned charter. One has been stationed in the entry as Tyler; another remains in the small room to arrange the pipes, tobacco and punches. By the aid of tallow candles, the brothers have laid their loose plaid cloaks on the chairs, and piled their cocked or beaver hats in the corner. A small sheetiron stove, heated by pine knots, makes it very comfortable. But let us enter. This is Masons' Hall,—the floor sanded, the windows darkened by thick curtains; but the light is an improvement on the outer room, for here are wax candles in large and elaborately wrought-brass candlesticks, with snuffers ready for use. Then look at the immense fireplace, with its huge logs crackling and spitting while they send out a genial heat. The fender and brass andirons, shovel and tongues, are indeed a curious sight. But notice around the fireplace the different pictures on marble of scenes from Scripture. Above it is a mirror brought from Bilboa, a return for some fishing adventure. A few Dutch prints hang upon the walls, whose frames seem to be mellowed by age. The settees are straightbacke and unpainted. The leather-seated chairs are curiously carved. There, too, as in all times, are the altar with the Holy Bible, square and compasses, and the three burning tapers. In the east sits Master Richard Harris, dressed in short-clothes, with large silver buckles at the knees, and also on his shoes. His ample vest is covered by a velvet coat of the fashion of those days; on his head is a cocked hat from which his cue comes down; and we should judge, from the appearance of his coat-collar, that his hair was powdered. Slowly he rises from his seat, and taking in his hand that charter which is now the choice treasure of the lodge, says: 'Brethren, I have gathered you together this evening to form a lodge. But, first, as no man should engage in any great or important undertaking without first invoking the blessing of Deity, let us unite in prayer.' The prayer finished, he proceeds: 'By virtue of the authority vested in me, I appoint Bro. Fettyplace, Senior, Bro. Roads, Junior Warden.' No further business,

THE LODGE CLOSES;

and drawing round the fireplace, with their pipes and punches, they talk in serious tones of the events that are happening around then. After the talk is ended, together they go forth into the clear frosty air of that January night, each to his own home. The names of many members of those early days have been made familiar to us by tradition,—Harris, Fettyplace, Lee, Orne, Gerry, Hooper. There were others well known then, but now forgotten."

Does not it appear from this picture that the pioneers of American

FREEMASONRY MIXED RELIGION AND DISSIPATION

in rather an undesirable fashion? After par-

taking of their punch were they in a pleasant disposition to return to their homes, or were they as much dreaded by wives and children after returning from the lodge as are husbands and fathers of to-day when returning from the saloon on pay night? Let those who know the effect of alcohol upon the human system answer.

While liquors may not be served in the majority of lodges at the present day, it is true that they are served on special occasions, such as at the great banquets and excursions of the societies. A great secret organization can scarcely meet in any city and parade the streets without being invited to stop at various houses along the street to

PARTAKE OF WINE OR PUNCH.

Young men, by joining secret organizations, are often brought in contact with dissipated companions who lead them astray. But for the lodge such companionships would probably not have been formed.

I CONSIDER SECRET SOCIETIES AN ENEMY TO WOMAN.

They deprive her of the happy companionship to which she is entitled in her husband, son or brother. They fascinate and decoy them from the home which needs their presence and protection. They claim the interest which should be centered upon higher things and thoughts. They are pernicious in their tendencies, as there is abundant proof. All suppressed questions and secret organizations are, of course, those that cannot bear the light. Doubtless if the principle of secretism in organization was for the advancement of truth and righteousness on the earth, Christ would have incorporated it in his church, but he declared "In secret have I said nothing." He is the light of the world and in him is no darkness.

THE SON OF RIGHTEOUSNESS REVEALS THE TRUTH.

Secret societies in their secrecy are in striking contrast to open organizations such as the church, the W. C. T. U., the Y. M. C. A., and the Y. P. S. C. E The first are dark, the latter light; lhe first refuse inspection, the latter invite it. Let us test them all by this rule given us by our Lord: "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."

NEW ENGLAND LETTER.

A grand meeting in Mus'c Hall on behalf of social purity —Lady Henry Somerset's appeal for a single standard of morals.—The Helping Hand Society.—A tobacco slave. —Dedham and the 250th anniversary of the first free school.

Twenty—nay, even ten years ago, "the social evil" was a thing to be talked of only in prlvate, if talked of at all; and in public never to be alluded to, save in the most distant way. But now this tabooed subject has come to the front, and the grandest audience ever gathered together in the interests of purity, and the grandest address ever given on this theme, met together in Music Hall, Sunday afternoon. Not an available inch of space in the huge building was left unclaimed. Hundreds stood, and hundreds more went away, unable to obtain even standing room. The raiding of the houses of ill-fame by Gen. Martin has brought the citizens of Boston face to face with the very serious problem—what can be done to help the women, thus turned adrift, to enter a new and better life? The object of the meeting was to awaken public interest, and raise funds for a work whose immensity they begin dimly to see.

The decorations were red and white, minus the blue, which, as Mrs. Chapell, who presided as chairman of the Woman's Executive Committee, stated in opening, was not out of disrespect for the flag, but because these were symbolical colors, the red of "the submerged tenth," the white of that lily of purity which God would have us hold out to the most sinful Magadalene. Mrs. McLaughlin, the newly-elected president of the Boston W. C. T. U., made a touching prayer. Mrs. Anna E. Stoddard appealed elcquently for generous contributions, and Joseph Cook pronounced the benediction. "Mother" Prindle, of the Florence Mission, was the first speaker. As the apostle to the Gentiles magnified his office, so this saintly woman, who has walked fearlessly through the lowest dives and slums of New York and other cities, and on whose motherly heart has perhaps been breathed out more sorrowful life-histories than any other woman on this continent, has a right to magnify her office and say that of all forms of Christian work "this is nearest and dearest to the heart of Christ." Lady Henry Somerset was the chief speaker, treating the subject sharply, clearly, trenchantly. Never was that false standard of society, and the sham virtue which draws aside its skirts in holy horror from a fallen woman while her partner in sin is "allowed to turn over a new leaf at the flower-bedecked altar of a bright and new life," cut to pieces with a keener, or more relentless logic. Speaking of the infamous teaching that certain men must sin, and certain women may be set aside to minister to that sin, Lady Henry said, in that wonderful voice of hers, clear and resonant as a silver bell: "If we admit that the social vice must exist, let us close this meeting. If it is a necessity that some must follow that path recognized by the State, then you dare not draw aside your garments from the street Magdalene, but must realize that these women are doing a duty for mankind as much as we are; and, recognizing that fact, you should treat them as noble women with a mission to fulfill." The vast audience hung upon every word, breaking out with occasional cheers that could not be suppressed, and from the depths of her motherly heart she pleaded for justice to erring women and their innocent offspring, and appealed to every man to so revere womanhood that it "will be impossible for a certain class to be sacrificed on the altar of the world's shame."

Hawthorne's "Scarlet Letter" is not simply a wonderful romance, but a piece of terrible realism, and it is no credit to our Christian civilization that in spirit, if not literally, it is just as realistic to-day as it was two hundred years ago. But this Music Hall meeting, I believe, is the beginning of a great tidal wave which is to rise higher and higher as the motherhood of the land, roused to white heat, asserts itself. For this movement will not stop at Boston. When the Hub wakes up, the spokes must all revolve.

On a line with this is the preventive work of the New England Helping Hand Society, which held its annual meeting last Tuesday. The address of the president, Mrs. E. Trask Hill, was full of telling points. "No legislators," she said, "can ever be trusted to deal fairlv with a disenfranchised class. The working-girl of to-day has to contend with an unequal standard of wages, a false standard of morals, and a weakened constitution; so that in dealing with working women we are dealing with a disenfranchised, and underestimated, unprotected and under-paid and enfeebled class. It is such that most need, of any class in the world, a "helping hand." Sharp criticisms have been made because the society takes in only Protestant girls, but there are many reasons why this discrimination should be made, and certainly not one of the least is that the Catholic church, which can put millions of dollars into one grand cathedral, is abundantly able to take care of her own working-women.

There is some hope for our city council, as they have practically shut down on pugilistic exhibitions, by passing a rule that no license for anything of this nature shall be granted, except by unanimous vote.

A vessel arrived at this port, the other day, from Cebu, Philippine Islands, under rather peculiar circumstances. The ship had to be piloted in by a Gloucester fishermen, the captain having been struck with blindness when the vessel was over two hundred miles from port. The captain was an excessive smoker, and to this his affliction is attributed. He told a physician that he had smoked nearly 15,000 cigars since he left Cebu. As the passage was made in 119 days it would seem almost incredible were it not for his own statement. Another warning to tobacco-users.

Dedham has jnst celebrated the 250th anniversary of the first free school established in the world. In 1644, three years before the State of Massachusetts passed the colonial act compelling every town to establish free public schools, Dedham, a little frontier settlement of farmers whose lives were one long struggle to get a subsistence in the wilderness for themselves and their families, planted the common school by the side of the church. Little did they dream of the coming tide of foreigners, or of the vast problems which future generations would have to meet, and it makes more wonderful the divinely-inspired forethought by which they builded better than they knew. ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

Indian school appropriations.—Church finances.—The power of the liquor interest.—The U. S. Supreme Court and Debs' case.—International arbitration legislation. etc.

WASHINGTON, D. C., Jan. 16, 1895.

The Indian appropriation bill, now being considered by the House of Representatives, continues the policy inaugurated by the Indian Bureau, of gradually reducing the amount appropriated for the maintenance of contract Indian schools although the total amount appropriated for Indian schools is slightly in excess of the amount for the current fiscal year. According to information received in Washington, a number of the contract schools will cease to exist as such with the present fiscal year, on account of the reduction in appropriations. The Unitarian school will, according to this information, with all its buildings, furniture, apparatus, and even its teachers, be tendered to the government, and it is expected that many of the Catholic schools will cancel their contracts and the Indian scholars they have be divided among the government schools. This is precisely what was expected and is desired by the Indian Bureau. The idea is to do away entirely with the contract system of educating the Indian children, which, while good enough in its day, does not, in the opinion of government officials, meet the progressive requirements of this time, not to mention the future.

The fortunes of Washington's churches vary, like those of individuals. For instance, one of them —Wesley M. E. chapel—held a jubilee service last Sunday to celebrate its entire freedom from debt, whlle another—the Church of the Covenant —was devising means to meet a mortgage indebtedness of $60,000 on its property, which is valued at $220,000; and still another, one of the oldest in the city—the First Presbyterian—has decided to abolish its .paid choir, in order to escape running into debt during the coming year.

One has only to keep his eyes open in Washington to constantly see signs of the immense power wielded by the liquor interest. For instance, the mere proposal in Congress to increase the internal revenue tax on beer, in order to increase the revenue of the government, not now sufficient to meet the expenditures, has brought to Washington a number of influential men who come on behalf of the brewers to oppose any increase in the beer tax. Among them is ex-Congressman Caldwell, now mayor of Cincinnati. The rule which gives ex-members the privilege of the floor of the House distinctly says that this privilege shall only be enjoyed by those who are not interested in legislation, but the presence of Mayor Caldwell on the floor of theHouse as the avowed friend of the brewers proves that the rule is not strictly enforced.

Arguments were heard by the Supreme Court to-day on the petition for a writ of error, filed in behalf of Eugene V. Debs, the leader of the big railroad strike of last year, who is now in prison in conformity with a sentence imposed by Judge Woods, who declared him guilty of contempt for failure to obey orders of the court. An early decision is expected, and the impression among lawyers who are familiar with the case is that the writ will be refused. (It has since been refused. —EDITOR.)

Senator Sherman this week introduced a bill that every friend of international arbitration would be glad to see take its place in the statute books of the United State before the life of the present Congress expires. The bill is intended to enable the President to carry into effect the Congressional resolution of April 3, 1890, requesting him "to invite from time to time, as fit occasion may arise, negotiations with any government with which the United States may have diplomatic relations to the end that any differences or disputes arising between the governments, which cannot be adjusted by diplomatic agency, may be referred to arbitration." That resolution as it now stands amounts only to an official endorsement of the principle of international arbitration. The friends of arbitration wish it to officially stand for all it implies, and this bill with that end in view authorizes the Presfdent to open negotiations, either through the regular di-

plomatic agents of the United States, or, if he deems it best, to appoint a special commission for that purpose, looking to the creation of a tribunal of international arbitration, or other appropriate means whereby difficulties and disputes between nations may be peaceably and amicably settled, and wars prevented.

The financial talk in Congress extended to the Senate this week, but there is no change in the prospect for financial legislation, and none is expected. *

REFORM NEWS.

THE OHIO STATE ANTI-SECRECY CONVENTION.

The Program Ready—Encouraging Letters and Contributions—The Place of Gathering—The Music—Entertainment for Guests—The Last Call..

THE PROGRAM.

XENIA, Ohio, January 17, 1895.

DEAR CYNOSURE:—I mail you herewith the program of the coming State Convention to assemble here. I am glad to report the interest considerable and increasing. If I do not fail to read the indications, we are to have the largest and most enthusiastic gathering of our association in this State.

ENCOURAGEMENT.

Every mail brings word from friends who are praying for this gathering. I will let some speak for themselves. Rev. J. M. Faris, of New Concord, O., writes of a meeting of Friends called to appoint delegates. He was one of the appointed. Note his name on the program. Rev. E. Pfeiffer, of Fremont, O., writes an encouraging letter and incloses $1 toward expense. Rev. I. J. Rosenberger says: "If life and health permit, I will be with you at Xenia Jan. 28 and 29." Subject, "Lessons to be learned from the killing of Rev. J. W. Johnson, of Huntington, W. Va." C. Speer, of Northwood, writes: "[illegible] to know what you may expect—possibly [illegible] two delegates or a small contri[illegible] We shall expect both, and Bro. S[illegible] not disappoint us. He also gives [illegible] names of parties whom he would like to see on the program. I am sorry, but our program is already full. I hope, however, the friends mentioned may come and say "Amen" to what the others say. The New England agent writes that he is in Columbus, Ohio, ready to cooperate in working up this convention. Rev. Wm. Miller, of Uniopolis, O., says: "I should be glad to be at our Convention," but is afraid duties may hinder. Bro. W. O. Percival, of Cincinnati, O., sends $5 toward expense, and says: "Don't know that I can say any thing that will be any help to you in the Convention, but will pray for it." "I read every thing in the *Cynosure.*" State Treasurer, Rev. E. Thompson, writes an enthusiastic letter expressive of unabated interest. Bro. H. H. Hinman, who has so long and faithfully labored with us, writes that he is confined to his room. He will pray for our gathering. His encouraging letter will be read at the Convention. Bro. J. M. Scott, of Alexandria, Ohio, says: "My heart is with you and my prayers for you." State President Martin writes to "go ahead;" he is coming. C. M. Strickler, of Lancaster, Ohio, says: "Success to you in the effort to work up a good Convention." He hopes to come. In the event that he can not, he "will try and send a contribution." Rev. W. G. Waddle encloses a check for $5, and says: "Trust it shall be a splendid meeting and grand in its results." And so the word comes from north, south, east and west.

I knew the friends here would stand by me. Forty-three of the $100 needed to meet our expense is pledged.

THE PLACE OF OUR GATHERING.

The first two sessions of the Convention will assemble in the Second United Presbyterian church. This is a large, convenient structure, and as the pastor is to extend us the welcome, it would seem appropriate. In hiring the Opera House for the last three sessions, we incur more expenre, but it was thought wise, as we shall be likely thus to secure a larger attendance of the non-churchgoing.

Several thousand of the programs have been ordered printed, and I shall be glad to supply any friends writing with what they may use to advantage.

THE MUSIC.

This will be presented by quartets of young men from the Theological Seminary and a Miss Moore, who teaches music. Mr. McConnell is acting as musical director.

ENTERTAINMENT.

I think I am safe in advertising free entertainment for all who favor us with their presence, coming from a distance. There are many friends here who promise to aid in this direction. To insure entertainment, write to me of your coming.

AT DAYTON.

I spent Sabbath at Dayton, Ohio, speaking twice. It was a real pleasure to meet with the loyal brethren there. Eight or ten of the ministering brethren there spoke of their expectation to meet with us.

As dinner is ready, and many duties call, I must bring this letter to a close.

REMEMBER, FRIENDS,

that this is the last call through the *Cynosure.* Remember the dates—Monday and Tuesday, Jan. 28th and 29th. Pray all you can, contribute all you can, and come, all who can. Let every one who can, report for roll-call at the first session. Please address me at Xenia. For Christ and reform,

W. B. STODDARD.

NEW HAMPSHIRE STATE CHRISTIAN ASSOCIATION.

A SUGGESTION FROM S. C. KIMBALL.

It is very important to strengthen our Anti-secret State Christian Association, auxiliary to the National Christian Association. How can this be done? Twenty years' experience as the secretary and chairman of the executive committee of the New Hampshire Association has taught [illegible]me valuable lessons. For several years, at [illegible]nnual meetings, we did little else than hammer the lodges and hold them up to public scorn. With the aid of such master-workmen as Stoddard, Rathbun, J. F. Brown, and Henry T. Cheever, we could do it in good style. We swept the field, but it left a barren waste. We had the exultation of complete and comparatively easy victory; but our souls were not fed, and we were compelled to learn that a permanent structure cannot be built on a negative foundation. We introduced more worship, more preaching and temperance, with such other topics as anti-secretists were substantially agreed upon. We affiliated with the W. C. T. U., much to their and our advantage. We did the same with the Holiness people. When instructed, they were naturally anti-secretists. But, above all other help, we secured "the power from on high;" and since that our association has taken root and prospered.

S. C. KIMBALL.

Newmarket, N. H.

TWO ANTI-SECRECY LECTURES BY REV. WM. FENTON.

ST. PAUL, Jan. 16, 1895.

EDITOR CYNOSURE:—On Monday evening last I spoke in the First Evangelical Lutheran church of this city, and on last evening to the students of the Augsburg Seminary in Minneapolis. There were good audiences at both places.

At the meeting on Monday evening was a Swedish gentleman, who took three degrees of Freemasonry upon his arrival in America and before he was sufficiently well-acquainted with the language to understand the meaning of the words in the obligations. They gave him the three degrees in one night. As he became better acquainted with the English language aud saw the Masonic degrees cenferred upon others, he found out that he was in a bad place, and now he hates Masonry, and was pleased to see the abomination exposed. Two others were there who had been caught in the lodge trap, and seemed like birds fluttering in the jaws of a venomous beast. One of them, a Knight of Pythias, I fear, is more like a fly with its foot on "tangle-foot" (sticky fly paper). The devil seems to have him fast.

The pastor of this church, Rev. L. A. Johnston, is well-acquainted with the work of the N. C. A., having been a pastor at Rockford, Ill.; and your agent was cordially received by him and his twelve deacons.

Last night, at the Seminary, a fewwere present who did not belong to the school. One who has been an Odd-fellow, but no longer owns that gypsy fraternity or its gypsy title (Odd-fellow) showed us what induced him to give it up. It was the words uttered in the lodge by the conductor to the candidates as they stood before the skeleton and coffin with blinds off: "Hope looks forwith ardent joy, when one law shall bind all nations, tongues and kindreds of the earth; and that law will be the law of universal brotherhood." (See "Revised Odd-fellowship," pp. 51,52) Those words convinced him of the lying fraud that Odd-fellowship is perpetrating upon the human family.

The Pope's ban upon secret societies has drawn the attention of the people here to that subject. But it is evident that "nothing but the blood of Jesus can do helpless sinners good;" and the lodges, like the ancient idolators, their spiritual brothers, having a common father, the devil, substitute the lodge evergreen for that blood; therefore God positively declares that he will not hear them; and he cannot on principles of justice, and any other principles manifested by God would destroy the universe.

Robert G. Ingersoll was here, last Saturday evening, speaking in one of the theatres to the blackguards of the city, whom, by his false premises, sophistry and low wit, he tried to set at lying about the Bible and blaspheming God.

Yours truly, W. FENTON.

FROM THE PACIFIC COAST AGENT.

ROSEBURG, Cal., Jan. 12, 1895.

At Bangor we spoke on Saturday night to a good crowd. The saloons came in for their share of condemnation. We sought, especially, to show the inconsistencies of Christians voting with the saloon-keeper; the awful evil of the laboring-men spending their earnings in the saloons, and then cursing the country, and saying: "It is no place for a man to make a living in." The politicians came in for their share of criticism. They cast dust and sand in the eyes of the laboring classes, by saying: "It's a greater volume of currency that we need." This is not THE need of the land, but the right use of the currency we have. An illustration in point: A young man at Portland, Oregon, worked a whole year for thirty-five dollars per month and "found." He had to send back to Iowa for money to bring him home, for he "blowed in his wages at the saloon." He would do the same if his wages were seventy dollars rather than thirty-five.

The vast resources of this country are amply sufficient to put every citizen above the reach of want. Still we are crying "hard times," "hard work and poor pay." At the same time the nation is blind to the real cause. Intemperance is stalking abroad in the land, and devouring half our substance. It is entering the homes of thousands and thousands, and is taking the fuel from their fires, the food from their tables, and clothing from their backs and beds, and pushing them out into the highways and hedges, and making them worse than widows, worse than orphans, and worse than beggars.

Bangor has two saloons, which add no credit to the place. It is strange that intelligent men and women cannot see the disadvantage of such an awful institution as the gin mill. Some laboring men, members of benevolent (?) orders, advocated the saloons at this place, and boasted of their being able to drink when they pleased, and let it alone at will. They were severely rebuked by our address, and showed the awful influence on the rising generation of those who can do so. They lead our boys and young men to inevitable ruin. The large majority cannot do so, and thus,

(*Continued on 9th page.*)

CORRESPONDENCE.

MISSIONARY WORK IN GREECE.

A LETTER FROM MRS ZARAPHONITHES.

BATSE, ANDROS, GREECE,
December, 10, 1894.

EDITOR CYNOSURE:—When we received your letter we were still up at our mountain home, and while we were there we heard, indirectly, that the suit against Mr. Z. had come to naught, and so, when we came down here to Batse, we took our

organ and went over on the other side again and had an outdoor meeting without any opposition. The following Sabbath we had a meeting in our mission building. A week ago last Sabbath we went over for another outdoor meeting. While we were singing the first hymns it began to rain, and the new custom house officer who has attended some of Dr. Kalopthakes' meetings invited us into our nephew's store. (The custom house officer takes his meals there.) So we went in and had our meeting there, where they sell wine and tobacco.

We heard some time ago that the judge in Syra wanted to see Mr. Z So he went last week and met him. I wrote to you about the first examination of Mr. Z and others in respect to himself and his preaching, by the priest and the mayor here. The result of this examination was sent to the Holy Synod in Athens, and the synod sent to the Secretary of the Interior requesting him to make a closer examination. The secretary sent word here to have another this time by the government officials. Accordingly Mr. Z. was again called and examined, and some of the first men in Batse were also examined in regard to him and his teachings. Some of our enemies were also examined. The result was sent to the judge in Syra, and he told Mr. Z. last week that the council could not make out any case against him. So they unanimously dismissed the case.

Near the time of the anniversary of our mother's death, our nephew came to see us in company with the priest. The latter said that he had come to see Mr. Z , and to say to him that it is nearly a year since his mother died, and it is time to make the anniversary "Choliva" for her. That is, to boil wheat and take it to the church, to have one or more priests make a liturgy for her and pray for her soul. Every one who partakes of the boiled wheat is expected to pray too.

The priests wanted to know how many priests Mr. Z. wanted to have to assist him, and our nephew wanted to know how much his uncle would pay towards it. Mr. Z had quite a discussion with the priest, and told the priest that months before his mother's death, he had many talks with her about dying; that he does not believe in praying for the souls of the dead, because he does not see anything in the Bible that tells him to do so; but on the contrary the Bible teaches that there is no hope after death. He told her that if she would tell us to whom she wanted to have money given that we would give whatever sum she desired and to whom she designated while she was alive, that they might pray for her soul's salvation. She agreed to what he said, and he distributed the amount she named. Now that she is dead, he had nothing more to do; and, as it is against his principles, he can have nothing whatever to do with any "choliva." He told his nephew that he could go on and make "choliva" for his grandmother if he wanted to; but not to mix us up with it at all. The priest tried to show Mr. Z. that one ought to pray for the souls of the departed; but he owned that there is nothing in the Bible that shows that we ought to do so; but that the forefathers teach that we ought to pray for the souls of the departed. We heard afterwards that our nephew did not make any "choliva." Yours with Christian love, MRS A. D. ZARAPHONITHES.

THE SABBATH.

The Causes of its Desecration—Corporations without Souls—The Monarchy of the Saloon—The Secret Lodge System—What of the Future?

TOMAHAWK, Wis., Jan. 7, 1895

EDITOR CYNOSURE:—This is not written to convince the *Cynosure* readers of the need of the Sabbath—to convince them that what God has made for man; that he must have to make him permanently happy and prosperous. The readers to whom this will come do not need instruction on that line; not our *need* of a Sabbath, therefore, but the causes of the desecration of the Sabbath engage our present consideration.

First, corporate powers; and, as it has been said that a corporation has not a soul, there is much in the saying to engage our serious attention in these days. An aristocracy of birth, like that of England, is bad enough; but what may be called an aristocracy of corporations is worse. The single magnate, however hard, has some kind of a heart, if you can reach it; the corporation not any. The owners of stock clamor for dividends; these push the directors; the directors push the officers; these push the men; and wherever the Sabbath stands in the way, it is brushed aside in the Godless march of Mammon.

A most singular instance of this kind happened to come under my observation, when at Washburn, Wis. The men at one of the docks wanted their Sabbath rest, and complained to the captain of the vessel on which they were working at the time, that they needed the rest, and that the law provided that the rest should be given them. The captain promptly answered: "I would like to have you procure my arrest for violating the Sabbath law. I do not like to work on the Sabbath more than you, but those behind me are pushing me on just as I have to push you." This case is, I believe, a luminous instance of most of the Sabbath work of to-day.

Another cause is the monarchy of the saloon. The saloon-keepers, with regard to a certain set of laws, are the true anarchists of the United States. The Sabbath law is one which in most places is, by the saloons, treated with the utmost contempt. In the town in which I now dwell, of thirty-odd saloons to a population of 3,000, not one pretends to close either its front door or back door on the Sabbath. By the utmost stretch of the imagination, the work of the saloon cannot be called the work of necessity or mercy. If that is to be permitted on the Sabbath, it is absurd to arrest a man for plowing, or threshing, or cutting wood. And so the whole moral tone of society, which, in this country, must stand behind a law to give it effect, is broken down, with far-reaching results of misery to the unhappy people.

A third cause is undoubtedly the secret lodge system, against which the *Christian Cynosure* has resolutely set its face. The countless obligations assumed in passing through the many degrees of nastiness (and which cannot possibly be kept if a man at the same time keeps his marriage, [illegible] covenant, his citizen covenant, and his covenant [illegible] the church of God) obscure the moral law and destroy the power over the mind of all lawful obligation. A Sabbath parade by a secret society is as demoralizing as a Sabbath theatre. Each is an insult to the very idea of a holy day. But can the Sabbath be kept as God evidently intended? Have we not, in our progressive age, cut down the Fourth Commandment?

Reference has been made in the *Cynosure* to Dea. John Carr, of Aurora. I knew him when he had only one creamery; but this man of God said that his creamery would not run on the Sabbath It did not; and although there were not wanting those who said that if he did not run his business on the Sabbath, he could not long run it at all he has conducted it now many years successfully. He stood by the Lord, and the Lord stood by him. The one factory has grown to six; and when I last saw him, last summer, it was evident that the peace of the Father was keeping his heart and mind young, at a time when the crowsfeet of care were gathering around the eyes of many a business man. In answer to a letter inquiring as to the difficulties he had met with in keeping the Sabbath, he said they were not many; a willing heart and a little backbone were all that were needed.

What is the outlook for the future on this question? As far as I can see, there is but one answer: The rallying of the children of God, and al friends of good government, in the enforcemen- of the law. The law lies at our feet, a two-edgel sword, with its hilt towards us. If we do not take it up and use it, we might as well pray God to feed us when, in his providence, he has set before us a table well-filled, as to pray to him to keep for us a Sabbath that we are too lazy or too cowardly to defend. A. THOMSON

LITERATURE.

BEST HYMNS: From All the Books and New Ones to be Made the Best. Selections from Over 100 of our Best Hymn-writers. Rev. Elisha A. Hoffman, Musical Editor. Published and for sale by the Evangelical Publishing Co., 63 Lakeside Building, Chicago, Ill. Bound in Manilla and Boards. 15 and 25 cents each.

This is a very neat compilation of many old favorite Gospel Hymns, with some new ones to be tried. All the hymns, with tunes, are classified, and all those relating to one subject are bound together. Its topical index will be found of much assistance by leaders of meetings where the book is used. It is a convenient medium between the song pamphlet and the customary larger collections, and is printed and bound as acceptably as most other singing books which sell at greater prices. It is worth a thorough examination by lovers of music. We are assured that over fifty evangelists have adopted it for their work. Reasonable discounts in price are made where quantities are ordered at one time.

BIBLE RHYMES AND BIBLE LESSONS; for Sunday-schools and Families. By Anna Bell and H. L. Hastings, Illustrated. 80 pages. Boston: Scriptural Tract Repository, 47 Cornhill, 15 cents.

The Ten Commandments, titles of Christ, books of the Bible, meaning of the names given to the Scriptures, information about the books, angels, manna, wisdom, clothing, the hair, Bible children, prayer, mountains, and many other things in the Bible which interest children quoted for refer ence and memorizing. A valuable and handsom- present for a child.

READING THE BIBLES BY CO-ORDINATES OF TRUTH. By Thomas A. Davies, Author of "Advanced Christianity," New York City. Pamphlet, 32 pages.

Ordinary Bible-readers will take but little in terest in this book, which is a fresh sample of "Higher Criticism," and one is constrained to believe that its perusal will not tend to increase the spirituality of the true Christian. It deals with the following topics: Read the Bibles by Co-ordinates; What is a Co-ordinate? What is Inspiration? Establishing the Christian Religion; The Jewish and Christian Religions Co-ordinated; The Birth of Jesus Christ; Rewards and Punishments. It is professedly Christian, but at odds with the translators of the Authorized Version of the Scriptures; and while we believe that it can do no good, we believe also that it may prove a disturbing element in the simple faith of the sincere but unlearned Christian. We have already too many doubting Thomases, without endorsing this one.

OBITUARY.

EDWIN BALDWIN WEBSTER,

a descendant of the Colonial Governor Webster of Massachusetts, died at his home, near Ortonville, in Hadley township, Mich., January, 7, [illegible] years and 2 months.

His health had been gradually failing for two years, or more, and during the last year he had been confined to his bed.

He was born, our correspondent thinks, at Romeo, Mich., then in an almost unbroken wilderness. His father, dying, his mother, with him and one brother and sister, took up her residence with her father. It was there, in the spring of 1839, that our correspodent became acquainted with the family.

Shortly after the advent of the *Christian Cynosure*, our correspondent handed some copies of it to Bro. Webster, who immediately embraced its principles, subscribed for the paper, and purchased a hand printing-press, by means of which he has printed many thousands of pages of reform literature in opposition to the secret empire and intemperance. These he made it his mission to circulate freely, sending packages of his tracts and leaflets to any who would undertake to distribute them, in the United States, Canada and England.

He early united with the Methodist Episcopal church, and about the time when he commenced printing tracts he was superintending three Sunday-schools, the nearest of which was three miles from the church in which he worshiped. One Sabbath, going to quarterly meeting to partake of the Lord's Supper, on approaching the altar the Masonic minister in charge informed him that he was no longer a communicant, as his name had been erased from the class-book for absence.

After this rebuff Bro. Webster became a faithful worker among the Free Methodists until his last illness. His wife, four sons and two daughters survive him, and are prosperous.

He was an excellent neighbor and an earnest Christian.

[We are indebted for the foregoing particulars to Bro. W. M. Beden, of Hadley, Mich.—EDITOR CYNOSURE.]

"The whole movement of Christianity, what is it? It is light against darkness. It is as the shining of the sun. That doesn't have lodges. That doesn't have little dark rooms into which it disburses its beams. The business of the sun is to scatter light, and the business of the church of Jesus Christ is to scatter the light of the Sun of Righteousness. He is to be the light of the world everywhere. He says, 'In secret have I said nothing.' Everything was open. There was never any little cabal, any little gathering with its secret passes and grips. The mere attempt to couple such a thing with the work of the Lord Jesus shows its folly."—*From address of Rev. E. P. Goodwin, D. D., pastor First Congregational Church, Chicago, to Christian Conference, April, 1890.*

CURES OTHERS



MRS. TAPPAN.

MRS. HARRY TAPPAN, of *Reynolds, Neb.*, writes: "For about two years I was a constant sufferer from diseases peculiar to my sex. I had to be carried from my bed, had horrible dreams, sinking sensations, was very nervous and had little or no appetite. In short, my whole body was racked with pain. I had frequent attacks of hysteria, and was completely discouraged for I found no medicine did me any good. At last I determined to try Dr. Pierce's Favorite Prescription. I had taken but two bottles before I felt so much better! I took eleven bottles. To-day, I am well. I have never felt the least trace of my old complaint in the last six years. We use the 'Golden Medical Discovery' whenever we need a blood-purifier. With its use, eruptions of all kinds vanish and the skin is rendered clear and soft, almost as an infants." Sold everywhere.

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The following experience is related by an Illinois farmer in a letter to American Agriculturist:

About a year ago a neighbor and myself secured a corn husker and fodder shredder. This machine was set so that the fodder could be elevated to the haymow of a barn. Fodder was hauled from the field on low wheeled wagons, run through the husker and the shredded material stored in one bent of my barn. The carrier being 28 feet long one man was able to place the fodder as it came from the machine. A great amount can be stored in a small space. Last season I put 312 shocks 12 hills square in a section of my mow 26 feet wide, 18 feet long and 8 feet to where the roof touched the side of the barn.

Low wheeled wagons are a great advantage in hauling. We rigged them up ourselves. One is made from a set of binder trucks coupled so it will be 18 feet long. The other two consist of old wagons, the wheels of which were replaced by low ones. On these we built racks without bows. Five to eight shocks are hauled at a load. The fodder is fed to the machine much as wheat or oats. We begin this work when the ears are dry enough to crib. No attention is paid to dry weather, for by proper handling and little tramping on the load only a few blades are lost. At the machine all loose fodder is carefully cleaned up. A rope running from front end of rack to rear keeps the load in place when the wagon is in motion.

Last winter 20 acres of good corn cared for in this way furnished sufficient roughness for wintering 20 head of cows and horses. Nothing is wasted. Of course the pithy wood parts of the stalk are not eaten, but this makes excellent bedding and absorbs liquid manure. We cut fodder for our neighbors at the rate of 5 cents per husked bushel, which is equivalent to $2 or $2.50 per acre. Many thrashers now have machines, and a goodly number of farmers in the vicinity are having their feed prepared in this way. This enables them to sell much of their straw and hay. This shredded fodder also sells for $7.50 per ton. Some farmers intend to bale and ship it.

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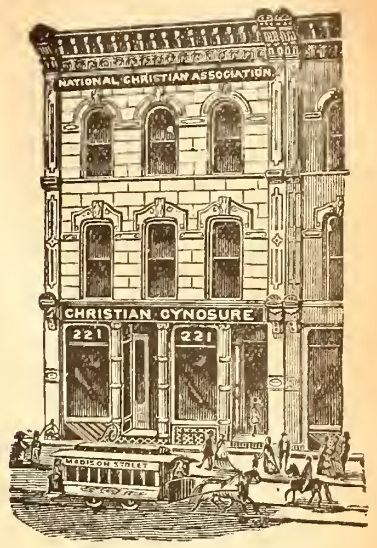
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The Christian Cynosure.

CHICAGO, THURSDAY, JANUARY 24, 1895.

THE OHIO STATE ANTI-SECRECY CONVENTION.

THE OFFICIAL CALL.

To the Friends of the Anti secrecy Cause in Ohio, Greeting:

DEAR FRIENDS:—The time has arrived when we should again assemble in State Convention to plan for the furtherance of reform within our borders. Other States have reported grand conventions, and Ohio should not be behind.

THE PLACE SELECTED IS XENIA. THE TIME IS THE 28TH AND 29TH OF JANUARY.

Rev. W. B. Stoddard is arranging the details of this gathering, and will duly report a program.

There will be five sessions, commencing at 2 P. M., Jan. 28th. All who believe that oath-bound secret associations are injurious are invited. All churches in sympathy are requested to send delegates. J. W. MARTIN, *Pres.*

ESPECIAL NOTICE.

On the fifth page of this issue of the *Cynosure* will be found a very full and explicit letter from Rev. W. B. Stoddard in reference to this anticipated great gathering at Xenia. The prospect is hopeful, and all friends of the measure in Ohio and elsewhere are requested to give it their heartfelt sympathy and aid.—EDITOR CYNOSURE.

THE PROGRAM.

Opening Session in the Second U. P. Church, January 28.

2 P. M —Prayer.

Address of Welcome, Rev. J. G. Carson, D, D.

Response, Pres. Rev. J. W. Martin, pastor U. P. church, Mt. Perry, Ohio.

2:45—Music.

Appointment of Committees.

3:15—"Some Reasons for Not Joining," Rev. W. G. Hubbard, President American Peace Association, Columbus, Ohio.

3:45—A German Baptist Testimony, Rev. S. W. Hoover. Dayton, Ohio.

4:15—Report of Committee on Correspondence.

Recess.

Evening Session, Jan. 28, in the Second U. P. Church.

7:00 P. M.—Prayer and Reading of Scripture.

7:15—Music.

Address: "Idolatry," Rev. S. P. Long, pastor Lutheran church, Coulumbus, Ohio.

8:00—Music.

Address: "The Limitations of the Lodge upon the Immunities of the Citizen," Rev. J. H. Becker, D. D., pastor U. P. church, Dayton, Ohio.

Recess.

Morning Session, Jan. 29, in the Opera House.

9:30 A. M.—Devotional Exercises.

10:00—Reports of Committees on State Work, and Election of Officers.

10:30—"The Lodge and the Sabbath," Rev. H. A. Thompson, D D, Field Secretary, Ohio Sabbath Association.

11:00—"Lessons from the Killing of Rev. J. W. Johnson (pastor of M E church, Huntington, W Va.) by Royal Arch Masons, Jan. 10, 1890," Rev. I. J. Rosenberger, Church of the Brethren, Covington, Ohio.

11:30—"Secret Societies and the Laboring Man," Rev. J M. Faris, New Concord, Ohio.

Recess.

Afternoon Session, Jan. 29, in the Opera House.

2:00 P M —Prayer.

Address: "Lodge Charity." Rev. C. H. Kiracofe, editor of the *Christian Conservator*, Dayton, Ohio.

2:30—Address: "Their Folly," Rev. J. S. Thompson, pastor R P. church, Utica, Ohio.

3:00—Music.

Reports of Committees on Finance and Resolution.

4:15—Open Parliament. Persons desiring to speak either for or against secret societies to be given five minutes each.

Recess.

Evening Session, Jan. 29, in the Opera House.

7:00 P M.—Prayer and Praise Service, led by Rev. T. C. Sproul, Cedarville, Ohio.

7:30—Music,

A "Chart Talk," by Rev. J. P. Stoddard, N. E. Sec. N. C. A., of Boston, Mass.

Adjournment.

NEBRASKA STATE ANTI-SECRECY CONVENTION.

THE CALL.

A State Convention, under the auspices of the Nebraska Christian Association, is hereby called to meet at Humboldt, Neb., in the First Methodist Episcopal church, on Monday evening, February 4, 1895, and continuing through the following day and evening, February 5. Pres. Chas. A Blanchard, of Wheaton College, is expected to be present and deliver an address on each evening. All the friends of the crusade against oath-bound secretism are urged to attend this convention.

W. I. BROOKS,

Pres. Nebraska Christian Association.

WAS PAUL A MASON ?

From the numerous architectural allusions in the Pauline Epistles, it might be argued that the author's purpose was something more than merely illustrative and rhetorical.

The words "edify" and "edification" which occur in the Authorized Version of our English Bible are transferred from medieval Latin, and are better translated in the margin of the Revised Version as "build" and "building."

In the Epistle to the Church at Corinth, especially, architectural figures abound, because the city was famous for its splendid buildings. Paul had been impressed by their magnificence, and the converts there could more readily understand and apply such language. These facts have led some enthusiastic Masons to claim the great apostle of the Gentiles as a fellow-craftsman, and even to assert that he also lays claim to such membership, by calling himself a Master Mason (!) in 1 cor. 3:10. It is likewise urged that it is in perfect consonance with the fundamental tenets of Masonry to express moral and ethical ideas in mechanical or material figures.

Is not this supposition a gratuitous slander on the ingenuous and transparent Paul? Is it conceivable that a man who determined to know nothing but Jesus Christ and him crucified, would affiliate with a society which refused to recognize his Lord? Would it have been consistent for him to have exhorted the Ephesians to have no fellowship with the unfruitful works of darkness, and to have participated in rites that obviously were heathenish and idolatrous?

The author of "Ecce Homo" has said that "no one can speak long in impassioned or rhetorical style about any society whatever without introducing metophors drawn from architecture. The Christian writers fell immediately into the practice, and in so doing followed the example of Christ, who said: "Upon this rock will I build my church" In this style of language, then, as the church is a building, so each member of it is a stone, and the prosperity of the church is expressed by the orderly arrangement and secure cementing of the stones."

When we transfer these figures from a corporate society to individual life, we find that they violate essential evangelical teaching. An individual character is not the product of a mechanical process, as a mason would lay a wall, or a carpenter build a house. It is rather the development of a vital force, as the fruit ripens in the orchard under the influence of light, and heat, and rain.

Morality may be man's way of building character, by mechanical and external processes; but God's way is the opposite of that, and begins with vitality within. Man's method is through *doing* to attain *being*. God's method is to start with *being*, and thus obtain *doing*. Man says: "Do all the good you can, and bye and bye you will do enough to be a son of God." God reverses this process, makes us sons to start with, and righteous conduct follows as a necessary consequence of righteous character.

Masonry is fundamentally and unalterably opposed to Christianity, because its moralities are works of the flesh, and not fruits of the Spirit. "Other foundation can no man lay than that is laid, which is Jesus Christ," I Cor., 3:11. If some men's work shall be burned up who even build on this foundation, because of imperfect motives (verse 15 of the same chapter), what shall become of even the fairest superstructure that is not built on this foundation at all?

Masonry properly falls under the terrible anathema of Galations 1:8, because it proposes to usher its members into "the Grand Lodge above," through another door than that provided by Almighty God in the propitiatory death of His Son.

It is not possible that the man who wrote the Epistle to the Galatians could have been a Mason.

CHRISTIAN BURIAL SERVICE MISAPPROPRIATED.

The following query comes to us: If a secret society has a religious ritual that is unobjectionable in form, recognizing the name and office of our Lord Jesus Christ, is there any valid reason why a Christian should not unite with it in *worship*, and especially in its *burial services?*

In answer, we need to inquire, What is worship? It is the homage which regenerated men, who have fellowship with Christ, present to their Creator. It does not consist in form, but rather in spirit. "For God is a Spirit, and they that worship him must worship him in spirit and in truth." John 4: 24. It follows, then, that *unregenerate men cannot worship God.* They may use the *forms* of worship, but such forms are but blasphemies in their mouths. "The carnal mind is enmity against God, and is not subject to the law of God, neither indeed can be; so they that are in the flesh cannot please God." Rom. 8: 7, 8. It is true that they may use the forms of worship, and the prophet testifies of them: "Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their hearts far from me, and their fear towards me is taught by the precepts of men; therefore the wisdom of their wise men shall perish." Isa. 29: 13,14. It is always right and wise to unite in worship with those who are presumably Christians. Christ has pronounced a blessing upon it; but it cannot be right to unite in a worship where those who are engaged in it are not presumed to be Christians, and are really *not* worshipers. It is rather a sanction of their ungodly pretences.

It is always suitable to attend funerals and express our sympathy with sorrowing humanity. It is right to conduct funeral services, provided they are truly Christian; but to unite with the worldly in religious ceremonies which they have devised, and which, even by implication, teach that men may be saved who have not repented and who have no faith in Christ, is not in the line of Christian obligation, but confirming sinners in their error.

Many of the secret insurance societies have a burial service suitable for any Christian church to use in burying its Christian members.

It needs no argument to show that such associations are worldly associations, composed chiefly of worldly men, not Christ-men.

Why should an association of worldly men borrow the livery of the Christian church for use at the grave over their deceased members? Why, after using the name of Christ at the grave, and by inference teaching that these members are saved through him,—why do they afterwards ignore the Lord Jesus Christ and speak of their departed companion as having gone to the Great Chancellor-Commander or the Great Wood-Chopper or to the Grand Architect of the Universe beyond, etc., etc.?

The reason why such societies adopt a Christian burial service is that they use the name of Christ to conjure with before the public. It gives the association standing in the community. It is stock in trade. It seems to the public to be clothed with a semi-sacred character. It brings the church and the world closer together. Many are led to say and believe that these worldly societies, with their semi-religious character, are very much like the church, and are about as good. It popularizes the lodge, to use the name of Christ, but it invites the woe pronounced by him, Matt. 23: 14, on those who "for a pretense make long prayers," therefore they "shall receive the greater damnation."

The reason for referring to their unconverted members as having gone over to the Grand Commander, etc., instead of to be with Christ, is that they are of the world and not of God. They do not love the Lord Jesus nor want to be with him. They have secured by the use of his name all that they wish, and hence they speak now out of their hearts, of the god of their lodge, to whom the soul of their dead member has gone.

They are worldly societies, composed for the most part of worldly men; the world loves them and speaks well of them (John 15: 19); but Jesus condemns them by precept and practice. His life was open. His declaration (John 18: 20) was that public life should be public, not secret. And hence after the lodge has used the name of Christ to accomplish its purpose, his name is dropped for one more congenial.

The use of a Christian burial ritual by these worldly societies over their worldly members is mocking the Lord Jesus, and is, of course, blasphemy. Jesus everywhere teaches that men must first be "born anew" before they can *see* his kingdom or *enter* it. That they must come out from the world and be separate from it. That while "in the world" the Christian is not "of the world."

Communities are deceived into believing that somehow these members will be all right in the next world because frequently the lodge rituals are read at the graves over unconverted men by Christian ministers. Are not such ministers "blind leaders of the blind?"

Christians who join these societies are blinded by the use of the name of Christ and fall more easily into giving to their lodge credit which, so far as they are concerned, ought to be given to their church, and thus to their Lord.

—Reform news from agents in various departments of our work, this week, indicate activity and hopefulness.

—Among welcome visitors at the *Cynosure* office, last week, was Rev. R. J. Gault, of Mansfield, O., brother of Rev. M. A. Gault. He, too, is an earnest reformer, and anxious to see the lodge system reduced to its proper position in public opinion as the enemy of the church, the state and the home.

—Masonry is never tired of boasting of its "charity." Yet, when it is prosperous, and the treasuries of its lodges are filled with funds drawn from its dupes and votaries, the annual reports show but a beggarly expenditure of money for real benevolence. Most of its wealth is spent in "running expenses," in building costly "temples", in parades, regalia, banquets, etc. Talk of its charity! In which direction does it find its channels? The laws of the fraternity require strict payments into the treasury from each adhering Mason, yet if he meets with an accident, or dies, while delinquent in his dues, he has forfeited even the "charity" for which he formerly paid. Such is the "brotherhood of man," as construed by Freemasons.

REFORM NEWS (*Continued from 5th page.*)

by the example of the few who can, the many are led to ruin.

On Sabbath morning we spoke on Infidelity, to a very good audience, who listened with marked attention. We tried to show the inconsistency of infidelity, and the insincerity of infidels. We think that the address made a good impression on those who were present.

In the evening we spoke again, on the lodge evil. A gentleman left the room after I got fairly under way. I made some remark about his leaving so quickly. It seemed to offend his wife, who tried hard to get him to leave and go home after his return to the church I was too much absorbed with my theme to offer an apology then, but take this public method to apologize now. I was mistaken for once in the motive that prompted him to leave the house.

Some lodgemen were ill at ease under my address. A few tried, at first, to grin down our arguments, and, later, to *frown* them down. But we were too many for them. We created no little amusement when, after speaking one hour and thirty minutes, we took out our watch, looked at it, and promised them that in two hours and thirty minutes more we would be through. This was an interesting crowd. The anti-secrecy reform has some strong friends here, in the persons of Garret Keppel and family, Rev. R. J. McKinney and family, M. T. Connett and wife, Mrs. E. Southard and family, D. McGregor and wife, Uncle John Nelson and brother, and J. H. Robe. These parties will all read the *Cynosure* for one year.

The meetings were held in the United Brethren church. We think good will be accomplished by this visit.

We were very kindly entertained here by the the following families, all of whom have our sincere thanks: Garret Keppel, Mrs. E. Southard and family and M. T. Connett.

On Monday Bro. Keppel brought me to Gridley and Biggs, where I had hoped to speak; but on account of the very severe rainstorm, which raised the streams to overflowing, we failed to get in the appointed lectures. At Biggs Bro. Bonham and family showed us no little kindness, and regretted very much that we could not stay longer and speak for them.

I had expected here a letter from Bro. Lathrop, of Cottonwood, asking me to stop off there and speak on Tuesday night, but the message did not reach Biggs until I was gone.

On Tuesday morning, at 1:40, I boarded the train for Roseburg, Ore. Soon after leaving Red Bluff, we came to snow. It snowed for more than 150 miles. At Dunsmuir, where we breakfasted, the snow was six feet deep on the level. At Sisson I saw more snow than ever before in my life. On a level it was higher than the cars. It required three engines to draw us, and a rotary snow plow to the massive engine in front. We had on board a young man, of about twenty years, from Santa Barbara, Cal., who had never before seen snow. He kept the car cool by his constant hoisting of windows, to reach out and get snow.

After we had crossed the Coast Range and the Siskiyou Mountains, we left the snow behind, landing at Roseburg on Wednesday morning, in the temperature and verdure of spring. We are here for a brief campaign against sin and Satan.

P. B. WILLIAMS.

A N. C. A. COLPORTEUR IN THE SOUTH.

JACKSON, Tenn., Jan. 9, 1895.

DEAR CYNOSURE:—For several days past I have been laboring with ministers and others in Jackson on the lodge question. One minister said he thought I could be better employed than in opposing Masonry. When, among other things pressed upon his consideration, I quoted: "Be not unequally yoked together with unbelievers," he replied: "I do not have to yoke up with their unbelief." Such is the subterfuge to which men are driven in trying to evade the force of the Word of the Lord. Yet one of the members of his church, to whom I had given a copy of "Are Secret Societies a Blessing or a Curse?" and who made me welcome at his house, said that tract had opened his eyes more to the subject. He also readily offered to do what he could—and he is a man of influence—to get me up a congregation at the courthouse, to have a hearing on the anti-secrecy question.

A minister of another denomination treated the subject in a friendly manner, and among other things, said: "Bro. Powers, I wish I was at liberty to tell you of some things in the Knights Templar degree." I said to him: "My brother, if it is anything so good as you seem to regard it, you ought to be at liberty to open up its brightness, and let your light shine." In answer to some remarks about Christ's being defended in that degree, I raised the query, as though that must be some other than our Christ of the Bible; for our Christ does not wish to have his religion propagated by the sword; there is no Mohammed work with *our* Christ. He replied: "I never looked at it in just that light;" and wanted some literature on the subject of Anti-masonry. Of course, I furnished him some and ordered for him the *Christian Cynosure*. I earnestly pray that it may do him as much good as it did to that Iowa brother of the Knights Templar degree, whom I heard testify, years ago, in Chicago, to the truth, in the work of that degree as he had taken it. I refer to S. M. Good, who was led to renounce it by reading the *Christian Cynosure*.

Another preacher with whom I conversed, citing him to the fact of excluding the name of Christ, although the Word requires us, "Whatsoever ye do, do all in the name of Jesus Christ." He replied, that, "We ought to do in his name all that we can;" and seemed to hold the idea that some things are admissible that cannot be done in that name. He claimed withal that the Masonic authors I had quoted were not to be relied upon. I suggested that he might as well claim that Clarke, and Watson, and Wesley, were not to be relied upon to prove what are Methodist doctrines. His bishop was present, hearing the conversation, and smiled an assent to my reply.

Another minister, in high standing as a preacher and educator, in a manner exalted Masonry as having a connection with the building of Solomon's Temple. Yet we find one of the standard authorities in Masonry—Daniel Sickels, in his Ahiman Rezon—saying, page 195: "Against the notion that it (the account of the Tyrian artist) is the representation of a scene that actually occurred in the temple, it may well be urged that, outside of Masonic tradition, there is no proof that an event such as is related in connection with the temple-builder ever occurred; and, besides, the ceremony is older by a thousand years than the age of Solomon." Yet some excuse must be had for following the legends of heathen mythology; and so it is often sought to make Solomon, his temple, and master builder, figure in the Master Mason's degree of Masonic religion.

I have found several ministers in Jackson who disclaim any fellowship with Masonry, and may the time soon come when they will have the courage to speak out their sentiments as plainly against the works of darkness as others do in favor of them.

To-day I came to Jackson, where I pen these few lines. I intend laboring here for a few weeks.

In the *Cynosure* for January 3 the types made me say "colored Presbyterian," instead of "Cumberland Presbyterian"—a misunderstanding by the editor of my abbreviation.

The same Dr. Williams mentioned in that misleading paragraph has come again from Chicago to continue revival meetings, and it seems as though his heart is full of zeal in Gospel work. He dealt faithfully with the church people to-day, in regard to tithing; and, withal, suggested that perhaps doctors' bills might be spared people as health might be given instead of sickness, if they would faithfully render to God a tenth of their income. He had invited me to take a part, which I was more than glad to do; and when he called for testimonies, and for the people to speak what was in their hearts, as to what was necessary to greater success, I came near giving my views as to the lodge-barriers hindering spirituality, and consuming a great amount of time and of the money which would otherwise flow into the Lord's treasury. Oh, for moral courage to tell the truth in love, and so much by faith for the power of God to attend it, that it would bring dismay to those who cherish the secret lodges.

C. POWERS.

THE COLLEGE AGENT AND HIS WORK IN THE SOUTH.

KNOXVILLE, Tenn., Jan. 16, 1895.

When I arrived in Knoxville, December 22, I stopped with Dr. J. S. McCulloch, who is the able and successful president of Knoxville College. This institution was founded and is sustained by the United Presbyterian Church of North America. It welcomes the young people of good moral character, without regard to sex, color, or denomination. There are about 300 students in the various departments. Of these, quite a number are in advanced classes; and seven are studying systematic theology and the Greek Testament. The various halls of the college are well built; several of them are new. The new chapel is large and finely adapted to accommodate the meetings of the College church. There are, in addition, two fine buildings used as homes for destitute and orphan children; one is for girls, between the ages of six and fourteen; the other is for boys over six years old. They are entirely separate, and some distance apart; and each is in charge of a lady of ability and experience, who trains up these little ones "in the nurture and admonition of the Lord." I do not think I have seen any missionary enterprise more fully endowed, or more faithfully carried out.

On the Sabbath after my arrival I preached a reform sermon to the faculty and students, which was evidently well received by the large audience.

The president had also a good many of the *Lodge Lamps*, which I had handed him, distributed among the students. There is nothing doubtful or timid in the position of this institution upon moral questions: its testimony is full and decided against secretism in all its forms; truly "a light shining in a dark place."

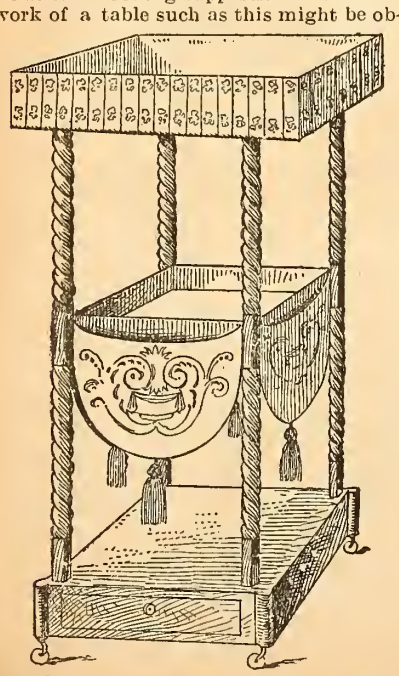
S. F. PORTER.

WOMAN AND HOME.

A PRETTY AND CONVENIENT WORK-TABLE, WHICH IS EASILY MADE.

Kate Field on Dress—Not a Recent Creation—Advice to Girls—A New Side of the Street Car Story—Wardrobes of Feminine Royalties—The Boston Woman.

The worktable, which is a sample of a class much appreciated in French salons and boudoirs, has a framework of walnut, and both the upper and lower trays are covered and lined with brocade, the four valances which fall from the lower one being made of velvet embroidered with chenille, and in the original four long shaped purse pockets, which unfortunately our artist has omitted to reproduce, were fixed to the corners of the upper tray and fell down, and thus concealed the somewhat stiff looking supports. The framework of a table such as this might be ob-



tained from any cabinet maker, but when expense has to be considered a very fair reproduction of the idea may be carried out by substituting a third tray for the drawer and having the whole thing made in white wood, with circular or square legs, these latter to be enameled or gilded, stained with marquetry colors or covered with silk, this last an excellent method of finishing off the legs of small fancy tables with brocade tops. In covering the legs strong silk of the same shade of color must be used, two or three threads of filoselle being the best substance for the purpose, as ordinary sewing silk will not bear the strain which has to be given to it to draw the edges firmly together. The silks and velvets are fixed on by diminutive upholstery tacks, and the joints concealed by a broad piece of gold galon, the edge of each table being finished off with a silk ball fringe headed by a little twisted gold gimp.—Lady's Pictorial.

Kate Field on Dress.

Miss Kate Field believes in the virtue of pretty dress, but she believes also in common sense, and she has ideas. She says:

"Talk about the equality of the sexes and then watch a man and a woman walking together along in the face of a high wind! Is there any comparison? The man goes ahead with relative ease, but the poor woman has all her sails spread behind, and every step is a struggle. Or see a woman running to catch a train or else faring forth into the rain. You know how it is yourself—heavy skirts, flyaway hat, umbrella and very likely a parcel or package. Sweet sort of a time you have, don't you? How is a woman going to be a man's equal when she is so handicapped?"

"Then you believe in reform or rational dress? What do you think of bloomers?"

"Who said anything about bloomers? I didn't. And what, pray, is 'rational' dress? I'm not 'reform' either. But I believe thoroughly in the shorter waist, the lines in the place where they ought to be, and not pressing the life out of the vital organs. The style of the first empire was charming, and I don't see why we can't compromise on that. The waist is close under the arms, the skirt is short and scant and light, and there is a possibility of having the whole thing cut in one piece. It is a style which lends itself readily to all needs. For day and street wear the skirt could be short and for evening wear long tailed. The skirt is light and easily disposed of.

"But look at our modern skirt. It is long, and it is heavy. When a woman goes down stairs, she is hitching up that skirt at the back. When she is going up stairs, she is holding it up in front. She is never free from the tyranny of that skirt. It is her Nemesis. The heavy skirt and the tight binding of the bodice about the waist are the two great evils of our present system of dress. They work untold ruin to the sex. It stands to reason that the vital organs should be absolutely free from compression, and until dress is arranged so as to make this freedom possible the majority of American women will be invalids, as they are today!"

Miss Field expresses herself in favor of the first empire style because it is not only the most healthful, but the most becoming, outside of the purely Greek, which is, of course, impracticable for ordinary wear.

Not a Recent Creation.

The new woman, to my mind, is not as recent a creation as some think her. As far back as I can remember there have been earnest, ambitious women, whose energies were concentrated on the betterment of everything and everybody.

I must admit that I am not particularly interested in the "new woman" who insists on the ballot and municipal purification. I think her energies might better be expended on her home and her children. Through them her influence is best felt. But I can sympathize in her doubts, her struggles, her disappointments. The "new woman" who perseveres in her attempts to earn her own living sacrifices her comfort to her work. I can rejoice with her in the success which, if she perseveres, she will surely attain.

Poverty to the "new woman" is rather an incentive than a drawback. It spurs her on when luxury would retard. One bit of advice I can give, "Never say can't." I think that to the dropping of that word from my vocabulary I owe my success. I used to get very discouraged and say, "I can't do this or that." My mother always chided me. And in the "new woman's" vocabulary the discouraging monosyllable must soon become obsolete.

I think the American woman is blessed with aids which others do not possess. She may be sure of one thing—the cordial help and sympathy of the American man. In my study abroad I noticed particularly the difference between Europeans and our own men. On the other side a woman who is for reform and progress is ridiculed and despised. The men there look upon her with most unfavorable eyes. But here liberality and a real desire to help us seem to characterize the men.

The United States may be proud of her new women, no matter in what calling they are engaged, or what their various views on subjects of vital importance may be.

I believe in the new woman most fully. I believe in her capability, her ambition and her success. Whether she be for temperance, suffrage or political reform, no matter what may be her doctrines, I respect and admire the woman who is not afraid to express her opinion, who is not afraid to strike out for herself, no matter what difficulties are before her. The real "new woman" must and will succeed.—Jessie Bartlett Davis.

Advice to Girls.

But, manifold as her privileges are, the American girl generally knows how to use them, writes Amelia E. Barr in the Boston Herald. She proves daily that the parable of the ten talents did not refer to men only. Indeed the fault girls are most likely to fall into is the belief that they each and all possess every one of the talents. In reality this is so seldom the case that it is impossible to educate all girls after one pattern, and it is therefore a grand thing for a girl to know just what she can and cannot do, for if she have only five talents there is no advantage to be gained by creating fictitious ones, since the noblest education is that which looks to the development of the natural abilities, whether they be few or many, fashionable or unfashionable.

Ask the majority of people, "What is education?" and they will be apt to answer, "The improvement of the mind." But this answer does not take us one step beyond the starting point. Probably the best and most generally useful rule for a girl is a deliberate and conscientious inquiry into her own nature and inclinations as to what she wants to do with her education. When she has faithfully answered the inquiry, she is ready to prepare herself for this end, for it is neither necessary nor yet possible that every girl should know everything. Besides which, the growth of individuality has made special knowledge a thing of great value, and on all occasions of importance we are apt to defer to it. If we cross the Atlantic we look for a captain who had a special knowledge of its stormy ways. If we are really ill, we go to a specialist on our ailment, no matter what "pathy" we prefer. Special knowledge has a prima facie worth, and without inquiry into a subject we are inclined to consider specialists on the subject better informed than those who have not this qualification; hence the importance of cultivating some one talent to such perfection as will enable a girl, if need be, to turn it into money.

A New Side of the Street Car Story.

The old, old drama of the street car, the seat, the man and the woman! It would seem impossible to give it a new setting, yet a man who discussed the subject with me the other day gave a reason for awarding the seat to the man (if it happens to be his) which is seldom thought of. "Most people forget," he said, "how continuous the thing is. The question isn't, 'Shall I on this one particular occasion give up my seat to this girl or woman?' but 'Shall I pay 5 cents regularly every day in the week to as regularly stand all the way home after a busy day's work?'

"I, for instance, ride in and out daily from West Philadelphia, and while I am a fairly strong man I am simply not able to endure the steady strain of standing perhaps from Eighth street to Thirty-eighth night after night at the conclusion of a long day at the office. The women who look daggers at a man for keeping his seat forget that it may be the first time he has done so in the course of a week's rides."

True enough! But, by the way, did any one, outside of a joke, ever see that dagger glancing woman? Even this man confessed to using her as a figure of speech.—Philadelphia Press.

Wardrobes of Feminine Royalties.

A French paper on the subject of the tastes and wardrobes of feminine royalties says that Margherita, queen of Italy, is devoted to white, and that the queen regent of Spain, on the other hand, accomplished in all things, is always dressed with the elegant simplicity of a woman of taste. The simplest of all European sovereigns is the queen of the Belgians, who prefers a quiet, domestic life to the limited existence of royalty, regarding expensive dressing as an unpleasant but necessary adjunct to court festivities.

Since the tragic death of the Crown Prince Rudolph the empress of Austria has worn the deepest and heaviest black, occasionally appearing in gowns of black and white commingled. The Princess of Wales avoids colors and has given a vogue to the tailor made blue serge, with a high collar, which is invariably her day dress. In the evening her royal highness makes up for the plainness and simplicity of the day by wearing the most superb gowns and jewels. And the same authority says that the empress of Russia dresses as simply as her sister, the Princess of Wales, during the day, wearing the rich national costume for evening receptions or official functions.

The Boston Woman.

Mrs. F. D. Doughty discusses in The Forum the social value of the Boston woman and places it in proportion to what she knows and can do well, or, to put it correctly, what she has the reputation of knowing and doing well. If it could be a pleasant thing anywhere for a woman to grow old, she adds, it would be so in Boston. In that city spinsters and widows, if they are ambitious and even tolerably healthy, never consider it too late to find a vocation. They would take up botany, china painting or political economy at 60, with a refreshing independence of their age. I have seen a pupil of 70 at one of the prominent schools of oratory, her fellow students, mostly in their teens, treating her with a beautiful comradeship, instead of staring at her with suppressed smiles as if she were a kind of "freak." They recognize only her plucky defiance of Father Time's limitations by a larger measure of applause when she recites her pieces than they usually accorded to the younger members of the class. A Boston man forgives and may even forget a woman's advancing years if she is bright and interesting and can make him feel always that he knows more than she does.

Never Prescribes Whisky.

Dr. B. W. Richardson states that in 9,000 cases treated at the London Temperance hospital the death rate was only 6.3 per cent, a rate which is on a par with if not lower than that of any other hospital. He also said that in the 17 cases in which alcohol had been administered at the hospital he did not believe it had done a bit of good and that he never prescribes it himself.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning Jan. 27. Comment by Rev. S. H. Doyle.

TOPIC.—Accepting Christ.—Rev. xxii, 1-17. (A meeting for the associate members suggested. It may be held by the lookout committee.)

The book of Revelation is for the most part a book of mysteries. Undoubtedly it teaches the one great lesson that the time will come when Christ and His kingdom shall win a great triumph and shall rule all things. The figures and illustrations by which this is set forth may not always be understood, yet this one central truth stands out as plain as it can be. It is therefore a book of blessed comfort and consolation to the church. But another feature that has made it precious in all times is the wonderful invitation it contains in almost its last words. What a fitting close to God's word! "The Spirit and the bride say come. Let him that heareth say come." These comes refer to the second coming of Christ, and the particular invitation to come to Christ follows: "Let him that is athirst come, and whosoever will let him take of the water of life freely." This is perhaps the most precious invitation to accept Christ found in all the Bible.

1. Who may accept Christ? All may accept Him. This is set forth in two ways in this invitation. "Let him that is athirst come." This opens the way for all to come, for who is there that does not thirst for eternal salvation? But as if this was not definite enough to include all it is made all comprehensive by the use of "whosoever." "Whosoever will" may come. Will we accept Christ? then, is the question.

2. Why should we accept Christ? Because we all want to be saved, and we can be saved in no other way. All men want to be saved. All expect in some way to be saved, but there is only one way to be saved, and that is through Jesus Christ. This is the plain teaching of the Bible. "I am the way," says Christ, not "a way," or "one of the ways," but "the way." And, again, "No man cometh to the Father but by Me." "There is no other name under heaven given among men," says the apostle, "whereby we must be saved." "Lord, to whom shall we go but unto Thee? Thou hast the words of eternal life." There is no place where we can go except to Christ.

3. How should we accept faith? By simple faith and trust in Him. The water of life is free. We can not earn our salvation. It is a gift of God to whomsoever will have it. The method of salvation may seem too simple and easy, but God says it is effectual, and we should trust God and in that trust accept Christ.

Bible Readings.—Isa. lv, 1-3; Eccl. xii, 1; Math. ix, 9; xi, 28; Luke xxiv; 47; John xii, 20; xiv, 6; Acts ii, 38-41; xvi, 30, 31; Rom. viii, 1; I Cor. viii, 5; Eph. ii, 8, 9; I Pet. ii; 20; iii, 18; II Pet. iv, 6; I John v, 10.

Seventy Thousand Treats.

A St. Paul brewer has evolved a new idea in advertising which strikingly illustrates the cunningly devised methods of the adversary in attacking the home and recruiting the army of drunkards and criminals. Thirty-five thousand circular letters were mailed in one day to as many homes in that city, calling attention to a certain brand of beer, each inclosing two coupons entitling the holder to "one glass of — beer if presented at any bar." Seventy thousand "treats" and $700 worth of postage stamps by one man in one day!—Selected.

Drunkenness an Epitome of Insanity.

An act of intoxication is usually an epitome of the chronicle of insanity, an inebriate panorama whereon successive phases of mental unsoundness are depicted in an incredibly short time. The drunken paroxysm may be regarded as a series of dissolving views, each representing insane phenomena following one another in rapid sequence. In the person of the drunken may be witnessed a birds-eye view of the entire course of gradually developed lunacy. Intoxication is a rapid representation of insane acts and [illegible]—Dr. Norman Kerr.

BY SIGHT, NOT FAITH.

SCIENTIFIC TEMPERANCE TAKES NOTHING FOR GRANTED.

Fact and Not Theory Is the Basis of the New Crusade Against Alcohol—No Good Reason Can Be Given For the Use of Liquor In Medical Practice.

By scientific temperance we mean the application of scientific rules and principles to temperance teaching and work. It involves accuracy of observation and statement concerning the phenomena of intemperance, and the tracing of this condition, through all its various processes and connections, to its secondary and primary causes. It involves also the careful consideration of the influences or consequences of intemperance, both upon the individual and upon society at large. Scientific temperance takes nothing for granted. It deals with matters of fact, testing, analyzing, separating, classifying everything it touches. It is intensely practical in its methods. Its statements are measured. Its words are weighed. It does not appeal to the imagination, but to common sense, or rather to the common senses, and through them to the reason. It accepts nothing upon mere authority, nor does it expect its conclusions to be accepted only so far as they are supported by incontrovertible facts. It walks by sight and not by faith. Abandoning the fallacious, ingenious and temporary shelters which were sometimes improvised by the early pioneer reformers, it invites the temperance soldier to turn his heaviest guns upon the enemy from behind the granite breastwork of ascertained and demonstrated fact.

Scientific temperance is a child of necessity, the product and also the pioneer of an advanced stage of the temperance reformation. The effervescent stage has passed, and we find ourselves called to take up and carry on the work under altogether different conditions from those which environed our noble predecessors. Mere enthusiasm counts for very little now.

Facts—hard, stubborn, demonstrable facts—are the only ammunition that pays the temperance man for carriage and use. The demonstration by parade and regalia and brass band and outward show must now be heavily discounted in favor of the demonstration of the spirit and power of the truth. The spirit of the age shows a decided scientific trend, and science, above all others, is now the word to conjure with, not only with the world's great thinkers, but among the masses of the people. In these and kindred facts and conditions we see the need, and therefore the justification of the scientific temperance movement.

The term we are discussing is a comprehensive one. It is a mistake to speak of it as a mere "phase" of the temperance question. It is not a section or a side issue, as the following considerations will show:

True scientific temperance takes cognizance of all the facts connected with the temperance idea. Therefore it observes, weighs and applies the physiological facts bearing upon temperance and intemperance. It follows with a keen eye the dissector's knife. It observes the "alcoholic heart," and through the microscopic lens discerns the difference between the blood corpuscles stimulated by the fiery spirit and those in a normal state. It watches the conflict between alcohol and the vital powers from the time it enters by the mouth until it is forcibly expelled by every means of exit nature has provided, undigested and unchanged. It sees it, unwelcomed by the stomach, force its rebellious way into the blood, whose nourishing life current supplies every part of the body with its building and rebuilding material.

It observes how all the different kinds of tissue—bony, muscular, vascular, nerve and fatty tissue—while seeking and finding in the blood each its proper nutriment, refuse with one accord to assimilate or tolerate the strange intruder, alcohol. It follows the chemist into his laboratory and watches the blue telltale flame that rises from the tortured contents of the crucible. It dogs the steps of the physician in his calls, boldly demanding of him—what indeed is hard to give—a scientific reason for the common use of liquor in ordinary medical practice.

But, vast and important though this field of operation is, this is only a small part of the scope of scientific temperance. There is the broad and fertile field of history. This, too, must be scientifically surveyed and tilled, and its definite yield be harvested and garnered in the interest of temperance. It will not be sufficient to collate the fragmentary accounts of bibulous or antibibulous historians, but their multifarious statements must be sifted and winnowed, and only those that can be proved and verified by scientific criticism will be considered worth the keeping.

But this is not all, for to the departments of physiology and of history must be added those of sociology and political economy as belonging to the broad domain of scientific temperance. Whatever political parties may rise or fall as the result of the application of scientific principles to these important relations and duties will be a matter of indifference, or at most of only secondary importance, to the temperance scientist. This movement will remove the discussion of a political temperance party from the realm of prejudice and sentimentality to the unyielding bedrock of scientific necessity. The very mention of these branches of human knowledge and activity is sufficient to indicate the extensive sweep the scientific temperance movement will have when it gains its full momentum.—Dr. C. Carey Willet in Banner of Gold.

Not a Misnomer.

The name of an up town Third avenue saloon in New York city would be pronounced by prohibitionists especially felicitous. "The Hell Gate" is emblazoned over the door.

Grain Made Into Liquor.

And what does this represent in the grain of which the liquor is made? Only this—that 5,000,000,000 pounds annually are used, or 89,250,000 bushels of 56 pounds each. If this grain were put into cars, each car being 34 feet in length, it would require 248,214 cars to carry it and would make a train 1,579 miles in length. Estimating this grain to be worth 50 cents per bushel, it would sell for $44,125,000.—Exchange.

Drink In the British Navy.

Intemperance is far less frequent in the British navy than formerly by reason of the provisions on the part of the authorities, who supply coffee and chocolate in place of rum for rations and who punish drunkenness among officers more severely.—Exchange.

She Will Be Athletic.

Dr. Lucy Hall Brown, who from her eminent scientific equipment certainly is entitled to speak for what we can look for in the coming woman, predicts: "The coming woman will be athletic; she will cook scientifically; she will dress hygienically; she will be her husband's comrade and not his vassal. The signs of the times are all in her favor. Wherever great and good deeds are to be accomplished or wrongs to be righted she will be a recognized power, an indispensable coworker with man. In science, art and literature, in all that stands for what is best in the world, we see the promise of the coming woman in the noblest specimens of our sex today."

The Home.

There is a Spanish proverb which says that "an ounce of mother is worth a pound of clergy." The home, let it always be remembered, is the first church, the hearthstone the first altar, and father and mother the first teachers.—Lutheran World.

Deep Inspirations.

Taking deep inspirations is an easy method of warming oneself when cold. They stimulate the circulation and oxygenate the blood, thus producing more heat. It is like applying forced draft to the furnace of a boiler.

To keep your feet warm and healthy put on a fresh pair of stockings every morning.

THE SUNDAY SCHOOL.

LESSON V, FIRST QUARTER, INTERNATIONAL SERIES, FEB. 3.

Text of the Lesson, Luke ix, 28-36—Memory Verses, 29-31—Golden Text, Math. xvii, 5—Commentary by the Rev. D. M. Stearns.

28. "And it came to pass about an eight days after these sayings He took Peter and John and James and went up into a mountain to pray." After telling them of His sufferings and death and of the necessity of His followers denying self and taking up the cross daily as in the last lesson He added that some of those standing about Him should not taste death till they had seen the kingdom of God (verse 27). Both in Matthew and Mark as well as in Luke this statement is immediately followed by the record of the transfiguration (Math. xvi, 28; xvii, 1; Mark ix, 1, 2), which leads us to conclude that whatever He meant by the kingdom of God was shown forth in the events and facts of the transfiguration. When Matthew and Mark say "after six days," they evidently refer to the intervening days, while Luke includes the day on which He spoke of the cross and the day of the transfiguration.

29. "And as He prayed the fashion of His countenance was altered, and His raiment was white and glistening." Matthew says that His face did shine as the sun and His raiment was white as the light (Math. xvii, 2). Mark says His raiment became shining, exceeding white as snow (Mark ix, 3). Luke alone speaks of His praying at the time. When John saw Him on Patmos full 60 years after this, His countenance was as the sun shineth in His strength (Rev. i, 16). So that we have here the outshining of the glory that was concealed within that mortal body, as the glory over the mercy seat in the holy of holies was concealed by the veil which was a symbol of His body (Heb. x, 20). When the face of Moses shone as he came down from the mount, it was not from within, but the reflected glory upon which He had been looking so long (Ex. xxxiv, 29, 30). Compare II Cor. iii, 18.

30. "And, behold, there talked with Him two men, which were Moses and Elias." Moses is suggestive of the law and Elias of the prophets, for both law and prophets spake of Him, and He fulfilled all written in each (Luke xxiv, 27, 44). But Moses is also suggestive of the risen saints and Elijah of the translated saints who shall meet Him on His way as He returns to the earth and return with Him when He comes in power and glory as Israel's Messiah and King of kings (I Thess. iv, 16-18; Col. iii, 4). The three apostles are suggestive of Israel, who shall see Him, and being convicted of sin and converted like Saul of Tarsus on the way to Damascus shall welcome Him as their Messiah, saying: "Lo, this is our God. We have waited for Him, and He will save us.

31. "Who appeared in glory and spake of His decease which He should accomplish at Jerusalem." It was by virtue of this death about to be accomplished at Jerusalem that Moses had for 1,400 years and Elijah for 800 years been enjoying the glories of heaven. By the same blood had Abel entered glory and all from him to the present time and on to the end, for without shedding of blood there is no remission of sins, for it is the blood that maketh an atonement for the soul (Heb. ix, 22; Lev. xvii, 11). The saints in glory sing, "Thou art worthy, for thou wast slain and hast redeemed us to God by thy blood," while all on earth and in heaven sing, "Unto Him that loved us and washed us from our sins in His own blood" (Rev. v. 9; i, 5).

32. "But Peter and they that were with Him were heavy with sleep, and when they were awake they saw His glory and the two men that stood with Him." Israel shall be heavy with sleep when He comes, for all the virgins are said to be slumbering and sleeping when the Bridegroom comes with His bride (Math. xxv, 1, Vulgate and Syriac versions), and this agrees with the call from the prophet, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee, and the gentiles shall come to thy light and kings to the brightness of thy rising" (Isa. lx, 1-3). The Lord awaken us to behold His glory by faith.

33. "And it came to pass as they departed from Him Peter said unto Jesus, Master, it is good for us to be here, and let us make three tabernacles, one for Thee, and one for Moses, and one for Elias, not knowing what he said." They seem to have known Moses and Elijah, though they had never seen them before. It may be that in the glory we shall need no introductions, but know each one instantly and be known by him. When we have come to a mount of blessing, it is natural that we should want to stay, as Peter did, but there is work to be done and suffering ones to be attended to.

34. "While He thus spake there came a cloud and overshadowed them, and they feared as they entered into the cloud." Matthew says that it was a bright cloud. The cloud is often associated with His presence, as when the pillar of cloud led Israel all through the wilderness, and when He ascended from Olivet a cloud received Him out of their sight. When He shall come again, it will be in the clouds of heaven with power and great glory. In Nahum i, 3, we read that the clouds are the dust of His feet. They were afraid because of the cloud. Ever since Adam was afraid and hid from God in Eden man has been easily made afraid, and like the disciples in the boat we are often afraid when it is Himself.

35. "And there came a voice out of the cloud, saying: This is my beloved Son. Hear Him." Matthew says that the voice added, "In whom I am well pleased." Here, as at the baptism, is a clear distinction between the Father and the Son, and also, as there, the Father's testimony to His pleasure in the Son. Now, when we are well pleased with Jesus and heartily hear and receive Him, the Father becomes well pleased with us for Jesus' sake. How important the words, "Hear Him!" It is not hear what this or that one says about Him, but hear Him. In this connection read and observe Deut. xviii, 18, 19.

36. "And when the voice was past Jesus was found alone. And they kept it close and told no man in those days any of those things which they had seen." Matthew says that Jesus told them to tell the vision to no man till after His resurrection (Math. xvii, 9). He had given them every possible proof that He was their Messiah, but they only rejected Him, and now He is journeying to the crucifixion and to the grave, the resurrection from which will be the crowning proof of His divinity. So with us who believe in Him it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him. The one thing to do meanwhile is to see no man save "Jesus only" (Math. xvii, 5). My soul, wait thou only upon God, for my expectation is from Him (Ps. lxii, 5).

The Balky Woman.

A woman can stem a tide quite as easily as she can start a panic. All that is required of her is to stand perfectly still in the middle of a church aisle or the entrance of a theater, and the blockade is as effectual as if she were an angel with a flaming sword. Sometimes she chooses a crowded thoroughfare or a stairway of an elevated road and "stammers," as one woman puts it, until she has brought all the hurrying throng of people behind her to a full stop. There is generally some one whom she has stopped to speak to, but often there is no apparent excuse for the sudden halt. If you don't get along in the world as fast as you would like, be sure that there is a balky woman at the head of the procession.—Chicago Times.

Changing Seed Corn.

The introduction of seed from a different locality has often been followed by increased yields, and it is considered good practice to make a change occasionally. However, where the seed corn is carefully selected each season, the same variety can be used successfully for a great many years. Numerous instances are on record where instead of "running out" the same variety grown continuously on the same farm has yielded heavier and become better in almost every respect. Plant only the most vigorous seed from the earliest and best ears is advice that every progressive farmer gives.

There is no reason why a woman should not hold advanced opinions, but there is every reason why she should not be continually advancing them.—Pall Mall Gazette.

When anything has been accidentally made too salt, it can be counteracted by adding a teaspoonful of vinegar and a teaspoonful of sugar.

A gargle made of sage tea and sweetened with honey is one of the best remedies for croup and hoarseness.

When the scalp is atrophied, or shiny-bald, no prepartion will restore the hair; in all other cases, Hall's Hair Re newer will start a growth.

SUNK IN THE OHIO.

Big Steamer State of Missouri Goes Down.

THIRTY-FIVE SAID TO BE DROWNED.

Passengers and Crew Struggle for Life in the Rushing River and Many Sink to Rise no More—One Yawl Upset While Full of Frantic People—Brief Account of the Disaster from Some of the Rescued.

ST. LOUIS, Jan. 21.—A special to The Republic from Hawesville, Ky., from a man who has visited the wreck of the steamer State of Missouri says that the dead will number not less than forty, thirteen of them being passengers.

OWENSBORO, Ky., Jan. 21.—The big New Orleans packet State of Missouri struck a rock on the Indiana side of the Ohio near Alton, Ind., about 6 o'clock in the evening and went down in fifty feet of water. She gave a heavy lurch forward and rapidly sank. Four of the passengers have passed here on the City of Owenboro. They were picked up near the Kentucky shore. They swam for life on planks and reached the willows. One reached the shore and the others remained in a tree many hours until rescued. Two were W. C. Leathers, from Hopkins county, Ky., and a man named Gregory, of Cave-In-Rock, Ills. The names of the other two could not be learned. The passengers report that the boat struck the rock near the stern and gave a lurch forward. A yawl was launched, but it was soon sunk.

Thirty-five Persons Probably Drowned.

The boat lurched again and second yawl was put off from the sinking boat in which four women passengers managed to get places. Leathers never swam before, but managed to keep afloat until he reached the willows. He saw four men drowned near him but was powerless to act. One chambermaid was picked up by a boat from a farm house nearby and several rescued passengers were picked up further on and taken up to Louisville by the steamer Tell City. One yawl that was upset by frantic passengers was full of women and children and all are thought to be lost. There were fifteen cabin and thirty deck passengers and a crew of sixty on board. The surviving passengers think that at least thirty-five were lost. The cabin and upper works of the boat floated away. The Texas and pilot house were towed ashore.

Skiffs on a Gruesome Hunt.

The City of Owensboro got out part of the freight from the cabin deck. Gregory recovered his overcoat which he had left behind when the boat sunk. In less than ten minutes from the time the boat struck she had gone down. At Rockport and here, as well as at all intermediate points, the bank is lined with skiffs picking up pieces of furniture and watching for dead bodies, but the current is too swift for small crafts to get out far. No names of those drowned can be learned here. The boat is a total loss.

CONGRESSIONAL SUMMARY.

Proceedings of the National Lawmakers in Both Houses.

WASHINGTON, Jan. 17.—After a debate covering a week the senate voted down Hill's proposition to refer the legality of the income tax to the courts, only five senators joing with Hill in supporting the proposition. An amendment was adopted limiting the questions the tax officers may ask and the appropriation was agreed to. The deficiency appropriation bill was then passed. The vote on Hill's amendment to the deficiency bill was on sustaining the chair which had declared it out of order. The only votes against the chair were Dubois, Davis, Mitchell of Oregon, Hill, Quay and Pettigrew.

In the house McGann wanted to pass a resolution to increase the pay of printers in the government office to 50 cents an hour, but Sayers objected. Two condemned cannon were donated to Chelsea, Mich., and several bills of no particular importance were passed. The Indian appropriation bill was taken up and precipitated a long political argument on pretty near every subject on the list. No action was taken.

WASHINGTON, Jan. 18.—In the senate Sherman presented an emergency currency bill to meet treasury deficiencies, and Pugh offered a measure in the same line. Sherman's bill authorizes the secretary of the treasury to issue bonds to maintain redemption or pay current expenses, bearing 3 per cent. interest and redeemable in five years, or in lieu of the bonds 3 per cent. coin certificates in denominations of from $5 to $100 redeemable in five years; national banks to be permitted to issue circulating notes up to the par value of their deposited bonds. Pugh's bill authorizes the immediate issue of $100,000,000 in greenbacks, redeemable in "ooin" and to be constantly reissued, together with the coinage of the seigniorage. The rest of the day was devoted to the pension and army bills. The first was passed with amendments making the lowest rate for pensionable disability $6 per month and repealing the law cutting off non-resident pensioners. The army appropriation was still pending at adjournment.

The day in the house was again devoted to the Indian appropriation bill and fair progress was made. A number of amendments were adopted, the most important being to pay to the Cherokee Nation $1,660,000. An amendment by Pickler to discontinue the services of army officers as Indian agents was ruled out of order.

WASHINGTON, Jan. 19. — The senate passed the army appropriation bill which in effect makes General Schofield a lieutenant general, the rank held by Generals Sherman and Sheridan. The balance of the day was given to debate on the Nicaragua canal bill.

The house passed a bill making a portion of the appropriation for the St. Joseph (Mich.) harbor available to complete the connection between St. Joseph and Benton Harbor. The Indian appropriation bill was disoussed without action and an evening session was held to consider pension bills.

WASHINGTON, Jan. 21.—Frye offered a resolution in the senate as soon as it came to order expressing the "indignation" of the senate at the attempt of the Hawaiian natives to reenthrone the queen, and in a speech declared the administration responsible for it. Objection was made to consideration by George of Mississippi, and it went over. The debate lasted until the time set apart for eulogies on the late Senator Vance arrived, and after the eulogies were pronounced the senate adjourned.

In the house Boutelle introduced a resolution of sympathy with the Hawaiian government, and expressing it as the sense of the house that a warship should be sent there to look after American interests. He proceeded to speak and was cut off by the hour arriving for eulogies on the late Representative Lyle, of Kentucky. Hitt offered a similar resolution, together with one urging steps for an American cable to Honolulu. The Indian appropriation bill was considered without action. The senate amendments to the pension bill were disagreed to. The vacancies on the rules and ways and means committees caused by Burrows' election to the senate were filled by the appointment of Cannon of Illinois and Grosvenor respectively. Burrows was given a round of applause when he entered the chamber. Eulogies were pronounced on the late Representative Lyle and the house adjourned as a further mark of respect.

Railway Men Acting Together.

SPRINGFIELD, Ills., Jan. 16.—About fifty delegates, representing five of the most powerful railway labor unions, met and took primary steps looking toward the enactment of certain laws which they claim are necessary to protect their rights.

Notes of the State.

At a funeral in Normal, Ills., the team of George Champion became unmanageable and ran away, throwing the occupants out of the vehicle. Mrs. Henry Goff and Mrs. Thomas Rankin were seriously injured.

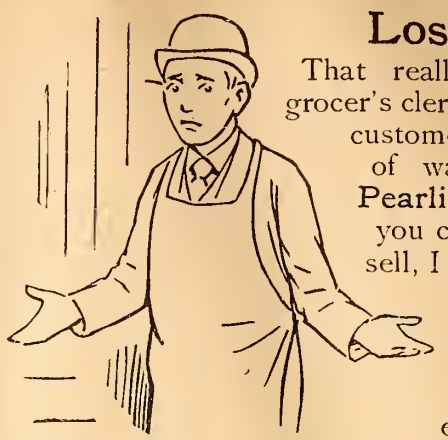
Protestants and Roman Catholics at Bay City, Mich., have taken the unusual step of uniting in a common fight against infidelity and immorality.

Burglars entered Wald Bros.' store on Wabash avenue, Chicago, and carried off a wagon load of goods valued at $1,500.

"Jack" Jerry, for years an engineer on the Illinois Central, killed himself at Chicago because he had been suspended for an accident.

Jasper Chapin accidentally shot his 8-year-old son at Hickory Grove, Ills., while carelessly handling a revolver.

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That really happened to a certain grocer's clerk, because he couldn't induce customers to take an inferior brand of washing powder in place of Pearline. The grocer said, "If you can't sell what I want you to sell, I don't want you."

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BAYONETS BRISTLE

AT THE CALL OF MAYOR SCHIEREN OF BROOKLYN.

Militia Assailed with Bricks and Stones and a Number of Casualties on Both Sides, but Nobody Killed and no Lead Used—Temper of the Mob More Aggressive.

BROOKLYN, Jan. 19.—The strike situation is becoming more grave hour by hour. The state board of mediation and arbitration has failed to secure a settlement, and the officials and employes of the trolley roads have been unable to come to an agreement after numerous attempts to reach satisfactory conclusions. The companies have offered all the concessions they are prepared to make, and the officers of the companies and the police authorities say that today all the cars on the Atlantic avenue and the Brooklyn Heights railways will be in full operation regardless of consequences.

The Mayor Calls on the Soldiers.

Mayor Schieren made a requisition last evening upon Brigade General James McLee for 700 to 800 of the Brooklyn militiamen to be in readiness today, as the police from the beginning have been found inadequate to cope with the difficulties. The purpose of the authorities is to have militiamen stationed at the stations, while the police force is to protect the cars. The state militia in Brooklyn consists of about 3,000 men. The entire second brigade, which consists of all the companies in the city of Brooklyn, has been ordered under arms. There is talk among organized labor of a general strike in the city of the "sympathy" kind.

The fact that the companies are gradually increasing the number of cars in operation made the strikers proportionately bitter. The Court street, Flatbush avenue and Putnam avenue lines of the Brooklyn City railroad were operated with nearly their entire complement of cars. The Fifth avenue line of the Atlantic avenue system was also running, and there were more cars than has been in operation since the strike began. About 150 men from Philadelphia, for the most part experienced motormen, had arrived, and as cars were found for them they were put to work. Lawless demonstrations were frequent.

Turbulence Breaks Out Again.

A group of strikers stopped a Court street car and drove the motorman off. Eight other employes were later driven from their cars by mobs, leaving the cars on the tracks. On Putnam avenue a crowd pummeled a motorman and smashed the car windows, and later when the police, after driving them away, left the strikers again attacked the car. Motor boxes were destroyed and various other mischief done and finally the mayor was appealed to for the militia. A Halsey street car was attacked by a mob of seventy-five strikers. The motorman and conductor were dragged off the car and beaten.

Passenger Assaulted by Strikers.

A passenger named E. A. Spink was knocked down twice and seriously injured by the strikers for denouncing them. As a car of the Putnam avenue line was passing Saratoga avenue it was fired upon by a party of men said to be sympathizers. Mrs. Henry Elias, of 107 Bergen street, came to police headquarters and told Inspector Mackelvey that her husband was a prisoner at home. He had gone to work at the Flatbush avenue car stable Monday morning. Monday afternoon he was accosted by some strikers, who threatened to kill him if he returned to work.

Since then strikers had been patroling in front of his house. He was afraid to leave the house for fear the strikers would carry out their threats. Three men at a time had been guarding the front of the house. Mrs. Elias got out through a rear entrance and notified the inspector. He sent two officers to the house and they escorted Elias to his work at the car stables.

ADDITIONAL TROOPS ORDERED OUT.

First Brigade Entire Called to the Scene of the Turbulence.

Sunday was a day of turbulence. There was no "Sunday rest" in the City of Churches. So portentous of trouble did matters appear in the morning that Mayor Schieren issued a proclamation in the name of the state of New York requiring all persons in Brooklyn to keep off the streets as far as possible, not to assemble in crowds and generally to "move on," announcing that the police and military would disperse unlawful assemblies. The result was that streets were blockaded against pedestrains and any one who stopped to argue the point was told to walk around the block while a glistening bayonet was held within two inches of his face. Thousands of morbidly curious citizens flocked to the scenes of the riots and helped to swell the crowds that gathered to do mischief.

The various mobs that gathered at the car stables and along the tracks of the tied up lines contained at least 30,000 people. Many cars went astray. The switches were broken and obstacles were heaped on the tracks; wires were cut at various points and on the whole the day was full of petty annoyances for the railroad companies. Motormen abandoned their cars at various points and in some instances left the city as soon as they possibly could so serious did the situation seem. Blood was spilled in quantities, but no one was seriously hurt.

The rioting continued all day, and the resistance to the moving of the cars was, if anything, greater than on Saturday. The mayor's proclamation was treated as waste paper, as is evident by the reports of crowds assembling and fights with police and soldiers. Finally additional troops were asked for and the governor took action. The first brigade, National Guards, including all the troops—infantry, artillery and signal corps—received orders from Adjutant General McAlpine to be ready for service today under Brigadier General Fitzgerald.

Early yesterday there was a general feeling that the mayor, after a conference with a delegation of labor leaders, and a subsequent one with representatives of the railroad companies, would bring about a settlement on a compromise plan. The efforts of the mayor, however, proved fruitless. The news that the First brigade of the National guard in New York had been called out caused a great deal of excitement and anxiety throughout the city.

The cars were run yesterday with green hands on the same lines as on Saturday, but they were poorly partonized by the public. Scrimmages innumerable took place on all the lines embraced in the strike system. The men are being advised on all sides not to resort to violence, and in many of the churches the clergymen appealed to them to be quiet and law-abiding.

DISASTER AT BUTTE.

Awful Loss of Life Caused by Explosion at a Fire.

BUTTE, Mont., Jan. 16.—Fire started last night in the Royal Milling company's warehouse in the Montana Central yards, and sprcad to the Kenyon-Cornell warehouse in which was stored several carloads of giant powder. Just as the firemen were closing around the blaze an explosion occurred, killing a number of firemen and spectators and maiming many others. The firemen who had escaped immediately rallied, and were beginning another attack when a second explosion, more violent than the first, took place. The people in the vicinity were mowed down as with a great scythe, and the streets for half a block around looked like a great battlefield.

The following is the list of the dead identified: Charles Alson, George McDonald, Charles Guttenburg, Conseague Barns, George Galbraith, J. J. McHale, Professor Robinson, John J. Enright, C. E. Tracev. Matt Grosser. Officer Fred Cranbeck, James O'Leary, Albert Goddard, William Pierce, —— Foster, Mike Mead, George Wilton, William Smith (colored), J. B. Miller, Fred Bowman, Mike Deagle, George Holloway, —— Bailey, Alexander Williams, W. H. Nolan, Charles Hansen, Elmer Green, Ed Sloan, Alexander Cady, John Morgan, S. D. Delongery, A. D. Cameron, John Sloane, Samuel Ash, Dave Moses, George Fifer, Peter Norlin, William McGee, John Fudge, Ole Olsern.

CULLOM ON THE FIRST.

Only One Ballot Necessary to Elect Him Senator.

SPRINGFIELD, Ills., Jan. 18.—The Republican joint caucus to select a senatorial candidate convened last night. The nomination of Shelby M. Cullom to succeed himself in the United States senate for the next six years had been all but a foregone conclusion for twenty-four hours or more, and little remained but to ratify the apparently well established sentiment of the members by a formal roll-call. The caucus was held in the hall of the house of representatives, and being open to the public for the first time in history, the galleries were crowded by eager Springfield people. Immediately upon assembling the caucus got down to business, and a resolution was adopted declaring that the candidate carrying the majority of votes cast should be declared the choice of the caucus for senator.

Senator Berry, of Hancock, then placed the name of Senator Cullom in nomination in a brief eulogistic speech. The nomlnation was seconded by Representatives Cochran and Merriam. George S. Willits, of Chicago, was chen nominated by Senator George E. Anthony, and after several speeches seconding the nomination a formal vote was taken, resulting in Senator Cullom's nomination as follows: Cullom, 103; Willets, 21. The choice was made unanimous amid a scene of wild enthusiasm. A committee was appointed to escort Senator Cullom to the platform, and he made a brief speech.

Judge Ricks to Explain Things.

WASHINGTON, Jan. 19.—At the meeting of the judiciary committee of the house the friends of Judge Ricks made a minority report exonerating him from all moral turpitude, but could not get it adopted. They did, however, succeed in adopting a resolution inviting the judge and his enemies to appear before the committee with witnesses and counsel, which reopens the case, and Bailey says makes a decision impossible this session.

A Noted Photographer Dying.

NEW YORK, Jan. 12.—Napolean Sarony, the famous photographer of this city, is ill and is expected to die at any hour.

CHINESE TROOPS AGAIN DEFEATED.

They Attack the Japs at Hai Chang and Are Driven Away.

HIROSHIMA, Jan. 21.—General Nodzu, commander of the first Japanese army, telegraps as follows: "The Chinese commenced an attack on Hai Chang at 8 o'clock on the morning of Jan. 17, advancing from three routes. At about noon they extended their front five miles, coming within 1,500 metres of our advance line. The third army division, after maintaining the defense until 4 o'clock in the afternoon, assumed the offensive and attacked the enemy's right wing. Shortly after 7 o'clock we succeeded in dispersing the Chinese. The enemy's strength was over 10,000. The main force is retreating north and west and the remainder toward New Chwang."

THE MARKETS.

New York Financial.

NEW YORK, Jan. 19.

Money on call easy at 1@1½ per cent. Prime mercantile paper 2¾@4½ per cent. Sterling exchange dull with actual business in bankers' bills at 489¼ for demand and 488@488¼ for sixty days; posted rates 488½@489 and 489½@490; commercial bills 487¼@487½.

Silver certificates 59⅞ bid; no sales; bar silver 59. Mexican dollars 48¾.

United States government bonds 5's regular 115½; 5 's coupons 115½; 4's regular 113; 4's coupons 113; 2's regular 97; Pacific 6's of '95 100.

Chicago Grain and Produce.

CHICAGO, Jan. 19.

Following were the quotations on the Board of Trade today: Wheat —January, opened 54½c, closed 54c; May, opened 57⅝c, closed 57½c; July, opened 58½c, closed 58½c. Corn — January, opened 45c, closed 44¾c; May, opened 47⅜c, closed 47½c; July, opened 47c, closed 46¼c. Oats—January, opened —c, closed 27⅝c; May, opened 30⅜c, closed 30½c; June, opened 30¼c, closed 30c. Pork—January, opened $11.20, closed $11.20; May, opened $11.45, closed $11.45. Lard—January, opened $6.62½, closed $6.65.

Produce: Butter—Extra creamery, 24c per lb; extra dairy, 20c; packing stock, 8@9c. Eggs—Fresh stock, 20c per doz., loss off. Live Poultry—Chickens, spring, 6¼@7½c per lb; turkeys, 8@8½c; ducks. 8@9c; geese, 7@9c Potatoes—Burbanks, 50@54c per bu; Hebrons, 48@51c; Early Rose,50@54c. Sweet Potatoes—Illinois, $1.50@2.00 per bbl. Cranberries—Cape Cod, fair to good, $9.00@10.00 per bbl; choice to fanoy, $10.50@11.50. Honey—White clover, 1-lb sections, new stock, 13½@14c per lb; broken comb, 10@12c; dark comb, poor packages, 8c; strained California, 5@6c.

Chicago Live Stock.

CHICAGO, Jan. 19.

Live Stock—Prices at the Union Stock yards today ranged as follows: Hogs—Estimated receipts for the day, 16,000; sales ranged at $2.60@3.80 pigs, $3.75@4.15 light, $3.90@4.10 rough packing, $3.90@4.40 mixed, and $4.15@4.50 heavy packing and shipping lots.

Cattle—Receipts for the day, 1,300; quotations ranged at $4.90@5.60 choice to extra shipping steers, $4.35@4.95 good to choice do, $3.85@4.60 fair to good, $3.35@3.90 common to medium do, $3.00@3.60 butchers' steers, $2.20@2.90 stockers, $2.90@3.60 feeders, $1.25@2.70 cows, $2.30@3.30 heifers, $1.50@3.50 bulls, $2.70@3.70 Texas steers, $2.75@4.25 western rangers and $2.00@5.50 veal calves.

Sheep—Estimated receipts for the day, 2,000; sales ranged at $2.25@3.65 westerns, $1.50@3.00 Texans, $1.50@3.85 natives and $2.50@4.50 lambs.

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SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from Jan. 13 to 18:

L F Watkins, C Collins, E G Hamley, J P Dops, M Light, J M Chambers, W P King, H W Goddard, Miss R Fry, F Eschbach, Miss E R Burdick, W M Beden, S Heaton, J Duncan, Rev D B Eby, L E Reynolds, Rev V B Skov, Rev C Bender. C L Waldron, A Sargent, O A Chillson, Mrs G F Milton, J J Tucker, J Killough, J P Shattuck, Miss J E Whiting, S Bingham, J F Icke, Ira Green, Mrs A Megrew, Wm H Minton, Rev A Krafft, Misf L H Rublee, A O Howell, A Shanks, Rev J Brewer, Mrs W H Shepard, O Tichener, A Boyer, C O Russell, A H Leach.

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NOTICE IS HEREBY GIVEN that a limited partnership has been formed, in pursuance of Chapter 84 of the Revised Statutes of Illinois, entitled "An act to revise the law in relation to Limited Partnerships," approved March 18, 1874, in force, July 1, 1874.

That the name of the firm is W. Z. Wright and Company, that the general nature of the business to be transacted is the buying and selling of Grain, Provisions. Stocks and Bonds on commission. That the name and place of residence of the general partner is William Z. Wright, Chicago, Illinois, and the name and place of residence of the special partner is Edmund G. Beach, of Chicago, Illinois, that the amount of capital stock which the said special partner has contributed to the common stock is one thousand dollars, which has been actually and in good faith contributed and applied to the same; that the period at which said limited partnership is to commence is the 16th day of January, A. D. 1895, and the period at which it will terminate is the 16th day of January, A. D., 1900, and that a certificate thercof as required by law was filed for record in the office of the County Clerk of Cook County, on the Sixteenth day of January, A.D 1895. Dated at Chicago, in said county, on the Sixteenth day of January, A. D. 1895.

WM. Z. WRIGHT, General Partner.
EDMUND G. BEACH, Special Partner.

The St. Louis Sermon.

Are Secret Societies a Blessing or a Curse?

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CHRISTIAN POLITICS, by Rev. J. Blanchard, late President Wheaton College, and Editor *Christian Cynosure.*

THE MYSTERIOUS MACHINE: was it Lawnmower, Town-pump, Balloon, Wheel-barrow,—or what? by Prof. E. D. Bailey of the Civil Service Dept. U. S. Government.

This booklet includes other interesting matter connected with the unveiling of the Morgan monument at Batavia, N. Y. Address

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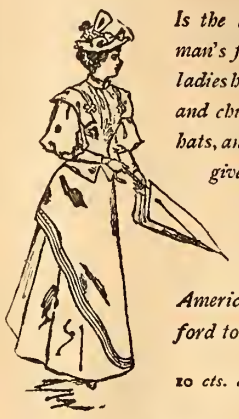
The urine is the most valuable part of the excreta of animals. It is rich in nitrogen and potash, but deficient in phosphoric acid. It should, as a rule, be used in connection with the solid dung, the one thus supplying the deficiencies of the other and making a more evenly balanced manure.

Barnyard manure is a very variable substance. The conditions which determine its value are age and kind of animal quantity and quality of food, proportion of litter and method of management and age. In a given class of animals the value of the manure is determined more by the nature of the food than by any other factor. The amounts of fertilizing constituents in the manure stand in direct relation to those in the food. As regards the value of manure produced, the concentrated feeding stuffs, such as meat scrap, cottonseed meal, linseed meal and wheat bran stand first, the leguminous plants (clover, peas, etc.) second, the grasses third, cereals (oats, corn, etc.) fourth and root crops, such as turnips, beets and mangel wurzels, last.

The deterioration of manure results from two chief causes—fermentation and leaching. The former may be almost entirely prevented by the use of obsorbents and preservatives, such as gypsum, superphosphate and kainit and by keeping the manure moist and compact. Loss from leaching may be prevented by storage under cover or in pits. Extremes of moisture and temperature are to be avoided, and uniform and moderate fermentation is the object to be sought. To this end it is advisable to mix the manure from the different animals thoroughly in the heap.

When practicable, it is best to apply manure in the fresh condition. If improvement of the mechanical condition of the soil is the object sought, fresh manure is best for this purpose to heavy soils and well rotted manure to light soils. Where prompt action of the fertilizing constituents is desired the best results will probably be obtained by applying fresh manure to the light soils, although excessive applications should be avoided on account of the danger of "burning out" of the soil in dry seasons. Fresh manure has a forcing effect and is better suited to grasses and forage plants than to plants grown for seed, such as cereals. Direct applications to root crops, such as sugar beets, potatoes or tobacco, often prove injurious. The manure should be spread when carried to the field and not left in heaps to leach. One of the best ways to utilize barnyard manure is to combine it with such materials as supplement and conserve its fertilizing constituents. The best results are likely to be obtained by using commercial fertilizing materials in connection with barnyard manure, either in compost or separately. As is well known, barnyard manure is lasting in its effects, and in many cases need not be applied so frequently as the more soluble and quick acting superphosphates, potash and nitrogen salts, etc.—Farmers' Bulletin.

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Mah-Hah-Bone; comprises the Hand Book, Master's Carpet and Freemasonry at a glance. Bound in one volume. In cloth, 589 pages, $1.00.

Oaths and Penalties of Freemasonry, as proved in court in the New Berlin trials. The New Berlin trials began in the attempt of Freemasons to prevent public initiations by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 13 and 14, 1831, and General Augustus C. Welsh, sheriff of the county, and other adhering Freemasons swore to the truthful revelation of the oaths and penalties. 10 cents each.

Masonry a Work of Darkness, adverse to Christianity, and inimical to republican government. By Rev. Lebbeus Armstrong (Presbyterian) a seceding Mason of 21 degrees. 15 cents each.

Are Masonic Oaths Binding on the Initiate? By Rev. L. A. Post. 5 cents each.

Sermon on Masonry. By Rev. J. Day Brownlee. In reply to a Masonic Oration by Rev. Dr. Mayer, Wellsville, Ohio. 5 cents each.

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The Broken Seal; or Personal Reminiscences of the Abduction and Murder of Capt. Wm. Morgan. By Samuel D. Greene. In cloth, 75 cents. Paper covers, 40 cents.

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Jonathan Blanchard's Sermons and Addresses. Select discourses of the first editor of the *Cynosure.* Lectures, sermons and speeches given from 1834 to 1892 in leading cities of the United States, discussing topics of living reform, Secret Societies, The Sabbath, Temperance, National Reform, Christian Education, Christian Socialism, The Bible, etc. A book everybody should read. 12mo. Fine photogravure portrait. Price, 75 cents.

American Handbook and Citizen Manual By Manlove N. Butler. Contents: Bible and Secretism; Masonic Religion; Masonic Sun Worship; Masonic Government; Unwritten History; Grand Lodge Masonry; Public Opinion; Lodge and Saloon; The American Movement. Over 200 pages. Paper, single copy, 40c.

Image of the Beast: A Secret Empire; or, Freemasonry a Subject of Prophecy. By Rev. Richard Horton. Third edition. 200 pages. Cloth. Price, 60 cents.

Secret Societies Illustrated. Containing the signs, grips, passwords, emblems, etc., of Freemasonry (Blue Lodge and to the fourteenth degree of the York rite), Adoptive Masonry, Revised Odd-fellowship, Good Templarism, the Temple of Honor, the United Sons of Industry, Knights of Pythias and the Grange, with affidavits, etc. Over 250 cuts, 99 pages, paper cover. 25cts each.

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Sermon on Secretism. By Rev. Theo. Cross, pastor Congregational church Hamilton, N. Y. This is a very clear array of the objections to all secret societies, and to Masonry especially, that are apparent to all. 5cts each.

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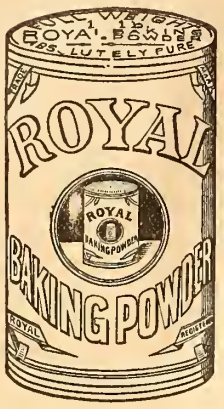
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Narratives and Arguments, showing the conflict of secret societies with the Constitution and law of the Union and of the States. By Francis Semple. The fact that secret societies interfere with the execution and pervert the administration of law is here clearly proved. 15cts each.

Anti-masonic Sermons and Addresses. Composed of "Masonry a Work of Darkness;" the Sermons of Messrs. Cross, William M'Nary, Dow and Sarver, the two addresses of President Blanchard, and the addresses of President H. H. George, Prof. J. G. Carson and Rev. M. S. Drury; "Thirteen Reasons Why a Christian cannot be a Freemason," "Freemasonry Contrary to the Christian Religion," and "Are Masonic Oaths Binding on the Initiate?" 287 pages; cloth $1.00.

Stories of the Gods. By I. R. B. Arnold. Brief sketches from the mythology of Rome, Greece, Egypt, India, Persia, Phrygia, Scandinavia, Africa and America, showing the relations and unity of past and present systems. The idolatrous worship of the Masonic lodge is thus clearly seen and understood. Postpaid, 10 cents.

Secret Societies, Ancient and Modern. Table of Contents: The Antiquity of Secret Societies, The Life of Julian, The Eleusinian Mysteries, The Origin of Masonry, Was Washington a Mason? Fillmore and Webster's Deference to Masonry, A Brief Outline of the Progress of Masonry in the United States, The Tammany Ring, Masonic Benevolence, The Uses of Masonry, An Illustration, The Conclusion. 50cts each.



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HISTORY OF A WEEK.

Tuesday, Jan. 15.

The late Lemuel Coffin, of Philadelphia gave about $150,000 to charities, of which $50,000 was given to the Episcopal Church of the Holy Trinity, Philadelphia.

When a child dies in Greenland the natives bury a live dog with it, the dog to be used by the child as a guide to the other world. When questioned with regard to this peculiar superstition they will only answer: "A dog can find his way anywhere."

Ex-Governor A. C. Mellette, of South Dakota, and J. T. McChesney, of New York, who are each on the bond of W. W. Taylor, defaulter, to the sum of $50,000, are at the Great Northern hotel, Chicago, and with them a number of other bondsmen, supposably to confer on what to do about it.

A report comes from New York that Mrs. W. K. Vanderbilt will not apply for a divorce, but that she and her husband have agreed to live apart, she to have the care of the children, $3,000,000 in cash and an income of $500,000 for life.

Wednesday, Jan. 16.

The Stadt theater at Milwaukee was destroyed by fire. Loss $55,000. The charity ball was to have been held in the theater and will now have to be postponed.

Not satisfied with the interest on about $30,000,000—the estate of the late James G. Fair—to live on, his heirs are going to contest the will.

Daniel H. Hastings has superseded Governor Pattison as governor of Pennsylvania, the inaugural ceremonies being very interesting.

One of the heaviest snowfalls in the history of this country was Feb. 19 to 24, 1717, when the snow remained five to seven feet deep all over New England.

Including stocks and bonds the railways of the United States are capitalized at $60,000 per mile, while those of Great Britain are capitalized at $220,000 per mile, or nearly 300 per cent. higher than in this country.

The United States has now about forty vessels engaged in whaling—the remnant of a fleet which once numbered 500 ships.

Thursday, Jan. 17.

A boiler explosion in the 40-inch mill at Homestead, Pa., killed Harry Breenman and John Gorecka, fatally injured John Dernak and seriously hurt William Banks.

The Democratic legislature of Tennessee has adopted the resolution to investigate the allegations of fraud before the governor is inaugurated.

John M. Thurston for Nebraska, William E. Chandler for New Hampshire, and E. O. Woleott for Colorado are recent senatorial elections.

A bill has been introduced in the Missouri legislature making train robbery a capital offense.

Frederick Villers, war correspondent who has been over watching the Chino-Japanese war, says the atrocities at Port Arthur have not been exaggerated and that De Guerville, another correspondent, attempted to have Creelman, still another, executed by the Japanese as a Chinese spy.

Pennoyer has been succeeded by Lord as governor of Oregon.

Lord Randolph Churchill is much weaker, and it is believed that the end is near.

Friday, Jan. 18.

In the criminal court at Washington President Havemeyer and Secretary Searles, of the sugar trust; Broker Seymour and Correspondents Edwards and Shriever were required to plead to the indictments charging them with refusing to answer questions in the senate sugar investigation last year.

Families of striking miners at Akron, O., where the men have had but six months' work since last April, are on the verge of starvation.

Dr. Walter Watson, of Mount Vernon, has been chosen superintendent of the asylum for the insane at Jacksonville, Ills., to succeed Dr. McKenzie.

Twelve pupils have been expelled from the Ann Arbor high school on account of their connection with fraternities. Considerable feeling has been aroused among the parents of the expelled members.

A sensational story is current at Washington that the proposition to increase the tax on beer is a scheme to freeze out the English stockholders in the brewery syndicates and get the property back into the hands of the original American owners.

Saturday, Jan. 19.

Public Prosecutor Celli, of Servia, was murdered by a man supposed to be an anarchist.

The United States pension disbursements in Maine amount to $5 apiece for every man, woman and child in the state.

The Price family, of Shelby county, Ky., at present consists of eight boys whose ages range from 60 to 81.

Superintendent of Police Brennan of Chicago will be required by the council finance committee to drop 326 policemen from the pay roll.

Eddie Davis, to have been hanged at Savannah, Ga., has been reprieved until Feb. 15.

The municipal council of Versailles has decided to give the name Carnot—in honor of the late President of France—to one of the principal streets, now known as the Rue de la Pompe. Mme. Carnot has given her consent.

Financial troubles drove John Eubanka to hang himself at Huntington, Ind.

The national civil service commission has received more than 4,000 requisitions for application blanks, schedules for examinations for 1895, and pamphlets for instruction.

Monday, Jan. 21.

At Syracuse, N. Y., Bob Fitzsimmons has been indicted for the death of his sparring partner Riordan on Nov. 17 last.

The court at Chicago has declined to dismiss Mayor Hopkins' libel suit against Chairman Tanner, of the Republican state central committee, for charging that Hopkins levied "blackmail on the vices" of Chicago, but the court ordered the complaint to be made more specific.

At Alamos, Colo., Abe Thompson shot and fatally wounded Marshal Charles H. Emerson while resisting arrest for stealing.

A boiler explosion in Van Buren's saw mill at Rusk, Tex., killed Will Lewis, Alex Lewis, Tobe Richardson, Alex Hamilton and Abner Lee, and wounded Peter Van Buren, Andrew Ross, Emanuel Hamilton, Richard Loftin and Nash Miller.

A bell boy at the Grand Avenue hotel, St. Louis, robbed one of the guests, an aged woman, at the point of a pistol, obtaining $100 and some valuable jewelry. He was captured as he was about to leave the city.

NO HEAD TO FRANCE.

M. Casimir-Perier Has Resigned the Office of President.

PARIS, Jan. 17.—The chambers of the senate and deputies were crowded when those two bodies met to receive the resignation of President Casimir-Perier. When order was obtained the letter of resignation was read. It simply elaborates, though not at length, on the reasons given in these dispatches yesterday for his act. It is a complaint that a campaign of slander has been waged for months against every branch of the government and sarcastically refers thereto as "liberty of thought." Then those whom he had the right to look to for support had betrayed him and in short he could no longer retain his own self respect and the presidency at the same time.

The reasons for resignation were variously commented upon, but hardly any one approved them. The socialists looked upon the crisis as a victory for them. Of course there was disorder in the deputies. There were loud cries for election of president by universal suffrage, and a socialist shouted "Vive le Republique." The reply came quickly from a couple of royalists: "Vive le Roi." Members of the Left retorted with loud cries of "Vive le Republique."

This increased the excitement greatly and caused the members of the Left to gather together and shout for the republic at the top of their voices, while cheers for the king were to be heard mingling with the cheers for the republic, But the shouting for the latter drowned out the cries for the former and the chamber of deputies was emptied amid a scene of great tumult.

VERSAILLES, Jan. 18.—M. Felix Faure, minister of marine in the present cabinet, was elected on the second ballot to be president of the French republic. Faure polled 430 votes, to 361 votes polled by his nearest opponent, Brisson, president of the chamber of deputies. The Socialists protested violently when the result of the ballot was made known.

THE VICE PRESIDENT BEREAVED.

His Eldest Daughter Dies of Consumption After a Long Illness.

ASHEVILLE, N. C., Jan. 19.—Miss Mary G. Stevenson, the oldest daughter of the vice president of the United States, died at the Battery Park hotel in this city, at 1:15 o'clock yesterday afternoon. Her father and mother and two sisters surrounded her bedside when the end came, the only absent member being her brother, Louis Stevenson, who is at the bedside of his sick wife in Bloomington, Ills., Miss Stevenson, who was in her 22d year, was taken ill with a severe cold while at Bar Harbor, Me., with her mother and sisters last summer. The attack developed into pneumonia of a severe type, which seriously affected her lungs and developed into consumption.

Japs Land at Yung Ching.

CHE FOO, Jan. 21.—Three of fifteen Japanese warships which arrived at Yung Ching convoying troops bombarded the Chinese defenses and silenced them in a few minutes. The Japanese then landed 25,000 men.

NEW ORGANIZATION OF FARMERS.

It Aims to Unite All Present Granger Bodies in a Federation.

CHICAGO, Jan. 17.—In accordance with a call issued some time ago a representative body of farmers from differeni parts of the country organized the "National Farmers' Federation of the United States." It aims to bring all farmers' organizations into active co-operation in promoting their common good. The officers elected were: President, J. B. Furrow, of Iowa; secretary, Milton George, of Chicago.

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NEBRASKA STATE ANTI-SECRECY CONVENTION.

THE CALL.

A State Convention, under the auspices of the Nebraska Christian Association, is hereby called to meet at HUMBOLDT, NEB., IN THE FIRST METHODIST EPISCOPAL CHURCH, ON MONDAY EVENING, FEBRUARY FOURTH, continuing through the following day and evening, February 5. Pres. Chas. A Blanchard, of Wheaton College, is expected to be present and deliver an address on each evening. All the friends of the crusade against oath-bound secretism are urged to attend this convention.

W. I. BROOKS,
Pres. Nebraska Christian Association.

ADDITIONAL.

The State President opens the feast with an address—"Why this Convention?" Then follows: "Clearing Away Rubbish; or Answering Objections"—such as "It is none of your business;" "There are a great many honest men in these associations;" "If the lodge is so bad, could it have lasted so long?" etc. "The Initial Work, or Initiation;" "The Worship, or Religion, of the Lodge;" "Jesus Christ the Only Way;" "Substitute Saviours;" "The Oaths and Obligations;" "Toleration *vs.* Bigotry;" "The Work of the N. C. A.;" "Secret Societies in Politics," etc.

Free entertainment will be furnished for all who come from a distance.

The conference of the Swedish Evangelical Lutheran church of Nebraska will convene on the 5th of February, at Oakland, in the northeastern part of the State, thus preventing the attendance of Rev. C. G. Wilder and other ministers in that denomination at our convention.

Rev. Simpson Ely, Dean of the Bible School at Fairfield (Neb.) College, who stands almost alone with our reform—among the Disciples, or Campbellites, or Christians—will read a paper impeaching all secret societies. Many prominent ministers in that denomination have forsaken the anti-secrecy principles of Alexander Campbell, as well as Christ, and joined the lodges. Dean Ely is one of the few faithful ones who have not gone after Baal to worship him, and is, withal, a very talented writer.

Rev. Howard P. Young, pastor of the Asbury M. E. church at West Lincoln, Neb., will address the convention on "Secretism and Loyalty to Christ."

Let there be a full attendance.

As we go to press Tuesday morning the Ohio State Anti-secrecy Convention is in session at Xenia. We hope to report a very profitable gathering in our next issue.

Friends of the anti-secrecy reform in Minnesota, it is proposed to hold a State convention in the city of St. Paul about the middle of February, and it is desirable, as the time is short, that you at once begin to prepare for it with your influence, talent and financial support. Further on more definite information will be furnished. Write to Secretary Phillips at this office about it.

The *Catholic World*, controlled by Roman Catholic prelates in this country, says editorially: "Education must be controlled by Romish authorities, even to war and bloodshed." What does it mean? On the other hand, at the famous meeting of the Sunset Club in this city, General Hawley said: "The next President of the United States will bear the A. P. A. mark, or there will be no President." "We have fallen on strange times."

Before the next issue of the *Cynosure* will reach many of our readers, the Nebraska State Anti-secrecy Convention, at Humboldt, will have met and dispersed. The prospects of an excellent gathering are flattering. The call and some other particulars appear on this page. Whatever of success shall attend its deliberations, we are sure that a large share of the credit of it should be given to Rev. W. I. Brooks, the President of the State Association, upon whom has devolved the management of the preliminary arrangements.

Another result of the strike at Pullman, last summer, manifested itself last week in the beginning of the trial of President Eugene V. Debs and about thirty other members of the American Railway Union, in a government tribunal, for conspiracy. Their offence was the unlawful detention of trains employed to carry the mails. In the meantime, unless released upon writs of habeas corpus, Debs and several of his associates will serve out their jail sentences at Woodstock, Ill., for contemptuous disobedience of an order issued by the Federal court during the Pullman strike.

A dispatch from New Orleans, La., January 23, brings information that a Chinese, named Cony Chisesi, who recently arrived in that city from Chicago, was murdered that morning, His head was nearly severed from his body with a razor. While in the throes of death he said his murderer was Marcel Mathelo, lately released from the Texas penitentiary. It is believed that Mathelo was simply the tool of the Mafia in this case. New Orleans seems to be particularly infested with this murderous clan, notwithstanding the wholesale lynching of its members in that city, a few years ago. More bloodshed will probably follow.

The indignation of the German lodges of Knights of Pythias at the recent order of the Supreme Lodge, forbidding the ritual to be used in any but the English language, still continues, and there is trouble all along the line. Questions of property ownership in German lodges which propose to surrender their charters serve also to complicate affairs. Without prejudice, it seems to us to have been a most unwise movement on the part of the Supreme Lodge. The Odd-fellows are more shrewd, since the ritual of their subordinate lodges is now printed in English, German, French, Spanish, Norwegian, Italian, Swedish and Bohemian. The Rebekah ritual is printed only in the English and German languages.

A collision between the New York State militia and the striking employes of the Brooklyn street car system was a significant event in the history of the past week. The strike was general, and not only hindered passenger traffic but developed considerable mob violence among the strikers. The heat of the situation was increased by the decision of a judge that it was the imperative duty of the street railway company to keep those cars running which carry mail-matter, at whatever expense. On Monday of this week great suffering was reported among the strikers and their families. Other strikes, in other localities, are also threatened by discontented workmen, with more prospective suffering. This is the way in which labor unions "protect" their members.

In the course of a week the *Cynosure* receives, in exchange, dozens of religious newspapers, representing, probably, a dozen denominations of Christians, many of them being, also, the mouth-pieces of their respective synods, conferences, etc. Looking through these papers from week to week, it is, as Longfellow says, "with a feeling akin to sadness" that we fail to find even a single line or sentence that condemns the secret lodge system. There are a very few exceptions, for which we are glad; but the great majority of our exchanges, while they advocate all other reforms clearly and earnestly, never have a word of condemnation against the lodges that are sapping the churches of their spirituality, and robbing them of moneys that should be devoted to the advancement of the pure gospel of Jesus Christ, but is being squandered upon the support of un-Christian secret work. This ought not to be. The churches owe it to themselves and the cause of Christ to cut loose from the slavery of secret societies, and to cast out the unclean works of paganism and spiritual darkness. We thank God that there are churches who will not tolerate the secret societies, or admit their members to fellowship. Of such is the kingdom of heaven.

ORIGINAL CONTRIBUTIONS.

WHAT IS THE DUTY OF THE CHRISTIAN TOWARD SECRET SOCIETIES?

[A paper read by Eld. W. H. Pruett, of Weston, Oregon, at the Pacific Coast Anti-secrecy Convention, held at Philomath, Benton County, Oregon, Sept. 26, 27, 1894.]

This question is one of paramount importance to every disciple of the Lord, and is one which has puzzled many an honest, simple-hearted believer. We find some who are doubting as to the propriety of belonging to any organization but the church of the Lord Jesus Christ. They keep aloof from them, but do not see that it is the duty of a Christian to oppose them, or speak against them, or even trouble himself in regard to them or to inquire into them as to whether they are good or bad. This good and peaceable man says: "I attend to my own business, and let others attend to theirs. I don't trouble myself about secret societies. I don't believe in them, for myself. But if others want to belong they can," etc., etc.

Now the question comes up: Is ours a positive Christianity, or only negative, being a Christian so far as the absence of evil is concerned? Others, we find, are of a more active turn of mind, and they will tell us that they belong to several of the so-called secret societies, and they never have seen any harm in them, but much good socially and in every way; and yet, from these two apparently equally good men, if we accept their testimony as evidence in the settlement of the question, what is our duty, as Christians, toward Secret Societies?

We are forced to say, let them alone. If professed Christians want to belong to any organization that pledges its membership to keep secret its doings, just let them enjoy their privilege; and we may not annoy society, and stir up strife, and disturb and divide the church, with our personal opinions. Thus both classes are saying, Let us have peace.

But there is still another class in the church whose consciences are at *unrest* on this vexed question of the duty of the church towards members who belong to secret societies, or towards those who would identify themselves with the church and are already members of some of the secret orders. All three classes are honored and well-reputed members of the Baptist churches and of Christian societies; and each, as men of intelligence and Christian integrity, commands a proper consideration and should be treated with Christian courtesy and due respect.

Dear Christian hearer, let me appeal to your better judgment. Stand up in your Christian manhood, and ask yourself the question: Which of the three classes is right? Does your conscience answer that ALL *may* be right? Are you willing, before the coming Judgment, to rest this matter here? Oh, for the sake of precious souls—for Christ's sake—do not refuse or neglect to take God's word and by its light, for the love you have for Christ and the purity of his church, settle the question in God's *way* by God's *own word.*

Secret societies, even of the simplest form, are societies of darkness; *secretiveness—hidingness.* They not only, necessarily, to maintain an existence, *must* teach men to keep in the dark;—that is, to keep from the light of certain things. Hence their societies, however simple, are of necessity "works of darkness."

We come now to the answer of two questions at once; which settle at once and forever the question of our relation to, and our duty towards, any and all secret societies. "Having no fellowship with the unfruitful works of darkness, but rather reprove them." (Eph. 5:11, 12 and 2 Cor. 6:14–18). Here membership in them is *absolutely* shut off. *No* fellowship, no membership in them, thus declaring our love to and for them, much less church fellowship, thus bidding them God-speed, and partaking with them of the forbidden fellowship—the unchristian works of darkness.

Again our duty as Christians is clearly set forth in God's truth: "Reprove them."

My Christian brother or sister, you feel that you would rejoice to see the church, the bride of Christ, triumph over sin and over all the works of darkness. You delight to realize that the world, as the poet sings, "is overcome through the blood of the Lamb." Let me refer you to Rev. 12:11. I entreat you, my brother, my sister, as the friend of Jesus, for the love you have for Christ, don't be so ungrateful as to put the whole responsibility of the great victory over the beast and his image (Rev. 13:17) all on the blood of the Lamb. Do a little yourself, as the appointed means.

Would you see the church arise and clothe herself in her beautiful garments of salvation and rejoice in victory through the blood of the Lamb? Then be willing to do your part. It is not the blood *alone*; for we read: "And by the word of their testimony." (Rev 12:11). Here, Christian man, or woman, is your duty pointed out plainly, to testify against the unfruitful works of darkness. It may cost you persecution. Are we not, in the word of God, assured that those who live godly in Christ Jesus, (can not avoid,) shall suffer persecution. (2 Tim. 3:12.)

Yet how consoling to know that the persecution of the world does not in any way disturb the spiritual serenity of the soul, but adds to it in sweetness, richness and sublimity of hope. "For I reckon," says the apostle, "that the sufferings of the present time are not worthy to be compared with the glory that shall be revealed in us." (Rom. 8:18). This is not the extent of the test of our true fidelity to God; but we learn that those who overcame "loved not their lives even unto the death." (Rev. 13:11.)

Would you be an overcomer? Then yours must be a *positive* Christianity. Dismiss forever from your mind the thought that you can be indifferent in regard to matters of such vital importance; that you may occupy a neutral position in the premises has been the suggestion of the evil one.

Let Jesus Christ decide for you through his word, and then obey for his own glorious name's sake. Although you may come up through great tribulation, let not the man of God shrink from the cross for Christ. In the light of the judgment, what are you doing? What is your testimony on the question of Secret Societies?

But doubtless some one is thinking, why not give us your solution to this vexed question. Very well. By reference to John the Revelator, we get a scriptural solution to the question under consideration: "And they overcame him by the blood of the Lamb," (but the limit of our obligation does not cease here), "and by the word of their testimony;" "and they loved not their lives unto death." (Rev. 13:11.)

Then what is our duty as Christian men and women toward Secret Societies? The answer is clear and unmistakable. By the word of our testimony we are exhorted not only to come out and be separate, but to have no fellowship with the unfruitful works of darkness, "but rather reprove them." Let our testimony be against such unfruitful and unholy alliances. (2 Cor. 6:17, 18.) We can not be passive in the matter; but in order to prove our fidelity to God, we must be a witness against organized secrecy. Oh, how this sin of omission, like a wave, comes over us! How many golden opportunities have gone by unimproved by those who were strong anti-secretists in principle, but never testified against the abominable inquity.

My dear brethren and sisters, this is the trouble. You can not remain silent. "Ye are the light of the world." How can your light of testimony shine out into the darkness of secrecy, the great sin of the age, unless you have something to say on the subject? Our imperative duty in the premises is to let our testimony be against the masterpiece of satanic wickedness. Too much, and too long, have Christian men and women been silent. If every Christian today was faithful in testimony, the line of separation would soon be drawn, and oh, how wonderfully God would be glorified in his saints.

These Secret Societies are all religious, i. e., using the forms of religious worship, and yet are, without question, of the world and not of Christ, but Anti-Christ. While the true church is of Christ, I beseech of you, do not try to mix the two, and then ask God's blessing upon the mixture.

To those of you who stand connected with organized secrecy; I have special reference to those who profess to love the Lord Jesus Christ—there are those who have given audience to what has already been stated, who affiliate with organized secrecy. Your duty as Christians is made clear by reference to Leviticus 5:4–6.

In all secret societies the members are required to forswear themselves. The inspired historian has told us how we may be honorably released from such obligations: "If a soul swear, pronouncing with his lips to do evil or to do good, whatsoever it be that a man pronounce with an oath, and it be hid from him," etc. "When he knoweth of it, then he shall be guilty," etc. Then his duty is "to confess that he has sinned in that thing." (Lev. 5:5). Confession is imperative. Yes, this is the only way taught by the Lord by which you give your testimony in favor for God. There is no escape of God's judgments upon you. You must adhere to God's terms; otherwise you are not free. We advise you to read carefully Deut. 13:6–11; also 17:2–7.

Freemasonry, according to its own authors, is sun-worship. Freemasonry and Odd-fellowship, by a special enactment of their lodges, reject the name of Christ from use in the lodge, and yet they pray—or profess to pray; but Christ teaches: "No man cometh unto the Father but by me; and he that rejecteth the Son, rejecteth the Father also." (Jno. 14:6). And yet we keep company with them in the church, fellowship them, and thus bid them God-speed. We become partakers of their evil deeds and are in condemnation with them. My dear Christian brother, you who affiliate with organized secrecy, did it ever appear to you that your sin was of a two-fold nature? You are not only grieving the blessed Holy Spirit yourselves, by persisting in such a course, but you entail the sin of condemnation upon your brethren and sisters whom you compel to fellowship you in your church relationship.

Allow me to invite your attention to what Paul says, (1 Cor. 5:9–13; 10:7, 8, 14, 20, 21. Also, see 1 John 4:1, 2–5. We cannot take good professions at all times. See 2 John 1:7, 10–11. Would we be more perfectly instructed in regard to our duty toward those who persist in fellowshiping Baal-worship, please turn and read your commission from Paul, in 1 Timothy 5:20. "Those who sin rebuke before all, that others also may fear;" and, furthermore, Paul wrote to Titus: "Wherefore reprove them sharply, that they may be sound in the faith." (Titus 1:13).

Then, again, Peter tells us that there were false prophets among the people in that day, who denied the Lord who bought them, etc.;—who bring upon themselves swift destruction." (2 Peter 2:1.) There are many false teachers in this our day and age, who are bowing at altars where they deny the Lord Jesus Christ, as Masons do. (Rev. 13:11–18.)

I am fully persuaded that if we love the blessed Christ's cause, as we should, and are new creatures in Christ, we will neither affiliate nor sympathize with these institutions of men, but as loyal servants to God, will, by the word of our testimony, show the people their transgressions. Amen!

SHALL AMERICANS PAGANIZE?

BY MANLOVE N. BUTLER.

The Protestant population of this country are in an uproar and fulminating dire charges against the Roman Catholics of the nation. Whether these wholesale charges are true or false is not the purpose of this writing to determine. As a born citizen of the United States, of Protestant parentage, yet not a member of any religious organization or denomination, it occurred to me that some words to the general public might not be amiss. Let us have fair play, and when both sides are heard the reading millions can easily determine whether the "most immediate danger" is from Roman Catholicism or misguided Protestism. Let us see the trend and drift of this Protestanism, and then ask if fifty millions of Protestants should not do a big job of house-cleaning at home before jumping five to one onto the Roman Catholic community? People who live in glass houses should not go into the stone-throwing business. And as the Protestants have started in to correct and renovate Roman Catholicism and "sift it to the bottom," would it not be a noble and patriotic return for ten millions of Catholics to do a little investigating of so-called Protestantism? It has been stated that nine-tenths of the Catholics are in the cities, and that a majority of the Protestants reside in the rural and smaller towns. It is asserted that municipal offices and

emoluments are in the hands of Catholics in disproportion to their numerical strength in cities. But when it comes to the general federal, state and county governments, how is it? It is no use to go into long preliminaries, beat the devil about the bush or talk all over the world of politics and theology; the simple and well-known fact is, there is a religio-political organization throughout the Union much more powerful than Roman Catholicism. Its affiliation embraces only about seven hundred thousand, yet it rules American Protestantism with a rod of iron. It is an absolute hierarchical despotism in which the mitre governs the crown. It is an organized empire in our republic. Protestants fairly rave about Catholic priests and the reverence paid them by "ignorant foreigners," women and children, yet Methodist, Presbyterian, Baptist, Congregational and Episcopalian ministers in every county-seat are bowing to and hailing men as "high priests" and "most excellent grand high priests." Protestants are horror-struck at the veneration and supreme loyalty of Catholics to the pope, yet they and their ministers in every community are kneeling to "worshipful masters" and "most worshipful grand masters." Men who go into spasms at the mention of "cardinal" are swearing their very lives and eternal allegiance to "kings" and "grand kings." Citizens who howl themselves hoarse about an "unmarried priesthood" and "auricular confessional," bind themselves to this despotism of able-bodied men (no women can ever join the order) for time and eternity. This ecclesiastical imperialism now firmly set up and planted in America (not by Catholics) actually and openly confers almost every title of royalty and nobility known to "hated monarchies" of the Old World. No one will question for a moment that a little over half a million of these avowed (non-Catholic) imperialists do hold a vast majority of the offices outside of the larger cities. Why don't the Protestant secular and religious press so much as whisper this tremendous fact? Why do the American Protective Association papers condone all this imperialism and entirely overlook its "sublime princes" and "most eminent grand commanders?" These wide-awake and "intensely American" papers would no more dare to print its extra-judicial oaths and unlawful blood-curdling death penaltles than they would its anti-republican principles and un-American doctrines. It is not necessary to go back into the dark ages and ancient history to dig up thunder on this line; not even to the time when Quakers and witches were burned, or free Americans fought four long years for negro-slavery. Evidences of disloyalty and plotting conspiracy are mountain high. The "strong grip of the lion's paw" has American Protestantism by the throat. Its clutch is on the popular denominations and politics of the land. The "grip and sign" rules courts, judges and juries. Behind tyled doors and blinded windows nightly lessons are given in intimidation and subjugation. Thousands of these Protestant "slaves" are making faces at the pope across the Big Pond when every State and Territory has a "most worshipful grand master" or pagan pontiff. Instead of one king the United States has forty-eight or more "grand kings" and hundreds of little kings duly installed under Protestant supremacy. And the blighting system that is officially laying the corner-stones to our state-houses, court-houses and church edifices hangs like a pall of night over the entire Protestant commonwealth. The question then is not, Shall America Romanize and Catholicize, but shall it despotize and paganize? High Catholic and Protestant ecclesiastics have fired their guns in this discussion, and to all Christian voters the religious phase is of most vital import. Do they realize that all about and around them is a vast system of kingcraft and priestcraft the most complete on earth and unparalleled in the world's history? Instead of being a succession of the reilgion of Christ, Peter and the apostles, it repudiates all these, and its "worshipful masters" and "high priests" are the legitimate succesors of those faced by Elijah on Mt. Carmel. Its religion is a reproduction of ancient heathenism and paganism pure and simple. It is the worship of Osiris and Isis—the sun and the moon. The man who has been denuded and initiated into these obscene and degrading rites and ceremonies must be lost to all sense of dignity and should be the last fellow on this green earth to talk decorum and propriety to a Catholic or any one else. This Christless, pagan religious association of able-bodied men holds convocations for the dead and publicly baptizes infants, and just why any man with beard on his face should, as a Protestant, so heartily approve all this and then so bitterly denounce Catholic "mass for the dead" is past finding out. The Catholic church, nor any orthodox Protestant church, proposes to do no more for its most faithful devotee than does this hierarchy. Imagine a good Protestant bishop or doctor of divinity in worship with the Christ-hating Jew, saloon-keeper, gambler and libertine, then listen to that pious pagan haranguing an audience about "Jesuit hypocrisy." Behold a brave, bold editor penning leading editorials against beads, pictures, and crossing one's self before the Catholic ecclesiastic, then watch that editor "walking on the square," throwing signs and dueguards at a "worshipful master" or "high priest," or kneeling to the sun, moon and stars. A lecturer hurls his wit and sarcasm at Romish candles, crucifixes and holy water; the next night as a Protestant pagan he stands beside three tallow dips solemnly repeating the ritualism of Sabianism and parading on his faithful breast the emblems of nature worship. He accuses the Catholic of "Mary worship," while he himself, through the potentate "in the east," tries to approach, not the God of Abraham, Isaac and Jacob through Christ, but the "Grand Architect of the Universe" through the sun. The mother church never has denied the Christ, but this idolized established paganism that is leading a community of fifty million Protestants by the nose is as Christless as Mohammedanism and Buddhism. This obtruding hierarchical heathenism has its image and the "mark of the beast" all over modern Protestantism. Must the followers of Luther and the sons of the Pilgrims, while denouncing Catholicism, approve and uphold paganism? To those who have been taught to hate ecclesiastical supremacy, it is like a jump from the devil to the deep sea, or a hop from the frying-pan into the fire. Would it not be more consistent for Protestantism to put down this organized empire of pagan despotism in its own bosom and rid our beloved republic of this foulest and most dangerous and deadly kingcraft and priestcraft, before waving danger signals at shadows from continental Europe? Say nothing more about the "cruel inquisition" until this throat-cutting and tongue-pulling, breast-tearing and heart-plucking, body-severing and bowel-burning system is destroyed root and branch. This enemy that has ridden down American Protestantism will ride down Catholicism. It is now pushing Catholicism between itself and what Protestants it has failed to subdue. It proposes to strike at Catholicism but conceal the hand.

Dare the Roman Catholic press, clergy and laity meet the real issue? If a half-million pagan sun-worshipers have awed the politics and Protestantism of America, surely ten millions of Catholics will require some nerve to grapple with this dark empire, so completely entrenched in every Protestant community. The fact that this enemy of all Americanism has turned back Protestant civilization five thousand years and firmly established itself in the United States, capturing church and state without firing a gun; the fact that it assumes the lead of the war on Catholicism, omens no good to Protestantism and less for Catholicism in the final round-up. But let the Protestants take their own bitter medicine. "Physician, heal thyself!" And when Protestants have cast their beam of kingcraft and priestcraft out of Protestantism, it may then be policy to turn their microscopes and spy-glasses on foreign monarchies. Let the real believers in Christianity and Americanism, irrespective of denominational differences and party affiliations, stand solidly against this usurping pagan empire. Publish its ritual, rites, ceremonies, philosophy, jurisprudence and openly-declared government. Place before sixty-five millions of Protestants and Catholics its extra-judicial, unlawful oaths and inhuman death-penalties; its openly-avowed treason and disloyalty; its vile paganism and heathenism. Ronayne's sworn exposition of the inside work, and Butler's "American Hand-book," a complete compilation and synopsis of the openly-proclaimed character and make-up of the order, with its unimpeachable and overwhelming evidences and official testimony, proving beyond the shadow of a doubt the utter despotism and unadulterated heathenism of the "royal fraternity," are to be had for 90 cents by addressing W. I. Phillips, 221 West Madison street, Chicago, Ill. The most damning facts and truths show beyond all cavil that this dictating, domineering power has its footprints through every department of American society, and those two books make it so plain that he who runs may read. Catholicism will be "sifted to the very dregs," so declare a million of A. P. A.'s, and their papers print week after week the alleged oaths of the Catholic hierarchy, and affirm that Catholics propose the overthrow of popular government. The Catholic church must pass through the crucible of criticism and fire of hottest discussion. No stone will be left unturned to divert attention from this despotic empire and its pagan priesthood to an onslaught on Catholicism. Passing strange that so few Protestants have the patriotism and courage to face the real foe. Where are the great dailies and the popular orthodox religious journals amid all this pagan imperialism? This is awful reality, and will be American history, and one hundred years hence our children's children will stand aghast at all this pagan despotism and blush that their bold ancestors ever tolerated so colossal a hierarchical empire in the United States.

Darlington, Mo.

SELECTIONS.

"THE ORDER OF KNIGHTS OF ST. JOHN AND MALTA."

[In the *Cynosure* for January 10, we gave a partial exposition of the order of "Knights of Malta"—including a sketch of its origin and history, and its revival in the United States in 1884. Of this order a contemporary says: "It has no affiliation, in any way, with any (other) order. It is the lineal descendant of the Scottish branch of 'the Sixth Language of the Ancient High and Exalted Order of Knights of St. John of Jerusalem, afterwards of Palestine, Rhodes and Malta.'" Below we reprint from its own circular a history and description of "The Order of Knights of St. John and Malta," and a comparison of it with what we have already printed, will show that although the Knights of Malta claim that their fraternity "has no affiliation in any way with any order," they both derive their origin from one source. It is also to be distinctly understood that neither the one nor the other has any connection with the Masonic Knights of Malta, which is a degree appendant to the Knights Templar, as set forth in our expositions of that order.—EDITOR CYNOSURE]

THE ORDER OF KNIGHTS OF ST. JOHN AND MALTA.

In the days of the Crusade there were several great chivalric military orders; the most celebrated among them were the Knights of St. John and the Knights Templar. The order of St. John was established as a Hospitaller order at Jerusalem in 1048. About the year 1118 the order was re-organized on a military basis. Driven from Jerusalem at the end of the Crusade, in 1291, it migrated to Cyprus, from thence in 1301 to Rhodes, where it sustained two celebrated sieges; sojourned at Casto, Medina and Rome from 1522 to 1530, and possessed the Isle of Malta from 1530 to 1798. The order was divided into eight languages or nationalities, one of them being the English, which was divided into three Grand Priories, viz: English, Irish and Scotch. Through the latter the order came to America in November, 1870, when the first encampment in America, St. John's, No. 74, G. R. S., now No. 1, G. R. A., was instituted. In olden times the head of the order was elected for life, and his title was the "Grand Master." His assistants were formed into a general chapter, or Chapter General. The Knights wore over their usual garments a crimson surcoat, embellished before and behind with a broad white cross of eight points. In time of peace the dress of ceremony was a long black mantle, upon which the same cross of white linen was sewed.

THE ORDER OF ST. JOHN IN AMERICA.

The order seeks to perpetuate in the nineteenth century principles equally enduring as the historic achievements of their fraters of the Crusades.

The solemn obligations of his reception bind the novice to the constant exercise of the duties of fraternity. The order is Christian, but not sectarian, and practical benevolence is encouraged and systemized by means of the endowment and sick and funeral benefits. It is governed by a

continental grand body styled the Chapter General of America, composed of its own officers, representatives from the subordinate bodies, styled Encampments, Past Grand Commanders, Grand Priors, District Deputies and Past Commanders. In each State the order is under the supervision of a Grand Prior. For prudential reasons the Chapter General was on March 14th, 1883, incorporated as a beneficial association under the laws of the State of New York. The temporal affairs of the order are managed by a board of seven, consisting of the Grand Commander, Grand Chancellor, Grand Almoner, Grand Medical Examiner, and three Grand Trustees, which meets regularly every month at the city of New York. There are encampments in several States of the Union and in Canada.

QUALIFICATIONS FOR MEMBERSHIP.

Any white male of not less than 18 years of age, of good moral character, a Christian, after passing a clear ballot, can be received as a member of our encampments.

THE RITUAL CEREMONIES.

The secret rites and ceremonies of the order are pronounced by those who are familiar with the rites of other orders to be most beautiful. There are three ancient primary grades or orders, viz.: Knights of Justice, Hospitaller and Priesthood, together with the appendant order of Knights of the Red Cross and Sepulchre.

MILITARY.

As in the ancient order, the Sir Knights are encouraged to perfect themselves in military drill.

The handsome uniform of the orders is a most attractive feature, though its purchase is entirely optional.

BENEFITS.

The ancient brethren were most practical in their system of benevolence, and so are we. The order in America as yet owns no great hospital, but probably greater benefits to humanity are being conferred by means of sick and funeral benefits paid by many of the encampments, and by means of the endowment.

ENDOWMENT DEPARTMENT.

This department was organized under authority from the State of New York to issue certificates as a charitable or beneficial association or corporation. The endowment enables men of moderate means to provide for their families in case of the death of the bread-winner. After careful medical examination certificates are issued which entitle the beneficiaries of companions dying in good standing in the endowment to participate in the endowment fund to the extent of $1,000. Certificate-holders are assessed according to age at date of certificate, as the deaths occur.

NEW ENGLAND LETTER.

A sensible law.—How many legitimate daily sales a druggist can make —Drinking among the Connecticut militia. —A young Boston woman takes the veil —The Armenian question.—The strike at Haverhill —An older order than Freemasonry.

Connecticut, the land of steady habits and many inventions—has just passed

A VERY SENSIBLE LAW,

which compels every doctor, when requested, to make out his prescriptions in plain English. It is to be hoped that other States will follow her example. The barbarous jargon in which a senseless custom decrees that physicians' prescriptions shall be written, is evidently intended to keep people in a state of blissful ignorance as to the exact kind of mixture they are taking into their stomachs. The Protestants have ceased to consider Latin as the language of theology; why must we be so curiously inconsistent as to still retain it as the language of medicine? It is a relic of the dark ages, when the degree of mystery in which physicians shrouded themselves measured the faith with which they were looked up to by the ignorant; when the healing art was associated with the black art—with demonology, astrology, and the search after the philosopher's stone.

RUM-SELLING DRUGGISTS.

The number of sales which a respectable druggist who keeps within the term of his license may reasonably make is a question with which the Massachusetts Board of Registration in Pharmacy has been lately wrestling. A firm of Pittsfield druggists had been refused a license by the board, it having been shown that the sales of this firm ran from fifty to sixty a day, and more on the holidays. Their attorney, ex-Congressman Rockwell, urged in their defence that the sales of the other druggists in Pittsfield, to whom licenses had been granted, were just as large. The board confesses itself guilty of an unwitting error in is suing certificates which it would now revoke if it had the power, and states that in its opinion an honest druggist will rarely exceed three sales a day, and never ten. Temperance people in towns cursed by rum-selling druggists will take note.

DRINKING MILITIA.

Connecticut finds the drink habit a sore evil among her militia. Without doubt her sister states could tell a similar story. The General Assembly is going to investigate the charges brought against her National Guard. Prohibition tax-payers have to help support this institution, and should know why, when the militia go into State encampment, obviously to perfect themselves in military practice, they must turn it into a prolonged spree. It is to be hoped that the General Assembly will investigate at once, and that the first on whom judgment falls may be the drinking officers, who set the example to their men and are responsible for this scandalous state of things.

INTO A CONVENT.

Miss Ruth Burnett, of Boston, who has just been received into the convent of the Sacred Heart, belongs to the family whose name and fame have been spread far and wide by the various "extracts" which bear that label. She is another illustration of the fruit of convent teaching on American girls. One ponders a little curiously over Mrs. Cleveland's letter acknowledging the invitation of this her most intimate friend, for whom Baby Ruth was named, to be present at the ceremonies which attended her taking of the veil. Did she "wish her much peace and happiness in her religious work," really believing that she would find it by taking upon her the vows of the cloister? Was "the great pleasure" which she expressed that her friend "had found joy and contentment," the smooth, superficial utterance of one who had never begun to gauge the question, or was it the real, intelligent expression of her actual feelings? In the latter case it is not pleasant to see this added proof of the trend toward Rome at the White House.

PERSECUTION IN ARMENIA.

A letter received from Mrs. M. G. Pepazian, formerly of Rowley, Massachusetts, now in Aintab, Turkey, brings the startling news that the authorities have closed all the colleges in Armenia and imprisoned thirty-five American professors. This is bringing the Armenian question very near home, especially to New England, so many of her foreign missionaries having chosen Armenia for their field of labor. It is more than a pity; it is a shame and an outrage that their interests should be represented by such a man as the present American minister to Turkey, Tirrell. His wife has received a decoration from the Sultan, contrary to American law; and he himself, apparently, has no idea that his office requires of him anything but a persistent ignoring of all subjects that could be construed as offensive to the Sultan's government. After Lincoln was assassinated, he wrote a poem in praise of the act, which ought to have forever excluded him from holding any government office. Dr. Cyrus Hamlin, at the meeting of the Evangelical Alliance, stated that no Christian school was allowed to exist in Turkey unless there was a Catholic school in the same place; but Jesuits were never interfered with. It may yet be found that the Vatican has more to do with affairs at Constantinople than is generally imagined. It is to be hoped that the resolutions passed by the Alliance, "demanding, in the name of humanity, a firmer defence by the government at Washington of the rights and honor of its citizens in Armenia" will stir up even the phlegmatic Cleveland administration from its disgraceful apathy.

THE HAVERHILL STRIKE.

One good fruit is likely to grow out of the Haverhill strike; and that is the abolition of the contract system, which binds only one side—the employer—and takes away the personal liberty of the workmen. But those manufacturers in New England who think to escape the consequences of their own unjust policy by moving their plants South, may find that they have only exchanged the frying-pan for the fire. Many of the Southern States have enacted more drastic labor laws than can be found on our statute-books at the North. For instance, in Georgia a corporation cannot "black-list" its employees without incurring a fine of not less than $100, or more than $500, for each offence. Even South Carolina has felt the pressure of the labor question, and been obliged to adjust her code to new requirements. Manufacturers who desire an easy time, while they violate the Golden Rule continually in their relations to their work-people, will find themselves in trouble, whatever the section of country to which they choose to emigrate.

Boston is proposing to have

A NEW CHARTER,

by which the mayor will be appointed for three years, and no city councillor or committee shall be able to draw directly or indirectly any sum from the city's treasury "for refreshment, carriage hire, or other personal expense." With this and a few other unnecessary leakages stopped, perhaps sufficient appropriation might be made to build schoolhouses for the three or four thousand children of Boston who now get their education in the streets because there is no provision made for them in the Modern Athens to be educated anywhere else.

A LABOR ROW.

There is trouble among the Massachusetts Knights of Labor. M. J. Bishop, State secretary and treasurer, in company with Grand Master Sovereign and another "Grand" official, locked out a number of delegates from the New Orleans Convention, and succeeded by this ruse in carrying their own measures. Some of the excluded delegates have sent out a circular, showing that the order has fallen among thieves, and that much of its property has been sold or conveyed to others for the apparent benefit of one or two of the officers of the organization. Sovereign and other leaders have tried to explain away these charges, but not to the satisfaction of the Knights. The National Trades Assembly, at its meeting in New Haven, last Sunday—when will workingmen learn that they can never have God on their side while they trample on his holy day?—proposed to form a new order. What they need is, not a change of name, but of principles and leaders.

ESSENES.

A lodge of Knights of the Ancient Essenic order is to be established in Waltham, Mass. It is a pioneer lodge, being the first ever established in New England. The order itself claims to be older than Freemasonry. Let the "ancient and venerable" society of Hiram look to her laurels.

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

Liquor Legislation in the District.—International Arbitration.—To Regulate Labor Disturbances.—The Anti-trust Decision.—Debs Defeated in the Supreme Court.—Religious Items.

WASHINGTON, D. C., Jan. 23, 1895.

LIQUOR LEGISLATION.

Representative Morse, of Massachusetts, has introduced a bill in the House to amend the liquor law of the District of Columbia in two important particulars—to prohibit brewers selling or delivering beer on Sunday, and providing that all places where liquor is sold in quantities of less than one pint shall be termed bar-rooms and be required to procure bar-room licenses as provided by existing law. These amendments have been made necessary by the construction of the present local officials, it having been decided that there was nothing in the present law to stop brewers from selling and delivering beer on Sunday, and that an incorporated club may dispense intoxicating liquors to its members and to invited guests without being required to procure a bar-room license. The prospect of getting these amendments adopted at this session of Congress can hardly be considered encouraging, but the temperance people are going to do their best to do so.

INTERNATIONAL ARBITRATION.

President Cleveland granted a personal interview to the bearer of the petition asking for legislation looking to the establishment of an international tribunal of arbitration, which was signed by many members of the British Parliament and other influential Englishmen, and assured him

of his interest in and sympathy with the movement.

The troubles attending the Brooklyn strikes made the favorable reporting of the bill for

THE SETTLEMENT OF LABOR DISPUTES

by a national arbitration commission, from the House Committee on Labor, particularly timely. The committee accompained its report with letters from Samuel Gompers, John W. Hayes, H. C. Denning and J. H. Sovereign, the well-known labor leaders, approving the bill. The report says: "Congress is the proper body to authorize the appointment of such a commission, as it is composed of members coming from all parts of every State."

THE ANTI-TRUST DECISION.

The decision of the Supreme Court in the case brought under what is known as the Sherman anti-trust law, against the sugar trust, although not unexpected among lawyers, including the Attorney General himself, has excited much interest. The decision, which was delivered by Chief Justice Fuller, is in effect that the formation of the sugar trust was no violation of the law. Attorney General Olney says it was because of his belief that the Supreme Court would take just that view of the matter that he had not attempted to proceed against other trusts under the Sherman law. The Supreme Court was not, however, unanimous in its decision. Mr. Justice Harlan dissented, and in a vigorous opinion gave his reasons therefor, which I quote in part, because they represent the opinions of a large majority of those who reason from equity rather than from a knowledge of legal statutes: "If this combination, so far as its operations directly affect interstate commerce, cannot be restrained or suppressed under some power granted to Congress, it will be cause for regret that the patriotic statesman who framed the Constitution did not foresee the necessity of investing the national government with ample power to deal with gigantic monopolies which hold in their grasp, and can injuriously control in their own interest, the entire trade among the States in food products that are essential to the comfort of every household."

The Supreme Court refused to issue a writ of error in

THE CASE OF EUGENE DEBS,

the strike leader, and his associates, but consented to hear arguments for a writ of habeas corpus, and directed that the prisoners might be released on bail pending a decision. It will be remembered that these men were sent to prison under a clause of the Sherman anti-trust law.

RELIGIOUS ITEMS.

Rev. Dr. James L. Hill, of Salem, Mass., who will be remembered by those who attended the Christian Endeavor convention at Cleveland, last year, for the speech he made announcing the choice of Washington for the 1896 convention, was one of the speakers at the third annual convention of the District Christian Endeavor Union just closed. He preached a splendid sermon on "Atonement" Sunday morning, taking the words of St. Paul—"If he hath wronged thee or oweth thee aught, put that on my account. I, Paul, have written it with my own hand. I will repay it. Albeit I don't say to thee how thou owest unto me even thine own self besides"—for his text. On Monday Dr. Hill was entertained at lunch by the '96 convention committee.

Senator Jarvis, of North Carolina, delivered an address to the Colored Young Men's Christian Association Sunday evening that was full of sensible advice to the race. He laid great stress upon the necessity of purity in their teachers, spiritual as well as temporal.

Mr. Herant M. Kiretchjian, a Constantinople collegiate, delivered an interesting address Sunday morning from the pulpit of the Eastern Presbyterian church, on the present status of the Armenians from a religious standpoint, which he will repeat at the church of the Epiphany to night. He speaks from personal knowledge.

—Our brother, Rev. T. H. Acheson, has the sympathy of his many friends throughout the church. Three times lately has death entered his home, calling away first the wife and mother, and then the two little babes. It is a great comfort in a time of great grief to know that our times are in God's hands; that he has an end in view worthy of himself in everything he does, and that hereafter we shall see how "all things work together for good to them that love God." These providences which now bring tears to our eyes and make our very hearts bleed, seen hereafter in their true light, will fill with joy and occasion songs of praise. It is the Saviour who says: "Let not your heart be troubled ye believe in God, believe also in me." With such a blessed assurance we can wait until in clearest light all is made plain.—*Reformed Presbyterian.*

REFORM NEWS.

THE NEW ENGLAND SECRETARY IN OHIO.

WASHINGTON COURT HOUSE, O., Jan. 22, 1895.

I have drifted into this combination depot, en route for Greenfield, predestinated to a two-hours' delay. Freight and not passenger traffic evidently rules in accommodations at this station. Judging from wall-notices here, as elsewhere in this region, the Knights of Pythias are forging to the front in the secret empire. Certainly no one of that order need be ignorant of a place or the time where and when he may meet his "kith and kin," in the sanctum and at the altar of their pagan worship, if sufficiently erudite to read the English language, or interpret their mystic symbols.

Some fifteen years ago I visited this region and found many friends, some of whom remain until the present. It is cheering to note that not all traces of Christianity have been obliterated, or the old landmarks of our holy religion swept away by the dragon-flood of papal superstition and Christ-rejecting worships pouring from the mouth of "the Supreme Architect" of moral, mental and religious chaos.

There are breakwaters and dykes that tower above the wreck, however, and which even the deluge cannot overturn. Dr. Morton, in a thirty-two years' pastorate at Cedarville, has built up a fortress against which the gates of hell dash their unavailing force. It was my good fortune to meet the doctor and speak to his people last Sabbath morning, and to be greatly refreshed in spirit, both in the well filled house of worship and his model Christian home. Rev. J. C. Sproul, though less venerable in years, is no less faithful to the flock over which the Holy Spirit has made him overseer. His home, his study, his larder and the good-fellowship of his family were placed at my disposal, and the kindly offices of his estimable household I shall ever bear in grateful remembrance.

Union services had been arranged for the evening in the hall, at which I was invited to speak. The audience room was well-filled, and four of the pastors, I was informed, were present, and so prepared to detect and protect their flocks from any heresies that might be promulgated. There was marked attention on the part of all as I spoke of heaven and hell, of God's claims and man's responsibility, and, as best I could, I urged each one to accept Christ as a personal Saviour. I learned, incidentally, that some present considered my remarks about the state of the finally impenitent "strange doctrine," owing, presumably, to ignorance of the Scriptures or to a delusive faith in "the lion's paw or strong grip" of some system of devil-worship, promising to "raise them from the grave of ignorance" and give them "King Solomon's pass" to the "Grand Lodge above." "The lot is cast into the lap, and the whole disposing threreof is of the Lord."

Xenia has changed less than most towns to which I return after an absence of fifteen years. The old landmarks remain.

Dr. Carson is rounding out a pastorate of a quarter-century in the Second U. P. church, hale and hearty, and full of zeal. Dr. Morehead is older, but still retains that magnetic spiritual enthusiasm so inspiring to good works. Dr. McDill extended a friendly hand, with most cordial greetings, and all will do what in them lies to make the approaching convention efficient and memorable in the reform record of the Buckeye State.

The place of meeting has for me one feature of peculiar interest. It was in this Second U. P. church that I was made a Mason by "Worshipful Master" E. Ronayne. The lodge was opened in due form on the third degree for work, with Elder John Finney in the east, Dr. Wm. Wishart in the west, and Bishop Wm. Dillon in the south, worthily representing the wisdom, strength and beauty of the fraternity. Rev. Bro. Coggswell officiated as conductor, while I was the worthy and well-qualified candidate for the honors of the occasion. Many incidents escape my memory, but I have not forgotten the hearty and prolonged applause with which I was greeted when led from the anteroom into the arena, "neither naked nor clothed, neither barefoot nor shod," hood-winked and cable-towed, to be inducted into the mystic rites of ancient sun-worship. To say that I loathed and abhorred the whole system of blasphemy more fervently than ever before is but faintly to picture my feelings of disgust and contempt as I was manipulated around the altar of Baal, and at the end of a most degrading pantomime dubbed a "brother" to Jeff. Davis, Arnold, and a host of civil outlaws and renegade preachers. I had read the horrid tale of initiation. I had heard it from the lips of President C. G. Finney, Elder David Bernard, and scores of others who had been betrayed into the heartless clutches of this Briarian monster. I had even seen it performed upon the image of God, but never, until wrapped in its winding-sheet, crimsoned with the blood of its victims, and lowered into its grave, echoing with curses from homes and hearts it had made desolate, and reverberating with the fruitless cries of the countless host it has sent to writhe and groan and curse in the "Grand Lodge above" (!), did I have any adequate conception of its fathomless depth oi iniquity. How can any man, who is not a knave or a fool, attempt to justify such a hell-born monstrosity, or how can any minister say that the church is wrong in opposing it, and that when the Masons are compelled to leave the church they should go out in a body and "I will go with them"?

SO. CHARLESTOWN, O., Jan. 24.—Either I am unfortunate in making connections, or this country is especially unfavorable for local travel. I am booked for a talk at Cedarville, eleven miles distant, but am obliged to wait for six and a half hours for a train. I have been out distributing bills for the convention, and trying to find some of the ministers. I am told there are three resident clergy in the place, but they seem to be from home, or perhaps too busy or otherwise *indisposed* to entertain "strangers."

While at Greenfield, I was the guest of Mr. and Mrs. Carr, who showed me much kindness. Mr. Templeton also put me under renewed obligation for hospitality and the use of his horse and car-

(*Continued on 9th page.*)

CORRESPONDENCE.

MASONIC RELIGION—LUSTRATION, BAPTISM, CREED AND PRAYER.

CHICAGO, Jan. 23, 1895.

EDITOR CYNOSURE:—Let us do the Masons justice, even though it is difficult to tolerate them as the foremost Protestant secret society in the world—the Jesuits of the Roman Catholic hierarchy being their peers in importance as promoters of "works of darkness." It is true that Freemasonry is a religion, and a dangerous one, since it professes to save men from the wrath of God—a dogma that is working incalculable evil by leading men away from the true salvation contrived by the Creator of all men through the precious blood of Christ. It is the contemplation of this dogma, and a misunderstanding of it, that has, undoubtedly, led some very good people to believe that the Masonic theology requires its adherents to receive "Masonic baptism," as Christians on entering Christian churches receive Christian baptism.

We should remember that Freemasonry proper, notwithstanding all the villainous changes which it has undergone in the hands of infidels and scoffers at Christianity since the beginning of the eighteenth century, is the descendant of ancient paganism, whose mysteries and ceremonies it has adopted and perpetuates; and that among these is what is known as "Lustration," which is thus described by Dr. A. G. Mackey in his "Encyclopædia of Freemasonry:" "Lustration is a religious rite practiced by the ancients, and which was performed before any act of devotion. It consisted in washing the hands, and sometimes the whole body, in lustral or consecrated water. It was intended as a symbol of the internal purification of the heart. It was a ceremony preparatory to initiation in all the ancient mysteries. The ceremony is practiced with the same symbolic

import in some of the high degrees of Masonry." Page 478.

On page 107 of his Encyclopædia, Dr. Mackey thus treats of "Lustration" and Masonic Baptism:" "The term 'Masonic Baptism' has been recently applied in this country by some authorities to that ceremony which is used in certain of the high degrees (of Masonry), and which, more properly, should be called 'Lustration.' It has been objected that the use of the term is calculated to give needless offense to scrupulous persons who might suppose it to be an imitation of a Christian sacrament. But, in fact, the Masonic baptism has no allusion whatsoever, either in form or design, to the sacrament of the church. It is simply a lustration or purification by water, a ceremony which was common to all the ancient initiations,"

As the "ancient initiations" here referred to were a part of the ancient pagan mysteries on which, as we have seen, modern Freemasonry is founded, it cannot be deemed, as Dr. Mackey says, even a designed imitation of the baptism practiced among Christians, but a washing ceremonial common to pagan rites. The higher degrees of Masonry, however, make it an adjunct of that Masonic plan of salvation which is perpetuated by the fraternity without the mediation of Christ, the Saviour of men. As the doctrine is not a Christian one, so the "lustration" is not a Christian sacrament.

Respecting the Masonic religious belief, Dr. Mackey, in his Encyclopædia, page 192, thus defines "A Mason's Creed:" "Although Freemasonry is not a dogmatic theology, and is tolerant in the admission of men of every religious faith, it would be wrong to suppose that it is without a creed. On the contrary, it has a creed, the assent to which it rigidly enforces, and the denial of which is absolutely incompatible with membership in the order. This creed consists of two articles: First, a belief in God, the Creator of all things, who is therefore recognized as the Grand Architect of the Universe; and, secondly, a belief in the eternal life to which this present life is but a preparatory and probationary state. To the first of these articles assent is explicitly required as soon as the threshold of the lodge is crossed. The second is expressively taught by legends or symbols, and must be implicitly assented to by every Mason, especially by those who have received the third (Master's) degree, which is altogether founded on the doctrine of the resurrection to a second life."

The "resurrection" here referred to is performed by "the grip of the lion's paw"—the hand of the Master of the lodge, and Christ has no part therein.

"In ancient times," continues Dr. Mackey, quoting from the Grand Lodge of England, in 1717, "Masons were charged in every country to be of the religion of that country or nation"—whether pagan or not—"whatever it was; yet it is now thought more expedient only to oblige them to that religion in which all men agree" (theism) "leaving their particular opinions to themselves; and this is now considered universally as the recognized law on the subject."

Finally, as to lodge prayers, Mackey's Lexicon of Freemasonry, page 369, informs us that "all the ceremonies of our order are prefaced and terminated with prayer, because Masonry is a religious institution, and because we thereby show our dependence on, and our faith and trust in, God."

Let us give Freemasonry credit for being a "religious" institution, in-so-far as paganism is a religion; and, as we have shown, its religious imitations of apparently Christian ordinances are drawn from heathen practices and rites. Mackey tells us, in his Encyclopædia, page 641, that "Freemasonry is not Christianity, nor a substitute for it." Let us take his word for it. It is nothing but pure, unadulterated paganism, with a theology so nicely balanced that it fits either Baalism or deism in any other form; but it is Christian in nothing. FELIX.

WANTED—A STODDARD IN IOWA.

DE KALB, Iowa, Jan. 19, 1895.

EDITOR CYNOSURE:—I have been a reader of the *Cynosure* since it was small and published by Ezra A. Cook. It has sown much seed beside all waters, and ministers and other agents have planted and watered it. In the providence of God, it seems easy now to gather the fruit. Numbers have been snatched from the lodges, as brands from the burning. Good men are fast leaving the fraternities where reform work is being done.

We need a man who will prove himself a successful worker in the anti-secrecy reform—such a man as Bro. W. B. Stoddard—to work in Iowa.

Without a worker to rekindle the watchfires of reform, interest will be lost in that which promotes loyalty to Christ in his own church. It is now true, to some extent, though the seed which has been sown will bring fruit if there be the right effort.

There are Christian fathers whose sons have joined the lodge, and though they are anti-secrecy men, they have no financial interest in the reform. This would not be so true if workers were in the field, but many of them would become subscribers to the *Cynosure* and hearty supporters of the cause it represents. Anti-secret "faith without works is dead," it being alone.

There are Christian reformers enough here, in Iowa, to abundantly support a worker in the field. May God, in his mercy, send us a Stoddard, and help us, for Jesus' sake, to exercise faith in his Son, and show it on the anti-secrecy line by helping on this reform, though it be a cross, and save our sons and our neighbors from the Christ-dishonoring lodge. CYRUS SMITH.

FREEMASONRY AND ITS RELIGION.

(A DELAYED LETTER.)

MEDARYVILLE, Ind., Dec. 11, 1894.

EDITOR CYNOSURE:—I saw in the *Cynosure* a quotation from an address of a certain Methodist minister in behalf of secret societies, in which he said that if he were to drop dead on that platform the members of his order would at once notify his wife by telegram. But what would become of his poor soul? "Not every one that saith Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." What kind of a telegram would be sent to heaven?

Let us see what kind of an order Masonic sun-worship is. Turn to Ezekiel 8:16: "And he brought me into the inner court of the Lord's house, and behold at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men with their backs toward the temple of the Lord and their faces toward the east; and they worshiped the sun toward the east." Verse 18: "Therefore will I also deal in fury; mine eyes shall not spare, neither will I have pity; and though they cry in mine ears with a loud voice, yet will I not hear them." Now, by reading Masonic books, we find that Masonry is taken from ancient Baal or sun-worship. I once heard a Freemason say that King Solomon was a Mason. I thought he was ignorant, and did not think that other Masons believed such a thing; but by inquiring of other members of the order, I found out that there were many believed that Solomon was a Mason. Now I do not think that he is much credit to Masonry after he is supposed to have joined. We will suppose that Solomon and Hiram, king of Tyre, and Hiram, the widow's son, were Masons, and that the widow's son was killed in the temple, as the Freemasons claim, because he would not give the secrets of Masonry to those that were not entitled to them; that he was buried, and that an evergreen tree grew up over his grave; that Solomon raised him to life by the "lion's-paw grip," as the Masons say.

Let us try to find out what kind of a religion Masonry or Baal-worship is. I think you will find by the Bible that the worship of Ashtoreth and Baal-worship is of the same nature. "For Solomon went after Ashtoreth, the goddess of the Zidonians, and after Milcom, the abomination of the Ammonites; and Solomon did evil in the sight of the Lord, and went not fully after the Lord as did David his father. Wherefore the Lord said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes which I have commanded thee, I will surely rend the kingdom from thee and will give it to thy servant." 1 Kings 11:5, 6, and 11. Now read 1 Kings 16:30: "And Ahab the son of Omri did evil in the sight of the Lord above all that were before him; and it came to pass as if it had been a light thing for him to walk in the sins of Jeroboam, the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal, king of the Zidonians, and went and served Baal and worshiped him."

This appears to be the same kind of worship that Solomon practiced, and the ten tribes were taken from him for his idolatry. As Ahab had introduced it into Israel, let us see what becomes of it. 1 Kings 20: "And the Lord said, Who shall persuade Ahab that he may go up and fall at Ramoth Gilead? And one said, on this manner, and another said, on that manner; and there came forth a spirit and stood before the Lord and said, I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him and prevail; also go forth and do so." Read verse 38: "And one washed the chariot in the pool of Samaria, and the dogs licked up his blood, and they washed his armor, according unto the word of the Lord which he spake." So Ahab did not come to a very good end with his Masonic, or Baal, worship. "And he said: I have an errand to thee, O captain; and Jehu said, Unto which of all us? Thus saith the Lord God of Israel, I have anointed thee king over the people of the Lord, even over Israel; and thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the Lord at the hand of Jezebel." 2 Kings 9:5, 7. That does not speak well for false worship. Now read Rev. 2:20: "Notwithstanding, I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication and to eat things sacrificed unto idols." So we can see that the same false doctrine was still in existence in the time of the New Testament; and if there ever was false worship in the world I think that there is to-day. Think of a preacher of the Gospel going through the mock ceremony of Moses and the angel of the Lord appearing to him in a bush; and they call this organization "the handmaid of religion."

JOHN MCFARLAND.

OBITUARY.

ELDER ARCHIBALD MEGREW

was born November 26, 1809, in Allegheny county, Penn.

In 1833 Mr. Megrew was converted, and united with the Church of God at its organization. In 1836 Mr. Megrew removed to Ohio and entered the ministry of that church, continuing in the work for over forty years, enduring the hardships of pioneer life on a circuit and at times in charge of stations. In 1851 he moved to Iowa, continuing his ministerial work. He preached for the people in various localities, being employed by the Board of Missions of Eastern Pennsylvania, and afterward stationed at various places.

He resided in Grandview township, part of the time on a farm, from 1859 to 1875, when he removed to Letts, which has been his home until July 6, 1894, when he was called to his reward, aged 84 years, 7 months and 10 days.

Elder Megrew wss a man of strong convictions, deliberate in thought, word and deed, and carefully investigated all the questions of the day. To him God's truths were eternal, and changed not with the so-called "progress of the ages." The word of God was his guide and compass, and he faithfully tried to decide all things by its teachings. As a man sincerely opposed to secret societies, and a long-time subscriber to the *Cynosure*, he wondered much that Christians would affiliate with organizations whose members call their creed a religion, but exclude the name of Christ, who was his hope, from their rituals.

While for years an invalid and a part of the time partially paralyzed, his mind was clear and he took an active interest in everything around him, especially the church and its ministers and the friends of earlier years, and more and more enjoyed their companionship and sympathy.

Though he had been a constant sufferer for years, his last illness was short, his last hours peaceful. A few hours before his death a friend asked: "Is the Lord precious to-day?" He replied: "Yes," faintly but firmly, and never spoke again. Thus passed away one who had lived a long and useful life.

Short services were held at the house, and the funeral sermon was then preached in Grandview at the Methodist church by Elder M. S. Newcomer, of Cedar Rapids, who also conducted the services at the grave. Text—Romans 8:28–39.

Elder Megrew was twice married: Dec. 8, 1831, to Hester Pifer, who died in 1849; and in 1850 to Miss Martha E. Hoff, who, with seven of his nine children, survives him.

IT'S A MILLSTONE



About a young man's neck to be a sufferer from nervous exhaustion, nervous debility, impaired memory, low spirits, irritable temper, and the thousand and one derangements of mind and body that result from, unnatural, pernicious habits, contracted through ignorance. Such habits result in loss of manly power, wreck the constitution and sometimes produce softening of the brain, epilepsy, paralysis, and even dread insanity.

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A covered stone jar filled with bread crumbs is indispensable to a well appointed pantry. When slices of neatly cut bread are left from a meal, pile them up until you have enough for a dish of toast. There are three ways of serving it. If the bread is quite fresh when toasted, it may be lightly browned and served dry. If the bread is pretty hard, toast it brown. Have on the back of the stove a deep dish with two heaping tablespoonfuls of butter to a cup of boiling water and a little salt. Dip the toast quickly in and out of this and serve on a hot dish. For another kind of dip toast boil a pint of milk, season it with a tablespoonful of butter, salt and a very little pepper, and thicken slightly with flour. Let boil up once. Dip the toast in a dish of plain hot milk, put in a deep hot dish and pour the thickened milk over it.

If scraps of bread are left, cut them into inch squares, put them into the oven and toast very brown, then put away in a glass jar. If in a dry place, the cubes will keep an indefinite time. They are delicious in thin soups, and nothing nicer can be found to serve with a small roast than toasted cubes softened with rich gravy. The crumbs left from the cutting of the cubes should be dried thoroughly, then put on the bread board and rolled to powder or pounded in a pestle. Put the crumbs in a jar to use for breaded chops, oysters, meat "stuffing" and any of the hundred little economies into which bread enters quite as palatable as cracker crumbs.

A delicious supper for little children is made of toasted bread. Toast the scraps very brown and pound into small bits. A tablespoonful or two in a glass of milk make a light, nutritious lunch, and it will keep for weeks. If the bottled crumbs happen to gather damp, pour into a pan and set in a hot oven for a moment or two.

If you get tired of toast, steam the dry bread. Put over the fire a skillet of water, and when it comes to a boil set over it a tin steamer. Into this steamer put slices of bread, cold baking powder biscuits or cold light dough biscuits. Pile the steamer full if you like and lay over the bread a perfectly clean cloth; then put on the lid and let the thing steam for ten minutes. If the bread is very dry, it may take longer. Steamed bread should be served a piece at a time, as it is required to be eaten, for it dries quickly, but is a delicious morsel when eaten piping hot.

How to Make Memorandum Pockets.

Cut a piece of gray cardboard 21 by 4 inches and seven pieces 3 by 4 inches. Letter the latter with the days of the week. Lay them on the larger piece. Have all eight punched around three sides at the shoemaker's. When the smaller pieces cover the other, lace them together with Tom Thumb ribbon at the sides and bottom of the pockets thus formed. Blue or red is pretty as a color for this ribbon. Tie in suspending ribbons at the top and slip notes in the respective days' receptacles as memoranda are required.

How to Make Cheese Straws.

Roll thin a rich pie crust and spread thickly with grated cheese and a dash of cayenne pepper. Fold over several times, roll again and spread with cheese, repeating this process three times. Then roll out one-eighth of an inch thick, cut in strips 4 inches wide and cut this paste in sticks one-eighth of an inch wide. Cut some of the paste in small rings, place both on buttered sheets and bake in oven till light brown. Serve the straws through the rings like a bundle of sticks or tie in bundles with bright ribbons.

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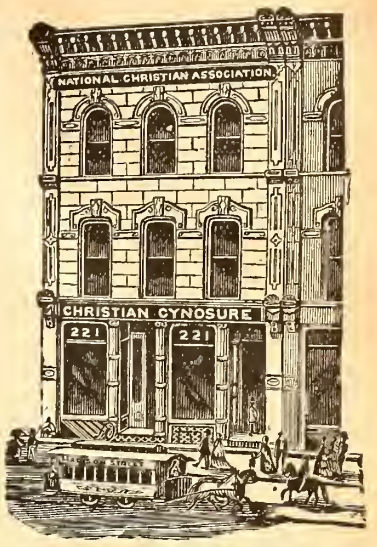
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The National Christian Association

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The object of this Association is: "To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

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The Christian Cynosure.

CHICAGO, THURSDAY, JANUARY 31, 1895.

WASHINGTON'S WARNING.

Washington's warning to the people of the United States to beware of secret political combinations, under whatever specious pretext they were organized, was timely, and of far greater significance in these days, when oath-bound secret societies are in the ascendancy. The need of his monition is proved by the records of the past, and by the events of the present era, which will soon become history, and for which coming generations will surely judge us.

Usually, the greater the professions of virtue made by these secret organizations, the greater is the probability that they may cover schemes of fraud. True worthiness, whether in society, politics or religion, is content to perform its work openly in unassuming garb, while deception strives to hide its deformities under its frayed cloak, that is in need of constant repair. With the bad, robbery is substituted for benevolence, even in many so-called "charitable" institutions that carry on their work behind closed doors and curtained windows. Secrecy may become the refuge of robbers, and in even a plausible cause is liable to suspicion among the good.

As has often been suggested, it is wrong to oppose these secret combinations, however hurtful to the people or the nation, by forming other secret societies. Such methods are unscriptural and un-American. Take Tammany, in New York, for instance. In the report of the Union League, another organization, quite as political in its work as Tammany itself, we find the following statements:

"The chief head and front of the offender in this municipality has been a benevolent organization known as the Tammany Society. It has been simply and only, so far as its managers are concerned, a business corporation or combination of individuals for private gain and public plunder. It has seized upon all the offices of the city, and has controlled, through legal machinery, the magnificent annual resources of the city, amounting to over $34,000,000. It has derived an enormous revenue from its system of assessments upon officers and employees of the city, from the highest to the lowest. It is hard to account for the suddenly acquired wealth of many of the managers of that association upon any other theory than that there has been in vogue a relentless system of plundering the city, the citizens and the employees of the government.

"The Tammany Society has aided and abetted the most gigantic frauds upon the ballot-box, and has found in these frauds its buttress and bulwark. Wherever vice is reeking and ignorance prevails, there it has found the chief support of its organization. In proportion as vice, crime and ignorance prevail in the most degraded portion of our city, in the same proportion has the strength of Tammany increased."

Washington was right when, foreseeing this desecration of the people's rights by such societies, he uttered his cautions against their iniquitous existence. Both Tammany and the Union League are useless excrescences on our republican body politic.

FOR SHORTER HOURS.

The secret unions, federations, brotherhoods, and what-not of organized labor, are still working to obtain a system of less hours to constitute a day's work. The effort has much to commend it as a matter of social economy; but the question as to the benefit which it would really bestow upon the working classes is still unsolved. If there were less saloons and other resorts of equally questionable character to tempt the unemployed to visit them and squander their wages "for that which is not bread," this problem would present a more desirable plea for its speedy solution. That eight hours of manual labor are enough for a healthful day's work has been widely admitted, thus dividing the twenty-four hours into three periods of equal length for labor, sleep and improvement.

Now, however, it is sought to reduce the working hours to six. Prominent among the advocates of this change is the Bricklayers' Union of Chicago, the agency which first obtained the eight-hour day in this city.

The records show that previous to that movement the bricklayers' organization was a branch of the International Union, but taking umbrage at the indecision of the controlling body concerning the proposed eight-hour system, it withdrew and independently succeeded in its cherished reform.

About this time in January the Bricklayers' International Union is gathering in convention in New Orleans. The Chicago union has appointed a committee to attend that convention and to propose a reunion with the International organization, the condition being that the latter will adopt the policy of making six hours a day's work. If this proposition is not accepted (although there are several leading union men who believe it will be), the Chicago bricklayers will make the move on their own account, trusting to other unions in the building trades to follow them, as before. It is not proposed that the demand for actual reduction of hours will be made this year, but will be inaugurated with the opening of 1896.

Until the result is known, we shall reserve further comment.

THE NEW "AUXILIARY" OF THE G. A. R.

We are indebted to an attentive correspondent for the following particulars relating to the new "Grand Army Association," auxiliary to the Grand Army of the Republic. The object and practice of this organization is to bring into close affiliation with the Grand Army the influence of wealthy and prominent men who were never in the army. It is an incorporated society.

Our correspondent, who writes from a town in New Hampshire, gives us an inkling of its "material" as follows: "Among the Springfield, Mass., outsiders are some who are not Masons; but here few if any of the original members of the G. A. R. were not Masons, while those recently taken in (here) are Masons of the worst kind—that is, they are young men, drinking men, and men trained in secrecy and trickery—such as never enter a church, and whose morals are anything but good."

In the Springfield (Mass.) *Daily Republican* of January 16, appeared a long report of a meeting of Wilcox Grand Army Post in that city on the previous evening, at which time the post "received its first citizen auxiliary, admitting well-known citizens into associate relationship."

From the comments made on that occasion, we have gathered such extracts as may serve to throw light upon this new society:

The ceremony was impressive, and the address of welcome was accompanied by scenes from the war thrown on a screen by a stereopticon. The hall was crowded, and besides the associates and Grand Army there were large delegations from the Sons of Veterans, the woman's relief corps, the ladies' aid societies and many others not members of these organizations gathered to witness the reception ceremonies. The exercises began at about 8 o'clock with Commander Derby and the officers of the post on the platform and Department Commander Wetherbee of Boston as guest of the evening The Temple quartette sang the "American Hymn," after which Commander Derby gave the charge to the associates. Department Commander Wetherbee made a short address of welcome to the associates, after which a collation was served. On reassembling speeches were made by Mayor Long, ex-Lieutenant-Gov. William H. Haile and Judge Maynard. Department Commander Wetherbee presented retiring Commander Derby with a fine gold watch on behalf of E. K. Wilcox post in recognition of his three years' service. Col. C. L. Young made a short address, and the exercises closed with "America."

Perhaps we can give no better idea of the *ostensible* purpose of the "Auxiliary" than is contained in the editorial notice of the meeting given in the *Daily Republican:*

"Wilcox Grand Army Post of this city does well to extend the privilege of associate membership to so many citizens who are only too glad to come into closer relations with the good work which the old soldiers are doing. *This fashion of an adjunct membership is a growing one. The union will be good for the associates and of benefit to the post by enlarging its support and resources*, for there is nothing in the way of reasonable aid the veterans can ask that would not be given with the utmost readiness—and any money contributed by outsiders must always be the least of the offering. Whatever else may fail in human relationship, the brotherly helpfulness of the Grand Army of the Republic is constant and sure. Year in and year out the 'comrades'—word full of intense meaning for those who shared a common peril and glory—are true to each other and to the families of all."

Attention is called to the lines emphasized in the foregoing extract. Possibly they express more than may be agreeable to the Grand Army. As Mayor Long told the assembled members of the G. A. R: "Your organization is not perpetual. As the years come and go your ranks will become thinner and thinner, but your friendship and love for each other will never end." This seems to hint quite plainly the design of taking in the "auxiliaries." The old soldiers are dying off, and unless replenished from the ranks of common citizens the G. A. R. will in a few years become extinct. To avert this inevitable result, the Masons and others who favor the perpetuation of secret societies will unite, as "auxiliaries," to save the order from dying a natural death. If any one can tell what other object there is in this new organization we should like to hear from him.

As American citizens, we accord all due honor to the officers and men of the Union army of 1861–65. For thirty years we have honored and caressed them, have given their leaders the highest offices in the government, and in many ways have expressed our heartfelt gratitude for their patriotism and valor, and we shall regret their passing away in the course of nature. The G. A. R was organized, among other objects, to cement these old soldiers in companionship, which, in itself, was commendable. In later years, however, it fell under suspicion as a faction allied to a dominant political party for the alleged aggrandizement of office-seeking leaders, in which purpose it has been accused of using secret and unfair methods. Whether these charges were true or not, they have served to weaken the confidence of outsiders in the integrity of the organization. One thing is certain, the G. A. R., as it exists to-day, has the reputation of being one of the worst Sabbath-breakers in the country, by traveling to its annual encampments in multitudes on that day.

As time goes on the original G. A. R. will disappear, and the "Auxiliary G. A. R." will supersede it, without a reasonable excuse for its existence; and to what results this new society may lead as a secret manipulator in public affairs none can tell. It will bear watching.

NATIONAL CHRISTIAN ASSOCIATION.

JANUARY MEETING OF THE BOARD OF DIRECTORS.

The Directors of the National Christian Association met at the rooms, No. 221 West Madison street, January 19. The following members were present—President Chas. A. Blanchard in the chair; Messrs. T. B. Arnold, E. A. Cook, J. M. Hitchcock, E Whipple, H. F. Kletzing, J. A. Collins, and E B. Wylie.

Messages were received from Messrs A. G. Johnson and W. O. Dinius, explaining their absence.

Wm. I. Phillips met with the board, and rendered a hopeful report of his work as General Secretary and Publisher.

Mr. J. M. Hitchcock read a carefully written paper on the literature of the Association, and especially the *Cynosure.* The suggestions made by Mr. Hitchcock were considered at length, and a committee was appointed to devise a plan for the improvement of the publications of the Association. The committee consists of Rev. J. A. Collins, J. M. Hitchcock and Rev. E. B. Wylie.

The General Secretary's statement was the main feature of the meeting, and, notwithstanding the continued financial conditions from which the National Christian Association, with all other benevolent and charitable associations, suffers, the report was re assuring, and proves that the Association has friends who are appreciative of the many pressing needs of the continent-wide work that engages its efforts.

CHAS. A. BLANCHARD, *Pres.*
EDGAR B. WYLIE, *Sec'y.*

—From an exchange paper: "The *Herald* cannot live on resolutions and good words; we must have cash—and have it now." That is to the point. Will *Cynosure* subscribers take the hint?

—Rev. P. B Williams writes from Roseburg, Ore., January 23, that he has safely arrived at home from his trip to California and is resting for a few days before resuming active work on the coast.

—Rev. William Fenton, writing from St. Paul, Minn., last week, remarks: "The Pope's ban has made the people think about secret societies, and makes the foolish people who belong to them more uneasy than the ministers of Christ or God's own Word can. 'It is a 'muss' in the devil's own camp." It reminds one of Bryant's poem of "The Prairie Fire," in which a party of emigrants, confronted by a frightful prairie fire, cut away the grass on which they had temporarily halted, and applied a match to the grass just outside the

clearing. Thus fire fought fire, and the emigrants were saved. Let the secret societies and the Pope wrangle, if innocents shall be saved from the lodges by their contention.

—A correspondent of the *Christian Standard* writes: "In San Francisco the Salvation Army has done more for the poor than the churches have done. I say this with due deliberation. It is the gospel of the Sermon on the Mount put into practice." When a man joins the Army, he leaves Freemasonry. Perhaps if some churches adopted the same rule, their deficiency in good works would be less visible.

—One of our New York exchange papers prints an extract from the letter of an old friend: "I thought I could not afford to take your paper," but nevertheless concludes that he cannot afford to do without it, and so promptly renews his subscription. The cost of the *Cynosure* to a subscriber is less than half a cent a day, and its readers frequently find enough in one issue to pay for a year's subscription. Moral—renew.

—Rev. Simpson Ely, Dean of the Bible School of Fairfield University, Nebraska, will be at the Nebraska State Anti-secrecy Convention, at Humboldt, where he is to present a paper on some topic connected with our reform. His "Ten Chapters Against the Lodge," which were recently printed in the *Cynosure*, have served to favorably introduce him to our readers, who greatly appreciate their excellence; asd we are confident that his paper before the convention will be equally acceptable.

—Mrs. Ballington Booth, wife of the commander of the Salvation Army, was in Chicago last week upon an errand of mercy in behalf of the fallen women with whom the city abounds. She lectured eloquently upon tbe subject at Central Music Hall on Thursday evening, and at Princess Rink on Friday evening. At the first meeting she obtained free-will offerings amounting to $3,000 for the establishment of a "rescue home" for the modern Magdalenes, to be controlled by the Salvation Army, and probably enough more money to insure success to the enterprise for which she so forcibly appealed. Such an institution, conducted by consecrated Christian men and women, deserves a most liberal support.

REFORM NEWS (*Continued from 5th page*).

riage for a trip into the country. We called together on our old-time friends, Mrs. McWilliams and the Murry brothers, and found that neither years nor changes had dampened their ardor in the cause of reform. Mr. Beatty, whom I met on the street, gave a substantial expression of his interest, as did others, in meeting the necessary expense of the approaching convention.

As I remember it, my first visit to Greenfield was in 1874, to assist Past-Master Edmond Ronayne in working two degrees in Freemasonry. The Presbyterian church furnished temporary accommodations for the exposition, and the town was quite thoroughly stirred up at the time. It was the sower going forth to sow the seed, and no marvel if some fell upon stony ground and among thorns, to wither and perish. *But not all was lost.* The foot-prints are readily traced in the subsoil, though drifting sands have buried much that gave early promise of perennial growth. It is worth all the cost and sacrifice to find in after-years even a few who have the manhood to stand up and face the devil at every point of approach. The verdancy of some secretists is really amusing to one who has had experience in dealing with the craft. At Greenfield I was introduced to a gentleman, who assured me of his devotion to the cause of Christ. As he displayed the mystic symbol of a Knight Templar, our conversation naturally tended toward the center of gravity in that system. After assuring me that he had been greatly helped in his spirituality by the order, and that he had known a number who had been brought to Christ and saved through its influence, he asked: "Have you ever taken the sacrament of the Lord's Supper?" I replied, "Yes, but I have never taken the Fifth Libation of a Knight Templar;" whereupon he responded: "*I have taken both, and they are perfectly consistent with each other.*" Parties standing by noticed the admission, and it gave me an opportunity to explain, which seemed rather to confuse than to edify my informant. Mr. Head should be more guarded in his assertions, or better far, he should repent of his sins and renounce the "cup of devils" if he would retain the confidence of either the friends or enemies of Baal-worship.

Mine host, at dinner to-day, hung out the jewel of a chancellor in the K. P. lodge. On paying a fair bill for a good dinner, and exchanging a few words on general topics, I alluded to his brotherhood, and remarked that I had been a little shy about swearing to keep other people's secrets before knowing what they were, and had tried to live in such a way that it would be unnecessary to protect myself by swearing my friends to keep mine; to which he replied: "I have found it necessary, and I would not give up my order for twice what it cost me." I said: "It looks a little suspicious when men claiming to be honorable, law-abiding citizens confederate together and swear to keep each others' secrets under penalty, as you confess to have done." It had never dawned upon him until that moment that he had made such a confession, and he seemed not a little perplexed to find some means of extricating his neck from the noose with which he had unwittingly garrotted himself.

Asking a man supporting the three links, of the number and prosperity of his lodge, etc., the inquiry as to whether they used a manakin or real skeleton, or a wax or plaster-of-paris imitation, brought out the desired information which I sought to use for his benefit in showing him "a more excellent way." Such incidents help to relieve the tedium of long delays in depots and hotels among strangers; and who knows but that the Master may use even trifles like these to break some man's chains, and deliver him from eternal burnings?

CEDARVILLE, Jan. 25.—The citizenship of this place was fairly represented in the meeting last evening. Rev. J. C. Sproul presided, and Dr. Morton made the opening prayer. I spoke for a time on the general featureso f the lodge system, and the interest justifies the hope that some good will result. W. B. Stoddard gave notice of the convention, and after the friends so disposed had made an offering in support of the cause, the meeting adjourned with the benediction.

I go to Xenia, where I am to speak to the theological students this evening, and fill up the time, while my son spends Sabbath with a U. P. church in Columbus. J. P. STODDARD.

THE COLLEGE AGENT IN THE SOUTH.

KNOXVILLE, Tenn., Jan. 23, 1895.

The American Missionry Association purchased the Slater school property from Mrs. Austin, a few years ago, and they have three or four missionary young ladies teaching there now. Miss Hubbard is the principal. I found the school arranged in three grades and taught in separate apartments. It seems to be managed very intelligently, and with the use of the best modern improvements.

These young ladies attend the A. M. A. Congregational church and Sabbath-school, in Mabry street. The Rev. B. A. Imes is the pastor. I became acquainted with him, while he was preaching in Memphis, Tenn. By invitation, I preached a reform sermon, on the Sabbath, in this church. The congregation appears to be intelligent and ready to receive the testimony of their faithful pastor, who is doing a good work amidst many difficulties.

There is also an A. M. E. church on Mabry street; the Rev. Mr. Morley is pastor. I preached there on Sunday morning, and showed them that slavery to sin and the lodge is worse than the slavery from which some of them were freed thirty years ago.

The University of Tennessee is also located at Knoxville, with some agricultural and mechanical departments. They have a regular West Point drill, as exercise, for all the students who are willing to learn military tactics. This is a popular institution, and Dr. Dabney, the nominal president, is most of his time in Washington, D. C. I found in the library some anti-secrecy books, deposited by the N. C. A. a few years ago; and I had hoped to give the little *Lodge Lamp* a pretty wide circulation here. But upon more particular inquiry I learned that there were five secret societies among the students of the university, and that the four principal professors were members of the lodge. The librarian placed one *L. L.* in the library; but he refused to distribute any. And the secretary of the Y. M. C. A., to whom he sent me, would not receive them. So I gave 18 or 19 to those I met on the campus, or in the halls, and went on my way.

On the 17th inst. I visited the college of the Northern Presbyterians, which is located at Maryville. Dr. Boardman, the president, invited me to lead the chapel exercises, and at the close, I gave a brief address to the students. I learned afterwards that some of them, a short time before, had taken the initiatory steps for forming a college secret society; which coming to the notice of the faculty, they put a stop to the movement. My address was said to be quite appropriate to the state of affairs, although I was ignorant of it. This institution is well-endowed, with large halls and dormitories, and numerous students. It has an able faculty, who are doing a noble work for the young of both sexes. I gave some fifty copies of the *Lodge Lamp* for distribution.

There are two institutions of learning in Maryville sustained by the Northern Quakers. One is a high school for white scholars, and graded. It is not large, having only about 75 students. The other is called the Freedman's Normal Institute, and has some 260 in its catalogue. It is especially designed for the education and training of teachers of colored schools, although it has many other pupils in the classes. I gave away a good many of the *Lodge Lamps* to the older classes of these schools; and I trust that they will remain free from the fetters of secretism.

Yours as ever, S. F. PORTER.

REV. WILLIAM FENTON IN MINNEAPOLIS.

A lecture on secret societies.—About the A. P. A.—A Swedish deacon repels the Association.—Other matters.

ST. PAUL, Minn., Jan. 24, 1895.

EDITOR CYNOSURE:—Last Tuesday evening, at a meeting in the auditorium of the U. N. L. C. Seminary, of Minneapolis, conducted by Rev. E. G. Lund, vice president, and English professor of theology in the seminary, your agent was invited to address the students and faculty of the seminary and others, upon the subject of secret societies. The subject seemed to interest the audience. A challenge was given to the secretists to respond, but there was no response. Then opportunity was given for questions to be asked, which evoked the question: "What do you think of the A. P. A. society?" And the following reply in substance was given: "If the trumpet gives an uncertain sound, who shall prepare for battle?" The Bible gives no uncertain sound about secret societies, for the spirit of such societies is condemned by the Bible, Jesus Christ himself resenting the malevolent insinuation of his inquisitor, Annas, that he belonged to a secret society.

Last summer a deacon of a Swedish Lutheran church, under the influence of patriotic motives, undertook to join the A. P. A. society, but he was surprised and indignant when they attempted to tamper with his eyes by putting the customary pagan "hoodwink" over them; he resented that interference with his civil rights to the use of his own eyes. They told him that it was a harmless ceremony, but the deacon could not so regard it, and indignantly refused to have anything to do with them.

I think that all who love and obey the Saviour will agree with the deacon in that thing. The Lord Jesus Christ, who has all authority, is well able to lead all his own people against our common foes in his own way; and commands us not to believe them when they tell us that he is in the secret chambers, and not to go after them. The vultures may be there, but he is not. He said: "In secret have I said nothing."

Our State Legislature has just elected our governor, Knute Nelson, to the United States Senate. The governor is a Swede, and we think that his election is a wise choice, for we uniformly find that the Swedes in the United States are loyal to the Republic.

In our State Senate chamber, the other day, a Jewish Rabbi was a substitute for the chaplain and made an opening prayer while the Senators were standing. But what do our Senators care if their chaplain did crucify Christ? Their chaplain, Freemason Robert Forbes, is a bold champion of Masonic lying and devil-worship; he is pastor of a Methodist church in Duluth; but what do Methodists care if their pastors are misleading and devil-worshipers? Yours truly,

W. FENTON.

A PATRIOTIC SOUTH.

REV. MADISON C. PETERS BESTOWS HIGH PRAISE.

The Only Truly American Part of Our Nation—Southerners Are Patriotic and Honest—Remarks on Negro Domination. The Science of Self Support.

Having recently spent a few weeks in the south, I feel it to be my duty publicly to admit that I had until I enlarged my information by personal observation an entirely erroneous idea of the south, and I take this means publicly to apologize for those uncharitable thoughts. My lectures were on American lines, and my pleas for intenser Americanism and more enthusiastic loyalty to American ideas as laid down by the founders of our republic met everywhere with the heartiest response. If the tocsin of war should be sounded, a foreign foe invade our shores or an insurrectionary body arise in our midst, a million men armed to the teeth would come from the south and rally round tho flag of the Union. Why, the south is the only truly American part of our nation today. The south may yet have to be called on to save the north from her reckless immigration, which is now weakening and undermining the foundations of our social order. Rebel? That word must henceforth not be spoken. I believe that the south today grasps the hand of the north in a fellowship which has in it no misgiving nor deceit. The public men of the south are not, as with us, "professional foreigners," who have made public office a public steal. The southern men in public office are patriotic and devout, conscientiously American and personally the embodiment of integrity. But you say they do not believe in negro domination. Neither do we north. Enfranchising all the negroes immediately after their emancipation was practically one of the greatest mistakes ever made by any free government. In many counties and states the colored voters are in the majority, and a majority rule would take the government entirely from the property owners and place it in the hands of those who, with few exceptions, have no qualifications to entitle them to a voice in the affairs of the government. Negro domination would mean white damnation.

The solid south is broken and will break more and more if they are let alone. But let the next congress agitate a force bill, and self defense will solidify the south again. A suffrage limited to an educational qualification is the only solution of the negro problem. But illiteracy is not confined to the south. Our northern cities are thronged with foreigners as imbecile in their ignorance and degraded in their morals as were the rabble hordes that wrecked the republics of antiquity. Universal suffrage is a menace to free institutions. The ballot is in the hands of 16,000,000 men, 4,000,000 of whom never vote, 3,500,000 cannot read their ballot and 3,500,000 more who sell their vote. Disfranchise those who won't vote, and those who can't read, and imprison those who sell their vote, and we can solve all the political, social and moral problems that now confront this nation.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning Feb. 3. Comment by Rev. S. H. Doyle.

TOPIC.—Advance, Endeavor!—Ex. xiv, 15-81; xv, 1, 2. (Christian Endeavor Day.)

Another anniversary of the Christian Endeavor movement! The splendid work of this God given movement has still gone forward, deepening and widening with each advancing year, and yet the end is not in sight. There is still work to be done "for Christ and the church," and the topic of "Advance, Endeavor!" is therefore appropriate just at this time. The command of God to the children of Israel at a critical moment in their march to Canaan was, "Go forward!" This is ever and always the command of God to his church and to his people, considered either as organizations or as individuals. The principle of the Christian life is advance. There is to be no standing still and no retreat until the heavenly Canaan is reached, and even then we shall advance.

Let us, then, as Endeavorers advance. Advance in Christian character, in missionary enterprise, in proportionate and systematic benevolence, in labors for good citizenship and in every good work that will advance the kingdom of Christ on the earth.

1. Advance, even in the face of difficulties. The Israelites are in a critical position. The Red sea is before them and the Egyptian army behind them, and there are murmuring and complaint within their own ranks. Yet God says unto Moses, "Speak unto the children of Israel that they go forward." Opposition within! Opposition without! This is characteristic of the advancement of almost every good work. There are always some to oppose noble movements. The Christian Endeavor movement has not been an exception, though the opposition is rapidly dying out. But no work of God is to falter because of opposition. It is to go forward against all obstacles and difficulties.

2. Advance in the way God points out. God not only commanded the people to go forward, but opened up a way for them, and they followed it. God never commands us to do an impossibility. He will point out the way if we will only seek for it and follow it. God's way of meeting opposition is always the best way. Human methods usually increase the difficulties, but all obstacles vanish before divine methods. Amid all obstacles and difficulties to personal, society or church advancement let us search out the way by which God would have us meet them. That way will always be successful. The way that guides God's people will often confound his enemies, as the cloud was a light to the Israelites and darkness to the Egyptians.

3. Advance depending upon God. Moses and Israel did this. It was the salvation of the Lord. We should always depend upon God for success and not upon ourselves. "The Lord is my strength," sang Moses. "The sword of the Lord and of Gideon" should be our battlecry.

4. Advance with praise and gratitude to God (Ex. xv, 1,2). When the victory had been won, Moses in joyful acclaim sang praises of gratitude to God. Thus should all Christian workers advance.

Bible Readings.—Jer. vii, 24, 32-34; Acts xxviii, 15; I Cor. ix, 24-27; Gal. vi, 9; Phil. i, 9-11; ii, 12, 13; iii, 13, 14; II Tim. iv, 7, 8; Heb. vi, 1, 2; xii, 1, 2; I Pet. ii, 1, 2; II Pet. iii, 18; Rev. ii, 7, 10.

For a Thin Neck.

The most effective way of hiding a thin neck is not only to have an ornamental band of some kind round the throat, but festoons of beads or pearls or diamonds falling over the collar bone. It is easy to get these, and it is not difficult to arrange them, always provided that you can obtain the bars, which ought to keep the festoons in place. These necklaces vary from three to six rows. Some new bands for the neck take the form of a straight piece of tulle, black or white, gathered to the depth of about two inches and caught down at intervals by bars of diamonds or jet. These are singularly soft and becoming.—Kansas City Star.

Spartan Training.

Perhaps the children who are not "coddled" are happiest as well as hardiest in the end. At least those who have their share of sympathy and affection, while learning at the same time to scout at fear, are surely fortunate.

A young man who rode horseback to perfection was asked when and how he learned.

"Oh," said he carelessly, "when I was a little fellow, my father put me on a horse and told me how to ride. I was afraid and slid off, but every time I touched the ground he cuffed me and set me on again. So I found it cheaper to learn."

A certain stern Greenlander, when the breakers were riding highest over the rocks, would place his young son in a kayak and throw him into the surf. The little fellow, with the double paddle in his hand, would watch his opportunity, right himself as he descended, and then triumphantly paddle through the boiling sea to the little haven where the canoes land.

"You will drown your boy!" people used to say to this Spartan father, but the sage hunter of seals and whales would reply:

"If the boy cannot right a kayak in a stormy sea, he cannot kill a seal, and if he cannot kill a seal he cannot live in Greenland, and in that case he might as well die!"—Youth's Companion.

Mills College Girls.

Mills college girls, California, have Our Tramping club. One condition of membership is the ability to walk ten miles. They go out once a fortnight, sketching and making natural history collections at pleasure. They wear blouse waists, and skirts reaching to the tops of their shoes. This seems more like a story of English girls than of Americans, but possibly in the climate of California such long excursions are possible. They would be most unadvisable here, except as the gradually acquired result of careful, systematic training over much shorter distances. It is not the space in miles covered, but the enjoyment of each mile of the way that is the real test of a tramping party. To arrive at the destination with distressed countenances or quite cross, in consequence of overdoing it, it is to be hoped is not permitted to these eager Californians. The English climate has much to do with English habits of exercise, though their customs are a considerable factor. Both men and women here usually take a car in preference to walking when their digestion, their complexion, their appetite and their good spirits would all be improved by walking.—Philadelphia Ledger.

More Pathetic Than Humorous.

An aged couple living south of Brazil, Ind., who had devoted their threescore and ten to rural life and the making of a farm, sold their possessions for the snug sum of $16,000. When the purchaser called with a notary to close up the deal by taking the deed of title, the husband having signed and passed it to the wife, she positively refused to sign without a consideration, saying she had spent her life in making the farm and had never realized anything she could call her own, and now was her opportunity. The husband failed to satisfy her and secure the signature. Then the purchaser asked to know what she would take to sign the deed, fearful that she would be exacting beyond his inclination to comply. After a good deal of hesitancy she said she thought she ought to have $2, which he promptly handed her, and she signed the title. She turned over the silver dollars time and time again, laughing over her good luck. She said, "Well, well, this is the first money I have ever had in my life that I could call my own and spend it as I may wish to do to suit myself."—Indianapolis Sentinel.

The Popular Girl.

It lies within the power of every girl to become popular. My dear lass, if you imagine that in your particular case nature has been miserly in the dealing out of physical charms, let that not discourage you. Cultivate every girlish grace, plant in the fair garden of your soul the seeds of unselfishness, learn to be thoughtful of others, considerate of those with whom you come in contact, train your lips to smiles and forswear frowns, discipline your moods—those "pretty whimsies" that do so much to make or mar the sweetness of your character—by your own fearless frankness inspire others to confidence in you, share your every gift of soul ungrudgingly with those who fill your own particular world, comprehending that it is for this, in part, your lovely life was planned; be quick to sympathize with sorrow and with joy, and fostering every inherent faculty for good reap the harvest of pure happiness that lies in golden masses along the radiant pathway of the popular girl.—Christian Work.

Christian Endeavor Abroad.

Rev. F. E. Clark, president of the United society, has recently returned from a four months' trip to Europe. Though his health was much broken in the summer, he reports himself as quite well and strong once more, having had a few weeks of absolute rest in Switzerland and Italy. Of late, at the request of many Christian people in Germany and Scandinavia, he has been attending meetings in Berlin, Frankfort, Leipsic, Dresden, Copenhagen, Stockholm and Christiania in the interests of the Endeavor society. In all these countries he found much interest in the movement, especially in Germany, where already some societies have been formed since his visit, with a promise of many thousands in the years to come. He also attended special meetings in Great Britain for two weeks, addressing large gatherings of young people in different parts of England and Wales, Ireland and Scotland. In London 5,000 Endeavorers assembled in the Metropolitan tabernacle. While in Bristol no building large enough to accommodate the audience could be obtained, and two simultaneous meetings were held in the American style. So in Edinburgh, Dublin, Cardiff and other centers great throngs of Christian Endeavorers came together with their pastors and older friends.

Sound Advice.

Mother, when your child goes to a neighbor's house, don't ask as soon as he comes home, "What were they doing?" "How were they dressed?" and "Was Miss Jennie's beau there?" Don't, I say. Do you know you are teaching him a habit which will give him the unenviable reputation of a tattler and perhaps a liar in the end? That is putting it pretty strong, but if a child is bright enough to look around, taking in all the details to be repeated at home, is he not bright enough to manufacture and repeat yarns to please his mamma? The habit, once acquired, is hard to break.—New York Journal.

To Make the Waist Fit.

Every woman who possesses a loose fronted coat or jacket with a tight fitting back knows tho difficulty of keeping the back close to the figure. It has a most provoking way of falling away with almost every movement, and consequently it deprives the coat of the trim appearance it might otherwise have. An ingenious device has been made with a view to obviating this state of things. It consists of a spring steel band, which is attached to the inside of the coat from the side seams, so that it goes round the back of the waist, and while keeping the coat in place is not seen in front.

Children's Eyes.

Do not let children read in the morning before the sleep has been washed from the eyes. Never read by a failing light. If study must go on by gaslight, and this should not be allowed if possible to prevent, provide such child with one of the cheap brown or green cardboard shades to be had from stationers. A yellow shade should cover an electric light used to read by. Do not allow children to fall into the easy and injurious habit of rubbing the eyes at any unusual sensation in them. Give them the old rule—rub the eye with the elbow only, because you cannot.—Exchange.

A Widening Gulf.

Every school boy or girl who has read a little of Greek history knows how important a part the Eubœan gulf or channel, between the island of Eubœa and the mainland of Greece, has played in that history, but the gulf itself has a history as wonderful and interesting in its way as that of the people dwelling along its shores. According to the belief of some geologists, it has been created by earthquakes, and it is gradually growing wider.

It began, long before recorded human history, as a surface crack in the earth's crust, which became filled with water from the Mediterranean sea. In the course of time the gulf was widened by the breaking and settling of the rocks, each important step in the process being accompanied probably by severe earthquakes.

The latest occurrence of this kind was in the spring of 1894, when, during the earthquake that shook Athens and destroyed three villages in eastern Greece, a huge fissure, 34 miles long and varying from a few inches to 10 feet in width, was opened near the Grecian shore of the gulf. Along a part of the course of this fissure the ground sank so much that several yards were added to the width of the gulf.—Youth's Companion.

Five Little Brothers.

Five little brothers set out together
To journey the livelong day.
In a curious carriage all made of leather
They hurried away, away!
One big brother, and three quite small,
And one wee fellow, no size at all.

The carriage was dark and none too roomy,
And they could not move about.
The five little brothers grew very gloomy,
And the wee one began to pout,
Till the biggest one whispered: "What do ye say?
Let's leave the carriage and run away!"

So out they scampered, the five together,
And off and away they sped.
When somebody found that carriage of leather,
Oh, my, how she shook her head!
'Twas her little boy's shoe, as every one knows,
And the five little brothers were five little toes.
—Independent.

DRINKING IN SWEDEN

HOW A NATION BECAME ENSLAVED TO KING ALCOHOL.

An Extravagant Ruler Degrades His Country to Fill His Coffers With the Price of Misery — Royal Sheriffs Ensnared the Farmers—A Change Has Come.

The Swedes have not always been a drinking people. There was a time when they were sober, moral, brave, and as a result their word in international politics had weight, and the army of Sweden was considered to be invincible. But a relapse soon came.

During the last century, when Gustavus III came to the throne of Sweden, that country had a prohibitory law. Gustavus, who was an extravagant man, could not get income and expenditure to balance each other, and so he said, "If I only can get the farmers to drink, then I will get as much money as I want." He therefore built "royal distilleries" (krono brannerier) throughout the whole country and royal saloons (krono krogar) in every large village and especially near every church. In these royal saloons everything was royal. The bottles, the glasses—in fact, all that was closely connected with the liquor selling—bore the insignia of a royal crown.

The sheriffs, in royal uniform, were recommended to meet the farmer on Sunday in the churchyard and tap him in a friendly way on the shoulder, while reminding him of the excellent beverage in the royal saloon.

The priests were directed to announce the presence of the saloon near by and to recommend the inspiring brandy to their hearers from the pulpit, the result of which was that the farmers, their sons and hired men visited the saloon before the service through the recommendation of the sheriff and after the service through the recommendation of the priest; hence the proverb, the church dram (kyrko supen).

The king also employed the most skillful poets and musicians of the time, the foremost of whom was Carl M. Bellman, to sing the praises of Bacchus and Venus, and they were so successful that Bellman could at a later period of his life send a communication to the king advising him that he by his songs had been able to sing the worship of Bacchus and Venus into every house in the country, asking the king for a little extra encouragement of 300 daler.

Almost the only place where the farmer could sell his products was at the royal distillery, and the chief article he carried home for his products was brandy.

The result of all these efforts was that the degradation became so general that mothers often dipped lump sugar in brandy and gave it to the sons while yet on the breasts to make them familiar with the taste of liquor from infancy upward. The girls were saved from this ordeal, as it has always in Sweden been considered a disgrace for a woman to drink.

Here was a country in which personal liberty was enjoyed to its fullest extent, and what was the result? If a poet had been brought to the scene to describe the condition, he could not have done so in any better language than by perverting one of our most beautiful hymns and singing:

In the royal gin I glory, tow'ring o'er the wrecks of time.
All the blight of sacred story gathers round that curse of man.

All this work of degradation was not done without protest, it is true—there were ranks even then—but in those days it was easy to silence disturbers—either in a prison or in exile.

At last the army got tired of the conditions, and the king was assassinated at a masquerade ball by a captain. Bellman and others of his coworkers also died, but their work continued for many years.

In 1860 a young sailor came home from abroad saturated with total abstinence principles and brought his little influence against rum, with the result that in 1862 a petition signed by thousands was presented to the king, asking that the manufacture and sale of alcoholic liquors as a beverage be prohibited. It did not get any further than the king. In 1876 Mr. Eli Johnston of Brooklyn paid a visit to Sweden in the interest of the temperance cause.

From that time temperance organizations sprang up as if by magic, especially in the northern part of the country—that is, north of Stockholm. In some cities they had two columns in their temperance pledge—one for total abstainers and one for those who reserved the right to use beer and wine. In other cities, again, and in the country they struck out straight for temperance, and the effect was wonderful.

Sweden now ranks ninth as a bibulous country instead of first as formerly. Whatever change for the better has taken place is in spite of the Gottienburg system, which is protection for the trade.—C. Anderson in New York Voice.

Wine and Beer In Austria.

In Austria the use of wine and beer is almost universal. Especially is this true in the gay capital city, Vienna. Though abundantly supplied with exceptionally pure water, it is regarded by the citizens as unwholesome. Consequently a strong prejudice exists against its internal application. But an incipient revolution with regard to the unrestricted consumption of even the mildly intoxicating beverages used has begun in the famous cafe city.—Exchange.

ADULTERATION OF BEER.

Result of the Investigation of a New York Society of Moderate Drinking.

At the present time the evils inseparable from any form of alcoholic stimulation are greatly aggravated by the impossibility of obtaining any form of alcoholic drink which is not adulterated with the most poisonous and deleterious drugs. Several years ago there was organized in New York a society for the promotion of moderate drinking. It regarded itself as a temperance society, though not a total abstinence one. Its members were pledged to drink moderately. Recognizing the evils arising from the adulteration of liquors so universally practiced, the society was desirous of finding some brands of pure beer which it could advise its members to drink to the exclusion of every other. Accordingly a committee appointed for that purpose procured samples of the most celebrated varieties of beer direct from every principal brewery in the country, and a competent analytical chemist was employed to analyze them and detect what impurities, if any, they contained.

The result of this investigation showed that there is not a drop of perfectly pure beer brewed in this country. Instead of containing only malt, water and hops, every specimen of beer examined was found to be adulterated with rosin; aloes, a very powerful purgative, which irritates the rectum and tends to produce hemorrhoids; picrotoxin, a peculiar bitter principle derived from the seeds of Cocculus indicus and a poison so deadly that five grains of it are sufficient to kill the largest and strongest dogs, and many other drugs of an equally deleterious and dangerous character. Equally general and equally dangerous adulterations are made in every form of alcoholic beverage of which we have any knowedge.—New York Voice.

HOW DRUNKARDS ARE MADE.

By Degrees the Appetite Grows on the Unconscious Victim.

We often wonder how it is that sane reasoning beings become drunkards, especially when surrounded with evidences of the awful results of the drink habit.

The explanation is simple.

No one ever begins to use liquor with the expectation and much less the hope of becoming a drunkard. If it happens to produce pleasurable excitement, he repeats the dose now and again, but fails to note the fact that he is constantly increasing the quantity, and that the effects are becoming more profound. In fact, he thinks very little, if at all, about his danger, caring only for the effects. Even when the taste of liquor is offensive, as it usually is to those who become drunkards, he bolts it down or resorts to various means of disguising its taste.

The beginner is not aware of the fact that he is not quite himself while enjoying the pleasurable alcoholic excitement. His friend may not notice it at first, but it is not long until it becomes apparent to those who know him best and then to all who may see him or hear him speak. The victim may not be so oblivious to these mental changes that he honestly considers himself duly sober when he is visibly drunk from his head to his heels.

His first realization of his condition is when he finds it necessary to take liquor to make him feel comfortable. He has probably been taking it for this purpose for a long time without being aware of it.

What must be his thoughts and feelings when he first realizes that he is a dipsomaniac?—Pittsburg Commercial-Gazette.

Facts For Beer Drinkers.

I have treated nearly 7,000 cases of inebriety, and eight-tenths of that number originated from wine and malt liquors.—Albert Day, M. D., Superintendent of Washingtonian Home at Boston.

Beer drinking in this country produces the very lowest forms of inebriety, closely allied to criminal insanity. The most dangerous class of tramps and ruffians in our large cities are beer drinkers.—Scientific American.

Belfast has one license for drinkshops to every 37 families.

A petition has been presented to the Transvaal parliament against the employment of barmaids.

Four thousand of the 11,000 members of the Blue Cross Temperance society in Switzerland are reclaimed inebriates.

London hospitals are finding less use for alcohol in medicine—a hopeful sign. At one hospital the amount expended yearly has been reduced 85 per cent in 10 years.

THE SUNDAY SCHOOL.

LESSON VI, FIRST QUARTER, INTERNATIONAL SERIES, FEB. 10.

Text of the Lesson, Math. xviii, 1-14—Memory Verses, 2-4 — Golden Text, Math. xviii, 14—Commentary by the Rev. D. M. Stearns.

1. "At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?" After the transfiguration Jesus cast a demon out of a child, foretold again His death and resurrection and wrought a miracle to pay the tribute money for Himself and Peter. Then follow the incidents of today's lesson. This was not the only time that the 12 or a portion of them talked of greatness in the kingdom.

2. "And Jesus called a little child unto Him and sat him in the midst of them." The little child was not afraid to come to a stranger. There must have been something winsome about Jesus that drew the children and the simple minded. How could it be otherwise? Object lesson teaching is the very oldest kind, for God began to teach this in the garden of Eden by the tree of life, the cherubim, the sword and the coats of skins.

3. "And said, Verily I say unto you except ye be converted and become as little children ye shall not enter into the kingdom of heaven." The first thing is not position in the kingdom, but the qualification to enter the kingdom, and therefore the Lord said to Nicodemus that even he, good, moral, religious man, must be born from above, horn of water and the Spirit, ere he could see or enter the kingdom of God (John iii, 3, 5).

4. "Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven." The child came when called and yielded itself to Jesus for His pleasure without saying, I won't! or, What for? or, What will you give me? It had no requests nor preferments, but was content to be in Jesus' hands and dealt with as He might please. Happy child! Let us be like him—just to let thy Father do what He will, just to know that He is true and be still.

5. "And whoso shall receive one such little child in My name receiveth me." As soon as we come to Jesus and in simplicity receive Him we become children of God (John i, 12) and members of the body of Christ (Eph. v, 30). It is as if He said to the Father concerning each one, "Receive him as Myself, and if he oweth aught put that to my account" (Phil. 17, 18).

6. "But whoso shall offend one of these little ones which believe in Me it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." As truly as Jesus appreciates and will reward every good thing done to His redeemed, so surely will He punish every evil thing done to them (Math. xxv, 45) or every good left undone.

7. "Woe unto the world because of offenses, for it must needs be that offenses come, but woe to that man by whom the offense cometh." There are stumbling blocks, many, both in the church and out of it, and there are many temptations to be offended, but Jesus said elsewhere that though we should be put out of the synagogue or even slain for His sake we must not be offended (John xvi, 1, 2). It is a privilege to suffer with Him and for His sake.

8. "Wherefore if thy hand or thy foot offend thee, cut them off and cast them from thee. It is better for thee to enter into life halt or maimed rather than having two hands or two feet to be cast into everlasting fire." There is fire, and it is as everlasting as life. It was prepared for the devil and his angels (Math. xxv, 41), but whosoever does not have his name in the book of life shall be cast therein (Rev. xx, 15; xxi, 8).

9. "And if thine eye offend thee pluck it out and cast it from thee. It is better for thee to enter into life with one eye rather than, having two eyes, to be cast into hell fire." The Lord Jesus who made these bodies and knows better than any one else the importance of each member says plainly that, if the losing of a hand or a foot or an eye could be the means of causing us to escape hell fire, it would be better far to lose that member than to keep it and let it lead us into hell fire, where the worm dieth not and the fire is not quenched (Mark ix, 42-48).

10. "Take heed that ye despise not one of these little ones, for I say unto you that in heaven their angels do always behold the face of my Father, which is in heavon." However poor and unlearned may be the messenger who shall warn you to flee from the wrath to come, despise him not. His guardian angels are in constant communion with heaven (Heb. i, 15), and if we despise the messenger we despise the Lord Jesus, whom he represents (Luke x, 16).

11. "For the Son of Man is come to save that which was lost." The Lord Jesus would not have come from heaven and suffered for our sins if we could have been saved without Him, but knowing the realities of hell and the awful torment awaiting the lost He endured all things which He suffered to save the lost. The sailor boy had more of His spirit than many have today when he would not be shut up, but kept at the people till they were compelled by God's spirit to listen.

12. "How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine and goeth into the mountains and seeketh that which is gone astray?" Going astray is more serious business in the Lord's eyes than in ours.

13. "And, if so be that he find it, verily I say unto you he rejoiceth more of that sheep than of the ninety and nine which went not astray." How can we who have been led to receive Jesus realize more fully what we have been saved from and the cost of our salvation, that so we may be more truly grateful to Him who has saved us and devote ourselves more fully to Him that through us He may save others? Let us earnestly ask Him to be more filled with His spirit to this end, and as we read of the torments of the finally impenitent believe that God means what He says; then surely we shall greatly rejoice over one soul saved.

14. "Even so it is not the will of your Father which is in heaven that one of these little ones should perish." It is plainly written that "God is not willing that any should perish, but that all should come to repentance" (II Pet. iii, 9). In Ezek. xxxiii, 11, it is written, "As I live, saith the Lord God, I have no pleasure in the death of the wicked." John iii, 16, shows the provision He has made for all, and John vi, 37, says that none will be cast out who come, while John x, 28, says that having received eternal life it is impossible that any power can pluck them out of His hand. Let us see to it, then, that we are wholly in Jesus' hands for the salvation of the lost and by His grace kept from being a stumbling block to any.

The drunkard not only injures and enfeebles his own nervous system, but entails disease upon his family.

EIGHT LIVES LOST.

FRIGHTFUL BOILER EXPLOSION AT MENDOTA, ILLS.

Five Story Brewery Building Completely Wrecked by a Boiler-Burst—Six Other Men Severely Injured—The Whole Town Shaken by the Shock.

MENDOTA, Ills., Jan. 26.—At 3 o'clock yesterday afternoon the main building of Henning's brewery in this city was wrecked by a boiler explosion, the concussion being so great that every building in the city was badly shaken. The building destroyed was five stories in height and filled with machinery. The force of the explosion completely demolished it, killing six men and badly injuring six others. The killed are: C. Seifert, foreman; David Wells, fireman; David Gheer, engineer; Lemuel de Shaso, iceman; Henry Pert, laborer; John Kennedy, a well-borer, of DeKalb.

The injured: James Love, Chicago, arm broken and head badly cut; A. McLeod, Chicago, head and face cut; George Parker, Chicago, head cut; F. M. Carpenter, badly hurt; William Long, badly hurt; Henry Varmore, badly hurt.

The Chicago men and Kennedy, of DeKalb, had but lately come here, and were engaged in sinking a well near the building. Up to a late hour no more bodies had been found in the debris, and a blinding snowstorm almost stops work, but it is thought more men are buried under tons of brick and beams. The loss of property amounts to over $100,000, and a large number of men are thrown out of employment.

Building Fell in a Heap.

The explosion seemed to have an upward tendency, lifting the building, and then everything fell in a huge heap in the center of the inclosure. All was excitement, and many were driven frantic with the thought that husband, father or son might be beneath the ruins. Women, bareheaded and wild with fear, braved the wind and cutting snow that some tidings of the injured might be learned. In the excitement a number of citizens received injuries in removing beams and lumber. Never before has this city suffered such a blow and many are the conjectures as to the number of dead at the bottom of that great heap of brick and mortar and broken machinery.

Larger Dead-Roll Looked For.

The work of removing the ruins is progressing slowly and it will be a day or more before the list of dead will be complete. When the explosion occurred every building in the city was shaken and men rushed to every conceivable place to learn the cause of the concussion and when the real cause and the terrible results were learned a gloom of sadness fell upon the town. The dead are men highly respected and several of them are prominent secret society members.

MENDOTA, Ills., Jan. 28.—Two more men were killed by the explosion in the Henning brewery than reported at first. These were Adam Biersheil and William Long. Two more are missing.

WAR TO BE DECLARED.

Today or Tomorrow Mexico and Guatemala Will Lock Horns.

CITY OF MEXICO, Jan. 25.—Guatemala's answer has been received, and the minister of foreign affairs of Mexico says it will be presented formally to the cabinet and president today. It is said to mean war and that war will be declared today or tomorrow.

SAN FRANCISCO, Jan. 25.—Consul General Diaz Duran, of Guatemala, has been recalled by President Barrios to take command of a military force in the war with Mexico, which he believes to be impending. He has received a dispatch from the Guatemalan war department confirming the war news and stating that every able-bodied Guatemalan is needed by his government.

NOGALES, A. T., Jan. 25.—The Mexican consul of Guatemala city has been given his passports, thus terminating friendly relation between Guatemala and Mexico. The consul says it is false.

RUSSIA'S GREAT DIPLOMAT DEAD.

Chief Guardian of the Czar's Foreign Interests Since the Berlin Teaty.

ST. PETERSBURG, Jan. 18.—Nicolas Carlovitch de Giers, a Russian statesman of Swedish origin who died Saturday night, was born May 9, 1820 (old style). He was educated in the Imperial Lyceum at Zarskojo, Seloe, and when 18 years old entered the Asiatic department of the ministry of foreign affairs. Aug. 1, 1863, he was made ambassador extraordinary and minister plenipotentiary at Teheran, where he remained until 1869. From the conclusion of the treaty of Berlin De Giers was the chief guardian of the foreign interests of Russia. April, 1882, on the retirement of Prince Gortschakoff he was advanced to the post of minister of foreign affairs.

FRIGHTFUL EARTHQUAKE HAVOC.

Loss of Life Enormous in the Convulsion That Destroyed Kuchan.

LONDON, Jan. 26.—A dispatch to The Times from Teheran gives further details of the destructive earthquake at Kuchan. The town was in ruins in three minutes. The loss of life was enormous. Most of the victims were crushed to death by falling buildings, but many were burned to death, the ruins in which they were entangled having caught fire.

Six hundred were entombed in a mosque while engaged in prayer. Six hundred other persons perished in the various baths. The survivors could obtain neither food nor water for three days, the telegraph lines having been destroyed. Many who escaped before killed by the earthquake perished from hunger and exposure. The weather was very cold.

Epidemic of Scarlet Fever.

KANSAS CITY, Jan. 26.—Scarlet fever is raging in Kansas City, Kan. Nineteen cases have been reported in the vicinity of London Heights school. Two pupils were taken ill while attending that school and it has been closed. The disease continues to spread and much alarm is felt.

Train Burglars Sentenced.

MUSCATINE, Ia., Jan. 26.—Foster and Brown, the Rock Island train burglars, have been sentenced to ten years in the state prison. They pleaded guilty.

Lord Randolph Churchill Dead.

LONDON, Jan. 24.—Lord Randolph Churchill died at 6 o'clock this morning. He had been for several weeks, lying at the point of death from paralysis.

Illinois State Fair Grounds.

SPRINGFIELD, Jan. 26.—The state board of agriculture has awarded contracts for the erection of the following buildings at the state fair grounds: Grand stand, $35,000; machinery hall, $60,00 ; administration building, $20,000; poultry, $15,000; agriculture, $40,000; dairy, $15,000; sheep and hogs, $18,000; sixteen barns, $40,000; warehouse, $5,000; grounds, $25,000. The board increased the speed premiums from $4,500 last year to $13,000, and the total premiums from $28,000 last year to $40,000 and joined the American Trotting association.

Visited Lincoln's Monument.

SPRINGFIELD, Ills., Jan. 23.—A special house committee visited Lincoln's monument. It was found to be in a most dilapidated condition, greatly in need of immediate repairs if it is to be preserved.

Notes of the State.

A 200-acre farm near Wheaton, Ills., has been purchased by Chicago devotees of golf and polo.

George McKenzie, living near Rochelle, Ills., was found dead in bed. He had been skating the night before and fell on the ice, but did not think he had injured himself seriously.

In Newton, Ills., Pearl Gilmore was perhaps fatally shot by Charles H. Smith. It was the outcome of an altercation over Smith's discharge by Gilmore's firm.

At a largely attended meeting of coal miners at Belleville, Ills., called to decide whether to organize a general strike throughout that district, the conservative element prevailed, and the men will remain at work.

Florida.

The inauguration of a 37½ hour train between Chicago and Florida via the Monon Route opens to the traveling public the quickest and best service ever offered by any line. This train leaves Chicago at 8:32 P. M. daily, reaching Jacksonville the second morning, making direct connections for all points in Florida. All meals served in a first-class dining car en route. The service of this train is unexcelled, vestibuled from end to end with Pullman's finest sleeping and compartment cars, dining, observation, ladies' and smoking cars. For further information address

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LAKE THEIR GRAVE

Twenty-Six Souls Lost with the Steamer Chicora.

TOMBED IN THE LAKE'S ICY WATERS

Capt. Graham Gives Up All Hope, and Says the Boat Is Lost with All on Board, While Others Cling to the Belief That the Hull Still Floats—Steamer Sighted Off the Town Yesterday Morning—No Boats Found.

SOUTH HAVEN, Jan. 24.—There is scant room for any difference of opinion as to whether pieces of wreckage brought ashore here last night are portions of the upper works of the steamer Chicora. Steamboat and vessel men have concluded that there is no doubt that she is broken to pieces. Friends of Captain Stine and his crew have given them up as lost. Several different parties came in last evening with pieces of lumber which are claimed to be portions of the steamer's upper decks, etc.

Her Fate Undoubtedly Sealed.

The fate of the Chicora is undoubtedly sealed. She has foundered in Lake Michigan and twenty-six men have gone down with her. The outer edge of the ice here for a distance of two miles is strewn with wreckage from the foundered vessel. Mr. Morton, of the Graham & Morton line, and Mr. Hancock, the clerk of the Chicora, who laid off the last trip, are here, and recognize the wreckage as that of the Chicora. A statement of a man living north of this place that he saw the hull of a steamer just for a moment in a lull of the storm yesterday afternoon, gives hopes that the hull may still be afloat.

Description of the Wreckage.

Captain John Bowen last night sent the following message to Captain Graham at Benton Harbor: "There is wreckage in the outer end of the ice at this place for about two miles. As near as we can tell it is all of the upper deck forward, but we do not find any of the cabin. The pieces have a thickness of one inch with a lap joint, black outside, lead color inside. There ought to be some one here that knows more about the build of the Chicora than we do. We have found a copper coping two inches long that was taken out of the upper deck."

Capt. Graham Says There Is No Hope.

After reading the dispatch Captain Graham replied as follows: "That means that it is all over. The descriptions you send fully tally with my knowledge of the pieces found. The identification is perfect. There can be no further question or doubt. I know my boat, every timber of her, and it means that the whole ship has been pounded to pieces. She's gone. There's no more hope."

Feel Somewhat Reassured.

Messrs. Morton & Hancock became more hopeful at midnight and sent the following telegram to Captain Graham at Benton Harbor: "Have talked with Napier, Bowen, and others. * * * They say there is considerable more wreckage about one mile out from the piers. No boats or anything aft of the pilot house. The man that reports seeing a steamboat this morning is a sailor and says he is not mistaken. It looks to us from all we can learn as if the sea had carried away something forward and that the ship is all right."

List of Those Probably Lost.

If the Chicora has gone down she has carried with her the following as near as is now known: James R. Clarke, clerk, St. Joseph; Jesse Davis, porter, Benton Harbor; Grant A. Downey, oiler, Detroit; John Hodges, watchman, Baltimore; Nate Lynch, cook, St. Joseph; Robert McClure, chief engineer, Detroit; James Malone, pantryman, Chicago; Joseph Marks, wheelman, Benton Harbor; M. W. Morgan, head waiter, Benton Harbor; Joseph Pearl, passenger, St. Joseph; Thomas Robertson, watchman: C. D. Simons, first mate, Benton Harbor; Ed Stines, captain, St. Joseph; Ben Stines, second mate, St. Joseph, son of the captain; A. Wirtz, second engineer, Detroit; eight deckhands, names unknown; two firemen, names unknown; one coal passer, name unknown.

Captain Stines, Mate C. D. Simons, Engineer McClure, Nate Lynch, the cook, and Clerk James R. Clarke have families. The rest of the men are single.

MORE CHICORA WRECKAGE FOUND.

One of the Lost Vessel's Boats and Much More of the Cabin.

GRAND HAVEN, Mich., Jan. 26.—The finding of more wreckage of the Chicora is reported. The clerk's office door and one of the Chicora's boats, also much more wreckage of her cabin, are reported found. President Graham now believes that she foundered Monday afternoon and that she was torn to pieces by the floating ice and huge waves.

Reports that the steamer Petoskey had gone in search of the Chicora were false, as the Petoskey is at St. Joseph with miles of solid ice before her. Relatives of the lost crew have given up all hopes and searching parties have been sent to look for the bodies of the unfortunate men.

BENTON HARBOR, Mich., Jan. 28.—One living thing escaped from the wreck of the Chicora. It was a Skye terrier called "Rough," which came ashore last Tuesday night to a farmer's house eight miles north of this place.

ON TRIAL FOR CONSPIRACY.

Eugene V. Debs with His Comrades to Go Before a Jury.

CHICAGO, Jan. 25.—Eugene V. Debs and his associates in the American Railway Union were called for trial before a jury of peers for the first time, though they had just been released on bail from serving sentences of six and three months in the Woodstock jail. The first of the conspiracy indictments was taken up and the work of impaneling a jury was begun before Judge Grosscup in the United States district court. When the court adjourned nine men had been placed in the custody of a United States marshal. They were accepted as jurors by counsel for the government, but not by counsel for defendants, who will pass upon them today.

Debs said Woodstock was a model jail. Said he: "Sheriff Eckert, Mrs. Eckert, and their daughter treated us as if we were members of their own family. Our food, while plain, was substantial, well cooked, and abundant; we had the same that supplied the sheriff's table. Last evening we had a farewell reception and entertainment, in which Mrs. Eckert and Miss Eckert took part. We had music and recitations and a good time generally. Howard sang 'The Girl I Left Behind Me,' and wound up with 'Home, Sweet Home,' I recited, and every one contributed to the entertainment. When the time came for leave-taking this morning everybody expressed regret at our departure Mrs. Eckert and her daughter said it seemed like the breaking up of the family, and there were tears in some eyes. We have nothing but words of praise for our hosts at Woodstock jail."

CHICAGO, Jan. 26.—After two days' work a jury in the Debs' conspiracy case has been obtained and today the taking of testimony will probably begin.

LULL IN THE STRIKE.

Brooklyn's First Quiet Day for About Two Weeks.

BROOKLYN, Jan. 28.—Master Workman Connelly has sent the following letter to President Lewis, of the Brooklyn Heights Railway company:

"SIR:—As master workman of district assembly 75, K. of L., of which organization the men in your employ on Jan. 13, 1892, are members, I offer you the services of these men upon the terms offered to you for signature by the executive board of district assembly No. 75, K. of L., on Dec. 26, 1894, or upon the terms of the agreement which existed between the Brooklyn Heights Railroad company and district assembly 75, K. of L., during the year 1894, as the terms of agreement which you shall accept, to govern the relations between employe and employer during the year 1895."

BROOKLYN, Jan. 28.—Were it not for the scarcity of cars yesterday one would not have thought that one of the biggest strikes in the history of Brooklyn was in progress. Church-goers had to walk to church in many instances, or take chances in the enormous crowds which took possession of the cars. Otherwise there was perfect calm. Large crowds assembled around the stations, where military guards are stationed, but there was no violence there, and the bantering the troops received was of a good-natured kind. Those in position to draw conclusions from facts, and without prejudice, say that the strike is about ended. The companies seem to be in a position to run their cars. They are not skilfully operated, and throughout the day there were many collisions and there was much bumping together, but there was no accident of a serious nature.

The railway officials declare that the strike has practically ceased to exist. Many of the strikers are said to be applying for work. All the officials declare they have more applications than places and yesterday for the first time no wires were being cut. Master Workman Connelly does not agree with this. He says the railways are crippled for want of hands, and that he has no intention of calling off the strike.

THE MARKETS.

New York Financial.

NEW YORK, Jan. 26.

Money on call easy at 1 per cent. Prime mercantile paper 2¾@4 per cent. Sterling exchange firm, with actual business in bankers' bills at 489¼@489½ for demand and 488¼@488½ for sixty days; posted rates 489@490; commercial bills 487@487¼.

Silver certificates 59¾c bid; no sales; bar silver, 59⅝. Mexican dollars 48⅝.

United States government bonds 5's regular 116½; 5's coupons 116¾; 4's regular 113¼; 4's coupons 113½; 2's regular 97; Pacific 6's of '95 100.

Chicago Grain and Produce.

CHICAGO, Jan. 26.

Following were the quotations on the Board of Trade today; Wheat—January, opened 50⅞c, closed 49¾c; May, opened 54⅛c, closed 53c; July, opened 55c, closed 53⅞c. Corn—January, opened 43⅛c, closed 42⅞c; May, opened 45⅝c, closed 45⅝c; July, opened 45⅝c, closed 45⅛c. Oats—January, opened —c, closed 28½c; May, opened 29⅞c, closed 29⅝c; June, opened 29½c, closed 29⅝c. Pork—January, opened $—, closed $10.40; May, opened $10.80, closed $10.65. Lard — January, opened $6.50, closed $6.55.

Produce: Butter—Extra creamery, 23½c per lb; extra dairy, 20c; packing stock, 8@10c. Eggs—Fresh stock, 18c per doz., loss off. Dressed Poultry—Spring chickens, 6½@7c per lb.; turkeys, 6@8c; ducks, 8@10c; geese, 7@9c Potatoes—Burbanks good to choice, 54@57c per bu.; Hebrons, 53@55c; Early Rose, 47@53c. Sweet Potatoes—Illinois, $1.25@1.50 per bbl. Cranberries—Cape Cod; fair to good, $9.00@10.00 per bbl; choice to fancy, $11.00@12.00. Honey—White clover, 1-lb sections, new stock, 13½@14c; broken comb, 10@12c; dark comb, poor packages, 8c; strained California, 5@6c.

Chicago Live Stock.

CHICAGO, Jan. 26.

Live Stock—Prices at the Union Stock yards today ranged as follows: Hogs—Estimated receipts for the day 7,000; sales ranged at $2.80@3.95 pigs, $3.85@4.25 light, $4.00@4.45 rough packing, $4.00@4.45 mixed, and $4.20@4.55 heavy packing and shipping lots.

Cattle—Receipts for the day, 500; quotations ranged at $4.80@5.50 choice to extra shipping steers, $4.30@4.75 good to choice do., $3.85@4.40 fair to good, $3.30@3.90 common to medium do., $3.00@3.60 butchers' steers, $2.10@2.90 stockers, $2.90@3.60 feeders, $1.25@2.70 cows, $2.30@3.30 heifers, $1.50@3.30 bulls, $2.70@3.70 Texas steers, $2.75@4.25 western rangers and $2.00@5.50 veal calves.

Sheep—Estimated receipts for the day, 1,500; sales ranged at $2.25@3.75 westerns, $1.75@3.00 Texans, $1.80@4.00 natives and $2.50@4.70 lambs.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from Jan. 21 to 26:

J Knowles, E Blackburn, J D White Jr, G W Needels, S R Turner, J W Suidter, R Moore, L D Brown, E A Washburn, Rev J S Thompson, Mrs E M Livesay, Rev W Husemann, J Compher, W A Backenstoe, G Perry, Rev B E Bergesen, J D Lankford, R A Waldo, W A Davis, J F Smith, H Kyle, E Pfeiffer.

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THE MARTYR'S OWN MONUMENT, by Rev J. E. Roy, D. D., Western Secretary of American Missionary Association.

CHRISTIAN POLITICS, by Rev. J. Blanchard, late President Wheaton College, and Editor *Christian Cynosure.*

THE MYSTERIOUS MACHINE: was it Lawnmower, Town-pump, Balloon, Wheel-barrow,—or what? by Prof. E. D. Bailey of the Civil Service Dept. U. S. Government.

This booklet includes other interesting matter connected with the unveiling of the Morgan monument at Batavia, N. Y. Address

NATIONAL CHRISTIAN ASS'N., 221 W. MADISON SS., Chicago.

FARM FIELD AND GARDEN

Mending Grain Sacks.

Mending the holes in grain sacks is a task that the farmer's wife dislikes; hence the holes gnawed by mice and rats are often stopped with a corncob or the sacks are thrown away. But here is a plan suggested by American Agriculturist that proves to be what every farmer needs. The articles needed for mending grain sacks are an old sack that may be cut up for pieces, a batter made of flour and cold water, a hot flatiron and an ironing board to fit inside the sacks. Place the board in a sack, with the hole to be mended on the upper side. Trim away the raveled edges with the shears or a sharp knife. Cut out a patch having at least an inch margin larger than the hole. On this margin apply a coat of the flour paste, place the patch in position and press it thoroughly with the hot flatiron. The batter penetrates both patch and sack and very firmly unites them. Pieces of denim, ducking or other stout material may be used where bagging is not available. The process is so rapid that 100 sacks may soon be repaired. Carpets may be neatly mended in the same manner without removing them from the floor.

Rules of Rotation.

As laid down by the Florida Times-Union the best rules are, first, crops of the same species and even of the same natural order should not succeed each other; second, plants with perpendicular roots should succeed those with spreading and superficial roots, and vice versa; third, crops which occupy the soil for several years, like asparagus, rhubarb, etc., should be followed by those of short duration; fourth, two crops alike favorable to the growth of weeds should not occupy the soil in succession; fifth, crops abstracting largely from the soil the sulphates, phosphates and nitrogen principles should not follow each other immediately, but be succeeded by those which draw less from the soil and more from the atmosphere—these exhausting crops should follow and be followed by those which bear and will profit by heavy manuring; sixth, plants grown for their roots or bulbs should not follow those grown for the same purpose, and still less should plants grown for their seeds follow each other directly in succession.

A Good Word For the Houdans.

Houdans stand at the head of the French varieties of poultry, and while their success here when first imported was not so triumphant as had been expected they were proved a great acquisition, being good layers and exceptionally fine for all table purposes. Their popularity, however, has increased very rapidly in the last few years, and they now bid fair to become one of the most popular and extensively bred varieties.

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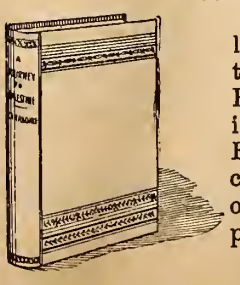
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HISTORY OF A WEEK.

Tuesday, Jan. 22.

Harry Hayward is on trial for the murder of Catherine Ging at Minneapolis. It will take the whole week, it is believed, to secure a jury. The trial of Blixt is set for Feb. 5. From the questions asked one of the veniremen it came out almost surely that the defense will be insanity.

Wind at Chicago partly wrecked the enclosed scaffolding on a high building in course of construction and the timbers wounded five persons on the street below one, it is thought, fatally.

Riderburg, the clerk in the Cook county, Ills., clerk's office who disappeared a month or so ago, has reappeared in the flesh, having been off on one of those "unconscious" trips that have become so frequent in the past few years.

J. J. Haller, thought to be a traveling-man for a Chicago firm, committed suicide at Dayton, O.

After a painful illness Henry Trumbull, son of the well-known lawyer, Lyman Trumbull, died at his home in Chicago. The decease was 33 years of age.

Wednesday, Jan. 23.

The latest counterfeit is a $10 silver certificate, series 1891, check letter B, Tillman register, D. N. Morgan treasurer, Hendricks portrait.

The Waco (Texas) cotton palace, recently destroyed by fire, is to be rebuilt.

The extent to which industries are now specialized was illustrated by the arrest in Paris of Mme. Bide, whose specialty was the stealing of pipes. She had accumulated a magnificent collection of 2,000 pipes, including thirty finely colored meerschaums. She got eight months in prison for them.

It is stated that the arms which the insurrectionists in Hawaii didn't know how to use were purchased in British Columbia and landed on the island by an opium smuggler.

A bill has been prepared at the instance of Hartford labor unions for a law to prevent the employment in shops of married women whose husbands are able to support them. The reason is that many married women are crowding out young girls who cannot obtain employment.

Thursday, Jan. 24.

Joseph P. Planta, a fugitive magistrate from Nanaimo, B. C., charged with embezzlement, has been arrested at Seattle, Wash.

Pana, Ills., citizens have contributed thirty car loads of coal and provisions for the destitute of Nebraska and Kansas.

Dr. Saens Pena, president of the Argentine Republic, has resigned. Senor Uriburn was chosen to succeed him.

The latest story from Paris is that the recent change in presidents was the result of the domestic infelicity of Casimir-Perier, who is now suing for a divorce.

The French wine crop for 1894, including Corsica and Algiers, amounts to 1,117,870,000 gallons, valued at $185,800,000, at 16 cents per gallon.

The school board of St. Joseph, Mo., has voted unanimously to expel any pupil using cigarettes, whether on or off the school grounds.

Friday, Jan. 25.

Three persons were burned to death in Brooklyn. The victims were: Antonio Graff, Frank McSorley and Tony Schultz.

Clarence Schrader and Gus Cash, of Marshall, Mo., each aged 14 years, while attempting to cross Heath's creek, were drowned.

Mrs. Bessie Webb Loughbridge, wife of Professor R. H. Loughbridge, of the university of California, committed suicide by drinking carbolic acid at Berkeley, Cal. Ill health was the cause.

The output of iron ore for the German empire during the year 1894 was 5,559,322 tons, an increase of 606,174 tons over the output of 1893.

Obituary: At Newport, R. I., Captain N. C. Martin, U. S. N., retired, aged 76. At Frankfort, Ind., George Mitchell. At Newark, N. J., Joseph Eno, of Cairo, Ills.

Seventy-five Haverhill, Mass., shoe manufacturers have agreed to submit the strike to arbitration.

A plan is in contemplation to establish a national printers' home—for old and dependent printers—at Excelsior Springs, Mo.

Saturday, Jan. 26.

Minister Gray, our representative at the Mexican capital, is positive in his belief that there will be no war between Mexico and Guatemala.

The secretary of the treasury has authorized the sale of gold bars for export on payment of a premium of one-eighth of 1 per cent. to cover the cost of manufacture and transportation.

When Oliver Lower, of DeKalb, Lawrence county, N. Y., was discharged from the army at the close of the war, instead of going home to his family he went west. His wife married again, and now Lower has returned to his old home to find himself wifeless. He is now looking for his children.

William McGrath, of Philadelphia, shot his little girl dead and then did the same thing to himself.

The heaviest snow storm of the season has fallen at Chicago and over the west and northwest. It came from Texas.

Quigley, the New York bond forger, was sent to penitentiary for fifteen years by the new Gotham recorder, Goff.

The Berlin Volksblatt has been confiscated for publishing an article entitled "Ode to Agam," which was regarded as a parody on Emperor William's "Song to Ægir."

Monday, Jan. 28.

In spite of the assertion of Captain Conlon, of the ill-fated State of Missouri, that no lives were lost when she sank four bodies have been found of negro deckhands who were drowned in the disaster.

On a train at Vicksburg, Miss., John Thompson, a Kentuckian afflicted with "tremens" shot and killed a car inspector named Shuley, and wounded seriously Policeman Bailer and an unknown negro.

El Paso, Tex., is congratulating itself that if war arises between Mexico and Guatemala that town will be Mexico's base of supplies.

Much against his will, but fearful of the results if he refused, the sultan has consented that two English reporters shall investigate the Armenian outrages on the ground.

The actress Marie Burroughs was robbed at Philadelphia of all her jewelry. A sneak thief entered her hotel room during her absence at the theater.

Highwaymen of Hyde Park, Chicago, abducted Miss Anna Behnke for the purpose of robbing her, but abandoned the plan and released her.

Judge Allen, of the United States circuit court, at Springfield, Ills., has appointed George P. Jones, of Chicago, receiver of the Columbia Straw Board company (paper trust).

Recent Senatorial Elections.

CHICAGO, Jan. 23.—Following are recent senatorial elections: California, Senator Perkins beating Editor De Young, West Virginia, S. B. Elkins; Illinois, Shelby M. Cullom, re-elected; Wyoming, Francis E. Warren for the full term beginning March 4 next, and C. D. Clark to fill the vacancy caused by failure to elect at last session; Tennessee, Senator Harris; New Jersey, William J. Sewell; Kansas, Lucien Baker; South Dakota, R. F. Pettigrew; North Carolina, Marion Butler (Pop.) and J. C. Pritchard (Rep). There is a deadlock in the Minnesota legislature with Nelson in the lead, and the same condition in Idaho legislature with Sweet leading.

Twenty-One People Drowned.

LONDON, Jan. 26.—Severe storms prevail over all the coasts of Great Britain, France and Holland. In Scotland the fall of snow has been particularly heavy. A fishing boat belonging to Dunbar, with a crew of seven on board, has been lost and off Port Reath, Cornwall, a vessel, with a crew of fourteen men, has gone down.

A 19th Century Souvenir

Do you realize that the Nineteenth Century will soon pass into history? **THE GREATEST WORLD'S FAIR** ever held or likely to be held graced the closing years of the present century and every man, woman and child should have a souvenir; an heirloom to hand down to posterity, of the great White City. **One of the largest Manufacturers of Silverware in the World** made up an immense stock of magnificent and costly souvenir spoons, to be sold on the Fair grounds at $1.50 each, but the exclusive privilege of selling souvenir spoons was awarded a syndicate of private dealers. **This immense stock was left on their hands** and must be sold at once. **The Full Set** of six spoons formerly sold for $9.00 can now be had **FOR ONLY**

99c. **FOR ALL SIX SENT PREPAID.**

In a Plush-Lined Case.

The spoons are after-dinner coffee size, **Heavy Coin Silver Plated**, with **Gold Plated Bowls**, each of the six spoons representing a different building of the World's Fair. The handles are finely chased, showing head of Columbus and dates, 1492-1893.



They are Genuine Works of Art

and the finest souvenir collection ever produced. This same advertisement has appeared in the following papers for several months past: the *Christian Herald*, *Christian Work*, and *Evangelist*, of New York; *Union Gospel News*, of Cleveland, O.; *Herald and Presbyter*, of Cincinnati, O.; *Presbyterian*, of Philadelphia, Pa.; *Congregationalist*, of Bostou; *Interior*, *Union Signal*, *Baptist Union*, *Ram's Horn*, and *Epworth Herald*, of Chicago; and many other leading publications. You certainly know that the editors of these papers would not accept this advertisement if the goods were not as represented. You will never again have an opportunity to purchase genuine souvenirs at such a low price. Money cheerfully refunded if not as represented.

Send Chicago or New York exchange, postal note or currency. Individual checks not accepted.

K. LEONARD MFG. CO.

20 ADAMS STREET,

CHICAGO, ILLINOIS.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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Can the secret societies stand up under this ordeal? "For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil."—*Bible.* Will they then develop enough of their boasted goodness to survive the trial?

Rev. W. B. Stoddard wrote from Ohio, January 30: "I preached for Rev. Mr. Wilson, of the Second U. P. church, at Columbus, last Sabbath morning and evening. The previous Sabbath I ministered to the congregation of which Rev. Dr. Robb is pastor at Jamestown, Ohio. Both of these congregations gave substantial evidence of their sympathy." Bro. Stoddard is obeying the Master's injunction—"As ye go, preach."

Appreciation is what all reformers desire; not flattery—just simple appreciation of their work and its quality. Hence we are glad to have our neighbor of the St. Louis *Vanguard* kindly say: "The *Christian Cynosure* is one of the soundest sheets in the nation. It is very well named." We are also glad for this testimony from Rev. Dr. Wm. Wishart, of Monmouth, Ill.: "I am greatly delighted with the *Lodge Lamp.* It is strictly special, as a document of its size ought to be, and it is a complete example of the *multum in parvo.*"

That stalwart reformer, Dr. Parkhurst, is credited with saying that the people should demand improvement in the character of their newspapers. "The papers," he said, "that daily serve up a mass of undigested matter, without discrimination, to their readers, are rapidly becoming a public nuisance." They are not earnest nor sincere. Self-interest governs them. "Any item that will sell ten copies of an issue is good enough to print" is their principle, no matter who is hurt. The secular paper is not a good reformer, except in secular or political affairs. When it comes to progressive Christianity, which puts secular affairs in the background, they are not to be depended upon for support.

President Blanchard and Secretary Phillips are, as we go to press Tuesday morning, in attendance at the Nebraska State Anti-secrecy Convention at Humboldt. The sessions practically began on the Sabbath, and Sec'y Phillips telegraphed on Monday morning that they had large audiences, the manifest presence of the Holy Spirit, a deepening conviction of the truth, and also the testimony of seceding lodgemen, confirming the truth. A report of the proceedings is expected for our next issue.

Attention is called to the advertisement of the New York *Weekly Tribune* on another page of this paper. In offering it at a very low price, in connection with the *Cynosure,* to new subscribers, we only commend the *Tribune* as an intelligent *news*-gatherer—an able recorder of the events of the day, and, as such, probably as clean a family paper of its class as any in the country. We do not indorse its politics, although, no doubt, many of our readers will find it satisfactory in most respects, especially its market reports.

The recent rebellion of the adherents of the deposed Queen of Hawaii, at Honolulu, was promptly suppressed by the military forces of the republic. A letter from Gen. J. C. Smith, a prominent Freemason of Illinois, to the editor of the *Masonic Chronicle,* Columbus, Ohio, dated just after his visit to Honolulu, in December last, seems to indicate that the new government of Hawaii is largely composed of Masons. He refers to a banquet given by "Star in the East Lodge, No. 640." Note the number. The island must be full of Masons.

Expositions of the profane rites practiced in European Masonic lodges, their alleged "travesties on the Christian sacraments, and the worship of Satan," having recently appeared in a prominent Roman Catholic paper, the New York *Independent* is led to say: "We put no faith in these horrible stories." In the course of its skeptical comments, it confesses that its incredulity is not founded on knowledge, or facts, or testimony, or assertion, and acknowledges that it does not know that Freemasonry is atheistic in Italy. A few years ago the *Independent* refused to print letters in opposition to secret societies, written by an intelligent correspondent of the *Cynosure* —making the same plea of "don't know," and "don't believe." Our opinion is that it might have truthfully added, "We don't care."

There is a movement, partly incited by the managers of the Grand Army of the Republic, to introduce military drill and tactics into the schools of the country, arming the pupils, as we understand, with muskets from the national armories. If this is permitted, can we blame the Jesuits if they encourage military drill and the use of fire-arms in their parochial schools, and use the basements of their churches (as has been alleged) for arsenals? In the words of a valued contemporary, referring to the foregoing movement: "The United States have about 13,500,000 enrolled school children. The suggestion of military education is immense in possibilities when one considers these figures. At the least, it should be considered before it begins. The results may be far-reaching."

Have we ever heard an adherent of Freemasonry intimate that it was "good enough religion" for him? Most of us know, from the best Masonic authorities, as well as from the confessions of seceding Masons, that "Freemasonry is not Christianity," and we know that only Christianity offers salvation to mankind. Therefore, as Paul says (Galatians 1:8): "But though we or an angel from heaven should preach unto you any Gospel other than that which we preached unto you, let him be anathema"—that is, accursed. The outlook for the followers of Masonic religion is not encouraging.

A Washington paper states, on the authority of a gentleman who held a high position in the office of the Secretary of State during President Lincoln's administration, that Secretary Seward and the President seriously contemplated the organization of an order, with several classes, closely resembling that of the Legion of Honor in France. An act for the consideration of Congress was drawn in behalf of the measure, and designs for the decorations of the various classes were prepared. Its object was to reward personal valor and integrity in the Union cause; but after due consideration the scheme was abandoned, it is said, because the administration feared the attacks of the Democratic party. The Legion of Honor in France conferred little less than nobility on its members, making its badge a symbol of aristocracy as well as of merit, and its adoption in this country of republican principles would have encountered sharp criticism.

"What's the use of fighting windmills? What's the use of opposing secret societies, while they are continually gaining in strength and numbers? They may be hurtful institutions, but what can YOU do, Mr. *Cynosure,* to prevent or extinguish them?" There is too much of this sort of effeminate talk. Suppose it is all as you have said; are we to give up the fight on that account? Not at all. What said William Lloyd Garrison when slavery was increasing while he fought it—increasing in the number of its victims, increasing its territory in this *free* country, increasing in its virulence and aggressiveness? This is what he said, and his prophecies have been fulfilled: "Henceforth, through all coming time, advocates of justice and friends of reform, be not discouraged. For you will and you must succeed if you have a righteous cause. No matter at the outset how few may be disposed to rally round the standard you have raised, if you battle unflinchingly and without compromising, if yours is the faith that cannot be shaken, because it is linked to the eternal throne, it is only a question of time when victory shall come to reward your toils. So it has been, so it is, so it ever will be throughout the earth, in any conflict for the right." "Lord, increase our faith."

ORIGINAL CONTRIBUTIONS.

RUINING A LODGE—A PARABLE.

I was initiated in a Kentucky lodge of Freemasons. I decided to unite with the fraternity on the representations of friends in whom I had the utmost confidence, and who assured me that important personal benefits would be secured by my doing so. I took them at their word.

I was a young man, unmarried, possessing a liberal fortune, and engaged in an honorable and lucrative business. I had many friends, whose society I enjoyed and cherished, most of whom belonged to the local lodge and were loud in their praises of the fraternity and the advantages derived from their membership.

In my youth I had been converted and joined the church. As a Christian, free from entangling vices, I greatly enjoyed my religion and loved my church. Inquiring whether Freemasonry would interfere with my religious affiliations, I was assured that the fraternity interposed no obstacles to the full performance of my duty to God, my church or my social and moral relations; that Masonry is "the handmaiden of religion;" and so many other inducements were added that I applied for membership in the lodge, was accepted, and initiated as an Entered Apprentice. Having, of course, known nothing of the fraternity previous to that ceremony, and having always heard it exalted by my associates as something most desirable and satisfying to the spirit, I confess that I was greatly disappointed at the meager benefits that flowed from my initiation. Thinking it all over, after returning from the lodge, I carefully compared what I had passed through with the delights of my conversion and Christian life, and was confounded by the purility, folly and weighty obligations which distinguished the initiatory degree; and I began seriously to doubt whether I had not made a terrible mistake—innocently, it is true, for I knew not what was before me when I entered the portals of the lodge. I was very angry with myself for having been duped into any society, scheme, or obligation with which I had no previous acquaintance, and greatly incensed at those who had persuaded me to participate in so great a folly.

Reading my Bible while in this frame of mind, old texts with which I had been familiar from my youth put on new truth in the light of the Holy Spirit that now fell upon them, and the more I read, the more was I convinced that between the kingdom of God and its purity and righteousness and the principles and performances of the Masonic fraternity is a great gulf fixed, over which no specious sophistry can build a bridge on which a sinner saved by grace can safely trust himself. Passage after passage in the Old Testament and the Pauline Epistles did I find that morning that bitterly condemned me—a Christian!—for the folly and danger that I had wrought in uniting with the lodge. See Lev. 5:4,5; Lev. 19:12; 2 Cor. 6:14; Rom. 13:12; Eph. 5:11. These and other texts lay heavily upon my soul that morning.

While I read and pondered these things, the devil, who is never idle, was at my elbow, in his character as a commentator and adviser: "Never mind, *brother*; these passages have no reference to your case; just go right on through the Fellow Craft and Master's degrees, and you will understand better that which now troubles you. You are as yet only in the vestibule of the fraternity, somewhat exhausted and excited by the ceremonies through which you have passed. Wait until your nerves have become stronger; then follow the light you have already received, and as you proceed upward in the fraternity its light will gradually develop itself to your mind, until you come into its full effulgence in the Master's seat."

And the very first half-dozen Masons whom I afterwards met on that day said precisely the same thing!

Naturally, I possess a large amount of what the phrenologists call "secretiveness"—the talent of the raven and some of the other lower animals—the faculty of hiding my inner thoughts, my intentions, my chagrin and disappointments. So, when rallied by my brother Masons—I had not half-liked it when the devil accosted me as a "brother"—I merely smiled in answer, and made no complaints of vexation or disappointment. They all urged me to take the other Blue Lodge degrees as soon as possible, and I would then see what a glorious thing Masonry is for intelligent Masons.

I know now that I was to be blamed for my subsequent course. I know that at this point I should have left the fraternity forever, renouncing it, and ever afterward denouncing it as a dangerous fraud. The struggle was not long but sharp. I should have gone to the throne of grace for mercy and peace and advice; but I was too angry to be wise, and the longer I cherished my animosity against the lodge the harder did I find it to pray, to take delight in my religion, or to forego my vengeful purpose. In this condition the devil found and helped me. I decided to go on with my plan to the end, and if the lodge continued to frustrate my hopes and expectations of better things than I had yet encountered, I determined to turn upon it and seek revenge, in my own way, for my disappointment. But I saw that with the knowledge thus gained in the lodge, I would be better able to expose its perfidy and become, as did Paul to the Pharisees, an apostle against their wickedness.

So I continued to smile acquiescence whenever the fraternity was praised in my hearing, applied for admission to the other two Blue Lodge degrees, and received them in due form.

The last night's work—the tragedy of "Hiram Abiff" and his resurrection by "the grip of the lion's paw"—settled me in my determination to oppose Freemasonry as long as I should live. I had prayed for help to undergo the ordeals of "passing" and "raising" for that very purpose, and the help had come. *I would ruin that lodge;* but I would do it in my own way. It would take time to effect my purpose. It would require patience, hypocrisy and suavity; but the object was worthy of the trouble it would give me. But, as a full-fledged Master Mason—after taking those terrible oaths that made me one—I felt that I was indignant and revengeful enough to go through with my undertaking. A Master Mason, and not smart and mean enough to *be* one, in spirit and in deed!

That point settled, I began my secret work to ruin the lodge. I made no confidant of any one. I pretended to be delighted with the order, its importance, its influence, its benefits, its beauties, and with all the details of its inner work. I always praised it in the hearing of Masons. In the presence of all others I never extolled it. My obligations required me not to urge others to join it, but when asked in relation to it, I merely commended it in the fewest and simplest phrases. Otherwise, "secrecy and silence" were dutifully observed on my part in my communications with the uninitiated.

In the lodge I assiduously studied every part of Freemasonry connected with the three Blue Lodge degrees. I soon became a "bright" Mason, and, being blessed with a capital memory, in a short time I had the rituals at my tongue's end. I made myself familiar with every detail of lodge work. I became very popular in the lodge for my geniality and helpfulness to members. I never refused to serve on any committee, or to engage in any labor to advance "the good of the order." I "went through all the chairs," except the Master's seat under the big golden "G." It was freely offered to me, but I declined it in favor of older members, saying that I could better aid the fraternity as a subordinate than as a ruler; that in due time I would gladly accept it. My zeal was commended, and no Master, in his position, enjoyed such wholesale popularity as I did in mine.

In the meantime I was having my revenge upon the fraternity. I was prosperously carrying out my intention to ruin the lodge. Months passed after I had been "raised" by the Master's mysterious word, and yet there had not been a single initiation in the lodge within all that time. Applications for membership from outsiders—men of undoubted influence, good character and marked eligibility—had been numerous. These applications had in every instance been hailed by the lodge as grand accessions to the fraternity. I had served on many of the committees of investigation into the worthiness of applicants, and I had never failed personally to recommend them to the lodge. Many of them were dear and intimate friends of mine. Yet, strange to say, their applications, when submitted to the usual and systematic ballot by roll-call in the lodge, had always been defeated by black-balling.

In our State the applicant required a unanimous white ballot to secure admission, and only one black-ball was sufficient to reject him. For two years I never voted a white ball for the admission of a candidate for the Entered Apprentice degree. Consequently, there were no initiations of Entered Apprentices—no initiation fees—no "fun for the boys" in the performance of the initiation rites. It was becoming "awfully" stupid in the lodge-room. All the Entered Apprentices and Fellow Crafts had become Master Masons. As a "degree lodge" we were "immense." But our finances were altogether dependent upon degree fees, the admission of members from other lodges, and our regular weekly dues. In the meantime members of our lodge were dying, or demitting, or moving away to other sections of the country, and the lodge was fast becoming a Masonic ruin!

The worst of it was, that nobody but myself knew who was to blame for the condition that confronted us. In a little while, it seemed evident, we must dwindle and "peter out" to a degree that would require us to surrender our charter, and go out of existence. This was the object at which I had aimed from the first—my indomitable design, sleeping or waking—and my revenge was triumphant. The formation of a new lodge in the town and the general withdrawal of our members to unite with it, brought on the crisis I had desired. *Our lodge was killed.*

I will add that, although repeatedly urged to unite with the new lodge, I framed sufficient excuses to decline the invitation without suspicion. I was satisfied.

Masons will tell the reader that my course was impracticable and impossible. I deny it, on the strength of the laws regarding the lodge ballot, its sacredness and its secrecy.

The following are decisions of Grand Lodges and other authorities in Freemasonry:

"It is a well-settled principle in Masonic law, that every brother should be allowed perfect freedom in the choice of his ballot. He cannot be dictated to, or in any way influenced, or called to account for the vote he may give. It is his sacred right, for the abuse of which he is only accountable to his conscience and to his God."—*Chase's Digest of Masonic Law* (1864,) *page* 280.

"A member may cast a black ball at any ballot without assigning any reason for so doing; neither have (has) the lodge, or Master, any right to ask, or even try to ascertain, who cast it."—*Grand Master Smith, of Arkansas*, 1856.

"No Mason can be called to account for the vote which he has deposited. The very secrecy of the ballot is intended to secure the independence and irresponsibility to the lodge of the voter."—*Mackey, P. M. L, p.* 193.

"No restriction of any sort shall be placed upon a brother in the matter of voting, nor shall he be questioned how or why he exercised that right."—*Standard By-laws of Maine*, 1857.

"No subordinate lodge, nor the Grand Lodge, can inquire into the cause of the rejection of a candidate for initiation."—*Grand Lodge of Georgia*, 1854 "This is law."—*C. F. C., Kentucky*, 1855.

I might go on and quote hundreds of decisions touching Masonic balloting, but the foregoing completely justified my course. If I was ever suspected, the lodge was too wise to let me know it, since it was none of its business to interfere with my right of franchise. Otherwise I was always prompt, true to my obligations, friendly and thoroughly trusted.

But I ruined the lodge.

Were I to stop here, I should not fulfill my duty. I not only ruined the lodge, but nearly lost my soul in doing it.

Had I forsaken the fraternity as soon as my initiation was over, and then publicly denounced it as a diabolical fraud, it would have been better for me. But the spirit of revenge—always un-Christian—was in my heart, and in giving way to it and pursuing its object, I sacrificed my salvation. I lost all interest in the church and Sabbath-school and all other Christian work. I neglected prayer. Christian duty no longer prompted my actions. I was a hypocrite—outwardly a Mason, a zealous Mason. The benefits of Masonry were felt in my business, and I was greatly prospered in worldly affairs. Then, when the end came; the lodge gone, salvation gone—hope gone—there was nothing left for me but bitter repentance and supplications for mercy on my misguided soul. In due time I found it, for God *is* merciful, and

my peace was restored. Now I am not working, in my own strength, nor in my own secret way, to ruin the lodge, but laboring openly to keep men from joining it, and pulling them out of it.

FELIX.

SELECTIONS.

SCOTTISH RITE MASONRY.

There are ten different rites recognized in Masonry. Of these the Herodom pretends to represent ancient Masonry. It includes less than ten per centum of the Masons in the world, according to the figures of Leo Taxil in his work "Les Freres Trois Points." The York Rite is the most numerous, having more than seventy-one per centum of the order. It is largely confined to English-speaking people, but is closely interwoven with the Ancient Accepted Scotch Rite, which has between fifteen and sixteen per centum of the craftsmen who have been struggling for light since the creation of the world. All the rites differ in the number of degrees they confer. To belong to the Masonic organization they must all have the first three degrees: Apprentice, Fellow-Craft Mason, and Master Mason. The other degrees may be called honorary and are conferred as a reward of merit.

To show the intimate relations existing between the different rites, the following statement will be sufficient:

The Grand Lodge of England belongs to the York Rite. Grand Master: Albert Edward, Prince of Wales; who is of the 25th degree Herodom Rite. This 25th is the highest, and corresponds with the 33rd Scottish Rite.

The Supreme Council of England: Ancient Accepted Scottish Rite: Grand Protector, Albert Edward, Prince of Wales, 25th.

The Grand Lodge Saint John of Scotland: Scotch Herodom Rite: Grand Protector, Albert Edward, Prince of Wales, 25th degree.

Supreme Council of Scotland: Ancient Accepted Scottish Rite: Sovereign Commander, Grand Master Sir J. Whyte Melville, 32nd.

Grand Lodge of Ireland: York Rite: Grand Protector, Albert Edward, Prince of Wales, 25th Herodom.

The Supreme Council of the United States, Southern Jurisdiction, was organized in Charleston in 1787. It belongs to the Ancient Accepted Scottish Rite.

The Supreme Council of the United States, Northern Jurisdiction, Ancient Accepted Scottish Rite.

All the States, except Louisiana, belong to the York Rite.

The Grand Lodge of Canada belongs to the York Rite.

The Supreme Council of Canada accepts the Ancient Accepted Scottish Rite, while all the other Provinces are under the direction of the York Rite.

The Grand Orient of France belongs to the York Rite, while the Supreme Council recognizes the Ancient Accepted Scottish Rite, as do nearly all the countries of Europe, of Central and South America, the West Indian Islands, Asia and Africa.

Mackey, in his "Lexicon of Freemasonry," says: "The Ancient and Accepted Scotch Rite is, next to the York Rite, the most extensively diffused throughout the Masonic world. Supreme councils, or lodges, of this rite exist in England, Scotland, Ireland, France, Belgium, the United States, and many other countries. The administrative power of the rite is deposited in Supreme Councils of Sovereign Grand Inspectors-General." Italy also belongs to the Scotch Rite.

It has already been shown that, at the installation of his Royal Highness, the Prince of Wales, as Grand Master of the English Freemasons: "Italian Masonry rejoiced at this new lustre shed upon our world-wide institution, and sincerely prayed that between the two Masonic communities may be drawn even more closely those fraternal ties which, through want of that official recognition which we venture to hope will soon be effected, have always bound us to our English brethren."

The "official recognition" soon followed, as announced in the London *Times*, of July 14th, 1875: "Italian and English Freemasons. — The announcement was made on Saturday, at the consecration of a new lodge named after the Princess of Wales, at the Alexandra Palace, that His Royal Highness, the Grand Master of English Freemasons, had given official recognition to the Grand Orient of Italy, and the announcement was received with warm applause by the large body of eminent Freemasons assembled on the occasion."

As a further and most conclusive proof that English and Continental Masons are one, the following list from the "Cosmopolitan Masonic Calendar" may be given:

"Sovereign Grand Inspectors General," who act as representatives in England for the Supreme Councils of other countries, from

"The Supreme Council of France, J. W. Melleville, 33rd. M. P.

"The Supreme Council of Southern Jurisdiction of the United States, J. W. Melleville, 33rd. M. P.

"The Supreme Council of Northern Jurisdiction of the United States, located in Boston, the Earl of Rosslyn, 33rd.

"The Supreme Council Belgium, Ill. Bro. S. E. MacKitchie, 33rd.

"The Supreme Council of Brazil, Ill. Bro. William Man.

"The Supreme Council of Italy, Ill. Bro. L. Mackersey, 33rd.

"The Supreme Council Switzerland, Ill. Bro. L. Mackersey, 33rd.

"The Supreme Council of Greece, Ill. Bro. Col. A. C. Campbell, 33rd.

"The Supreme Council of Canada, Ill. Bro. D. Mackersey, 33rd."

England, on her part, has a representative at each of the Supreme Grand Councils named above: at

"The Supreme Council of France, Ill., Bro. Jean Adolphe Vittecog, Paris, 33rd.

"The Supreme Council, Southern Jurisdiction, United States, Ill. Bro. Luke E. Barber, 33rd.

"The Supreme Council, Northern Jurisdiction, U. S. A., Ill. Bro. C. L. Woodbury, 33rd.

"The Supreme Council, Belgium, Ill. Bro. Louis Riche, 33rd.

"The Supreme Council of Brazil, Ill. Bro. Antonio Gomes de Mattos, Jr., 33rd.

"The Supreme Council, Italy, Ill. Bro. M. Zacharia, 33rd.

"The Supreme Council, Switzerland, Ill. Bro. L. Rouchonnett, 33rd.

"The Supreme Council, Greece, V. P. N. Damaskinos, 33rd.

"The Supreme Council, Colon, Ill. Bro. F. W. Ramsden, 33rd.

"The Supreme Council, Canada, Ill. Bro. John V. Ellis, 33rd."—*Catholic Review.*

THE POPE ON LABOR UNIONS.

The Pope last week issued a message to Roman Catholics in America, in which he thus refers to the secret labor unions:

"Now, with regard to entering societies, extreme care should be taken not to be ensnared by error. And we wish to be understood as referring in a special manner to the working classes, who assuredly have the right to unite in associations for the promotion of their interests, a right acknowledged by the church and unopposed by nature.

"But it is very important to those with whom they are to associate; else while seeking aims for the improvement of their condition they may be impairing far weightier interests. The most effectual precaution against this peril is to determine with themselves at no time or in any matter to be parties to the violation of justice. Any society, therefore, which is ruled by and servilely obeys persons who are not steadfastly for the right and friendly to religion is capable of being extremely prejudicial to the interests as well of individuals as of the community; beneficial it cannot be.

"Let this conclusion, therefore, remain firm—to shun not only those associations which have been openly condemned by the judgment of the church, but those also which, in the opinion of intelligent men, and especially of the bishops, are regarded as suspicious and dangerous.

"Nay, rather, unless forced by necessity to do otherwise, Catholics ought to prefer to associate with Catholics, a course which will be very conducive to the safeguarding of their faith. As presidents of societies thus formed among themselves, it would be well to appoint either priests or upright laymen of weight and character, guided by whose counsel they should endeavor peacefully to adopt and carry into effect such measures as may seem most advantageous to their interests, keeping in view the rules laid down by us in our encyclical, Rerum Novarum. Let them, however, never allow this to escape their memory: that while it is proper and desirable to assert and secure the rights of the many, yet this is not to be done by a violation of duty; and that these are very important duties: Not to touch what belongs to another; to allow every one to be free in the management of his own affairs; not to hinder any one to dispose of his services when he pleases and where he pleases.

"The scenes of violence and riot which you witnessed last year in your own country sufficiently admonish you that America, too, is threatened with the audacity and ferocity of the enemies of public order. The state of the times, therefore, bids Catholics to labor for the tranquillity of the commonwealth, and for this purpose to obey the laws, abhor violence and seek no more than equity or justice permits."

ROME'S CONDEMNATION OF SECRET SOCIETIES.

From the N. Y. *Daily Sun*, Protestant: We are asked by a "Roman Catholic Odd-fellow" whether he is compelled to leave the order of Odd-fellows under the recent decree of the Pope against it. As an American citizen he can take his choice between the order and the church; but, as a Roman Catholic, he has not any choice. The decree of the holy office is of supreme authority, and he must cease to be an Odd-fellow if he would remain in the church. It is his imperative duty to withdraw from that order, under penalty of being denied the sacraments. He cannot conceal his membership or escape the judgment pronounced against it, or offer any plea in favor of retaining it. Rome has spoken in words that are irrevocable, and the voice of Rome is the fundamental law of Catholicity, the world over.

There are three societies condemned in the new decree—the Odd-fellows, the Knights of Pythias, and the Sons of Temperance—as other secret societies had been condemned in previous decrees.

This does not involve any limitation of the political, civil or natural rights of our Roman Catholic Odd-fellow correspondent. It is purely a matter of religion, and of ecclesiastical discipline. The church establishes the terms of church membership, and these terms are inflexible.

Our correspondent's rights of American citizenship are in no way interfered with by the papal decree. As a citizen, he may join any society he pleases, but not as a Roman Catholic.

From the *American Tyler* (Masonic), Detroit, Mich.: "Possibly it is none of our business how far this Romo-fobia may extend. As Freemasons, we are damned beyond redemption, and now the other fellers are going to catch it. But possibly the old gentleman enthroned in the dungeon cell in the palace of the Vatican may bite off more than he can masticate if he proposes to taboo all secret societies save the Mafia, Clan-na-Gael, Molly Maguires, Fenians, Hibernians and sich. We can stand it, if the others can."

INCREASE OF CRIME.

Crime is on the increase throughout the civilized world. The same figures which prove this statement also prove that fewer crimes are punished. This latter fact stands largely as the cause of the former. As an illustration of the utterly corrupt and abortive efforts of officers we have seen nothing more utterly shameful than the confessions and testimonies before a committee of the Supervisors of Onondaga county, N. Y., concerning the mismanagement of the penitentiary. One of the superintendents is declared to have been drunk in the presence of inmates, keepers and others; keepers are charged with taking female inmates from their cells at night; an open way was declared to exist between the male and female deparment; and as if it were not enough the inmates are fed on decayed meat, while the officials are charged with profiting personally from the county in the purchase of supplies. One superintendent complacently confesses that he was in the habit of discharging convicts whenever he thought they should go. The police justice had cross days and sometimes gave too heavy fines, which the superintendent took upon himself to remit. One young man was sent away before his

time expired because he had only been on a "toot," and was a Mason. We do not suppose Onondaga county penitentiary is any worse than other penitentiaries and prisons, The student of crime will find these "pens" are festering sources of much criminality.—*Wesleyan Methodist.*

NEW ENGLAND LETTER.

Prohibition in Maine.—A unique example of "squatter sovereignty."—How Dr. Edward Everett Hale reads the papers.—Lodge bank officials —Appealing against the variety shows.—A wave of barbarism —Resolutions of Connecticut liquor sellers.

The joy which the license people feel over the alleged failure of the Maine law to prohibit, is simply ghoulish. Of course it is desirable that the truth should be known, but let it be the whole truth, and not

A ONE SIDED PRESENTATION

of only half. The Boston *Herald*, which claims that it is receiving many compliments from both Republican and Democratic leaders for its enterprise in publishing these so-called "facts," but denies that it is accepting pay therefore from the liquor-dealers, has found a contemporary to take up the gauntlet in *Zion's Herald*. This paper has sent out inquiries to a list of Maine's most reputable citizens, selected from all political parties and all religious denominations, which has brought in a large amount of testimony, the mass of which goes to prove that while there may be places in Maine where liquor can be obtained without very much difficulty, the State, as a whole, is staunchly prohibition, and has not lost confidence in that law which has done so much for the morals and financial prosperity of the Pine Tree State. "Wherever the law is enforced

THE PEOPLE ARE WELL PLEASED

with the results," says Dr. Henry Reynolds; "and it is enforced in most of our rural districts, which make three-fourths of the whole State. The trouble in our cities is that political demagogues are trying to hold the rum vote by allowing the prohibitory vote to be trampled upon." Judge L. W. Goodspeed writes that as regards his own town of Randolph, "any one who desires can get about all the liquor he wants without much difficulty." But the secret of the matter is that they have a regular liquor agency, which sells for the profit it will bring the town. Lawyer C. E. Littleton writes emphatically that the Maine law is a success wherever it is faithfully enforced. The experience of Maine, by the way, as regards liquor agencies, demonstrates that the Massachusetts W. C. T. U. were right when they set their faces as a flint against this plausible form of license. Once allow a wrong principle, and we have a wrong result every time.

Few people realize how many

NOTED LITERARY WOMEN

have had their birthplace—or are at least adopted daughters in—"hundred-harbored Maine." At a banquet given by the Pine Tree State Club, the other evening, Mrs. Julia Ward Howe, Mrs. Louise Chandler Moulton, and Mrs. Elizabeth Akers Allen, author of "Rock me to Sleep, Mother," were among those present; while Sarah Orne Jewett, and Harriet Prescott Spofford sent letters of regret. From the latter I cull a sentence or two which may touch a responsive chord in the heart of some son or daughter of Maine, who has exchanged her pine forests for the prairies of Illinois or the grandeur of the far Sierras: "Although the greater part of my life has been passed elsewhere, yet my native State always seems like home. There is for me a poetry about her hills that does not belong to hills of greater height; her forests are darker and sweeter than other woods, and I shall sail the unreturning voyage before I forget the seas that girt her coasts with their flashing barriers."

A SQUATTER SOVEREIGN.

Occasionally the two or three centuries which lie behind us and Plymouth Rock rise up out of the dust of ancient records, and confront us in a very unexpected way. New Hampshire, as we all know, did not belong to any but bears and Indians until 1623, when Mason and Gorges got their royal grant from James II. Five years after, they had a quarrel with the Bay State Colony, in which neither side won the victory. So the matter was allowed to rest for a hundred years, when it was revived again, and submitted to George I. for arbitrament, when Mason got New Hampshire, Gorges the northern half of Maine, and Massachusetts the territory extending to the Merrimac. By virtue of a quit-claim deed, given by Sir John Mason, and which now stands recorded in the probate court of Concord, N. H., Richard Fowler, the sixth of his name and generation, owns, by hereditary descent, a little kingdom on the New Hampshire coast, which the towns abutting have tried to seize at one time and another, but the courts have always decided that the town charters give them no authority over Richard the Sixth. The South could hardly furnish us a more unique example of "squatter sovereignty." He is a fisherman, who has reached his three-score years and ten, and lives in a quaint little brown nutshell of a house, set high above the dash of the breakers. Richard I., the ancestor of the Fowler dynasty, lived in an overturned whale-boat, sodded around the sides to keep out the cold and storms, like Dickens' old fisherman, Mr. Peggotty. And this was in 1740.

READING THE NEWS.

People often wonder how Dr. Edward Everett Hale, who is already past his seventy-second year, manages to accomplish so much in the line of literary work, aside from his pulpit duties and the numerous lines of Christian philanthropy in which he is interested. Perhaps his answer to a reporter's question, "How much time ought people to give to reading the papers, Dr. Hale?" will shed some light on the subject of saving time: "I read most of the news after it has been sifted and confirmed, and partly digested by such weekly journals as the *Outlook*, and some weekly editions of daily papers." It was Dr. Hale's father, by the way, who started the first daily paper in Boston, a very modest affair that would be lost in one corner of the big blanket sheets of to-day.

The mystery surrounding

THE DEFAULTING SUICIDE,

Abbott, of the Dover bank, seems to thicken. Was he the tool of others? It looks so at present writing. New Hampshire is having a severe lesson with Masonic bank defaulters. When will the people learn that it is not safe to put their money into the keeping of Masonic bank officials?

THE OPPONENTS OF THE NUDE AND INDECENT

in public entertainments are still fighting for the cause of purity and good morals. Twelve organizations, all of which are well known in the world of religion and reform, and representing ten thousand women, have recently appealed to the city aldermen not to license the objectionable variety shows. But the dense stolidity of these gentlemen where such questions are concerned can only be described by Dominie Sampson's word, "Prodigious!"

What mean

THE BARBARIC TASTES

of to-day? I am not just now speaking of wearing dead birds or their plumage, on which it would seem that enough has been said to shame any woman who did not wish to be set down among the *demi monde*, with whom the fashion originated. I allude to another whim of fashion that partakes of the horrible, the grotesque and the barbaric, all in one. I never see a woman wearing fur, ornamented (?) with the heads of the animals from which the fur was taken, without a vision of a painted Indian with scalp-locks at his belt. The very thought of making such ghastly trophies a part of her wearing apparel ought to be repugnant to every woman with the least refined feeling in her make-up.

THIS SAME SPIRIT OF BARBARISM

showed itself lately when the chief attraction at one of the city's most crowded places of amusement was the spectacle of a man just recovered from the nearly fatal attack of a lion who had already killed two or three of his keepers, entering again the cage of the savage beast. If his life had not been in real and terrible peril, the show would not have been a drawing card. People thronged to see him with not a whit higher motive than that which in ancient days filled the Roman amphitheatres to overflowing. It is time that this wave of barbarity was rebuked, if we are to keep our standing as a civilized people.

THE LIQUOR SELLERS OF CONNECTICUT

have been passing some resolutions, denouncing temperance fanatics in the name of personal liberty; also monopolies, ignoring the fact that they are themselves the most oppressive monopoly in existence; favoring a non-partisan political campaign, and appointing a committee to drive out all disreputable characters from the trade. Should they succeed in this latter point, Connecticut may be congratulated. She will be as destitute of liquor-sellers as Ireland is of snakes.

ELIZABETH E FL, AGG.

OUR WASHINGTON LETTER.

The financial problem.—More bonds expected.—The duty on sugar.—Arbitration.—A tribute to woman.—"The Prodigal Son."—Lectures.

TALKING FINANCE.

WASHINGTON, January 30, 1895.

The President's special financial message has resulted in increasing the talk about financial matters in both branches of Congress, but if it has otherwise changed the situation that fact is not yet apparent. It may be possible—many consider it very probable—that the House will pass the bill embodying the President's recommendations, in a somewhat modified form; but it is not considered possible for any such bill to pass the Senate in the short time remaining of the present session, owing to positive public declarations which have been made by Senators who will oppose it.

MORE BONDS EXPECTED.

Those who are usually well-informed as to the intention of the administration think that President Cleveland is contemplating another issue of bonds, under the act of 1875, if he has not already fully determined upon it, and that it will be a much larger issue than the two which have already been made. The two issues that have been made were 5 per cent ten year bonds, but the same law also gives authority for the issue of 4 per cent thirty year bonds—that is, bonds which cannot be redeemed until the expiration of thirty years—and it is known that representatives of some of the largest American and European capitalists have assured President Cleveland of their willingness to subscribe for any amount of these bonds he may wish to issue at a price that will make the interest 3 per cent. According to the opinion of some, Congress will either have to provide some relief for the Treasury, or see the President exercise his authority under the old law and issue those 4 per cent bonds—it may be $500,000,000 of them.

SUGAR.

The House has passed the bill for the repeal of the differential duty on sugar from countries which allow an export bounty on sugar, but it seems doubtful whether the Senate will pass it, not so much because of opposition as because of the lack of time and the number of other measures struggling for precedence.

INTERNATIONAL ARBITRATION.

Because President Cleveland has failed in some of the efforts he has made to mediate between foreign nations is no reason why he should be criticised for having made those efforts. On the contrary, he should be commended for having made the efforts. As the head of a great Christian nation which has declared its belief in arbitration as a method of settling international disputes, it is his bounden duty to lose no opportunity of offering to mediate between wrangling nations, to prevent war. When he fails it is a matter for regret, not for adverse criticism.

A DESERVED TRIBUTE.

In the course of a sermon preached on the twenty-fourth anniversary of the Woman's Christian Association, which maintains a very deserving charity—a home for women—Rev. Howard Wilber Ennis, pastor of the Western Presbyterian church, paid a high tribute to the work of women. He said: "Women have been valuable assistants to man at all times since the coming of Christ in the spread of his kingdom. Without them the world would be far behind where it stands to-day. Their sweet faces, shining with the light of the Gospel, and their gentle, persuasive ways often have a greater influence upon men than masterly sermons or the appeals of preachers of the sterner sex. Hundreds of thousands of men have been saved from lives of degradation and misery by Christian women. But their principal work along this line, it seems to me, is among members of their own sex. In that field they have by far more influence than their brothers, and I believe it will be almost entirely

by the means that they use that the women of this world will become true, earnest daughters of God."

Last Sunday evening, instead of the regular services at the First Congregational church, the choir, which consists of sixty voices, gave Sir Arthur S. Sullivan's Oratorio of

"THE PRODIGAL SON,"

under the direction of Prof. Bischoff, the organist of the church, before a congregation filling every seat and encroaching upon the aisle spaces. The service was opened with prayer by Dr. Newman, the pastor, who also read the story of the prodigal son from the Bible, which was afterwards rendered to music. I have heard the substitution of this oratorio in place of the regular Sunday evening sermon criticised, but I am of the mind of the aged minister of another denomination who was asked his opinion of the innovation, and who replied: "I like it. It was but the substitution of a sermon delivered in song to the accompaniment of music, in place of that usually delivered by the minister alone. From the standpoint of a Christian I can see no difference. It is simply two ways of doing the same thing."

LECTURES.

The first of a series of lectures on the Bible, under the auspices of the American Society of Regious Education, was delivered this evening by Rev. Dr. Hamlin. Bishop Hurst, Rev. Dr. Muir, Hon. W. T. Harris and Rev. Dr. McKim will in the order named deliver similar lectures, the idea being to stimulate public interest in the Bible.

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OUR NEW YORK LETTER.

The Brooklyn street car strike.—Cold weather and suffering.—The Sunday saloon problem.—Dr. Talmage's sermons.—Thorough street cleaning.

NEW YORK CITY, Jan. 29, 1895.

The great strike of motor-men and conductors on the surface roads of Brooklyn, which has been in progress for the past two weeks, has come to an end.

THE STRIKERS ARE BEATEN,

and are applying for work on the old terms. About 6,000 men went out, and a large number of their places have been already filled by applicants from other cities. The strike has cost the city, county and State about $2,000,000. The loss of life and damage to property has been exceedingly small, considering the amount of rioting that was done. The press and the pulpit have, with a few exceptions, warmly espoused the cause of the strikers. One clergyman, last Sabbath, characterized the militia as a "parcel of boys with a passion to shoot somebody, only too ready to pull the trigger." It is significant that the utterance was applauded. The trolley managers have alienated popular sympathy by an utter disregard of the demand to provide life-saving fenders for their cars and by habitually running the cars at a higher rate of speed than that prescribed by law. Accidents have been so numerous, and seemingly so needless, that, in popular parlance, the cars are called "juggernauts."

THE SADDEST RESULTS OF THE STRIKE

are yet to come. Much cold winter-weather remains. Only a small proportion of those who quit work will succeed in getting back their old positions. Meanwhile their families must eat and drink, and have clothing and fuel. How these wants are to be met is a problem which the charitable societies can only go a little way in solving.

A RIPPLE OF EXCITEMENT,

not to say apprehension, has been aroused in temperance circles by recent utterances of Mayor Strong on the liquor question. The City Hall has been visited of late by many delegations of ladies and clergymen who have declaimed and expostulated to their hearts' content. The occasion of all this was an alleged remark of the mayor to a company of liquor-sellers, which has been construed as approving a scheme allowing saloons to be open for business a portion of the Sabbath. As a matter of fact there are but few saloons in New York that do not have a rushing business all day Sunday, through the side doors and "family entrances," in direct defiance of the excise laws. His honor, the mayor, professes to be deeply concerned over this violation of law, but his project of remedying the matter of legally sanctioning the sale of liquor on the Sabbath, and thus removing temptation from the liquor-sellers, does not seem to commend itself to the temperance people.

A STIRRING CAMPAIGN

is, meanwhile, going on in various churches and missions, with the avowed object to memorialize the Assembly at Albany to defeat any bill that may be presented legalizing the Sunday opening of saloons.

DR. TALMAGE

is preaching at the Academy of Music every Sabbath afternoon. Long before the doors are opened, crowds begin to gather in the street, and within five minutes after the doors are opened there is not standing room inside. These are not all New Yorkers, by any means. Strangers visiting in town think it as much their duty to hear Dr. Talmage as to visit the Statue of Liberty. It is expected that the services will be self-supporting, through contributions which are taken; but the good doctor has no need to worry about his support while he draws a salary of $1,000 a month as the nominal editor of the *Christian Herald.*

THE WHEELS OF THE NEW CITY GOVERNMENT

are running smoothly and effectively. The street-cleaning commissioner, Col. Waring, is wrestling manfully with the difficult problem of clean streets. The police department is co-operating. Every house, hotel and tenement has been given a printed card containing the ordinance against throwing anything upon the streets. Some arrests have been made in the tenement-house district for violations of the law. The new law gives the commissioner *carte blanche* on the snow and ice fund. At the last snow storm, two and a half inches fell. A force of 2,500 extra men was enrolled and set at work, and within a reasonable time the 380 miles of streets had been fairly cleared.

F. W. FARR.

REFORM NEWS.

LETTER FROM REV. WILLIAM FENTON.

ST. PAUL, Minn., Feb. 2, 1895.

EDITOR CYNOSURE:—The following letter asks for a correction of my report published in the *Christian Cynosure* of Jan. 3, 1895:

PASTOR'S STUDY, Central Presbyterian Church, St. Paul, Minn., Jan. 31, 1895.—Rev. Wm. Fenton, St. Paul, Minn.: Dear Sir—I take it that you are sincere in your personal attacks made upon me for now more than two years, and hence I have no quarrel with you in regard to them at all. But I take it, also, that you are a Christian gentleman, and that when you have overstepped the truth in any way, you will correct it as publicly as you have overstepped it.

In the *Christian Cynosure*, Jan. 3, I find the following: "Rev. Alexander N. Carson, D. D, pastor of the Central Presbyterian church of this city, at a salary of $4,000 a year, told me that he had been a teacher of Masonry six years and that he sees nothing wrong in it, nor nothing in it contrary to Christianity. Since he told me that, a young man, an evangelist (!), who is a Master Mason, told me that he was influenced by this same man Carson to complete his initiation into Masonry by taking the third degree, and the Methodists initiated him into Masonry."

Now in this statement there are three false statements. First, my salary is $3,000. Second, I did not tell you that I had been a teacher of Masonry for six years, but I did tell you that I had been the Grand Lecturer in the Scottish Rite in Ohio for six years—who is not by any means a teacher in Masonry. Third, that man is not living to whom I ever spoke, asking him to take a single degree; so that the statement of the young man is false, and I kindly ask you for his name. The moment I should begin to solicit or plead with any one to become a Mason, that moment I would violate one of the cardinal principles of Masonry.

Believing what I have said in regard to you, is the reason I have written you, correcting these mistakes. Respectfully, ALEX N. CARSON.

The writer of that letter says that his salary is $3 000 a year, and not $4,000 as stated in my report. I am glad to be corrected in that thing.

In regard to the third thing referred to by Dr. Carson. The young man did not say to me that Dr. Carson had asked him to take another degree of Masonry, nor does my report so state; therefore the young man has not, by what he said to me, laid Dr. Carson liable to the censure of his Masonic brethren by violating a principle of Masonry. The young man's statement came about in this way: He had informed me that he had been made a Master Mason, which led to a long conversation upon Masonry; during that conversation we walked past Dr. Carson's church, when, alluding to it, he said that its pastor's influence had inclined him to complete his initiation and take the remaining obligations so as to become a Master Mason. Perhaps this is not the language used by the young man, but it is the idea which he conveyed to me. What that influence was he did not state. It might have been what the doctor himself told me, namely, that he saw "nothing wrong nor nothing contrary to Christianity in Masonry;" considering the doctor's position, that would be a mighty influence in the estimation, for instance, of the young men under his pastoral charge and ambitious to have the influence of Masonry in getting on in this life.

It is not surprising that the author of Masonry should protect his victims by a rule or principle forbidding them to ask, outright, others to join them, esteeming himself quite competent to prepare the hearts of men to be made Masons in the lodge.

In regard to the doctor's second item. See the definition of the Orator's duty under the heading *Orator* in Mackey's Encyclopedia of Freemasonry. It is: "Orator—An officer in a lodge whose duty it is to explain to a candidate, after his initiation, the mysteries of the degree into which he has just been admitted. The office is therefore in many respects similar to that of a lecturer. . . "

Under the heading "Lecturer, Grand,"—same Encyclopedia: "An officer known only in the United States. . . . His duty is to visit the

(*Continued on 8th page.*)

CORRESPONDENCE.

LETTER FROM AN EARNEST REFORMER.

EAST LYNN, Ill., Jan. 26, 1895.

EDITOR CYNOSURE:—The various orders all over the country have much to do in dulling the public conscience, much as slavery had before the war; and thus we see reforms move slowly. Quick as the apple of the eye to repel a foreign substance, so should the public conscience repel the wrong. But for this the temperance movement would have long since been settled.

Public conscience being dulled, people have oaths to accomplish everything—taking such oaths to do those things *even before they know what they are.*

Men are drilled in the "sacredness" of these "cut-throat" oaths, when they rest on the same foundation for "sacredness" that the oath of Herod did in a recent Sunday-school lesson which resulted in beheading John the Baptist. His oath, like all Masonic oaths, was rash and wicked—swearing to do anything before he knew what it was. Even if it was a proper thing to do we ought to know it beforetime.

I have known and observed that men of the world who are lodgemen, laymen and ministers of the Gospel (?) will all, as a rule, lie generally to defend lodge practices and oaths. No exceptions need to be made, as I have shown well-authenticated expositions of the Masonic lodge to two Masonic presiding elders, both of whom said things that were false to *cover up the lodge* and to defend themselves. One of these presiding elders wore the "key-stone" with the first letters of "Hiram, Tyrian, Widow's Son, Sent to King Solomon" on it.

Philosophically, no one can defend a lie or falsehood, knowing it to be such, without lying.

The particular point we wish to make, or bring out, in this letter, is this, viz: That the lodge is not only a place where liars are manufactured at retail, but is a wholesale establishment for their production.

To the arguments of those who oppose the lodge, lodgemen have one phrase that they should get patented, or adopt it as a "trade-mark;" it is this: "You are talking about something of which you know nothing;" when most of the *Cynosure* readers are often better posted on the principles and practices of the lodge than even half of the order-men.

The facts are: Lodgemen want to hide, and, in addition, want to convey the idea that their secrets are not out to the world. Their arguments in this case put them in the position of falsifiers. We are sick at heart, and sorrow to make such charges, but the truth compels us to, or else we would be falsifiers and liars ourselves. But not only are lodg-men falsifiers, but idolaters as well.

They have altars, An altar presupposes a worship. That worship is either the true or the false; and as these lodges are Christless, they are necessarily false and idolatrous. Mr. Churchman and Lodgeman, don't you see where you are? Why not leave them at once? Do as Lovejoy said to Singleton (quoting Shakspeare) in a controversy: "Stand not on the order of your going, but go at once."

Hoopeston (Ill.) is a live little city of 3,000 or 3,500 inhabitants, and is mainly a lodge-ridden city. The priests and people seem to be running after Baal-worship, with lodge displays and lodge installations. If we could have a series of lectures here, it would be just the thing. The Free Methodists occasionally have services, and the Friends once or twice a week. The United Presbyterians are quite strong here, but we have yet to hear of their saying very much against the lodge, though personally we have heard them, in a private way, speak strongly against it. But the Bible way, I think, is to "cry aloud."

We have a few strong friends here, and a few *Cynosure* readers, and we hope some of our lecturers will drop in on the town and give it a general warning and a "shaking-up."

Hoopeston is destined to be quite a place, with a good farming country all around, and I am safe in saying that a lecturer at this place would be out no money for traveling or other expenses. A. Honeywell, son of our noble Enoch Honeywell, lives here, and has large landed interests, and, I think, would entertain lecturers. Mr. Honeywell has a fine residence and a very pleasant family.

This town, like thousands of others, is lodge-ridden because lodgmen are very "cheeky," and other people are not as outspoken as they should be. Send them a lecturer.

Hoping that these few lines may be the means of getting even one poor chained, cable-towed, hoodwinked and benighted sinner out of Satan's meshes, I remain one who ever wishes that the right may succeed. I also hope that these lines may keep some poor wanderer from tumbling into Satan's trap—the lodge.

J. S. HICKMAN.

MASONIC MORALITY.

———, ———, 1894.

EDITOR CYNOSURE:—Inclosed you will find two clippings from the New York *Press*—both ostensibly telegraphic dispatches—one from Newark, N. J., Dec. 17. 1894, and the other from Nashua, N. H., Dec. 16, 1894. The latter you may have seen in other papers, but the former, entitled "Horsewhipped by a Doctor," you may not encounter elsewhere. The first is a strong circumstantial proof, or exposure, of trespasses in Masonic families, and the second is a fine example of Masonic double life.

That many Masons do not trespass against one another is not to be believed, if circumstantial and other evidence is to be credited; for the institution is to protect in degradation as well as in crime; but in the first case the mistake of the party punished was in not procuring the assent of the party who inflicted the punishment. In befogging the moral atmosphere, they dull their own sensibilities. Moral laws (and some made by Masons), like game laws in certain localities, are only enforced in cases where enmity prevails, and otherwise become *effete* or "dead letter" statutes. The fear of mere divisions and lodge "squalls" (as in another Masonic quarrel of which the writer is cognizant) will perhaps explain why the case alluded to in the *Press'* report was not taken before the brethren.

A READER.

The first clipping referred to by our correspondent:

"Horsewhipped by a Doctor.—Newark, Dec. 17.—As Austin McGregor turned the key of his clothing store at 850 ——— St., late Saturday night and started for home, he was called by Dr. William H. Dobbins, who had been waiting in a carriage beside the curb. McGregor approached within a few feet of the carriage, when Dr. Dobbins suddenly rained a series of blows about his head and neck with a lash. McGregor jumped back and, without attempting to resist the assault, walked quietly down Broad street. Dr. Dobbins turned his horse and followed, and at the corner of Fair street made another wicked cut at McGregor.

"Patrolman Corrigan rushed up and said, 'What is the meaning of this?'

"'I am Dr. William H. Dobbins and that man is Austin McGregor,' said Dobbins. 'Ask him if he wants to make a complaint.' McGregor said nothing and was led away. Dr. Dobbins left his horse in a side street, and whip in hand ran down Broad street after McGregor, but the latter had disappeared.

"For weeks rumors have been afloat regarding the men, both of whom are prominent in Masonic circles. McGregor is one of the chief executive Masonic officers of the State. Dr. Dobbins charges McGregor with violating one of the oaths imposed upon its members and with disturbing his domestic peace. A week ago the case assumed a legal phase, and Dr. Dobbins intrusted his interests to J. Frank Fort. The case was adjusted, however.

"Mr. McGregor to-day declined to speak about the horsewhipping or of trouble with Dr. Dobbins."

The second clipping bears the heading: "Frank McKean's Fall.—People of Nashua, N. H., Shocked by his Flight in Disgrace.—Over $100,000 are Embezzled.—At Home Trusted and Popular; in Boston a Debauchee." The event has been given considerable publicity in the secular press. The dispatch begins: "Nashua, N. H., Dec. 16.—Ex-Mayor Frank A. McKean, the youngest man in the State ever a gubernatorial candidate, for years the most popular man in Nashua, never defeated here for any of numerous offices, although of the minority party, is a fugitive from the United States government. He is $100,000 short as cashier of the Indian Head National Bank, and as custodian of friends' funds. To-night the bank directors are busy endeavoring to untangle the financial mess he left after his hurried flight of Monday. All the week they and United States Bank Commissioner Dorr have been at work on it. It has continuously grown worse."

Omitting many details of the alleged embezzlement that have been published, we find in the *Press'* dispatch the following sketch of McKean's character, as referred to in the letter of our correspondent:

"There is intense excitement here, as McKean was regarded as the leading financier. In the crisis last year his bank was the only one not caught with Western securities, McKean's shrewdness saving it. He had the confidence of the public as no other man. The revelations came as a thunderbolt, especially in opening up his immoral private life. In Nashua he was the man of business, high in social and political life, the warm, personal friend of Frank Jones, the State's richest man, and the dispenser of Democratic patronage for the second largest city in the State. As a model home man, a pillar of the Unitarian church, a Mason of the highest degree in the State, who had passed the highest chairs within Nashua's gift in the Odd-fellows and Red Men, he was universally popular.

"In Boston he was the spendthrift, the associate of sports, the supporter of an illicit home, where a woman and three children, not his lawful family, called him their own. He had wild debauches, from which he came out hundreds of dollars behind, and was afterward blackmailed for silence. He was a man about town, prey of all, who absolutely threw away tens of thousands of dollars."

There is much more quite as condemnatory in the dispatch; but the foregoing will suffice to illustrate the position taken by our correspondent.
—EDITOR CYNOSURE.

LITERATURE.

PAMPHLETS.

"On the Importance of Good Manners" is an excellent tract published for general distribution by H. B. Hastings, Box 250, Boston, Mass. It is an address delivered on Founder's Day, Vassar college, 1894, by Edward S. Morse. The subject, in itself, without note or comment, but based on every-day observation, is worthy of close consideration by every right-minded citizen. Referring to the multitudinous essays on socialism, labor problems, etc., with their proposed remedies for the present unrest, the author says: "I look in vain for what might be said in behalf of good manners. The subject in its widest sense is not recognized as one of the prime factors in ameliorating the condition of mankind." We have not space to follow the author in his analysis, but can heartily commend a perusal of his pamphlet as a wholesome study. Particularly does he condemn the needless vandalism practiced in the defilement and defacement of works of art and beauty in public places within the reach of mischievous boys and men—the mutilation of fences, the breaking of windows in vacant buildings and the many similar attempts to lay waste the sightly products of wealth and taste, without the shadow of a reasonable excuse. Good manners in the home and elsewhere, as the basis for a life of courtesy and accommodation, are familiarly commended. We bespeak for this pamphlet the widest circulation. It can be obtained for distribution, in quantities, at cost; single copies, 5 cents.

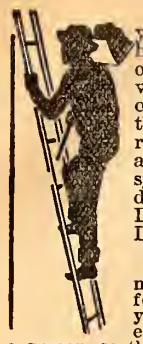
"Specimen Bricks from the Babel of the Higher Critics," by H. L. Hastings, is a sharp review of the preposterous criticisms of the Bible originated and perpetuated by Briggs, Smith, et al., and forms an appropriate addition to Mr. Hastings' Anti Infidel Library. Of the "Higher Criticism" department of this valuable series it is the fifth installment. Of course, it is not designed to treat of the thousand and one alleged "errors" discovered in the Scriptures by these unbelievers, but to exhibit the looseness which is manifested in their wonderful "researches" in Biblical literature. "Specimen bricks" only are reproduced and refuted, to show unlearned readers how difficult it is for unregenerated hearts and minds to understand the true meaning of the Word of God. "Great learning," surely, hath made these higher critics mad; and every misleading word they have uttered in derogation of God's Book will follow them to the judgment. Copies of Hastings' Anti-Infidel series of tracts should be circulated freely in every neighborhood where the virus of infidelity and higher criticism has entered. God's Book and work will stand, whoever opposes them, but wo to those by whom such an offense shall come. Published by H. L Hastings, 47 Cornhill, Boston, Mass, Price 10 cents.

PERIODICALS.

The *Preacher's Magazine* for February is full of very choice and strong articles, and holds its place as one of the best of its class. The sermon entitled The Capernaum Mission, by Prof. Alex. B. Bruce, D. D., deals with a subject of general attention concerning the caste feeling in religion, and teaches that as far as that spirit prevails in the church it is an anti-Christian society. A vigorous sermon is by Rev. W. L. Watkinson, entitled The Within and the Without. The Rev. Mark Guy Pearse continues his articles on Esther the Queen, under the title, Hoist with his Own Petard. An article by the distinguished Bishop, Charles B. Galloway, D. D., on Ministerial Ethics, is of value to clergymen. The Homiletics for the issue are of great variety and interest. Our Father's House, by Rev. Frederick Harper, A.M., and No Room for Jesus, by Rev. E. B Burroughs, with others, are given in this department. The Short Sermon for Busy Men, by Dr. Joseph Parker, and The Children's Sermon, by Rev. J. Reid Howitt, are bright. Notes and Illustrations as a department contain much of interest. The brief but appropriate Notes of the Sunday-school Lessons, by Dr. Ketcham, are welcome, as also his Outline Addresses on the Golden Texts. The Improved Teacher, by Mrs. Merrill E. Gates, is of great worth. The Prayer Meeting Talks, by the late Dr. Charles H. Deems, are continued. Wilbur B. Ketcham, publisher, 2 Cooper Union, N. Y.; 15 cents.

St. Nicholas for February has several papers of interest and historic value, including The Last Voyage of the Old Frigate "Constitution," by S. G W. Benjamin; How the Cabin-boy (English Admiral Sir Cloudesley Shovel) Saved the Fleet," by Emma E Brown, and new chapters in A Boy of the First Empire. The number is strong in entertaining natural-history sketches. Bruin's Boxing Match, by Charles G. D. Roberts, and Jim, a Tame Crow, by Malcolm Frazer, tell of the pranks of two of Dame Nature's children. Naturalist Hornaday's papers, which have been interrupted for several months, are resumed again with a story of The Doings of a Mole. Mr. Hornaday tells of one industrious mole that tunneled no less than 104 feet in twenty-five hours. Chris and the Wonderful Lamp, by Albert Stearns, tells of the building of a greater palace than Aladdin's by the slave of the lamp. Jack Ballister, Howard Pyle's hero, helps the heroine to escape from the clutches of the pirate. The Three Fishermen: Ruth, Fran. and Nathalie, are received by the Sophomores, as related by Jessie M. Anderson, and so are "fairly in college." The number abounds in pictures, poems, and jingles, many of them for the very little ones. New York: The Century Co; 25 cents.

General Lord Wolseley makes a most important contribution to the literature of the China Japan war. In an article for the February *Cosmopolitan*, he discusses the situation and does not mince matters in saying what China must do in this emergency. Two other noted foreign authors contribute interesting articles to this number. Rosita Mauri, the famous Parisian danseuse, gives the history of the ballet, and Emile Ollivier tells the story of the fall of Louis Philippe. From every part of the world, drawings and photographs have been obtained of the instruments used to torture poor humanity, and appear as illustrations for a clever article, by Julian Hawthorne, entitled Salvation via the Rack. Mrs. Reginald de Koven, Anatole France, W. Clark Russell, Albion W. Tourgee and William Dean Howells are among the story-tellers for the February number of *The Cosmopolitan*. Price, 15 cents.



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Yours thankfully,

R A Giles

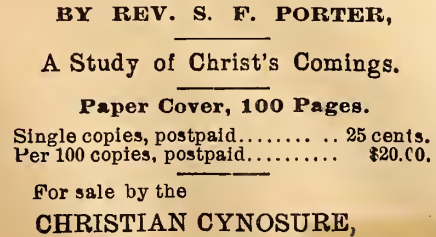
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Put a dime's worth of pipe clay in a dish, dry, and with an old tooth or nail brush which is stiff brush the shoes hard, but always the same way as the grain of the leather, or it will make them rough. Another way is to rub with deodorized benzine first, and then put on a coat of pipe clay, and let it remain on overnight.

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The Christian Cynosure.

WM. I. PHILLIPS, PUBLISHER.

CHICAGO, THURSDAY, FEBRUARY 7, 1895.

A SECRET LYNCHING SOCIETY.

A mysterious case of mob violence, in which one Barrett Scott was lynched, recently aroused public excitement in Nebraska. The perpetrators of this outrage were at first unknown; but a dispatch from Oneill, Neb., Jan. 26, reports the discovery of a secret society organized for that inhuman work.

All the names of the fifty or more conspirators are known, and the organization is so powerful as to "startle all Nebraska." The murder of Scott, and the abuse of his family, have been clearly traced to this alleged "vigilance committee," who hold sway throughout the whole northern half of Holt county. Twelve years ago a similar society was formed to rid the county of the Middleton and Wade bands of outlaws, but as soon as these marauders were dispersed, the organization became extinct. In a later year it was re organized and became the present unauthorized Nemesis of alleged law-breakers. Last summer they began operations by unlawfully hanging two men —Ralph and John Hills. When they decided to hang Barrett Scott, in secret session, the details of the outrage were entrusted to twelve members of the committee. Some of Scott's friends were in the committee and knew of the decision to lynch him, but time and place were not revealed to them.

Among the fifty or more of the *vigilantes* who have been recognized are two members of the Nebraska Legislature. This and other facts relating to them were recently disclosed by men who are actually members of the "vigilance committee" and had taken its iron-clad oath of secrecy. These men did not participate in the lynching of Scott, although they knew that it had been determined upon. After Scott's body had been found, finding that his murderers would be pursued to the bitter end, they voluntarily exposed the whole transaction. By their testimony the Attorney-General has been able to ascertain the names of the twelve executioners of Scott, as well as of the other conspirators, together with the passwords and oaths of the organization. Friends of law and order will steadily pursue the *vigilantes*, supported by the aid and influence of popular anger.

In Noble county, Indiana, we are assured that secret society men are banded together to protect criminals and to persecute all who object to their lawless methods. This information is derived from a former subscriber of the *Cynosure*, who has lived in the county sixty years, and has felt their cruel vengeance for opposing them.

REFORM NEWS (*Continued from 5th page*).

subordinate lodges, and instruct them in the ritual of the order as practiced in his jurisdiction." Therefore both Orator and Lecturer are, practically, teachers of Masonry; the one of its mysteries, and the other of its ritual.

This being the case, I see nothing to correct in the report except the statement in regard to the doctor's salary. It is unnecessary for the doctor to know the name of the young man referred to, because the doctor is not made amenable to his fraternity by what the young man has said to me.

The estimation in which the doctor is held makes his commendation of Masonry a mighty influence in inducing people to become Masons. But if Gabriel should come to me from Heaven and say, "I am a Master Mason, and I see nothing in Masonry wrong nor contrary to Christianity," I could confront him with an open Bible, and in "love, out of a pure heart and a good conscience and an unfeigned faith," say to him: "Gabriel, you are a fallen angel: you have embraced a cunningly-devised fable by turning the truth of God into a lie. You have insulted the Lord of glory, Jesus Christ, by mocking his resurrection and casting contempt upon his atonement. You have, by the Masonic identification of Hiram, the Tyrian Architect, with the names whereby the devil and his works are described in the Bible, personated a lie and identified yourself with the father of liars. Therefore you, Gabriel, I know to be a fallen angel."

I am to speak upon the claims of Freemasonry as a religious system, as compared with the Bible, at the Lutheran church, corner of Sims street and Waide ave., on Friday evening next, February 8. Dr. Carson and all Freemasons are invited to attend. W. FENTON.

THE PACIFIC COAST AGENT RESTING.

ROSEBURG, Ore., Jan. 23, 1895.

January 9th I landed at Roseburg, Oregon, on my return trip from California.

Taking the advice of Bro. Phillips, of Chicago, I thought I would take a little rest. There had been an announcement for several weeks that the Pacific Coast agent would be in Roseburg to conduct a meeting for a few nights. The meetings are being held on the straight line of separation from the world. All the preaching and work has been on that line.

We delivered one sermon to the church. Then we started in to get sinners saved. We first took the language of Moses: "Who is on the Lord's side?" We sought to show that to be on the Lord's side meant an abandonment of the worship of the "golden calf." Sinners began to tremble under the plain truth, and were soon inquiring the way of life and salvation. A few "Daughters of Rebekah" had threatened to fire me out of Roseburg if I came again, they having heard my address here on the lodge; but they changed their minds. They concluded to try some other plan of antagonism. They got up an opposition meeting.

The Protestant churches of the city united in a meeting three days before ours began. They had all the advantage from the human side; but up to date we have had seven conversions and ten accessions to the church. They have had two conversions. We have seven more seekers at the altar.

This is a signal victory for our "moral reform principles." It is what the people need. Any minister who fears to declare the whole counsel of God for fear of offending his hearers, makes a wonderful mistake.

These are the doctrines that must regenerate the world.

We have here a very faithful young pastor, in the person of Rev. Walter Reynolds. He gives the Gospel no uncertain sound, and is destined to make his mark in the ministry. Rev. E. M. Marsters resides on this field, and is always on hand to assist in the good work. He is an ex-pastor and presiding elder.

This is a week spent to a good purpose—and shall always be remembered by us.

We go to-night to Salem, to speak on the lodge question at the Friends' Polytechnic Institute; then to Oakville again; then Canby and Portland, Puget Sound, etc., etc. P. B. WILLIAMS.

OHIO STATE ANTI-SECRECY CONVENTION.

EVERYTHING MOVED STEADILY, SMOOTHLY AND STRONGLY TO A SUCCESSFUL CLOSE.—WELL ATTENDED FROM ABROAD AND MOST HEARTILY SUSTAINED BY CITIZENS OF XENIA.

THE OFFICIAL REPORT.

MINUTES OF THE CONVENTION OF THE OHIO STATE CHRISTIAN REFORM ASSOCIATION, HELD AT XENIA, OHIO, JAN. 28 AND 29, 1895.

FIRST SESSION.

The State Christian Reform Association of Ohio, opposed to secret orders, met in convention at Xenia, O., in the Second U. P. church, J. G. Carson, D. D., pastor, Jan. 28, 1895, at 2:20 P. M.

The meeting was called to order by Rev. W. B. Stoddard, Secretary of the Eastern District of the National Christian Association.

The convention was opened with prayer by Rev. T. C. Sproul, of Cedarville, O.; after which a temporary organization was effected by the election of Rev. W. J. Buchanan, of Xenia, Ohio, as President, and Rev. A. Dietrich, of West Carrollton, Ohio, as Secretary.

An eloquent and weighty address of welcome was delivered by Rev. J. G. Carson, D. D.

Rev. J. W. Martin, who was to have responded to this address of welcome, was not present at this session.

Rev. W. B. Stoddard, the organizer of this convention, by the help of the members present, then appointed the following committees:

Committee on Enrollment.—Ralph Collins, of Xenia; Rev. E. F. W. Stellhorn, of West Alexandria, O; Mrs. Cooly, of Xenia, and Rev. Mr. Warnick, of Cedarville, O.

Committee on Finance.—Mr. J. W. Collins, of Xenia; Mr. R. B. Boyd, of Reynoldsburg, O.; Rev. H. J. Becker, D D., of Dayton, O., and Rev. M. L. Baum, of Dayton.

Committee on Nominations for State Officers and State Work.—Rev. T. C. Sproul, of Cedarville; Rev. Prof. McDill, D. D., of Xenia; Mr. J. D. Williamson, of Cedarville, and Rev. I. J. Rosenberger, of Covington.

Committee on Entertainment. — Rev. W B. Stoddard and Rev. W. J. Buchanan.

Committee on Resolutions.—Rev. J. M. Faris, of New Concord, O.; Rev. J. G. Carson, D. D., of Xenia; Rev. J. P. Stoddard, of Boston, Mass.; Rev. J. A. Kennedy, of New Concord, and Rev. R. C. H. Lenski, A. M, of Springfield, O.

Committee on Correspondence.—Mr. L. T. Holsinger, of Ladoga, Ind.; Rev. I. J. Rosenberger, of Covington; Mrs. Carrothers, of Xenia, and Rev. S. W. Hoover, of Dayton, O.

After the appointment of these committees, Rev. J. P. Stoddard, of Boston, Mass., in the place of Rev. W. G. Hubbard, who had not arrived, favored the convention with an address on "Some Reasons for not Joining."

The Committee on Correspondence made its report. Letters of sympathy and encouragement were read from the following persons: Rev. H. H. Hinman, of Oberlin, O; Rev. J. P. Robb, of Sidney, O.; Rev. E. Pfeiffer, of Fremont, O.; Rev. R. J. Gault, of Mansfield, O; and Rev. P. H. Wylie. These, with thirty-nine others of a purely business character, were, by the suggestion of the committee, placed in the hands of Rev. W. B. Stoddard, the organizer of the convention.

The Committee on Finance reported that the funds of the Association were well-sustained, yet recommended that collections be taken at the evening sessions of this convention. The report was adopted.

The session was closed with prayer by Rev J. A. Kennedy, of New Concord, O.

EVENING SESSION—FIRST DAY.

At 7.00 P. M. the convention was called to order by the temporary chairman, Rev. W. J. Buchanan.

Rev. I. Frantz opened the session by reading Ephesians 5, and leading the convention in prayer.

The Gordon Quartette of the U. P. Seminary favored the convention with a song: "Rock of Ages."

Rev. S. P. Long, of the Evangelical Lutheran church, of Columbus, O., spoke on "Idolatry," basing his discourse on Isaiah 45 : 20–22.

Rev. J. P. Stoddard, of Boston, offered the following resolution:

Resolved, That the thanks of this convention are due, and are hereby tendered, to the pastor and session, and members of the Second U. P. church for the use of their house of worship in which to hold the first and second sessions of this our gathering.

The resolution was unanimously adopted.

Rev. H. J. Becker, D. D., of Dayton, O., delivered an address on "The Limitations of the Lodge upon the Immunities of the Citizen."

Rev. J. P. Stoddard read an extract from the proceedings of the Grand Lodge of Missouri, showing that Masonry recognizes no authority or government but that of the lodge.

The session was closed with prayer by Rev. H. A. Thompson, D. D.

THIRD SESSION—TUESDAY MORNING.

In the Opera House, at 9.00 A. M., the session was opened with devotional services, led by Rev. C. H. Kiracofe, of Dayton, O., who read Ezekiel 8, and offered prayer; followed by Rev. Mr. Coy, Rev. J. M. Faris, and Rev. J. P. Stoddard.

The presence of Mr. T. C. Spear, of Northwood, and of Mr. Stephen Rife, of Clifton, was announced. These gentlemen addressed the convention on the lodge system, their experience with lodges, etc.

Rev. T. C. Sproul was chosen chairman pro tem., in the place of temporary chairman Rev W. J. Buchanan, who could not be present.

The minutes of the former sessions were read, corrected and adopted.

The Committee on State Officers reported. Their report was considered *seriatim*, with the

following result:—Rev. H. J. Becker, D. D., of Dayton, Ohio, was chosen President for the ensuing year; Rev. J. M. Faris, of New Concord O., Vice President; Rev. A. Dietrich, of West Carrollton, O., Secretary; Rev. W. R. Sterrett, of Cedarville, O., Treasurer.

The item of the committee's report recommending the election of a State Executive Committee was adopted. The members of the Executive Committee for the ensuing year are Revs. J. H. Schneider, J. B. Wilson and S. P. Long, all of Columbus, O.

A resolution was adopted empowering the Executive Committee to fill vacancies that might occur among themselves.

The speakers for the morning were all present, and their addresses were listened to with attention and profit. These were H. A. Thompson, D. D., Field Secretary of the Ohio State Association, of Dayton, O., who addressed the convention on "The Lodge and the Sabbath;" Rev. I. J. Rosenberger, on "Lessons from the Killing of Rev. J. W. Johnston, at Huntington, W. Va., Jan. 10, 1890;" and Rev. J. M. Faris, of the R. P. church, New Concord, O., on "Secret Societies and the Laboring Man."

The presence of Bishop Milton Wright, of Dayton, of the U. B. church, was announced.

The session was closed with prayer by Bishop Wright.

FOURTH SESSION—TUESDAY AFTERNOON.

At 2.00 P. M., in the Opera House, the session was opened with prayer by Rev. J. F. Morton, of Cedarville, O.

Vice President Rev. J. M. Faris presided.

The minutes of the third session were read and approved.

The address by Rev. C. H. Kiracofe, editor of the *Christian Conservator*, Dayton, O., on "Lodge Charity," and that by Rev. J. S. Thompson, pastor of the R. P. church, Utica, O., were heard; after which the convention was favored with a vocal duet, entitled "Dream-Faces," by Mr. W. P. Cooley and Miss Clara Moore.

The report of the Committee on Finance was then read by Rev. M. L. Baum, of Dayton, O. The report was adopted. It showed that cash to the amount of $120.75 had been gathered, with subscriptions of about $40.00, to be paid within the next three months to the Treasurer, Mr. W. R. Sterrett, Cedarville, Ohio. These subscriptions were secured for the furtherance of the work of the State Association, by Mr. J. W. Collins and Rev. M. L. Baum.

The report of the Committee on Resolutions was heard, then considered item by item, and, after a few slight changes, was adopted as follows:

RESOLUTIONS.

WHEREAS, Christianity is uncompromising in its opposition to all systems of false worship and unscriptural authority over the consciences and conduct of men; and,

WHEREAS, The system of secret lodges has been proved to be both anti-Christian in character and despotic in government; therefore,

Resolved (1), That it is a duty incumbent upon all Christians, and especially upon ministers of the Gospel, not only to refrain from connection with secret societies, but also to bear a faithful testimony against them.

Resolved (2), That the lodge, in imposing upon its members restrictions on individual rights and the liberty of free speech, is a menace to good government and destructive of the principles of virtue and true manhood.

Resolved (3), That the Christian church, so far as she is chargeable with a tacit or virtual approval of these associations, is responsible for encouraging the dangerous and fatal delusion that men can be saved by a religion which ignores Christ and his work.

Resolved (4), That the secret lodges are diverting from the church of Christ members, money, time and influence which the church greatly needs in carrying out her great commission of evangelizing the world.

Resolved (5), That we arraign the lodge system because among its other evils it sets up a religion in direct opposition to Christianity, and therefore to the Christian Sabbath; it deadens the spiritual sensibilities of many of its members who are also communicants in the Christian church; it hinders the securing of efficient Sabbath laws; it perverts the judgment in a proper interpretation of them, and tends to a lax enforcement if not indeed to an ignoring of them; and, finally, it lessens the sanctity of the Sabbath by its noisy parades and unnecessary displays in connection with Sabbath funerals.

Resolved (6), That the folly of the lodge system appears in its claims to be possessed of valuable secrets which can be known only by the initiated; in its claims to antiquity; in it method of initiation; in its regalia; in its claims to be a charitable institution; in its high-sounding titles; in its funeral rites, and, above all, in its pretensions to prepare men for another life in another way than through our Lord Jesus Christ.

After considering and adopting these resolutions one by one, the entire set, with the preamble, was adopted as a whole.

On motion of Rev. J. P. Stoddard, it was resolved that we hereby express to the citizens of Xenia and vicinity our appreciation of and gratitude for the hospitality and cordial welcome extended to us in their homes and at the sessions of our convention; and we pray that they may receive rich blessings from the Giver of every good and perfect gift.

The privileges of the Open Parliament were not utilized by any not in sympathy with our cause. Bishop Wright, of Dayton, in a short address, characterized the system of secrecy as deistic, tyrannical, clannish, conspiring against society for special advantages, corrupting in its influence morally, and as contravening the precepts of the Holy Bible by her principles and practices.

Rev. J. P. Stoddard, at the request of several brethren who could not be present at the evening session, spoke a few moments, illustrating by charts the teachings and practices of Masonry and Odd-fellowship in particular, and of lodges generally.

The session was closed with prayer by Rev. M. L. Baum, of Dayton.

FIFTH AND LAST SESSION—TUESDAY EVENING.

In the Opera House, at 7.00 P. M., the fifth session was preceded by a devotional service. Rev. W. B. Stoddard read the sixth chapter of 2 Corinthians, accompanying the reading with appropriate remarks. Mr. T. R. Aiken, of the Theological Seminary of the U. P. church at Xenia, led in prayer. Psalm 121 was then sung; after which the devotional exercises closed with prayer by Rev. J. Beck, of Richmond, Ind.

The testimony of Rev. W. G. Hubbard, President of the American Peace Association, of Columbus, O., and a member of the Society of Friends, gave his reasons for not joining secret orders. These reasons, summed up in few words, are: 1, we have no time to waste; 2, such orders sap personal religion, and substitute themselves for the church; 3, Jesus forbids us to be unequally yoked together with unbelievers.

A quartet of the Seminary favored the convention with a song.

Rev. W. B. Stoddard hereupon appointed a committee to take a collection to cover the balance of the expense of this convention.

The minutes of the afternoon session were then read and approved.

Rev. J. P. Stoddard then continued his lecture, illustrating by chart the teachings and practices of secrecy.

The minutes of the evening session were then read and adopted, and the convention adjourned with prayer by the Rev. J. A. Kennedy.

A. DIETRICH, State Sec'y.

ON THE WING.

OHIO, Jan. 30, 1895.

DEAR CYNOSURE:—Our train speeds on toward the river dividing this from Eastern States. I shall (D. V.) take supper in Pittsburgh, Pa., and breakfast in that dearest of all places on earth—*home*. I am enjoying the company of father and youngest brother. Brethren Thompson and Faris accompanied us as far as Newark and Concord on their homeward return from the convention. If there are any of the reform army who deserve pensions, they are the wives who keep the altar fires burning at home while their husbands are battling with Satanic elements and eating chickens with their friends.

THE OHIO STATE CONVENTION

for 1895 is a thing of the past. One who has realized his fondest expectations may, in the enthusiasm of the moment, reach wrong conclusions. I should, therefore, be glad if some of the Ohio friends in attendance would write of their impressions. In my judgment this was the best gathering of the kind I have ever attended in the State.

A FEW REASONS

may be given for this conclusion:

1. It thrived though encountering adversities. The weather was very unfavorable for attendance the first day. A blowing snow-storm was to be encountered by those who ventured on the icy road or pavement. Other meetings, uncontemplated, were urging the attendance of friends.

2. Notwithstanding adversities, the attendance was large and representative. While some faces of friends of former years were not to be seen, as expected, there was an exceptionally large attendance of those of whose coming I had no knowledge. The Ohio Synod of Lutheran brethren worked with a will for the success of this gathering. Some fifteen of their staunch young men, pastors in the western part of the State, were there to be counted on the right side.

Brethren Hoover and Rosenberger had evidently been at work and secured the attendance of many German Baptist pastors. The United and Reformed Presbyterian churches of the section were, of course, represented by pastors and people. Bro. Hubbard was the only one of the Friends' ministers that I recognized. The two wings of the United Brethren church were represented on the program, Dr. Thompson being from the Liberals, and Bishop Milton Wright, Dr. Becker, and Rev. C. H. Kiracofe from the Conservatives. The United Presbyterian Theological Seminary dismissed its sessions, so that the forty-five young men there receiving instruction for their chosen work might attend. These gentlemen contributed much, with music and otherwise, to the success of the sessions. The Enrollment Committee handed me papers containing names and addresses of one hundred and fifty of the friends in attendance. There were doubtless some friends who failed to enroll, and of course those opposed would not.

3. All speakers on the program were present, excepting the State president, he being detained by sickness. The addresses were well prepared, and comprehensive; not a repetition of arguments well known to all anti-secrecy reformers, but, as a rule, suggestive, unique, and to the point.

4. For a convention in hard times, the collections were large, about $160, in cash and pledges, being raised. After meeting the convention expense a "nest-egg" of funds was placed in the State treasurer's hands, to be used, under the direction of the State committee, in the furtherance of the work.

I have in mind some who promised to come, or contribute in aid of this convention, who were not there. They, together with any others, who can aid in pushing the State work, will please send their money to W. R. Sterrett, Cedarville, Ohio, the treasurer-elect. Let Mr. Sterrett feel that he is a treasurer indeed. Some have been treasurers only in name. I know it will not be thus in Ohio. An efficient State committee will push the State work if friends place means within their reach.

5. Were there no other evidences of the interest throughout the State, the large number of letters from friends who were unable to attend, presented by the Committee on Correspondence, would be enough. I regret that pressure of work has prevented a personal reply to many of the letters which I read with much interest. For a State that has been without a field-agent for so long, Ohio is to be congratulated that she has so much interest in reform. The friends there say: Let us carry our banner to the front in the name of our King, whom the lodge rejects.

WE HAVE CROSSED THE OHIO RIVER.

The Washington county (Pa.) hills loom up from either side of the track of our iron horse. The curtains of night are fast falling, and I must close.

After a brief rest at home, I go to Philadelphia (D. V.) to prepare to give the devil another set-back as the Pennsylvania friends meet in convention.

W. B. STODDARD.

XENIA, Ohio, Jan. 30, 1895.

EDITOR CYNOSURE:—Before taking a train for my home, permit me to say to the *Cynosure* readers that the convention, which closed last evening, was—all things considered—well-attended from abroad, and most heartily sustained by the citizens of this city and contiguous region. Speakers came well-prepared to give as well as receive, and all who remained to the close, with whom I spoke, were going back to their homes with renewed courage and inspiration for the work. It was evidently the Master's chosen time and place for a rally against the enemies of his bride; and under his guidance everything moved steadily, smoothly and strongly to a successful close, as the secretary's report will show.

J. P. STODDARD.

The Morning Breaketh.

Awake, O ye who sleepeth!
Arouse, be on thy guard.
Hear the voice of Him who speaketh.
Be watch and ward.
Prayers from million hearts ascending
He is answering swift and clear,
Mid strife and turmoil lending
Strength and loving cheer.

Know ye not that He is calling
For workers more and more,
Consecrated for the harvest
About our very door?
Souls a-hungered, drifting
Mid darkness, strife and ruin,
Hearts He now is sifting
To let the sunlight in.

Behold, the morning breaketh!
Crimson the east has grown.
The Lord is swiftly coming
To claim once more His own.
Let us, then, put on our armor,
Work for Him while we may,
Gather jewels for His kingdom
And the glad eternal day.

—Chicago Lever.

PLAGUE IN THE HOUSE

REV MADISON C. PETERS ON THE VICE OF FRETTING.

Nothing Except Drunkenness Will Destroy Home Happiness So Utterly as Grumbling—Cultivate Good Temper; It Is an Estimable Trait—A Plea For Pure Air.

It seemeth to me there is, as it were, a plague in the house.—Leviticus xiv, 35.

This plague appeared in a little green or reddish spot on the wall of the house. Then the house was locked up for a week. If at the end of that time the spot had not grown any larger, it was simply cut out, and the house was declared safe; but, if the spot had increased, then they knew it was the plague, and all the stones were taken out, and new ones put in their places, and the old ones carried away to a distance. But if after this care had been taken the spot appeared again the house was ordered to be pulled down and a new house to be built with entirely new stones. This plague was called the "fretting leprosy." We have plagues in our houses now something like the "fretting leprosy."

Many very excellent persons whose lives are honorable, and whose characters are noble, pass numberless hours of sadness and weariness of heart. They are miserable because they have failed to adopt the true philosophy of life. They wait for happiness, instead of going to work to make it, and while they wait they torment themselves with borrowed troubles, with fears, forebodings, morbid fancies and moody spirits till they are all unfitted for happiness under any circumstances. They cherish ambitions which they don't deserve and could not enjoy if they were within their grasp; long for wealth they have not earned, sigh for honors they have not won and demand attentions they have not merited. Sometimes they undervalue the good they possess, shade the present with every cloud of the past and revel in sad memories with a sort of morbid relish for the stimulus of their miseries. The best people have their days of being generally out of sorts, but there are people who are habitual grumblers, and who are never happy unless they are miserable.

There is no vice, except drunkenness, which can so utterly destroy the peace and happiness of a home as fretting. Fretters are always in hot water and forever in trouble, and if one might believe them society would be found in a shocking state. They rail at everything lofty or lowly, and when they have no grumbling to do they grumble because there is nothing further to grumble about.

Bad Temper.

Then there is another plague—bad temper. No trait of character is more valuable than good temper. Home can never be made happy without it. A man may fight duels all his life, if he be so disposed. Life takes its hues in a great degree from the color of our own mind. If we are kind, the world will treat us kindly. If we are suspicious, men will learn to be cold and cautious to us. All that you expect to be in heaven you ought to try to be from day to day with your family

A plague spreads, and if it goes on the whole house may need to be pulled down This teaches us not to despise the beginnings of evil. Take care of your little bad habits. Little ones are only great ones condensed, as the serpent in the egg, the explosion in the cold powder.

Plea For Pure Air.

The houses in the land and time of our text were not aired very well, and so the "dry rot" often attacked the timber, rotting it away. The "dry rot" has attacked many of our houses. Ventilation is something we know little and care less about. Your morbid sensitiveness to cold is the result of the bad habit of breathing impure atmosphere. Most people live in rooms almost hermetically sealed, breathing again and again the carbonic acid given out from their bodies, and in addition to this also inhaling the same poisonous gas given off from their fires, which must remain to vitiate the atmosphere of the room, because everything is so tightly closed that it cannot escape.

Let the Sun In.

The plague always breaks out where the sun never comes. Man in just like a plant. It is only in the sunlight he can live. If you let the sun shine into your houses, the carpets may lose some of their rich, deep color, but this lost color will pass into the cheeks and lips of your children. An Italian proverb says, "Where the sun does not come the doctor does."

The real sunshine of the house is cheerfulness Every one knows what it is to get on the south side of a building when the wind is blowing raw and cold from the north. Such is the influence of a sunny disposition. The times may be hard, but it will make them no easier to wear a sad countenance. It is the sunshine and not the cloud that makes the flower The sky is blue ten times where it is black once. You have troubles, but so have others. None are free from them, and perhaps it is well that none should be. The sailor never acquires skill on a dull sea. It is your duty as Christians to extract all the happiness and enjoyment you can without and within you, and, above all, you should please God by looking on the bright side of things. Cultivate Christian cheerfulness. Let its inspiring influence be felt in every heart. Let cheerful words fall from every tongue and bright smiles play on every face.

Don't.

Don't tell everything you hear. Don't blister your tongue with backbiting. Don't be the devil's bellows to blow up the fire of strife in the community. Either cut off a bit of your tongue or season it with the salt of grace. Be quick at work and slow at talk. Think of your own faults ere other people's faults you tell. "People who live in glass houses should never throw stones."

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning Feb. 10. Comment by Rev. S. H. Doyle.

TOPIC.—Becoming as little children.—Luke xviii, 15-17; Math. xi, 25, 26. (Union meeting with the Juniors suggested, led by Junior superintendent.)

In each of the topical references there is a different sense in which we are to become as little children and each for a different purpose. In Luke it is asserted that we are to become as little children that we may enter the kingdom of heaven, while in the reference in Matthew in a different sense we are to become as children that we may understand the mysteries of God's plan of redemption.

1. Becoming as little children that we may enter the kingdom of heaven (Luke xviii, 15-18). "Whosoever shall not receive the kingdom of God as a little child shall in nowise enter therein." These are the words of Christ to the disciples when they rebuked the people for bringing their infants to Him that He might bless them. The meaning is that to enter the kingdom of heaven one must become possessed of such a disposition as a child possesses. There are many characteristics of the natural child life disposition that could with profit be possessed by the Christian, but only the two most prominent need be referred to—one positive, the other negative—humility and confidence. To enter the kingdom of heaven we are to return to these natural dispositions of child life. Humbleness is a characteristic of children, and is also one of the necessary requirements to admission to God's kingdom. God hates pride and arrogancy and turns from them, but He is ever ready to receive the contrite and humble spirit. Confidence is another element of child life and of the true child of God. The child trusts his parents implicitly and with the heart, simply because they are his parents. So we are to trust God absolutely because he is God.

2. Becoming as little children that we may understand the great truths of the gospel (Math. xi, 25, 26). "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes" (Math. xi, 25). These are words taken from a prayer of Christ probably offered to God after the return of the 12 from a missionary tour with cheering reports. It alludes to the fact that God had revealed the things of Christ's kingdom to unlearned and uncultured men, such as the Galilean fisherman rather than to the wise and intelligent, such as the scribes and Pharisees. This fact is still prominent today. The world by human wisdom knows not God. The greatest scholars, the greatest statesmen, have often been the greatest strangers to the gospel mysteries. We often wonder why it is so. It was God's will. "Even so, Father, for so it seemed good in Thy sight." This fact teaches us that, whether ignorant or learned, to understand God's secrets we must come as children, as if we had no earthly wisdom and learning, and believe in God not because of our education or wisdom, but with the same confidence and childlike trust as if we had none of these things.

Bible Readings.—Ps. cxlviii, 12, 13; Prov. xv, 33; Isa. xi, 1-6; Eccl. xii, 1; Math. xviii, 1-4; xxi, 15, 16; Mark x, 13-15; Luke ix, 46-48; John iii, 1-5; I Cor. xiv, 20; Eph. iv, 1, 2.

English Endeavorers Enthusiastic.

Dr. Clark, who has recently returned from abroad, reports the enthusiasm for the society in Great Britain as quite equal to that which he finds in America. The Baptists are the leaders numerically in Christian Endeavor in England, although other evangelical denominations are coming well to the fore. England took the famous badge banner for the greatest number of societies formed during the last year, and our English friends are evidently inclined to keep it on their side of the water. Dr. Clark says that much interest in the great international convention in Boston next July is already manifested among the societies of Great Britain, and an excursion is even talked of from Ireland to attend that meeting. Altogether he feels that the prospect was never so encouraging for the Endeavor movement as today in all denominations and in all parts of the world. Like the Sunday school, it is rapidly becoming a worldwide movement.

Technical Training.

Writing in The North American Review, Miss Elizabeth Bisland pleads for giving women more technical training in the work to which they have for the most part to devote their lives. She says:

"The old practical rule of thumb apprenticeship of the household having passed away, something should replace it. Why should not schools for girls give courses of instruction in housewifery, not the mere cooking of chops or dusting of chairs, but instruction as to how houses should be made and furnished and their sanitation assured; in the chemistry of cooking, of foods and of assimilation; in the laws of physiology and hygiene and something about fundamental economics, of which the average woman is totally ignorant, though she is the spender and distributer of the money the men accumulate?"

Life's Sweets.

There are two sweet things in human life—to be happy oneself and to make another so. When the first is gone, the next, thank God, is always left.

Do not look yourself in your room too soon, too often or too long. Dash away the tears. Play the waltzes for the children. Put away your crape. Wear a white dress and a high mien and the smile of those who conquer the selfishness of pain on Christmas day.

The best friends of the tempted, of the young, of the erring and the overlooked are those who have known the sorest anguish and have achieved the sweetest peace.

Such, too, are the most sacred flowers of our festivals and the dearest angels of our happy homes.—Elizabeth Stuart Phelps.

A Coffee Hint.

A delightful woman of the present—a dear girl who asks if her hat is on straight just as you and I do—and one of the most delightful hostesses in New York, gave a little dinner the other night and introduced a wrinkle with the after dinner coffee, which was new to me and too good to keep, I think. It comes from the Lotus club, where I believe many good things are originated. It is this: Before you put your square of sugar in the cup rub it briskly on the outside of a lemon. Get the six sides of the lump in contact with the lemon peel. When it dissolves in your coffee (the sugar, not the lemon), you will find that an almost imperceptible fragrance lingers about the liquid that will carry you into a land of flowers and fruit and perpetual sunshine.—New York Recorder.

Woman's Influence.

The Earl of Shaftesbury once said in a public address, which he gave on the subject of woman's influence: "The character of the women of a country is of greater importance to that country's nobility than the character of the men. Direct all the power you have to touch the hearts of women."

The Modern Woman.

The woman of today, as we hear of her, belongs to a class for each day in the week and has every afternoon and evening filled up with gay functions. She is eager to know all about politics, to understand the great poets and writers of the day, especially those that are counted the most difficult to comprehend. She wants to belong to societies that will make the world better and that will permit her to talk about them in public, and yet she desires as well to keep the position in life to which she was born. Speak to her suddenly and see her start. That means overtaxed nerves. Get her to talking to you about one of her plans and see how she flushes, notice the unnatural brilliancy of her eyes and watch the quivering of her lips and her hands. That woman is on the verge of nervous prostration. And why? Because she is permitting herself to be worn out to interest people who do not care in the least for her.—Ladies' Home Journal.

The Cross of Sacrifice.

To hide the cross of sacrifice and self surrender behind the flowers of æstheticism, or to overlay the pleading of that sacrifice with the gratification of artistic tastes or the indulgence of sentimental emotions, is to God a dishonor, not a praise.—Churchman.

Christian Endeavor Gossip.

A blue jacket of Uncle Sam's navy, a Floating Christian Endeavorer, has been laying aside a tenth of his income recently, which he has given through the American board for missions in Turkey, in which he is interested.

Every one of the 1,200 convicts in the Kentucky penitentiary received a letter from the Christian Endeavorers of Louisville Christmas.

At the recent South Australian Christian Endeavor convention this remedy for long winded speakers was proposed, "Sing them down."

There are 514 societies of Christian Endeavor in Connecticut, with a membership of 35,000, and 180 junior societies, with more than 7,000 members.

A Cumberland Presbyterian social committee recently sent out an invitation to a social that contained the following line: "Admission fee—a pleasant smile and a hearty handshake."

An Australian senior society is taking a course of Bible studies, each member in turn writing a paper on an appointed subject, which becomes the basis of discussion at the meetings of the society.

The treasurer of the Texas Christian Endeavor union says, "To use a Texas term, we hope to come in 'droves' to Boston in 1895."

CHILDREN'S COLUMN.

THE PICKANINNIES.

The Happy Little Darky Children of the Sunny South.

The cheerfulest—tho very cheerfulest—thing on earth is a well fed but not over clad pickaninny.

What is a pickaninny? Why, it's a rolly poly black baby. Pickaninny is the name that Americans have given to the children of their dear, faithful black folk.

I verily believe that half the sunshine in the southern part of the United States—and where is sunshine brighter?—is made by the darkies.

Five things are necessary to the entire happiness of a darky child, and five only—food, any amount of good food, warmth,



A MERRY TRIO.

ample leisure, fellowship and an adequate escape valve for its superlative and ineradicable emotionalness. The darky children are naturally fat, and it seems their strongest instinct is to increase that natural plumpness.

In the south they will lie in the sun all day and suck sugar cane. And three times a day they will pause to eat a square meal of possum potpie, of fried chicken, of sweet potato pie and of doughnuts.

Next to being fed a pickaninny likes to be warm. Of all warmths he most likes the warmth of sunshine. Failing that, he likes to roll himself in thick possum skins or coonskins and crouch in front of a huge log fire.

The only baths of which he is madly fond are sun baths and mud baths. Into a bath which combines both he plunges with ecstasy.

But, oh, how his mother scrubs him—at least once a day!—if he has had the rare luck to be born on an old Virginia plantation. And how his face shines after it! His gleaming black face reflects the sunshine from without and perspires sunshine from within. And where the sun of heaven strikes most directly on his fat face it makes dazzling white high lights on his black, black skin.

The pickaninnies are industrious in nothing but happiness. What better industry could children exercise? They do no voluntary overwork.

They roll among the sugar cane and corn, they wallow in the yellow sunshine, and they are as happy as the mocking



A MUSICAL PAIR.

birds, whose music they echo. The darkies are all musical. If their music is rather primitive, it is vastly sweet. Every darky boy and girl can whistle wonderfully. They mock the blackbirds, the robins, the thrushes and whippoorwills and a score of other wild birds with the perfection of imitation. They sing, too—like the full throated black angels that they are. If those who are American born hear them singing in faroff Australia or in gray London, their eyes fill and their throats choke. But when they sing at home—when they gather about their vine covered huts—ah, then their songs come rich with all the plaintive majesty of primitive melody and of genuine feeling.—American Cor. Pall Mall Budget.

Catching the Mouse.

Nine players lay their hands one on the top of the other. The lowest draws out his hand, saying "One." The next lowest draws out his, puts it at the top and cries "Two," and so on till "Nine" is cried. This last player seizes one of the hands which lie beneath his own (or more if he can), saying, "I have caught the mouse," and then the hand caught pays the forfeit. But it is not easy to catch one. At the word "Nine" all snatch away their hands as quickly as possible. This game must be played very fast to be funny.—New York Advertiser.

Why She Did Not Laugh.

A little 3-year-old girl went to a children's party. On her return she said to her parents:

"At the party a little girl fell of a chair. All the other girls laughed, but I didn't."

"Well, why didn't you laugh?"

"'Cause I was the one that fell off."—London Tit-Bits.

The Boy Who Dares.

Show me the boy who dares to do right,
Though his comrades may laugh and sneer,
I'll show you a boy who, with all his might,
Will stand his ground without fear.

Show me the boy who dares to say no
When his honor is put to the test,
I'll show you a boy that's going to row
His canoe ahead of the rest.

Show me a boy that's good to the old,
To his mother is tender and kind,
I'll show you a boy with a heart of gold,
And his equal hard to find.

Show me a boy that loves the truth
And cares for his books and school,
I'll show you a boy—a boy forsooth—
That a nation may some day rule.

Dare to do right! Dare to say no!
And against all wrong raise your hand.
In manhood you reap what in youth you sow
And be honored by all the land.

—Frances Mallette Hawley.

SAVED BY KINDNESS.

After Twenty Years of Tippling a Drunkard's Heart Was Touched.

The following recital was recently made by a stalwart temperance man:

"I had been a drinking man for 20 years, had ruined my chances in life and made my family wretched. I did not believe in God or humanity. A whisky soaked brain is not adapted to any noble form of faith either for this world or that which is to come. One day about 17 years ago, when I returned from the shop to my little home, which was bare of almost every comfort, to say nothing of luxuries, my wife told me that a lady had been to see us and left an orange apiece for the three children and some pretty cards, with a 'Merry Christmas' for us all.

"Nobody ever came to our house those days, and I was surprised, for this lady was the wife of one of the trustees in the great university, a business man who stood very high, and she had plenty of money, position, education and occupation. Indeed she had everything that we had not. So I sat myself down to try to reason out some bad motive for her coming, as it was my custom then to look for bad motives in people rather than good ones.

"But as her husband was not in politics and could not desire my vote, and as he was not in any business where I could by any means be of service to him, and as neither he nor she could gain anything from us, although I racked my brain to find something that they could gain, I was obliged to say to myself, 'It must have been what Christians call the "love of God,"' and when I had come to this conclusion my heart melted a little, and I said to myself, 'If it is true that there is such a thing as the love of God, I shall reform,' and from that day I have never tasted intoxicating liquors."—Union Signal.

The Perdition of Living Men.

There is an American desert more bleak and desolate and famished than ever western wind or ravening wolf howled over. Across its arid ridges capital puffs its flabby jowls in deadly peril and gibbers like an idiot about the scenery and the sunset, and labor gasps and yelps and staggers, and with dry tongue protruding snaps at friend and foe like a mad dog. It reeks with the blood of millions who would else have been stars in the crown of Jesus Christ. It whitens the bones of innocent women and little children, dragged thither from our very altars by the greedy, red mouthed pack of 250,000 saloons. It is drunkenness—the mauvaise terre, the scourge, the pestilence, the perdition of living men, the wrath of God for violated harvests and mercenary public virtue. And we have been fleeing from it or dancing about ridiculous incantation fires or drinking wine and praising the gods of license gold. The hand of Jehovah writes upon the wall of the world in burning letters, "Prepare ye the way of the Lord!" The whisky demon ought to die, and any religion that postpones or ignores that ought to die, too, and be buried with it in the middle of the king's highway. And it will.—John G. Wooley at Cleveland.

Pity the Inebriate.

I desire to enlist your Christian charity and sympathy toward every poor human being who has contracted the horrible disease of alcoholism. I have always pitied the poor, confirmed inebriate more than any other human being, for I have seen him in the asylums and in the hospitals and prisons and reformatories. I have seen the victim of strong drink strapped to the bed which he imagined full of scorpions and reptiles.

I have seen him crouching, trembling, shrieking, weeping, yelling, moaning and also demoniacally grinning and supplicating or holding piteous, pleading, agonizing converse with the horrible, fantastic demons and monsters of his own diseased, inflamed brain. Oh, the horrors of delirium tremens, which rack and torture and rend the miserable body of the victim! The sufferings in the last stages are so intense that with a supreme convulsion the soul flees, appalled, trembling, and stands cowering and stained with guilt before the Almighty Judge.—Father Abbott.

Increase In Rum Exports.

The returns of exports for the fiscal year ending June 30 being complete it is interesting to note how sadly eloquent figures can speak. The aggregate value of exports is $869,207,941, or $38,177,156 more than for the previous year. Wheat and wheat flour exported brought $40,350,516 less than the fiscal year ending June 30, 1893. But the exports of New England rum for 1894 were valued at $1,081,716, against $778,006 for preceding year. Wheat loses, while rum gains proportionally. Whisky to the amount of 4,105,639 gallons, valued at $3,105,639, was sent in 1894, against 1,550,452 gallons, valued at $1,461,013, in 1893.—New York Voice.

Sink Like a Man.

A clergyman complained to the late Sir Andrew Clark of feeling low and depressed, unable to face his work and tempted to rely on stimulants. Sir Andrew saw the position was a perilous one and that it was a crisis in the man's life. He dealt with the case and forbade resort to stimulants, when the patient declared he would be unequal to his work and ready to sink. "Then," said Sir Andrew, "sink like a man."—London Christian Age.

ALE AND BEER.

Before Their Advent Drunkenness Was Not So General as Now.

Heretofore the fight against intemperance has been made on moral and social lines mainly. Is it not about time to turn it on to physiological lines and begin warning the public against danger to health?

There is no greater disease producer and aggravator of disease than alcohol in any or all of its forms, and the simpler and more sedative the form the more destructive it is.

Before the advent of beer and ale as popular and so called harmless beverages there was comparatively little mischief done by liquor. This answers that ever ready question: Why was drunkenness not more general when whisky was cheap and free? It also explains why so many are deeply and fatally diseased before they have drunk nearly as much as some of their ancestors.

Beer and whisky form a very bad combination. At least those who begin a spree on beer and end it on whisky say it is simply awful.

The same is true in regard to the drinking habit. If it is begun by drinking beer for health, or for fun, or for no particular reason, and is followed by drinking whisky for its effect, the result is most disastrous. Nearly every confirmed drunkard or sot of the present time began as a beer drinker. The small amount of alcohol in this beverage is sufficient to produce a change in the tone or sensibility of the nerves, which if continued establishes an abnormal condition, and this condition causes the desire or appetite for alcohol. Where beer fails to satisfy the demands, stronger liquor is resorted to.

When sensible, reasoning men and women have become satisfied that beer is a most dangerous beverage, and that its continued use tends to lower the vitality of the body by paralyzing delicate and highly sensitive nerve filaments, and to eventually impair the health of body and mind, they will take special pains to so instruct and so guide their children as to keep them from becoming beer drinkers.—Erasmus Wilson.

The Rum Drinkers Were All Dead.

Chauncey Depew, against whom no one could think of charging a Puritanic spirit, speaks as follows on the temperance question: "Twenty-five years ago I knew every man, woman and child in Peekskill, and it has been a study with me to mark boys who started in every grade of life with myself to see what had become of them. I was up last fall and began to count them over, and it was an instructive exhibit. Some of them became clerks, merchants, manufacturers, lawyers, doctors. It is remarkable that every one of those who drank is dead. Not one living of my age. Barring a few who were taken off by sickness, every one who proved a wreck and wrecked his family did it from rum and no other cause. Of those who were churchgoing people, who were steady, industrious, hardworking men, who were frugal and thrifty, every one of them, without exception, owns the house in which he lives and has something laid by, the interest of which, with the house, would carry him through many a rainy day."—Irish World.

A Good Servant, but a Bad Master.

I believe all alcoholic liquors and beverages of any and every kind containing alcohol to be inevitably injurious to all persons who are in perfect health and well nourished. The evil effects produced upon the liver, stomach and kidneys by habitual use of alcohol beverages are too well known to the medical pathologist to render it necessary to dwell upon them. Alcohol is a good servant in the hands of an intelligent physician, but a bad master for the foolish man who uses it as a beverage. It follows, therefore, as a natural and logical sequence that alcoholic liquor of any kind, description or character whatsoever should never be used except when prescribed by an able and conscientious physician in cases where sickness makes it absolutely necessary that it should be given as medicine.—Dr. Austin Flint.

The Devil's Best Friend.

Alcoholic liquor of any kind, even at its best and purest, cannot fail to be injurious to any one in health. It destroys the brightest intellect; it degrades the purest woman; it corrupts the judicial ermine; it undermines the very foundations of government; it is the devil's best friend and instrument.—Selected.

The Gothenburg System.

The Westminster Gazette, whose figures are indisputable, gives the proportion of drunkenness as 1 to every 26 of population in Gothenburg compared to 1 to every 206 and 1 to every 406 in Cardiff and Southampton. Surely not a convincing argument in favor of the Gothenburg system.

THE SUNDAY SCHOOL.

LESSON VII, FIRST QUARTER, INTERNATIONAL SERIES, FEB. 17.

Text of the Lesson, Luke x, 25-37—Memory Verses, 25-27 — Golden Text, Lev. xix, 18—Commentary by the Rev. D. M. Stearns.

25. "And behold, a certain lawyer stood up and tempted Him, saying, Master, what shall I do to inherit eternal life?" After the discourse of the last lesson on humility Jesus rebuked James and John for their uncharitableness and zeal, which was not of God, after which He sent out the 70 to heal the sick and preach the kingdom (Luke ix, 49, to x, 16). Then follow probably the events and teaching of John vii, 2, to x, 21, after which the 70 return and report as in Luke x, 17-24, after which comes the lesson of today, in which the lawyer, one of the wise and prudent of verse 21, is instructed concerning eternal life. The lawyer was not so anxious to obtain eternal life as he was to try Jesus, and like those of chapter xi, 54, get Him to say something whereby they might accuse Him.

26. "He said unto him: What is written in the law? How readest thou?" This lawyer was supposed to be well versed in the law of Moses, and therefore to that the Lord directed him. Many questions are asked today which should be answered by: What is written? How readest thou? instead of by argument or words of ours.

27. "And he, answering, said, Thou shalt love the Lord, thy God, with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself." He quoted promptly and correctly from Deut. vi, 5, and Lev. xix, 18. He did not lack knowledge. He could quote from the Scriptures better than many among us, but mere knowledge of the truth does not save any one. It is the reception and application of the truth, or rather of Him who is the truth, that gives eternal life.

28. "And He said unto him: Thou hast answered right. This do, and thou shalt live." If any one could perfectly keep the law of God from his youth up, as summarized in the quotations of this lawyer, he would have life and need no Saviour, or, as it is written in Gal. iii, 21, "If there had been a law given which could have given life, verily righteousness should have been by the law." There is nothing wrong with or lacking in the law. The failure is in guilty man, who cannot keep God's holy law and whose mouth is shut by it (Rom. viii, 3; iii, 19).

29. "But he, willing to justify himself, said unto Jesus, And who is my neighbor?" He could not say he had kept the law, it condemned him and proved him guilty, but he was not willing to own it and plead guilty. He would rather, if possible, establish his own righteousness, thus proving himself ignorant of God's righteousness, even the Christ with whom he was talking, who is the end of the law for righteousness to every one that believeth" (Rom. x, 3, 4; II Cor. v, 21).

30. "And Jesus, answering, said, A certain man went down from Jerusalem to Jericho and fell among thieves, which stripped him of his raiment and wounded him and departed, leaving him half dead." By a clear and simple illustration Jesus would patiently show this one who tempted Him the meaning of the word "neighbor." The poor robbed and wounded and helpless man is suggestive of the forlorn and helpless condition of the sinner whom satan has cast down, but the sinner is wholly and not half dead (Eph. ii, 5).

31. "And by chance there came down a certain priest that way, and when he saw him he passed by on the other side." The priest's lips should keep knowledge (Mal. ii, 7), but Jesus said to the lawyers that they had taken away the key of knowledge, not entering themselves and hindering those who would enter (Luke xi, 52). He also pronounced a woe upon the lawyers because they loaded people with burdens which they themselves would not touch with one of their fingers (xi, 46).

32. "And likewise a Levite, when he was at the place, came and looked on him and passed by on the other side." Levi is the third person of whom it is said in Scripture that he walked with God (Gen. v, 24; vi, 9; Mal. ii, 6), but not all of his posterity walked with God, or there would not be this record of this one. The Levites were joined with the priests in the ministry of the temple (Num. viii, 19).

33. "But a certain Samaritan, as he journeyed, came where he was, and when he saw him he had compassion upon him." Let us remember that Jesus is talking to a Jewish lawyer; that priests and Levites were the highest and supposed to be the holiest of religious dignitaries among the Jews, and that Samaritans were a class with whom the Jews had no dealings (John iv, 9). Therefore Jesus is finding something good in a despised outsider, as we might say, in speaking thus of this Samaritan.

34. "And went to him and bound up his wounds, pouring in oil and wine, and set him on his own beast and brought him to an inn and took care of him." Here is a wonderful man surely, an outcast in Jewish eyes, a worse than a nobody in the eyes of priests and Levites, but see his conduct and observe that it is the Lord Jesus who is telling us all this and learn at least one thing—that it is not outward name or fame that the Lord looks upon, but actions and motives.

35. "And on the morrow, when he departed, he took out twopence and gave them to the host and said unto him, Take care of him, and whatsoever thou spendest more when I come again I will repay thee." If the poor, helpless one is suggestive of the sinner, who can the good Samaritan be but Jesus Himself, an outcast and despised by the Jews, a nobody in the eyes of priests and Levites, scribes and Pharisees, yet see His heart full of compassion as He goes about doing good.

36. "Which now of those three, thinkest thou, was neighbor unto him that fell among the thieves?" Jesus has not directly answered the question, "Who is my neighbor?" but He has told His story. He has shown the picture, and now He would have the lawyer answer his own question. Do not fail to notice in the last verse the words, "When I come again, I will repay thee," and compare Luke xiv, 14; Rev. xxii, 12.

37. "And he said, He that shewed mercy on him. Then said Jesus unto him, Go and do thou likewise." All commands to do good things addressed to unsaved people are to convince them of their inability to do the same, that so they may confess their sinfulness and helplessness and receive Jesus as their salvation. This is the work of God that ye believe on Him, and to believe on Him is to receive Him (John vi, 29; i, 12). Until we receive Him we are still in the flesh and therefore cannot please God (Rom. viii, 8, 9). The remaining verses of Luke x show us that He Himself is the one thing needful for saints as well as sinners.

CLEVELAND'S SPECIAL MESSAGE.

Its Burden Is Retire the Greenbacks to Save the Gold Reserve.

WASHINGTON, Jan. 29.—The president has sent a brief message to congress on the financial situation. He admits the practical failure of the two recent bond issues, and shows why they failed—because the man who could send gold to Europe at a profit and the other man who was doubtful in these days of silver agitation of getting the equivalent of gold for the greenback when he wanted it, were both presenting the greenbacks for redemption and thereby drawing the gold from the treasury.

As long as the greenbacks and other redeemable paper were in circulation this process would go on, and he therefore advises the issue of 3 per cent. bonds to retire and cancel the greenbacks and keep the reserve up to its limit. The reissue of greenbacks is the trouble, mostly, in his view. The bonds are to be used by national banks as security for their issues of currency.

The plan is received by silver men with strong opposition, by anti-silver (at 16-to-1) Democrats with approval, and Republicans who say anything—except, of course, silver Republicans—also approve it.

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An Address by Rev. B. Carradine D. D., Pastor of the Centenary M. E. Church, St. Louis, Mo., Jan. 4, 1891.

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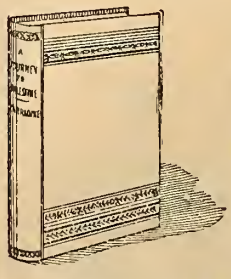
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VICTIMS AROUSED FROM SLUMBER

Only to Meet the Inrushing Flood and Be Swept Back to Die—No Time to Do Anything—Only Three Boats Launched and One of Them Founders Almost Immediately—Heartrending Account Given by One of the Survivors—List of the Saved as Far as Known.

LONDON, Jan. 31.—The sinking of the steamer Elbe, of the North German Lloyd, the most terrible ocean disaster for years except that of the Victoria battleship in the Mediterranean in 1893, took place off Lowestoft about 5:30 a. m. yesterday. She was steaming along at an ordinary speed when through the mist she sighted off her port bow the Crathie, bound from Rotterdam to Aberdeen. Before the collision could be averted the Crathie had run into the Elbe. The North German Lloyd steamer was struck above the engine room and began to fill so rapidly that there was only time to lower three of her boats and one of these was swamped shortly after getting away from the steamer.

Sole Survivors of the Disaster.

The first boat contained the third officer, chief engineer, the purser and about twenty passengers. The occupants of the boat were picked up by a couple of fishing smacks and were taken to Lowestoft, where they have been landed. It has been found difficult to get the officers of the steamship to make any statement until they have communicated with the agents of the Elbe, and the passengers who have been rescued are as yet too excited to tell anything but rambling stories. But from what can be gathered but a very short time must have elapsed between the collision and the sinking of the Elbe.

Like Drowning in a Box.

Nothing is known as to the fate of the occupants of the third boat which was loaded from the Elbe, but it is hoped that they will either be picked up by some passing vessel or else succeed in making a landing on the coast. From what one of the rescued men says the disaster must have been one of the most terrible in the history of such catastrophes. All passengers are understood to have been below and asleep at the time the collision occured, and nearly all of them must have been either drowned below or have met death while seeking to rush upon the deck. The man who furnishes this information was in such an excited state that little more could be gathered from him than exclamations of horror.

No Time to Utter a Prayer.

He repeated time and again: "It was terrible. It was terrible. The poor women and children went down without hardly being able to utter a prayer. It was terrible. The steamship must be full of dead bodies. They were caught like rats in a trap. I can't tell you any more about it. All I know is that I heard a terrible crash, and it was followed by an awful sound of rushing water and escaping steam. It was very dark down below where I was. But somehow I managed to push my way on deck. The ship resounded with heartrending cries from all quarters, although the officers seemed to be doing all they could to calm the people. I saw a lot of sailors making a rush for a boat, and I joined in with them.

Fighting for a Chance for Life.

"Somehow the boat was lowered and I managed to scramble into it, although it seemed to me as if about 100 people were trying to do the same. We pushed some of them away, for it was utterly impossible to load the boat any more and we could see that the Elbe was doomed. She was rolling terribly aud settling down on one side in a manner which seemed to threaten turning her over entirely. Somehow or other we got away and a number of people were drowned as they jumped into the sea and swam after us. Of course we could not put back for anybody or we should have been pulled under.

Goes Down, the Tomb of Hundreds.

"Some time later—I can't say how long, for I was too horrified to think—the Elbe gave a fearful lurch sideways and sank with a bursting sound. It seemed to me as if something blew up on board of her as she weut down. I don't know what became of the vessel that ran into us. I had a brother on board who was from Germany, like myself. We were on our way to the United States where we have relatives."

OTHER DETAILS OF THE HORROR.

Lists of the Saved and of the Cabin Passengers—Rescue of the Saved.

There is some disagreement among the survivors as to the number of boats that were launched. One survivor, Karl A. Hoffmann, declares that only two boats were launched. One of these was swamped instantly and the only one of its occupants, a girl named Anna Boecker, who was bound for Southampton, was rescued. She clung to a piece of wreckage, which she grasped so tightly that it was only with difficulty that she was dragged into the second boat. She was just returning from the deathbed of her father aud mother,

Meanwhile the cry was raised on the doomed vessel for the women and children to go over to the other side of the steamer, away from the port side, in which was the great gaping hole, caused by the Crathie. The half fainting women and terror-stricken children hurried to the starboard side, but they had scarcely reached the boats when the huge vessel lifted her bows high in the air and then slowly and silently sank, stern foremost, beneath the waves, taking with her her human freight.

Barely twenty minutes elapsed between the collision and the sinking of the steamer. A heavy sea was running and the wind, which was from the east southeast, was bitterly cold. The small boat containing the survivors tossed about until 11 o'clock in the morning. The survivors were nearly frozen, having hardly any clothing, and their sufferings were intense. Eventually the fishing smack Wild Flower saw the signals and bore down on the boat. In a short time the survivors were taken aboard of her, where everything possible was done for their comfort.

Following is a correct list of the survivors—Cabin passengers: Karl Hoffman, Eugene Schlegel, John Verera, Anna Boecker, Betweeu Deck Passenger Bothen, Chief Engineer A. Neusfell, Third Officer Stollberg, Purser Wester, Herr Dehart (a Bremerhaven pilot), Robert Grenuham (an English pilot), and ten of the crew.

The total uumber of persons on board, as obtained at this writing was as follows: Officers, 19; crew, 149; passengers, 240; cattlemen returniug to the United States, possibly, 20. It is still claimed that two boat loads got safely away, but only one has been accounted for. If there were twenty cattlemen the total on board aggregates 425. Allowing that both the boats are safe—containing about 40 persons—the loss of life is 385. If only one boat is safe the loss is 405. Tho Crathie, which sank the Elbe, arrived safely at Amsterdam, leaking badly.

NEW YORK, Jan. 31.—The following is a complete list of first and second cabin passengers on the Elbe. First cabin—Fritz Appel, Munich; Hugo Becker, Chemnitz; Ditector Bauman, Berlin; Mrs. Hermine Sanders, Falmouth, Mass.; Anton Fischer, Washington; John B. Vincke, St. Charles, Mo.; Charles Wix, New York; Mrs. M. Conners, South Dakota; Henry N. Castle, Honolulu; Dorothy Castle; Mrs. Klipfel, Brandenburg; Louis Thewett, Vienna; Walter Schnell, Hereu; Ernest Herren, New York; Domingo Furrer, Guatemala; J. H. Hahn, James Vevera, Kretoo Ker, Frank Miskoloz; Eduard Moskovie, Isterla Goldner, Eperjes; Mr. Lockhart, New York; August Sander, Esseol; Peter Powierski, Kasanitz; Miss Clara Weingastner, Glehingen.

Second cabiu—Mrs. Louise Kuehn, New York; Jake Frauk, Buffalo; Eugene Schlegel, Fuerth; Miss Emma Schlegel, Fuerth; Mrs. Sophie Rhodes, Washington; Eugene Rhodes, Washington; Carl Hoffman, Mrs. Anna Hoffman, and Henry Hoffman, Grand Island, Neb.; Mrs. Andrew Briebach, Amsterdam; Mrs. Vattier, Kraanz; Andrew Vattier, Amsterdam; Julius Rosenbaum, Berlin; Adolf Islaub, New York; Ernst Maserberg, Louisiana; Kurt Kleinschmidt, Berlin; Rudolph Nolte, Leipzig; Dr. Dittrich (return ticket).

CONGRESSIONAL SUMMARY.

Proceedings of the National Lawmakers in Both Houses.

WASHINGTON, Jan. 31.—The session of the senate was unusually eventful in giving expression to the feeling which has been aroused by the financial question. Sherman of Ohio spoke for the first time since the new phases of the financial situation were presented. Vest declared that the president was seeking to make congress accessory to the welding of the single gold standard on the people. The senate spent the rest of the day in executive session on the Japanese treaty, which was ratified.

The house entered upon the consideration of the bill to fund the debt due the government from the Union Pacific and Kansas Pacific railroads with 3 per cent. fifty-year bonds. Reilly, the chairman of the Pacific road committee, consumed most of the day with the opening argument in favor of the measure. Harris of Kansas made the only other speech. He was bitterly opposed to the bill.

WASHINGTON, Feb. 1.—The senate adopted comprehensive resolutions calling for information of all sorts as to the financial condition of the country. Peffer offered a resolution to refer to a special election in October next the question of what to do financially. The balance of the day was devoted to the District appropriation bill. During the debate the Republicans declared that the appropriations this session would run over $1,000,000,000.

The house passed the bills to regulate navigation on inland waters and for the relief of the First State bank, of Mound City, Ills. The Pacific railways refunding bill was then debated in committee of the whole.

WASHINGTON, Feb. 2.—The financial question again came before the senate and Teller made a speech to give the suggestive warning that he would see to it that so far as the present session of congress was concerned there should be no "hasty or weak" legislation ou the plan of the "rider." The most of the day was devoted to the District appropriation bill without completing it. The conference report on the navy bill was agreed to.

The personal encounter between Breckinridge of Kentucky and Heard of Missouri overshadowed in importance all else that occurred in the house. Heard called Breckinridge a liar and it was with difficulty that the two were kept apart. Before adjournment peace was made and they shook hands. An hour was devoted to debate on the Pacific railroad bill, a resolution was adopted calling on the president for all information regarding the alleged aid furnished Hawaiian natives by representatives of the British government and the remainder of the day was consumed by the District of Columbia committee.

THE MARKETS.

New York Financial.

NEW YORK, Feb. 2.

Money on call easy at 1½@2 per cent. Prime mercantile paper 3 @ 6 per cent. Sterling exchange firm, with actual business in bankers' bills at 489@489¼ for demand and 487@487¾ for sixty days; posted rates 488@488½; commercial bills 487¼.

Silver certificates 60⅛c bid; no sales; bar silver, 60. Mexican dollars 48¾.

United States government bonds 5's regular 114¼; 5's coupons 114¾; 4's regular 111½; 4's coupons 112¾; 2's regular 97; Pacific 6's of '95 100.

Chicago Grain and Produce.

CHICAGO, Feb. 2.

Following were the quotations on the Board of Trade today: Wheat—February, opened 50c, closed 49¾c; May, opened 53⅛c, closed 52⅜c; July, opened 54c, closed 53¾c. Corn — February, opened 41c, closed 40⅝c; May, opened 43½c, closed 43c; July, opened 43½c, closed 43c. Oats—February, opened —c, closed 26¾c; May, opened 28⅝c, closed 28¼c; June, opened 28½c, closed 28⅜c. Pork—February, opened —, closed $9.75; May, opened $9.90, closed $10.00. Lard — February, opened $—, closed $6.45.

Produce: Butter—Extra creamery, 23½c per lb; extra dairy, 20c; packing stock, 8@10c. Eggs—Fresh stock, 18c per doz., loss off. Dressed Poultry—Spring chickens, 6½@7c per lb.; turkeys, 6@8c; ducks, 8@10c; geese, 7@9c Potatoes--Burbanks good to choice, 54@57c per bu.; Hebrons, 53@55c; Early Rose, 47@53c, Sweet Potatoes—Illinois, $1.25@1.50 per bbl. Cranberries—Cape Cod; fair to good, $9.00@10.00 per bbl; choice to fancy, $11.00@12.00. Honey—White clover, 1-lb sections, new stock, 13½@14c; broken comb, 10@12c; dark comb poor packages, 8c; strained California@5, 6c.

Chicago Live Stock.

CHICAGO, Feb. 2.

Live Stock—Prices at the Union Stock yards today ranged as follows: Hogs—Estimated receipts for the day 15,000; sales ranged at $2.65@3.85 pigs, $3.60@4.05 light, $3.75@3.90 rough packing, $3.80@4.20 mixed, and $3.95@4.35 heavy packing and shipping lots.

Cattle—Receipts for the day, 800; quotations ranged at $5.00@5.65 choice to extra shipping steers, $4.40@4.95 good to choice do. $4.00@4.60 fair to good, $3.40@4.00 common to medium do., $3.10@3.60 butchers' steers, $2.20@2.90 stockers, $2.90@3.60 feeders, $1.30@2.70 cows, $2.70@3.50 heifers, $1.75@3.75 bulls, $2.75@4.15 Texas steers, $2.75@4.25 western rangers and $2.00@5.50 veal calves.

Sheep—Estimated receipts for the day, 1,500; sales ranged at $2.50@4.00 westerns $2.00@3.25 Texans, $1.80@4.10 natives and $2.50@4.85 lambs.

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THE MYSTERIOUS MACHINE: was it Lawn-mower, Town-pump, Balloon, Wheel-barrow,—or what? by Prof. E. D. Bailey of the Civil Service Dept. U. S. Government.

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Is It Adapted to Your Soil, Climate and Your Markets?

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In sections where either fall or spring wheat grows well, and where stock growing and feeding is one of the main features of the farm, the rotation of corn on sod, oats, spring or fall wheat, clover and timothy for meadow, then pasture one to two years, and then back to corn, is a very desirable one. It provides in corn a hoed, or, we should rather say a cultivated, crop on land which has an abundance of vegetable matter in that state of decomposition in which the roots of corn luxuriate, and in the corn growing sections it is generally wise to follow corn with corn, thus securing two heavy crops from rich soil. Beyond this it is not wise to go, as the corn root worm will inevitably appear and decrease the crop in ordinary years from 10 to 25 per cent.

Oats can then be sown without plowing, and, as a rule, to better advantage without plowing than with it. Where wheat is a profitable crop in ordinary years, grass seed may then be sown, and if seed is not too high it will pay to sow it anyhow, even if it is to be plowed under in the fall for a crop of winter wheat. This, again, furnishes the best nurse crop for the grasses, insuring a stand in ordinary seasons, and the meadows treated in this way furnish an excellent crop of hay, and, if clover predominates, a crop of seed. Where timothy is not sown with clover it is best to go back to corn after a clover seed crop, thus making a short four years' rotation, but where there is no pasture except that furnished by fields in the rotation it is wise to sow timothy and pasture one or two years before going back to corn.

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Light on Freemasonry. By Elder D. Bernard. In cloth, $1.50 each. Paper, 75 cents each.

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General Washington Opposed to SECRET SOCIETIES. This is a re-publication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies,*" communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10cts each.

Morgan's Exposition, Abduction AND MURDER, AND OATHS OF 33 DEGREES. Composed of "Freemasonry Exposed," by Capt. Wm. Morgan;" "History of the Abduction and Murder of Morgan;" "Valance's Confession of the Murder of Capt. Wm. Morgan;" "Bernard's Reminiscences of Morgan Times," and "Oaths and Penalties of 33 Degrees." 304 pages; cloth, $1.00.

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Masonry a Work of Darkness, adverse to Christianity, and inimical to republican government. By Rev. Lebbeus Armstrong (Presbyterian) a seceding Mason of 21 degrees. 15 cents each.

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The Broken Seal; or Personal Reminiscences of the Abduction and Murder of Capt. Wm. Morgan. By Samuel D. Greene. In cloth, 75 cents. Paper covers, 40 cents.

The Mystic Tie, or Freemasonry a LEAGUE WITH THE DEVIL. This is an account of the church trial of Peter Cook and wife, of Elkhart, Indiana, for refusing to support a reverend Freemason. 15 cents each.

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HISTORY OF A WEEK.

Tuesday, Jan. 29.

A Central park policeman in New York had to contend with a small-sized riot in making an arrest of a boy who was one of several hundred who had ventured on the dangerous ice contrary to orders. The policeman was beset by a mob of boys and girls and considerably injured.

Fire in the Castle hotel at New York resulted in a loss of $100,000.

David Hampton, for the murder of a widow of 70 at New York, was killed in the electric chair at Sing Sing.

M. Ribot has succeeded in forming a new French ministry, as follows: War, Ribot; justice and marine, Travieux; foreign, Hanotaux; interior, Leggues; public instruction and worship, Poincare; public works, Dupuy-Dutemps; commerce, Andre Ledon; agriculture, Gadeau; colonies, Chautemps.

Walter Besant has been engaged on a history of London for six-and-twenty years and has collected no fewer than 600 works on the subject. He is just now beginning to see the end of his labors.

The Universal Labor union, a new movement of wage earners now getting under way, proposes to offer Governor Altgeld, of Illinois, its presidency.

Wednesday, Jan. 30.

James H. Berry has been re-elected senator by the separate houses of the Arkansas legislature. Fishback got but seventeen votes in both houses.

A company has been incorporated, with $1,000,000 capital stock, to build and operate an electric railway from Oshkosh to Kaukauna, Wis., running through the cities of Neenah and Menasha.

The December and annual statements of earnings of the Chicago, Burlington and Quincy system show a decrease in the net earnings of that month, as compared with December, 1893, of $90,122.55, and for the entire year of $1,179,152.43.

Rev. A. E. Depew of Springfield, Ills., a cousin of Chauncey M. Depew, has accepted the pastorage of the Congregational church at Boscobel, Wis.

The trial of Captain Henry W. Howgate, for forgery and embezzlement of the government when disbursing clerk several years ago, was begun in the District criminal court at Washington.

Cash wheat sold at 49 cents on the Chicago board of trade yesterday.

Thursday, Jan. 31.

Chinese advices report that the Japanese were repulsed in an attack on Wei Hai Wei, with a loss of 300 killed and wounded.

Wagner palace car porters are threatening a strike owing to their inadequate pay, which is no longer supplemented by the former liberal tips.

Benson, Minn., suffered from a $30,000 fire in its business section.

Lilia Vane, recently the leading lady of Nat Goodwin's troupe, is now Mrs. Geo. Goodrich, having wedded a young and wealthy widower of that name at Yonkers, N. Y.

Lucien Baker, the new senator from Kansas, is 48 years old, and is said to be worth about $100,000.

Joseph J. Ironmonger, one of the founders of the Jacksonville (Ills.) Journal, died in that city yesterday.

Charles Donnovan, arraigned at La Junta, Colo., for attempting to criminally assault Hope Claussen, the 9-year-old daughter of James Claussen, was attacked with an epileptic fit in the court room and died.

Saturday, Feb. 1.

J. Scott Ellis, of Farmington, Me., who is 102 years old, was preparing to shave himself when he fell and broke his hip. The old gentleman had not been obliged to call in a doctor before for eighty years.

The annual charity ball in aid of the Nursery and Child's hospital took place at Carnegie Music hall, New York, last evening. Gov. Levi P. Morton led the grand march.

Governor Knute Nelson, of Minnesota, has formally resigned and the lieutenant governor, D. M. Clough, has been sworn as governor. Nelson will soon take his seat in the United States senate.

During an exciting debate in the French chamber of deputies Hubbard, socialist, challenged the Viscomte de Hughes to a duel.

A colored woman in New Orleans is about to take her degree in medicine and will be the first woman to practice in that city with a degree won in Louisiana.

A movement has been started in Newfoundland for annexation to the United States.

Friday, Feb. 2.

Solicitor General Maxwell has resigned because, it is said, he cannot get along smoothly with Attorney General Olney. Holmes Conrad, of Virginia, has been appointed to the vacancy.

Samuel Allmeyer, Minnie Baumer, Jacob Krause and an 8-months-old baby were burned to death in the fire that destroyed the Deaconness Home at Cleveland, O.

Mullihan, Elliott, Roy and Harris, charged with being the murderers of Barrett Scott, the defaulting ex-treasurer of Holt county, Neb., have been released on $2,000 bonds by the county judge, who decided that not enough evidence had been produced to warrant charging the prisoners with murder in the first degree.

The "bargain sale," so dear to the American woman, has been introduced into Germany, with results so disastrous to conservative German business methods that the government has been appealed to to suppress the practice.

Monday, Feb. 4.

The senate has confirmed the nomination of Samuel Ryan, of Wisconsin, to be United States consul at St. Johns, Nd.

B. S. Howland, of West Superior, Wis., bet $100 that the word "God" was in the United States constitution. When he lost he sued for his money back and the case is on trial at West Superior.

The Elbe disaster wiped a divorce case off the record. Anton Kuehn, of St. Louis, has learned that his wife Louise went down with the steamer while she was on her way to St. Louis to defend a divorce suit.

The New Mexican legislature has passed and the governor signed a bill to rebuild the capitol with convict labor and bricks.

In deciding a horse stealing case in which an appeal had been taken because the thief had stolen a "mare," while the indictment said "horse" the Arkansas supreme court said that "horse" was a generic term and included all classes of the animal.

The $10,000 stake for 2:30 trotters and the $5,000 stake for 2:25 pacers, offered by the Clark's Horse Review, of Chicago, to be contested for in June, 1895, will be made part of the programme of the meeting at Red Oak, Ia.

UNITED STATES OFFICERS MOBBED BY CELESTIALS.

And Carried Off by the Chinese—A Force of Bluecoats from the Concord Landed with Instructions to Rescue the Captives at All Hazards.

LONDON, Feb. 4. — A dispatch from Shanghai says a telegram has been received there from Chin Kiang stating that a party of officers from the American warship Concord landed at Chin Kiang for the purpose of shooting game. They by accident shot a Chinaman.

The populace became infuriated and attacked, seized and carried off the whole party. The commander of the Concord sent an armed force of blue jackets and marines to rescue them at all hazards. Further news in regard to the affair is anxiously awaited.

Profound Sensation at Washington.

WASHINGTON, Feb. 4.—The reported kidnaping of the officers of the United States ship Concord at Chin Kiang, in China reached Washington at too late an hour to permit it to be inquired into in naval or diplomatic circles. Up to 10 o'clock last night no news on the subject had been received by any of the government officials. The news created a profound sensation today, and unless later reports show that the captured officers are at liberty other vessels will probably be hurried to the scene. Knowing the condition of the Chinese at the present time, and the way in which they are likely to deal with prisoners, there will be great anxiety until the safety of the party is assured.

A court-martial will probably follow, as the policy of the United States government is to require unusual care in such cases. A few years ago a test torpedo from a United States warship was exploded by some Japanese who found it on the beach. One of them was killed and though the Japanese government declared it held the officer of the warship blameless there was a court-martial and the officer was severely reprimanded.

STRIKE AT BROOKLYN STILL ON.

Assaults Frequent on the New Men, Who Are Denied the Right to Arm.

BROOKLYN, Feb. 4.—So far as assaults on the new motormen and conductors of the trolley lines is concerned the strike is still very much "on." One motorman was fatally beaten by strikers and others are continuously attacked. This is made easier by the withdrawal of troops, the police finding it impossible to give protection to the workmen. Then when rioters are taken in the very act they are frequently discharged by the justices. President Norton asked, under these circumstances, permission to supply his men with arms that they might protect themselves, but this was refused by the chief of police.

A great many arrests were made yesterday of strike sympathizers who persisted in throwing stones and waylaying all the non-union men in sight. Allan Hoagland, a new hand employed by the Brooklyn Heights Railroad company, had the temerity to take his car out on the Green Point line without waiting for the two special policemen who were detailed to protect him and the company's property. When the car reached Franklin and Huron streets two men jumped on the front platform and pulled Hoagland off. They threw him to the ground and kicked him unmercifully. Hoagland drew his revolver and fired two shots, neither of which took effect. The men got away.

A number of strikers held up a car in South Brooklyn. The mob stoned the car and broke almost every window in it. A force of policemen arrested John Borland. He had a stone in his pocket when arrested. John Weston, of Buffalo, a conductor employed at the Franklin street depot, Green Point, was arrested on complaint of John Freudelle. Weston was on his way home on the car after having worked all day, when he met Freudelle near the car stables. Freudelle called him vile names. Weston drew a revolver and shot Freudelle in the neck. The wound is not considered serious.

At Third avenue and Fortieth street the track was encumbered with a great pile of boards, boxes and other material of a heavy nature. Every car that passed this way was held by the obstruction and while the conductor and motorman were engaged in removing the debris they were pelted unmercifully with bricks, mud and snow balls.

Master Workman Connelly issued a manifesto to the citizens of Brooklyn last evening on behalf of the striking motormen and conductors. He calls upon the citizens to arm themselves in self-defense, now that President Norton has, as Connelly alleges, proposed to arm his men in defiance of the police department.

JAPANESE CAPTURE WEI-HAI-WEI.

Ah Sin, as Usual, Bolts When the Tug of War Comes On.

CHEE FOO, Feb. 1.—Wei-Hai-Wei was captured Wednesday after two days' skirmishing. The Chinese bolted when the actual assault was made. It is stated that their loss was 2,000 men. Lui Lung Tau, an island near the city, on which are workshops and some forts, is still in the hands of the Chinese. All the Europeans in the city escaped unhurt. It is reported that during the fighting all the Chinese men-of-war and ships in the harbor sailed away uninjured.

Woman Suffragists Adjourn.

ATLANTA, Feb. 4.—The National American Woman Suffrage association has elected the following officers: President, Susan B. Anthony; vice president, Rev. Anna Howard Shaw; secretary, Lucy Stone Blackwell; treasurer, Harriet Taylor Upton. These are all re-elections, except in the case of recording secretary. Suffrage in the south was the subject of addresses at the closing meeting of the convention. During the day pickpockets reaped a harvest. Mrs. Robinson, of Kentucky, lost $500 worth of diamonds. The convention engaged in religious exercises yesterday, and its members left for their homes today.

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40 YEARS THE STANDARD.

Judge E. R. Hoar Dead.

CONCORD, Mass., Feb. 1.—Judge E. Rockwood Hoar died last evening at 7:20 o'clock.

Judge E. Rockwood Hoar was born Feb. 21, 1816, at Concord, Mass. He was a brother of United States Senator George F. Hoar, of Worcester, and a member of a family which has for years been prominently identified with public affairs. He was Grant's attorney general and held other important positions.

IS THE CHICORA AFLOAT?

A Question That Is Complicated by Reports at Chicago.

CHICAGO, Feb. 4.—The whole city was excited last evening by an extra gotten out by The Evening Mail which stated that the long-lost Chicora had been sighted at the foot of Ninety-sixth street, off Colehour, near South Chicago. It was judged by those who saw it that it was about one and one-half miles from shore, but further investigation proved that it was out in the lake at least five miles. The fire boat "Chicago," stationed at Calumet river and South Chicago avenue, at once went to the rescue. After a vain battle with the ice and having got to a point three-quarters of a mile from shore this boat was obliged to put back into port at South Chicago.

"Meanwhile tugs Protection and Calumet started from Chicago outside of the ice floe and passed South Chicago in pursuit of the hulk, which was then drifting toward Whiting, Ind. The life-saving crew at South Chicago made a fruitless effort to reach the hulk over the ice, but without avail. This effort being abandoned a special train was furnished to the life savers by the Baltimore and Ohio Railroad company to carry them to Whiting, Ind. The work of rescue was then attempted from that point."

Still later is was reported that the life saving crew got close enough to read the name "Chicora" on the vessel, but could see no signs of life. She was covered with ice and drifting helplessly with the wind.

The latest report at this writing is from the captain of the tug Protection which has arrived in harbor again. The captain says: "Saw nothing but seagulls and drift ice."

Nine Thousand for an Arm.

SPRINGFIELD, Ills., Feb. 4.—In the United States district court here William Meyers of Streator, Ills., was awarded $9,000 damages against the Atchison, Topeka and Santa Fe Railway company for the loss of his right arm. Plaintiff was a switchman for the defendant, and while performing his duties lost his arm. He sued for $20,000.

Mrs. Smith a University Trustee.

SPRINGFIELD, Ills., Feb. 1.—The governor has accepted the resignation of John H. Bryant, of Princeton, as member of the board of trustees of Illinois university, and appointed Dr. Julia Holmes Smith, of Chicago, to fill the vacancy.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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PENNSYLVANIA STATE ANTI-SECRECY CONVENTION.

CALL FOR THE ANNUAL MEETING.

The Pennsylvania Christian Anti-Secrecy Association will meet in annual session

FEBRUARY 25 AND 26, 1895,

in the Second Reformed Presbyterian Church, Seventeenth street, near Race street, Philadelphia.

Some of the ablest speakers of the nation will be present.

Allegheny, Pa., Feb. 8, 1895.

The letter of President Blanchard, from Humboldt, Neb., in another column, confirms the previous reports of its great spirituality and interest. All in all, it was a pronounced success. An additional report is expected next week.

The Pennsylvania State Anti-Secrecy Convention is an assured fact. To-day we publish the official notice of the meeting at Philadelphia, which is called for the 25th and 26th inst. Rev. W. B. Stoddard's letter on the subject is filled with details and valuable suggestions.

The German Reichstag has not yet repealed the law forbidding the return of the Jesuits to the empire, and the nature of the opposition to the repeal is such as to render the success of the proposed measure very doubtful. The agitation is likely to involve some other important political legislation before it is settled.

The bill now pending in the Tennessee Legislature, to punish lynching parties in that State with death as murderers, is radical, but demanded by the growing iniquity which it is designed to suppress. The provisions of the proposed law include all persons who aid or abet a party of organized lynchers in their murderous designs. Incitement to mob violence of the proscribed kind, whether by harangues or printed or written methods, is to be punished by long terms of imprisonment. The measure is very severe, but the crime which it seeks to abate is very horrible.

In one of his latest characteristic lectures in New York—"Which Way?"—Ingersoll defined "two ways—one of reason and experience, the other of faith and credulity." This is the keynote of a mighty truth, the importance of which probably never entered his mind. Reason and the experiences of seceders from the secret lodges should serve to keep men from going blindly into them. It is faith in the misrepresentations of interested secret-society men, with curiosity, and the hope of gain, that draws the credulous into the lodges of which they will believe nothing evil until they have become ensnared.

Freemasonry is not honest, even with its own members. In "Cabala; or the Rites and Ceremonies of the Cabalist" (Chapter Degrees), "National Series, Revised and Arranged Strictly in Accordance with the Standard Formula," and published for the use of members only, by Redding & Co., New York, we have a cypher copy of the secret work of the four degrees of Mark Master, Past Master, Most Excellent Master and Royal Arch Mason. Comparing these degrees with those in Doesburg's expositions (the truth of which "Cabala" largely confirms), we find omitted one of the most important obligations in the Royal Arch Degree. Masonically speaking, we suppose this is considered honest, but morally there's a screw very loose. We do not wonder that the fraternity is ashamed to put it into print, even in cypher.

The *Catholic Review* for February 9, in overhauling the acts of the Masonic fraternity, reviews the part borne by Albert Pike in the revival and re-organization of Scottish Rite Masonry in the United States. Pike was born in 1809, and within the period of his long career he filled the following three offices in high Masonry: Sovereign Pontiff of Universal Masonry, Chief of the Supreme Luciferian Dogmatic Directory; Sovereign Director of the Grand Central Consistory of North America; and Grand Commander, Grand Master of the Supreme Council of the 33d degree of the Ancient Accepted Scottish Rite for the Southern district of the United States. The *Catholic Review*, giving "a full account of the man endowed with wonderful talents," proposes to unfold the "history of the corrupt and infamous works which Satan alone was capable of inspiring, and which constitute . . . . the treasures of the archives of Palladism, or Luciferianism." It promised to be an interesting revelation.

At a recent meeting of the Society of the Sons of the American Revolution, at which General Miles and Admiral Gherardi were dined, one of the speakers remarked that between the military career of General Washington and that of General Miles there had been but one traitor (Arnold) among the officers of the national army. Of course, all allusion to the secession schemes of 1860-61, and the consequent defection of many army commanders, was omitted by courtesy. Commenting upon this reference to Benedict Arnold, a writer in the New York *Sun* recalls another act of treason as vile and infamous as Arnold's, and more successful, but on a lesser scale than his. The traitor was a high-commissioned officer—one William Demont—and by his act, it is alleged, Forts Washington and Lee were transferred to Howe's British army. The *Sun* gives the details of the transaction, for which we have not space. But it is known that Demont, like Arnold, was a Freemason. It is well to remember that.

The papal encyclical placing certain secret societies under ban is principally confirmatory, it is claimed, of an organic law of the Roman Catholic Church in the United States. The law in question is No. 246 of the Baltimore Council, and reads as follows: "A society, if it enjoins a secret to be so kept as not to allow that it be made manifest to the authority of the church, is to be numbered among the forbidden societies, and the members are to be deprived of sacramental absolution until they recede from it, or at least seriously promise to recede at once. And as the right and duty to inquire is incumbent on the bishops, every society which refuses its secrets to be made known to the ordinary (the bishop), lawfully inquiring therein, may be supposed to refuse such knowledge to the authority of the church." Any secret society, therefore, which refuses to yield to the authority of the Church of Rome is included in the papal prohibition. The effect is to strengthen the Jesuit and other lodges in the interest of the church, and repel the others which do not submit to the hierarchy.

Oscar Durante is the young, talented and good-looking editor of *L'Italia*, the Italian newspaper of Chicago. He is also a politician, with an ambition to be a leader of his countrymen, among whom he has acquired considerable influence by his position. But, like Haman of old, notwithstanding his prosperous calling, he is evidently feeling that all this availeth him nothing, so long as he knows that the dreaded Italian secret and bloody Mafia society is seeking his life. For several months some person, or persons, in Columbus, Ohio, have been endeavoring to decoy Mr. Durante to visit that place, through the mails, by means of one business letter, and two love-epistles. Fortunately circumstances attending these efforts were such that suspicions of their falsity were aroused, and his journey to Columbus has been indefinitely postponed. The police have the case in hand; but the press accounts conclude as follows: "This business," said Durante, "is not a matter of a moment. Four months now this plot has been making. If I have an enemy, his is not an anger that can be washed away." "Is it the Mafia?" Durante shrugged his shoulders and looked heavenward. "I cannot say," he answered. It is with him as it is with all Italians. Mafia is not a word that they speak willingly. Like Durante, they go far around it, saying instead, "a secret organization with criminal purposes." We await further developments.

ORIGINAL CONTRIBUTIONS.

"WHOSE GLORY IS THEIR SHAME."

BY PHILIP BACON.

This passage from God's Word was brought very vividly to my mind when reading the following notice in the Hartford *Daily Times* of January 18, 1895:

"*Now a Master Mason.*—The Rev. C. G. Bristol, rector of the Church of the Good Shepherd in this city, took his third degree in Masonry in Moriah Lodge at Danielsonville, Thursday night. Mr. Henry W. Green, Past Grand Master, and Judge Shumway, Past Worshipful Master, were in charge of the ceremonies. A banquet and after-dinner speeches followed the work. The Rev. Mr. Bristol was accompanied from this city by ex-Lieutenant-Governor Ernest W. Cady, Senator J. H. Hall, Mr. James B. Moor, Rev. L. W. Saltonstall and Mr. R. H. Pascall, of Portland. Mr. Bristol took his first degree in Moriah Lodge while he was rector of the Danielsonville Episcopal church. He will now connect himself with St. John's Lodge of this city."

Rev. L. W. Saltonstall is the rector of Christ church, the oldest and largest Episcopal church in the city.

The Church of the Good Shepherd was built by Mrs. Colt, whose husband was the founder of the world-famous Colt Firearms Co. The Hon. J. H. Hall is now the president of that company, and was recently elected State Senator as a Democrat (which party was 396 in the minority on the State ticket) over the Republican nominee, who was not a Freemason. Ex-Lieutenant-Governor Cady is secretary and treasurer of a large manufacturing concern in this city and the late candidate of the Democratic party for governor. He has recently identified himself quite prominently with the temperance work in the city.

What can be expected when the shepherds of the flock are setting such an example before the people? Is it not very natural that the "good man" argument should be made to do service for the devil and all his works of darkness? I can remember the time when no one in good standing would have allowed his name to be publicly associated with Freemasonry, and now it is apparently thought necessary, to be of reputation, that one must belong to several lodges or clubs.

This condition is no longer confined to the male sex. A short time ago I met a lady friend, the wife of the principal of the high school in a large village, who knew my position in regard to secret societies. When I asked her what the ladies of the place were doing, her reply was that they were forming secret orders, and that almost every one belonged to three or four. When I asked what she was doing, her reply was: All that she could do was to keep out of them.

I have, of late, been making quite an effort to find the "children of light," but have to confess that I have been somewhat disappointed.

A few weeks since, I attended a holiness convention, at which was given more excellent teaching on the all-important, and too much neglected, subject of holiness. The theory was scriptural, but the application was not intended to cover a very wide field of practical life. Those who favored saloons by sustaining the prominent political parties stood on an equality with those who oppose them. Those who belonged to the secret orders were not led to see that there was anything inconsistent with holiness in the false worship in the lodge.

Not feeling satisfied, I wrote to one who was brought forward as a witness to the blessed doctrine of full salvation, to know with which political party he gave his influence. His reply was that he felt that he should backslide if he voted other than the Prohibition ticket. I afterwards wrote to him as to his position on the secret lodge question, and after considerable delay I got a rather faint reply that he did not favor them; but it looked to me as though he felt that he was "telling tales out of school." As a result of the convention, a few were advised by the leaders of the general Holiness Association to hold meetings, but with the express understanding that all questions upon which holiness people differed, such as prohibition, tobacco, secret societies, divine healing, etc., must be locked out, according to the rules of the Holiness Association.

am acquainted with the views of two of the leading ones in this movement, and they are decidedly opposed to the evils mentioned. Does not this look a little like "putting light under a bushel?"

When I read Bro. S. C. Kimball's article in the *Cynosure*, stating the help the N. H. C. A. was receiving from holiness people, I asked myself: Can they be the same as those who have bound themselves by the cast-iron rules of an association? I wish that the article in the *Cynosure* of Jan. 17, by Editor Jennings of the *Wesleyan Methodist*, might be read by all the holiness people all over the world. I do not wish to be understood that I am not in favor of meetings for the promotion of holiness, because I am satisfied that it is the teaching of the Bible, and without it we cannot receive the approval of a holy God. It is the neglect of this teaching that has brought our country into the sad condition in which we now find ourselves. The heathen recognize the need of an atonement for sin; but if we cannot realize in Christ as our Redeemer one who is able to cleanse and keep us pure and holy unto the end, what better off are we than those who have never heard the name of Jesus? Has it not been the generally-accepted teaching, from most of the pulpits in our country, that we could not expect to be made holy in this life? and we can see how readily the pews have taken to this teaching and put it into practice.

I am not surprised when I see the great mass of the professed church members become almost indifferent about the salvation of their fellow-men, and the advancement of our Redeemer's kingdom.

I met a teacher in one of our leading seminaries, a few days since, who remarked, in substance, that the preacher would go before the people on the Sabbath and teach the doctrine of a new life, and all the balance of the week ignore it himself. His example was not a great incentive for people to lay hold of it. When I remarked to this teacher about Freemasonry, he recalled the fact that when he was in Paris, a friend told him that no one could belong to the French Senate unless he was a Freemason. The fact that we are opposed to oath-bound secret societies, as much as it implies, comes far short of that purity of heart which is the only condition in which we can "see God." Should we be surprised if the prince of this world should endeavor to substitute a counterfeit of holiness, as he has of everything else that is good? Who ever knew of an attempt to counterfeit a bill of a broken bank, or a forger to attempt to raise money by using the name of one who was known to be bankrupt? It is because there is so much implied in the term holiness, full salvation, heart purity, or sanctification, or simple, plain Christianity (which to my mind, all mean the same thing) that the devil should attempt to deceive the people with an imitation. Thank God, we need not be deceived; for he has told us if they "teach not according to his Word, there is no truth in them."

As a farmer I never knew of any better way for destroying obnoxious weeds than by keeping them exposed to the rays of the summer's sun. I never could do it in cloudy weather. So in spiritual things we must bring the evils under the influence of the Sun of Righteousness as revealed in the Word of God; and, as in the case of weeds, if they have become matured, they will need a good deal of shaking. To attempt to deal with them with human wisdom is like attempting to destroy weeds in a cloudy day. Apparently they will grow the faster.

Dear friends, let us work more in God's way, using the "sword of the Spirit, which is the Word of God." Let us all do what we can for the advancement of righteousness and the overthrow of evil while we have opportunity.

Weatogue, Conn.

SECRET SOCIETIES AND THE LABORING MAN.

ADDRESS OF REV. J. M FARIS, OF NEW CONCORD, OHIO, AT THE OHIO STATE ANTI SECRECY CONVENTION, AT XENIA, JAN. 28 AND 29, 1895.

This caption implies that there is a connection between secret societies and the laboring man. It suggests, also, that the connection is such as ought not to exist. The idea is that the laboring man ought not to belong to secret societies. Let us notice:

I. The importance of the laboring man. 1. He constitutes a large part of society. He is a majority. In the army there are more private soldiers than officers. In the Christian church there are more private members than office-bearers. In any lodge establishment there are more subordinates than proprietors and managers. So in society there are more laborers than capitalists and employers. As regards numbers, the laboring man owns a large part of society. Therefore he cannot be without importance.

2. To a greater or less extent we all depend upon the laboring man. We often think of the laboring man as dependent. But may we not say he is the most independent? How could we do without him? How could the capitalist do without the laboring man? How could the city do without the country? What could military officers accomplish without private soldiers? We all depend upon the laboring man for many things. We obtain through him our meat, clothing and fuel. The laboring man is of importance in society because there are so many dependent upon him.

3. The laboring man has great influence. He forms, as we have already seen, a large part of society. Hence, his influence is worth seeking. If the laboring man is opposed to us, his opposition is felt. If we have his influence, it is much in our favor. It is to the commendation of our Saviour that "the common people heard him gladly." The politician, the preacher, the ruler—all understand that the laboring man's favor is a great help. In any contest they are more likely to have success that win the influence of the laboring man. Hence, we see the laboring man is an important factor in society.

II. Why the laboring man should not belong to secret societies.

1. It at once creates suspicion. Generally speaking, when men pursue a secret course they excite suspicion against themselves. There must be a motive for the adoption of a secret method; sometimes it is because they wish to take an undue advantage of others. Sometimes it is because they are aware that their object does not commend itself to the public. There must be a reason why the secret societies impose a secret obligation upon their members. But whatever be the reason for secrecy, others cannot but feel that those who take the obligation must have a motive which does not commend them and their work to outsiders. The laboring man, when he enters a secret order, does create a measure of suspicion against himself. And surely the laboring man has enough to contend against without suspicion evoked by his connection with a secret lodge.

2. It is too costly. The laboring man is generally not the richest in society. Capitalists and employers are those who are supposed to have the greatest amount of wealth. The laboring man has more limited means. Laboring men are not heard complaining that they have more than their share of the good things of life. Hence, as the laboring man generally has but a moderate amount of means, he must count the cost before he engages in any undertaking. He cannot afford to live in the largest and grandest house, or sit at the fullest and richest table. He must decline to purchase some things because he is not able to afford them. Secret societies, as managed, are expensive. There is the initiation fee, or what must be paid for the right of membership. This, in some instances, must be no inconsiderable sum. Then there is the dress which is worn on certain occasions. This is often very gaudy and surely somewhat expensive. We have sometimes felt sad when we have seen the poor laboring man in a procession with his society dress on. We knew that neither he nor his family could well afford such attire. It reminds us of the drunkard, who spends his earnings for drink instead of the necessaries of life. No wonder the laboring man, if he is a church member, is not able to give more to the cause of Christ; his secret lodge requires so much.

3. It involves him in many a trouble. In the first place, he parts with his independence. He comes under obligation to obey the mandates of the secret society. He must work when, and as, and where, the lodge permits. No matter how well he may be doing, he must quit work when his superiors send out the order. In this way the laboring man is involved in trouble. And he is not the only sufferer. His wife and children, if he have any, must suffer too; and we have reason to

fear that many are suffering at the present time from such cause. It may be said that it is those who belong to the unions that obtain employment. But would worthy men not get the work at any rate, if there were no secret unions? Would they not have employment with greater regularity, and with much less embarrassment? We verily believe the laboring man would be greatly benefited if he were free from the lodge power and influence.

LODGE CHARITY.

A PAPER READ BEFORE THE OHIO ANTI-SECRECY ASSOCIATION AT XENIA, OHIO, JAN. 29TH, 1895, BY REV. C. H. KIRACOFE, DAYTON, OHIO.

[From the Christian Conservator.]

An old teacher of mine once sent a young man to the black-board to solve a problem in algebra. The young man worked faithfully the entire period for the recitation, but failed to reach a solution. The next day he was assigned the same problem, with a like result. The third day the young man, having become discouraged, said: "Professor, I have tried every possible way of solving this problem and I can't solve it." Whereupon the professor suggested that he examine the conditions of the problem to see if it *could* be solved, and, to his chagrin, he found that for three days he had been trying to solve an *impossible problem*, but he had learned a lesson he never forgot, viz.: when asked to do a thing, first of all to decide whether it *could* be done; or when asked *why* a thing is so, first of all to determine whether or not it *is* so. So, in discussing a theme, it is well, first of all, to clearly and definitely define its content before attempting its explication. Men not unfrequently happen upon ideas which no word in the language will adequately express; but since ideas precede words, it is a rare thing to find a word or an expression in a language for which there can be found no corresponding idea or reality; and yet for the past two weeks, or ever since I was asked to speak upon it, I have sought in vain for the reality corresponding to my subject, but not, like the student, without a suspicion of there being anything wrong. I have found something corresponding to the word charity, and I have found something corresponding to the word lodge, but I can find nothing corresponding to the two terms linked together as in my subject. In other words, there is such a thing as charity, and there is such a thing as a lodge, but there is no such a thing as *lodge charity*. The two ideas are antagonistic, if not contradictory. You might about as well speak of a round square, of evil goodness or a good devil, as of *lodge charity*. The expression is a misnomer, unless, perchance, lodge charity, like Masonic worship and the Masonic heaven, is speculative or symbolic—that is to say, a mock charity. That the antagonism between the ideas expressed by the two terms lodge and charity may appear, it is necessary only to accurately define each. What, then, is charity? It is something distinct from mere alms-giving. Paul says: "Though I bestow all my goods to feed the poor, and have not charity, it profiteth me nothing." Prof. Ely says: "We are beginning to hear of a *science* of charity, and it is sorely needed, for old-fashioned alms-giving is a curse." The term charity applies both to a feeling cherished in the heart and to the act or acts which result from that feeling, but the essential thing is the feeling, for without the feeling the act ceases to be charity. It is mere alms-giving, and, as Paul says, profiteth the giver nothing. Charity, as a feeling, is that principle in the Divine Being which prompts him to seek the well-being of all his creatures, from the highest to the lowest; that prompted him to arrange food for the body, knowledge for the mind and faith, hope and love for the soul. Conversely, it is that principle in all creatures, when in a normal state, that causes them to reciprocate the beneficence of their Creator—that causes the bird to sing, the cock to crow, the lamb to frisk, the horse to leap, the lowing herds to gallop over hills and plains, and redeemed men and angels to obey his word and shout his praise, and to have a like beneficent feeling toward fellow men and angels to that manifested toward them by the Creator himself. Its formulated fundamental law, as pertaining to man, is: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor," or thy fellow-being, "as thyself." It is the direct opposite of selfishness and is restricted in its exercise to no class, but is as wide in its range as the human family or even as created beings. To one possessed with this principle, men outside of the narrow circle of his own family or selfishly-limited fraternity are not strangers, or cowans, but brothers. Such a man, in the language of Shinn, "adores the beneficent hand which sends us rain from heaven; his soul adheres to God as the center of all his desires; he finds no pleasure in existence equal to that of doing good; he looks over the face of the earth with conscious friendship for every living creature; his enlarged and generous mind embraces the different nations of the earth with affection, and beseeches heaven to bless all his brethren of the human race."

This is charity in feeling. Charity, in action, is but the outflowing of this feeling in adoration and praise toward God, and in acts of beneficence to all his creatures within reach, who may be in need of such beneficence—not because of any temporal or mechanical relation they may sustain to us or of any self-imposed obligation, for the sake of advantage, which we have assumed toward them, but because they are God's creatures and therefore our brethren. The act flows from the feeling as the stream flows from the fountain, as blood from the heart, and breath from the lungs. The only condition of its exercise is need upon the part of the person toward whom it is exercised. Charity, as thus defined, is to the social and moral world what gravitation is to the material world or universe, the force that holds together and makes society among moral beings possible.

What now is a lodge? It is a limited and select association of men who, ignoring the ties and the corresponding obligations of the natural brotherhood of the human race, have formed themselves into an unnatural and mechanical brotherhood for the purpose of securing to each other certain real or supposed benefits not secured to those outside the brotherhood. For which purpose they severally bind themselves by solemn pledge or oath to befriend and aid each other, as against the outside world, upon the fulfillment by each of certain stipulated conditions. It is limited in that it is confined to one sex, one trade or one class of persons in some way distinctly defined. It is select in this that the most needy and most dependent, even of the special class out of which it is formed, are excluded, such as the poor, the seriously diseased, the blind, the maimed and the halt—anyone who is not able to pay his initiation and keep up the stipulated dues required by the association. This alone is sufficient to distinguish the association as wholly selfish and therefore antagonistic to the real spirit of charity. By the very nature of the organization, its benefits must largely accrue to those who are not in need of charity. Then its very object, to secure benefits to the select few composing the order, is wholly selfish, or, at least, not such as to characterize it as a benevolent or charitable, but as a *business* association, on the same basis as an ordinary joint stock or insurance association. It will thus be seen that the very nature and purpose of the association are selfish, and only selfish. But let us look for a while at its practical operations and especially at those transactions which are so frequently paraded before the world as charity.

Who ever heard of a lodge, as such, befriending or rendering aid to those outside its own limited brotherhood and their families? I once challenged two prominent lodgemen in our city to point out to me a single instance of this kind. After studying for awhile, they referred to a time when in their lodge several hundred dollars were raised for the benefit of the Widows' Home of that city, but subsequent inquiries brought out the fact that a subscription was circulated in the lodge-room after the adjournment of the lodge and that members of the lodge as individuals signed the amount, which they claimed to have been given by the lodge, simply because it was signed in the lodge-room and by persons who were members of the lodge. When I showed them that had the persons signing belonged to a half-dozen, or a dozen different lodges, each lodge could, with equal right, have claimed to make the donation, they had nothing further to say. That there are charitable men in the lodge who dispense real charity, we have no doubt, but they are charitable not *because* of their connection with the lodge, but in *spite* of it. There *may* be a few chance cases in which a lodge as such has administered charity to those outside the charmed circle, but if so, they are few and far between, and even then it has been done, not as a part of the legitimate work of the lodge, but as a special departure from its fundamental principles, and on the same principle that the devil is said sometimes to clothe himself as an angel of light. But how about charity toward those within the lodge? Do not lodges take care of their members in sickness, furnishing nurses or watchers and a weekly stipend and then pay their burial expenses, etc.?

Yes, they quite frequently do: but is it done as a matter of charity or in execution of a contract entered into when the person joined the lodge? And are there not three dollars paid into the lodge by its members for every one returned to them in charity, so called, in cases of sickness and death? And what is thus given, is it not given to the rich as well as to the poor, and only upon condition that all stipulated dues and assessments have been paid by the party up to date? As well call the money paid to me by the fire insurance company, when my house burns, or to my family by the life insurance company at my death, charity as this, for it is but the carrying out of a like business contract, and has not, when properly understood, even the semblance of charity.

We conclude this address by saying that we find neither in the nature, purpose or practices of of the lodge, anything, when properly viewed. which even resembles the spirit or the act of charity. On the contrary, we find in its character and purpose the very essence of selfishness, and its so-called charitable deeds we find to be but the execution of a business contract for which it has been fully and even generously remunerated. Having, therefore, examined the conditions of the problem given me, I pronounce it insoluble; or having considered the prior question as to whether there *is* such a thing as lodge charity and found that there is not, I ask to be excused from the black-board or the further consideration of my subject.

SELECTIONS.

THE RED CROSS SOCIETY.

The Red Cross society has a record extending over twenty-nine years in Europe and eleven in the United States. In this country the constitution of the society contains an article not to be found in any other of the thirty-nine nations in which it has life. This is a provision to supply aid in cases of great national calamities, such as floods, fires, cyclones, famines, pestilence and earthquake. Twelve times the Red Cross society has given its aid in such distresses. Miss Clara Barton's private fortune furnishes the means for headquarters and much of the necessary expense is borne by this self-sacrificing heroine.—*Union Signal.*

LESSONS OF THE OHIO STATE CONVENTION.

Among the facts most clearly brought out in the convention were: 1. That the secret lodge system is antagonistic to Christianity and the Christian church, in that it recognizes and worships a god, but not the true God, that it teaches a salvation without a Saviour, that it demands and takes the time, the money and the energy that ought to be given to the church, and that while it professes to teach and practice charity, it is in reality but a system of organized selfishness. 2. That it is antagonistic to government and society, in that it is adapted to, and is frequently guilty of, thwarting the administration of equal justice, and that it in various ways abridges the rights and immunities of its citizens. 3. That it is antagonistic to the best interests of the great mass of its own members, in that it exacts from them time, energy and money which they need for better purposes, and subjects them to a tyranny little less than despotic, while a few officers fatten upon their hard earnings and at the same time become their feudal lords. We can hardly see how an honest Christian man could have listened to these addresses without being convinced that the lodge system is a curse to the country and should be antagonized by every Christian and Christian organization; or how a

minister of the Gospel after hearing them could excuse himself for not lifting his voice against this institution, which, like a vampire, is sucking the life-blood out of many of our churches.—*Christian Conservator.*

NEW ENGLAND LETTER.

A prince and a great man fallen in Israel.—The fight for license in New Hampshire.—Connecticut dominated by rum and Masonry.—Another college for women.—A Jesuitic move on the part of the City Council.

Can we ever take the true measure of a man's life and work till he passes into the great Beyond, and the life and the work can be viewed as one grand whole? Dr. A. J. Gordon, who went from the scene of his earthly labors last week with the word "Victory" on his lips, while he missed the clap-trap popularity which has attended more sensational preachers, was, in every sense of the word, the most remarkable man in America's ministerial ranks. As a pulpit orator the very evenness of his eloquence gave one a sense of wonderful reserve power,—not that of the torrent or the cataract, but of the mighty river, which, wherever it flows, turns into a land of spring regions that would else be a desert, and makes it the granary of nations. The different channels of Christian work started by him, and into which he poured the overflowing sympathies of his great heart, were almost countless. The outcast, the needy and the desolate were always sure of his personal attention. Others might wait. Truth he always entertained with a royal hospitality, and for this reason every righteous reform, no matter how unpopular, had his hearty God-speed, and, if possible, his practical help.

He bore the name of New England's first foreign missionary, Adoniram Judson, and his was pre-eminently a missionary spirit, that could be satisfied with nothing less than the whole world for Christ. His sensitive, spiritual face was the meet outward expression of such a soul, of the intellectual strength, the religious fervor, the far-reaching insight into divine mysteries, where he trod with reverent fearlessness as a child in his Father's house. They who admired him most loved him most; and, as Dr. Mabie so eloquently and touchingly said in his funeral address:

How lonely will Boston be hereafter to the numberless pleaders in behalf of mission and philanthropic causes of all sorts, when they shall come here and find that royal and sympathetic personality gone! For he bore the world, not like Atlas, upon his shoulders, but—like the high priest who wrote upon his breastplate the names of the tribes of Israel—upon his heart.

It is most fitting that the earthly remains of Dr. Gordon should have their last resting-place, not in Forest Hills or Mt. Auburn, with sculptured monstrosities on every side,—not in a graveyard at all, but in the beautiful hill country of his native New Hampshire, near the spot where he was born, among the scenes that he loved as a boy, and which in his mature years inspired him to write one of the finest of his religious lyrics, "I have sighted the mountains of Beulah land."

THE FIGHT FOR LICENSE

is on in the New Hampshire Legislature. The bill which has been introduced is a combination of the Ohio and Connecticut laws, and worthy of its parentage. This measure, if passed, will establish license as the State policy, while allowing any city or town the right to prohibit within its own borders. With a fine consistency the bill provides that all revenue from this source shall go to the support of schools and paupers. The liquor men who are supporting this measure have placed their cause in the hands af leading Republicans and are sanguine of victory. And yet it poses as a temperance party. Such hypocrisy ought to make a statue of brass blush.

Speaking of Connecticut, Rev. J. C. Hyder, Secretary of the American Mission Association, gives an instance in the *Golden Rule*, showing

HOW THE RUM POWER DOMINATES

in that State. Four gentlemen, finding that on the last election day in October the saloons were open and in full blast, in direct violation of the law that all saloons shall be closed when an election is in progress until 5 o'clock the next morning, went personally from town to town, so as to secure positive evidence, and then went to the chief of police with a complaint. When they begged him to execute the law, he weakly replied that he had a family to support and did not want to burn his fingers, but would make arrests if the mayor said so. While one of the party stood by the chief of police for fear he would run away, the others hunted up the mayor, who made the most positive protestations that he would see the chief of police and have the saloons closed at once. But to their disgust, instead of doing so, the mayor slunk away to some safe hiding-place, and not a single arrest was made, nor a single saloon closed. At Bridgeport, if press reports are to be believed, the Liquor-Dealers' Association and the officials of the Law and Order League have made

A COMPROMISE

by no means creditable to the latter, by which all prosecutions now pending against saloon-keepers will be withdrawn, while they on their part promise not to violate the law again, and to aid the league in prosecuting those who do. Violation of this singlar compromise by the liquor-dealers will be followed by taking up the evidence already secured against them, and the revoking of their licenses. Connecticut is dominated by



REV. ADONIRAM JUDSON GORDON, D. D.

PRESIDENT OF THE NATIONAL CHRISTIAN ASSOCIATION, 1893–1894.

PASTOR OF THE CLARENDON STREET BAPTIST CHURCH, BOSTON.

DIED 12:05 SATURDAY MORNING, FEB. 2, 1895.

"A LIFE CONSECRATED AND CROWNED."

Masonry as well as the liquor power, and in all this quibbling and compromise, its hidden hand may be plainly seen.

Tufts College gets $70,000 from the will of a Miss Jackson, to erect an annex, to be known as "the Cornelia Maria Jackson College for Women." Though a strong advocate for

THE HIGHER EDUCATION OF WOMEN,

I sometimes wonder if the thing is not overdone. There are many college graduates in the ranks of the unemployed, and only the other day I heard of one working for starvation wages and living in an attic. If the money now spent in building and endowing female colleges could be spent in building convenient, comfortable homes for working-women it would be a better investment from every point of view.

The Boston City Council have received about as many and as broad hints that it is

A USELESS AND EFFETE INSTITUTION

as the English House of Lords, and like that ancient and cumbersome body instead of taking the hint, it only grows more perniciously active. Their latest move is to abolish the school board in its elective capacity, and make it consist of nine persons selected by the mayor, with salaries attached. Given a Romanist mayor, and our public schools would be given right into the hands of Rome, while the salary attachment would make the office a mere political prize to be disposed of on the "spoils" system—a constant source of bribery and corruption. Never has a more thoroughly Jesuitical plan been put forward, and though there seems no chance of succeeding, that it could be even seriously suggested shows the boldness of this crafty power which is seeking to rule America. ELIZABETH E. FLAGG.

DEATH OF DR. A. J. GORDON.

BOSTON, Feb. 6, 1895.

EDITOR CYNOSURE:—Dr. A. J. Gordon, after a brief illness, passed to his reward, February 2, 1895.

The last word upon his lips tells the whole story of his life and death—"VICTORY!"

"All things whatsoever ye would that men should do to you, do ye even so to them," has seldom found more perfect expression than in the private life and public ministration of Dr. Gordon. Associated with either the rich or the poor, he was the faithful friend of all alike; for not one, however fallen, had so defaced the image of that One Type of a perfect manhood as to lose his sympathy and quench all hope of his recovery.

Honored as few men are while living, now that he has gone, the city that knew him best stands with bowed head at the threshold of that eternal city which he has entered, and with marvelous accord proclaims, "the memory of the just is BLESSED." The great heart that tenderly responded to every cry of suffering humanity is still. The sacred fire that came down from heaven, to glow for a season within this most holy place, has ascended to God who gave it; and what more fitting than that the temple in which he abode for more than half a century should rest among the quiet hills of his native New Hampshire, where neither men nor angels have built, but God himself has founded the most imperishable monument to mark the place where his own beloved disciple rests from his labors, while his works follow him?

Among the first to greet me when coming to this city to advocate a reform, then far more unpopular than it is now, was Dr. Gordon. Though an entire stranger, with no letter of introduction, he received me as a brother, and at once gave me his name in favor of meetings for the public discussion of the secret lodge system. With increasing knowledge of the system, his interest increased, and though pressed and burdened with responsibilities, he always *took* time to say an encouraging word, answer a question, or give counsel when asked. I cannot recall an instance when I sought his advice or co-operation in my work that it has not most heartily been given; and to his quiet co-operation and unwavering friendship the New England Christian Association is greatly indebted for its recognition and present standing among the Christian activities in this center of intellectual and religious progress.

He attended and spoke at several of our conventions, and encouraged others to do so. He was not on the program of our last annual meeting, but, referring to it a few days before it occurred, he said: "I want to be there, but I am very busy." Then, consulting his memorandum, he said: "I think I can attend the last evening." He was called to attend an important meeting in Park Street Church on that evening, and so failed to accomplish what he desired.

While in "labors abundant" at Northfield last summer he wrote for me, for publication, his views on the influence of the "secret lodges" upon the Christian life, which has in part appeared in your columns but which will repay re-reading and careful study. J. P. STODDARD.

OUR NEW YORK LETTER.

Church attendance.—Special services.—Influence of secret societies in courts.—Masonry and occultism.

NEW YORK, Feb. 6, 1895.

NON-CHURCH-GOERS.

There are 522 churches of all denominations in New York City, with a seating capacity of 400,000. The Episcopalians have 103; the Roman Catholics, 84; the Presbyterians, 70; the Methodists, 65; the Baptists, 50; the Jews, 46, and the Congregationalists, 7. Only a small proportion of the inhabitants of the city attend church at all. The Sabbath-morning service is fairly well-attended in most Protestant churches, but the evening service is neglected. I have fre-

quently counted less than fifty people, in churches seating from 800 to 1,200, at Sabbath evening services. On one pleasant Sabbath, last autumn, an enumeration of 85,000 was made in the various places of worship. Supposing every church filled to its utmost capacity, there would still be more than one million people who could not attend church services, even if they desired.

SPECIAL SERVICES

are continually being held by the various religious bodies. Rev. A. B. Simpson and associate workers have maintained evangelistic services, Sabbath afternoons and evenings, for four months, in the new American Theater, chiefly for non-church-goers, at which several hundred conversions are reported. The Paulist Fathers have sustained a month's mission for their own people at their Cathedral, Sixtieth Street and Ninth Avenue, and are now carrying on a nightly mission for non-Catholics.

Dr. L. W. Munhall is conducting a widespread work of grace in Jersey City.

DURING THE LATE LEXOW INVESTIGATION,

a certain witness testified to an interview with Sup't. Byrnes, head of the police department, at the latter's house, when the witness was grasped by the throat, thrown violently upon a sofa and further personal violence was threatened, as well as a term of imprisonment, unless he gave up certain information believed to be in his possession. The witness also affirmed that he escaped harsher treatment and secured immunity to himself by appealing to Masonic obligation, since both he and Sup't. Byrnes were fellow-Masons. It need not be wondered at if Masonry should receive large reinforcements from the ranks of crooks, if it is thus potent in assuaging a policeman's wrath and guaranteeing tender treatment. Such trifling and common incidents as these are the straws which determine the direction of the wind. It is beyond question a fact of shameful frequency, that justice is perverted, and many a rogue escapes punishment because of influence exerted through secret lodges.

In the last number of "Borderland," published by Mr. Stead in connection with the *Review of Reviews*, there is an article on

THE OCCULT SIDE OF FREEMASONRY.

The author attaches Masonry to the primitive caste rites of the Aryans and Hindus, and if his conclusions are trustworthy, we may trace it back to the Babylonian abominations of Semiramis and her son Nimrod, the source of all idolatrous and false religious worship, as exemplified to-day in Romanism, Theosophy, or Masonry.

F.

REFORM NEWS.

NEBRASKA STATE ANTI-SECRECY CONVENTION.

HUMBOLDT, Neb., Feb. 5, 1895.

This convention was held at Humboldt, Nebraska, from Saturday, February 2, to Tuesday, February 5. Arrangements were made by our friend and brother, Mr. Wm. C. Bissell, who has long been a helper of our cause in this region. With him, in co-operation, was our friend, Mr. John Holman, in whose beautiful home Bro. Phillips and myself have been kindly and perfectly entertained. There are many other true hearts here, who also have co-operated, among whom should be particularly named the pastors of the churches.

At the first meeting, Saturday evening, there was a good audience and good attention; the little confusion caused by a few drunken lodgemen did not do any harm. We hope that they obtained some good.

On Sabbath we had three excellent meetings, God helping mightily by his Holy Spirit. At the afternoon meeting, testimony was borne by pastors of the Presbyterian and German Methodist churches and others. The Spirit attended their words and Jesus was magnified.

Monday morning, the meeting was not large, and a gentleman who is a trustee of the Methodist church objected to the holding of the meetings, on the ground that he and others had not been consulted. After conference it was decided that the afternoon meeting should also be held in that church; that the evening meeting should be held in the Opera House, and that the Tuesday meeting should be held in the German Methodist church, which was kindly opened to us.

The Opera House was well filled at 8 o'clock, and Bro. W. I. Phillips gave the principal address of the evening. His subject was historical, and his argument showed how secret societies have interfered with the administration of law in all ages and lands where they have existed. A drunken man undertook a defence of Masonry but his friends removed him. He is a recent graduate of the Keeley Cure, and has had desires for better things. We trust that he may be delivered from the bonds of Satan.

The friends from abroad for whom we had been looking came in to the evening meeting, and though we did not learn of their presence until the meeting had closed, we were glad to see them.

Our closing meeting is to be held this afternoon at 1:30, in the German Methodist church, as above indicated. We expect the presence of Jesus Christ, our Lord, and the Holy Spirit. On the whole, we feel that the blessing of God has been upon us in great measure, and we are thankful. CHARLES A. BLANCHARD.

THE CAUSE AT BLOOMINGTON.

BLOOMINGTON, Ind., Feb. 7, 1895.

Our State Convention here has resulted in rousing much interest in the anti-secret reform. Earnest, thoughtful Christian people have commented frequently on the points made by the speakers, and admire their faith and courage in confronting such a popular evil. They express a desire to know more of the work of the National Christian Association. Those of us who took an active part in arranging for the convention, find that we have raised rather than lowered ourselves in the estimation of the people. Down in their hearts there is a respect for those who have the courage of their convictions and are willing to stand for them in the face of a frowning world. None of our local papers have published a disparaging word of the convention, and lodge-men have maintained the policy of silence.

Soon after the convention, the spirit of reform broke out in the city more than it has done for years. A Lexow Committee was organized, and before the mayor and prosecuting attorney, and another attorney who undertook the case, a searching examination of witnesses was held, which brought out the fact that at the last election thirty-five Negroes had been brought to the city and voted for the Republican candidates. The city marshal, it was proved in many instances, had taken bribes from criminals and allowed them to escape. The whole matter comes up for trial at the next term of court, and promises to shake up the city.

The women of our congregation have planned to hold monthly reform meetings in our church, where a platform will be free for the discussion of the most radical reform questions. The first meeting will be held this week, and will be in the interests of prohibition. It is proposed to attempt, sometime this winter, to secure a lecture on the anti-secret issue by Dr. W. H. French, of Rushville, President of the State Anti-secret Association. The other three officers of the Association all reside here, and are S. S. Smith, Secretary; myself, Corresponding Secretary, and John H. Hunter, Treasurer. Besides, we also have residing here the State Lecturer, Rev. A. Mayn. We expect to secure a meeting before long, and plan for an aggressive campaign against the orders of darkness. M. A. GAULT.

FROM A COLPORTEUR OF THE N. C. A. IN THE SOUTH.

MCNAIRY, Tenn., Feb. 6., 1895.

EDITOR CYNOSURE:—Since my last report, I have spent two weeks in Memphis. I took part in revival meetings, and succeeded in securing opportunities to lecture at four different points in the city, including one address before the students of the Baptist Bible and Normal Institute. There were fair audiences at each place, and very good attention was manifested.

En route for Jackson I met with Dr. Key, who is at the head of the Female College or Institute, in Jackson. In conversation upon the subject of Anti-masonry, he demurred to the idea of "making war upon Masonry;" said he was a Mason, but thought he had not attended a lodge but once in fourteen years; yet he had a little to say in favor of Masonry at the beginning of our conversation. We boarded the train for Jackson together, and had more conversation, in which I cited the fact that one may repudiate the divine inspiration of the Scriptures and yet be a good Mason. He seemed to be of quite another opinion, and desired me to show him my authority for such a claim. I took from my pocket a book containing quotations from Masonic authors on that subject, and turning to a certain place, asked him to read two pages and as much more as he pleased. Knowing the man, I had confidence that on receiving more "light on Masonry," he would not refuse it. After a while he turned to me, saying: "That is along the line of what you said." At the close of our conversation, he remarked that he should never attend another lodge.

At Jackson I had a good Methodist brother with me, and we made an unsuccessful effort to obtain the use of the court-house for a lecture. This man—Mr. Long—is thoroughly convinced of the idolatrous character of Masonic religion. He offered to circulate our literature, and said he would try to secure the use of the church where he worships for a lecture. But his pastor is the man who, after conversing with me on Masonry, asked me to "come around" when I wished to "talk on any other subject than Masonry."

Still I am encouraged to make personal efforts with ministers of the Gospel, assured that in some cases the labor is not in vain. C. POWERS.

THE PENNSYLVANIA STATE CONVENTION.

LETTER FROM THE EASTERN AGENT.

457 N. 6TH ST., PHILADELPHIA, Pa., February 8, 1895.

DEAR CYNOSURE:—Arrangements are being made for the Pennsylvania Annual Convention. It is thought by again gathering in this great historical city we may enlarge the influence and force exerted for the right by the convention of last year. All who attended that memorable assemblage, with whom I have conversed, express pleasure that another is purposed.

A cordial invitation is extended by the pastor and session of the Second R. P. (Covenanter) church to meet with them. This would seem appropriate, as last year's convention met in a U. P. church. We should not be partial to any denomination. This church is large and centrally located, and we are sure of a cordial welcome.

The time that seems most convenient is February 25th and 26th. The convention should assemble at 2 P. M., there being five sessions, as usual.

We are promised some new and able speakers, including Rev. W. J. Coleman, Allegheny, Pa.; Pres. C. A. Blanchard, Wheaton, Ill.; Rev. E. D. Bailey, Washington, D. C.; Rev. A. S. Shelly, Bally, Pa.; Rev. Wm. Lyon, Washington, D. C.; Rev. C. S. Cleland, Philadelphia, Pa. I have not heard from some to whom I have written. Letters thus far are very encouraging.

The time for arrangements is short. If each friend will act quickly and work with zeal much may be accomplished.

The President's call will likely reach you with this. Look for programs one week later.

The Ohio friends have shown a commendable spirit in contributing to their work. Surely the Keystone State friends will not wish to be be-

(*Continued on 9th page.*)

CORRESPONDENCE.

ECHOES OF THE OHIO ANTI-SECRECY CONVENTION.

LETTERS FROM FRIENDS WHO WERE UNABLE TO ATTEND.

LONDONDERRY, Ohio, Jan. 3, 1895.—It is scarcely in my power to go to Xenia, to the convention. I have just returned from the National Reform Convention at New Castle (Pa.), and my age (73) admonishes me that I cannot undertake too much. . . . I have a deep interest in your cause, and my prayers shall be for you. Ever since the capture and murder of Morgan, I have had this interest. Yours very truly, (Rev.) P. H. WYLIE.

SIDNEY, Ohio, Jan. 4, 1895.—I shall not be able, consistently with other duties, to attend the

convention. Hope you may have a successful meeting.

What will become of our country when all the women, as well as the men, go into secret orders? It is important that the women should be informed on this subject. An intelligent woman, a neighbor of mine, whose husband is a Mason, before they were married, prevented him from becoming a Knight Templar. She got copies of the *Christian Cynosure* and a copy of "Conference of Christians on the Secret Lodge System, in Chicago," from me, and she worked with her husband till he *declined* the earnest solicitations of his brother Masons. If Christian women were intelligently opposed to the lodge, they could do much to keep the men out of it. . . . Ought we not to rely more on "the expulsive power of a new affection," and get the churches to form mutual aid societies, and also others, without the objectionable features?

There are many good people in these lodges, who pay little attention to the matter. A good Methodist minister told me that he had not been in the Masonic lodge for fifteen years; he "had no time for such—foolery." Cordially yours,

(Rev.) JOHN P. ROBB.

MANSFIELD, Ohio, Jan. 4, 1895.—I would be very much pleased to attend the convention at Xenia, if convenient. My heart is in that work. I believe secrecy, as manifested in lodgism, is the cloak of almost every form of wickedness extant.

I hope you will succeed in working up a good convention. Ohio and Indiana are lodge-ridden States. I would like so much to have a State convention at Mansfield, sometime; but the movement has not enough friends here to work it up. The lodge is all in all.

How do you find the public mind on the subject of your agitation? Are the editors of the country more tolerant toward anti-secret discussions in their columns? I sometimes think—at least hope—that the (lodge) craze will reach a head before long, and explode. Yours cordially,

(Rev.) R. J. GAULT.

FREMONT, Ohio; Jan. 16, 1895. — The work in which you are engaged has my cordial sympathy. . . . I regret that it will be impossible for me to attend the convention at Xenia. . . . I am thankful to say that I have had no fight to wage against the lodge system here, like that which I encountered at Delaware; but we meet this monster system of unbelief and iniquity everywhere, and in all places it must be met with outspoken protest and courageous testimony on the part of those who have knowledge of the evil. Conferences and conventions are a valuable help in burnishing our armor and keeping each other wide-awake on the danger that slumbereth not.

May the Lord of hosts endue us all with wisdom and valor, and so bless this warfare upon the empire of darkness that his name may be glorified, and the interests of his kingdom advanced. Let it be our earnest concern to keep our motives and methods pure and unsullied. Yours for Christ and the truth, (Rev.) E. PFEIFFER.

OBERLIN, Ohio, Jan. 24, 1895.—Both physical infirmity and want of means prevent me from attending your meeting, but I wish to assure you that you have my warmest sympathy, as well as my prayers, in your arduous but beneficent undertaking. These unfruitful works of darkness are among the most prevalent, alluring and pernicious of the many obstacles to the progress of the kingdom of our Lord. There are, indeed, many Antichrists, all of which are to be "consumed by the spirit of His mouth, and destroyed by the brightness of His coming;" but none more clearly bears the marks of the arch-enemy than do these secret combinations. They are conspiracies against the kingdom of God, since they usurp its place in the affections of their members. They are conspiracies against society, because they oppose the interests of a clan to the general interests of the whole.

We cannot make peace with them—not even a truce—without disloyalty to Him "who was manifested that he might destroy the works of the devil." Yet we must remember that our special faithful and continued appeal is to our brethren in the Lord. Truly, "blindness in part hath happened to Israel;" yet it is also true that "the Lord hath not cut off his people whom he foreknew;" for, while it is written that "none of the wicked shall understand," it is also written that "the wise shall understand." If, therefore, the progress of our reform seems sometimes disheartening—if it sometimes seems to us, as it did to the ancient prophet, that though Noah, Daniel and Job were among this people, they should "deliver only their own souls," we do well to remember that the cause is not ours, but His who "shall see of the travail of his soul and be satisfied."

(Rev.) H. H. HINMAN.

THE REASON WHY.

———, Neb., Feb. 1, 1895.

EDITOR CYNOSURE:—In your last issue you called attention to the ominous silence of nearly all your exchanges on the subject of secrecy. At the same time the paper had an excellent article by M. N. Butler, and I think that gives the answer. We have not, to-day, a single Protestant denomination of any importance that is in position to be outspoken on this subject.

I notice it in our own—the Evangelical Lutheran church. The Augustana Synod, composed of the Swedish-speaking members of our church, has maintained a strenuous opposition to the system. But we, also, are cowed into silence; and that is done mainly through the English Lutheran synods with whom we affiliate in the General Council. The question of submission to the secret empire is one of discipline, on which we disagree with the exclusive English synod. A new synod having the admission of fraternity members one of their cardinal doctrines (so to speak) intend to use that as a special means of proselytism from our synod.

I see no other possible outcome of the struggle but that we must yield. They have us by the throat. If we do not allow the secret empire to control us, they will kill us; and we have no desire to die, at least not yet, for a while.

Now, Mr. Editor, I do not think that you should complain. The Protestant clergy depend upon the good will of their members for their bread and butter. At a meeting of the General Council I had a conversation with a Masonic Lutheran. He showed, to my pure satisfaction, that we are slaves under the secret empire. He said that some foolish Lutheran ministers yet work against secrecy. But they are soon starved out. A minister, on the other hand, that tolerates lodges will always get along. "For," said the fellow naively, "the lodge will see to it that he gets his salary." That, of course, implies that the lodge also sees to it that the other fellow is starved out.

In all candor I ask you, Mr. Editor, not to judge us harshly. I read several Lutheran church papers, both English and Swedish. But you could not get an article like this in the *Workman*, the *Lutheran* or the *Lutheran Observer*, or the *Young Lutheran*—no, not even as a paid advertisement. The managers of the papers would not dare to print it; for in less than six months the secret empire would have killed them outright. In the official organ of the Augustana Synod, the utterances about the secret empire have to be very circumspect.

I ask you not to print my name as author of this article, for the congregation of which I am a member, and the work in which I am engaged, would suffer the consequences. Therefore I will sign myself what I am in reality, and with me nine-tenths of the Protestants of the United States. Yours, very timidly, A COWARD.

LITERATURE.

CHRISTIANITY AND OUR TIMES: By R. P. Brorup. One volume, in paper, pages 228. Chicago: The International Book Co., 427 West Madison street, Chicago. 1895. Price, 25 cents.

This little volume, by a staunch friend of the National Christian Association and the great reform in which it is engaged, may be briefly described as a collection of a thousand wholesome truths, the adoption and practice of which by professed Christians alone would make the world far better in these times than it now is. Written and published in an unpretentious style, it presents no outward attraction; but the soberness and spirituality of its contents appeal to the interest and earnest consideration of every lover of our Lord and Saviour.

"It may be stated"—writes the author in his opening paper, on Evolution in Religion—"that this and succeeding chapters are not concerned about definitions and interpretations of a denominational character. The religious discussion of to-day has passed beyond these. The question is now about the facts, or what have been regarded as such, rather than their interpretation. It is the foundation which God has laid that is assailed"—by skeptics and "liberals"—"rather than the superstructure which men have built upon it. Nice definitions and interpretations of the Bible arouse but little attention. The question is about the Bible itself, and the facts of which it is believed to be a record. It is not so much a battle of different creeds, as a battle about that which is the foundation of all creeds. . . . Outposts of a denominational character are little defended, and assaults upon them are carelessly regarded. There are no heretics of a denominational character; only as they attack that which is fundamental in all creeds do they gain attention."

In the excellent chapter on "The Church and the Lodge," our author says:

> The lodge may consist of respectable moral people, but they are not the church of God's regenerated children; they are what Christ calls "the world," and in spite of respectability the Bible declares them "dead in trespasses and sin," who "do not discern the things of the Spirit of God." When the professed Christian, therefore, allows them to determine for him what are his duties toward God and his fellow-men, he renounces his own claim to spiritual illumination, and allows those to be his teachers who according to his faith are wholly unable to judge of his duties toward God and his fellow-men. In acknowledging the "Worshipful Master" of the lodge he practically renounces Christ, who said one is your Master and no one can serve two. In joining a brotherhood of the children of this world he slights the brotherhood of God's children, for, according to his faith, the two are as distinct as light and darkness.—Page 142.

Other topics treated at large are: Moral Difficulties in the Old Testament; Relation of the Old Testament to the New; Christ and the Bible; Interpretation and the New Departure ("Higher Criticism"); Intepretation and Ritualism; Creed and Discipline; Future Punishment; Doctrine of Sanctification; Sunday and the Adventists; Sociology and Crime; Modesty; Woman's Suffrage, and the Impending Struggle of Races.

Providence permitting, we shall have occasion to refer to this truly Christian book again and soon.

CURRENT PERIODICALS.

The "Midwinter" (February) number of the *Century Magazine* presents important pages in Sloane's new Life of Napoleon Bonaparte, in which the hero appears as a Jacobin patriot, amid the stirring scenes terminating in the fall of Robespierre and its consequences. Portraits and illustrations add interest to the story. Mrs. Jas. T. Fields contributes her personal recollections and some unpublished letters of Oliver Wendell Holmes. New weapons of the U. S. Army, with numerous engravings; the death of Emin Pasha, with maps and pictures; Lincoln, Chase and Grant, by Noah Brooks, a valuable chapter in our national history, and A plan to save the forests (by several writers), are important papers, which will attract attention; while articles of a miscellaneous character, of more or less interest, by Sir Edwin Arnold, John Hay, Rebecca Harding Davis, Kenyon Cox, etc., aid in making up a collection every way characteristic of this excellent magazine. New York: The Century Co. 35 cents.

McClure's Magazine for February is strong in letterpress and engravings, and fully equals any previous number of this popular monthly. Ida M. Tarbell continues her work on Napoleon, with 23 portraits and views, including the death-mask of the warrior and the Trumbull portrait; The great express robbery on the Rock Island Railroad is a detective story with a sharp flavor of romance; Editor A. K. McClure, of Philadelphia, contributes a finely illustrated paper on Lincoln as commander-in-chief; four articles, with many portraits and other engravings, by several writers, are devoted to the lamented Robert Louis Stevenson and his island home in the South Sea; James W. Temple relates the illustrated Romance of Dulltown, and Ian Maclaren tells the story of A Doctor of the Old School. New York City; S. S. McClure (Ltd). 15 cents.

Our more thoughtful readers will find the February issue of the *Social Economist* particularly good reading, even if its conclusions do not in every case harmonize with their own ideas. The leading article, Why Northern Wealth Grows Faster than Southern, discusses an important topic. Other papers, of equal interest, include a French View of Socialism, Fallacies that Fool Fiatists, Judicial Ignorance of the Law, Spencer's Ethical system, and Social Conditions at the South. The editorial notes and comments, and special departments, are timely and suggestive. The price of this magazine (15 cents) places it within the reach of all. Published at 34 Union Square, New York city.

*** See advertisement of "Hill's Manual," on another page of the *Cynosure*.

CURES OTHERS

MRS. MARTHA JANE PRINGLE, of *Chase, Jackson Co., W. Va.*, writes: "Having been a great sufferer for many years with nearly every disease my sex is heir to, I can now say I am well and hearty. Have done more hard work in the past year, and with more ease, than I have done for twelve years.



MRS. PRINGLE.

Before consulting you I was the most wretched among women, unable to walk or sit up in bed, and now I owe my good health all to Dr. Pierce's Favorite Perscription, 'Golden Medical Discovery' and 'Pellets.' I gained twelve pounds while using the first bottle of 'Prescription.'

I send you my picture together with my most heartfelt thanks. To any one suffering as I did who wants to know the particulars of my case and who will send a stamped envelope with name and address on, I will write particulars."

WHY NOT YOU?

WHEATON COLLEGE,

WHEATON, ILL.

A School for Men and Women.

SPRING TERM BEGINS TUESDAY, APRIL 2ND, 1895.

For Catalogue, address

CHAS. A. BLANCHARD, Pres.

NOTICE IS HEREBY GIVEN that a limited partnership has been formed, in pursuance of Chapter 84 of the Revised Statutes of Illinois, entitled "An act to revise the law in relation to Limited Partnerships," approved March 18, 1874, in force, July 1, 1874.

That the name of the firm is W. Z. Wright and Company, that the general nature of the business to be transacted is the buying and selling of Grain, Provisions. Stocks and Bonds on commission. That the name and place of residence of the general partner is William Z. Wright, Chicago, Illinois, and the name and place of residence of the special partner is Edmund G. Beach, of Chicago, Illinois, that the amount of capital stock which the said special partner has contributed to the common stock is one thousand dollars, which has been actually and in good faith contributed and applied to the same; that the period at which said limited partnership is to commence is the 16th day of January, A. D. 1895, and the period at which it will terminate is the 16th day of January, A. D., 1900, and that a certificate thereof as required by law was filed for record in the office of the County Clerk of Cook County, on the Sixteenth day of January, A.D 1895. Dated at Chicago, in said county, on the Sixteenth day of January, A. D. 1895.

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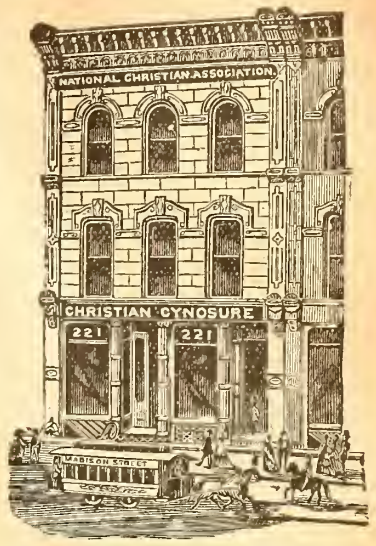
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The Christian Cynosure.

WM. I. PHILLIPS, PUBLISHER.

CHICAGO, THURSDAY, FEBRUARY 14, 1895.

IDEAL VS. REAL MASONRY.

There are two kinds of Freemasonry; one is that ideal kind which appears in books and periodicals written and controlled by the fraternity for public dissemination; and the other is that sort of which true Masons never speak in the presence of the uninitiated—the secret rituals of the various degrees and the blood-curdling obligations which members of the fraternity must assume.

The fact that there exists a dual Freemasonry, as explained in the foregoing paragraph, might suggest to a candid mind the suspicion of hypocrisy in the fraternity; and the testimony of those who have obtained high degrees in Freemasonry, and then left it for conscience' sake and forever, tends to strengthen the suspicion and confirm the existence of a shameful duplicity in this boasted "handmaiden of religion."

A ponderous volume could be compiled from the writings of adhering Freemasons in praise of the fraternity and its alleged merits; but such a task is unnecessary, and in one or two brief essays may be presented all that is necessary to establish our position and attest the hypocrisy of Freemasonry.

The testimony which we here reproduce in support of this position is gathered wholly from Masonic authorities—from both the open and secret books of the fraternity, and, of course, belongs to that class of evidence known in courts of justice as self-convincing.

For the present we will offer, as a witness, the Rev. Salem Town, LL. D., a man whose writings in defence of Freemasonry indicate the possession of more than ordinary ability. In the fraternity he attained to the official dignity of Grand Chaplain of the Grand Lodge and Grand Chapter, and Grand Prelate of the Grand Commandery of New York;" a man who was ardently attached to Freemasonry, and the author of a "System of Speculative Masonry." In that volume he embodied many plausible and suggestive thoughts, which, aside from some historical errors in his work, have been greatly esteemed among Masons. It is from that volume (edition of 1818) that we now proceed to quote ideal Masonry:

"That speculative Freemasonry is wisely calculated to irradiate the understanding, enlarge the capacity of the mind, and improve the heart, no man can doubt who has been correctly taught in its principles. These are facts capable of as positive proof as the nature of moral fitness will admit. . . . Speculative Freemasonry, as a system, evidently embraces, in body and substance, the whole duty of man as a moral being; comprising a summary of principles conformable to the very nature and fitness of things. Here is presented that variety and richness of scenery which charms the understanding, that beauty, sublimity and grandeur of objects which fill the contemplative mind with admiring views. Here we discover the wisdom of God in the symmetry of nature and the finger of Providence in the government of the world. The great outlines in the history of creation are also unfolded; the primitive innocence of man, the fall and consequent scenes of natural and moral evil. In a word, the history of nature and grace is most beautifully prefigured in a lively display of Masonic symbols."—Pages 23 and 24.

"Masonry," wrote Pres. Finney (Master Mason), "cannot be known from a perusal of the eulogistic books which adhering Masons have written. . . . . Their eulogistic books, as anyone may know who will examine them, are silly and for the most part little better than twaddle. If we read their orations and sermons that have been published in support of Masonry, and the books they have written, we shall find much that is silly, much that is false and a great deal more that is mere bombast and rhodomontade. I do do not say this rashly."

"It is the oath that makes the Mason," is an old and common saying among members of the fraternity; and all evidence deduced from the inner history of Masonry by competent witnesses confirms its truth. We may go further on the same testimony and say that Masonry is no better than the obligations which it imposes on its members. It is in these obligations that true Masonry is found—the real spirit of the fraternity as opposed to its flowery ideal.

In making this assertion we do not have to depend for its truth upon the works of seceded Masons (in whose statements we have implicit confidence), but obtain our information from their own publications, like "Ecce Orienti," and "Cabala," which reveal to us the secret work, respectively, of the Blue Lodge and the Chapter, covering seven degrees—from Entered Apprentice to Royal Arch Mason, both inclusive.

These books, published by Masonic authority, "for the use of members only," when compared with the expositions of Ronayne, Doesburg, et al., are confirmations of what these seceders from the lodge have written.

There is more to be said on this subject in future issues of this paper.

SECRET SOCIETIES, THE CHURCH AND PERSONAL LIBERTY.

Two of the most staunch and intelligent papers that we find among our religious exchanges are the *Lutheran Standard*, of Columbus, Ohio, and the *Lutheran Witness*, of Dayton, Ohio. Reference to the recent "know-nothing" article of the New York *Independent*, ignoring any knowledge of secret societies or any offensive relation which they bear to Christianity, has already been made in the *Cynosure* and promptly rebuked. The *Lutheran Standard*, of Februry 9, begins a series of articles on this subject, by an intelligent contributor, Wm. H. Price. In the first paper he discusses the right of church members to unite with deistical secret societies, and gives expression on the subject in the following words:

When, therefore, the right of church members to belong to secret societies is discussed and the cry of liberty, personal rights and a free country is raised, it has only the effect to blind people and embolden them in their opposition to the church. The ideas of men concerning liberty and personal rights are very vague. If the state and the church were always compelled to heed the cry of a free country and personal rights, where would they land? The anarchist, for example, is bent upon the destruction of all government, society, law and order. No one has more to say about a free country than he. When now he begins to carry out his infamous principles, and the strong arm of the law lays hold on him, are the authorities to deslst from meting out deserved punishment because he raises the cry of a free country and personal rights? How rldiculous! So it is also in the church.

There are other ideas in this article that may well be heeded also.

Of our Lutheran exchanges printed in foreign languages we know less than of those mentioned; but we know that there are many true Christian men in the Lutheran denomination who will earnestly resist the encroachments of Baal-worship into their churches.

The German Lutherans are firm opposers of the lodge. We make this statement lest the allegation in the letter of our correspondent on another page, respecting ALL Protestant denominations, should be considered too sweeping. In the main it is unhappily too truthful. Very many of the Protestant churches are open to the criticism which he makes, but it does not extend to those who fearlessly declare the whole counsel of God.

A FARMERS' FEDERATION — NON-SECRET AND NON-PARTISAN.

It is refreshing in these days of multifarious secret societies for all sorts of purposes, and ostensibly "benevolent," to find here and there an organization having a motive so excellent that it requires no hoodwinks, cable-tows or sanguinary obligations to make it seem better than it really is. Such a one has recently come to our notice.

Several weeks ago a call was issued to representative farmers in different parts of the country to meet in Chicago and form a society for mutual benefit. In pursuance of this call, those invited met about the middle of January, and organized "The National Farmers' Federation of the United States."

The objects of this Federation are thus set forth in its printed constitution:

To build up farmers' organizations by extending existing orders, and establishlng new ones; to bring all farmers' organizations into active co-operation ln promoting their com mon good; to furnish a means of communication between organizations and between isolated farmers; to brlng farmers lnto closer relation with the national and State departments of agriculture and the experlment stations; to provide for a farmers' reading course of study; to provide for the distributlon of literature whlch will lead to a better citizenshlp, to a more profound and practlcal knowledge of agriculture and a more thorough understanding of the questions relatlng to government, legislature, the laws of trade and relation of agriculture to other pursuits; to test the practicability of direct legislation on the "referendum" plan by submitting all questions of general interest to a vote of all members of the Federation; and to promote such other objects as the Federation may deem best accomplished by a general co-operative movement. The business and transactions of the Federation shall not be secret; but persons not members shall be excluded from executlve sessions. The Federation shall be non-sectarian and non-partisan.

The government of the Federation is centered in the "Supreme Council," which is composed of nine chosen members, three of whom serve three years; three, two years, and three, one year. This council elects the presiding officers, secretary and treasurer annually. The work and government of the confederation conforms as nearly as possible to that of the United States in its legislative, judicial and executive departments; and the Supreme Council selects the respective legistive, judicial and executive bodies, a board of education, and such sub-committees and officers as may be necessary; grants charters to all eligible organizations that desire to unite with it; and is empowered to organize subordinate branches of the Federation, to be known as "Farmers' Unions," and to provide for their government.

Membership in the Federation includes any organization composed of persons who obtain their living from the cultivation of land, and any person, over 18 years of age, who earns a livelihood by tilling the soil. The admission fee required from the latter is fifty cents. The Federation does not interfere with the rules, business arrangements or autonomy of the organizations which unite with it.

The following officers were chosen to serve during 1895: President, J. B. Furrow, Garwin, Iowa; vice-president, F. M. Palmer, Clinton, Ill.; secretary, Milton George, Chicago, Ill.; treasurer, W. R. Hostetter, Mt. Carroll, Ill.

Any further information concerning the Federation can be obtained from Secretary George, Room 1080, No. 324 Dearborn street, Chicago.

ABOUT THE NEW YORK "WEEKLY TRIBUNE."

The publisher of the *Cynosure* is receiving letters from past and present subscribers, asking information about "clubbing" our paper with the New York *Weekly Tribune*. Our object in making this advertised offer is to *increase* our subscription list, and especially to gain *new* subscribers. If those who already receive the *Cynosure* will induce some neighbor to subscribe for the *Cynosure* one year for $1.50, and then send us the $1.60, the *Tribune* will be sent to the old subscriber instead of the new. Thus the neighbor would be helped and the cause promoted. Again, some persons who have paid $1.50 for the *Cynosure* within the past few months ask to have the *Tribune* sent to them for ten cents additional. Now we do not wish to offend any of our old friends, but we cannot do better than we offer in the advertisement, which looks to future transactions and not to those of the past.

—The Pope has made public his disapproval of the bicycle as a means of locomotion by the priesthood.

—Rev. O. T. Lee, pastor of the Reformed Norwegian Lutheran church at Northwood, Iowa, writes to correct Rev. Wm. Fenton's statement that ex-Gov. Nelson, of Minnesota, is a Swede. Mr. Lee says that he is a Norwegian, from Voss, Norway.

—The *Christian Arbitrator and Messenger of Peace* has entered upon its twenty-fifth year, and removed from Richmond, Indiana, to Philadelphia, Pa. It is a bright monthly, handling the subject of peace and arbitration from a Christian standpoint.

—When Frances E. Willard used to chafe under cruel criticism, in the early days of her reform work, her mother pointedly remarked: "Keep quiet, child; we were not born to reign, but to wrestle." Other reformers will feel the force of the apothegm.

—Rev. P. B. Williams, the Pacific Coast agent, has removed to Portland, Ore., and writes, Jan. 30, that he was then going to Canby, Oregon, to lecture; from there he expected to visit the Puget Sound (Wash.) district, and to lecture in Seattle on the 7th of March.

—The *Catholic Review* thus interprets the fulmination of the Pope against the Odd-fellows, the Knights of Pythias and the Sons of Temperance: "Their indeterminate oaths and their religious rituals make them organizations to which

Catholics ought not to belong. With the good they do there is no quarrel. But a Christian is not free to swear away his freedom without limit, nor to take part in rites not provided by his religion." This may be accepted as a semi-official declaration, and contains a germ of truth, which all Christian churches will do well to receive and heed.

—The religion of our Lord Jesus Christ has many strange expositors in these days of apostacy. "I lately went to a church," writes a friend of the *Cynosure*, "and after services I asked one of the old members for some points in reference to their creed. The reply, instantly made, was that 'they had no creed but the Bible'; also that they excluded nothing and no one excluded by the Bible. In the course of further conversation, he drew from his pocket a plug of tobacco; he also admitted that his church admitted members who are Freemasons." Somehow the light in some minds is very like darkness when they read the Bible by it.

—Referring casually to the First Presbyterian church of Chicago, the *Advance* recalls a little history, interesting in itself, but especially so to friends of the anti-secrecy cause: The First Presbyterian was "the first church organized in Chicago. It is a rather remarkable fact that every memeber, with but one exception, at the organization of that church, was a Congregationalist; and that one, Deacon Philo Carpenter, was the man who a few years later was the real founder of the First Congregational church of which Dr. Goodwin is now pastor, and who besides did more 'first things' of greatest consequence to the higher interests of the city than any other citizen of his day."

—*Nerve* believes that labor, capital and engineering skill are at present all working at cross-purposes; but it also believes that these differences might be compromised if the cause of political "influence" did not intervene to disturb the relations between them and destroy what little confidence and wisdom yet exists. But the clannish spirit that shuts up labor in its secret unions and degrades their oath-bound members to the status of slaves; that combines capital and prescribes regulations better fitted for the government of slaves than of freemen, and the subordination of both skill and labor to these sinister influences will have to be removed by generous legislation or a higher power, before peace and harmony can be restored.

—The framers of the new Constitution of the State of New York wisely prohibited the issue of free railroad passes to any public State officer, one penalty for the acceptance of such a favor involving the recipient's loss of his office. The press reports that every effort will be made by State officials to violate the law without incurring the penalty, which, of course, includes the adoption of prevarication and other trickery. Chauncey Depew, one of the managers of the New York Central Railway, it is alleged, favors a plan of this sort that is unworthy of any citizen, and leads an exchange to inquire if he is an anarchist. Mr. Depew, however, is only directly in the line of the spirit of the age—to encourage lawlessness and to enhance personal and corporate gain at the expense of the suffering public.

—Older members of the N. C. A. will regret to learn of the death of Rev. J. E. Ambrose, of La Grange, Ill., on Sunday last. At the time of the murder of Wm. Morgan, Mr. Ambrose was a growing lad, and was so impressed with the circumstances and Morgan's exposure of Masonry that he ever afterward gave his public testimony against the iniquity of the lodge. He was among the first Baptist preachers (if not the very first) in Chicago, and was largely instrumental in organizing churches of that denomination throughout the West. He is to be buried at Elgin, in which place he labored faithfully in building up a prosperous society, and where he resided for several years. He was among the prominent speakers at the Chicago Conference of Christians on the Secret Lodge System, in April, 1890.

—Just after the publication of the papal ban upon several secret societies, the Roman Catholic Archbishop of New Orleans had the assurance to write to Supreme Chancellor Blackwell, of the Knights of Pythias, asking to be made acquainted with the secret work of the order. The answer of the chancellor informed the prelate that "no member of the Knights of Pythias has authority to disclose the contents of our rituals, and the only manner in which cognizance of the ritual can be taken by any person, is to make application for membership in a subordinate lodge of the order, receive the ranks and become a member in accordance with our laws and regulations." The Archbishop is hereby respectfully notified that it will not be necessary for him to join the order for the purpose designated. The N. C. A. will furnish him with the complete ritual of the Knights of Pythias for 25 cents.

—Republican Lodge of Free and Accepted Masons of Greenfield, Mass., celebrated the one hundredth anniversary of its organization a few days ago, with appropriate ceremonies and "such." One of its principal attractions was the very oldest Mason in that vicinity—90 years old, and 69 years one of the fraternity. His name is Dr. Chas. L. Lee. He said to a newspaper correspondent: "I always loved Masonry from the beginning to the end. I lived all through the Morgan excitement and attended meetings when I could. Subsequently my wife and I proposed to join the Congregational church. One of the deacons who had a bad attack of Anti-masonic fever said he would vote against me unless I would renounce Masonry. I said to him: 'Masonry is the handmaid of the church and I shall not give it up.' After awhile the deacon gave up his opposition and I was allowed to join the church." This settles the question among his lodge-fellows that Freemasonry is all that it claims to be. Otherwise this Masonic festival seems to have been very much like others of the same sort.

OUR WASHINGTON LETTER.

Bible lectures.—Social drinking clubs.—Severe weather and suffering.—Bands of mercy.—Individual communion-cups.—Christian Endeavor anniversary.—The future church.

FREE BIBLE LECTURES.

WASHINGTON, D. C., February 6, 1895.

The second of the popular free lectures on the Bible, under the auspices of the American Society of Religious Education, was delivered this even- in Calvary Baptist church by Bishop Hurst, who took for his theme "The Bible and Modern Discovery," and pointed out numerous instances where modern discovery bore indisputable evidence to the mighty truths of God's book. He was introduced to the audience by Representative Springer, of Illinois.

There are in Washington ten large so-called

SOCIAL CLUBS,

each of which has an acknowledged bar-room attachment sufficiently profitable to justify the club in paying $400 a year for a bar-room license, and hundreds of smaller clubs where intoxicating liquor is sold on a smaller scale. Of the ten large clubs, eight have had liquor licenses granted them, and two are dispensing liquor without a license, under a recent court decision. The eight which have licenses wanted to do the same, and will, next year, if Congress does not amend the liquor law; but, as they had made applications for their licenses, and deposited the money to pay for them, before the court decided that they were not obliged to obtain licenses, the authorities issued them licenses instead of returning their money.

THE UNUSUALLY SEVERE WEATHER

has caused much suffering in Washington, owing to the large number of people out of employment. Strong efforts have been made to relieve this suffering. Within the past week a house-to-house canvass of the city has been made, and nearly $10,000 in money obtained, besides clothing, provisions and fuel, but the demands for help are increasing. It is estimated, by those who have investigated, that more than half of the applications for help come from non-resident tramps, who have come here for the purpose of living on charity during the winter, and who will not work when work is offered them.

At a meeting of the executive committee of the Washington Humane Society the plan of establishing

BANDS OF MERCY

in our schools, which is being pushed by Mrs. M. Freeman Gray, of San Francisco, was endorsed. Mrs. Gray was present at the meeting, and said that she had been promised a hearing of her plan by the president of the board of public school trustees.

"INDIVIDUAL COMMUNION-CUPS."

So far as I know, the only Washington church that has followed the example set by a Baltimore and a Buffalo church, in using individual vessels for the wine at communion service, is the Dumbarton Avenue M. E. church, which introduced the innovation last Sunday. Bishop Hurst, who preached a powerful revival sermon before the celebration of the Lord's Supper, said the change was simply a matter of taste, although it had for its origin the opinions of eminent medical men that there is danger of communicating disease from sore lips and infected mouths in the old way of administering the wine. In this case each communicant was handed a small glass containing wine, there being a sufficient number of glasses for each communicant to have one.

Quite a number of Washington churches devoted one or both of their Sunday services to a celebration of the fourteenth anniversary of the organization of the first Christian Endeavor Society, which has grown in these fourteen years to 37,000 societies, with an aggregate membership of 2,223,800. An afternoon union mass meeting was held at Mt. Vernon Place church, and the first speaker thereat was Mr. W. H. Pennell, now a member of the First Congregational Society of this city, who is deservedly proud of having been the author of and the first person to sign the original Endeavor constitution. Mr. Pennell spoke entertainingly of how and why the society was organized, and read the constitution that he originally prepared, which differs little from those which have been adopted by all the societies since organized. The first society began its existence with a membership of fifty-eight.

THE CHURCH OF THE FUTURE.

Rev. Edward B. Bagby, pastor of the Ninth Street Christian church, and chaplain of the House of Representatives, in a sermon on "The Church of the Future," expressed the belief that the church of the future will be more of a young people's organization than either in the past or at the present. He referred to the time—not so long ago, either—when it was thought improper and unbecoming for young people to take any active part in church work, and said he thought the time was near at hand when every evangelical church in the world would have its bands of young people, organized to assist the pastor and ready to take the place of the older people. *

REFORM NEWS (*Continued from 5th page*).

hind in this matter. My time will be too fully occupied with details of the convention to do much personal solicitation. Will not each one write a letter expressing an interest and enclose a contribution to aid in meeting the expense? Send to State Treasurer Edwin P. Sellew, 207 Walnut Place, Philadelphia, or myself.

It is said that a colored brother, when preaching, remarked that his text had two divisions. The first was "'splanatory." The second the "'rousement." I shall try and make the explanations regarding our convention, feeling sure that the friends will put in the "'rousements." There will be plenty of 'rousements at the convention. Do not wait until then to work, but begin now. Tell your friends you are coming, and advise them to do likewise. Bro. Speer, of Northwood, Ohio, took the right view of this matter. At the Ohio State Convention he said he had come to hold down a chair and show his interest in the work. He knew there would be plenty of good speakers, but felt that it was his duty to show his interest by coming to hear. Don't let any one say "I am of no account at such a meeting. Every one counts.

We hope to arrange to entertain friends coming as usual. Let all who expect to come write at once, that we may arrange for their entertainment.

Don't forget to pray often and earnestly for this, and all State conventions. It will profit but little to "torment the devil before his time," unless deliverance is given. Did I not know of souls being brought to Christ through truth presented at these gatherings, I should have little heart to labor for their success. May God so manifest his power that every Baal altar in this city may be broken. Yours for victory,

W. B. STODDARD.

WOMAN AND REFORM.

THE MORAL ADVANCEMENT OF SOCIETY IN HER HANDS.

Rev. Madison C. Peters Pays His Respects to Women Who Drink and Who Treat Temperance as a Joke—A Word About Sowing Wild Oats.

To me it is absolutely appalling as I mingle in society to see with what readiness those who are worthily called ladies drink.

When lovely woman stoops to folly
And finds too late that nips betray,
What charm can soothe her melancholy?
What art can wash her guilt away?

There is little hope in reforming our young men and keeping them in the path of virtue unless we begin by reforming the young women and teaching them to give their best influence to the cause of sobriety by the powerful example of total abstinence.

"You may rely upon it," said a young man who had felt the influence of which he spoke, "you may rely upon it that if they mix up the drinks for us we will not refuse to take them. If their lips first touch the glass, we are sure to drain it. If they evidently think us better company when our lips are loosened by wine and join in the laugh when we tell them of our follies, ministers may as well stop their preaching unless they can go a step further back and begin at the right place."

It is impossible to estimate the influence a woman of attractive manners can exert, and often that influence is thrown on the side of immorality simply because she does not think of it at all. In every circle woman fixes a standard of morality, above which few men have the courage to rise. If she treats temperance as a joke, they will regard drunkenness as a pardonable fault. The only hope for the moral advancement of society is to keep woman in the advance guard. I know men whose first steps in folly were taken under woman's direction, but who are now by drunkenness made unfit for her society, showing that there are women who do not condemn the iniquity so much as its vulgarity and grossness.

My dear young lady, for what do men seek your society? Are they simply attracted by a beautiful face? Is it the old fascination of sex alone? Do you draw around you men of intelligence and sense, men whose sentiments are lofty and edifying and whose deportment is such as correct morals dictate? She is the most beautiful woman in the world who can gather the good around her for the blessing of her smiles and strew men's pathway with moral light.

This is my lady's praise:

Shame before her is shamed.
Hate cannot hate repeat.
She is so pure of ways
There is no sin named
But falls before her feet.
But she is so frankly free,
So tender and so good to see,
Because she is so sweet.

REV MADISON C. PETERS PAYS HIS RESPECTS TO ALCOHOL.

Strong Drink Is Not Necessary For Man's Well Being—Beer, Wine and Whisky Drinkers Die Young—The Offspring of Drunkards Inherit Mental Diseases.

That strong drink does not help men to endure continued cold we have the testimony of Dr Hayes, the arctic explorer, who did not use alcohol and would not take any man with him who did.

That it does not help men to endure great beat we have the testimony from the middle of Africa. Dr. Livingstone said, "The most severe labors and privations may be undergone without alcoholic stimulants, because those of us who have endured the most had nothing else than water, and not always enough of that."

Alcohol does not create a healthy condition of the body The corpulency of beer and wine drinkers seldom continues to old age. First the legs, then the shoulders, give way, and finally the whole body becomes loose and flabby A general corpulence of the body is not a healthy state, but the reverse. No animal in the state of nature exhibits any considerable deposit of fat. Animals are fattened only for the slaughter Certain classes of men have the appearance of great bodily vigor, notwithstanding the habitual use of liquor, and undergo great muscular exertion, but the constitutions of such men break down before they are advanced in years. Diseases and injuries of the most trifling character are often very serious, the slightest scratch or bruise often causing a fatal attack of erysipelas, etc. Surgeons unwillingly perform operations on drinking men because the chance of recovery is so small.

The history of cholera and all epidemics shows that alcohol lessens the power to resist diseases and contributes to their fatality by impairing the ability to overcome them.

Stimulant from stimulus, "a spur or a goad," seemingly gives new strength and life for awhile, but it uses up the reserve forces which God gave to us for the emergencies of life.

Whisky is a Saxon word and means "water of life." Water of death would be better Alcohol, from the Arabic alkahol, "something very subtle," is the devil's most subtle poison for man's destruction.

Intoxication means poisoning The condition of drunkenness in all of its stages is one of poisoning. Among the first effects of this poisoning is an increase in the force and rapidity of the heart's contractions.

Drink a glass of whisky, and it passes into your blood, through your heart, into the lungs, and finally into the brain. Every part of the body tries to refuse it admission, and so it hurries on, but leaves somewhat of itself behind, poisoning everything it touches. Its baneful influence remains. When the alcohol reaches the heart, it goads the heart to greater work, and so the heart beats faster. The normal condition of the heart is 100,000 strokes a day, but an abnormal condition produced by the use of alcohol increases the heart's work to 130,000 strokes a day This extra labor is very wearing upon the heart. The manifestation of this undue excitement of the heart is felt in the morning headache after last night's drunk. Alcohol kept the heart pumping all night when it should have been resting.

Drink and Longevity.

There can be no doubt that the use of alcoholic liquors shortens life. No life insurance company will accept a person who is known to be intemperate, and if it is discovered after his death that he has been accustomed to the excessive use of alcoholic liquors, contrary to his statement, the policy is declared void.

The following table, prepared from a series of careful observations made by Mr. F. G. P. Nelson of London contrasts the "expectations of life" for temperate and intemperate persons:

Ages.	Temperate. Years.	Intemperate. Years.	Loss of life. Years.
20	44.2	15.5	28.7
30	36.5	13.8	22.7
40	28.8	11.6	17.2
50	21.2	10.9	10.3
60	14.3	8.9	5.4

The drunkard not only injures and enfeebles himself, but entails mental diseases upon his family His daughters are nervous and hysterical, his sons are weak, wayward, eccentric and liable to insanity Dr. Willard Parker says, "Alcohol has no place in the health system, but is an instant poison, producing a diseased condition of body and mind."

HOW THE POOR AND HOMELY CAN MEET WITH SUCCESS.

The Different Sets Which Exist In Every Community—The Girl Who Is Neither Beautiful Nor Possessed of a Fortune Must Rely on Her Wits.

Let the homely girl who is just beginning her first season make up her mind early as to what "set" she means to be in. There is no place so large or so small that people of like tastes in society do not tend to congregate and seek each other's company. Everywhere one is sure to find the fast set and the serious set, the musical, the literary, the religious and the athletic sets, and, however she may make up her mind beforchand to keep clear of cliques, she is sure to find, sooner or later, that she has, by natural affinity, selected her special friends from some one of these sets.

But there is a wide difference between choosing friends among sympathetic people and giving oneself over to a very narrow range of acquaintances and ignoring the possibilities of amusement or benefit to be found outside a small clique. Naturally the plain girl with a nice singing voice or the one who loves her piano is going to be inclined to chum with the other girls who like to go to the concerts, and naturally she would rather accept invitations to houses where her talents count for something and she is likely to meet the great musicians as fellow guests, but she will make a great error if she identifies herself so exclusively with the musicians that when a party is being made up to go and hear a popular lecture and come back to a little supper afterward, where there is a lot of clever talk and fun, she is left out because the people with literary tastes think she cares only for music. And, though she may be a girl with serious religious views and anxious to be of use in the Sunday school or interested in some of the city missions, it's a pity to be so absorbed in being of use to others that she loses all sight of the uses of her own youth and to get left out of all the innocent larks and fun of the other girls because they think "she's so deadly pious and grave."

To the ordinary looking debutante who is full of health and high spirits and eager for pleasure—as, thank heaven, the average girl is—the greatest temptation of all is to join the fast set, the set whose only pursuit and interest is pleasure, and, therefore, seem to her ignorant little eyes to have the best time of any of them.

She sees mamma shake her head when the names of some of the leaders in that set are mentioned, but when she meets them herself they seem to her to be only more than usually jolly and kind and not at all different in behavior from girls whom mamma approves of, and the men of that set are livelier and dance well and say such admiring things to her that she jumps at the conclusion that the fast set are quite as nice as anybody and much more amusing.

After awhile she hears them say and sees them do some little thing that shocks her rather, but they are so good tempered and cheerful about it that she hesitates to take offense at it, and day by day she sees and hears and gradually grows accustomed to things that would have shocked her terribly at first had she known them all at once. Day by day she grows to "not mind" coarse jokes and vulgar deeds, and from thinking they are no harm she simply passes into imitating their behavior, the decline in her delicacy and modesty being so gradual that she does not perceive how far she has gone. She would be horrified and disgusted with a girl whose finger nails were black or her body foul and dirty, but she has lost the power to perceive that a black mind and a foul tongue and imagination are infinitely more loathsome.

Another set that the wise, sweet minded young debutante will keep out of is the idle set, who find their only amusement in the feeblest of novels and the Saturday matinees, who fill their empty hours with furious admiration of actresses and singers, who know and care nothing for such addle pated admirers.

Every girl beginning her first season should take stock of herself carefully. A pretty girl, or a rich girl, or a witty girl is likely to be much in demand, but the girl who is not pretty has a somewhat harder task before her to make her season pleasant and successful.

For one thing, she should realize that while beautiful debutantes can afford to be a little careless in dress and still look attractive, it behooves her to be always a very pink of perfection in all matters of toilet, since there is a certain beauty and charm in absolute neatness which every one unconsciously feels. Her hair should always be beautifully done, her nails perfectly manicured, and every pin, plait and ribbon exactly in place. Whatever gift she may have should be carefully cultivated and developed to its highest degree. It is not always the beauties who are the best partners on the ballroom floor or the best musicians or horsewomen or golf players, and whenever such accomplishments count the beauty may have to give place to the girl who knows how to do something well.

A clever, witty girl finds most things plain sailing, but a girl without such gifts can charm almost as much with sweet temper and careful courtesy and cheerful willingness to be of use to other people.

The rich girl, too, can without much difficulty command a following, but the poor girl has a harder time. Yet the poor girl who shows no envy, who takes her deprivations cheerfully, is not always standing upon her dignity and knows the art of being a charming guest and accepting gracefully and gratefully many favors she cannot return, is in a fair way to do away with many of the disadvantages of circumstances. This sort of girl never places herself in rivalry with those better off than herself in matters of expense. She makes no attempt to imitate with cotton velvets and cheap furs or imitation jewels the beauties of the toilets of the richer girls. She makes herself content with the simple daintinesses within her means, and when she entertains makes her hospitable good will and merriment take the place of costly dishes or expensive flowers.—Chicago Tribune.

Baby's Cries.

When a baby cries from hunger, it generally stretches out its hands and moves its head about; if from pain, it moves restlessly, especially its lower limbs. There are some people who think a child never cries unless it requires feeding. Should it be in pain, very often feeding will only increase the mischief. Mothers and nurses who are used to children generally can divine by experience what is the cause of the infant's trouble. The popular idea of dancing a baby about when it cries is generally a very erroneous treatment, and gentle, tender handling would be much more soothing to it.—Woman.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning Feb. 17. Comment by Rev. S. H. Doyle.

TOPIC.—Lessons from the parable of the good Samaritan.—Luke x, 25-37. (A missionary topic.)

The parallel of the good Samaritan is recorded by Luke alone. We do not know either the time when or the place where it was spoken. It is probable that it was during one of Christ's public discourses, when He was interrupted by the lawyer who asked Him what He should do to inherit eternal life. In answer Christ asked him what the law said, and he replied, "Thou shalt love the Lord thy God, * * * and thy neighbor as thyself." Probably to vindicate himself the lawyer further inquires, "Who is my neighbor?" to which question Christ replies with the parable of the good Samaritan, to the lessons of which our topic directs us.

1. We learn from this parable the brotherhood of man. This was the great lesson it was to teach. The lawyer was a Jew. He had been taught that the word neighbor was limited by nationality and religion; that people of a different nationality and religion had no just claims upon him, and therefore in fulfilling all his obligations to his own people he obeyed the command to love his neighbors as himself. But Christ wished to teach him differently and did so by making him admit that a Samaritan, between whom and the Jews there was no affiliation or association, had proved himself neighbor to an unfortunate Jew who had been waylaid by thieves when he had compassion on him and helped him rather than men of his own race who had looked upon him and had passed by without assisting him. This is the one great lesson taught by this parable—that all men are our brothers, our neighbors; that nationality and religion do not separate men so that the one has no obligations toward the other. As God is our common Father, so all men are our brothers, and we are each our brother's keeper.

2. We may learn also the estimation which the world places upon pharisaism. Christ may not have intended particularly to hold up the priest and Levite to the scorn and ridicule of the world. He may have used them simply to emphasize the character of the Samaritan, and yet the result has been the same. The world ever since has held them up but to heap scorn and ridicule and abuse upon them, and in so doing it has without qualification condemned pharisaism in any form.

3. We may learn the beauty of sympathy and self sacrifice. The Samaritan saw before him a fellow creature in need of his help. He sympathized with him, and sacrificing his race and religious prejudices he helped him. His ac-

tion has always been praised and lauded. The church and the world never tire of singing his praises. "Go and do thou likewise." On the highway of life many have been robbed and plundered of things more dear than physical life and earthly possessions. They need your help. They need you to carry or send the gospel to them. Be a good Samaritan and do it.

Bible Readings.—Gen. iv, 8-12; Lev. xix, 18; Ps. xxxv, 11-14; Prov. xix, 17; Math. v, 43, 44; xxviii, 19, 20; Luke vi, 31; John xiii, 34; Acts i, 8, xvi, 9-12; Gal. vi, 2; I John iii, 17; iv, 20, 21.

Christian Endeavor Churches.

A recent speaker before the Christian Endeavor union of Manchester repeated the old charge against Christian Endeavor—that it was founding a separate denomination, giving as proof the fact that already several Christian Endeavor churches had been built. American editors, I am glad to say, have learned that these "Christian Endeavor churches" have all been built by the regular denominational boards of home missions of the various denominations, with money furnished at their invitation by the Christian Endeavorers of those denominations. That is all there is to that charge.—John Willis Baer.

The Best Commandment.

The fourth commandment is the test commandment of the ten, the very keystone of the arch. Again and again it has been made the starting point, the entering wedge of great moral changes. It is the strategic point. It sounds the keynote. That man who has little or no regard for the Lord's day has within him the moral tone of an idolater, a thief, a liar, a murderer. That government which fails to observe the command, "Remember the Sabbath day to keep it holy," sets a premium on every sin of the decalogue.—M. D. Kneeland, D. D.

How to Reduce the Number of Heathen.

An English Endeavorer formed the plan of collecting as many 3d. pieces as would furnish one for each 1,000,000 of heathen in the world, and he did it—840 three penny bits. Is not this a plan that can be carried out by all Endeavorers? It would not take many sets of 840 dimes each to reduce considerably the number of heathen that must be counted.—Selected.

POOR MEN'S CLUBS.

PLAN TO SUPPLANT SALOONS WITH TEMPERANCE RESORTS.

They Will Endeavor to Surpass the Drinking Places In Comforts and Conveniences—Methods of Saloons to Be Followed Except as to Sale of Intoxicants.

In our opinion the temperance forces and agencies of the country could not unite in any work more practical and more productive of immediate and lasting benefits to the cause than the founding of a general system of popular resorts having for their aim the supplanting of the saloons as places of rendezvous for the masses. Every large city ought to have 200 or 300 of these resorts and every town its due proportion.

In order to reach the people who now patronize the drink shops and to be successful in all respects these resorts must be run, ostensibly at least, on strictly business principles for strictly business purposes. To form any connection between them and any religions, charitable or philanthropic organization would be absolutely fatal to their success. The men whom they ought to reach will not enter places where they are preached at, exhorted, "missioned" or patronized in any way. No doubt they ought to do so, but the fact remains that they will not.

In dealing with men, it is generally necessary to take human nature into account just as we find it and not as we might like to have it. This is particularly true here. The class of people whom we have in view have a natural feeling of independence which prompts them to fight shy of charitable and philanthropic agencies and to resent any attempt to thrust upon them things which they have no desire for and do not think they need. They prefer to pay their own way and to enjoy their own liberty of thought and action.

This describes the state of feeling of the vast majority of the working class everywhere, the class that now finds in the saloon the best and only substitute for the rich man's club, a place for social meeting, for relaxation and amusement.

The question is whether it would not be a wise, practical and effective stroke of policy to meet the saloon at this point by establishing in its place an institution that shall have all the features and characteristics of the drinkshops within the limits of law and decency, with the single exception of intoxicating liquors. It should resemble the saloon in keeping open doors at all lawful hours for all orderly persons of all ranks and conditions. It should place no annoying and needless restrictions upon its patrons as to conversation and conduct, leaving such matters to be dealt with as occasion may arise and according to the dictates of common sense. It should endeavor to outdo the saloons, if possible, in affording more comforts and conveniences, cleaner and more attractive surroundings and better and more wholesome food and drink for a given price.

There would be a field here for the quiet exercise of righteous principle, to which the saloon business is a stranger—dealing with men on an honest, fair and just basis—good measure, no adulterations and no petty exactions. Honest workingmen would not be slow to appreciate the advantages of a place where they felt certain of being treated honorably and fairly in all things and of getting a genuine article for their money, whether of food or drink or anything else that might be for sale. It is only in extremely rare cases that they can have any such certainty in a saloon.

Surely some large and positive gains on the side of temperance and law and order might be expected from the general institution of such resorts as we have described. That they would meet a large and real need in our social system there cannot be the slightest doubt.—Christian Work.

Marching Toward Perdition.

Between 1861 and 1865 a million of men were horribly slaughtered in bloody, barbarous war. It is now admitted by the church itself that all this carnage might have been avoided had she been up and doing and filled with the spirit of the blessed Master, Jesus, who was murdered by the cultured, time-serving church people of his day. Are not Christians crucifying him again today by their indifference? A million of men are at this moment marching to the fearful Niagara of drink, and every year a careful estimate tells us nearly 100,000 of them plunge into the great abyss of rum's perdition and are forever lost in the whirlpool and rapids that utterly destroy them.—Exchange.

Temperance In Alaska.

A very curious temperance society exists in the Siberian village of Ashlyka. Every year in September the members meet in the church and make a solemn promise to abstain from wine and spirits for a whole year. They also sign an agreement that any person breaking the pledge shall pay a fine of 25 rubles to the church and submit to be spat upon by his more continent fellows. The most peculiar feature of the whole business, however, is that the members on the one day of the year when the pledge expires allow themselves wine and brandy during the few hours which intervene before the pledge for the ensuing year is made.—Exchange.

THE ENGINE WENT ON.

It Had Eight Masters, and Strong Drink Killed Most of Them.

I once had a curious and instructive conversation with an engineer who had charge of a large stationary engine. It was a beautiful engine and worked as true as steel could work. The man surprised me by telling me it had been at work 90 years, "and do you know," he added, "it has had eight masters. I am the eighth who has had the care of it. The others are all either dead or worn out, and yet it goes on as if it were as young as ever. Very strange, sir, isn't it, that an engine should live so much longer than a man, and it is not hard work for us either, or exposed work, for the room is always warm and comfortable, and the place is of course clean and light."

"What did the men die from?" I asked.

"Well, three or four, I am afraid, died of drink, another of bad temper, another of worry, and so on, but the engine went on all the same." The fate of the engine, its long life and continued industry puzzled the man. He often in his lonely hours thought of it and wondered how many men would follow him before the engine began to break down. It did not puzzle me. That engine worked a great many hours a day truly, but it was equable in its work; it never ran loose; it was true in its vocation; it was bright as a new pin, clean in every point; it was served with best but simplest fuel food; it had its furnace tubes clear; it was saved from friction by having its parts properly oiled, and it drank nothing but water. So it lived on through nearly three generations, with a good chance of living through three more. It was allowed, in fact, to make the most of its physical life.

Its masters did not make the most of their lives. They might have been somewhat industrious, but they were not so orderly, so true, so steady, so clean as they made the engine. They had not learned so well how to find the best food and drink for their own labor as had been found for the engine. They did not make the most of their lives, and therefore they stopped, but the engine went, still merrily, on its way.—Sir B. W. Richardson in Longman's Magazine.

There Are Flies on the Drunkard.

If three or five or more men are asleep in a room and one of them is drunk, the flies will gather upon the tipsy man and avoid the others. The reason is that insects revel in the odor of alcohol and sometimes get drunk on it.—Harrison's Magazine.

THE SUNDAY SCHOOL.

LESSON VIII, FIRST QUARTER, INTERNATIONAL SERIES, FEB. 24.

Text of the Lesson, John ix, 1-11—Memory Verses, 1-3—Golden Text, John ix, 5—Commentary by the Rev. D. M. Stearns.

1. "And as Jesus passed by He saw a man which was blind from his birth." In the order of events this lesson probably preceded that of last week. It is the only one given to us from that whole section of John's gospel from chapter vii, 2, to x, 21, in which we find Jesus at Jerusalem teaching in the temple and hated by the chief priests and Pharisees. In chapter viii, 12, 28, He proclaims Himself as the light of the world and the light of life, speaking only what the Father told Him and doing always these things that please Him, not seeking His own glory (verses 29, 50).

2. "And His disciples asked Him, saying, Master, who did sin, this man or his parents, that he was born blind? It is a common thing to suppose that special suffering is caused by special sin and that sickness is the result of individual sin. This is sometimes the case as with the men whom Jesus healed at the pool of Bethesda (chapter viii, 14), but let us carefully observe the teaching of Jesus in this lesson, and we shall see that while sin lies originally back of all sickness and suffering, for had there been no sin, suffering would not have been, yet we must not suppose in the case of any individual that there has been any special sin or that there is any lack of faith in God back of the suffering.

3. "Jesus answered, Neither hath this man sinned nor his parents, but that the works of God should be made manifest in him." There can be no contradictions in Scripture, and as it is written that "all have sinned" (Rom. iii, 23) Jesus did not say that neither this man nor his parents had never sinned, but in answer to the disciple's question He said that this blindness was not the result of any special sin. Why, then, was this man born blind? Here is the answer. That the works of God might be seen in him. We are reminded of the question in Ex. iv, 11, "Who maketh the dumb or deaf, or the seeing or the blind? Have not I, the Lord?"

4. "I must work the works of Him that sent me while it is day. The night cometh, when no man can work." Jesus delighted to honor the Father and to call Himself "Sent of God." More than 30 times in this gospel He is so called, and when He finished His ministry He said gladly to His Father, "I have glorified Thee on the earth" (John xvii, 4). As to all the works wrought by Him, He confessed that it was the Father in Him who did the works (John xiv, 10). For our comfort He tells us that, as the Father sent Him, so He sends us (John xvii, 18; xx, 21); that He is with us all the days having all power in heaven and on earth; that He will hold our hand, be with our mouth and work in us both to will and to do of His good pleasure (Math. xxviii, 20; Isa. xli, 13; Ex. iv, 12; Phil. ii, 13).

5. "As long as I am in the world I am the light of the world." Compare chapters viii, 12, and xii, 35, 36. See a proof of His divinity, for what mere man would dare to use such words, being in his right mind? Then hear Him as He says to His disciples, "Ye are the light of the world" (Math. v, 14), and consider well the fact that, whether blind or seeing, deaf or hearing, dumb or speaking, sick or well, rich or poor, unto each one is given the offer of having God work His works in us, and of having Jesus live His life in us. The wonder is that He takes sinners to do this. He came to save sinners, to take lost ones and redeem them, filthy ones and make them whiter than snow; that in these redeemed and blood washed souls He might reproduce His life and speak the words and work the works of God (II. Cor. iv, 10, 11).

6. "When He had thus spoken, He spat on the ground and made clay of the spittle, and He anointed the eyes of the blind man with the clay." Sometimes with a word, sometimes with a touch and sometimes without being present at all He wrought His works and glorified God, but whether we may see it or not there must have been always a reason for the way He wrought. On other occasions we read of His using spittle, as in Mark vii, 33; viii, 23, and by means of this spittle from His tongue both sight and hearing are restored either instantly or gradually, as it pleaseth Him.

7. "And said unto him, Go, wash in the pool of Siloam (which is, by interpretation, Sent). He went his way, therefore, and washed and came seeing." All is suggestive. Jesus is the "Sent of God" (Gal. iv, 4). He also is the fountain of living water (Jer. ii, 13). He was God manifest in the flesh (I Tim. iii, 16), so that both spittle and earth and Siloam are suggestive of Him by whom the blind eyes were made to see. On the part of the blind man there was simply submission and obedience, and thus the victory.

8. "The neighbors, therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?" The poor blind man had been utterly helpless, he could give nothing and he could do nothing by which to merit or obtain his sight. Such is truly the real condition of all the unsaved, but because they fancy they are not blind (verse 41) and not helpless they insist on saying, "We see," and "We can do very well," and thus they continue blind. When, however, any become willing to be healed by Jesus and are truly healed, their old acquaintances can hardly tell whether it is they or not, the change is so great.

9. "Some said, This is he; others said, he is like him, but he said, I am he." If any man be in Christ, he is a new creature. Old things are passed away, and all things are become new. Only one who was always blind and had his eyes finally opened could sympathize with this man in his newly found joys and experiences. He was in a new world, a world of which he had heard and something of which he had felt, but which he now saw for himself.

10. "Therefore said they unto him, How were thine eyes opened?" Since the world began no one had ever heard that a man opened the eyes of one born blind (verse 32), and this was such an unheard of thing that some now questioned as to whether the man ever had been blind (verse 18). To doubt the miraculous is still a common sin. The difficulty now is that the professed followers of Jesus are, many of them, filled with these doubts and so zealously proclaim them that many are affected thereby, but not for good.

11. "He answered and said, A man that is called Jesus made clay and anointed mine eyes and said unto me, Go to the pool of Siloam and wash, and I went and washed, and I received sight." These are the plain, simple, unvarnished facts given by a competent witness who could say, "One thing I know, that whereas I was blind, now I see" (verse 25).

STATE LAWMAKERS.

SYNOPSIS OF PROCEEDINGS IN THE LEGISLATURE.

What the Senators and Representatives Are Doing for the Benefit of Their Constituents—Bills and Resolutions Introduced—Other News of General Interest.

SPRINGFIELD, Feb. 6.—The senate passed the following bills: Providing that the person offering to charge the least rate of interest on sales of lands for taxes shall be the successful bidder; changing the time for taking judgments on property for delinquent taxes from May to June term of court. The resolution in memory of ex-Senator McDonal was adopted, and the joint resolution to buy flags to decorate soldiers' graves on Decoration Day was defeated. A bill to regulate telephone charges was introduced in the house and one to reform city police departments.

SPRINGFIELD, Feb. 7.—A bill for the appropriation of $26,000 to establish a plant in which to cultivate anti-toxine at public expense was introduced in the senate. Other bills introduced: To prevent replevin of captured gambling tools; to regulate elevated and surface railways. In the house the first bill against Pullman was introduced; it dictates what he shall charge for his sleeping car berths, the cut being about 50 per cent. Other bills: Proscribing the cigarette; to abolish capital punishment by the courts; to regulate the sale, etc., of bread. A large delegation of prominent Chicago men is here to lobby for the movement in favor of reform in city government.

SPRINGFIELD, Feb. 8.—In the state senate a letter from Vice President Stevenson was read thanking the senators for their sympathy. Several petitions were read, one being from letter carriers who want street railways forced to carry them free. The Chicago library bill was advanced to third reading, as were the bills giving $4,000 in aid of the State Horticultural Society and $1,000 annually to the Dairymen's association. Recent nominations by the governor were confirmed. The house sent to third reading the bill to make incurable insanity grounds for divorce. A number of bills were introduced, among them one appropriating $100,000 for a new state normal school, probably at Mattoon.

SPRINGFIELD, Feb. 9.—The senate adjourned to Monday, but the house for the first time this session adjourned to today, with poor prospects of a quorum. The senate ordered to third reading the bill granting woman suffrage in certain township elections. Bills introduced: Appropriating $25,050 for a home for indigent mothers, widows, and daughters of deceased soldiers; authorizing cities and towns to tax "foreign" fire insurance companies for the benefit of the local fire department. In the house a bill was introduced to require the Illinois Central railway to sell 150,000 acres of land in southern Illinois. It is part of the state grant to the road. Another bill is for local option in towns and cities of 100,000 or less population. The bill limiting the time for contesting wills to two years passed.

CONGRESSIONAL SUMMARY.

Proceedings of the National Lawmakers in Both Houses.

WASHINGTON, Feb. 6.—The senate session opened with a very breezy personal altercation between Mitchell of Oregon and Harris of Tennessee. The words "ungentlemanly" and "contemptible" were exchanged and for a time it looked as though the senate chamber might witness a repetition of the belligerent scene in the house last week. But the conflict assumed a somewhat serio-comic aspect and the senate soon relapsed into an uneventful consideration of routine business. The District of Columbia appropriation bill was passed and discussion of the diplomatic and consular bill was begun.

The house passed several bills, among them one to pension the widow of the late Commodore Frank Avery, at the rate of $20 per month, and one for the relief of Kate Eberle, an Indian woman. The balance of the day was devoted to debate on the administration currency bill, Reed speaking in favor of his own measure to tide over the difficulties.

WASHINGTON, Feb. 7.—The Hawaiian question in general and the Hawaiian cable in particular were the main themes before the senate, but nothing except talk resulted on the item in the diplomatic and consular appropriation bill of $500,000 for immediately beginning cable construction between the United States and Hawaii. It will probably be ruled out on a point of order. The bill for a new postoffice building at Chicago was passed. Cost is limited to $4,000,000. It differs from the house bill and will go to conference. An executive session was held.

The second day's debate on the administration's bill authorizing the issue of $500,000,000 of gold bonds for the retirement of the legal tenders and treasury notes was not productive of marked incident of any kind. Most of the amendments were defeated as rapidly as offered. An amendment proposing to strike out the section providing for the payment of customs duties in gold was allowed to stand amended so as to make them payable in gold and silver, and the committee amendment compelling the national banks to carry their reserve in gold and silver coin was voted down.

WASHINGTON, Feb. 8.—The laying of a cable to Hawaii was further discussed in the senate, but no conclusion was reached, and the item remains as a stumbling block to the diplomatic and consular appropriation bill. The cable project has been well nigh lost sight of in the wide range of Hawaiian debate. The house did nothing but defeat the administration currency bill—161 to 134—and then adjourned.

WASHINGTON, Feb. 9.—The senate passed a bill giving $10,000 for the relief of the poor in Washington. The president's message announcing the purchase of gold was read and referred to the finance committee. The message giving Minister Willis' telegram from Hawaii stating that two Americans had been condemned to death by the Dole government, caused a discussion. Hale, Hawley and others declared the execution must be stopped; Morgan said our policy was non-intervention. The matter was dropped without action. Some miscellaneous business was attended to and an executive session held.

The house filibustered against a bill to allow clerks for members at $1,200 per annum, and it was laid aside. The president's messages on bonds and the Hawaiian trials were read, the former referred to the ways and means and the latter to the foreign affairs committee. The senate bill for the relief of the poor of the city was passed, and the senate amendments to the bill to regulate navigation on lakes and rivers concurred in. A dozen or so private pension bills were passed.

WASHINGTON, Feb. 11.—By the decisive vote of 36 to 25 the senate adopted the amendment to the diplomatic bill giving $500,000 to begin work on a cable to Hawaii and authorizing the president to contract for the entire work at a cost not exceeding $3 000,000. Morgan, Gorman, Hill, Butler, Call and White, with two Populists, voted with the Republicans and made the majority for the cable. Pettigrew voted no. The diplomatic bill was passed and eulogies were pronounced on the late Senator Stockbridge, of Michigan. Peffer presented a resolution questioning the right of the treasury to issue bonds. A resolution was adopted for an international commission to investigate the connecting of the great lakes with the ocean.

The house in committee of the whole voted to place individual clerks of members on the annual salary roll at the rate of $100 per month. These clerks now get $100 per month during the session. The annual attempt to strike out the appropriation for the civil service commission was made and was defeated.

A joint resolution was passed to extend the time for making income tax returns to April 15. The remainder of the day after 3 o'clock was devoted to eulogies on the late Representative Wright, of Pennsylvania.

China Telegraphs Full Powers.

LONDON, Feb. 11.—A dispatch to The Times from Pekin says that full powers have been telegraphed to the Chinese peace envoys, with a view of a renewal of the negotiations with Japan. The envoys are now at Nagasaki, Japan, whither they went after the Japanese government refused to treat with them.

THE DEATH RECORD.

ARTHUR D. SENOUR, treasurer of Marshall county, Ind., at Plymouth, Ind.

Colonel FRANKLIN A. SEELEY, formerly chief clerk of the patent office, at Washington.

J. D. BROWN, one of the oldest merchants of Joliet, Ills.

PHILIP J. DAGENHART, veteran Chicago and Alton engineer, at Bloomington, Ills.

Hon. JOHN L. STEVENS, ex-minister to Hawaii, at Augusta, Me.

Rev. JOHN FORNEY, of the Dunkirk church, at Abilene, Kan.

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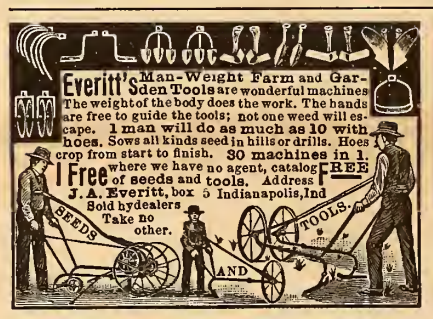
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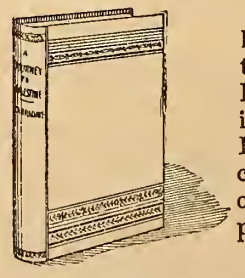
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HOUSE GOES AGAINST ADMINISTRATION MEASURE.

Not Even Allowed to Go to Third Reading—The Refusal Clinched and Riveted by Laying a Reconsideration on the Table—Those Who Voted for Third Reading.

WASHINGTON, Feb. 8.—The last hope of financial legislation for the relief of the treasury at the present session of congress went by the board when the house yesterday afternoon by a vote of 134 to 161 rejected the administration bill to authorize an issue of $500,000,000 gold bonds. The bill was beaten before it reached its last parliamentary stage. This result was reached after three days of spirited and at times heated debate, and at the end of a seven-hour session. From 11 a. m. until 3:30 p. m. yesterday, when the bill with the pending substitutes was reported to the house from the committee of the whole, amendments were offered in rapid succession, most of which were voted down as fast as they were offered.

Vote on the Reed Substitute.

Many of them were desired to load down the bill and the votes thereon were in no sense test votes. The Bell amendment, for instance, to make the bonds payable in gold and silver, was defeated by the decisive vote of 76 to 103, while the bill was defeated by 134 to 161. Both the Reed and Cox substitutes with the amendments thereto were rejected after the bill was reported to the house. The Reed substitute authorizing the issue of coin bonds for the replenishment of the gold reserve and certificates of indebtedness to defray deficiencies in the revenues, was lost—109 to 187. It was a party vote, save for the fact that seven Democrats and Cannon of California voted for it.

Refused to Order to Third Reading.

When the question came up on the third reading and engrossment of the bill the whole opposition concentrated. While the vote was being taken which resulted in the refusal of the house to order the third reading the interest centered in the vote of Reed. He had sat quietly in his seat during the first call and did not answer to his name, but on the second call he voted for the bill. As soon as the result was announced Reed attempted to make an explanation of the attitude of himself and those of his colleagues who had voted for the bill, but objections were made.

Names of the Men Who Voted Aye.

Following are the names of those who voted for the third reading: Adams of Pennsylvania, Aldrich, Babcock, Baldwin, Barnes, Bartlett, Barwig, Beckner, Beltzhoover, Berry, Bingham, Boutelle, Brickner, Brosius, Bynum, Cadmus, Caminetti, Campbell, Caruth, Causey, Chickering. Clancy, Clark of Alabama, Cobb of Missouri, Coffin, Coombs, Cooper of Florida, Cooper of Indiana, Cornish, Covert, Crain, Dalzell, Daniels, Davy, Deforest, Dingley, Draper, Dunphy, Durborow, English of California, Erdman, Everett, Fielder, Fletcher, Forman, Gardner, Geary, Geisenhainer, Gillett of Massachusetts, Goldzier, Gorman, Gresham, Griffin of Michigan, Griffin of Wisconsin, Grout, Haines, Hall of Minnesota, Hammond, Harmer, Harrison, Haughen, Hayes, Hendrix, Henry, Hicks, Hines, Hooker of New York, Kiefer, Kribbs, Lapham, Lefevre, Lockwood, Lynch, Mahon. Marvin of New York. McAleer. McDannold, McGann, McKaig, Meyer, Montgomery, Mutchler, O'Neill of Massachusetts, O'Neill of Missouri, Outhwaite, Page, Paschal, Patterson, Payne, Pearson, Pendleton of West Virginia, Piggott, Powers, Quigg, Randall, Ray Reed, Reilly, Reyburn, Richards of Ohio, Ritchie, Russell of Connecticut, Ryan Schermerhorn, Scranton, Sickles, Sipe, Smith, Somers, Sorg, Sperry, Stevens, Stone, Charles W. Stone, William A. Stone of Kentucky, Storer, Straus, Talbott of Maryland, Tarsney, Turner of Georgia, Turner of Virginia, Turpin, Updegraff, Van Voorhis of New York, Wadsworth, Wagner, Warner, Washington, Wells, Wilson of West Virginia, Wise, Wolverton, Woomer, Wright. Total, 134.

Vote Clinched and Riveted.

Springer then moved to reconsider the vote by which the third reading was refused, but this motion was laid on the table—135 to 123—and the bill was killed, parliamentarily speaking. An analysis of the vote shows that forty-four Republicans and ninety Democrats voted for the bill, and fifty-six Republicans, ninety-seven Democrats and eight Populists voted against it.

DEBS GOES ON THE STAND.

Pullman Employes Struck Against His Advice—Wickes and the Managers.

CHICAGO, Feb. 7.—In the Debs trial a member of the Railway Managers' association was found who knew what Wickes did not do when he attended a meeting of the association. The witness was General Manager Chappell, of the Chicago and Alton. Wickes made no statement, and there was nothing in the nature of an agreement entered into with the Pullman company.

Eugene V. Debs was the next witness. He said the General Managers' association was organized before the A. R. U., which latter was intended to unite all railway employes in one organization. Twelve lodges were organized among the Pullman employes in April, 1893. He was about to go to Pullman to see if he could not prevent a strike, and the strike was entered upon contrary to his advice.

In speaking at the A. R. U. convention he had said that the Pullman company owned everything in the town—property and human beings—and that it was a worse state of slavery than that prevailing in the south before the war. He also said that the A. R. U. should give the Pullman employes every aid in its power. He gave the events of the strike as they have been published repeatedly.

Debs was on the stand all the afternoon. He was shown the famous "save your money and buy a gun" telegram, and said he had not sent or seen it until it had been sent out by one of the directors.

CHICAGO, Feb. 8.—Judge Grosscup has begun investigating the whereabouts of George M. Pullman. He had the porter of the Pullman building before him, but elicited little information, and will take it up again today. Eugene V. Debs was on the stand all day in the conspiracy trial and his examination was concluded. He declared that he knew none of the men who were guilty of overt acts and read his proclamations insisting on no violence. Cross-examination was then begun, Attorney Walker's object being to show that the great strike was not upon any grievance the railway employes had against their employers. The examination was at an end at adjournment.

ABDICATION OF LILIUOKALANI.

The Dusky Queen of Hawaii Gives Up the Fight—Conspiracy Trial.

SAN FRANCISCO, Feb. 7.—The latest news from the Hawaiian Islands tells of the abdication in favor of the republic of Queen Liliuokalani. She has subscribed to an oath of allegiance and calls on all the islanders to be loyal to the republic. Her action is thought to be a move to obtain clemeney in her trial for treason. Papers have been found showing that she was in the conspiracy and that every arrangement had been made to reinstate her, even to the scleetion of a cabinet and the preparation of a new constitution.

Three of the conspirators have pleaded guilty—Wilcox, Bertellman and Nowlin—the latter of whom have turned state's evidence to save their necks. Thomas Poole, a carpenter, is the one charged with killing Carter. The trial has been concluded and the culprits await their doom, which from present appearances is likely to be death in several cases.

Among the papers of the queen were some that seemed to implicate Rudolph Spreckels, the son of the sugar king, in the supply of arms to the rebels, but the proof is not strong.

WASHINGTON, Feb. 7—Minister Thurston read the account of the abdication of the ex-queen with close interest, but was evidently of the opinion that the abdication did not amount to anything. Other Hawaiian monarchs had done similar things. Besides Liliuokalani was of no consequence now any more than any other citizen of Hawaii; she had no power to abdicate, but her act might have some moral effect on the natives.

BLIZZARD BLOWING ITSELF OUT.

Brief Summary of Its Effects as Reported by the Lightning.

CHICAGO, Feb. 11.—The blizzard which has dominated nearly the whole country is slowly losing its grip. East the trains that have been snowed in are being dug out, and traffic is beginning to get the better of the drifts. Everywhere, however, the weather is still very cold. The Atlantic coast is ice-fringed for a long way out. New York harbor is only kept clear by continued work of tugs. The British steamer City of Wakefield has put in at Halifax, N. S., with her cotton cargo on fire after battling for nearly a week with the blaze in the teeth of the storm.

In Florida some people estimate the damage to oranges and other fruit and vegetables at $10,000,000 and talk of 95 per cent. of the orange trees being killed. The monitors at anchor in the James river below Richmond are frozen in. Vessels in distress on the Atlantic coast keep the life-savers in constant work. Birds, rabbits and chickens have been killed by the cold in Delaware. West there is no great loss of life reported yet, but there has been great suffering.

Three People Burned to Death.

RICHMOND, Va., Feb. 11.—Three persons were burned to death here at different points in the city. The clothing of Forest McKenney, a lad, caught fire from the grate; Mrs. W. D. Brown, an aged lady, was burned in the same manner, and a child of J. C. Smith fell into a tub of boiling water.

THE MARKETS.

New York Financial.

NEW YORK, Feb. 9.

Money on call at 1½@2 per cent. Prime mercantile paper 3½@5 per cent. Sterling exchange firm, with actual business in bankers' bills at 488¼@488½ for demand and 487¼@487½ for sixty days; posted rates 487½@488½, and 489@489½; commercial bills 487.

Silver certificates 59½ bid; no sales; bar silver, 59½. Mexican dollars 48½.

United States government bonds 5's reg. 114¾; 5's coupons 114¾; 4's reg. 110; 4's coupons 110; 2's reg. 95; Pacific 6's of '95 100.

Chicago Grain and Produce.

CHICAGO, Feb. 9.

Following were the quotations on the Board of Trade today: Wheat—February, opened 50¾c, closed 50¾c; May, opened 53¾c, closed 53¾c; July, opened 54⅝c, closed 54½c. Corn — February, nominal, closed 42¼c; May, opened 45c, closed 44¾c; July, opened 44⅞c, closed 44⅞c. Oats—February, nominal, closed 27½c; May, opened 29½c, closed 29c; June, opened 29c, closed 29c. Pork—February nominal, closed $9.97½; May, opened $10.07½, closed $10.02½. Lard—February nominal, closed $6.47½.

Produce: Butter—Extra creamery, 23c per lb; extra dairy, 20c; packing stock, 7@9c Eggs—Fresh stock, 30@31c per doz., loss off. Dressed Poultry—Spring chickens, 8½@9c per lb.; turkeys, 9@10c; ducks, 9@12c; geese, 7@10c. Potatoes—Burbanks good to choice, 57@62c per bu.; Hebrons, 56@60c; Early Rose, 52@57c, Sweet Potatoes—Illinois, $1.25@1.50 per bbl. Cranberries—Jerseys, $10.00@11.00 per bbl. Honey—White clover, 1-lb sections, new stock, 13½@14c; broken comb, 10@12c; dark comb poor packages, 8c; strained California, 5@6c.

Chicago Live Stock.

CHICAGO, Feb. 9.

Live Stock—Prices at the Union Stock yards today ranged as follows: Hogs—Estimated receipts for the day 21,000; sales ranged at $3.00@4.10 pigs, $3.90@4.30 light, $4.00@4.15 rough packing, $4.00@4.40 mixed, and $4.20@4.50 heavy packing and shipping lots.

Cattle—Estimated receipts for the day, 2,000; quotations ranged at $5.00@5.65 choice to extra shipping steers, $4.40@4.90 good to choice do, $4.00@4.55 fair to good, $3.40@3.90 common to medium do., $3.10@3.60 butchers' steers, $2.20@2.90 stockers, $2.90@3.60 feeders, $1.30@2.80 cows, $2.70@3.65 heifers, $2.00@3.75 bulls, $2.75@4.15 Texas steers, and $2.00@5.50 veal calves.

Sheep—Estimated receipts for the day, 5,000; sales ranged at $2.70@4.35 westerns, $2.00@3.50 Texans, $2.00@4.50 natives and $3.00@5.25 lambs.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from Feb. 4 to Feb. 9:

J Kilpatrick, D W Keltner, R Wait, J Bittinger, O Breed, Mrs. S. T. Reed, C D Coppock, C S Allen, G M McClelland, S D Moses, J Mattinly, W C East, W Porter, W Stewart, E Pennock, J Patterson, G N Falkenstein, S Davis, F J Lung, A Rose.

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Stories of the Gods. By I. R. B. Arnold. Brief sketches from the mythology of Rome, Greece, Egypt, India, Persia, Phrygia, Scandinavia, Africa and America, showing the relations and unity of past and present systems. The idolatrous worship of the Masonic lodge is thus clearly seen and understood. Postpaid, 10 cents.

Secret Societies, Ancient and Modern. Table of Contents: The Antiquity of Secret Societies, The Life of Julian, The Eleusinian Mysteries, The Origin of Masonry, Was Washington a Mason? Fillmore and Webster's Deference to Masonry, A Brief Outline of the Progress of Masonry in the United States, The Tammany Ring, Masonic Benevolence, The Uses of Masonry, An Illustration, The Conclusion. 50cts each.

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MISSING LA GASCOGNE

THE CAPTAIN OF THE UMBRIA IS NOT HOPELESS.

He Gives an Illustration That Contains Encouragement—A Vessel That Was Twenty-Six Days Making the Passage Under Sail with More Masts Than La Gascogne.

NEW YORK, Feb. 11.—The Cunarder Umbria, Captain Dutton, which sailed from Liverpool Feb. 2, reached quarantine Sunday. She brings no word of La Gascogne. When the monster ocean greyhound steamer passed quarantine her shrouds and part of her hull were covered with ice which glistened like myriads of diamonds. In fact she was encrusted with ice above the water line The vessel rescued the crew of the French bark Jean Baptiste—fourteen persons—en route. The weather was rough all the way across, but not more so than Captain Dutton had seen it hundreds of times.

Caught It Just Outside the Hook.

It was when just outside the Hook that the Umbria met the "weather," and from there to her station at quarantine is where she became ice-encrusted. Regarding La Gascogne her captain said: "I think she has broken down somewhere and that she will probably turn up. Where she may be now would be merest conjecture. I remember that about twelve years ago the City of Brussels broke down in mid-ocean and made port with her sails. She sailed into Liverpool and almost to her dock before sighted. She had for twenty-six days sailed so without sighting a vessel that could help her or that was near enough to recognize her and report seeing her.

Had a Couple of Masts to the Good.

"There was one thing in her favor, too, that La Gascogne has not. The City of Brussels had four masts for sails, while since La Gascogne has been remodeled she has but two. She would have hard work making any headway with them in the weather she must have encountered." The Atlantic Transport line steamer Manitoba, from London, and the Red Star line steamer Rhynland, from Antwerp, both of which have reached quarantine, reported having seen nothing of the over-due La Gascogne. Neither did either of these ships sight any wreckage during the voyage. Four or five other vessels which have been overdue have arrived at ports along the coast, but none have seen La Gascogne.

La Normandie is anchored outside the bar. She was boarded by representatives of the Associated Press and reports no news of La Gascogne.

DREADFUL FATE OF A CREW.

Six Men Slowly Freeze to Death or Drop Into the Sea.

NEW YORK, Feb. 11.—The life-saving crew from the Lone Hill station, on the Great South beach, opposite Eastport, L. I., were out at daybreak and down the beach in the teeth of the storm to make one more attempt to reach the men lashed and frozen in the rigging of an unknown wrecked schooner. When the life-savers had left previously seven men were still hanging in the rigging, one having dropped into the sea. As the icy wind had not abated and as the waves were washing over the grounded wreck, the life-savers left that the men surely must be dead. Captain Baker fixed his glass upon the ice-draped rigging of the wreck. The seven forms still hung there, not one having fallen during the night.

But three of the men were hanging head down. Evidently they had lashed their legs when they went up in the rigging to escape the fury of the deck. During the night they had died and the fingers relaxing the bodies had fallen, hanging by the knees. The life-savers tried to launch the lifeboat, but the shore ice made that effort vain. The life line was then fired into the rigging. There it hung with a certainty of life to those who would reach it, and it was within a few feet of each of the four upright figures. Soon the life-savers saw one of the men stirring. He painfully and slowly disentangled himself from the lashings and started over towards the line. He took a few steps downward, paused, hesitated, almost fell and climbed back to the surer supports he had left.

In few moments another man began to work himself loose and succeeding, set out in a slow, stiff fashion that was painful to see. He got a little farther down than the first man and then he, too, stopped. He almost lost his balance, regained his hold, remounted and wrapped himself in the cords of the rigging in the place he had left. The cannon was fired again, and again the line flew into the rigging near enough for either of the men to have reached it.

But neither of the two stirred this time. Captain Baker could see their eyes turned toward the shore, but their blackened faces were expressionless. The last line was fired about midday, and from that time until dark the life-savers, sheltered by the mounds of ice, watched and tried to think of some way of reaching the schooner. At dark they went back to their station again. The last gleam of day showed the seven figures still hanging, three head downward, four upright and with enough life in them to make the release from their horrible living tomb a matter of hours.

LATER.—The life-saving crew has managed to reach the wreck and saved two men—S. J. Nelson and William Stevens. All the others are dead.

CHINESE FLEET RUNS AWAY.

Japanese Capture Another Island at Wei-Hai-Wei—Severe Fighting.

LONDON, Feb. 9.—The Times publishes a dispatch from Shanghai stating that the island of Liu Kung Tao, in the harbor of Wei-Hai-Wei, was captured by the Japanese Thursday. The dispatch adds that the Chinese warship Ting Yuen was sunk by a torpedo and that the remainder of the fleet dashed seaward. The fate of the vessels that attempted to put to sea is not known. A dispatch to The Times from Wei-Hai-Wei says that the Japanese desired to attack the western forts and those distant two miles along the shore which was covered by the Chinese fleet.

The advance guard was compelled to make a toilsome march Feb. 1 during a snowstorm and a strong gale. The march was made by a circuitous route. Eventually the Chinese troops were met on the Che Foo road west of Wei-Hai-Wei and severe fighting took place. The Chinese were defeated and fled to Che Foo. The loss on the Japanese side was thirty killed and wounded.

Froze to Death on an Electric Car.

MOUNT VERNON, N. Y., Feb. 11.—E. J. Tichenor was frozen to death here while a passenger on the Fifth avenue division of the Union electric road.

Swept Out to Certain Death.

MILWAUKEE, Feb. 8.—Three men from the intake crib perished in Lake Michigan. The names of the drowned are: Gustave Stoyner, Chicago; James Brown, Port Huron; Thomas Anderson, Milwaukee. They had just returned to the crib from shore with a load of provisions, and while they were landing the boat, without oars, was washed away with one of the men. Two of his companions tore doors from the crib and were also swept away on these in a heroic effort to save their unfortunate companion.

The tug Welcome has returned to the harbor without having discovered the missing men. She cruised up and down the lake for a distance of twenty miles from shore.

Wisconsin Farmers Get Together.

MADISON, Feb. 6.—The annual joint meeting of all the farmers' organizations in Wisconsin opened last evening. There was a great gathering of agricultrists, horticulturists, beekeepers, swine, sheep, horse, and cattle breeders and members of the legislature. Governor Upham gave the welcoming speech, and among other addresses was one by President Hubbard, of the State Agricultural society.

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Do you realize that the Nineteenth Century will soon pass into history? **THE GREATEST WORLD'S FAIR** ever held or likely to be held graced the closing years of the present century and every man, woman and child should have a souvenir; an heirloom to hand down to posterity, of the great White City. **One of the largest Manufacturers of Silverware in the World** made up an immense stock of magnificent and costly souvenir spoons, to be sold on the Fair grounds at $1.50 each, but the exclusive privilege of selling souvenir spoons was awarded a syndicate of private dealers. **This immense stock was left on their hands** and must be sold at once. **The Full Set** of six spoons formerly sold for $9.00 can now be had **FOR ONLY**

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PENNSYLVANIA STATE ANTI-SECRECY CONVENTION.

THE OFFICIAL PROGRAM.

OPENING SESSION, FEBRUARY 25.

2:00 P. M.—Prayer. Address of Welcome, Rev. J. C. McFeeters. Response, President Rev. Samuel Collins, D.D., of Allegheny, Pa.

2:45.—Music. Appointment of Committees.

3:15.—Address, "Benefits Derived from Reform Conventions," Rev. C. S. Cleland, pastor of the Second United Presbyterian church, Philadelphia, Pa.

3:45.—A testimony by Rev. W. M. Lyon, of the German Baptist Brethren Church, Washington, D. C.

4:15.—Report of Correspondence Committee.

EVENING SESSION—MONDAY.

7:15.—Prayer and Scripture reading.

7:30.—Music, followed by an address—"Catholicism vs. Masonry"—Rev. F. W. Farr, Secretary Missionary Alliance, New York City.

8:00.—Music. Address, "Lodge Arguments," Rev. E. D. Bailey, of Central Union Mission, Washington, D. C.

MORNING SESSION, FEBRUARY 26.

9:30 —Devotional and testimony.

10:00.—Report of Committee on State Work. Election of officers.

10:30.—"The Effect of the Lodge on the Christian Church," Rev. W. D. Cook, D.D., pastor Bethel A. M. E. church, Phila., Pa.

10:46.—A paper, historical:—"The Abduction and Murder of Wm. Morgan," Rev. Wm. Jones, pastor of the Free Methodist church, Philadelphia.

11:00.—"Their Folly," Rev. L. Frank Haas, mission worker, Philadelphia.

11:15 —"Charity or Narrowness, Which?" Rev. I. N. H. Beahm, evangelist from Virginia.

11:30.—"Their Ritualism," Rev. A. S. Shelly, pastor of the Mennonite church, Bally, Pa.

AFTERNOON SESSION—TUESDAY.

2:00 P. M.—Prayer, followed by a paper, "A Friend's View Regarding Lodge Oaths," Josiah W. Leeds, of Birmingham, Pa., Meeting.

2:30.—An address, "Masonic Oaths and Penalties," Rev. I. D. Bowman, Philadelphia, Pa.

2:45.—"The Catholic Confessional and Masonry," Rev. Nevin Woodside, Pittsburgh, Pa.

3:15.—Music. Reports of Committees on Finance and Resolutions.

3:30.—Open Parliament—five-minute speeches.

EVENING SESSION—TUESDAY.

7:15 P. M —Prayer and Praise Service.

7:30 —Music; followed by an address, "American Freedom, or Oath-bound Secrecy, Which?" Rev. W. J. Coleman, of Allegheny, Pa.

7:50.—Music.

8:00.—An address, "The Duty of Christians Regarding Secret Societies," Pres. Chas. A. Blanchard, of Wheaton, Ill.

Adjournment.

European writers give to Freemasonry a fourfold religious foundation, as follows: (1) Emanation—one of the theories of the Gnostics, the uncreated fire, eternal source, and first matter, whence all beings have their origin. (2) Dualism—the basis of Manicheism. (3) Sabeism—fire-worship; and (4) Materialistic Pantheism. Sabeism, it is declared, is represented in the 23d and 24th degrees of the Scottish Rite. Summed up altogether, the religion of Freemasonry may be briefly called "devil-worship."

It is in the nature of humanity to oppose whatever seeks to thwart its dispositions, inclinations or desires. Hence we are not surprised to learn that when Bishop Moore, of the Roman Catholic diocese of Florida, threatened to excommunicate all Catholics who refused to leave the secret societies denounced in the papal decree, he was met with the answer from some, that they would rather leave the church than the lodge. There is a spirit of carnality in that response that will not brook priestly control. Christianity removes this carnality, and draws the man from the lodge by its gentle influences. This is the better way.

That is a very apt illustration in the *Midland*, which remarks that when a convict reaches the penitentiary he not only loses his personal liberty but his name, and is henceforth known only by a number; and then it compares to the convict the workingman who yields his private judgment and personal control to a secret union, and virtually becomes a machine known principally as a member of "No. So-and-so," and is ordered about unceremoniously by the power to whom he has surrendered his manhood and liberty. Sometimes the machine in the convict's garb has the best of it, for he is always clad and fed at regular hours and lives in a very orderly manner free. from the temptations of the outer world, with plenty of time to become a reformed man and a useful citizen.

We yield a large space in to-day's *Cynosure* to the interests of the approaching anti-secrecy convention of the Pennsylvania State Christian Association at Philadelphia. On this page we print the entire program of the several sessions, on the editorial page will be found the full official call for the convention by Pres. Collins, and on page 5 appears a comprehensive and interesting letter from Rev. W. B. Stoddard, the indefatigable and successful organizer of this and former State conventions. For all of these we ask a careful reading. We find much in them of encouragement for the success of our cause. We also note with gratification, in the program, the name of Rev. E. D. Bailey, of Washington, D. C., our old-time co-worker, who has not appeared on the platform in our behalf for several years. He will be greeted with enthusiasm and heard with pleasure. Another prominent speaker will be Rev. F. W. Farr (our able New York correspondent), Secretary of the Missionary Alliance, with several others whose names we need not here repeat, but who will be welcome participants in the exercises. The attendance promises to be large, and the results, with the divine help, will be far-reaching and effective against the lodge evil.

Bishop O. P. Fitzgerald, in the *Methodist Review*, has a strong argument against secret societies. As we purpose to reprint the entire article, we must content ourselves, just now, with reproducing one or two paragraphs, which will serve to indicate the bishop's position: "Is Christianity," he asks, "the religion that emphasizes the fatherhood of God and the brotherhood of man, to continue to exhibit to the world the shameful paradox of a social organism honeycombed throughout all its parts by secret organizations isolated from others, and often warring against each other?" Of the A. P. A. he says: "Though ostensibly originating in zeal for Protestantism, it seems to many to be a renunciation of Protetantism—the true Protestantism that stands for an open Bible and an open ballot. It is a stab at Protestantism in its fundamental principles." There is much food for thought in these two paragraphs.

If the Bible is true, there are fearful judgments awaiting those churches, ministers and religious editors who hesitate to declare the whole counsel of God when rebuking sin. We have before us a copy of the professed organ of a prominent so-called Christian (Protestant) denomination, in which a leading editorial article appears, showing the vast disproportion between male and female members in the various Christian churches, and attempting to explain the reason. It enumerates the absence of so many young men from the services of the church as one cause; but it does not tell us that the lodge, rather than the church which tolerates the lodge, has got its grip upon these young men. It deplores the universal worldly-mindedness that prevails among church-goers. It complains that club-life draws men away from the church, but says not a word against the secret societies that foster worldliness and promote club-life. Then, having found so many outside reasons for the alleged disproportion, it goes on to say that the church has lost spiritual power; the pulpit has adopted human rather than Gospel themes for its discourses, and run to sensational methods; doubt has come into the minds of the male members, but the women remain firm to the truths of the Bible. Let us thank God for *that.* Then it winds up the article by suggesting, as a remedy, that the churches return to Christianity—Christian preaching, Christian work, Christian fellowship, and the principles and practices of the apostolic church. That is good advice, surely; but not until the churches of to-day cast out the secret societies and their paganism, will Christ acknowledge their pastors as faithful watchmen on the walls of Zion, or as worthy successors of the apostles?

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ORIGINAL CONTRIBUTIONS.

THE TWO RELIGIONS OF THE BIBLE.

BY REV. C. POWERS.

[Contniued from the *Cynosure* of January 24, 1895.]

PAUL'S ADMONITION.

Let the reader carefully consider the following quotations: "Have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of the things that are done of them in secret." Eph. 5:11, 12.

Consider, also, the evidence that this sacred Scripture refers directly to the secret and false religion that we are considering.

The learned Dr. Clarke is endorsed by thousands, and these of various denominations. His luminous commentary on the Scriptures is held as second to none extant. Even that celebrated Baptist clergyman, Chas. H. Spurgeon, of London, called him the "prince of commentators." The following are from his comments on the passage referred to:

DR. CLARKE'S COMMENT.

"Have no fellowship"—have no religious connection whatever with heathen or their worship. "Unfruitful works of darkness." Probably alluding to the mysteries among the heathen, and the different lustrations and rites through which the initiated went in the caves and dark recesses, where their mysteries were celebrated; all which he denominates works of darkness, because they were destitute of true wisdom, and unfruitful works, because they were of no use to mankind, the initiated being obliged, on pain of death, to keep secret what they had seen, heard and done. Hence they were called the unspeakable mysteries, things that were not to be divulged. . . . "But rather reprove them." Bear testimony against them; convince them that they are wrong; confute them in their vain reasons; refute them for their vices, which are flagrant while pretending to superior illumination. "For it is a shame even to speak of those things that are done of them in secret." This no doubt refers to the Eleusinian and Bacchanalian mysteries which were performed in the night and darkness, and were known to be so impure and abominable, especially the latter, that the Roman senate banished them both from Rome and Italy. Dr. Clarke goes on to say: How the discovery of these traps of Satan were made, and the whole proceeding in the case, may be seen in Livy's History, chapters 8 to 19, where the reader will see the force of what the apostle says here. It is a shame even to speak of the things that are done of them in secret, the abomination being of the most stupendous kind and of the deepest dye.

On the 13th verse: "But all things that are reproved are made manifest by the light; for whatsoever doth make manifest is light," he quotes, and thus endorses another learned commentator as follows: Dr. Macknight paraphrases this verse as follows: "Now all these reprovable actions which are practiced in celebrating the mysteries are made manifest as sinful by the Gospel; and seeing everything that discovers the true nature of actions is light, the Gospel which discovers the evil nature of actions performed in the mysteries, is light."

THESE THINGS BEING TRUE,

we are most emphatically warranted in using the Gospel to make manifest the iniquities of the secret lodge system, especially as works of darkness of the same general character are practiced all around us. "Have no fellowship with them, but reprove them," applies as really to circumstances of the present as to those in Paul's time. "But reprove them," says Paul. And Dr. Clarke says: "Bear a testimony against them; convince them that they are wrong," etc. This is just what we are endeavoring to do. This is what the National Christian Association has been doing for twenty-seven years past; and, under God, many have been convinced of their error and left their lodge associations, persuaded that they are anti-Christ in character and influence. As to the identity of the iniquity of

THE PRESENT MASONIC RELIGION,

with that to which Paul refers, look at the following evidence:

First, the abominable things that Paul referred to in that passage were the Eleusinian and Bacchanalian mysteries.

Second, put alongside of this the information that we get directly from Masonic authors in high authority among Masons.

In Sickels' Ahiman Rezon, page 64, he says: "The rite of illumination is a very ancient ceremony, and constituted

AN IMPORTANT FEATURE

in all the mysteries of the early ages. In the Egyptian, Cabirian, Sidonian, Eleusinian, Scandinavian, and Druidical rituals, it held a prominent place, and in them all represented the same ideas."

So much is proof that the Eleusinian mysteries of Paul's time are all one in general character and significance with the "rite of illumination "in Masonic symbolism.

(*To be continued.*)

A MASONIC MANSLAUGHTER REVIEWED.

OUTLINE OF AN ADDRESS DELIVERED BEFORE THE OHIO STATE ANTI-SECRECY CONVENTION, AT XENIA, JANUARY 28 AND 29, 1895,

BY REV. I. J. ROSENBERGER.

[Mr. Rosenberger took for his subject: Lessons from the killing of Rev. J. W. Johnston in a Masonic lodge-room.]

The subject of this notice, pastor of the M. E. church at Huntingdon, W. Va., was brought to his sad and untimely death, on the night of January 10, 1890, in taking the Masonic Royal Arch degree. One feature of the ritual occurs in what is known as the dark room, in the centre of which is a trap-door that opens into a dark vault, or shaft, thirteen feet deep. At the ceiling above this trap-door is a hook, to which is attached a rope and pulleys; fastened to this rope is a short stick. The stick is straddled by the candidate, as he is lowered into this dark vault. The shaft represents the ruins of Solomon's temple; and the candidate is in search of a treasure. He finds a small box in one corner, a type of the Ark of the Covenant. Mr. Johnston fell while being lowered into this shaft. From injuries received in the fall, he died in a few hours, amid intense suffering.

No doubt but there are those who scout the correctness of the foregoing statement. I met a minister in Kentucky, who flatly denied the whole affair. Any person may lie, but knowing as I do that Masons are sworn to lie, his denial did not surprise me.

I affirm the statement to be true in every particular, because: 1. Its publicity in leading papers, giving name, place and date. 2. A Mason who was an eye-witness to the tragedy related the accident to one of the business men in our town. 3. One of our brethren who had taken the Royal Arch degree said to me, "It could easily happen."

We shall find a parallel of our subject in the words of Christ: "Remember Lot's wife." I therefore bid you remember the sad, sad death of Mr. Johnston. In the pulpit we would term our subject, "revelation by character."

1. *Many of the rites of admission and taking of the different degrees endanger life.* (a) The case before us is a proof. (b) In the same number of the Cincinnati *Enquirer* which relates the sad story of Mr. Johnston's death, Col. Enoch T. Carson, of Cincinnati, of Cincinnati, a high Mason, is quoted as stating that he has known of a number of deaths in taking the different degrees. (c) From the Cincinnati *Enquirer* of May 12, 1892, we quote an occurrence as follows: "John Ceiger sued Court Valley Forge, No. 169, I. O. F., Chicago, for $25,000 damage; in being made a Forester he was compelled to jump into a supposed lake of fire, but unexpectedly landed on a floor, and broke his leg in three places." How shocking to our senses! How revolting to reason!

2. Masons do not take Christ into their service; hence there is no Christ in the chaplain's prayer, nor in their songs on that sad night of January 10, 1890. As Christ is an invited guest only, it appears very much as if there was no Christ there; and from the fact that "whosoever denieth the Son hath not the Father," and "he that honoreth not the Son honoreth not the Father," it is pretty safe to conclude that there was not only no Christ, but no God present when Mr. Johnston fell into that dark, yawning chasm. What a dark and gloomy cloud looms up at this juncture, through which to pass to that awful eternity! No Christ, no God! How lonely!

But they tell us that they address their prayers to God. We will let Christ explain: "Verily, verily I say unto you, whatsoever ye ask the Father in my name, he will give it." Our petitions, songs and prayers can alone reach the Father through Christ. There is no other channel. Hence those prayers were of no avail.

3. "Whatsoever ye do in word or deed, do all in the name of our Lord Jesus Christ," is a divine teaching; but oh, how it was violated on that sad, sad night! 1. That meeting was not in the name of Christ, hence was Christless and Godless. 2. He was taking upon him an unknown obligation, which was a sin under the law; see Lev. 5: 4, 5; and is an equal sin under the Gospel. 3. The obligation of the Royal Arch degree is one to make us shudder; besides, it is taken by an oath in open violation of Matthew 5 and James 5.

Be it further remembered that "whoso transgresseth and abideth not in the doctrine of Christ hath not God." This lends further aid to the dismal thought—no Christ, no God.

4. The fact that most of the admission ceremonies of secret orders, and the higher degrees, are taken either in dark rooms, or blindfolded, or both, does not lend enchantment to our dark picture. At the time of the accident, Mr. Johnston was being lowered into a dark, sunless shaft. "God is light, and in him is no darkness at all." "Christ is the light of the world." Yet some men love darkness, seek darkness, and the Scriptures explain, "because their deeds are evil."

5. When Mr. Johnston fell, he was seized with deep, agonizing pains, upon which he doubtless raised his trembling voice in prayer. Yet to whom could he direct that prayer? for neither Christ nor God was there. This looks like a repetition of the days of Elijah, when those four hundred prophets raised their fruitless cries to Baal. This matter seems to sum up thus: The opening service of the lodge, that night, was in violation of the law of Christ and of God. While Mr. Johnston lay for two long hours upon a stretcher in the lodge-room, prayers, humble, pleading prayers to Christ, would seem to have been very proper; but if such prayers were offered they were in violation of his Masonic obligations. To be confronted with such opposing obligations, as we approach death's door, is surely deplorable. How true: "No man can serve two masters."

We close with

A WARNING TO THE READER.

All persons should act with dignity in their calling; especially a minister who is designed to be "an ensample to his flock." For considerate men, even ministers of the Gospel, to stoop to some of the low, ridiculous ceremonies and rites of the lodge is difficult to reconcile with good reason and ordinary intelligence. It is well-known that many of the rites of admission and advancement occasion much indecent sport and ridiculous merriment; all at the expense of the blinded and blindfolded candidates. Think of a minister, a divine, a leader of the people, stooping to such meaningless ceremonies, whose spirit and influence are so contrary to the pure principles of our holy Christianity!

What must have been the feeling of that congregation in considering the cause of their pastor's death?

We usually take pleasure in visiting the spot, the scene where our friends engaged their last effort in their toil. If Mr. Johnston's friends are allowed to do so in this case, to where will they come? To a dark, yawning chasm, in a Christless lodge-room. The longer we dwell upon this picture, the darker and more pitiful and more sad it becomes.

SELECTIONS.

AN OPPORTUNITY FOR MINISTERS.

Briefly it is this: to spend the month of April in Chicago, with the Bible Institute as headquarters, for a special course in the English Bible, and a study of the various methods of personal work, as applied in the multiform missionary activities of that great city.

The month of April has been selected for this conference as a time when many ministers might arrange to be absent from their work without serious detriment thereto. In many country places

the roads are usually in bad condition at that time of year, and little parish work can be done. For city ministers, a change and season for Bible study, after the special meetings of the winter, would be a great boon, and would be the means in many cases of putting new vigor into the entire summer campaign.

The inducements in the line of study are as follows: The regular work of the Institute will be carried on as usual. This will consist of (a.) A study of Old Testament prophecy, with the books of Isaiah and Jeremiah as a basis, under the direction of Prof. W. W. White, at 9 A. M. (b.) A course in the Acts and Epistles, under the same teacher, at 10 A. M. (c.) An analytical study of the first Epistle of John, by Supt. R. A. Torrey, at 11 A. M. (d.) Prof. D. B. Towner, Superintendent of the Musical Department, holds classes at 10 and 11. A. M. Visitors will be welcome to all these exercises. They will be held daily, except Sunday and Monday (which is rest day at the Institute).

The special course will occupy two hours in the afternoon, from Tuesday to Saturday inclusive. Mr. Torrey will speak at 2 o'clock on the great fundamental doctrines of the Bible, such as Regeneration, Sanctification, Justification, the Holy Spirit, etc. Prof. White will give a book study at 3 o'clock each day. Ten studies will be taken from the prophetic literature of the Old Testament, and ten from the New Testament.

The evenings, so far as desired, may be spent in studying the various missionary activities of the city. Chicago, with its large and miscellaneous population, its many successful missions, its active churches, able pastors and successful Christian workers, its large and ably-officered Y. M. C. A., and the rapidly extending operations of the Bible Institute, is unsurpassed as a place in which to study methods of Christian work, in all its varied forms.

If desired by those who attend, a series of conferences may be arranged on subjects relating to church and pastoral duties.

The total expense of this course, including room and board, has been placed at $5.00 a week. This is, without question, exceptionally reasonable, as the Institute is located in the very heart of Chicago. The wives of ministers will be welcome on same terms with their husbands. To these the work of the Women's Department will be of great interest.

We will be glad to send a catalogue of the Bible Institute, and also a special circular, to those desiring further information. Address: The Bible Institute, 80 Institute Place, Chicago.

Yours in the work, D. L. MOODY.

MASONIC SLANDERS OF GEO. WASHINGTON.

The recurrence of the anniversary of the birth of George Washington affords another opportunity for Freemasons to eulogize him as the Master of a Masonic lodge, and to repeat the story that he, as a Worshipful Grand Master, laid the corner-stone of the Capitol at Washington.

The corner-stone of the Capitol was laid September 18, 1793. In his letter to Rev. Mr. Snyder, September 25, 1798, Washington wrote that he had not been in a Masonic lodge more than once or twice in thirty years, and that he did not preside over any English lodge in this country. On the 14th of February, 1781, a committee of "King David's (Masonic) Lodge," of Newport, R. I., reported that "on inquiry they find General Washington not to be Grand Master of North America, as was supposed, nor even Master of any particular lodge. They are therefore of opinion that this lodge would not choose to address him as a private brother; at the same time (we) think it would not be agreeable to our worthy brother to be addressed *as such.*"

Gov. Trumbull, when Aid to Gen. Washington, asked his advice as to becoming a Mason. He replied "that Masonry was a benevolent institution, which might be employed for the *best* or *worst* purposes; but that for the most part it was merely *child's play, and he could not give him any advice on the subject.*"

The description in the printed accounts of that day respecting the ceremony of laying the corner-stone of the Capitol at Washington appears very minute in all other respects, but says nothing about Washington's wearing the Masonic sash and apron, or of his having applied the square, level and plumb to the stone—such was the Grand Master's duty—pronouncing it well-squared, etc., or of his placing on the stone the elements of the consecration—the corn, wine and oil, as is the custom of other Grand Masters in such cases.

In view of all these facts, how is it possible for anyone to believe that Washington laid the corner-stone of the Capitol of the United States in the disgusting formalities of Masonry; or that he would, when President of the United States, in the habiliments of Masonry, suffer himself to be made such a spectacle?—*Henry Gassett, of Boston, 1852.*

A JUNIOR JESUIT ORGANIZATION.

In San Francisco, Portland (Ore.), Denver, Omaha, St. Louis, Detroit, Chicago, and almost every large city in the West, there are thousands of members of an organization but little known in the Eastern cities, though they may be working more secretly in the East. It is composed exclusively of members of the Roman Catholic church, and a candidate for membership must produce a certificate from a priest showing that he has been to confession and taken communion during the thirty days preceding.

A Louisville paper prints the following: "The latest order of lay Jesuits is the Y. M. I. (Young Men's Institute), club, but in fact an armed military organization, under control of the Pope of Rome. Every parish in the land is to have one company, under orders of the priest; these companies are organized in battalions under control of the Vicar-General of the Bishopric. Thus it is calculated that an army of a half million can be called out on a few hours' notice by the Vicar-General, or by the Commander-in-Chief Satolli, Vice Pope and Supreme Lord of the United States."

The Pope claims the power to dispose of any Protestant country as he may please. He has given the United States into the hands of Satolli, an Italian. Satolli is organizing his army in every parish. All Catholics, between the ages of 16 and 20, unless they already belong to some military organization, such as the Roman Knights of St. John, must enroll in some company of the Y. M. I.

In Louisville there are eight councils, the largest of which has a membership of 200. The total membership in all councils of the city is 800, though they claim more than double that strength.

The Y. M. I. takes an obligation: 1. To support the Pope and church in preference to the state and its laws; "we are Catholics first and citizens next." 2. To not trade with Protestants. 3. To not employ Protestants. 4. Where a Catholic and a Protestant are running for the same office, to vote for the Catholic, no matter what he represents. 5. To take part in all primaries and elections, and strive to get Catholics in all offices.—*United American.*

"The Society of Jesuits," wrote Bishop A. Cleveland Coxe (Protestant) to Monsignor Satolli, "is not a church but a conspiracy. While this conspiracy is permitted to assail the dearest rights of Americans, there can be no peace or harmony or good neighborhood among us. Subject them to law or expel the whole 'society.' I am writing these letters to you, Monsignor, as an American citizen to a political emissary, the instrument of Jesuitism to subordinate our entire government to Jesuit supremacy in the States. You are put forward, while they keep out of sight. 'To devour widows' houses,' and drain our national and local treasuries to their own channels and insatiable jaws—this is Jesuitism."

"I do now renounce and disown any allegiance as due to any heretical king, prince or state, named Protestant or Liberals, or obedience to any of their laws or magistrates or officers.

"I do further declare the doctrine of the churches of England and Scotland, and of the Calvinists, Huguenots, and others of the name of Protestant or Liberals, to be damnable, and they themselves to be damned who will not forsake the same.

"I do further declare that I will help, assist and advise all or any of his holiness' agents, in any place wherever I shall be, in Switzerland, Germany, Holland, Denmark, Sweden, Norway, England, Ireland, or America, or in any other kingdom or territory I shall come to, and do my utmost to extirpate the heretical Protestant or liberal doctrines and to destroy all their pretended powers, regal or otherwise."—*From the Jesuits' Oath.*

THE LODGE EVIL—PRESS OPINIONS.

Notwithstanding the fact that every candidate for admission to the lodge declares that he is uninfluenced by mercenary motives, yet one prominent in the order says: "We dislike to find that Masonry for revenue only is growing upon the craft."—*The Midland.*

As a connection we have sister churches in South Carolina *without a place of worship.* Ostracised by the secret societies and the dominant sects, they are practically shut out of the public buildings, and can only meet in the groves and private houses.—*Associate Reformed Presbyterian, Due West, S. C.*

Labor organizations may be beneficial for mutual improvement, advancing knowledge, influencing the employer, and appealing to the courts; yet as commonly operated by unscrupulous men, impose rigid obligations upon members, and arise into a menace to civil government; they are pernicious, and are to be shunned by loyal citizens and faithful Christians. Men are found at the head of such organizations who neither fear God nor regard men; but use their power blindly, rushing the members into defeat and misery. In the organization the laborer loses his manly independence, and is liable to be plunged at any time into a condition of idleness and wretchedness by irresponsible leaders.—*Christian Nation.*

The anti-secrecy movement is neither dead nor dying. In our own synod the work goes on quietly, yet surely. Recently a young man quit the K. P. lodge and publicly confessed Christ, uniting with one of our congregations. By this influence another young man, a member of the church, who had been a member of the order, withdrew from the order and now again is a full member of the church. One of our young missionaries in the West is working hard to build up his little congregation, but is just as determined not to build up the walls of Zion with the rotten stones of secretists. He recently succeeded in reclaiming one who had been an Odd-fellow. These are only a few examples. There are undoubtedly many similar cases.—*Lutheran Standard.*

Secret orders for the most part boast of their charity. But to whom does their charity extend? To those who pay in their money. The member who becomes delinquent in dues forfeits all claims upon lodge charity. All the charity that comes from the secret order is the charity that has been paid for; it is simply the result of monetary agreement. Such charity fails when by chance the money conditions fail. But true "charity never faileth." It "suffereth long and is kind;" "it envieth not;" "it vaunteth not itself," and "is not puffed up." This kind of charity cometh only of faith in Jesus Christ, and is manifested in obedience to the law of God: "Thou shalt love the Lord thy God with all thy heart . . . . and thy neighbor as thyself."—*Signs of the Times.*

The battle with secret societies is on and should be pushed fearlessly and with vigor. Conventions are being held here and there and should have their influence. But there is an individual buttonhole work that must be done both before and after the conventions. The influence of the convention should be sustained and multiplied many fold by its members taking up the work in communities. The enemy's works are great and large and fortified by selfishness and vanity at every point, and it won't do to depend on little pop-gun conventions to demolish them at once. The great mortars in the army scatter their shells, and these in turn are filled with explosives, each one doing its work for the overthrow of the enemy. So these pop-gun conventions may become heavy mortars if every individual becomes an explosive, or to use another more agreeable figure, if every one becomes a light to dispel the gloomy shades that enshroud the mystic shrine. Multitudes of noble young men and women are being led into the meshes of this voracious devourer. They ought to be warned and saved, if possible, from falling into the temptation for gain or other selfish end, to foreswear themselves by taking the oath or pledge to conceal something yet to be made known to them.

It is verily believed that many of the greatest evils that afflict our land had their origin from or are supported in large measure by secret orders. And it is becoming more and more apparent that these orders are a menace to the stability of our government. — *Rev. J. A Collins, in the Christian Instructor.*

REFORM NEWS.

FROM THE PACIFIC COAST AGENT.

CANBY, Ore., Feb. 12, 1895.

After a very enjoyable day at Oakville, I came to Salem, assisting a few nights in a meeting at the United Brethren church. A very deep interest was manifested by the unsaved, but they lack courage to follow their convictions. Here, I find Rev. H. F. Barkley, D. D , in the Oregon Legislature. His presence is being felt as an anti-Dolph and anti-monopoly leader. Mr. B. has so deported himself as to make him many friends throughout the State.

From Salem I went to Portland. Here I found Bishop Dillon assisting the pastor in a series of meetings. Quite a revival spirit is manifest. A number have been converted, and ten have united with the church. The bishop is a faithful worker. Our pastor at Portland is true to the principles of our reform. Some lodge men have professed conversion and think the church should give up its time-honored principles just to accommodate them. The church, of course, is of a different opinion.

Bishop Dillon dedicated the new church Sunday, February 10. He secured all the indebtedness. This shows what a struggling missionary church can do.

I put in a little time here, arranging appointments for lectures in the future. Then I came to Canby, to assist the faithful, and help others into the light, if possible.

I find here a sentiment against the lodge that will not down. Many have modified their views on the subject, through the A. P. A., the new pastor of the M. E church having gone into the order. Some of his members will not follow, and some are so disgusted that they will leave the church on account of it. The presiding elder has taken it on himself to send word up to some of the members, that "if you want to be on the right side, join the A. P. A."

What a pity!

We will see the outcome of this.

P. B. WILLIAMS.

THE PENNSYLVANIA ANTI-SECRECY CONVENTION.

SEE THE OFFICIAL CALL ON PAGE 8, AND THE PROGRAM ON PAGE 1.

457 N. 6TH ST , PHILADELPHIA, Feb. 14, 1895.

DEAR CYNOSURE:—Time hastens us toward the convention to be held here. I am endeavoring to ring the bell, and the friends are coming. Indeed, so much is the interest manifest that it

BEGINS TO LOOK LIKE A POPULAR UPRISING.

Those who attended the convention last year all seem anxious for another, and, of course, they will bring their friends with them. Nearly all whom I have asked to speak have said "yes." Look at the crowded program which I send you herewith. I have endeavored to enlist new speakers. There are but few of the sixteen who took part last year.

THE LEXOW COMMITTEE

has come to Philadelphia, to investigate and bring to the sunlight the hidden things of darkness. This seems to be the order of the day. The best papers say,

'WHAT LIGHT HAVE YOU?"

Even some of the high-fed popularity preachers are beginning to question the propriety of being sworn brothers with drunkards, gamblers and crooks generally. May not this convention be just in time to carry forward this rising sentiment, so that the dark, damp pits within the Masonic temple shall be filled up, and never again take the lives of preachers who are hung suspended in darkness over them, as was Rev. Mr. Johnston, of Huntington, W. Va.? What may we not accomplish if we go forward depending on the assistance and manifest power of our God!

THIS IS NO TIME FOR SLEEPING.

Let the children of the day awake to action. Let every one in the State who cannot come, pray and write and contribute. Some grand letters have already come, but little money. I know it is "hard times," but the saloons still receive tribute. You and I have the blessed opportunity of being co-workers together with Him in this matter.

Programs will be mailed at once on application.

THE SPEAKERS

will need to be brief, not running over the time assigned. Come, loaded with arguments, concise, to the point, and, above all, filled with the divine Spirit. We trust no spirit other than the divine may appear, unless it be to show the folly of this thing of darkness some would maintain.

NOTE THE OPEN PARLIAMENT

for five minute speeches. We hope many may improve the opportunity to bear testimony.

I plan (D. V.) to run up to Quakertown and speak on Sabbath, in the country church of which Rev. A. B. Shelly is pastor. Many are coming from that part of the State.

AWAKE—COME!

I took a run up to Royersford, Spring City and Oaks. Found friends planning to come from there. How about Reading? How many will come with Bro. Morrison? How many are coming from Emaus? Sister Backenstoe, please find out how many are coming from your town. I am sure Bethlehem and Allentown and Coopersburg will want to be represented.

ENTERTAINMENT.

I will not take up space to tell of those who have written and who are coming. Friends will see them when they get here. If you desire arrangements for your entertainment, write at once. Several friends have promised to help in this regard, and others will. The program will tell the rest of the story, and I will stop.

W. B STODDARD.

TURN ON THE LIGHT.

BLOOMINGTON, Ind., Feb. 12, 1895.

EDITOR CYNOSURE:—The largest church in our city was recently crowded at a union meeting, on Sabbath evening. The meeting was called to advocate the Nicholson bill, a Republican measure, very similar to the Mulct saloon-law in Iowa.

The bill has passed the lower house of the legislature, and is now before the Senate. It proposes to have the saloons of Indiana run on the ground-floor, and without window-blinds and screens. All of the pastors and several of the professors of the University made speeches lauding the bill. It is named "An act to better regulate and restrict the saloon." It seems difficult to harmonize this with Christ's method. He came, as the apostle said, not to *regulate* or *restrict*, but "to destroy the works of the devil." The Bible says: "Woe unto him that giveth his neighbor drink," and "Woe unto him that buildeth a town with blood, and establisheth a city by iniquity;" "look not upon the wine whan it is red," etc. But the Nicholson bill implies that you may do all this, provided your saloon is on the ground floor, and has no blinds on its windows.

The best speech in favor of the bill was by Prof. Geo. E. Fellows. He emphasized the value of that feature which compelled the saloons to remove their blinds and screens. He said, if the light was thus turned on, so that the public could see all that was done inside the saloon, and who were its patrons, it would make it much less harmful, and deprive it of a large class of its customers. Many would never be seen inside if the public could see them. Nothing, he said, will prevent crime like turning on the light. Criminals shun the light and resort to the shade of darkness and concealment. He that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. The experiment of preventing crime, he said, by turning on the light, had been tried successfully in some European cities. In Glasgow, Scotland, they had placed powerful electric lights in all the dark courts and alleys and narrow cross-streets, and the result was a great decrease in crime. Men will rarely commit crime in the light of day, or under the glare of an electric light.

Of course, the *Cynosure* readers will sympathize intensely with this argument, and apply it, as I did, to other institutions besides the saloon.

Is it not true that every legitimate, honorable business courts the light? The store, the shop, the office, the mill, the school, the church, do not want blinded windows and screens. The two institutions that cannot bear the light of public investigation are the saloon and the lodge. I wondered, while the professor was talking, if he did not think that there were not only five saloons in Bloomington that needed to have their blinds and screens removed, but there were also twenty-five secret lodges, with blinded windows and tyled doors, and all upon upper floors. In these lodge-rooms were often gathered, at the midnight hour, when honest, sober citizens were asleep, selfish, designing men and women, plotting and scheming in their own selfish interests, and reveling in heathen ceremonies, which they would not dare to engage in if the eyes of the public were upon them. Did the professor not know that there were in our city a dozen secret college fraternity halls, with doors and windows likewise tyled and blinded, where male and female students often spend the midnight hours in dancing and revelry, taking liberties with each other which they would not dare to take if they were under the public eye? If these secret lodges were compelled to meet on the ground floor, and remove their blinds, so that the public could see what was done inside, it would contribute much more to the cause of morality than this law applied to the saloon. But the saloons could better run without blinds and screens than the lodges. M. A. GAULT.

NEW HAMPSHIRE NOTES.

One strong support of Odd-fellowship has been the life-insurance annex. At first the cost was only about $8 a year for a $1,000 death-benefit, that the "widow's heart might leap for joy." The cost in the Strafford Relief gradually went up to over $30 a year, and the membership decreased until only 400 are left. Now a meeting is called, with a view to dissolve the concern. No doubt it will be done.

The working of this, one of the best secret lodge insurance companies, can be seen by a single instance. I met a sick soldier who got a pension of $4 per month. He belonged to the Odd-fellows and the Strafford Relief. He got from the local lodge a sick benefit of ten cents a week, and from the encampment five cents a week, amounting to $7 80 a year. His lodge dues and insurance cost him over $30 a year. So he had to take his small United States pension to pay his lodge dues, while his wife went out scrubbing to support the family. Now this poor man, after distressing himself for years and paying hundreds of dollars into the lodge, is likely to lose his insurance and all he has paid in. This is lodge wisdom, lodge charity. An honest, temperate, well man stands no fair chance in any life insurance company, much less in a secret lodge annex. He is "unequally yoked" with bummers, drunkards and swindlers. He cannot possibly guard against their tricks. The secret lodge is a fraud from base to turret. S. C. KIMBALL.

REV. WM. FENTON AND DR. CARSON.

ST PAUL, Minn., Feb. 9, 1895.

EDITOR CYNOSURE:—The lecture of last evening, which you advertised in the *Cynosure*, was well attended. One Mason, upon seeing the real character of his "school of piety" exposed, left the church in an angry mood. May the goodness of God lead him to repentance.

Dr. Carson, in his letter published in the *Cynosure* of the 7th inst., stated that he was Grand Orator of Scotch Rite Masonry, and not Grand Lecturer, as printed in the *Cynosure*.

In Scotch Rite Masonry, twenty-eighth degree, called "Philosophical Lodge," or "Key of Masonry," or "Knights of the Sun," the penalty, as given by Rev. Dr. Dalcho, 33d degree, and published to the world by the celebrated convention of 8,000 citizens held at Le Roy, N. Y., in 1828, and more recently published, and confirmed, by a 33d degree Mason, is, for violating the obligation of that degree: "May my brother seize me and thrust my tongue through with a red-hot iron, to pluck out my eyes and deprive me of smelling and seeing, to cut off my hands and expose me in that condition in the field, to be devoured by voracious animals; and if none can be

found, may the lightning of heaven execute on me the same vengeance." In the other degrees of that rite the penalties are of a similar character to those just named. In the first three degrees the penalties are—"throat cut," "tongue torn out," "body severed in twain," "bowels burned to ashes." Such are some of the penalties that bind so-called 'Christian gentlemen" to Freemasonry. But if it be a criminal act to condone crime, what an awful crime it must be to call a Freemason a Christian! And if we hold our peace, will not these Freemasons rebuke us when their eyes are opened at the Judgement day?

Probably it will not be many decades of years before such churches as Dr. Carson's will throw off the masks of Christ, and silence and secrecy (the watchwords of secretism), and follow their brethren in the open worship of the Freemason's god as he is now worshiped in two temples in Paris, in which the worship is strictly in line with Masonry,—none but Masons being admitted to that peculiar form of Masonic devil-worship.

Dr. Carson, as it appears in his letter published in the *Cynosure* of the 7th inst., takes my opposition to Masonry, in connection with his endorsement of Masonry, as a personal attack upon himself. Now the hidden mysteries of Scotch Rite Masonry prove it is a false religion while it pretends to be a way of salvation; and in its system of false worship, in the third degree for instance, it degrades Jesus Christ beneath the dignity of the devil. But if in explaining to candidates the mysteries of Masonry, after the candidate has taken the degrees in Masonic mysteries, as the duties of an Orator require, Dr. Carson thinks that he has been doing the truth, let him come to the light with it in obedience to Him whom he is paid to serve in the pulpit, who said of himself, concerning his doctrine: "In secret have I said nothing;" "I spake openly to the world;" and who enunciated the plain and just principle: "He that doeth the truth cometh to the light, that his works may be manifest that they have been wrought in God;" and not compel God to make "a hole in the wall" for his people to look through in order that they may say the "Amen" that he commands all the people to say to his curse upon the abomination unto the Lord in a secret place. See Deuteronomy 27: 15. William Fenton

P. S.—Rev. O. T. Lee is right in regard to the nativity of Senator Nelson; the Senator is Norwegian.

NOTES FROM THE NEBRASKA CONVENTION.

Though the State Convention met in a city of only about 1500 inhabitants, yet Humboldt is the centre of a large agricultural trade. More than one hundred teams from the country were hitched around the public square on the Saturday of the convention.

There are five churches, two saloons, and we were told that there were fifteen secret lodges. The Humboldt press advertise one or more lodge meetings for every night in the week, except Sunday. The pastor of the Presbyterian church said that his attention to the evil of the lodge system was first awakened by the knowledge that some of his members preferred lodge-meetings to prayer-meetings.

Very few meetings setting forth the effect of secret societies upon the home, the church and state have ever been held which affected the community more deeply, in so short a time, than those held in Humboldt. There were some nine addresses, besides the testimonies. The 10 o'clock meeting, Monday morning, opened with some forty-five men present, besides women and children, and it was the general testimony that quite a number attended these meetings who were seldom seen at a religious meeting. One man, it was said, had not been in church for twenty years.

There were at least 300 men at the Monday night meeting, a greater number than could have been accommodated in the Methodist church. The Methodist people were very friendly and much in sympathy with the meetings, the trustee who providentially made the disturbance that led us to go to the Opera House being an exception among the members. It is said that he seldom if ever attends the prayer-meetings of his church.

During the early portion of the meetings in the Methodist church, a vote was taken by show of hands as to those who were in sympathy with the objects of the Nebraska Anti-secrecy Association, and about three-fourths of the audience raised their hands. In a much smaller meeting, the next morning, the signatures of those present who were willing to join the association were asked to the following paper:

"We, the undersigned, believing that secret societies are unnecessary and capable of being used for evil purposes, enroll ourselves as members of the Nebraska Christian Association, auxiliary to the National Christian Association, opposed to secret societies."

Two of the three resident ministers present signed the paper, as well as a number of the leading men of Humboldt; and doubtless, with a little canvassing, a large majority of the best citizens of Humboldt would sign such a paper.

If the interest that men manifested in these meetings– men who were not usually found in the church —is an evidence of God's blessing upon his Word that Jesus Christ is the only Saviour and way of salvation, and that men who follow him must cease using tobacco, drinking whisky, following the races, committing fornication, and must come out of the secret lodges,—if the interest which followed such preaching at Humboldt during these meetings is God's manner of approving, and it undoubtedly is, then there ought to be more of this kind. Such preaching may make some trouble—it did in Paul's day; but persisted in, it interests and saves men. It would lead to a great revival, not only in Humboldt, but everywhere. One prominent Odd-fellow was heard to remark that he had heard more Gospel during the few days of the meetings than during twenty-five years preceding. One of the pastors, who was reported as an Odd-fellow previous to these meetings, rose at one session and gave a testimony, which was in substance that he renounced Odd-fellowship on the ground that he could not be a faithful member of the church of Jesus Christ and an Odd-fellow. Another pastor gave, if possible, a stronger testimony, publicly renouncing Freemasonry and all the other secret orders to which he had belonged.

Thus God has raised up watchmen in Humboldt, that can instruct the people in the dangers to their homes and to the church from these secret societies, which are most insidious foes to both.

The German Methodists were very friendly, and very gladly opened their church for the final meeting of the convention. The Presbyterian pastor gave a Bible-reading of great power, on "Separation." We hope the *Cynosure* readers may yet have an opportunity of perusing it.

The severe weather brought sickness into a number of homes of those in other cities who expected to be present. Some of the letters received from these parties will be found below, and will well repay the reading. *

LETTERS ABOUT THE CONVENTION FROM NON-ATTENDANTS

Fairfield, Neb., Feb. 1, 1895 —When you changed the time of the convention, I indulged the hope that I might be able to attend; but, unfortunately, my wife is prostrated with sickness, unable to help herself, and I will have to deny myself the convention and also cancel my engagement at Lincoln for the same week. This is a sore disappointment, and I feel that I sustain a great personal loss. Trusting that you may have a successful convention, and that the cause of our common Lord and Saviour may be greatly advanced, I am fraternally yours,

Simpson Ely.

Hiawatha, Kan., Feb. 4, 1895.—I am greatly disappointed. This morning I had planned to start for Humboldt, to enjoy the feast that those who are privilged to be there will doubtless enjoy; but my health is such that I dare not attempt the journey. . . . . Please allow me to send cordial greetings to the good friends who may be privileged to be there. I can only meet them at a throne of grace and ask the divine blessing upon their deliberations. Had I been able to be there, I could have added my personal experience and observation in regard to the influence of lodges in courts of justice. I could have told of being on a jury where all were Masons except myself; that while the testimony was such as to prove the guilt of the prisoner beyond all question, still the five jurors labored hard and long with me to acquit him. I did not know at the time that the defendant was a Mason, but subsequently learned that he was. The result was that the jury was discharged and another impanelled, composed of the necessary qualifications to let the Hiramite go free. Another case, here in Hiawatha: Nearly two years since, three of our druggists pleaded guilty to the charge of violating the prohibitory law, and were fined by the judge of the court $300 each. They felt that the fine was too heavy, and appealed the case. The superior court affirmed the judgment of the court below, and that seemed to be the end of the case. Not so. A secret petition was gotten up, and private letters were sent, together with the petition, to the governor, who promptly remitted the fines. Every one who wrote the letters or signed the petitions *were Masons.* A prominent Mason admitted to me that the pardon was the result of the pressure brought to bear upon the governor *by the lodge.* Very truly yours,

J. W. Margrave.

Alexandria, Neb.—Owing to the condition of my health, I feel that it would not be wise for me to leave home to attend the convention. I had fully intended to go, until Saturday and Sabbath, when my lungs became so sore that I thought best to give it up; and yet I feel that this part of the State should be represented by some one. So I will send C. H Kimmel in my place. He is an elder in the U. P. Church. . . . . And now, in regard to the convention, I can say that I am with you in spirit, and have been praying, and will still continue to pray, for the success of the anti-secrecy reform work, which I feel is so much needed; for the lodges are sapping the very life-blood of the church, and are robbing her of her support. I think that we have great need of a Stoddard, or a P. B. Williams, or some other good lecturer, right here in Nebraska. Yours respectfully,

Rufus Park.

Pawnee City, Neb., Feb. 4 —I had fully expected to leave home this morning, as I wrote, to attend the convention, but at the last hour find it impossible for me to do so, and will be obliged to remain at home. I am sorry that I am thus compelled to disappoint you. But I am sure it will make little difference in the success of the convention. I enclose postoffice order for $1.00, amount sent me by Prof. Ely. I was at some expense in corresponding for the convention, but I will contribute that as my mite. Several of the friends of the cause talked of going over from here. I do not know if they will brave this severe weather or not. W. I. Brooks.

Mead, Neb., Jan 16, 1895.—I am sorry that the convention at Humboldt will be held at that time. The conference of the Swedish Evangelical Lutheran Church of Nebraska convenes at Oakland, Burt Co., on the 5th of February, and lasts until the 11th. I am unable to leave home earlier than in going to the conference, because I have a great deal of work to prepare before I leave home. All the Swedish Lutheran ministers will be deprived of the opportunity of attending at Humboldt. . . . . Rev. M. A. Gault takes better with my people than any other of those I have heard. . . . . Yours in the work,

(Rev.) C. Widen.

CORRESPONDENCE

THEIR OLD TRICKS.

Fairfield, Neb., Feb. 11, 1895.

Editor Cynosure:—My "Ten Chapters Against Lodges" are producing something of a sensation in the town where I live. Enemies of the church to which I belong are trying to make capital out of them. They are leaving no stone unturned by which they can create a prejudice against me and my work. Of course they do not come to me with their objections. That would not further their purpose. They find it far more convenient to stab me in the back. They are moral cowards, and this method always suits the cowards best.

Some of these enemies are Masons, and they are trying to turn the members of the Masonic order against me. But it does not work very smoothly. Some of my warmest friends are Masons, and they say that I have just as good a right to oppose secret orders as they have to favor them. This is a free country.

Some of them are members of the Grand Army of the Republic, and they are trying to create a sentiment in the local "post" against me. This works no better. I have enthusiastic friends in the G. A. R., and they know that I have always

been a radical friend to the Union soldier. Scarcely a year goes by that I do not deliver addresses to soldiers' reunions and Decoration-day assemblages. Some of these soldiers have sense enough to know that I can be a friend to the soldier without favoring secret orders. Others, I am sorry to say, do not appreciate my position.

There has also been an attempt to arouse the members of the A. O. U. W. against me. It came about in this way: Recently the lodge wanted to hold a "memorial meeting" in honor of the members who had died during the past year. Instead of holding this meeting in their hall, somebody tendered them the use of the church-house where I preach. I did not approve of the use of our house of worship by a worldly organization; hence I refused to announce the meeting. One of our members, who is also a member of the lodge—an excellent gentleman—was asked to deliver the address of the occasion. I did not approve of this, and did not go to hear him, although the church is within twenty feet of my residence. Some of them tried to make a good deal of capital out of this; but I happen to have devoted friends in that order, and they will not forsake me because we do not agree upon the question of secret societies.

All these efforts have been futile. I have no fears as to the outcome. I have had bitter opposition heretofore; but the Lord has been good to me, and has greatly blessed me in my work. I have much the largest auditorium in the town, and it is crowded with people at almost every service. Last night standing-room was in demand. In the long run, the people will respect the man who has the courage of his convictions.

I had hoped to have my "Ten Chapters" put into tract form for circulation among this people; but one of the lodge preachers and some of his secret brethren have saved me the trouble and expense! They have in some way secured copies of the *Cynosure* containing my articles, and have busied themselves in showing them around among the members of the various lodges. They have my profoundest gratitude. They are very kind!

SIMPSON ELY,
Dean of the Bible College.

ANTI-SECRECY MEETING IN IOWA.

NORTHWOOD, Iowa, Feb. 8, 1895.

EDITOR CYNOSURE:—Last Tuesday night, February 5, I addressed a Norwegian congregation in the church east of Lyle, on the subject of Freemasonry. The adjoining town, Lyle, has a lodge, and has been able to draw some of the church-members into its meshes. The audience was very attentive, as every word spoken seemed to be a revelation to them. In an elaborate introduction I tried to convince them that I knew whereof I spoke. Most people believe that it is impossible to pry into the mysteries without being initiated. A few Masons were present and were challenged to answer, but they preferred "secrecy and silence." Of course they were wise. A bad cause cannot be better defended than by silence.

Hoping that there will be a general stir on the subject of secret orders among the Norwegians, I remain yours truly, O. T. LEE.

A TRIBUTE TO REV. DR GORDON.

ROGERS PARK, Ill., Feb. 12, 1895.

EDITOR CYNOSURE:—The death of Rev. Dr. A. J. Gordon, at Boston, is causing sorrow in many hearts besides those who were associated with him in his home and church, for he had been long distinguished for his earnest services in every good cause.

Rev. Mr. Lisk, the student-preacher, who, in the absence of the pastor, conducted the devotions at the Rogers Park Baptist church last Sabbath, referred to the death of Dr. Gordon, and at the close of the services the congregation adopted a resolution of sympathy with his bereaved ones, his church, and (I may add) the large circle of those to whom he was known in his various spheres of usefulness. The resolution was as follows:

"WHEREAS, This congregation was startled by the sad mention of the death of the Rev. A. J. Gordon, of Boston, in the sermon to-day; and we, the members of this church and congregation, desire to express our sincerest sympathy with his bereaved wife and family, and with the congregation in Boston with whom he labored for many years. His name has long been identified with questions of great public importance in their bearing upon the best interests, present and future, of this great nation—already so prominent and influential in the whole world, and destined, as we hope, to measure its moral power according to its own growth and strength in all that is right. We, therefore, gladly bear our testimony and high esteem for the late Dr. Gordon and his oft-repeated, self-denying labors. His teachings and example are a legacy of value beyond that of gold and silver, and his name is richly entitled to a prominent place in the galaxy of noblest American worthies."

This resolution was cordially received and endorsed. T. H.

LETTER FROM NEW HAMPSHIRE.

———, N. H., Feb. 8, 1895.

IT CAN BE DONE.

EDITOR CYNOSURE:—When Wm. Lloyd Garrison, almost alone, established his *Liberator*, in 1831, he made unconditional emancipation his watchword, and added: "I will be as harsh as truth, as uncompromising as justice. I am in earnest; I will not equivocate; I will not excuse; I will not retreat a single inch, and I will be heard."

And he was heard. He made enemies, but many more friends, and his blows told. Everyone knows what was the result. In just the same way must the country be freed from the power of the secret lodge, the deadly incubus that is not only destroying the church, and injuring the whole people, but is rapidly, yet silently and secretly getting control of the very government of the country. For, though most societies are supposed to be clear from any injurious features, in many towns every organization — that is the Grange, Grand Army, and others—have among their leaders Masons enough to influence the whole membership. Nor will it do to believe we are doing all we can, when really our efforts amount to very little. A little is better than nothing, but it is time to *make ourselves heard*, to come out openly, and fight the monster of Masonry, by exposing its real character, its aims, and its already great influence over not only its members, but over the courts, the church, the government and the people.

DOES IT PAY?

It would pay those who join even the best and most harmless of the "benevolent" secret societies to look below the surface and see how many sharp men make large profits out of confiding members.

Just now New Hampshire granges are being "worked" by smooth-talking "agents," who for $5 cash offer to let Grangers join a Boston Association, which, for cash in advance, propose to supply all goods "at wholesale prices." These agents gather some $50.00 to $75 00 a day, for memberships which really are of no value when one remembers that any man with money can buy staple goods as low as these associations can or will offer, and even at less prices.

MONEY, NOT BENEVOLENCE.

The sham and humbug of the Grange and other similar organizations is the pretence that they are "benevolent." The especial good of the farmer or some other special class is seen when the grange accepts, as members, lawyers, doctors, merchants and others. Is not the real and only end and aim to secure members and money for the benefit of the leaders who alone are benefited? HENRY E. HUNTER.

LITERATURE.

MUTINY OF THE BOUNTY AND STORY OF PITCAIRN ISLAND—1790–1894. By Rosalind Amelia Young, a Native of the Island. Illustrated. Published by the Pacific Press Publishing Co., Oakland, Cal. One vol. pp. 254. Cloth, price $1.00.

The story of the mutiny of the Bounty, and the settlement of Pitcairn Island by the mutineers, has been often told, and is always full of interest. A new charm, however, is given to it in this comely volume, written as it is by one of the native descendants of the English colonists in that out-of-the-way corner of the world.

Not the least interesting part of the history of Pitcairn Island is the fact that the mutineers of the Bounty became a praying Christian colony, marrying with the natives, raising children and encouraging them to live plain, simple and industrious lives, in the fear and admonition of the Lord. Surely the grace and Spirit of God visited them in large measure, and made them a Christian people in that solitary isle of the Pacific ocean. Such a narrative, told by one of the inhabitants of the colony, is another of the thousand monuments of God's mercy and power to save and govern the unruly hearts of men. No better romance can be found in the annals of truth; and no fiction is needed to appeal to the reader's fancy, for the truth surpasses the limning of any human imagination. It seems to us that no story of the tropics can enlist the interest of the young with more intensity, or convey a better idea of the power and goodness of God, than this.

PRAYER-BOOK AND AIDS TO PRIVATE DEVOTIONS. "Draw nigh to God, and he will draw nigh to you."—James 4: 8. Tiffin, Ohio: E. R. Good & Bro. 1895. Price, in cloth, 30 cents.

We do not believe in rituals, as such, deeming any devotion not prompted by the pressing needs of the human heart and the Holy Spirit as unworthy of being offered to our heavenly Father; yet as aids, or suggestions, to incite spirituality in the soul it must be admitted that printed prayers may have a healthy influence in assisting us in our meditations and in framing acceptable petitions to the throne of grace. To the *letter* of these prayers little heed should be given; but whatever tends to fill us with gratitude, praise and thanksgiving, and increases our faith, should be esteemed. This volume first appeared in 1880, has had a wide sale, and, we are assured, has "supplied a real want among young Christians" This, the latest edition, has been enlarged by the addition of sixteen pages of prayers for members of Christian Endeavor societies. It now consists of eight parts: Scriptural Invitations to Prayer; Aids to Private Devotion; Family Prayers; Table Prayers; Prayers For and in Behalf of the Sick; Prayers for the Use of Those who are Sick; Prayers for the Social Prayer Meeting, and for Christian Endeavor services.

THE SEPARATED NATION. By H. L. Hastings. "Lo, the people shall dwell alone, and shall not be reckoned among the nations."—Numb. 23: 9. Boston: Published at 47 Cornhill, 1895. Cloth, price 35 cents.

The story of Israel never loses interest, because it is among the other nations of the earth, but not of them—a separated people, peculiar—standing as a perpetual witness to the truth of the Scriptures—and awaiting a glorious restoration to its former land and glory. Mr. Hastings has treated the subject with systematic elucidation and given it all the charm that prophecy, fulfillment and divine promises can bestow upon it. The present is a recent edition of this able volume, prepared for careful study and reference, and belongs to his "Anti-Infidel Library" that so effectually meets and disperses the arguments of learned skeptics.

CURRENT PERIODICALS.

Our Day: The Altruistic Review, edited by Rev. Joseph Cook, in its February issue open with The Republic of France; The Mayoralty of New York; States in which Temperance Education Flourishes; Breckenridge's Failures; Trinity Church Tenements; A Census of Ghosts; Political Revival in the South; Debs as a Martyr; Religion and Crime in 1894; Anglo Saxon Arbitration; Another Victory for Temperance; The Death of Lord Churchill, and the Brooklyn Strike. All these are comprised in "The Altruist's Outlook," the new department of this magazine. Other contents embrace A Character Study of Walter Besant, with a portrait; Winnowings from Leading Periodicals; Political Events and Opinions; The Drift of Psychical Research; Popular and Injurious Class and Labor Misrepresentations; More about the Parliament of Religions; Book Notices, Editorial Notes and Selections. Published at Springfield, Ohio. 20 cents.

Dr. Holbrook's excellent magazine, *The Journal of Hygiene*, for February, presents an array of information and suggestions that may well be heeded by its readers, under the following heads: The Treatment of Typhoid Fever, by Dr, Elmer Lee; The House Physician, by Chas. F. Wingate; Vaccination a Danger to the Public Health, by Wm. Tebb; The Laws of Health, by Dr. A. G. Humphrey; Consumption Prevented, by Dr. Dio Lewis; Health Notes, by the Editor—crisp and valuable; Box Canon Ranch, Colo., and its Climate, by Dr. C. W. Lyman; The Hygienic Value of Poetry to Women, by Jennie Chandler; Cleaner Streets for Cities, and Bicycling and Food, by the Editor, and Book Notices. Published by Dr. M. L. Holbrook, 46 East 21st street, New York City. 10 cents.

*** See advertisement of "Hill's Manual," on another page of the *Cynosure*.



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A good huck towel, with a comfortably wide hem, securely stitched on the sewing machine so that no linty edges are exposed, is quite as agreeable to many people as a sponge. In all bathrooms there should be kept standing a suitable vessel with a quantity of disinfectant. This should be poured through all the pipes and allowed to remain long enough to do its work. Many persons object to potash, and these will find copperas or a strong solution of sal soda the next best means of keeping up to an improved sanitary standard. Hot water, judiciously used, is a good thing, but to have this perfectly safe the plumbing must be good, else the joints, by long continued heat, may become slightly softened. Much of the solder that is used melts at a very low temperature and cannot be trusted to hold a long continued stream of water that is at boiling point.

The bathroom should have an outside window and fresh air wherever it is possible to admit it. In summer a slatted or Venetian blind should be provided so that the window may remain open, except in case of storm. Few things are more disagreeable than a stuffy bathroom, one where the odors of sewer gas and soggy, decaying wood are evident. To avoid this there must be no leaks in the pipes or faucets, and the joints must be carefully looked after.

How to Repair Mirrors.

For repairing mirrors accidentally scratched clean the bare portion of the glass by rubbing it gently with fine cotton, taking care to remove any traces of dust and grease. If this cleaning is not done very carefully, defects will appear around the place repaired. With a point of a knife cut upon the back of another looking glass a portion of the silvering of the required form, but a little larger. Upon it place a drop of mercury. A drop the size of a pin's head will be sufficient for a surface equal to the size of a nail. The mercury spreads immediately, penetrates the amalgam to where it was cut off with the knife, and the required piece may now be lifted and removed to the place to be repaired. This is the most difficult part of the operation. Then press lightly the renewed portions with cotton, and the glass presents the same appearance as when new.

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NEW HAMPSHIRE.—Pres., John H. Bartlett, Center Barnstead; Sec., S. C. Kimball, New Market; Treas., James F. French, Canterbury.

NEW YORK.—Pres., Rev. S. R. Wallace Syracuse; Sec., Rev. W. H. Clark, Binghamton; Treas., Lucius Woodruff, Binghamton.

OHIO.—Pres., H. J. Becker, Dayton; Rec. Sec., A. Dietrich, West Carrollton; Treas., W. R. Sterrett, Cedarville.

OREGON.—Pres., Rev. Wm. Dillon, D.D. Salem; Sec., Rev. P. B. Williams, Philomath; Treas., Samuel Terry, Canby.

PENNSYLVANIA.—Pres., Samuel S. Collins, Allegheny; Sec., J. S. T. Milligan Beaver; Treas., Edwin P Sellew, Philadelphia.

WISCONSIN.—Pres., J. B. Galloway, Poynette; Sec., Isaiah Faris, Vernon; Treas J. W. Wood, Baraboo.

The Christian Cynosure.

WM. I. PHILLIPS, PUBLISHER.

CHICAGO, THURSDAY, FEBRUARY 21, 1895.

PENNSYLVANIA STATE ANTI-SECRECY CONVENTION.

THE OFFICIAL CALL.

The Pennsylvania Christian Anti secrecy Association will meet in annual session FEBRUARY 25 AND 26, 1895, in the Second Reformed Presbyterian church, Seventeenth street, near Race street, PHILADELPHIA.

The deep and wide-spread discontent of the public mind, aside from the great financial and business distress, have more than a surface source. There is a deep-rooted, wide-spread, generally-unrecognized disturbing cause in every department of life. Moral, spiritual and material paralysis has stricken the entire social fabric. Dread apprehension of worse evils prevails everywhere. "Men's hearts fail them for fear." The reformer, the statesman and the political economist "are at their wits' end."

The moral sense alone may and, to some extent, does see the cause, but is not sufficiently awake to it. It discerns a secret, selfish hand at the throat of church and state, strangling every reform and corrupting every energy. Secrecy thrives and boasts of its thrift and power, while religion and moral and political reform languish and are paralyzed.

What is the remedy?

First. That the evil and ruinous power of secrecy be exposed.

Second. That the public conscience be aroused.

To do this we must use the pulpit, the press, the platform and the council-chamber. During the past year the first and second have done good work.

Brethren, let us come together in the Spirit, in the City of Brotherly Love, that, as last year, and even more richly, we may enjoy the words of wisdom and eloquence, and both take and give sweet counsel on the proper methods of work for another year's campaign.

Some of the ablest speakers of the nation will be present.

The special arrangements for the meeting are under the care of our agent, Rev. W. B. Stoddard.

It is hoped that though, for unavoidable reasons, the time is short, there will be an enthusiastic meeting. Let the friends be present in large numbers. and urge the attendance of others. Let churches and societies send delegates, and those who cannot come, assist others who for want of means would be unable to come. Above all, brethren and sisters, pray that the meeting may be abundandantly fruitful to the glory of God, the good of souls, and the promotion of the cause. Respectfully,

SAM'L COLLINS, *Pres't.*

Allegheny, Pa., Feb 8, 1895.

THAT "SECRET LYNCHING SOCIETY."

In the issue of the *Cynosure* for February 7, we gave a summary of the press account of a horrible "lynching" perpetrated by a secret band of *vigilantes* in Holt county, Neb.

An intelligent correspondent, J. McCleery, writes from Portland, Iowa, the following further particulars of the Holt county tragedies:

"As I am recently from that neighborhood, and am well acquainted with the most of the facts, I deem it but right to make some corrections. Sensational accounts have been sent all over the country to the daily papers. That a secret society may be in existence at times will not be disputed; or even more than one. I don't believe that the society that hung Ralph and John Hills was a part of the society that hung Barrett Scott.

"But what has been the mainspring in bringing these societies into existence? 'Doc.' Middleton, the head of a gang of outlaws, a Mason and terror to the whole country, was captured, tried, and sent to the penitentiary for three years, and then pardoned out before the end of his time. Barrett Scott, a Mason, Odd-fellow and Knight of Pythias, with the help of the courts, had escaped all attempts at reaching justice. His steal is estimated anywhere up to $126,000, and I have no idea that amount would cover the loss and expense. This outfit, that no doubt largely shared in the steal, had done everything in their power to aggravate this lawless element, and the hanging of Scott was not unexpected by many of the best citizens of the county.

"There is no excitement in Holt county over the matter. If Scott's friends know so much about this secret organization, why did they not appear at the preliminary examination, instead of quitting the State without leaving any testimony?"

From a printed slip enclosed in our correspondent's letter—published in a local paper—it would seem that the secret band of *vigilantes* by whom the Hills were hanged were innocent of the murder of Barrett Scott, the defaulting treasurer of Holt county; but the revelation is none the less horrible, since it very strongly indicates that the county is cursed with more than one secret band of murderers.

THE CYNOSURE AND THE NEW YORK WEEKLY TRIBUNE.

Attention is again called to the advertisement offering the *Cynosure* and the New York *Weekly Tribune* together for little more than the price of one paper.

The principal purpose of this combination is to secure NEW subscribers for the *Cynosure;* but present subscribers can take advantage of the offer, if the full amount stated in the advertisement is sent with their renewals.

Those whose subscriptions to the *Cynosure* are already paid in advance must pay the $1.60, and then such subscribers will receive the *Weekly Tribune* one year, and have one year more credited on the *Cynosure.*

—A brief visit, last week, from Rev. M. F. Keiter, the publisher of the *Christian Conservator* at Dayton, O., was a pleasant incident in the daily routine of the *Cynosure* office. Bro. Keiter is hopeful and earnest in his opposition to the lodge and other evils antagonized by the United Brethren and the *Conservator*, and in harmony with the work of the N. C. A.

—The Pope on workingmen's secret societies: With regard to secret societies it is admitted that workingmen have a right to combine for their own interests, but Catholics should prefer to unite with Catholics and shun the societies that have been condemned by the church, and also any society that is regarded by bishops as "suspicious and dangerous." And further, as presidents of the societies, priests should be preferred.

—News comes from Cincinnati that the National Brotherhood of Painters is divided into two factions, and that two subordinate unions—the latest numbering 800 members—have seceded from it and formed independent organizations. It seems impossible to maintain unity and harmony in oath-bound associations that reduce their members to slavery. The system should be repulsive to every unprejudiced mind.

—A religious form of anarchy, based on politics, and showing little of the spirit of Christ, is reported in one of our exchanges. President Cleveland has a brother, minister of the Presbyterian church at Chaumont, N. Y. Quite recently his congregation divided, the Republican members withdrawing from the church altogether, simply because the pastor is a Democrat and the brother of the chief magistrate of the nation. Poor human nature!

—It is gratifying to find in the religious papers, representing numerous denominations, so many loving tributes to the memory of the lamented Rev. Dr. A. J. Gordon. Without exception they bear unqualified testimony to the faithfulness of his Christian character and his abundant works in the Gospel ministry. One interesting feature of his twenty-five years' pastorate was that he so trained and influenced his congregation that their gifts to foreign missions amounted to twice the sum they spent in maintaining their own church. What other pastor has ever emulated this example?

—A fine opportunity will (D. V.) soon be given for our friends living between Chicago and Portland, Ore., to hear the Rev. P. B. Williams, the effective Pacific Coast agent, speak in opposition to the secret lodge system. He proposes to visit Chicago at the holding of the Annual Meeting of the N. C. A., in May next, and if sufficient encouragement is given to him, he will begin his journey hitherward in April, in time to lecture in several places along the road. Mr. Williams has won a wide and well-deserved fame as a lecturer in behalf of our reform, and if those who wish to hear him will make prompt arrangements to organize meetings for him to address, and provide the necessary funds for that purpose, they will be well repaid. For further information, to learn the route over which he will travel, etc., letters should be sent to Secretary Phillips, 221 West Madison street, Chicago, as early as possible.

NEW ENGLAND LETTER.

February.—Theodore D. Weld.—Doings in the Massachusetts Legislature.—Judge Hoar and his family insignia.—A New England provincialism.—Living pictures.—A solemn thought.

FEBRUARY

is much more of a Janus among months than the one preceding it, which bears the name of that ancient Latin deity; and among the proverbs applied to it, "double-faced February" is quite as appropriate as any, for it certainly does face both ways:—towards the dark, cheerless days of winter, whose sands are so swiftly ruuning out, and towards the spring, with its crocuses and bluebirds, its trill of robins and patter of silver showers. Now, if ever, we have zero weather and chilling blasts, but the days are lengthening at both ends, and there begins to be a very perceptible difference petween the sunny and the shady side of the street. And out in the country there is even now an indefinable swelling and stirring of the buried life that waits to hear the spring's resurrection evangel. I saw in the *Transcript*, the other day, an idea that will please nature-lovers: Gather a few promising twigs, lilac, oak, maple—or, best of all, from a horse-chestnut tree. Put them in a roomy vase, with plenty of water and sunshine, and in a few days, sometimes two or three weeks, graceful leaves will spring forth and the blossom-clusters expand till you have in miniature a vision of the beauties of May—the daintiest gift one could place on the table of an invalid friend. But spring will come as if shrouded in sackcloth to many mourning hearts in our sea-coast towns. One reads of fishing schooners coming in with sails like plate-glass, with tales of dreadful exposure and suffering, and lives lost in the icy waters; but only they who watch, sick at heart, for the loved one who will never come back, know really what it means,

"The bitter wash of that life-long woe,"

as Lucy Larcom sang of it in one of her early poems that concentrate in a single line so much of the anguish and desolation which are a part of the everyday life of a fishing population.

THE RECENT FUNERAL OF THEODORE D. WELD,

almost the last of the old Abolitionists, recalls anew the revolt of Lane Seminary, then under the presidency of the venerable Dr. Lyman Beecher, which was mainly inspired by Mr. Weld's magnetic eloquence. On that memorable day, when the students, headed by young Weld, went out in a body to be the apostles of freedom in "the impending conflict," the star of liberty rose never to set again. Mr. Weld and his colleagues did not know that they were making history; probably did not think of it at all. He simply threw his life and all he was into the scales for an oppressed race, and found it true that he who loseth his life shall keep it. He was an ardent woman-suffragist; the husband of Angelina Grimke could scarcely have been anything else. He was an Anti-mason, as a matter of course, like all the old Abolitionists, a part of whose moral grandeur consisted in the fact that their souls kept open-house for Truth, whatever guise she came in; and unpopularity, or fewness of numbers, did not count with them in the least. Sincere advocacy of one reform will always lead on to another, and the true reformer is he who is willing to stand by his convictions to their logical end, even when they carry him where he had no thought of going.

BUNKER HILL DAY.

The Massachusetts Senate, by a tie vote, has refused to make the 17th of June a legal holiday. As we already have the 19th of April, there seemed no occasion to mutliply these battle anniversaries, the tendency of which, as things are going, may be less to foster patriotism than the military spirit. In the House a bill has passed, with but two dissenting votes, that only our national flag shall be displayed on public buildings.

The idea that it was an A. P. A. measure made it the occasion for some bitter personal remarks; but it may as well be remembered, both by our legislators and citizens at large, that all patriotic measures do not emanate from the A. P. A.; that, in fact, this organization might go the way that Know-Nothingism went to-morrow, and there would be just as much patriotism in the land as there ever was.

A PURITAN ANCESTRY

will tell. No one could see the face of the late Judge Hoar, even in a newspaper cut, without seeing the same strong, independent, thoughtful lines that time has not yet obliterated from the portraits of these old New England worthies. He bore one of their most honored names, yet was utterly without the snobbish spirit that causes so many newly-rich families to ape the English aristocracy by sporting a coat-of-arms. When acting as one of the American commissioners in the treaty with England in 1871, Lord Tenterden asked him, as he signed and affixed his own seal to the document, "Have you no family seal of your own, or any family crest?" to which Judge Hoar replied—and one can imagine the twinkle in his eye: "None, except a sleeve-button; that may answer the purpose, my family being without any other insignia." Whether the English lord had a dim sense of the sarcasm lurking under the gravely-serious reply can only be imagined, but it is probable that ever after, when dealing with a Yankee, he steered clear of all questions of heraldry.

Among our peculiar New England provincialisms which pester Western people who hear them for the first time, is

THE USE OF THE WORD "BARGE,"

applied to a large land-vehicle designed to carry a considerable number of passengers. I have just learned its origin. Seventy years ago there was built in Salem a vehicle designed for pleasure-parties and excursionists, which was in the shape of a huge boat and called "Cleopatra's barge." Its successors, while making no pretensions to keep up the boat shape, still retain this aquatic name, to the great mystification of those not "to the manner born."

THE TEMPERANCE PEOPLE OF LYNN

are trying something novel in the line of prohibitory instruction, by presenting what they call "Living Pictures of Lynn Life," at their Sunday-evening meetings. These consist in giving the name and address, together with a sketch of the life, of every person convicted of drunkenness in the police court during the week. It may be said that the newspapers every day present us with living pictures of alcohol's effects: for instance, the mother who in this city lately murdered her two children in a fit of delirium tremens. They have grown so common that we have forgotten to shudder; yet it is the public indifference which makes the horror of it.

THE ADVENTISTS' PROPHETIC CONFERENCE,

held this week at the People's church, was a gathering of earnest men and women who believe thoroughly what they teach; and, however we may fail to coincide in some of their vlews, no devout mind can help feeling the inspiration of the thought thus expressed by one of their speakers: that "we are living in a dispensation which abuts on eternity." Certain it is that we are walking in the solemn twilight of a century whose record is almost closed; and, as of old, faithful hearts wait for the kingdom of God to come, and hear in all this stir and upheaval of nations the sound of his chariot wheels.

ELIZABETH E. FLAGG.

OUR NEW YORK LETTER.

The cold wave.—Power of removal bill.—Municipal misrule.—A Napoleonic revival.—Ministers' meeting, etc.

THE RECENT COLD WAVE

was attended by many casualties on sea and land, and in some respects was more disastrous than the famous blizzard of 1888. Although but five inches of snow fell in New York City, it drifted so badly that railway travel was effectually blocked for two days, transportation in the harbor was at a standstill, on account of floating ice, and the hospitals were filled with people who had succumbed to the cold and were more or less badly frost-bitten. Thousands of dollars were lost to the big stores, as the usual crowd of shoppers was kept at home, and many business houses will be seriously embarrassed, if not actually forced into bankruptcy, by the interruption of postal and transportation facilities. Sometimes a delay of twenty-four hours in the delivery of a letter makes all the difference between solvency and insolvency.

THE POWER OF REMOVAL BILL

having been approved by the mayor, has just been signed by the Governor, and in a few days more the Tammany office-holders about the City Hall, who have been enriching themselves so long at the public expense, will be obliged to seek a livelihood in some other direction. It is an interesting conjecture, what a man will do who has no trade or profession, and who finds an income of several thousands of dollars suddenly cut off. They cannot dig, they are ashamed to beg, and they will no longer be allowed to steal. The jealous Republicans, who have rushed the measure through the assembly, have not seemed to reflect that the same law will work the same way with a Democratic mayor and Republican office-holders as it does now with a Republican mayor and Dempublican office-holders. The political wheel has a periodic revolution, and, one of these days, the staunch adherents of the present bill will be raising the loudest outcry against it.

American municipal government will never be beneficently and permanently changed till it is divorced from partisanship and machine politics. If the affairs of a city could be intelligently administered on a business-like basis, similar to any great corporation, many of the crying evils which disgrace modern municipal misrule would disappear.

A NAPOLEONIC REVIVAL

is a present striking social and literary phenomenon. "Napoleonic teas" have been fashionable all winter. Bloomingdale Bros. have filled an entire room in their large store with relics and mementoes of Napoleon and the Empire, to which a nominal admission-fee is charged, the proceeds to go to some local charity. Probably more historical literature has been sold upon this subject, during the past year, than at any time since the French Revolution. Pre millennialists who favor the Napoleonic theory of Antichrist will find food for reflection, if not for speculation, in this.

THE METHODIST MINISTERS' MEETING

has practically become a secret society. On the first Monday in each month the exercises are more general; a sermon is usually preached, and the public is admitted; but on all other days of meeting, the most extraordinary precautions are taken to exclude reporters, laymen and visitors, admittance being given only to those who are members and have signed the constitution. It is well-known that some very heated discussions have sometimes taken place, and perhaps because some inkling of these has, from time to time, crept into the daily papers, these efforts are being made to prevent publicity. Some of the most worthy members of the conference have strongly objected; and surely it seems as if a company of Christian ministers ought to be able to conduct their discussions with becoming propriety, so that they need not be afraid to have the public eye upon them. What more can be expected of them, however, when so large a proportion are enthusiastic Masons, even claiming that the church of Jesus Christ is a secret society? What wonder that the sheep are blind and careless about the dangers of the lodge, when the shepherds lead them there! The laity can scarcely be aroused and brought into line along this great moral reform, so long as the clergy are hand-in-glove with secretism.

F. W. FARR.

OUR WASHINGTON LETTER.

WASHINGTON, D. C., Feb. 13, 1895.

Congress is apparently no nearer reaching an agreement on financial legislation than it was before the President sent in his special message giving it the alternative of authorizing 3 per cent gold bonds or of seeing coin bonds issued bearing 3 and ¾ per cent interest. While the House Committee on Ways on Means will report a bill authorizing 3 per cent gold bonds, the Senate Finance Committee has reported a bill providing for the unlimited coinage of silver, a silver dollar being given for each dollar's worth of bullion at the market price, the difference being retained by the government as seigniorage.

INDIANS

frequently come to Washington, but it is not often that they give our people such a practical object lesson, demonstrating the good work that is being done among them by Christianity, as they did last Sunday. At one church—the Western Presbyterian—five full-blooded Indians, of the Otoe tribe, now living in Missouri, occupied the platform, and one of their number—James Whitewater—delivered an address in broken English, telling of the advance made by his people. He said: "We are sending our boys to school to learn to be doctors, lawyers and preachers." At another church—the Twelfth St. M. E.—Salee Oomaeuyah, a Cherokee Indian girl who has been educated for missionary work among her people, told in perfect and well-selected language the story of her life and conversion and of what she expected and hoped to accomplish in God's name.

A NEW CHURCH.

A handsome edifice was dedicated last Sunday by the People's Congregational colored church. The new church has a seating capacity of 800, and was organized in 1891 with 220 members and now has 427. The dedicatory sermon was preached by Dr. J. E. Rankin, presdent of Howard University.

UNION PACIFIC.

A proposition has been made to the House Committee on Pacific railroads, from New York capitalists, for a settlement of the debt due the government by the Union Pacific railroad, which has been well received by members of the House, and if it were positively, instead of tentatively, made and the session were not so near its end, it might form the basis of a settlement. The proposition is for Congress to authorize the Secretary of the Treasury to accept a cash payment of a sum equal to the principal of the debt of the Union Pacific company to the government as full settlement of all claims of the United States.

DR. PARKHURST.

The Anti-saloon League has invited Dr. Parkhurst, of New York, to come to Washington and address a public mass meeting to be held under the auspices of the league upon the date that will be most convenient for him He answered that his health would not permit him to set a date at this time.

CHINA AND JAPAN.

The meeting of the Presbyterian Ministers' Association, held this week at the Church of the Covenant, was unusually interesting. The most interesting feature of the meeting was an address by Rev. Frederick J. Stanley, L. H. D., who has been for several years a professor in Count Ohuma's College, at Tokio, Japan, on "The China-Japanese war; its causes, and the significance to the church of God and the American citizen, viewed through thirteen centuries, retrospective and prospective." He believes the present war largely the result of Japan, which for centuries depended upon China for ideas, having forty years ago opened her gates to western civilization, and to the wonderful progress made by Japan in the last forty years in the adoption of American and European ideas, which are considered "barbarous" by the Chinese. Concluding, the speaker said impressively: "God has exalted us in this last decade of the nineteenth century to a high position of influence in aiding in the development of commerce in Asia and to enter with all the elements of civilization, when the stolid, defiant paganism of China shall be broken down, in God's own good time."

THE POLYGLOT.

The preparations for the great mass meeting in connection with the W. C. T. U.'s monster polyglot temperance petition are about completed and a great success is assured. *

—Washington's birthday, the 22d inst., this week, will be celebrated by all-day religious services at the Salvation Army's hall, on Wentworth Ave. (Englewood, Chicago), between Sixty-second and Sixty-third streets. The first service will be from 10 A. M. until noon; the second from 2 to 4 P. M. and the third will begin at 7 P. M. The sanctification of saints and the conversion of sinners will be the object. Rev. G. A. McLaughlin, Dr. John R. Boynton, Rev. Harvey Calkins and wife, and others, will participate in the exercises. A general attendance is not only invited, but *urged*.

CHEERFUL RELIGION.

THAT IS THE KIND REV. MADISON C. PETERS FAVORS.

Without the Grace of God Sinners Cannot Be Converted—Make Your Standard of Character High—Christ's Compassionate Spirit—When to Be Angry.

Scripture apprehends civility as an element of success when St. Peter exhorts, "Be courteous." Pour the acid of a crabbed nature on the refined sensibilities of those who come in contact with you and you will starve, while the kindly, differential, conciliating, courteous, chivalrous man will rise to opulence and influence.

Character is stock in trade. The more a man possess the greater are his facilities for adding to it. Character is the great desideratum of life. He who lives for less is mean.

Have a high standard, though you may never be able to realize it.

Disraeli says: "The youth who will not look up will look down. The spirit that will not soar will grovel." In addition to these graces add personal piety, which will give a right exercise to your forces and faculties, dignity to your calling, make your life happy, your death easy, your eternity glorious.

Many young men have been wrecked upon the shoals of recklessness and sin.

Christ's Compassion.

Christ's was a compassionate spirit. "I have compassion on the multitude." For the unfortunate leper he had a friendly look, a kindly word and a deed of tenderness. "Being moved with compassion, he put forth his hand and touched him." Meeting the blind beggar on the Jericho highway, "Jesus stood and had compassion on him and touched his eyes." When the Lord saw the widow's tears at the gate of Nain, bewailing the loss of an only son, he had compassion on her and said, "Weep not." Do the compassionate words and loving deeds of our Saviour find a transcript in our lives?

The Mighty Agitator.

The cross is the most restless and resistless of agitators, and if your religion does not excite you it is because you have no religion. If you believe in the tear compelling story of Jesus and his love, the best feelings and sympathies of your nature will be roused to their highest pitch, and you will love with an enthusiastic love and praise with intensest gratitude him who loved and bled and died for us. If you feel no quenchless love, fiery zeal and glowing enthusiasm for Christ's glory, you may disguise it as you like, but in deed and in truth you do not believe that Christ died that sinners might be redeemed, or you believe in Calvary just as you do in Gettysburg. You believe in Christ as you believe in Washington or in some dead fact which belongs to history and has no vital connection with you or bearing on your destiny.

REV. MADISON C. PETERS HAS BUT ONE TERM FOR FALSEHOOD.

The Farmer Is a Liar When the Top Layer of a Barrel of Apples Is Better Than Those Beneath—Commercial, Mechanical, Social and Varlous Perverters of the Truth.

I hate and abhor lying.—Psalm cxix, 163.

There is no sin against which the Bible protests more earnestly or more frequently than lying. If falsehood always defeated itself, there would be no temptation to lie, but the fact is that lies often pay better than the truth. Liars often get rich, while the man of truth hardly makes a living. Some people call lies fictions, fabrications, subterfuges, evasions, stories, inventions, fables, deceptions, misrepresentations. I call them lies. Among the many lies current let me mention a few:

First.—Agricultural lies. I used to think that nearly all farmers were honest. When the top of a farmer's barrel of apples is an indication of what may be found all the way down to the bottom, when all bushel measures are the same size, and when all the milk is honest, you may look out for the millennium.

Second.—Commercial lies. Custom, however ancient and however widely recognized, can never justify a lie. Sixteen ounces for a pound, 36 inches for a yard and all goods as represented is what we seldom get. I have heard men who boldly maintained that they could not afford to tell the truth; that to tell the truth about their goods and about their business would be the high-road to ruin. During the Moody meetings in Boston a lady said to a storekeeper, "Is this real English lace?" "It was previous to the tabernacle meetings, but it isn't now. It is simply imitation." I believe that upright and down square dealing is the best policy in the long run. He who is honest for policy's sake is not honest.

Third.—I notice mechanical lies. "Things are not what they seem," says the poet. No; I should not think they were. "Almost nothing that man makes now is what it seems." The genuineness of a man's conversion was recently well attested in a prayer meeting by his testimony that he knew that he was a Christian, "for now," he said, "I always paint the tops of the doors," and also by a houseservant who testified that she "now swept under the mats." One day when the subject under consideration in a prayer meeting was, "The Practical Effect of Religion In Daily Life," a man got up and said, "I can't say much about it, but I know that since I was converted I put better work into my shoes than I did before."

Fourth.—I notice lies social. There is a good deal of insincerity in society. Women greet each other with a kiss, with the nose turned upward at the same time. Women are "out" when they are asleep or too lazy to dress. If you accustom your servants to lie for you, don't be surprised if they lie on their own account. People talk about their silverware to everybody except the assessor. On a small income they try to make people believe they are rich—gaudy parlors and meager kitchens, smiles abroad, tears at home, an eternal war with want on the one hand and proud ambition on the other.

Fifth.—Lies ecclesiastical. What jealousies among churches! How many lies are told for running down other churches! Pity 'tis, but 'tis true, it is hard to get one church to tell the truth about another, especially if it happens to be a prosperous church. The field is so large, and there is room for all. Tell the truth, tell it to yourself, tell it about others, tell it to God. Herodotus tells us in the first book of his history that from the age of 5 years to that of 20 the ancient Persians instructed their children only in the three things—viz, to manage a horse, to shoot dexterously with a bow and to speak the truth, which show of how much importance they thought it to fix this virtuous habit on the minds of youth. Every one can enter into the delightful emotion with which Petrarch must have received the gratifying tribute when on his appearance as a witness and approaching the tribunal to take the accustomed oath he was informed that, such was the confidence of the court in his veracity, he would not be required to take any oath, his word was sufficient.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning Feb. 24. Comment by Rev. S. H. Doyle.

TOPIC.—To what has Christ opened your eyes?—Acts ix, 1-11, 17-21.

The topical references record the history of the conversion of Saul of Tarsus, who was subsequently called Paul the Apostle. One feature of Christ's appearance to Saul was that he was stricken blind, in which state he remained for three days, until God sent Ananias to him, through whose good offices, under the blessing of God, "there fell from his eyes as it had been scabs, and he received sight forthwith," but not only physical but also spiritual sight. The conversion of Saul may be taken as a model, representing to what Christ opens our eyes when we are converted.

1. Christ opens our eyes to a proper conception of ourselves. Paul's first mistake was that he did not see himself as God saw him. He was a Pharisee of the strictest kind and had the idea that in persecuting Christians he was doing God's will. He did not see the error in his heart and life. But Christ opened his eyes to see that and the consciousness of his personal guilt before God never left him. One of the first steps in conversion is the consciousness of our personal guilt, and therefore our need of a Saviour. We must be convicted of sin before we will turn from it to God. This was the case with David when Nathan pointed out his sin. He saw it and cried to God in sorrow and repentance. The repentant thief on the cross illustrates the same fact. He saw his personal guilt. "We indeed justly, for we suffer the due reward of our deeds." It is the same in all cases.

2. Christ opens our eyes to a proper conception of Himself as the Messiah. This was another error in Saul's character. Raised as a Jew and as a Pharisee he was taught to reject Christ as the Messiah. He himself said it was through ignorance that he had persecuted God's people—through ignorance because he did not believe in Christ as the Messiah. But when the scales fell from his spiritual sight he also saw Christ as indeed the Son of God and was ready to confess Him as such, for he cried, "Lord, what wilt Thou have me to do?" The thief on the cross had the same experience. He was led to see his own guilt and also the true character of Christ. "We indeed justly," he said, confessing his own guilt, but "this man" (that is, Christ) "hath done nothing amiss." Christ opens our eyes not only to see ourselves, but Himself. And when we see Him in the beauty and loveliness of His character we cannot but admire Him and desire to be like Him.

3. Christ opens our eyes to the duties resulting from a proper vision of ourselves and Himself. When Paul received his sight, immediately he arose, was baptized and ever afterward did the will of God. To see oursolves aright and Christ aright is not all of Christianity. Conversion is more than turning from evil. It is also a turning to good. We must cease to do evil, but we must also learn to do well. Conversion to Christ results in Christian duties. Christ opens our eyes to these duties, and, like Saul of Tarsus, we should not hesitate to do them. Faith and works are both necessary to salvation.

Bible Readings.—Gen. iii, 6-11; Ps. xix, 8; cxix, 18; Prov. xx, 12; Isa. xxxv, 4, 5; xlii, 6, 7; Jer. v, 21, 22; Math. xiii, 13-16; Luke i, 76-79; xxiv, 28-32, 45-48; John ix, 1-11; Acts xxvi, 13-18; II Cor. iv, 3, 4; Eph. i, 16-18; Rev. iii, 7.

Human Resentment.

There are occasions when we do well to be angry. There is a meekness which is the gentleness of weakness. A good man's anger, according to an old proverb, is like the spark the steel strikes from the flint—it requires a hard blow to kindle it, and it soon expires. But how seldom is the truth of this saying verified! No fire is so easy to kindle and none so hard to extinguish as our human resentments. If we are hard and severe toward others, our prayer, "Forgive us our debts as we forgive our debtors," is only a form and mockery.

THE STORY OF LADY RANDOLPH CHURCHILL'S COURTSHIP.

Horrors of Nagging—A Parisian Model. Art Linens For the Table—New Way In the Home Laundry—Selecting Colors. A Woman's Mission—Vassar College.

Lady Churchill's charming suavity of manner and generous fund of tact and diplomacy have won for her the highest respect of all English women, who have unconsciously grown to consider her an English woman to the manner born.

The story of Lord Randolph's acquaintance and admiration for Miss Jennie Jerome is an old one, but nevertheless interesting, for it was at a dinner that they first met.

Attracted by the beauty and the brilliancy of her conversation, this talented gentleman soon confined his attention to her. Those who sat near him stopped talking and listened to them with undis-



LADY RANDOLPH CHURCHILL.

guised admiration. Miss Jerome was noted as a conversationist, but even to her friends she had never seemed so brilliant as on that occasion. Lord Churchill, however, was her match. He met her satire with sparkling repartee and responded to her wit and humor, which for once had found a fair exchange. When the ladies had withdrawn, Lord Randolph turned to a friend and said enthusiastically:

"That's the brightest woman I ever met," and added with the seriousness of a fatalist, "and I mean to marry her."

Singularly enough, at this same moment Miss Jerome was making a like remark concerning him to one of her sisters. Within a fortnight of this first meeting they were engaged and soon after were married.

The wedding was one long to be remembered by those present. The bride received a dowry of $50,000 from her father, jewels and gold to the value of $10,000 and two houses deeded in trust for her, the income amounting to $10,000 a year, a gift which, it is said, very nearly impoverished the fond father, who was anxious that his beautiful daughter should want for no luxury.—Boston Journal.

Horrors of Nagging.

It is the peculiarity of the nagger to enormously exaggerate everything, even if she do not invent her grievances. Forgetfulness on the part of a husband is annoying, as it is in any one, but it is not a crime. A continual stream of scolding lasting three or four hours over the failure to post a letter will cause any man to consider the effect disproportionate to the cause. If the husband be healthy, if he is not cursed with a highly nervous organization, what happens? The first thing is that any love he may have ever had for his wife dies, drowned in the flood of words. Having murdered his love for her, the wife keeps up the nagging. He speedily begins to look on her as being a nuisance. From this to dislike and then to positive hatred is not a long journey. If there be children, the husband may continue to live with her for their sake, but it is an awful home in which to bring up children.

The man quickly learns that he has in his physical strength something in which he can claim sanctuary. He may not actually beat her, because the restraining influences of his training have not lost their hold on him. Perhaps it would be better for her if he did, for physical fear of a whipping might be sufficient to make her control herself. While he may not lift his finger to her, he will become brutal. In such a contest the woman has no chance. He may not he, he probably is not, able to give the rapierlike thrust of sarcasm which comes so easily to her, but he can use the bludgeon of abuse and profanity with terrible effect. The nervous condition the woman has created in herself by nagging itself renders her powerless before this weapon of her husband. Such a family is hell on earth. It was the son of such a household who said in the simplest and most matter of fact way when he heard of a wedding, "Another life quarrel commenced." What a comment on his parents!—Dr. Cyrus Edson in North American Review.

A Parisian Model.

A well built woman can always get employment in Paris. If she doesn't care to pose in an art school, she can pose in a dressmaking or millinery establishment. Modistes attach importance to a pretty face and a small head, but a perfect figure is all that the dressmakers require. Hair and complexions are easily provided.

A girl who wanted to sell me a 200 franc petticoat to wear with a muslin house

dress was a glorious specimen of womanhood. She wore the Frenchiest kind of a costume—blue serge made with a bolero jacket that had lapels, and cravat of green velvet, and a brilliant scarlet waistcoat fastened with brass cadet buttons. Her hair, which was crimped, frizzed, tumbled up, pulled down in curls and shelled with pins, formed a wig that, like the judiciary article, took in her forehead, temples and ears. She had a superbly curved back, and she carried herself as grandly as her stilted shoes would permit.

Every three days she was weighed, and on Sunday, when she took her bath, the bathing mistress measured her. These measurements were preserved for reference. She had, like all the figures in art as well as trade, her own system of reduction. At the first evidence of flesh all liquids were cut off—soups, sauces, wine, coffee and chocolate. She wore no flannel. If the weather got unbearable, she put a fur tail round her throat and her feet in woolen shoes.

She was perhaps 25 years of age and never had had a fire in her room—never, never! In sickness or in winter it was the same thing. This custom is national. Fires are considered bad. They burn up not only income, but the youth, the brains and life itself.

"If you want to keep your figure, keep cool," is the advice given and heeded by these paragons of fashion.—Paris Letter.

Art Linens For the Table.

The demand for art embroidered table linens shows no diminution, and many beautiful styles of work for this purpose have recently been brought out. There's a great variety of styles, shapes and shades, made of fine linen, lawn and edged with honiton lace. Inside of the borders of lace delicate sprays of embroidery are stamped, left to be embroidered by hand in fine silk floss. Another somewhat similar stye is called "ideal honiton." In this honiton lace is basted down and buttonholed by hand in white silk, the designs being made to fit the shape of the different patterns of lace used. Some have only lace embroidered in white, while others have, in addition, an intermixture of embroidery to be done either in white or colors.

Of course in this work the colors must never be pronounced, and the prettiest effect is what is called "opal embroidery." In this the flowers, leaves, etc., are worked in filo silk of various delicate shades of pink, blue, yellow, golden brown and green, blending in the same flower, or even in the same petal, softly shading from one tint to another in a way that makes the name "opal" seem very appropriate. The most popular style just now, because requiring less skill to embroider, is done in white or colors on linen a little heavier than the lawn just mentioned, the edges being formed of the old fashioned buttonhole scallops, which scallops, however, are of every fantastic shape.

The embroidery patterns on these are usually simple floral designs, so that the whole is easily done.

Hemstitched doilies and centerpieces are usually done in the best wash silks and are very pretty and serviceable.—House Furnishing Lineus.

A Drinking Sonnet.

Far under ground in arched and vaulted halls—
Halls dedicate to subtlest alchemies,
And all the secret arts and processes
Whereby a natural science lifts the walls

Of things organic and inorganic
(Whether to swim or fly or weigh the spheres,
Or grace with bud and bloom the fruitful years,
Or crystallize or flame forth volcanic)—

A liquid doth distill, choicer than wine,
Or than the blood of apples or of grain,
Or aught that press or vat or still doth drain
Beside Ohio, Loire or castled Rhine,

Wherein to all the world now drink a health,
With wishes large of joy, and of love's wealth.
—Rev. David N. Beach.

HELD IN ADAMANTINE CHAINS.

The Victim of Alcohol Is Powerless to Help Himself.

Drunkenness is the hydra headed demon that not only destroys homes and sunders family ties, but it fills suicides' graves and potters' fields. It fills almhouses to overflowing, workhouses, reform schools, inebriate asylums, insane asylums, jails and penitentiaries that are supported at public expense.

Society must of necessity pay very dearly for the protection that it is compelled to invoke against the victims of drink.

There never was a time better suited for public consideration of this vital subject than the present. To determine the part that intemperance, directly or indirectly, plays among the causes which have produced the exceptional wail of distress that is sweeping over the land today would doubtless result in making this feature very prominent.

If alcoholic poisoning confined its withering blight to the lower classes; if it were only the poor laboring man whose home is wrecked, only the poor man's hard earned dollars that go to feed the flames kindled by the insatiate monster, drink, then society might be indifferent, might complacently fold its hands and pay out of its public coffers for the care of this parasitic element

But it is the brain as well as the brawn of the country that is jeopardized by alcohol. The palace of the wealthy is no more exempt from the visitations of this specter than is the poverty stricken home. Wherever it enters a household it takes joy out of it and fixes upon it a dark, impenetrable shadow. From the standpoint of human sympathy, who is more deserving than the confirmed inebriate? His sufferings are beyond the power of voice or pen to describe. All his most earnest endeavors, all his promises to reform, are as chaff before the wind, with every organ and every tissue of his body and brain saturated with alcohol. The man condemned to wear the ball and chain is no more fettered than one held in the grip of the poisonous power of alcohol.—M. Peck in Banner of Gold.

An Appeal to Irishmen.

No people bury beneath the wreck which alcohol produces brighter and more valued virtues. Were we all sober, for our noble gifts of mind and heart we could challenge the admiration of the world. Our temporal and social prosperity would be at once assured. The pity, oh, the pity that the great Irish race, amid the wondrous opportunities which America unfolds, should not rise to its full stature in the glory of earth and heaven! What are its hopes? The best—if we remember the lessons of Ireland's great benefactor, Rev. Theobald Mathew. What are its hopes? I have none—if we continue to pay tribute to alcohol. Did I not read aright the signs of the times when I believe that the Irish people are determined to give battle to this inveterate foe and to honor themselves by their strict adhesion to temperance I would, for my own part, abandon all efforts to raise them and fold my hands in despair. As we love our race, as we would gain for Irishmen honor from our fellow citizens of other nationalities, as we would brighten the sky over the old island home itself, I beg of Irishmen to labor with me to hasten the day when no Irishmen will keep and no Irishman will patronize a saloon.—Archbishop Ireland.

A Hospital Without Alcohol.

The London Temperance hospital recently celebrated its twentieth anniversary. At first many looked upon the idea of a hospital without alcohol as a veritable craze of a few fanatics, but now the medical journals admit the success and also the importance of the experiment. And this experiment ought to be much better known to medical men than it is, for it gives a serious blow to a still fashionable doctrine regarding the necessity of alcohol in the treatment of disease. This hospital has 86 beds, and last year 1,036 patients were accommodated. In the out patient department 5,104 new cases were dealt with, while the new accident and emergency cases amounted to 4,969. The surgeon, Dr. Collins, who came from St. Bartholomew's, and who has been in the hospital now for five years, declares that, though not an abstainer himself, the 2,000 cases—1,000 of them operations—that have passed through his hands have suffered nothing from the nonadministration of alcohol.—Exchange.

Fewer Saloons In Chicago.

According to the statement of an attache of the city government, there were 1,500 less saloons licensed in Chicago the first 11 days of August—the time for reissuing licenses—than during the corresponding days of 1893. "It's an ill wind that blows nothing good." If these distressingly hard times will succeed in wiping out the saloons, we can endure them with more grace than though they did not affect our greatest enemy—the liquor traffic.—Union Signal.

A Young Man of Good Habits.

A good old gentleman who was strongly opposed to tobacco chewing and to liquor drinking met a lady friend in a car recently, and their conversation was as follows:

"Have you any children, madam?"

"Yes, sir; a son."

"Ah, indeed! Does he smoke?"

"No, sir; he has never as much as touched a cigarette."

"So much the better, madam. The use of tobacco is a poisonous habit. Does he frequent the clubs?"

"He has never put his foot in one."

"Allow me to congratulate you. Does he come home late?"

"Never. He goes to bed directly after dinner."

"A model young man, madam, a model young man. How old is he?"

"Two months."—World's White Ribbon.

The Inebriate Is a Bad Citizen.

In society the alcoholic person plays a part to be deplored. He is a bad citizen either because he is constantly in conflict with authority and in a state of revolt with everything that does not suit the humor he may be in at the moment from the perturbed state of his nervous system, or else inversely at the time of reaction he passively acquiesces in whatever suggestion may be made to him. How large a share these defects have on some of the evils which afflict society only those can tell who have studied the subject long and patiently.—Professor Capitan.

Drunkenness is uncommon in Germany, but it must be remembered that German beer is not American beer, the former containing only 2 and the latter 5 per cent of alcohol. But even in Germany the dangers attending the too free use of beer are beginning to be recognized by the medical profession.—Exchange.

THE SUNDAY SCHOOL.

LESSON IX, FIRST QUARTER, INTERNATIONAL SERIES, MARCH 3.

Text of the Lesson, John xi, 30-45—Memory Verses, 33-36—Golden Text, John xi, 25—Commentary by the Rev. D. M. Stearns.

30. It is probable that all the events recorded in Luke x, 17, to xviii, 43, and also in John x, come between the last lesson and this, and that Jesus is now on His way to Jerusalem, shortly before the last passover. While He was beyond Jordan Lazarus took sick, and the sisters sent Him word, but instead of hastening to him He tarried two days in the same place, and not till Lazarus was dead and buried did He set forth to awake him out of sleep (verse 11). When Martha heard that He was coming, she went forth out of the town to meet Him, and afterward calling Mary secretly she, too, went forth out of the town, Jesus tarrying where Martha had met Him.

31. When the people in the house who had come together to comfort Martha and Mary saw Mary go forth hastily, not knowing that her sister had called her, they supposed she had gone to the grave to weep there. They must have been poor comforters, for they knew not the comfort of I Thess. iv, 16-18. How few seem to know it even now, for even at the funeral of a believer we have often heard a portion of the context, but seldom these words wherein the comfort lies, which assure us that any hour our departed loved ones in Christ may join us, and together we meet the Lord in the air.

32. Mary, coming where Jesus was, fell down at His feet, uttering the very same words which her sister had used (verse 21). Now if, as some teach us, the coming of the Lord means death, Martha and Mary should have said, Lord, we are so glad you came when our brother died, but they say that if He had come Lazarus would not have died.

33. He would not be troubled without a cause, and when we hear Him twice groaning in spirit in this lesson (see verse 38) we may be sure the cause was very great. What could it be? His dear friends whom He loved were in deep sorrow, and He felt sorry for them.

34. His inquiry, "Where have ye laid him?" confirms us in the thought that it was the work of death upon this dear friend whom Jesus loved (verse 3), which was in part at least the cause of the Saviour's groaning, and while He knew that He would surely raise up and restore Lazarus to his sisters, yet He felt deeply the work of the enemy and saw it in all its terrors and horrors from Abel to the very end.

35. "Jesus wept." Shortest verse in the Bible, but who can tell its breadth and length and depth and height? On three different occasions Jesus is said to have wept. See Luke xix, 41; Heb. v, 7. In the former text we see His sorrow for those who, by their unbelief, were bringing untold sufferings upon themselves, but into the meaning of the latter we cannot pretend to enter.

36. "Behold how He loved him." God is love, and all the love of Jesus was the manifestation of the love of God. "In this was manifested the love of God toward us, because that God sent His only begotten Son into the world that we might live through Him" (I John iv, 9).

37. They have not forgotten the unheard of wonder of the opened eyes of the man who was born blind. Possibly they had heard of the two resurrections in the north country, of the little girl and the widow's son. Like Martha and Mary, they feel that, if Jesus had only been present, He might have prevented Lazarus from dying, but it is too late now, for he is dead and buried, and neither of the others had been buried.

38. They are now at the grave, or cave, with a stone upon it, and again He groans within Himself. We are reminded of the words in Rom. viii, 23, "Ourselves, also, which have the first fruits of the spirit, even we ourselves groan within ourselves waiting for the adoption—to wit, the redemption of our body."

39. The stone is between Him and the dead body of His dear friend, and that they can take away. It is ours to take away everything that may be between Jesus and the soul that is dead in sins. No matter who may object, because of the seeming impossibilities of the case, let us get away all the obstacles and bring the sinner face to face with Jesus.

40. The greatest of all hindrances is unbelief. In one place He could because of this do no mighty works, and it is unbelief that both keeps sinners under condemnation and keeps saints from entering into rest (John iii, 18; Heb. iii, 19). In spite of feelings or circumstances or all that our eyes can see we must believe God. To the man whose little girl had just died, Jesus said, "Be not afraid, only believe" (Mark v, 36). In the storm at sea, when it seemed as if the vessel must go down with all on board, and there was nothing to rest upon but the word of the messenger, Paul said, "I believe God."

41. The stone being taken away, Jesus glorifies His Father by acknowledging Him as the one who was about to work, and He thanks Him beforehand for the answer. Hear Him also thanking the Father in Math. xi, 25; Luke x, 21. He ever made it manifest that the words and works were not His, but those of the Father who sent Him. He would have us to believe and make it manifest to all that "it is God who worketh in us both to will and to do of His good pleasure" (Phil. ii, 13).

42. He always pleased the Father; the Father always heard Him, because He sought only the Father's will and glory (John vi, 38; viii, 29, 50). It is our privilege to be well pleasing in His sight, and so to abide in Him that we may ask what we will and receive it (Heb. xiii, 21).

43. The same voice that said in the beginning, "Let there be light;" that spoke to Israel from out of the mist of the fire on the mount; that spoke and it was done, commanded, and it stood fast; that same voice now cries, "Lazarus, come forth!"

44. The mighty word gave life, and suddenly he that had been dead stood at the mouth of the cave alive and well. What a word it was, what a word it is! There is nothing like it on earth. God is in it. The Bible, the word of God, not only was inspired, but is inspired. It is forever settled in heaven, it is true from the beginning, and it shall stand forever (Ps. cxix, 89, 160; Isa. xl, 8).

45. Many will still believe on Jesus when they see real life and liberty in those who bear the name of Jesus, but a mere name to live where there is no real life will never honor Christ nor win people to Him. But as in the context this miracle stirred up the hatred of those who were merely religious without any reality we may be sure that real life will work just that way still.

STATE LAWMAKERS.

SYNOPSIS OF PROCEEDINGS IN THE LEGISLATURE.

What the Senators and Representatives Are Doing for the Benefit of Their Constituents—Bills and Resolutions Introduced—Other News of General Interest

SPRINGFIELD, Feb 14.—Hamer introdued a resolution in the senate to investigate allegations made against the policy of the trustees of the Illinois Industrial Home for the Blind. In both senate and house bills were introduced to enable the Chicago drainage trustees to levy a tax of 1½ per cent. in the district for threo years from last January. Bills in the house: To prohibit sleeping and dining car porters from solieiting "tips;" resolution of labor unions asking Illinois congressmen to vote for the McGann arbitration bill. The senate passed the bill giving $4,000 annually to the state Horticultural society and the house the bill amending the chattel mortgage act and adopted the resolution in favor of the national arbitration bill.

SPRINGFIELD, Feb. 15.—A bill was introduced in the senate to make train robbery and wrecking punishable by death or not less than ten years imprisonment. Dwyer offered a bill to prescribe what surgeons shall charge for their services. The bill to mako insanity ground for divorce was defeated. A bill was introduced to collect interest from treasurers who have had public funds in their charge. The bill to give women a vote in township elections was defeated—23 to 10. In the house a bill was introduced to provide for schools where bad boys may be seggregated, a bill providing that convict-made goods must be labeled, and a bill to fix the price of gas. The appropriations committee cut out of the militia bill $80,000 for uniforms, etc., and $30,000 for expenses to July 1 next; also reduced the Anna asylum appropriation to $86,000.

SPRINGFIELD, Feb. 16.—There was a bare quorum in the senate, which made reconsideration of the vote on the woman suffrago bill the special order for next Wednesday. The resolution favoring the custody of the Lincoln monument by the state was adopted. Coon introduced a bill to tax inheritances of $10,000 1 per cent. when the relationship is of the first degree, and heavier as the relationship grows less. Hannahan's civil service bill was favorably reported. In the house a resolution condemning Cleveland's administration for its attitude toward veterans was sent to the federal relations committee after a warm political debate. The vote defeating the bill making insanity legal ground for divorce was reconsidered. A bill looking to a pension fund for public school teachers was introduced. Both houses adjourned to Monday.

ISAAC PUSEY GRAY IS DEAD.

Minister to Mexico Dies of Pneumonia at the Mexican Capital.

CITY OF MEXICO, Feb. 15.—Minister Isaac P. Gray died at 7:05 last evening. He was unconscious when he arrived here and he died without regaining consciousness. United States Minister Gray arrived here yesterday morning with a severe case of pneumonia. The Pullman car conductor found him unconscious at 2 a. m. He was carried from the train on a stretcher to the American hospital. Dr. Bray was in attendance, and informed Mrs. Gray that he would not live the day out. Consul General Crittenden was with him to the end. He had been sick all the way down from St. Louis.



ISAAC P. GRAY.

[Isaac Pusey Gray was born in Chester county, Pa., Oct. 1828. His ancestors all belonged to the Society of Friends, his great grandfather having emigrated from England with William Penn, and settled in Chester county. His parents moved from Pennsylvania to Urbana, O., in 1836; thence to Montgomery county in 1839; thence to New Madison, Darko county, in 1842. There they died. Isaac Gray received a common school education, and being ambitious and of studious habits he early entered upon the study of law.

His poverty, however, compelled him to accept a clerkship in a mercantile house at New Madison. Here his close application and striet integrity soon raised him to a partnership in the business and in a few years he became sole proprietor of the establishment. In 1855 he removed his family to Union City, Ind., where he resided for many years, and where after successfully continuing the mercantile business for a few years he entered upon the practice of law.

Mr. Gray's war record was good. He was colonel of the Fourth Indiana cavalry and recruited the One Hundred and Forty-seventh infantry. He was elected to congress in 1866, and two years later to the state senate. He acted with the Republicans during the war but since 1871 had been a Democrat. In 1876 he was elected lieutenant governor by the Democrats and in 1884 governor. Since then he had practiced law until appointed minister to Mexico. He was influential in Indiana politics and very courteous in address.

Was Over-Zealous at Challenging.

CHICAGO, Feb. 18.—Donald H. Chapman, Democratic challenger in the Thirty-fourth ward, has been found guilty on charge of conspiracy to prevent legal voters from exercising their rights at the general election in November last and sentenced by a jury in Judge Tuley's court to a year and six months in the penitentiary. He challenged nearly every Republican voter who offered to vote.

Honor to Gen. Lucius Fairchild.

ST. PAUL, Feb. 14.—General Lucius Fairchild, past commander-in-chief of the Grand Army of the Republic, and at present commander-in-chief of the Loyal Legion of the United States, was given an informal reception in Governor Clough's office at the capitol, both houses of the legislature taking a recess to pay their respects

NO MEXICO-GUATEMALA WAR.

The Two Countries Arrive at a Basis of Agreement Without a Fight.

CITY OF MEXICO, Feb. 15.—The Guatemala question is at last amicably settled upon an equitable basis between the two republics. The boundary between the two countries will be definitely determined upon and a war indemnity is agreed to by Gautemala, who will also pay damages for Mexican property destroyed. Guatemala's official acceptance of Mexico's conditions will arrive here next week and will be immediately published. This will permanently terminate the famous jembroglio between Mexico and Guatemala.

Was Short and Blew His Brains Out.

SPRINGFIELD, Ills., Feb. 16.—A. M. Legg, traveling auditor of the Wabash railway, and W. R. Buckmaster, traveling accountant of the Pacific Express company, arrived at Riverton, this county, to investigate the accounts of the agent, C. J. Bowman, who had been short in remittances. Bowman remarked to them that he was short in his accounts and that he would get the amount from friends, and left the station. Some time elapsed and the officials sent a man to find Bowman. The latter was found lying in a box car with his brains blown out. He had suicided. Bowman was 25 years old and leaves a young wife whom he married two years ago, in Concord, Ills., and a baby. His parents reside at Meredosia, Ills.

Japanese Have Wei-Hai-Wei.

LONDON, Feb. 14.—The latest news from the Chino-Japanese war is that Wei-Hai-Wei is now wholly in the hands of the Japanese, the last of the Chinese defenses having surrendered.

Fatal Fire at Lynn, Mass.

LYNN, Mass., Feb. 14.—Fire broke out about 8 o'clock last night in the basement of a three-story wooden building occupied by W. Henry Hutchinson, hardware, and spread to adjoining property, entailing a loss of $100,000. Three men were killed, ten injured and two are missing, supposed to be buried in the ruins. The dead are: Captain Henry Skinner, chemical No. 1; Thomas Murray, hose No. 5, John Conlin, hoseman. Missing—George Butteck, fireman; —— Kimball, clerk, supposed to have been in the building when the fire broke out.

Success in Life

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RAMSEY'S SHORTAGE.

HEAVY CLAIM AGAINST THE LATE TREASURER'S ESTATE.

Total Aggregates Nearly $500,000, of Which His Bondsmen Come in for $363,539.52—The Recently Failed Selter Banking Firm Gets $243,778.52.

CARLYLE, Ills., Feb. 13.—The people of this place were astounded when it was made public that Rufus Ramsey, who was state treasurer preceding Henry Wulff, and who died suddenly some three months ago, was short to the state $363,539.52. The fact should have become known to Wulff when he took office, but Ramsey's bondsmen suppressed it in the hope of getting their money back from Ramsey's estate. Now within a week over $500,000 in claims have been filed against the estate, including those of the bondsmen, who are five Chicago bankers. To pay this large sum there are 2,000 acres of land which it is estimated will bring $100,000.

When the bondsmen filed their claim in the county court for $363,539.52 the amount was so stupendous Judge Jones refused to allow it until further proof of its correctness was filed. This was done on Feb. 9, when an itemized statement of the amounts abstracted by Ramsey from the state treasury was put in the hands of the court. It showed that Ramsey had begun tampering with state funds seven days after taking office. He was sworn in Jan. 3 and on Jan. 11, 1893, he helped himself to $25,000. One form of his embezzlement was to take cash from the state funds and turn in a personal due bill, having it charged up as cash, all others being much the same.

On Jan. 19 he took $15,000; Jan. 24, $20,000; March 4, $5,000; May 10, $13,000; June 6, $5,600; June 21, $5,000; July 21, $12,000, and so on down the year. His last withdrawal in 1893 was Nov. 11, when he took $4,761. For a whole year, then, there was a total intermission, so far as the itemized statement of the bondsmen shows, and then there comes one more, the last, $10,000 taken Nov. 8. The claim of the bondsmen, $363,539.52, will have to be paid before any of the other sums can be satisfied. It is what is known as the sixth class trust funds, while depositors' claims are in the seventh class.

WAS INVOLVED WITH HENRY SEITER.

The Failed Banking Firm Owes Ramsey Personally Nearly $250,000.

Together with the claim was a paper connecting Ramsey with Henry Seiter, the Lebanon, Ills., banker who failed so disastrously just after Ramsey's death. This paper shows that the banking firm of Henry Seiter & Co. owed Ramsey, personally the sum of $243,778.52. The first note was drawn Sept. 5, 1893, for $181,278.52. It was the largest one drawn. The others ranged from $3,000 to $15,000. The last one was drawn Oct. 31, 1894, and was for $3,400. The first is written in the regular form of a note, but the others are in the form of due bills with no date of maturity given.

These notes and due bills were in the treasury together with his own due bills, representing cash. There were also due bills from the Napa Land company amounting to $4,400. These three amounts made up the sum total which the bondsmen were obliged to make good. In addition to the claim of $363,539.52 made by the bondsmen claims of merchants and farmers of Carlyle and Iron counties have been filed in the county court, the entire indebtedness up to date amounting to $468,278.85, while the estate is probably not worth over $200,000, including the assets of Seiter, which can be held.

Wulff Knew Nothing of the Deficit.

SPRINGFIELD, Ills., Feb. 13.—Treasurer Wulff was seen and had little to say when confronted with the developments at Carlyle. He said Ramsey's son had accounted to him for everything. If there was a shortage Ramsey's bondsmen made it good before he (Wulff) took the office. Wulff had no other course than to receipt for everything, as the funds in the office were as they should be.

MONSTER PETITION.

White Ribboners Will Present It to President and Congress.

WASHINGTON, Feb. 16.—Devotional exercises conducted by Mrs. Helen M. Barker, the national treasurer of the Woman's Christian Temperance Union, and other prominent women took up a large portion of the first session of the convention of White Ribbon women under the management of the W. C. T. U. in the Metropolitan M. E. church yesterday. This gathering is to present a petition to President Cleveland—as a starter—asking for the total prohibition of the manufacture and sale of intoxicating beverages; that is the pith of it and what it means—governmental prohibition. The petition will also be presented to congress and then it is proposed to take it around the world.

The petition itself is something remarkable. It had its origin in a visit Miss Frances Willard paid to Chinatown, San Francisco, and was gotten up by women who went round the world and obtained signatures in every country thereof (nearly). The petition contains names representing 6,000,000 people, the total number of names actually on the rolls being about 1,100,000. It therefore beats the great Chartist petition gotten up in England asking the repeal of the corn laws, for that had but 1,000,000 names The petition is festooned around the walls of the church and there is altogether about a mile of it.

La Gascogne Is Safe.

NEW YORK, Feb. 12.—With three tugs hanging on before towing her to a safe harbor, La Gascogne, the French liner whose missing condition has made so many hearts heavy for a week, swung into quarters outside the bar at Sandy Hook last night at 11:21 with all on board well, and the words "Thank God!" were on the lips of hundreds who had relatives on board and in the hearts of thousands of others who had no interest in the ship's fate save that which sprung from human sympathy. It was 4:15 p. m. when La Gascogne was first sighted off Fire Island and 6:30 before the lookout was sure it was her.

Canrobert Was Out for Blood.

PARIS, Feb. 14.—A duel was fought between Lieutenant Marcel Canrobert, son of the late Marshal Canrobert, and M. Hubbard, a Socialist member of the chamber of deputies. The combat arose from an expression used in the chamber by M. Hubbard during the debate on the credit for the marshal's funeral. The fight was with swords in the outskirts of Paris. M. Hubbard received a deep wound in the chest.

Savannah People Enjoy Themselves.

SAVANNAH, Ga., Feb. 18.—Two inches of snow fell here. Business was practically suspended, the people giving themselves up to the unusual pleasure of snowballing. Schools were closed so the children might have an opportunity to enjoy the rare sport.

BROOKLYN TROLLEY STRIKE OFFICIALS ISSUE AN ADDRESS.

In Which It Is Claimed That the Companies Are to Blame, Thanks Are Given to Those Who Helped the Strikers and an Appeal Is Made for the Destitute.

BROOKLYN, Feb. 18.—In calling off the strike on the Brooklyn Heights and the Brooklyn, Queens County and Suburban railways, district assembly No. 75 has issued the following address "To the public:"

"Acting in behalf of their employes, we presented to the officials of the Brooklyn Heights and the Brooklyn, Queens County and Suburban Railway companies certain requests for improved conditions of labor on their roads for the year 1895. Subsequently these requests, which were never other than of the most reasonable nature, were modified so as to leave the companies no excuse for a failure to come to agreements with their employes. We have exhausted every honorable means to effect a friendly settlement.

Complains of the Company Officials.

"But the trolley officials assumed a most uncompromising attitude and refused to make a single concession in response to our reasonable requests. They went further, and so far from improving the condition of their employes they insisted upon terms less favorable than they had made without protest in 1894 and previous years. Their exactions forced their employes to suspend labor on Jan. 14 last. Since then there never has been a day on which the men have not been willing to go more than half way in an endeavor to adjust amicably a difficulty that entailed hardship on the employes as well as incalculable loss and inconvenience to the public.

Lack of Consideration for the Public.

"The companies have not had the same consideration for the public; the same spirit of compromise. They started out to starve their employes into submission, and they have finally succeeded. It has been a fight of dollars against empty stomachs, and as was to have been expected the dollars have won the victory, though a dear one. Our people, after a heroic resistance, have at last submitted to the inevitable. The civil, the military, and in some instances the judicial powers have all been used to coerce them. We desire to return our most sincere thanks to the organizations and individuals who have in any way aided our people during the strike, and hope our sympathizers will never feel the power of corporate oppression.

Many of the Strikers Destitute.

"Many of our people still need assistance to keep the wolf of hunger from their doors. A little from the many will suffice, and any citizen, society or newspaper that will help our people in this respect will receive the best thanks of all, with the hope that the time will yet come when equal rights will be accorded to all, special privileges to none, and that all will stand equal before the law.

"We remain most respectfully,

[Signed] MARTIN J. CONNELLY.
JNO. GIBLIN.
P. J. COLLINS.
W. L. HALCOMBE.
ANDREW D. BEST.

Still On Against Norton.

This action on the part of district assembly 75 will permit the strikers of thirty-three roads to return to work, or at least apply to be taken back. The strike against President Norton, of the Atlantic avenue line, is still on.

What the Trouble Has Cost.

President Lewis, of the Brooklyn Heights Railroad company, said that during the day about 600 of the old men had applied for work. A number of them, he added, had been received back into the fold and others had had their names put on the eligible list. The strike has lasted thirty-four days and a moderate estimate of its cost is $3,000,000. Assembly No. 75, K. of L., had about $75,000 on hand at the start, which has gone, with about the same amount subscribed by sympathizers. The men have lost $350,000 in wages, and it has cost the state $250,000.

THE MARKETS.

New York Financial.

NEW YORK, Feb. 16.

Money on call easy at 1½ per cent. Prime mercantile paper 4@5½ per cent. Sterling exchange dull and steady, with actual business in bankers' bills at 488¼@488½ for demand and 487@487⅛ for sixty days; posted rates 487½@489 and 489@489½; commercial bills 486.

Silver certificates 59⅞@60¼; no sales; bar silver, 59⅝. Mexican dollars 48c.

United States government bonds strong and higher; state bonds dull; railroad bonds firm; United States government bonds 5's reg. 115½; 5's coupons 115½; 4's reg. 110¾; 4's coupons 110¾; 2's reg. 95; Pacific 6's of '95 bid; 100 bid.

Chicago Grain and Produce.

CHICAGO, Feb. 16.

Following were the quotations on the Board of Trade today: Wheat—February, opened 50⅝c, closed 49⅝c; May, opened 53⅜c, closed 52⅜c; July, opened 54⅛c, closed 53⅜c. Corn — February, nominal, closed 42½c; May, opened 44⅞c, closed 44⅜c; July, opened 44½c, closed 44⅛c. Oats—February, nominal, closed 27½c; May, opened 29c, closed 28⅝c; June, opened, 28⅞c, closed 28⅝c. Pork—February, nominal, closed $9.90; May opened $10.22½, closed $10.12½. Lard—February, nominal, closed $6.40.

Produce: Butter—Extra creamery, 23½c per lb; fresh dairy, 20c; packing stock, 7@9c. Eggs—Fresh stock, 23@24c per doz, loss off. Dressed poultry—Spring chickens, 8½@9c per lb; turkeys, 9@11c; ducks, 9@12c; geese, 7@10c. Potatoes—Burbanks, good to choice, 62@65c per bu; Hebrons, 60@63c; Early Rose, 57@61c. Sweet potatoes—Illinois, $1.25@2.25 per bbl. Cranberries—Jerseys, $10.50@11.50 per bbl. Honey—White clover, 1-lb sections, new stock, 13½@14c; broken comb, 10@12c; dark comb, poor packages, 8c; strained California, 5@6c.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from Feb. 11 to Feb. 16:

J Galbreath, P H Wylie, L Baldwin, W Thompson, A R Rinear, S Waite, W Edwards, T K Bufkin, Rev F J Davidson, E A Cook, H E Hunter, H D Jennings, A Merrill, Rev J Excell, W W Cheney, J S Colvin, S E Ross, S Rowley, Mrs B Honchin, Rev G W Wilfong, E H Person, W McCoy, B B Blachly, E L Dilley, H Opdyke, M K Cummins, Thos Hodge, Rev L H Norem, S Mehaffey, J H McGlade.

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BY PROF. GEO. J. FRITSCHEL.
This is a valuable tract of forty pages which should be widely scattered. The *Litteraturblatt* of Reading, Pa., says:
"On so few pages we have hardly ever read so much material of correct explanation concerning the lodge question. A better guide, than this which says about all and warns in such a fatherly way, can scarcely be offered." We recommend it to our German readers.
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CHRISTIAN POLITICS, by Rev. J. Blanchard, late President Wheaton College, and Editor *Christian Cynosure.*

THE MYSTERIOUS MACHINE: was it Lawnmower, Town-pump, Balloon, Wheel-barrow,—or what? by Prof. E. D. Bailey of the Civil Service Dept. U. S. Government.

This booklet includes other interesting matter connected with the unveiling of the Morgan monument t Batavia, N. Y. Address

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FARM FIELD AND GARDEN

SUBSOILING AND IRRIGATION.

Let Deep Subsoiling Precede Irrigation Wherever the Subsoil Is Hard.

One of the great questions of the day, and one which is enlisting the thoughts of many of our wise philosophers, is the question, "How shall we avoid the damaging effects of a drought, such as this otherwise favored country of ours passed through last summer?" While facts and figures apparently prove that irrigation must play an important part in the solution of this question in many sections, Kansas Farmer thinks it will be wise not to ignore the fact that deep subsoiling should precede irrigation wherever the subsoil is hard. Then the facts and figures would be simply astounding for the satisfactory settlement of this question.

As a rule, says the authority referred to, the subsoil immediately underlying the cultivated top soil has become exceedingly hard, rendered thus by action of rain carrying fine sediment into it, and being so short a distance from the surface the moisture has all been evaporated from it time and again, so that finally it has become cemented together, every pore effectually stopped and rendered practically waterproof, except where cracked open by shrinkage. This is largely the condition of the subsoil everywhere, and to irrigate such ground without first subsoiling would be a failure, and worse than a failure if done in a hot, dry spell, with no clouds to protect from the blazing sunshine. It would evaporate so quickly that the top soil would be baked so hard that cultivation would be a most difficult operation, and the soil would be left in a worse condition than before.

But how reasonable and evident is the fact, to every one who will take the time to consider the question to any extent, that deep subsoiling would furnish a storehouse for water, by irrigation or rainfall, in the right place to protect the crops from all damage by drought. The advice is therefore given to buy a good subsoil plow which will tickle old Mother Earth so deeply that she will respond with a bountiful harvest when irrigation follows.

The Farmers' Institutes.

The season for farmers' institutes is here. Of all plans yet tried Wisconsin's is probably the most successful. There the work is under the direction of the college of agriculture, with a competent superintendent in charge. In some states the state board of agriculture has control, while in others a certain sum is given each county society which is used for institute purposes. But in many places this work, if accomplished at all, must be pushed by a few of the leaders in the community. While it is well to rely largely upon home talent, the best interests of the farmers' institute demand a few speakers from abroad, says American Agriculturist, which advises a short session full of brief pointed papers and free enthusiastic discussion.

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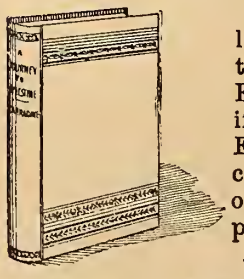
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Disloyal Secret Oaths. By Joseph Cook, Boston. He quotes the law of Vermont which makes the administration of the Masonic oaths illegal. Joseph Cook's address is a national treatment of a national subject, and very valuable for reference. Postpaid, 5 cents.

Are Secret Societies a Blessing? An address by Rev. B. Carradine, D. D., pastor of the Centenary M. E. church, St. Louis, Mo., Jan. 4, 1891. W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's, too." A pamphlet of 20 pages and cover. Postpaid, 5 cents.

Light on Freemasonry. By Elder D. Bernard. In cloth, $1.50 each. Paper, 75 cents each.

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Finney on Masonry. The character, claims and practical workings of Freemasonry. By Pres. Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. In cloth, 75 cents. Paper cover, 35 cents.

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General Washington Opposed to Secret Societies. This is a re-publication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies,*" communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10cts each.

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Grand Lodge Masonry. Its relation to civil government and the Christian religion. By Pres. J. Blanchard. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities. 5 cents each.

The Broken Seal; or Personal Reminiscences of the Abduction and Murder of Capt. Wm. Morgan. By Samuel D. Greene. In cloth, 75 cents. Paper covers, 40 cents.

The Mystic Tie, or Freemasonry a League with the Devil. This is an account of the church trial of Peter Cook and wife, of Elkhart, Indiana, for refusing to support a reverend Freemason. 15 cents each.

History of the Abduction and Murder of Capt. Wm. Morgan. As prepared by seven committees of citizens, appointed to ascertain the fate of Morgan. 25 cents each.

The Anti-mason's Scrap-Book, consisting of 53 "Cynosure" tracts. In this book are the views of more than a score of men, many of them of distinguished ability, on the subject of secret societies. Postpaid. 25 cts.

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Ex-President John Quincy Adams' Letters on the Nature of Masonic Oaths, Obligations and Penalties. Price, cloth, $1.00. Paper, 35 cents.

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Between Two Opinions: or the Question of the Hour. By Miss E. E. Flagg author of "Little People," "A Sunny Life," etc., etc. Everyone who loves to read a good story, chaste and elegant in expression, pure in thought, interesting in narrative, should read this book upon the power of secret societies in politics, and the remedy. 389 pages, cloth, postpaid, $1.00.

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HISTORY OF A WEEK.

Tuesday, Feb. 12.

During the time of church services Mr. and Mrs. John Jaceb Astor gave a skating party in the Empire rink at Albany.

Senator Altpeter, of the Wisconsin legislature, has in preparation a bill aimed at theatre nuisances, which includes not only the high hat, but the balloon sleeve.

Two masked men held up the Missouri Pacific night operator at Falls City, Neb., and obtained a small amount from the depot safe.

Spain has formally notified the United States that our products have been put in the minimum column of articles upon which there is an import duty.

Minneapolis policemen are dissatisfied on account of a recent cut in their salaries, and there has been some talk of a strike.

Fire broke out in the dry goods store of Frank Burnam at Rockford, Ills., and the store was completely gutted. Loss, about $35,000; insurance, $28,000.

The trial of Jordan, Annie Mahoney and Jersey for the murder of Janitor Barnes is now proceeding at Chicago. The testimony does not differ materially from the story of the murder as told in the dispatches.

Wednesday, Feb. 13.

Captain John L. Clem, known as the "Drummer Boy of Shiloh," now assistant United States quartermaster at Atlanta, Ga., has received the promotion to quartermaster, with the rank of major as soon as a vacancy occurs.

The British parliament, by a vote of 236 to 256, rejected an amendment by an Irish home ruler proposing dissolution on home rule.

The long awaited bill regulating horse racing in New York has been introduced in the assembly. The bill is the result of conferences between the Trotting association and the Jockey Club.

Four million acres of land in the Sioux Indian reservation in South Dakota have been opened for settlement and offered to purchasers for 50 cents an acre.

There are in the United States today 13,230,168 men of military age.

The ninth annual convention of the National Brick Manufacturers' association is in session at the Hillenden hotel, Cleveland, O., with President W. H. Aslip, of Chicago, presiding.

Thursday, Feb. 14.

General Bussey is reported much improved at the Emergency hospital at Washington. He will not, however, be removed to his home for a few days. He was run over by a sleigh and trampled by the horses a few days ago.

George H. Cutler, Sr., was killed; George H. Cutler, Jr, aged 16 years, burned; Mrs. Cutler, bruised and cut, and Katie Strack, a domestic, dangerously burned and bruised by an explosion of natural gas at Meadville, Pa. A store and dwelling were wrecked.

Bill Cook, the outlaw, was sentenced in the United States court at Fort Smith, Ark., to forty five years in the penitentiary at Auburn, N. Y.

The wife of Vice President Wickes, of the Pullman company, has obtained a divorce in a Chicago court. It went by default.

In the trial of Jordan et al. for the murder of Barnes at Chicago the skull of the murdered man was exhibited in court.

The Minnesota house has rejected a woman suffrage bill by a large majority.

Friday, Feb. 15.

By a vote of 35 to 26 the resubmission of the prohibitory amendment was defeated in the North Dakota house of representatives. The next proposition will be for $1,000 licenses for cities, leaving prohibition in the other parts of the state.

The interstate commerce commission has suspended the long and short haul clause of the interstate commerce law so as to enable railroads to carry at cheaper rates to points in the Nebraska region of crop failures.

The Knights of Labor general executive board has decided to employ lawyers to test the validity of the new United States bond issue.

An attempt was made by strikers to murder Manager Humphrey, of the Buckeye glass works, at Martin's Ferry, O. A bomb was exploded in the office where he was supposed to be sleeping. It was the second attempt on his life.

President Cleveland has signed the bill that gives Chicago a new postoffice.

The Associated Press, at its annual meeting at Chicago, elected Victor F. Lawson president, Horace White vice president and Melville E. Stone general manager and secretary.

Saturday, Feb. 16.

Thomas Rogers, a 16-year-old boy, has obtained judgment against the Consolidated Coal company at Danville, Ills., for $500 because the company did not sprinkle its mine according to law, and an explosion of dust injured the boy.

The loss by the burning of the Dougherty & Wadsworth silk mills at Paterson, N. J., is $300,000. One thousand hands are thrown out of employment by the fire.

A large boiler exploded in Cobb's sawmill two miles west of Towanda, Pa. Theodore Pencil, fireman, and John Mack, a teamster, were instantly killed, and Frank Myers, a mill hand, fatally injured.

The grand jury at Brooklyn has indicted President Norton and Superintendent Quinn, of the trolley company, for working men more than ten hours in twelve. Indictments against twenty-seven riotous strikers were also found.

Three states—Delaware, Idaho, and Oregon—are still deadlocked on the election of a United States senator.

Monday, Feb. 18.

The Dominion government proposes to buy the whole winter butter product at 20 cents a pound and will ship it to England.

James Frazier and A. B. McQuistion, of Roxford, Pa., twelve miles from Bradford, were killed by the explosion of a boiler at an oil well near Roxford

Captain Paul Boynton, the swimmer, has been mulcted in damages in the sum of £750 because he was co-respondent in a divorce suit at London.

It is alleged that the sewing machine companies of the United States are engaged in incubating a trust.

Ninety thousand dollars was represented by four paintings that were burned in a fire at 935 and 937 Broadway, New York. The total loss by fire was $375,000.

The examination of the Bank of Lexington at Richmond, Va., shows a shortage of $140,000. It now seems clear that Cashier Figgat took a large amount of money away with him.

The man talked of at Milwaukee for minister to Mexico is General Bragg.

CONGRESSIONAL SUMMARY.

Proceedings of the National Lawmakers in Both Houses.

WASHINGTON, Feb. 13.—Cullom presented in the senate memorials asking congress to annihilate the train robber and wrecker. The resolution for popular election of senators was reported adversely. The finance committee reported a bill for unrestricted coinage of silver, the government to get the seigniorage. A joint resolution was reported extending the time for collection of the income tax. Peffer wanted a report on his resolution questioning the legality of the recent bond issue, and said he knew more about the law than the attorney general. Stewart made a free silver speech, and Allen discussed the Alabama election. Morgan and Pugh protested against any senate proceedings on the subject. The postoffice appropriation was considered without action, and a number of pension bills were passed.

In the house there was a rush to get action on local bills. Among the bills and resolutions passed were those returning war flags to certain Michigan regiments; donating condemned cannon to Des Moines Iowa; incorporating the National Association of Florists. The legislative appropriation bill was taken up and much debate was had on the question of dismissals of veterans from the pension office. The bill was completed in committee and reported to the house, which struck out the amendment giving members' clerks a yearly salary. The bill was was passed.

WASHINGTON, Feb. 14.—The senate took up the postoffice appropriation bill spending its time on the proposition to have the government own railway postal cars. Vilas offered a bill authorizing the treasury to sell gold bonds and Sherman a bill for gold bonds and temporary gold certificates. A call was made on the president for a copy of the contract with the bankers. The house resolution extending the time for making returns on the income tax to April 15 was agreed to.

The house devoted the day to business relating to the District of Columbia, and with but one exception was featureless. Van Voorhis waned to call on the president for the contract with the bankers for the new loan, when Wilson informed the house that the resolution the ways and means committee would report on the gold bond matter would contain a copy of the contract. Wilson shortly after presented a resolution providing for 5 per cent. gold bonds and with it a report and the desired contract.

WASHINGTON, Feb. 15.—The senate in consideration of the postoffice appropriation bill voted against any changes in the railway mail system, but failed to pass the bill. A long letter was received from Secretary Carlisle giving information of the condition of the treasury.

In the house the only business done was the adoption of a rule to discuss and vote on the gold bond resolution and then the refusal to pass the resolution to third reading by a vote of 167 to 120, thus killing the third attempt to relieve the treasury on the basis advocated by the administration.

WASHINGTON, Feb. 18. — A storm of financial debate swept over the senate, exceeding in intensity any discussion the upper branch of congress has had in many days. It was brought on by Hill's advocacy of his resolution defining the policy of the government for bimetallism and for paying its obligations in the best money in use. During the debate Wolcott declared the president had injured the country's credit by letting 5 per cent. bonds go at such a small premium. Lodge said the contract with the syndicate was the blackest financial act in history. Teller, Stewart and others talked. The agricultural appropriation was briefly considered.

The house concluded the general debate on the naval appropriation bill, agreed to the senate amendments for the sale of isolated tracts of public lands, reducing the minimum price for such lands from $2.50 to 1.25 per acre, passed twelve pension bills and a bill to give two condemned cannon to the Iowa Historical society. The senate amendments to the postoffice appropriation bill were disagreed to. The remainder of the day was devoted to eulogies on the life and character of the late Senator Colquitt, of Georgia.

DOES DOLE RESORT TO TORTURE?

Story of Outrage on an American Citizen Told at San Francisco.

SAN FRANCISCO, Feb. 18.—One of the local papers has a letter from its special correspondent in Honolulu which says that Captain William Davies, of the steamer Waimanolo, refused to tell the court trying the late rebels what he knew about the matter. He is an American citizen, and was denied communication with the American minister or consul.

He was strung up by the thumbs at intervals from noon until 6 p. m. He fainted several times, but was revived and again put to the torture, until in his agony he told what he knew. A young native was also tortured by being placed in a tank of ice-cold water and kept there until nearly dead.

POOR OF COOK COUNTY, ILLS.

One Hundred and Fifty Thousand People Who Require Assistance.

CHICAGO, Feb. 18.—The condition of the poor in Cook county is most serious according to a report made by the outdoor relief committee at the meeting of the county beard. The report was in the nature of a defense of the county agent's office against charges of dishonesty recently made by a Chicago organization. The report showed that during the month of January there were 1,200 more applications for relief than in January, 1894; that 50,000 persons had been supported at their homes at the public expense, and it was estimated that there are 150,000 persons in Chicago who required assistance to avoid starvation.

Many are said to be industrious persons who have been out of employment until their credit and resources are exhausted. Many more are in danger of being evicted from their homes by landlords who are also hard pressed for money. The county is maintaining 7,022 families, caring for 367 cases of illness, and has relieved 600 cases of individual distress.

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FAILED TO SUSTAIN HIS CHARGES.

The Indictment of Dr. Flower at Peoria Falls to the Ground.

PEORIA, Ills., Feb. 15.—At the fall term of the circuit court the grand jury returned a true bill against Dr. R. C. Flower on the charge of swindling Dewitt C. Chapman out of a large amount of property. The indictment was found on the unsupported testimony of Chapman, with the understanding that additional evidence should be forthcoming at the next sitting. The evidence was before the present grand jury, but it was deemed insufficient and the case was ignored. The indictment now pending will be nolle prossed by the state's attorney.

Illinois Press Association.

CHICAGO, Feb. 18.—The thirteenth annual meeting of the Illinois Press association came to close. Officers elected were: President, C. D. Tufts, Democrat, Centralia; first vice, W. L. Eaton, Register-Gazette, Rockford; second vice, Arthur C. Bentley, Guide, Baylis; third vice, T. A. Pritchie, Republican, Olney; secretary, J. M. Page, Democrat, Jerseyville; treasurer, C. M. Tinney, Gazette, Virginia. Delegates to the national convention were also selected. National executive committeeman, N. A. Snively.

Notes of the State.

In the United States circuit court at Springfield, Ills., Miss Nora Welton, assistant postmistress at Argenta, Macon county, pleaded guilty to opening a letter addressed to her sweetheart, Edgar Six, and was fined $50 and costs, which she paid and was released.

John Wypka, an employe of the postoffice at La Salle, Ills., has confessed to robbing the mails for five years.

William T. Sherman Post No. 146 G. A. R., of Bloomington, Ills., adopted a resolution admitting colored soldiers to full membership. The colored soldiers of Bloomington have taken the preliminary steps to organize a post.

By the relations existing between Ramsey, Seiter and Warden Baker, of the southern Illinois penitentiary, whose bondsman Ramsey was, the state of Illinois will probably lose about $14,000 deposited by Baker in Seiter's bank.

James Connerton, a wealthy farmer living near Ladd, Ills., was found buried in a snowdrift between that place and Spring Valley. He was frozen stiff and had been there ever since Feb. 8.

The mayor of Venice, Ills., having established quarantine against Madison, Ills., owing to alleged smallpox, telegraphed the state board of health what he had done and received the information that the state board alone has the right to establish quarantine and he had better declare his off.

KANSAS CITY, Mo., Feb. 18.—While cleaning a gasoline stove Mrs. W. C. Goodwin spilled some of the fluid on her clothes. It took fire and before her husband and son could put out the flames she was fearfully and perhaps fatally burned.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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We are unable, this week, to say more about the forthcoming State Anti-secrecy Convention at St. Paul, Minn., than that it will be held (D. V.) March 27 and 28. We hope to present the program and further particulars in next week's *Cynosure.* In the meantime, let our friends in that State continue to hope and pray that it may be an abounding success, productive of the best results.

The *United Presbyterian* is not pleased with the Pope's expressed regard for the United States. Quoting Satolli's recent remarks in Philadelphia—"I need not tell you how dear to the heart of the holy father is the church in America. I need not tell you the admiration he has for this great American republic and all her institutions"—it sees in all this "a part of the Jesuitical craft by which it is hoped to gain a stronger political footing here" for the mercenary Roman church. One thing is certain—no nation on earth is safe that does not resist the Jesuits. Germany is manfuliy fighting to keep them out of her territory, and the United States may profit by her example.

With an ambiguity that suggests either ignorance or prejudice, one of our religious exchange papers expresses the opinion that "societies, whether secret or not, are organized for the purpose of raising or lowering the moral standard of humanity." Just so. If a society has no other object than that of raising the moral standard of humanity, it need not resort to secret ceremonies and cruel penalties to maintain its organization and purpose. It is the secret societies that beget suspicion in the public mind as to their aims and practices; and it is safe to say that in nine cases out of ten such suspicions are justifiable, since no work that God and Christ can approve will resort to secrecy, which is only one of the elements of vice.

A case is reported from Green Bay, Wis., which is worthy of the Society of Jesuits, and it would not be strange to learn that it originated in that subtle organization. A Pole had been arrested for some crime not mentioned. He was a Roman Catholic. The sheriff was also a Roman Catholic. The evidence against the prisoner was not sufficiently strong to suit the sheriff, who employed a Roman Catholic friend to personate a priest, go to the cell of the prisoner and induce him to confess. The strategem succeeded. For hypocrisy and meanness we have heard nothing to match this since the days of the Spanish Inquisition.

The recent anti-secrecy convention at Humboldt, Neb., seems to have been far-reaching in its influence. Rev. J. P. Stoddard writes from Boston, last week: "The *Cynosure* came to us at the dinner-table to-day. We read it with interest, and especially do we rejoice in the report of God's presence in the power of his Holy Spirit in the Nebraska convention. Years have elapsed, but my recollections of that city and the response to my lecture, served up with eggs in regular Masonic style, is still fresh in memory. I rejoice that a brighter and better day has dawned upon Humboldt." It was an occasion long to be remembered with thankfulness and pleasure.

In addition to the particulars of the Holt county (Neb.) lynching affair referred to in our issues of February 7 and 21, the Omaha (Neb.) *Christian Advocate*, of February 9, supplies the following intelligence: "The preliminary trial of Mullihan, Eliott, Harris and Roy, the men arrested, for the murder of Barrett Scott, was held at Oneill last week. Although the evidence was conclusive, Mrs. Scott and Miss McWhorter identifying the men positively, Judge McCutchon admitted the accused to bail and they were allowed to go to their homes. It is a question whether these members of a secret organization, which has more than once been guilty of murder, can be convicted in Holt county. They should be tried in some place sufficiently removed from the influence of the 'vigilantes.'" The lodge rules.

Word comes from the chairman of the Ohio State Association's committee, Rev. S. P. Long, at Columbus, and also from the Ohio State Treasurer, W. B. Sterrett, at Cedarville, Greene Co., indicating that progress is being made in that State. A meeting of the State committee, it is stated, will soon be called to plan for the furtherance of the cause. Two ladies who earn their livelihood by sewing contributed, from their scanty means, one dollar each toward the State fund; and it is notable that, with few exceptions, the money raised for the support of reforms is given by those who are in very limited or medium circumstances. Our friends in Ohio will be glad to learn that advancement in the work is purposed. To this end funds should be sent to the State Treasurer at once, that progress may be continuous. If each friend who has not recently contributed for this purpose will help a little, with God's blessing much may be accomplished.

A few weeks ago the American Protective Association was made the subject of a newspaper symposium in Boston. Several clergymen of various denominations contributed their opinions. The question under discussion was: "Has the A. P. A. a patriotic mission?" A Jewish Rabbi, a Jesuit priest, a Roman Catholic professor in Harvard College, an Episcopalian minister, and the Rev. Minot J. Savage, all declared the association unpatriotic and un-American. The latter said: "It is animated with the spirit of antagonism, and is antiquated and un-American. That sort of thing does not belong to this age." This is the plain truth.

While it is true that the American Protective Association is un-American, antiquated, and not in accordance with the spirit of the age and the principles of good government on account of its secret plottings, and on these accounts deserves opposition, we must not shut our eyes to the important truth that it has already become a more potent factor in our partisan politics than is generally admitted. In its own wild flights it might not be greatly feared, but in its evident combination with a majority of so-called Republican politicians, the Freemasons and its sympathizing "patriotic" sister societies, it is expected to develop a surprising anti-Catholic influence in the approaching spring elections. There is a general opinion, fostered by these influences and recent events, that Rome has sinister designs upon our government and national institutions that will lead thousands of voters untrammelled by partisan motives or religious scruples to vote with the anti-Catholics; and the contest, whatever may be its results, promises to be exciting, both in Chicago and elsewhere. The signs of the times portend anything but peace.

From the *Catholic Review* we learn that a new "national organization, called the Protestant Knights of America, has been formed to be to Protestantism—so we are told—what the Catholic Knights of America is to Roman Catholicism." The *Review* then proceeds to tell us that "the Catholic Knights of America is not a church society. It is simply a mutual insurance company, gotten up by laymen, and having a uniform, with waving plumes and glittering swords and all the other trappings of warriors bold only for decorative purposes for the enjoyment of those persons who are attracted by such pomp and panoply. The Protestant Knights of America, in addition to their fraternal insurance features, seem to be banded together to antagonize their fellow-citizens of Catholic belief, and they proclaim their purpose to defend the public schools and to wave the star spangled banner." On the whole the new society seems to be based on "patriotism" and secretism for revenue only; but why does the Catholic Knights of America adopt militarism for display, if it is only a "mutual insurance company?" It is not in harmony with the religion of the Lord Jesus Christ, whom the Catholics profess to worship.

THE TWO RELIGIONS OF THE BIBLE.

BY REV. C. POWERS.

[Continued from the *Cynosure* of February 24, 1895.]

As for the Bacchanalian mysteries to which Paul "no doubt refers," according to Dr. Clarke, Bacchus was the hero-god of the Greeks. But we will let the General History of Freemasonry, by Rebold, tell us what connection Bacchus has with Hiram Abiff in Masonry. On page 392 we read: "A very limited knowledge of the history of primitive worship and mysteries is necessary to enable any person to recognize in the Master Mason Hiram, the Osiris of the Egyptians, the Mithras of the Persians, the Bacchus of the Greeks, the Atys of the Phrygians, of which these people celebrated the death and resurrection."

According to this, when in the Masonic ceremony of pretending to kill and resurrect Hiram Abiff, in the person of the initiate, to the third degree in Masonry, the Bacchus of the Greeks is recognized as well as the other gods mentioned; and from Bacchus came the "Bacchanalian mysteries." Mackey is equally plain in bringing out the oneness of Hiram and Bacchus. "In Mackey's Masonic Symbolism," page 20, we read: "One thing at least is incapable of refutation, and that is that we are indebted to the Tyrian Masons for the introduction of the symbol of Hiram Abiff. The idea of the symbol, although modified by the Jewish Masons, is not Jewish in its inception. It was evidently borrowed from the pagan mysteries, where Bacchus, Adonis, Proserpine and a host of others apotheosized beings play the same *role* that Hiram Abiff does in the Masonic mysteries."

Some of my readers doubtless know what *role* Hiram plays in the Masonic mysteries, and Mackey says that Bacchus of the Greeks "played the same *role.*" Is not that making it evident that they are all of one kind? Keep in mind that Paul says of the Bacchanalian mysteries: "It is a shame to speak of the things that are done of them in secret." Notice that in the quotation from Rebold's History he says the worshipers "celebrated the passion, death and resurrection" of their gods Osiris, Bacchus and others. Put that with what Albert G. Mackey says in the books that are open to all, and without going to the opposers of Masonry the evidence is clear that every initiate to the third, or Master Mason, degree in Masonry has to be put through a mock death and resurrection ceremony, as did the initiates into the mysteries of Bacchus.

Thus the proof is overwhelming that the death and resurrection ceremony played on the candidate for the Master Mason's degree in Freemasonry is a continuation and "development of ancient sun-worship," so abominated of the Lord, as we have seen outlined in the eighth chapter of the prophecy of Ezekiel, and was still practiced in the days of Paul: "The Eleusinian and Bacchanalian mysteries which were performed in the night and darkness were known to be so impure (especially the latter) that the Roman senate banished them both from Rome and Italy."

Yet, according to the Masonic authors, the chief or most significant portion of the secret religious ceremonies are the rites in the Master Mason degree.

It is in reference to these ceremonies that we find in Oliver's Signs and Symbols of Freemasonry, page 41: "But in the third degree the veil is removed; we are admitted to the holy of holies; we view the cherubim in all their brightness, and are blessed with a foretaste of heaven, through the resurrection of the dead."

Another Masonic writer, as we find in Sickels' Freemasons' Monitor, says: "We now find man complete in morality and intelligence, with the stay of religion added to insure him the protection of deity, and guard him against ever going astray. These three degrees thus form a perfect and harmonious whole; nor can we conceive that anything can be suggested more which the soul of man requires." Of course, no Christ is needed. Only come on until you go through this death and resurrection ceremony, representing Hiram Abiff, and you have "all that the soul of man requires."

Oliver's Signs and Symbols also says, page 76: "It is an extraordinary fact that there is scarcely a single ceremony in Freemasonry but we find its corresponding rite in one or the other of the idolatrous mysteries." Thus we have the clearest evidence possible to be had of anything, that the whole mass of religious symbolisms in "ancient craft" Masonry is the outgrowth and continuation of the ancient heathenish, legendary, mythical and false worships which the Word of God abominates and calls devil-worship. The satanic ingenuity by which many are led to "call evil good" is yet to be considered.

(*To be Continued*)

REVOLUTIONARY PEOPLE.

BY THE EDITOR.

He was a man of pronounced opinions against social and political evils. He was for prohibition, and against the secret lodge system. He kept the Sabbath holy, and worked hard the other six days of the week in honorable service. He believed the Bible and in the Saviour of men; he hated vice and rebuked it. He loved all goodness, and prayed for whatever he needed. He was honest and upright. In a word, he was a Christian and lived a Christian life.

"My experience," he said, "has thrown me, more or less, into association with 'cranks,' and ss I have come to be known as 'an old crank.' I acknowledge the impeachment. I am both old and a crank, and I consider the imputation honorable."

Then he proceeded, as follows, to give us his views of cranks and their mission:

The order of cranks embraces the hosts of the world's reformers—many of whom are now no longer cranks in their home in Paradise, but sons of God and inheritors of his kingdom forever.

When is a crank not a crank? As to this earth-life—never! The gibbet, the sword, or the stake, may claim him and yearn for his blood, but while his pulse continues to beat he does not cease to be a crank. As to his future, he lays off his mortality and assumes the garb of eternal life through Him who has loved us and washed us in his precious blood—cranks no more, but saints of the New Jerusalem.

To analyze the especial elements found in the true crank is a study worthy of a few moments' consideration.

1. Fidelity. Always true to the center-shaft of his existence, whether it be "mother, home, or heaven," the great interests of the human family, either in the household, the neighborhood, the state, the nation, the continent, or the world; in religion, politics, education, or social and intellectual advancement.

2. Strength. The crank is one of the truest emblems of strength. It is a lever with which Archimedes, having room on which to stand, might (with divine help) have set this globe spinning with increased velocity; with God's help, for no true crank would willingly oppose the ruling power of the Almighty. Strong as is the crank in philosophy and structure, without extraneous power applied to it, it is dead.

3 Utility. It moves whatever machinery to which it is properly attached, whether it be a little coffee mill or a world. Its mission may be small or great; but in usefulness it differs only in degree. The machinery, however nicely geared, cannot move without the crank. Hence its utility is established.

4. Stability. A good, well-furnished crank is always in place and ready for work, unless "there's a screw loose."

5. Momentum. "The quantity of motion in a moving body, being always proportioned to the quantity of matter multiplied into the velocity," furnishes the momentum. That is to say: By action it gathers velocity, which imparts impetus and energizes the entire machine. So the human crank, pursuing his vocation, becomes more and more in earnest and manifests increased energy. Hence he is accused of being "peculiar," when he is merely energetic in his revolutionary or reformatory power; and it is well known that revolution must precede true reform.

Ask a truly converted sinner, or a seceding Freemason, what process he underwent before he was saved from his sins or induced to leave the lodge, and you will find that his whole being was transformed by the divine power—a complete revolution—a *turning* from evil unto righteousness. "When the wicked man *turneth away* from the wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive." The consequence is a complete change in the man's, or Mason's, whole existence.

6. Far-reaching results. Whether it be engaged in turning only a mill for the preparation of food for the body, or revolving ideas that shall overturn the world and open the floodgates of mighty minds for the outpouring of eternal truth, the crank's work may be productive of the most important and far-reaching results. Empires and thrones may totter and tumble; nations may spring into existence, or be blotted out forever; "men may come, and men may go," as Tennyson sings; but cranks go on forever. Luther's crankiness in his monastic cell brought on the glorious Reformation; John Knox's cry to God to give him Scotland drove terror and Romanism from highland and lowland, and saved that fair land from darkness and oppression. Cranky John Brown of Ossawatomie, with his handful of humble Abolitionists and their home-made spears, precipitated upon the country the war of the Rebellion, which liberated four millions of slaves, while he strove only for the emancipation of the few who came within his reach.

"The day of small things," the day of few cranks, of whispered prayers, of strange expressions, may be the prelude of an age of truth and justice.

But the crank has no power of himself. That must come from God, who alone can cast down Baal and Baal-worship, and by the word and hand of his chosen servant Elijah draw down fire and rain from heaven.

A NEW "LOYAL PATRIOTIC LEAGUE."

The instability and unworthiness of a secret society organized and maintained for selfish and partisan purposes is well-exemplified in the existence and character of the American Protective Association. Starting out as the boasting champion of the common free school and our other American institutions, it soon posed as an antagonist of Roman Catholics, and became extremely sectarian and partisan as a political party, while its secret methods aroused just suspicions as to its integrity and usefulness.

Its one great merit, as openly expressed, is to prevent the government of our republican institutions from passing into the control of the one-man power of the Roman hierarchy—a government to which the American people owe no religious or political allegiance. In this respect the A. P. A. is right; but in nothing else can right-minded American citizens support its claims as an honorable factor in our national polity.

Such partisan schemes, engineered in secret and by men of doubtful character and purpose, are not recognized as wholesome methods of sustaining good government. In the United States, the executive, legislative and judicial departments, representing the whole people, were established to frame just laws and enforce them openly; and it is a bad comment upon the founders of our government that their plans have so far failed that dark-lanterns and secret midnight councils have become necessary to perpetuate the principles of our national Constitution. If we are honest citizens, working for the best interests of our country and its people, let us be manly enough to unite openly and fearlessly to maintain our principles.

Such societies as the A. P. A. have not in them sufficient principle to insure longevity. The public, who cannot know what secret schemes the association, even ostensibly excellent, is plotting in its midnight councils, will consider themselves slighted and outcast, and begin to doubt the integrity of its purposes. Then, again, selfishness crops out in its own membership, offenses are charged, secessions ensue, new factions are formed, and the association eventually becomes emasculated, falls into disrepute and finally sinks into oblivion, as it justly deserves. The old Know-nothing party, the unworthy predecessor and prototype of the American Protective Association, is a case in point.

These reflections are revived by the latest secession from the A. P. A., as announced in the Chicago *Times* of Wednesday of last week. On Tuesday between eighty and ninety delegates, representing seventeen councils of the A. P. A., assembled in convention in this city. At this meeting, Prof. Walter Sims, formerly national organizer and lecturer of the A. P. A., read a letter making sensational charges against the officers of the parent organization, accusing them of corruption.

The meeting therefore proceeded to form a new society known as the "Loyal Patriotic League," denounced the A. P. A. officers as corrupt politicians, elected a corps of officers, with Prof. Sims for National President, and made a declaration of its principles, as follows:

Equal rights to every true citizen, regardless of color, creed, or former nationality.

The independence of the citizen voter, and to demand a better guarantee for protection thereof from all partisans, ecclesiastical and organized acts of coercion, intimidation and tyranny.

The Constitution of the United States, and of the several States, and the laws based thereon.

The citizen's right of appeal to the lawful courts of the country for protection from the overt acts of organizations, either civil or religious.

The absolute separation of the state from the church.

The protection of a nonsectarian public school system in which the paramount object is an education that will be conducive to the making of patriotic citizens, such citizens as will insure the perpetuation of constitutional government.

The absolute secrecy of the official ballot.

The prosecution and punishment of all offenders against the purity of the ballot.

The disfranchisement of the venal voters and those who buy and sell votes in the interest of persons, parties or organizations.

The naturalization of those foreigners only who can read and write our language and who have a reasonable understanding of our constitution and institutions, and who are willing to swear an allegiance to the government of the United States paramount to the claims of all forms of goverment, either of a social, civil, or religous character.

No foreigner shall be naturalized until he has had a continuous residence in the United States of five years.

No naturulized foreigner shall hold any office in the government of the United States, the several states and municipalities thereof, or the United States army and navy or any military organization of any character whatsoever.

No citizen shall be proscribed because of his religious belief from any of the privileges guaranteed to him by the Constitution of the United States, nor shall any organization, either secular or religious, be permitted to adopt any test whereby its members are obligated, coerced, or intimidated to act in violation of the constitutional provisions for the guarantee of religious liberty.

The indiscriminate immigration of foreigners into the United States to the great damage of the citizen labor class demands the immediate attention of Congress for its restriction.

All appropriations of public money, either by Congress, State Legislatures or municipalities, to sectarian schools, institutes, homes, hospitals, and church establishments of any character is a gross violation of the constitutional provision guaranteeing religious liberty and the severance of the church from the state, and should cease at once and forever.

Legislative enactments which grant privileges to a favored class to their enrichment and the impoverishment of the many is in violation of the constitution and a menace to good government and national prosperity.

Any organization, either civil or ecclesiastic, that violates in its constitution and obligations the independence of the citizen voter, the right of free speech, religious liberty, liberty of conscience, and the freedom of the press is a conspiracy against republican institutions.

Nothing is said of its being a secret society. That can be found out by any one who makes application for membership in it.

SECRET SOCIETIES.

Christianity is a universal religion, teaching the fatherhood of God and the brotherhood of man.

Republican government means the rule of the majority under a written constitution and laws fairly expressed after due discussion.

If these definitions be accepted, the following questions would seem to be pertinent:

What proper use can be found for secret societies of any sort in a Christian republic?

Is the present tendency to division and subdivision of our people into such societies to go on indefinitely?

Is Christianity, the religion that emphasizes the fatherhood of God and the brotherhood of man, to continue to exhibit to the world the shameful paradox of a social organism, honeycombed throughout all its parts by secret organizations isolated from others, and often warring against each other?

Is the unity of the church a baseless hope?

Is the brotherhood of the human race the false *dictum* of enthusiasts, the dream of sentimentalists?

These questions are in the thought of thinking men in many places at the present time. The papers of Washington Gladden and W. B. Hale, in recent issues of the *Forum*, are signs of the times, pointing to a careful and candid consideration of the facts, and we may hope to a reform that cannot come too soon to save our Christian civilization from an evil that threatens its destruction.

If some statistician would give us the statistics of secret societies in these United States of America, the figures would startle the most phlegmatic citizen. It is bewildering even to think of them—the "Unions," so called, the "Lodges," the "Knights of This," and the "Knights of That," the "Brotherhoods" that shut their brother members off from all their brother men who cannot give and take their grips and passwords.

The aggregate cost of these societies, if put before thinking men in round numbers, would be startling. Room rent, dues, regalia, jewels, benefits (so-called), and what not, swell an expenditure almost incalculable—and for what?

This secret societyism is a legacy that has come down to us from an earlier and darker time. Mr. Gladden most pertinently reminded us of the fact that secrecy is an element of success in war. It is out of place at any other time. War itself is a barbarism which the world will outgrow. The time is coming, according to prophecy, when the nations shall learn war no more. To doubt this would be to assume that a true civilization will never be reached on earth.

Secrecy, *prima facie*, is the sign of sinister intent in a republic like ours. Here we have the utmost freedom of speech and of the press. The resort to secret political organizations is confession that our free institutions have failed. To discard the political methods born of freedom is to surrender that freedom. Have free institutions failed in our country? I am not ready to make that admission. But I solemnly believe that if we carry this craze for secret societies much farther it will bring that catastrophe. There is a limit beyond which the body politic will not be able to survive further dismemberment.

The latest development of this secret societyism on a large scale is the American Protective Association. I do not know what are its secret pledges and purposes. (I "belong" to nothing but the Christian church and the human race). The advocates and assailants of that organization alike differ in their published statements concerning it. Though ostensibly originating in zeal for Protestantism, it seems to many to be a renunciation of Protestantism, the true Protestantism that stands for an open Bible and an open ballot. It is a stab at Protestantism in its fundamental principles.

Such organizations foster a spirit of suspicion inimical to good neighborhood and social fellowship. Darkness magnifies and distorts objects. The imagination runs wild where actual vision is shut out. Our political contests are bitter enough at best; superadd to this bitterness the suspicion and acrimony engendered by secret pledges and plottings, and our elections would sink to a hopeless depth.—*Bishop O. P. Fitzgerald in Methodist Review.*

THE LODGE QUESTION—SPECIAL PLEADING.

Rome stands not alone in specious tactics. Elsewhere also Milanion drops golden apples into the pathway of Atalanta that he may win in the race. Mindful of his profits Demetrius cries: "Great is Diana of the Ephesians!" Esau sells his birthright for a mess of pottage. Shall we, too, sacrifice to Diana because the odds seem against us? Did heroes of faith thus win victories of old or martyrs their crowns? Elijah the Tishbite currying favor with a Jezebel, John Baptist with Herodias, John of Patmos with Cerinthus, Luther with Zwingle, Cajetan and the Pope: conceive it—if you can. How befits it their character, profession and calling? As plasticity of clay would the granite, as duplicity toward the Master does a disciple. Preaching an extraordinary gospel, pursuing a policy practice, prophets and apostles would never have been chargeable with turning the world upside down. Much of convenient recourse to Christian liberty, charity, broader liberality, a more evangelical practice, is it not a euphemistic sophism to palliate defection that would screen itself behind a fig-leaf after all?

We seem to read between the lines of late the imputation that positiveness of testimony in the Word and practice against the blightful emanations hailing from deistic lodgery may be overdone; may absorb attention from noting other evils—and more palpably offensive—all round us; that the lodge question, perhaps least vital of all, has been sufficiently agitated and it were time that other matters of reform, especially the drink evil, should now claim our attention instead. The argument seems plausible. The closing suggestion has a show of reason. But is the position well taken, and are its deductions tenable? We think not.

Are we done with the lodge evil? Have we erroneously diagnosed its position and power as an engine of warfare in the kingdom of darkness, and wrongfully overdrawn its antagonism and hurtfulness to the kingdom of light? If so or if not, should discussion cease? If misapprehending, should we not wish to get into the clear, that we may do no injustice and may be freed in our fears from cares that burden? If correct in discernment and stand, must we not, in fealty to God and the cause of his Son, in love to our brother and to keep a good conscience, instruct, confirm and warn, testify and deny not? Did the cause of Christ ever suffer from unflinching investigation and fearlessness of testimony? In either case then the subject cannot be dropped, but the matter must be agitated so long as cause for agitation continues. And the tenor of the argument propounded is evidence in point that discussion is yet in place. Nor does it follow that energetic action in one direction is evidence of laxity in the other. Much less may we infer that that which is the more openly reprehensible is therefore the more uncompromisingly bad. And as to aggressiveness against the lodge or the saloon, is it not more to the taste of the average man to swim with the tide of popular reform than to breast the current of adverse opinion?

But, relatively considered, lodge, saloon and brothel, which is the most masked and invulnerable and subtilly pernicious? Of what cast of sin is it most difficult to convince the world? The Pharisee, righteous in self, the publican and harlot in the background as foil to enhance the excellency of his own moral code, for which had the Master the severer reproof and greater condemtion, for which the more tender hope? Proud, Christless, all-puissant, unregenerate self-sufficiency!—is this not the inner marrow of the lodge system, the secret spell of lodge infatuation, the sinister spirit of lodge arrogance?

The altar of deism, the vortex of drink, the social evil, against whom do they more directly militate, and under which table of the law would you try them? Do they not respectively fall into the category of faith and morals, and is not man the immediate subject of the one and Christ the target of the other? Should we not, in accordance with the provisions of the law, as illumined by the Gospel, make distinction between that which would dethrone Him whom the Father honors and in whom alone God is approachable—who is God incarnate, the only true God and everlasting life,—and that which destroys man made in his image? If the enormity of the latter rises in degree because of the relation of the creature to the Creator (1 Cor. 3, 16-19), what of the former that assails the being of the Son of God? Does it therefore not behoove us most zealously to guard our holy of holies in the sphere of faith as enjoined in the very first commandment of the fountain-head of all the law and of all holy living? Let Antichrist surreptitiously expunge God in Christ from the first table; what is then left to us? Maintain the integrity of the former in the light of the Gospel, and there is hope for the world! For who, speaking by the Spirit of God, makes light of sin against the second table? What apostle or prophet, however, ever pressed the obligations of the second to intercept in aught of its fullness and bearings the paramount first? As a sign of the times note a tendency in this direction: eclat in matters of moral reform, aversion to unpopular questions of faith—in deference to public opinion and as bid for public favor, even when the issue involved affects the Rock on which we stand!—*Lutheran Standard.*

"LET NOT YOUR HEART BE TROUBLED."

Sweetly floating down the centuries, come to us the tender words, "Let not your heart be troubled." Look up, faint toiler in this work-day life, and catch the music of this sentence as it falls from hallowed lips, "Let not your heart be troubled." Jesus says it to you. What love beams on his face! What tenderness! He knows how weak and frail you are. He sees that the path is narrow and rough. He sees that your feet are bleeding as you press along through the defile of poverty. He sees the parched lips; he hears the tremulous sigh, and he knows if it is for love of him, if indeed you are trying to follow in his way.

"Let not your heart be troubled." The path of life is short. Do you tread on thorns? Each step makes the way shorter; each day you are nearer laying your burden down.

"Let not your heart be troubled." You are

going home. The care, and toil, and want of comfort, will all be forgotten as soon as you reach your Father's house. No more homesickness; no more reaching out for sympathy; no more weary, lonely hours.

"Let not your heart be troubled." "Where I am, there ye may be also." Look forward. Thy furnace heats will die away; the tests will all be tried; the gold will appear.

Have you lost friends?—He wishes to be beloved of your heart. Have you lost wealth?—It is that he may support you entirely. Are you sick?—He is the Physician. Are you a helpless widow?—Thy Maker is thy husband. Are you bereft of earthly kindred?—Jesus is your Elder Brother.

Do you suffer?—Lean upon him; he carries in his bosom those who are too feeble to walk by the way.

How tender is his love! "As one whom his mother comforteth, so will I comfort you." Rest upon Jesus.

"Let not your heart be troubled."—*Selected.*

CHINESE HUMBUG.

Our antipodean neighbors, the better we understand them, furnish us with numerous sources of entertainment by their grotesque peculiarities. We have seldom read anything about Chinese strategy more amusing than the following:

In 1861, when the British and French troops evacuated Pekin at the conclusion of peace: "See that?" said the Chinese, "they *had* to go away!" You will remember that, recently Chinese soldiers insulted the British flag on board the steamer Chunking. Well, last week the forts at Taku saluted the Chunking with twenty-one shots. But the Chinese declared that the forts fired at the English boat for "Look see" [make believe]; the Englishmen got frightened and made "chin-chin" with his flag. So Chinese "face" was saved again. Everything is for appearance only. The guns upon the ramparts of many cities are of wood, painted black for the sake of "look see," and the walls themselves, heavy and strong in appearance, are often only earthwork covered with a thin layer of stone. I have seen them build a railroad embankment of snow, covered with earth for the sake of appearance, and even the thick planks which the Chinese use for their coffins are often hollow. Whatever the outcome of the war, when peace is concluded, it will be said that Japan asked for peace; "face" will be saved, and that is the main thing to a Chinaman.—*Foreign Journal.*

NEW ENGLAND LETTER.

Gen. Booth and Joseph Cook —The Geo. Peabody anniversary.—The Gothenburg system.—The Harvard faculty condemns base ball.—John G. Wooley at the National Reform Convention.

TWO REFORMERS.

Gen. Booth of the Salvation Army and Joseph Cook, on the same platform last Monday, was a sight that will be worth describing years hence, when both have gone to a city where there are no slums to reform and no social problems to solve. Vastly different as the two men are in their spiritual as well as physical make-up, they resemble each other in being both fighters, dealing blows against the powers of darkness that are equally telling. Mr. Cook's hymn last Monday — an original one is always sung by the audience to some familiar tune—was well entitled "A War Cry." The fourth stanza is a good specimen of the peculiar incisiveness which Joseph Cook never lacks, whether he speaks in prose or rhyme:

"Wolves within Thy human fold,
Turn Thou from their bloody quest;
Fiendishness in fetters hold,
Serpents slay in East and West;
Let thy lightnings cleanse with flame
All our heights and depths of shame."

GEN. BOOTH IS THE WESLEY OF THESE TIMES,

and his band of devoted men and women more like the early Methodists than any other class of religious workers. In fact, it is more than likely that the founder of Methodism would find himself much more at home with Gen. Booth's people than with most of the M. E. churches as they now exist. The Army has become one of the grandest moral and spiritual forces in the world, but its military form, while it has developed and strengthened the movement in certain ways, is at the same time its greatest weakness. The soldier's spirit of unquestioning obedience to his superior officer is not favorable to independent thought and intelligent action. It may win some great victories, and do some magnificent campaign work; but when the man departs who is the brain of it all, then the disintegrating process begins.

THE ONE-HUNDREDTH ANNIVERSARY

of George Peabody's birth has just been celebrated by the town which bears his name. The honors done his memory ought to set some of our multi-millionaries to thinking how much better it would be for them to imitate his example, thus winning the gratitude of their contemporaries, and making for themselves niches in the temple of fame when they die, instead of leaving their property to be squandered by dudish sons or spent by foolish daughters on a foreign count or princeling, to buy the privilege of wearing his name and title. "The Greeks are said to have exacted an oath of each citizen that he would leave the fatherland better than he found it," said Lieut. Gov. Wolcott in the anniversary address; "but it needed not the sanction of an oath to bind the conscience and regulate the will of George Peabody. The impulse came from within. What destiny of unheard-of glory would await our State and nation if all our citizens felt and acted upon this impulse as did George Peabody!" What, indeed?

PENMANSHIP.

The Supervisors' Board of the Boston Public Schools has reported in favor of vertical instead of slant hand-writing. But the wonderful penmanship of our forefathers will not be restored, at whatever angle the pupils are taught to form their letters. The best specimens of old-fashioned chirography may be found in the carefully-kept records of many of our old New England towns. I have seen some dating back to the last century, or the fore part of this, which have all the exquisite accuracy and fineness of an engraving on copper.

THE GOTHENBURG LIQUOR SYSTEM.

Our Swedish and Norwegian fellow-citizens have given us a kindly warning against the specious Gothenburg system. Their earnest testimony, gained from personal knowledge of its workings in their fatherland, ought to vastly counterbalance the report of Gov. Russell's too partial committee of investigation. These views have been embodied in a series of resolutions endorsed by all the Swedish and Norwegian churches in Boston. They state that the Gothenburg system is disapproved of by all the free religious bodies and total-abstinence societies in Sweden and Norway; that the great majority of the Scandinavian clergy (of the established church) themselves use strong drink as a beverage, and therefore their favorable testimony, on which the committee laid so much stress, ought properly to have no weight. And they utterly deny that the Gothenburg plan has had anything to do with the decrease in the sale of intoxicating liquor, but they lay the improvement entirely to "the effect of enthusiastic religious and total-abstinence movements upon the rising intelligence of the people." Shall the old Bay State adopt a license yoke that the Christian citizens even of its birth-place are eager to cast off?

FOOT-BALL DENOUNCED.

One of the most unlooked-for happenings in the educational world has been the recommendation of the Harvard Faculty, following on President Eliot's strong words on this subject, that intercollegiate games of foot-ball be entirely abolished. It is to be hoped that other colleges will follow this example. Let the old ideal of a college as a place for the training of mind rather than muscle come to the front once more. The Sullivan-Corbett ideal has prevailed quite too long, as evidenced by their low standard of literary ability. Not one of the contributions for the annual $100 medal at Yale were considered worthy this year of the prize. Literature and athletics, as a rule, will not combine happily, and the time and strength given to college sports is always so much taken out of what should be expended on brain culture.

THE NATIONAL REFORM CONVENTION

has been a good one in spite of small attendance at some of the sessions. But genuine reformers are never frightened at small audiences, though they may with some reason be alarmed at the reverse, as being contrary to all established rule in such matters. The leaven bears but slight proportion to the lump which it leavens. There was a crowded house, however, for the closing session. Rev. J. M. Foster gave the opening address, which seemed to me the most able among the many which he has given on the subject of "Christ in our Government." The speech of John G. Wooley, which followed, was a reminder of Gough—with a difference. The lips of both dropped pearls and diamonds, but the former has a judicial mind, and all his jewels of speech are as were neatly strung, while the latter, with his more erratic genius, poured them out before his audience, a heap of scintillating brilliants. Yet I doubt if Gough, in the prime of his strength, ever gave a more graphic picture of the horrors of the drink-traffic than I listened to last night. One seemed almost to see the long procession of suicides, of murdered wives and heart-broken mothers; and another "Cry of the Children," more pathetic than Mrs. Browning's, seemed to ring in the ears of the hushed audience as he pictured the dead babes deprived of existence on its very threshold, and lifting up their tiny stiffened hands to heaven in a mute appeal for their "inalienable right" to life, while the government, bound to be their protector, protects, instead—their destroyer.

Joseph Cook gave the closing address. It was brief, trenchant, burning;—full of the white heat of that righteous indignation he knows so well how to voice against the attitude of the miscalled Christian citizen who "prays thy kingdom come, then votes for rum." What judgments may even now be prepared ready to hurl on our guilty nation, fulfilling the worst foreboding of Carlyle, Spencer, and other great thinkers of the old world!

ELIZABETH E. FLAGG.

OUR NEW YORK LETTER.

Municipal politics.—Business prospects.—Social extremes.—Rapid transit.—Dr. Taylor.

MUNICIPAL POLITICS.

The recent appointments of Mayor Strong have given satisfaction to the reformers and good government clubs generally, but they have not pleased the radical Republican politicians because of their unpartisan character. There are several distinct elements in municipal politics. There are the reformers, composed of the best citizens of all parties, represented by the Committee of Seventy and some lesser organizations. They believe that municipal affairs should be kept separate from machine politics. Then there is the regular stalwart Republican element, at the head of which stands ex-Senator Thos. Platt. This element is manifesting a disposition to control the distribution of patronage on the basis of the last election, seemingly unmindful that the results of that election were secured by the co-operation of the best men of all parties. There is, also, the regular Democracy, and also the Tammany Hall Democracy, of ill-repute, that was buried so deep by the ballots of last November. If the old saying is true that the welfare of the world is better conserved by the death of a tiger than by the birth of a lamb, then New York ought to be much nearer the millennium, for by

THE DEATH OF THE TAMMANY TIGER

at the polls last fall, the city was delivered from a system of misrule that had been its curse for years. The best citizens of all parties are inflexibly opposed to political "bossism." There is nothing to choose between a Republican and a Democratic boss. They are both "tarred with the same stick."

A great improvement noticeable in the business world this winter is the

INCREASED EMPLOYMENT

given to workingmen. Last winter there were many thousands of workingmen idle, which gave rise to the phrase "the army of the unemployed." They were driven to depend on the lodging and soup houses, and unable to find work at any price. This winter little has been heard about "the army of the unemployed," and appeals from charitable institutions are not nearly so frequent.

One night last week two society young men gave

A PRIVATE BALL

at the Hotel Waldorf, which cost eleven thousand

dollars. The same night, in a big tenement not far away, the body of a dead child, wrapped in a ragged sheet, lay on a washstand in a dark hall, its unemployed father with a broken arm and its mother sick in bed, unable to pay the expense of its burial, amounting at the most to only a few dollars.

A BIG CHECK.

What was in all probability the largest check in the history of trade was drawn last week in a private realty transaction in which the Wharf and Warehouse Co. of Brooklyn purchased the principal wharve of that city for twelve million dollars. This was the amount of the check.

RAPID TRANSIT.

The air has long been full of schemes for rapid transit, but it seems no nearer than ever. The congested elevated trains are a daily witness to the patience and long-suffering of the public. More people ride daily on the elevated system than there are in the State of Maine. The trains at midnight are as crowded as the trains at noonday. Two different schemes are at present being agitated. One is the underground electric system, recently inaugurated at Baltimore, and the other is the double-deck arrangement on the present elevated track. It is claimed that the latter would be far less expensive and permit of the running of express trains in sufficient number to accommodate, without inconvenience, the suburban travel. In either case many years will be necessary for the full realization of the project.

THE LAMENTED DR. TAYLOR.

Another pillar of the church has fallen. Dr. William M. Taylor died on Friday, Feb. 8, after a lingering illness of about three years. He had been pastor of the Broadway Tabernacle for about twenty years and was one of the mightiest preachers of his generation. He ranked with Beecher and Brooks, and although his sermons were always read from manuscript, his preaching had all the fire and force of extemporaneous oratory. He was always an arduous worker and published a new book every year. His best works are his expository sermons on Old Testament characters. He was a typical Scotchman, and before coming to America held one pastorate in Scotland and one in England.

THE BROADWAY TABERNACLE

grew out of the great revival under President Finney, and has had a noble history of aggressive Christian work. For the past two years Dr. Taylor has been pastor emeritus, and the active pastoral work has been carried on by Dr. Henry Stimson, whom the church called from St. Louis to succeed Dr. Taylor. F. W. FARR.

OUR WASHINGTON LETTER.

Temperance.—The polyglot petition.—National council of women.—Opposition to bonds.—Free coinage.

WASHINGTON, D. C., Feb. 20, 1895.

TEMPERANCE

has been the uppermost subject in Washington during the past week. Beginning with the great mass meeting in Convention Hall, at which the mammoth polyglot temperance petition was displayed, the greatest women temperance workers of the age have had the floor, so to speak, and the numerous addresses they have delivered would, if published in book form, and they certainly ought to be, furnish temperance workers everywhere with material for many unanswerable arguments in favor of the betterment of mankind by the total abolition of the liquor traffic. Miss Frances E. Willard summed up in a few words the reason why women are bearing the brunt of the great battle for temperance. She said: "We are not in this fight from choice. It has been forced upon us. If all the men were like those we have here in this house to-night, the great wrong of the liquor traffic would not exist, and we who are fighting it might turn our hands to other things. But unfortunately this is not so. The wrong exists, and in the absence of other forces we women have come to the front, and here we intend to remain till the world has no longer any need for our services."

THE POLYGLOT PETITION,

which was yesterday formally called to the President's attention, has been carefully packed and stored in a safe place, where it will remain until it begins, early in the coming summer, its triumphal tour of the world, but the good effects of its being brought here and the ceremonies attending and following its exhibition will be felt for a long time to come. One of the most pleasing incidents of the week was a letter addressed to "Miss Frances E. Willard, LL. D., and Lady Henry Somerset, Chieftains of the World's W. C. T. U.," by nine Indians, members of four of the civilized tribes, asking for the privilege of signing the polyglot petition. These Indians, who are here on official business for their tribes, attended the polyglot mass meeting, and were so impressed that they desired to show their appreciation by attaching their signatures to the petition, a privilege gladly accorded them.

THE NATIONAL COUNCIL OF WOMEN,

which is holding its second triennial session in Washington, is composed of representatives from the following organizations: National American Woman Suffrage Association, National Woman's Christian Temperance Association, National Free Baptist Woman's Missionary Society, Illinois Industrial School for Girls, National Woman's Relief Society, Wimodaughsis, Young Ladies' National Mutual Improvement Association, National Christian League for the Promotion of Social Purity, Universal Peace Union, International Kindergarten Union, Woman's Republican Association of the United States, National Association of Loyal Women of American Liberty, Woman's Foreign Missionary Union of Friends, Woman's Relief Corps, National Association of Woman Stenographers, National Council of Jewish Women, American Anti-Vivisection Society, and of fraternal delegates from other organizations. The first afternoon of the session was devoted to a public reception, Mrs. May Wright Sewall, president of the council, heading the receiving party. The addresses have been interesting and some of them instructive.

OPPOSITION TO BONDS.

The feeling in Congress against that contract for the sale of bonds has been and is intense. How intense may be judged by an amendment to the Sundry Civil Appropriation bill, closing as follows, which was yesterday formally adopted by the Senate Committee on Appropriations: "And hereafter any U. S. bonds sold or disposed of shall be offered to the public for a period of not less than twenty days under rules and regulations to be prescribed by the Secretary of the Treasury and shall be sold to the highest bidder, in case such bids or any of them are satisfactory;" and in addition, Senator Mills, of Texas, has given notice of his intention to offer an amendment when the bill gets before the Senate, providing for the repeal of the law under which bonds have been issued. While everybody admits that the contract was a hard one, it is claimed that if it had been deferred forty-eight hours the Treasury would have been thrown on a silver basis.

SILVER.

The Senate adopted a resolution favoring free coinage of silver, instead of the bill providing for unlimited coinage, and that probably ends the financial business of this session. *

REFORM NEWS.

FROM THE NEW ENGLAND AGENT.

The defection of Rev. James B. Dunn.—The National Reform Convention.

BOSTON, February 22, 1895.

A RENEGADE REFORMER.

This morning's *Herald* sees an ominous cloud rising on the Republican horizon in Massachusetts, prophetic of division, disaster and defeat in her next gubernatorial election. Congressman Elijah A. Morse is reputed as financial backer, and Rev. J. B. Dunn, D.D., as the henchman of this sagacious statesman. There was a time when this D. D., adopting open methods, had a following of clear-headed, conscientious, patriotic Christian citizens; but since he has departed from the ways of Him who ever spoke openly and always walked in the light, and gone in the way of that renegade prophet who refused to curse Israel directly for hire, but subtilly betrayed God's people by strategetic movements, his following, if not less in numbers, is certainly quite different in kind. The doctor has his own view, doubtless, of a minister who will pose as a anti-lodge man in general, and after having joined a secret oath-bound society, and being confronted with the fact, denies that he is an A. P. A. under the shallow, senseless "*Amorean*" dodge. If he chance to meet some who differ with him he need not be surprised. Let him, and let us all, credit whatever of frankness and fairness remains among politicians or in society, not to some secret cabal, but to Christ, who would have men "walk in the light as he is in the light."

From a newspaper article I clip the following of special interest to reformers:

Here is where the A. P. A.'s have the advantage. They are well organized, are obedient to authority, and can mass their strength at will. They recently taught the Republicans a sharp lesson in capturing the caucuses in the 2d Middlesex senatorial district. There is no reason why, with equal vigilance, they cannot win victories in other parts of the commonwealth.

This organization has recently chosen its State officers for the current year. According to common report, Rev. Dr. J. B. Dunn of this city is the head official. The Republicans are having greater difficulty in keeping track of the work of this secret order than formerly. It grows more secretive than ever. This excites apprehension. A dozen men working in the dark always seem to be more dangerous than a regiment out in the daylight.

NATIONAL REFORM CONVENTION.

From other sources you will learn of the National Reform Convention, held here during the present week. The New England agent, Rev. L. C. Kimball, has taken hold of the work with a will, and, if backed up and sustained as he should be, he will lead on the host to victory along this line. Considering the distracting forces—the Salvation Army, with General Booth at its head, having possession of the city at the time—the attendance was encouraging, and the addresses, without exception, were worthy of the great theme and cause for which the convention was called. The closing address, by John G. Wooley, defies all description, as the force of his arguments and appeals were perfectly irresistible. Brief remarks and prayer, with benediction by Joseph Cook, closed the first convention held in Boston under the auspices of the National Reform Association. An organization was formed, and arrangements made for more vigorous work in the future and I bespeak a hearty welcome for Bro. Kimball among our people wherever the Lord shall lead him. JAMES P. STODDARD.

FROM THE EASTERN AGENT.

Last words about the Pennsylvania Convention.—Personal work.

457 N. 6TH ST., PHILADELPHIA, Feb. 22, 1895.

PENNSYLVANIA CONVENTION.

On the eve of the convention, all appears favorable. Trust I shall be able to report grand results in my next.

As the time is short, I may not accomplish what I could wish in the line of advertising. Friends are working nobly. "If God be for us who can be against us?" Let us read Psalm 2, —and remember that they that be with us are more than those that be with them.

PERSONAL WORK.

Last Sabbath was spent very pleasantly with Rev. A. B. Shelly. I spoke three times to good audiences in country churches near Quakertown and Milford Square. The sleighing was good. We drove through drifts higher than our heads. On Monday some subscribed for the *Cynosure*. Some expect to attend the convention. Let us keep the ball rolling. All are working as opportunity is presented. W. B. STODDARD.

CORRESPONDENCE.

OUR WORK IN NEBRASKA.

HUMBOLDT, Neb., Feb. 15, 1895.

EDITOR CYNOSURE:—Figuratively speaking, the war is on, with the false gods of this world on one side, and the only living and true God, the Lord of hosts, on the other. The first real and most decisive battle here has been fought. The smoke of it has sufficiently cleared away to see distinctly some positive results.

Never before, on any occasion, has our town been so thoroughly warmed up and moved as during and since the recent anti-secrecy meetings. It is hardly an exaggeration to call it a moral cyclone—a thing needed for many years. The odds—so it seemed at the beginning—the bad weather, the severest of the season, with a snowstorm on the Sabbath—the failure of most of the expected speakers from abroad to be present, etc., were greatly against us. "Man's ex-

tremity," in this case, proved to be "God's opportunity," for a goodly number came out on the Lord's side, while the meetings were in progress.

Thus the lines are being drawn. Men, and women, too, are brought, as in Elijah's time, to the point of decision, either for Baal or for God. Because of this, all the secret orders—more than a dozen—having a common interest, and animated by the same evil spirit, have made, and are still making, desperate efforts to save themselves. False statements, characterizing the convention as "a miserable failure in its work," have been published in our town papers and the town and the *State Journal*. Rev. Mr. Combs, who was holding meetings in the "Christian" church during and after the convention, was employed to defend their endangered cause before the people. Saving the lodge was so much more important than saving souls in his way that he closed the meetings and made his defense in the Opera House, Tuesday night of this week. There can be no better evidence of the effective work accomplished by the convention than this shaking up of the "dry bones" in this "valley of vision." "It is the Lord's doing, and marvelous in our eyes;" for, as in Ezekiel's time, "they were very many in the open valley, and lo, they were very dry." As then, so now; some of them have already felt the life-giving breath of the Lord and now live, and others yet will, for this work of giving life to "dry bones" is his; and we Christians, here in Humboldt, are only instruments in his hand. If we are only willing to be thus used, the work so well-begun by the Holy Spirit will go on and on. The lectures of Pres. Blanchard were Gospel sermons in the very best sense of that phrase—in effect, revival sermons. They have waked and aroused professed Christians as ordinary sermons would not have done.

WILLIAM C. BISSELL.

A REJOINDER TO J. E. WOLFE.

ATOKA, Indian Territory, Jan. 25, 1895.

EDITOR CYNOSURE:—Supposing that you are editing your paper for the purpose of doing good, and also that you desire to publish only the truth, I, for this reason, presume to call your attention to an article in your issue of January 10, from J. E. Wolfe, of Gwenn Dale, Ind. Ter. The article is a thrust at a veteran soldier of Christ who has served as a Baptist missionary among the Indians for over thirty-seven years and is still actively engaged in the same work. Since J. E. Wolfe has brought my name before the public without my permission and represented me as opposed to my husband, it is only just that I be permitted to make a statement of my position.

J. E Wolfe makes several statements which I know to be positively false. 1st. "J. S Murrow is a good-natured, good-hearted, energetic Baptist minister, whose whole soul is taken up, first with secretism, and then, secondarily, with his church." I am the wife of J. S Murrow, and know not only his public but his private life; and I consider myself a more competent judge of what his "whole soul is taken up with" than J. E Wolfe. I feel sure that I speak the truth when I say that the first and greatest desire of my husband's heart is to live to the glory of God, to bring lost souls to Christ and to build up his cause. 2d. "He has joined about every secret society that has ever made its appearance in the Indian Territory." J. S. Murrow was never a member of but two secret orders, the Masons and the Odd-fellows, and of the latter he is not now a member and has not been for years. I am told by good authority that there are many kinds of secret orders in this Territory. 3d. "His main forte, however, is Masonry. He makes it the grand sesame to open the doors all round the nation for his church." J. S. Murrow is Superintendent of Indian Missions for the American Baptist Home Mission Society, New York, and because of this there are a large number of Christian workers who are, in a certain sense, under his superintendency. Of these there are only three whom he has reason to believe are Masons. Many of the others are Anti-masons, and they do not hesitate to let it be known. Of the remainder he does not know whether they are Masons or not, or in sympathy with secret orders, and does not care. All he desires to know is, are they true, consistent, energetic Christian workers, fitted for their field? 4th. "He has a wife who is just as much opposed to secretism as he is prejudiced in its favor." I do not object to secret orders because I consider them vile things of the devil, for I know very many of the best Christians are members of them; but I feel that the church of the Almighty God is sufficient for every Christian. For it I can find more work to do than I am able to perform. In it I can spend all my time and money, and do more than in any secret order of man. I believe that when a Christian joins a secret order he adds one more "weight" to keep himself from being wholly consecrated to Christ and his cause. And we are commanded to "lay aside every weight." I must answer for my own deeds; no other can. I know nothing of Masonry; hence I may be mistaken in this decision. I do not set myself up for an infallible judge, especially of those who are wiser, better, and have done more for Christ than I. 5th. "Both she and her husband are close-communion Baptists." We are not ashamed to be called close-communion Baptists. We know that we are Baptist Bible-Christians, and it matters not what others call us. We live and work together in blessed harmony, peace and love. 6th. "He has never opened doors for me in evangelistic work since then." I am not sure, but think it was in 1886, that J. E. Wolfe made his fight against Masonry in Atoka. "He (J. S. Murrow) was present the night the then Grand Lecturer for the Masonic order of the Indian Territory renounced Masonry." He was not present. It is true the brother referred to did publicly state that he should withdraw from Masonry, and in the same statement he said he had nothing to say against Masonry or his Masonic brethren. In the spring of 1888 J. E. Wolfe wrote to some of his friends here, expressing a desire to come and hold another meeting. His friends wanted him to come, and brought the matter before the members of the Baptist church in a regular meeting. J. S. Murrow then cordially suggested that the Baptist house of worship be offered for his use, and it was done. Respectfully,

MRS. J. S. MURROW.

LITERATURE.

CHRIST THE KING. By Rev. J. M. Foster, pastor of the Second Reformed Presbyterian Church, Boston, and author of "Secret Societies in Church and State," "Reformation Principles," "Romanism—the Evil and its Remedy," etc. With an Introduction by Hon. John Alexander, Philadelphia. One vol., pp. 448. Price, in cloth, $1.50. Address Rev. J M. Foster, 56 Pinckney street, Boston Mass.

Readers of the *Cynosure* have had ample opportunity, during the past three years, to learn from the contributions of Mr. Foster the zeal, the logic, and the forceful arguments that he has brought to bear in favor of the rule of Christ in all human affairs, and especially in those which pertain to the government of our own and other nations.

Mr. Foster must not be rated as an enthusiast, although he does not lack for enthusiasm. As a Covenanter he would be untrue to the principles of his denomination if he hesitated to claim for the Saviour, the Advocate, and the Mediator of men—to whom all power in heaven and earth has been given—the kingly prerogatives with which His Heavenly Father has invested him. How any true Christian can do otherwise, in the light of Gospel truth and the leadings of the Holy Spirit, is surprising. True, the Lord has delegated sovereign powers to human rulers, but even the most careless observer must confess that these men have not been faithful to the King of kings, but have fearfully perverted his teachings and commands.

It is to bring back the hearts of men to their allegiance to the Saviour-King that Mr. Foster so constantly labors. All through this pious volume its mission is manifest. Christ, the first and last, the Prince of Peace, the Wonderful Counselor, the Mighty God, the Everlasting Father and his government find a consistent representation. Few works are more comprehensive in this respect. In all its thirty-one chapters it is a glorification of the "One altogether lovely, the chief among ten thousand." Christ as our Melchisedek, our Joseph, our Moses, our Joshua, our David, our Rock, our Lamb, our Master, our Truth, our Leaven, our Suffering King, our Risen King, and our National Life, is placed in the foreground as the most worthy Being in the Universe. Then the author dwells lovingly upon the perfect work of the Redeemer in his various offices and relations to the affairs of men. Thus we have careful consideration, in other chapters, of Christ's Gospel to the Nations; Christ and the Nation; Christ and the Christian Citizen; Christ and the First Reformation; Christ and his Judgment of Antichrist; Christ's Law and the Lodge; Christ's Law and the Saloon; Christ's Law and the Sabbath; Christ's Law and Divorce; Christ's Law and Immigration; Christ's Law and the Labor Question; Christ's Law and the Public Schools—and the Bible in them; Christ's Law and Money; The Holy Nation; Christ's Law Enforced, and the Principles of his Mediatorial Dominion set forth.

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OBITUARY.

EWIN HOUCHIN

died at the family residence, in Geneva, Neb., Monday, January 21, 1895, aged 80 years, 11 months and 18 days.

Of his early days we have no record at hand. In 1835 he emigrated to what is now Livingston county, Illinois, where he began life as a farmer in the town of Newton, experiencing the privations of a pioneer. At that time he found employment at 25 cents a day, taking his pay in store-goods. The nearest market was Chicago, 100 miles distant, where the best wheat brought from 25 to 50 cents a bushel, and oats were worth 10 cents a bushel. Mr. Houchin secured 600 acres of land, and proceeded to improve it. His estimate was that he had split fully 100,000 fence rails with his own hands. His was among the first cabins built in the county prior to the fall of 1835, and he also built the second cabin in Newton.

In 1865 he removed to Odell, and, later in life, to Nebraska, residing in the town where he died.

On the 16th of January last he was walking along the street in company with a friend when he was thrown down by a loose board in the sidewalk, receiving such injuries that he was able to speak but once during the five days which he lingered on the brink of the grave.

The funeral took place from the Congregational church, January 23, at 2 P. M. The sermon was preached by Rev. J. E. Brereton; after which his remains were interred in the cemetery at Geneva.

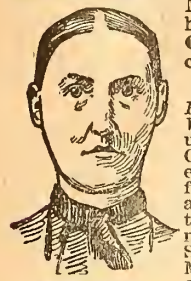
Mr. Houchin was an anti-secretist, for many years a constant reader of the *Cynosure*, and his widow continues upon our books as a subscriber.

Peace to his ashes.

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How to Ventilate a Church.

The proper ventilation of churches is a subject that ought to receive more careful attention, especially during the season when fires and closed windows are in order. Church auditoriums are, to all practical purposes, hermetically sealed immediately after the Sunday service and never opened again until the following Sunday. Meanwhile all the bad air incident to the massing together of any number of people is left to stagnate and work its baneful influence upon the next congregation.

This is all wrong. Churches should be thoroughly aired after every service. Open the windows and let pure air have free circulation during the week, an abundant supply for Sunday. There is more true worship in a well ventilated church than in a surpliced choir, and in a great many instances the sexton is more to blame for a drowsy, inattentive congregation than the parson. Vitiated air is neither conducive to the health of the body nor to the soul.

How to Prevent Insomnia.

To prevent insomnia curl the body up beneath the bedclothes so as to reduce the amount of fresh air. Lower the supply of oxygen in the blood, produce a little asphyxia, breathe and rebreathe only the respired air, and you will reduce the stimulating oxygen, soon falling asleep. There is no danger. When asleep, you are sure to disturb the coverings and get the fresh air.

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The Christian Cynosure.

WM. I. PHILLIPS, PUBLISHER.

CHICAGO, THURSDAY, FEBRUARY 28, 1895.

IDEAL AND REAL MASONRY.

The difference between ideal Freemasonry and the real is a study of hypocrisy on the one hand and downright cruelty and wickedness on the other.

"Truth is a divine attribute," says an ideal defender of Masonry, "and the crowning glory of innocence. It is the great safety-valve of human action—the compass to guide the immortal spirit to the haven of bliss—the brightest ornament in the Masonic diadem." So wrote the author of the "Masonic Advocate." This is ideal Masonry.

Real Masonry: "The applicant for Masonic light is required to declare, even before he enters the lodge-room" (to become an Entered Apprentice), "that in his application he is prompted not by mercenary motives, but simply by the desire of knowledge and the sincere wish to be serviceable to his fellow-men."—*Morris' Dictionary of Masonry.*

"It is false that the candidate is 'uninfluenced by mercenary motives.' As a rule, the motives *are* mercenary;" and probably no man ever became a Mason without expecting that pecuniary benefits would accrue to him in his new relation. Thus we may believe that ideal Masonry, while claiming to be the embodiment and promoter of truth, encourages its members to enter the lodge with a lie in their hearts and hypocrisy on their lips.

In the opening ceremonies of the Entered Apprentice's degree, when the Senior Warden is asked by the Worshipful Master from whence he came, instead of replying that he came from his home, or his grocery, or his saloon, he says: "From a lodge of St. Johns of Jerusalem." Now it is false that there ever was a lodge at Jerusalem dedicated to the Saints John, or that the Senior Warden ever heard of it outside of Masonic books and lodges. Ideal Masonry teaches the excellence of truth, and real Masonry utters falsehoods. "Lies told in joke, and sworn to, add blasphemy to falsehood."—*Doesburg, p. 153.*

More ideal Masonry: "The Apprentice, when he enters the lodge, first listens to an earnest prayer to Almighty God in his behalf, and unless he professes full confidence and places his trust in the great Supreme, he can proceed no further—hence no atheist can be a Mason."—*The Masonic Advocate, p, 20.*

Real Masonry: "Worshipful Master, placing his hand on the candidate's head, asks: 'Mr ——, in whom do you put your trust?' Candidate: 'In God.' "—*Initiation, Entered Apprentice.*

Does anyone suppose that any man, a true atheist at heart, having lied his way into the lodge, and instructed to say "In God," would hesitate a moment about uttering a second falsehood rather than be turned out before going further into the mysteries of his initiation? Masonry thus teaches him to lie, and requires him to do it, whether he actually believes in a God or not.

There is considerable difference between ideal Masonry and the real, hypocritical sort.

OATHS, JUDICIAL AND LODGE—AFFIRMATIONS.

A writer in the *Gospel Messenger* (Brethren), of Mt. Morris, Ill., contributes an explanation of the difference between a judicial oath and an affirmation, which suggests a thought or two. We cannot follow the writer in his denunciation of the legal or judicial oath as contrary to the spirit of the Sermon on the Mount. If all men were Christians, we believe that the oath would be unnecessary at any time, or in any place, because their simple "yea," or "nay," would, with them, possess the solemnity of a special appeal to the Almighty for the truth of their statements. The establishment of courts of justice as a part of our human government by divine authority gives the magistrate power to secure truthful evidence by the use of a solemn oath as commonly administered, since any infraction of the truth under such an oath properly subjects the perjurer to severe punishment on earth as well as in the hereafter. Were it not thus, when wicked men are called upon to testify in court, who could believe them unless their falsehood rendered them liable to deserved penalties? All the wickedness of a judicial oath would seem, therefore, to exist only in disregarding its solemnity and breaking it.

Very many people refuse to take even the judicial oath, preferring to make a solemn affirmation, which is only a specific form of uttering "yea" or "nay," and, if the witness, for conscience sake prefers to make an affirmation, instead of taking an oath, the courts leniently accept it. But it is observable that the people who prefer to make affirmations instead of taking oaths are those who have religious scruples or are professed Christians. Whoever heard of a wicked man asking to be excused from taking a judicial oath? It is safe to believe that the class of persons who prefer to affirm rather than swear are those who would refuse to lie under any circumstances.

So much for the distinction between judicial oaths and affirmations. But there are forms of oaths, and even affirmations, that are wicked in the sight of God and forbidden in his Word. The first, fourth and fifth verses of the fifth chapter of Leviticus contain the divine law upon this subject, and apply very aptly to the usual forms of obligations required of applicants for membership in many secret lodges before they are made acquainted with the duties which they promise to perform. This is forswearing, which is a very different thing from testifying under oath to facts already known to a witness when called upon for his evidence in a lawful tribunal. The seventeenth verse of the same chapter of Leviticus also confirms the wickedness of the lodge oath, as follows: "If a soul sin, and commit any of these things which are forbidden to be done by the commandment of the Lord, *though he wist* (*knew*) *it not,* yet is he guilty, and shall bear his iniquity."

In the initiation ceremony of the Independent Order of Odd-fellows, the candidate is not forsworn, as in the Masonic lodges, but fore-promises "upon his sacred honor" not to reveal the secrets with which he may afterwards be entrusted. The difference is not very great, however, and the sin is the same in importance; for supposing the novice to have made this solemn promise, or affirmation, in advance of being informed of the duties required of him, he does not know to what he may have pledged himself; and as the lodge demands the closest obedience to its commands, he might be promising to commit some terrible crime.

This is the danger in allowing certain organizations unconnected with government authority to administer extra-judicial oaths or affirmations, misleading the blind and ignorant into unknown practices and fellowships; while the novice is too weak or too ignorant to consider himself in moral or personal danger from those with whom he designs to associate in future.

The lodge oath is an abomination, which ought to be frowned down by religious public opinion and by government enactment.

OBJECTIONS TO THE G. A. R.

P. Woodring, whom we suppose to have once been a Union soldier, and then a member of the Grand Army of the Republic, contributes to the *Christian Conservator* the reasons of his present opposition to that organization. He believes that there are many men who served in the Union army during the rebellion, who have since become professed Christians, yet retain their membership in the G. A. R., while others who never joined it are not fully persuaded as to the character of its principles. He has studied the order, as we understand, from without and from within, "with malice toward none," and these are the conclusions at which he has arrived:

"I feel constrained to give my reasons, as a Christian, for being no longer an adherent of the order, hoping and praying that others may see that what is wrong for me, as a Christian, would also be wrong for them.

"1. I cannot belong to the G. A. R. because it is a worldly institution, having religious rites, such as the reading of Scripture, prayer, burial service, etc. It has its chaplain and its altar. It has its ritual, which, as other rituals, is to be used to the exclusion of any other form of conducting the ceremonies. Thus, should any Christian undertake to conduct the post by any other, or more Christian like manner, it would be unauthorized.

"2. It is a secret society, and as such it makes its members endorse the system of secret combinations of men which are now in existence, such as Freemasons, Odd-fellowship, etc. It is not necessary here to argue as to whether these are evil institutions. I only wish to show why I cannot belong to the G. A. R. I believe them to be religious institutions, and as they are not Christian, they must be anti-Christian institutions, and I cannot oppose them as such when I am myself a member of a similar order. The rule holds good in most of such orders as the G. A. R., that wicked men may be and often are elected to the office of chaplain, whose duty it is to read the Scripture, offer prayer and conduct the religious ceremonies of the post or lodge.

"I cannot sit in and be one of a lodge where such mockery is enacted. Scripture teaches that 'the prayer of the wicked is an abomination unto God.' Several years ago a Masonic funeral procession passed on the street. Near the head of the procession walked a man clad in the regalia of an officer of the lodge carrying on a board suspended by a cord from his shoulders the open Bible. The man was so drunk that he really staggered as he went. Need I comment? But, friends, is it any worse than for any wicked person to offer the prayers of the lodge for them? We are taught in the sacred volume that it is wicked to 'handle the Word of God deceitfully.'

"I cannot be with the G. A. R. because it is a secret society and because it tries to deceive. You and I have often heard it asserted by members that it is not a secret society, to get those to join it who are conscientiously opposed to secrecy. This is often told; but I find that they meet secretly with closed doors guarded by sentry, and have secret signs, grips and passwords. All members are pledged to keep secret all such and the transactions of the post. What more do other orders require?"

These are the reasons assigned by Mr. Woodring for leaving the G. A. R., but not all of them. He adds that he has not a word to say against soldier organizations that are simply such, but when they become secret, oath-bound societies, and religious at that, he has no use for them.

And he is right.

FREDERICK DOUGLASS.

Frederick Douglass is dead.

A slave-boy, a fugitive from slavery, the friend and companion of the old-time Abolitionists, the eloquent lecturer, the faithful servant of government, and the genial gentleman, he has been for half a century a prominent character in the growth and progress of American institutions; and the story of his life is the revelation of what a poor, neglected boy may become if he respects himself and strives to win the respect, also, of the great and good.

Despite the cruel opposition to which his mulatto color subjected him before the Southern rebellion, his natural talents enabled him to successfully overcome all impediments. He might be sneered at and snubbed as one of a despised race in steamers and hotels, but he always rose above such contumely and left his mark indelibly upon the age. It is doubtful whether any other man of modern days has done as much by his personal exellence and influence to elevate the Negro character and win for it the consideration it deserves.

The life of Frederick Douglass is a vindication of the principles of the Christian religion and the Declaration of American Independence—the assertion of equal rights under the law for the government of all men. Under the law and the Gospel he was a true freeman, serving his age and nation to the best of his ability, and overcoming circumstances that to thousands of other men would have been insurmountable barriers to progress and honor.

A sufferer from the infliction of wrong and oppression, he became the enemy of these elements of barbarism, and the champion of moral and physical freedom and right. Hence it was that he entered into the spirit of any reform that would serve to make men and women independent and better citizens; and it is not strange that in one of the conventions organized by the N. C. A. at Washington, several years ago, he delivered an address in which he gave a cordial endorsement to the anti-secrecy reform. The moral and physical slavery of the oath-bound, secret lodge

could have no charm for one who had escaped from slavery and enjoyed the blessing of untrammeled manhood.

Despite the weight of his 78 years, up to the day of his death, on the 20th inst., he retained a fair degree of health. In the afternoon he attended the National Council of Women in Washington, chatting with Susan B. Anthony and other delegates. Returning home, he complained of exhaustion, but not of illness, and in a few moments passed away.

His death is attributed to heart-disease. His loss affects the nation and the cause of human freedom in all lands.

SONS OF TEMPERANCE.

The Pope's encyclical, denouncing the Oddfellows, Knights of Pythias and Sons of Temperance, is being gradually made the basis of general orders to their respective churches from ruling Roman Catholic prelates. The rituals and obligations of the first two of these interdicted organizations have been published for years; but that of the Sons of Temperance seems not to be so well known. It is as follows:

"The Worthy Patriarch, addressing the initiate:

"Respected Friend: Are you still willing to adopt our principles and assume our obligation? If so, place your right hand on the heart, and each member will do the same as a token of fidelity. You will now repeat after me our pledge.

"I, without reserve, solemnly pledge my honor, in the presence of these witnesses, that I will neither make, buy, sell, nor use, as a beverage, any spirituous or malt liquors, wine or cider.

"I also pledge myself to promote the harmony, advance the interest, and preserve unsullied, on my part, the reputation of the Sons of Temperance.

"I furthermore pledge myself faithfully to observe the constitution and by-laws of this division, and the rules and usages of this order; and never to divulge any password, ceremony, or other private matter of the order, except to those legally authorized to receive them—and whether my connexion with the order shall continue or not, to consider my obligation, in this respect, binding to the end of life."

The foregoing obligation is, like Pope's "Universal Prayer," designed for "saint," for "savage," or for "sage;" a Druid, a Mohammedan, a heathen, a Christian or an infidel; and "all sorts and conditions of men" may take it without a single scruple of conscience, and with only the pledge of a weak and shadowy "honor" to stand between the tempter and the tempted. That is all. Where is the meek and lowly trust in God, in Christ, in the power of the Holy Spirit, to restrain the initiate in the hour of trial? The divine help is not appealed to, is not even deemed worthy of mention; but the newly-made "Son" is left to grope and fight for "Love, Purity and Fidelity" without a ray from the "Sun of Righteousness" to light him on his way.

REV. DR. CARRADINE.

Rev. Dr. Carradine, whose wonderful sermon on secret societies has had a wide circulation, and has undoubtedly proved itself a potent protest against the secret lodge system, is experiencing the usual fate of reformers in the way of annoyance and vituperation.

For several days in the early part of this month, by invitation, he conducted evangelical revival services at Greenville, Ill. The editor of the *Free Methodist*, who was present, makes the following report: "Everything seemed forbidding when he came. The weather was the coldest known here for twenty years. Counter-attractions were introduced into the town, and worked for all they were worth. Difficulties of a grave character had broken out in the church where he was to labor. Chicago newspapers were brought here and circulated, accusing Dr. Carradine of such extravagance and wildness as had driven some insane in other places. In short, the devil was much alarmed and unusually busy."

Despite these untoward circumstances, however, "the preacher was undaunted and full of faith. He shunned not to declare the whole counsel of God, and God owned and blessed the truth. Over fifty professed to be fully sanctified, and quite a large number sought the pardon of sin. The work spread into the college, where much of the best fruit was borne. . . . Dr. Carradine is not afraid of people getting blessed, but is childlike enough to let God bless both himself and others as he will. He shouts, and laughs, and even jumps for joy, and says 'Amen' most heartily when others do the same."

Dr. Carradine has in him the elements of a great Christian worker.

TESTIMONIES AGAINST THE LODGE.

MONANGO, No. Dak., Feb. 3.—I have succeeded in getting several strong articles against the lodge published in our local papers, this winter; among other things was Stephen Merritt's experience, as published in the *Lodge Lamp*. If we were not so financially embarrassed in No. Dakota, I would labor for a State organization of the anti-secrecy forces.—(Rev.) C. G. FAIT.

One page of the *Cynosure* saved me from entering the Masonic lodge. My petition was handed in by a friend, and my first fee was paid, but before the initiation could take place a friend handed me a copy of the *Cynosure*. By the time I had glanced over one page, neither friendship nor money, nor boasted favoritism, could induce me to enter its tyled door.—*E. G. Cooper, Albany, Mo.*

A Past Master, who is at the present time a chaplain of the Ancient Order of United Workmen, said, in the *Cynosure* office, last week, that the temptation to go to the saloon with the members after lodge was very great, and that for some time after he united all manner of sport was made of him because he refused to go, and that in fact very few young men could resist the guying which they received for being "soft-heads," and hence, as a rule, followed the majority into the saloon.

Rev. I. J. Rosenberger, of Covington, Ohio, writes: "May not Dayton, Ohio, have the honor of the next Ohio convention? Let all who are in favor of that movement say 'aye,' and may there be no 'nays.'"

Rev. Charles P. Jones, pastor of the oldest colored Baptist church in Jackson, Mississippi, writes: "Please allow me to say that I have read the *Cynosure* with much pleasure and profit now for a number of years. I would like very much to get it widely read among the black people."

—Reformed Catholic church services on each Sabbath have been established by ex-priest Seguin and ex-monk Sullivan, at the hours of 3 and 8 P. M., in Star Hall, 378 South Western avenue. Admission free. A cordial welcome is extended to both Roman Catholics and Protestants.

—We have underlined, for reprint in next week's *Cynosure*, a scathing review of the Grange and its operations as a "beneficial" organization for the agriculturalists who have been duped into it. It is from the pen of George W. Staley, and appeared in the *Christian Conservator* for Feb. 20, 1895. It is interesting reading.

—We are indebted to Messrs. Jas. J. H. Gregory & Sons, florists and horticulturists, Marblehead, Mass., for a copy of their excellent catalogue (series of 1895) of home-grown seeds for field and garden. Its 72 broad pages teem with information useful to gardeners and cultivators, copiously illustrated, and otherwise attractive. It is sent free to all applicants.

—The Swedish Augustana Synod forbids members of secret societies to be received into connection as church members. It defines such associations as follows: "Secret societies are oath-bound organizations which use religious ceremonies, while denying the Trinity, together with Christ's person and acts, and exact vows from their members." This is the truth in a nutshell.

—To a correspondent of the *Free Methodist*, who asks: "where is scriptural proof found against secret societies?" the editor replies: "The whole Bible is opposed to the principle of worldliness and selfishness on which secret societies are based. The following scriptures are especially explicit: 2 Cor. 6: 14–18; Eph. 5: 8–13; James 4: 4, and Romans 12: 1,2." See, also, Lev. 19: 12; Rom. 13:12, and many others.

—Rev. Francis J. Davidson, one of the most faithful of anti-secrecy preachers in the South, and editor of the *Tribune*, published in New Orleans, finds that "the age of persecution is not past." Towards the last of January a gang of white "hoodlums" in the "Crescent City" burned the St. Andrew (colored) school-house. He also complains that the white students of Tulane University, in New Orleans, daubed the property of the (colored) Leland University with tar. Altogether the "race prejudice" in the South does not appear to be extinct.

—The father of Geo. T. Angell, President of the American Humane Society, had a narrow escape from being buried alive after his supposed death, and the good man is moved to ask the editors of about 20,000 American publications throughout the country to kindly bring this important subject before the legislatures of their respective States. The object of this agitation is to ask for the universal enactment of laws requiring competent and careful inspection, before burial, of all persons who are supposed to be dead, but who may only be in a trance. Anything more horrible than being buried alive can hardly be imagined, and the suggestion of Mr. Angell is so replete with reason and humanity that we willingly urge it upon the attention of our readers.

—P. A. Seguin, ex-priest, and ex-monk Sullivan, report rough usage during their attempts to lecture on Romanism at Turner Hall in Ottawa, Ill. While on the platform, relating their experiences in the Roman Catholic church, they were attacked by a gang of hoodlums, who wildly threw chairs, bottles, eggs, etc. The speakers describe it as a fearful night. In addition, the opposition had Seguin twice arrested—once for not having a license to lecture, while he had the document with him—but in both instances he escaped imprisonment, having fallen into the hands of a just magistrate. He had the ringleader of the hoodlums arrested for assault, but, owing, as Seguin alleges, to a packed jury, the prisoner was acquitted. On the whole the lecturer considers himself as happily delivered from worse injuries. It was a narrow escape from death.

—Rev. J. M. Foster recently contributed to the *Christian Statesman* a paper on "The Effect of the Secret Lodge System on Good Citizenship," in which he says: "The effect of the secret lodge system upon this citizenship is to stunt and stifle, pervert and pollute, alienate and destroy that which God hath made. (1) It transfers the allegiance of its members from God to Satan; (2) it administers disloyal oaths, and (3), it is the enemy of the family, the church and the state. . . . The man who goes to lodge meeting ininstead of prayer meeting, Sabbath lodge parades instead of God's house, and uses the Lord's portion in paying lodge fees and purchasing degrees and outfits, is a sacrilegious robber of the church of Christ. And the man who takes these shocking oaths is a menace to the state and should not go unpunished." This is strong language, but none too strong to rebuke the evil which it exposes.

—A good man—at least we have no reason to believe that he is otherwise—has written a tract entitled "Lessons from Secret Societies." As the "general evangelist" of a State Christian organization, we should judge that he *ought* to be a good man. There are hundreds of such "good men" in the oath-bound lodges, and, like him, they uphold the secret system as a beneficial institution. He warns us at the outset that he "hopes to strike the golden mean, avoiding alike bitter denunciation and extravagant eulogy of secret societies." In other words, he is half a lodge advocate and half a lodge opponent. Hear him: "It might be wise to join one lodge, and foolish to join another; or it might be wise to join under some circumstances, and foolish under others." Following out this style of reasoning only serves to confuse one: "It is right to go to one saloon, and wicked to go to another." "It is wicked to dance, but not to go to a theatre and see fancy dances." "It is wise to risk your money in one gambling house, and not to play in another." "It is harmless to commit one favorite sin, but hurtful to indulge in a hateful one." Does the reader see where this sort of logic would soon lead a man? Yet it is the gist of all the "good man" arguments in favor of the lodge. But the God of the Bible has so signally set the stamp of his displeasure upon ALL secret, oath-bound organizations, as inimical to his church and kingdom, that even the arguments of all the "good men" in them cannot make them right in his sight, or in that of any true Christian.

EDUCATION OF WOMAN

TEACH HER SELF RELIANCE, SAYS REV. MADISON C. PETERS.

Appeals to Mothers to Look Higher Than Exterior Polish For Their Daughters. Train Girls to Support Themselves—Woman's Position In the Home.

Man and woman are unlike, each incomplete without the other, and it is in their unlikeness that their power over each other lies, and against every attempt to destroy that unlikeness the instinct of either sex will forever impose an insurmountable barrier, making every manly man recoil from a masculine woman with a repulsion equaled only by that which a sensible woman feels for an effeminate man.

I believe in the highest education of woman—that is, training woman to do woman's work, to fulfill a woman's mission, in a woman's proper place.

Women, as a rule, think of education as a schooling that has to be endured until the age of 18, the object of which is to make them appear well in society and give them a chance of success in marrying well—that is, rich. This low standard of education reduces everything to outward appearances. But the education needed to make her think, to make a woman of her, to teach her self respect and self reliance, is comparatively neglected. This, I believe, to be the great error by which, more than anything else, woman is prevented from taking her rightful position in society and from exerting her full influence. All true reform must begin by educating woman to a better sense of what is due to herself and through her to the world.

Mothers, I appeal to you, look beyond the drawing room of your friends, where your daughters are to be sometimes seen, perhaps shown. Look higher than to get them married off. Prepare them not merely to dazzle in the circle of fashion and the gay party. Seek to polish the exterior by what are called accomplishments, but give them also a solid substratum of intelligence, good sense and social virtue. I ask not the sacrifice of anything that can add grace and elegance and ornament to the woman, but I demand for woman an education that will make her man's helpmeet and not simply his help eat, his coworker and not simply his doll to be dressed or his toy to be played with.

I would force upon every woman the thought of a serious life. She should be trained to do some useful thing well enough to support herself by it if necessary, and this exigency often occurs, and the helplessness of many a woman of refinement under such circumstances is something painful to contemplate. Learn some one thing, no matter what, so thoroughly that you can make your services in that occupation valuable everywhere. How enviable the independence you would thus attain! How more calmly could you then face threatened misfortune! How much higher the plane on which you would approach the question of marriage. It would cease to be a burden taken off the hands of parents or a mercenary shift resorted to for support. Any woman of fair looks and ordinary sense can marry some sort of a man, but is not a life of loneliness more honorable than a loveless marriage? All honor to the woman who makes her own way in the world rather than live a life with a man for the sake of being kept, and not until women become self reliant and independent will marriage become what it ought to be—a union on equal terms, a free and glad surrender of the heart.

A marriage for convenience, for position or title, a marriage without love, is a humiliating stoop to the dust, a mockery that blushes to the skies. Matrimony is now looked upon as a mere matter of money, and Cupid, having grown old, has changed to cupidity. I never knew a marriage expressly money made that did not end unhappily, yet managing mothers and heartless daughters are constantly playing the same game. And until a higher mission awaits the school-girl than that of being taken from the schoolroom to the auction block and placed on exhibition in the marriage mart, where showy accomplishments enhance the value of the ware and draw a higher bidder, no better education than that which meets the flippant demands of society is possible.

I would add to the curriculum of studies in all our schools and colleges for women special courses in cook-ology, boil-ology, bake-ology and stitch-ology. I would make all the improvements of the manners and the accomplishments of education subordinate to the duties of the home, the means to make home happy. Woman is the God ordained queen of the home. In the home is embosomed God's own trust, the glory of the state, the hope of the church and the destiny of the world.

Is there a place that can impart
Blest visions to the aching heart?
Is there a place whose image dear
Can soothe our grief, dispel our fear?
That place is home.
Of hardships we may bear our part.
Still home's the touchstone of the heart.
Whatever may our bosoms cheer,
Whatever we regard as dear,
That place is home.

A Soul Saving Church.

I have always been blessed with crowded audiences, but the joy of my ministry has been that hearts have been healed; that tears have been seen streaming from the eyes of the penitent; that homes have been made beautiful and lives happy. It shall be my ambition to make this a soul saving church. With all its magnificence of architecture it would be but like the old Greek corpse—it was lifted, but fell, because "it lacked something within." A church lacks something within if the grace of God does not work in it in the conversion of sinners.

Thou must be true thyself
If thou the truth would'st teach.
Thy soul must overflow if thou
Another's soul would'st reach.
It needs the overflow of heart
To give the lips full speech.

Christ's Textbook.

Christ's textbook was everyday life. He spoke up to the times. He did not read off any dry theological abstractions. He spoke to the men who lived around him doing all kinds of mischief. We find him in the market places, in the streets where the people congregate. We find him in all the activities of life. He lived in an age of corruption, and he never shut his mouth concerning it. He never used language of diplomacy, of expediency, of policy. He called everything by its right name.

Table Prayer.

Table prayer is a plain, Christian duty. Our Lord always gave thanks before eating. So did the early Christians. So should we. It is one mark of a Christian family. It is confessing Christ before men. It is an easy duty. Who can not say, "Dear Father, we thank thee for our daily bread and pray thee bless it to our use?"

An Antidote For Frivolity.

Culture is the best antidote for frivolity. We hear of dancing circles, etc. How many reading circles do the young women of high society maintain? Figures would present a sad commentary. Is it not sad that the feet should be educated at the expense of the head and heart?

Thrice Blessed Is She.

The daily luncheon procession at Delmonico's presents to the eye of the impecunious male foreigner the most gilded vista of hope to be unrolled within any quarter of New York.

A young Englishman was the guest the other day of two women of fashion, who, as the various women of society passed to their tables, posted him promptly on their names, fame, and, above all things, fortune. Not one woman passed within an hour who was not either the heiress or the mother to the heiress of a seductive harvest of gold.

"Ah, there goes Miss Caroline Duer!" said one lady at last. "Beautiful, isn't she? Good, charming, clever, a writer of no mean ability, a maker of the daintiest verses, artistic, pretty—everything."

"And rich," said the Englishman, "of course?"

"No," interposed the other lady. "Caroline Duer has simply everything which money cannot buy. She comes nearer physical and mental perfection combined than any other woman I know in New York society."—New York Herald.

Parental Indulgence.

Absalom's father, David, spared the rod and spoiled the boy. How many such wrecks as Absalom lie stranded on the beach of time! They are shattered on the same rock—parental indulgence. Oh, parents, will you not forestall these unavailing lamentations, these moans of blasted hopes and broken hearts, that are darkening and burdening the earth? Tell your children exactly what to do and then make them do it. "Correct thy son, and he shall give thee rest." "Chasten thy son while there is hope." Judicious, steadfast authority exalts the parent and makes his love inestimable.

False Measures.

There is a great deal of stealing nowadays by short weights and measures. This sin is lamentably common. The sealer of weights and measures showed that in one year, in one of our large cities, nearly 7,000 weights and measures were found incorrect. When all the measures get to be the same size, you may look out for the millennium. Give some of our merchants the right to sell the Atlantic ocean by the quart, and they would cheat you in the measurement.

Love Is Not All.

Love is not all. It is quite possible to love one wholly unworthy of you. It does not follow that because two are uncomfortable apart they will be happy together.

A False Charity.

Many people so divide the sermon out among the congregation that they keep none for themselves.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning March 3. Comment by Rev. S. H. Doyle.

TOPIC.—Spiritual death and spiritual life.—Rev. iii, 1-3, 7-13, 20-22.

Spiritual death and spiritual life are actually represented in the references from God's word to illustrate the topic. The importance of the topic as well as its solemnity can be clearly seen. Spiritual death! What a solemn thought that there can be such a thing; that the soul may die to the duties it owes to God and to the blessings that it receives from God in Christ! Spiritual life! What a joyous, happy thought that the soul may live in vital connection with Jesus Christ, as the branch to the vine, and may receive life from Him. Spiritual death should be earnestly shunned, while spiritual life should be anxiously desired and sought.

1. Spiritual death (Rev. iii, 1-3). Death is here represented in the church of Sardis. "Thou hast a name to live, but thou art dead." Sardis was one of the churches that received unmixed reproof. It received no praise at all. It was spiritually dead. It had not always been so, for Christ reminds it of a better condition in times past. Nor was it necessary at this time. Spiritual death in church or individual is a sad condition. It is unnecessary, unnatural, is dishonoring to Christ and to ourselves, and a stumbling block in the way of many who might by a better example be led to a better life. But there is pointed out in connection with Sardis the things that may be done to bring us back again to a state of life. 1. Be watchful. Guard carefully against continuing further into the state of deadness. 2. Strengthen the things which remain. All was not hopeless. Some even in Sardis had not succumbed to the general spiritual apathy, and some works were not entirely dead. These men to be strengthened and others would rise around them. 3. Remember the past. Recall better days that you may earnestly covet them again. 4. Repent. Turn from evil. Turn back to God. But Sardis disregarded these injunctions, and her candlestick was removed. Let us be warned by her fate against her example.

2. Spiritual life (Rev. iii, 7-13). This is exhibited in the church of Philadelphia. We know less of the church of Philadelphia than some of the other seven, and yet we love it. It was alive. It did its duty faithfully and well. Christ had no reproof for it at all. It had strength. It was trusty. It had been faithful. It had not denied the name of Christ. It had trouble with those who claimed to be Jews, and yet were not, but it had been patient and loyal to Christ. It was abundantly rewarded. Its enemies were to be humiliated before them. It was to be kept in time of temptation, and these promises were crowned by one of the noblest pledges to him that overcometh in verse 12. These are the characteristics of spiritual life, ecclesiastical or personal, and some of their rewards. They are open to all and free to all. No one need be spiritually dead. Life is offered to all. "Behold I stand at the door and knock, and if any man hear My voice and open the door I will come in and sup with him, and he with Me" (verse 20). If we let Christ in the church or heart, we may have life. To exclude Him means spiritual death.

Bible Readings.—Isa. ix, 2; Math. vii, 21-23; John vi, 53, 54; Rom. v, 14-19; viii, 6, 7; Gal. ii, 20; Eph. ii, 1-5; iv, 17, 18; v, 14; Col. ii, 13; iii, 3, 4.

The Christian's Hope.

The imagination will sometimes fly up to God with such a power that eagle's wings cannot match it. It sometimes has such might that it can almost see the King in His beauty and the land which is very far off. But if it is potent one way it is another, for imagination has taken us down to the lowest planes of earth. But I rejoice and think of one thing—that I can cry out when this imagination comes upon me. So it is with the Christian. If he cries out, there is hope. Can you chain your imagination? No, but the power of the Holy Ghost can.—Christian Work.

The Endeavor Spirit.

A degree of importance is to be attached to Endeavor methods. The plans under which Endeavor work is conducted are not all equally wise and efficient. Some effort should be made to become acquainted with and to adopt the best methods. But more important than this, more essential to success, is the possession of the Endeavor spirit. If we are animated by the affections and motives of the true Endeavorer, the ordinary methods will be invested with great efficiency, and a great work will be accomplished.—National Presbyterian.

The Growth of Christian Endeavor.

The new year begins with more than 37,000 Christian Endeavor societies, representing not far from 2,225,000 members.—John Willis Baer.

Thy Way, Not Mine.

Thy way, not mine, O Lord!
However dark it be!
Lead me by Thine own hand,
Choose out the path for me.

Smooth let it be or rough.
It will be still the best.
Winding or straight, it leads
Right onward to Thy rest.

I dare not choose my lot.
I would not if I might.
Choose Thou for me, my God.
So shall I walk aright.

The kingdom that I see
Is Thine; so let the way
That leads to it be Thine,
Else I must surely stray.

Take Thou my cup and it
With joy or sorrow fill
As best to Thee may seem.
Choose Thou my good and ill.

Choose Thou for me my friends,
My sickness or my health;
Choose Thou my cares for me,
My poverty or wealth.

Not mine, not mine, the choice
In things or great or small.
Be Thou my guide, my strength,
My wisdom and my all!

—H. Bonar.

The Model Kitchen.

The kitchen should be—for health's sake if for no other—the brightest room in the house, excepting only the nursery and the room where the children sleep. It should have every convenience for saving labor and steps and be well ventilated. It need not be a very large room if everything is compactly arranged in it, and it should have the walls lined with cupboards, built in the house. The sinks should not be inclosed, or if they are a bit damp they will

get smelling bad in a very short time, and nothing will ever overcome it. You will find on inquiry that in old houses, where the kitchen is poked off under the back stoop and has but one window facing on a walled up area or north, the people of that house had always some member of the family sick. Microbes and infection love dark kitchens. Powdered borax scattered freely about the kitchen pantry and bathroom will exterminate roaches.—Philadelphia Times.

Helen Gould's Uninteresting Babies.

The words, "Reserve the cots for the two most uninteresting babies," always accompany the check Miss Helen Gould sends each year for the support of two beds in the babies' shelter connected with the Church of the Holy Communion in New York. She is especially interested in hospitals for children and in day nurseries and likes to take under her particular charge the little ones whom others would be likely to find unattractive. At her lovely home of Lyndhurst at Irvington-on-the-Hudson, where Miss Gould lives most of the time, she has each Saturday morning a sewing class of little girls, the children of the workmen on her place. The gates of Lyndhurst always stand open, except on Sunday, and any one may enter and make the round of the grounds and the extensive greenhouses.—New York Letter.

Education of Girls.

Lady Frederick Cavendish, presiding at the annual meeting of the Yorkshire ladies' council of education at Sheffield, England, said there were two opposite tendencies noticeable in the theories respecting the education of girls—one a strong desire for higher instruction in literature and science and the other in favor of the home arts and domestic science. Both should be welcomed, for if they claimed their proper share of attention fair play would be given to the capacities of girls.

A Precise Princess.

The Princess of Wales attaches great importance to the ceremony of 5 o'clock tea. She brooks no delay in the routine and attends a church on Sunday afternoons, situated at some distance, instead of going to the Chapel Royal, St. James, because the subdean could not change the time of service to allow her to drink her cup of tea at the usual hour.

Lady Florence Dixie.

Lady Florence Dixie, the English writer and woman with convictions, has certainly the courage of them. In a set of "Confessions" which she filled out for a London paper she frankly replies to the question "What is your favorite story?" "My own, because it alone reflects my ideas." More authors may feel that way, but not many calmly announce it.

Care of the Hair.

Proper respect for one's hair makes two stiff bristle brushes a necessity. The woman whose ambition is to have her locks positively satiny parts them in the middle and brushes both sides vigorously at once. Why this method is superior to the old one of successive brushing is hard to say, but it is so regarded at present.

When the paper tears off or wears off of your Japanese screen, the frame is still the foundation of another quite different. Paint it with some enamel paint of any tint you prefer and make it elegant with brocade, or, more simple, with pretty cretonne.

TYPES OF DRUNKARDS.

The Habitual and the Hard Drinker—How Babes Are Made Inebriates.

The smallest quantity of alcoholic drink, taken habitually, will cause a corresponding inebriety. If a man drinks a glass of beer three times daily for three months, he will have a corresponding inebriety. If he stops, he will have a craving for his beer. He has the disease of inebriety, which corresponds to the amount of his indulgence. He will say that he can drink beer or let it alone, just as he pleases. Very likely he can let it alone, but he seldom does, and if he does he succeeds by overcoming the crave for the drink by effort of his will. The craving, however, remains.

The deep drinker is another type. This type did not begin by taking a small drink three times a day, but he began by a drunken debauch, followed by remorse, reform and a period of sobriety. In a few weeks or months he indulged again in the same manner, and now he repeats the debauch, repentance and period of sobriety at regular intervals. This man has a corresponding inebriety. He has a crave for liquor which comes on periodically. When it comes, the inebriate will drop everything and drink. He will drink himself dead drunk in six hours and be put to bed. The next morning he resumes the agony and continues usually until his stomach rebels and rejects everything, and then he repents and ceases to drink, and after a few days of melancholy he gains an appetite and enters upon another period of sobriety, swearing he will never drink again.

Babes are made inebriates in the nursery and cradle by alcoholic drugs and opium preparations given them for children's diseases. It is not uncommon to find babes a few months old who are confirmed opium inebriates and can endure a dose of cordial or soothing syrup containing morphine enough to narcotize a man. Children treated for diphtheria with whisky or whose indigestion and little troubles are dosed in the same manner are inebriates. The stamp of alcohol is put upon the little brain and remains there. When the child grows large enough, it some day finds liquor, and the consequenee is a debauch and the beginning of a career of inebriety.—New York Voice.

Advance of the Temperance Movement.

There is no good reason why any one should be discouraged over the progress of the temperance cause. The harvest seems painfully small sometimes in comparison with the plentitude of the seed sowing, the church at large cold and apathetic and thousands of men and women whose hearts ought to be on fire strangely unmoved and callous. Yet when a full and fair account is taken of all the things accomplished in the past 50 years in the way of public education on the temperance question and antiliquor legislation it will be seen that, after all, a great and marvelous work has been done. The church at large may seem cold on this question now, but it is vastly warmer than it was half a century ago. Thousands of otherwise good men and women may seem indifferent, but the number of people who are not indifferent are much larger in proportion to the whole than they were even 10 years ago. In social and business circles the sentiment in favor of temperance has been steadily and rapidly increasing. These are only a few things to be mentioned as reason why the workers in this cause should take heart and go ahead.—Christian Work.

Alcohol In Heredity.

Of the 4,000 criminals who have passed through the Elmira reformatory 38.7 per cent were the children of drunken parents, with the probability fairly established of 11.1 per cent to be added, making 49.8 per cent of the criminals who had been prisoners there the victims of hereditary alcoholism.

Marro found that 41 per cent of criminals which he studied were children of alcoholized parents, and Rossi, out of 71, found 31 per cent of the same hereditary taint. This includes those who were criminals from direct intemperance only in so far as they were children of drunken heredity.—Selected.

Ruins the Health, Spoils the Intellect.

"It is one of the commonest things in English society," says Sir William Gull—and his words are equally applicable to American society—"that people are injured by drink without being drunkards. There is a great deal of injury done to health by the habitual use of wines in their various kinds and alcohol in its various shapes, even in so called moderate quantities. It leads to the degeneration of the tissue, it spoils the health, and it spoils the intellect."

Inebriates Are Liars.

One influenco it has on the morals which stands out pre-eminent. One of the most distinetive features of habitual and periodic inebriety is an utter disregard for truth on the part of many inebriates. Females lose the sense of truth even more completely than do males. Seen in the very act of laying down the just emptied glass, lady patients have coolly and solemnly denied to me that they had partaken of the contents. The perception of truth seems to be destroyed by alcoholic indulgence; the consciousness of truth seems lost in the devotee of Bacchus. Even when temporarily sober the brain may be so dominated by the alcoholic obliquity to truth that no reliance can be placed on any statement made by the man or woman whose sole being has, as it were, been steeped in alcohol.—Dr. Norman Kerr.

An Unfortunate Error.

Then, again, by the excessive quantity of fluid which the heavy beer or wine drinker takes, he imposes a much severer task upon his kidneys and bladder than does the drinker of distilled liquors. It is a statement frequently made that it is not the moderate use of alcohol which does harm, but the abuse of it. This is as foolish an error as it is an unfortunate one. In these United States thousands of people are annually made victims of the very worst forms of organic disease simply by the moderate but habitual use of alcoholic drinks, such as beer and light wines, containing only a very small percentage of alcohol, and they are people who have never known the slightest sensation of drunkenness in their whole life, and never will.—Dr. Wade.

Drink Notes.

The following statistical fact will encourage all temperance workers: In the United States 20 years ago there was a liquor dealer to every 192 inhabitants. Now there is one to every 272 of the population.

New York state stands first, Pennsylvania second, Wisconsin third and California fourth in the number of breweries and distilleries in the United States. In the entire country there are now 1,930 breweries and 4,791 distilleries.

Rev. Robert Dawson of Great Britain's Congregational Total Abstinence association has recently donated to the London Missionary society the sum of £1,000, the "result of 40 years' practice of total abstinence."

The American National Congress of Friendly societies, which makes life insurance a chief feature, recently passed a resolution declaring it unadvisable for benefit societies to admit to membership men engaged in retailing liquors.

THE SUNDAY SCHOOL.

LESSON X, FIRST QUARTER, INTERNATIONAL SERIES, MARCH 10.

Text of the Lesson, Mark x, 17-27—Memory Verses, 21, 22—Golden Text, Math. vi, 33—Commentary by the Rev. D. M. Stearns.

17. "And when He was gone forth into the way there came one running and kneeled to Him and asked Him, Good Master, what shall I do that I may inherit eternal life?" This event is also recorded by both Matthew and Luke. It is in each immediately preceded by the saying of Christ that we must become as little children in order to enter the kingdom, and it is followed by Peter's remarks about their having left all, and the question as to what they should have, and the Saviour's reply. By comparing the three accounts we find that this earnest, anxious soul was a young man, a ruler and very rich. These facts, coupled with that of his running after Jesus and kneeling down before Him in the street, seem to indicate very great earnestness on his part in reference to this great matter of eternal life.

18. "And Jesus said unto him: Why eallest thou me good? There is none good but one. That is God." As if He said, "In calling me good, do you confess that I am God?" He does not, as we might heartily receive the young man, saying, "I am so glad you have asked me. Sit down with me quietly, and I will show you in a few minutes, for it is very easy." He does not think in His heart: Now, here is a splendid catch. I must get him by all means. Think what his social position and influence will be to us and think what his money will do for us. We must have him.

19. "Thou knowest the eommandments. Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honor thy father and mother." Thus in answer to His question He takes Him, as he did the lawyer, at once to the law, and to what we call the second table, his duty to man, for we can only prove our love to God by our love to our fellows. Before we can know the way to life eternal we must have our eyes opened to see our guilt and inability to do anything to obtain this eternal life.

20. "And he answered and said unto Him, Master, all these have I observed from my youth." We will suppose that he was thoroughly honest in this reply and actually thought he had not failed in any of these commands, but it is evident that he neither knew his own heart nor the spirit of the law as Jesus had taught it (Math. v, 21-28), or he would not thus have justified himself. Paul speaks of this kind of righteousness which this young man had as "mere own righteousness which is of the law," but he learned to count it all as dross when he saw the righteousness which is of God by faith (Phil. iii, 9).

21. "Then Jesus, beholding him, loved him and said unto him, One thing thou lackest, go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven, and come, take up the cross and follow me." There is no one whom Jesus does not love. He loves those who are dead in sins (Eph. ii, 4, 5), but His heart went out with a special love to this young man. The one thing he lacked was just this knowledge of the love of Christ.

22. "And he was sad at that saying and went away grieved, for he had great possessions." Jesus had now put His hand upon the sore spot as when He said to the woman of Samaria, "Go, call thy husband." Empty and dependent as a little child we must come if we would know Him and His love and grace and fullness.

23. "And Jesus looked round about and saith unto His disciples, How hardly shall they that have riches enter into the kingdom of God." The kingdom of God meant more to Jesus than it meant to His disciples or than it means to many Christians now. I this day listened to a sermon preached to about 2,000 people in St. Giles' cathedral, where once the voice of John Knox rang out the truth, in which the real kingdom which Jesus and all the prophets preached was wholly set aside.

24. "And the disciples were astonished at His words, but Jesus answereth again and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God." There is not necessarily any sin in money. It is the love of money (I Tim. vi, 10), or, as Jesus here puts it, the trust in or reliance upon riches, instead of upon the giver of every good gift, who giveth us richly all things to enjoy. Abraham was rich, and David and Zaccheus and many others whom the Lord saved. It is not said that "Not any mighty or noble is called," but "not many mighty, not many noble" (I Cor. i, 26). One has well said, "Thank God for the letter M.

25. "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God." It is simply impossible for any man, rich or poor, to enter the kingdom without being born from above (John iii, 3, 5, 7), but that is not probably the truth taught here. If there was in a large city gate a small gate which only a camel could go through with difficulty by unloading, and if this small gate was called "a needle's eye," it would help us to understand these words of the Saviour. Whatever illustration He had in mind, it is plain that He teaches us that it is next to impossible for one who is rich to enter the kingdom of heaven, but God, who is love, has made full provision for whosoever will receive His love (Rev. xxii, 17).

26. "And they were astonished out of measure, saying among themselves, Who, then, can be saved?" It would seem that to the minds of the disciples Jesus had spoken, not of a bare possibility, but of an impossibility, at least as far as all the rich were concerned. This, with many other passages of Scripture, such as I Tim. vi, 9, 17; Zeph. i, 18; Ps. xlix, 6, 7, should certainly teach us not to covet riches, except as they may be used for Him and His kingdom. It is possible to be poor, yet make many rich, to seemingly have nothing and yet possess all things (II Cor. vi, 10). Think of Him who, though He was rich, yet for our sakes became poor and let Him be our durable riches as well as righteousness (II Cor. viii, 9; Prov. viii, 18).

27. "And Jesus, looking upon them, saith, With men it is impossible, but not with God, for with God all things are possible." There is nothing too hard or too wonderful for the Lord, for His name is wonderful (Gen. xviii, 14; Jer. xxxii, 17; Judg. xiii, 18, margin; Isa. ix, 6). When simple faith receives the wonderful Saviour and Lord, the most commonplace life will become wonderful by His indwelling and outworking. The great thing on our part is to know our nothingness that we may not seek to bring Him anything, but our poor worthless selves. Then He will glorify Himself in us.

FRED DOUGLASS DEAD

FOREMOST LEADER OF THE NEGRO RACE IN AMERICA.

Stricken with Heart Disease While Chatting with His Wife, He Passes Away in Twenty Minutes—Story of His Life—Born a Slave in Maryland.

WASHINGTON, Feb. 21. — Frederick Douglass, the distinguished freedman, orator, and diplomat, died a few minutes before 7 o'clock last night at his residence in Anacostia, a suburb of this city, of heart failure. His death was entirely unexpected, as he had been enjoying the best of health. During the afternoon he attended the convention of the Woman's Council, now in progress in this city, and chatted with Susan B. Anthony and others of the leading members, with whom he had been on intimate terms for many years. When he returned home he said nothing of any feeling of illness, though he expressed himself as being a little exhausted from the climb up the stairs leading from the street to his house, which is on a high terrace.



FREDERICK DOUGLASS.

Died While Talking to His Wife.

He sat down and chatted withhis wife about the women at the convention, telling of various things that had been said and done. Suddenly he gasped, clapped his hand to his heart and fell back unconscious. A doctor was hastily summoned, and arrived in a few moments, but his efforts to revive Mr. Douglass were hopeless from the first. Within twenty minutes after the attack the faint motion of the heart ceased entirely and the great ex-slave statesman was dead. Mr. Douglass leaves two sons and a daughter, the children of his first wife. His second wife, who is a white woman, survives him.

His Marriage of a White Woman.

The story of his second marriage is a romantic one. Miss Helen Pitts, whom he married, was a New England woman of middle age, a clerk in the office of the recorder of deeds of the District of Columbia when Douglass was appointed to that office. She was a member of a literary society to which he belonged. They were thrown much together and finally became engaged. Her relatives opposed the union bitterly on account of his color, but finally yielded to force of circumstances. Some of them have for some time been living near the Douglass home on Anacostia Heights.

SKETCH OF THE LIFE OF DOUGLASS.

Begins as a Slave, Whose Master Gave Him Opportunity to Run Away.

Frederick Douglass was born in Tuckahoe, Talbot county, Maryland, in February, 1817. His mother was a negro slave and his father was a white man. At the age of 10 years he was sent to Baltimore, where he learned to read and write.

In 1859 the John Brown riots took place in Virginia. He was supposed to be implicated in these, and Governor Wise made requisition for his arrest upon the governor of Michigan, in which state he then was. To avoid difficulty Douglass went to England, where he remained for six or eight months. He then returned to Rochester and continued the publication of his paper. When the civil war began in 1861 he urged upon President Lincoln the employment of colored troops and the issuance of a proclamation of emancipation.

In 1863, when it was at last decided to employ such troops, he gave his assistance in enlisting men for such regiments, and especially the Fifty-fourth and Fifty-fifth Massachusetts. After the abolition of slavery he discontinued the publication of his paper, and applied himself to the preparation and delivery of lyceum lectures. In September, 1870, he became editor of the New National Era, in Washington. This was afterward continued by his sons, Lewis and Frederick.

In 1871 he was appointed assistant secretary to the commission to San Domingo. On his return President Grant appointed him one of the territorial council for the District of Columbia. In 1872 he was elected presidential elector at large for the state of New York, and was appointed to carry the electoral vote of the state to Washington. In 1876 he was appointed United States marshal for the District of Columbia.

After this he became recorder of deeds for the District of Columbia, from which office he was removed by President Cleveland in 1886. In the autumn of that year he revisited England to inform the friends whom he had made while a fugitive slave of the progress of the African race in the United States. After his return to the United States he was appointed minister to Hayti by President Harrison in 1889. He was sent to Hayti in a United States man-of-war. He arrived in Hayti on the 8th of October, 1889, just as the country was emerging from one of the most exciting revolutions that country had witnessed for years.

Inland Press Association Meets.

CHICAGO, Feb. 20.—The Inland Daily Press association met here with about twenty members present representing country town papers in Illinois, Indiana, Michigan, and Iowa. After transacting routine business the following officers were elected: President, W. H. Narvis, Muscatine, Ia.; vice presidents—S. W. Grubb, Galesburg, Ills.; J. E. Sutton, Logansport, Ind.; F. R. Gilson, Benton Harbor, Mich.; W. V. Tufford, Clinton, Ia.; H. F. Bliss, Janesville, Wis; secretary and treasurer, Ira S. Carpenter, Michigan City, Ind. W. C. Kegal, of Dubuque, was elected a member of the executive committee.

TRIED TO KILL THE FAMILY.

Bloody Work Done by a Young Man Who Was Disinherited.

PEKIN, Ills., Feb. 21.—Albert Wallace, a dissipated, reckless young man living with his sister and her husband, O. B. Bolby, twelve miles south of here, shot his sister, her husband, and a boy living with the family. The shooting was done with a double-barreled shotgun, and the wounds inflicted are thought to be fatal in the case of the husband, who is shot through the head.

The trouble leading up to the tragedy is of long duration, growing out of the disinheriting of Wallace by his father, who was killed in 1890, in favor of Mrs. Bolby. The murderer came to Pekin after the shooting and surrendered to the sheriff, who placed him in jail.

Report on Illinois Militia.

SPRINGFIELD, Ills., Feb. 23.—Lieutenant D. J. Baker, Jr., of the Twelfth infantry, United States army, has completed the report for the war department at Washington of the action of the Illinois National guard, during the labor troubles last year. The report, which has been forwarded to Washington, deals exhaustively with the circumstances of the miners' and railroad men's strikes in the state last summer, and gives the militia much credit for the efficient manner in which they handled the unruly elements that destroyed life and property during those troublous times.

Has Had All He Deserved.

SPRINGFIELD, Ills., Feb. 22.—The governor has pardoned William Cozzens from Joliet penitentiary. He was sent from Champaign county in 1876 for life for complicity in murder. The governor says the ends of justice have been subserved. A man named White, who committed the deed, only received twenty-five years and has since died.

That Illinois Legislature.

SPRINGFIELD, Feb. 25.—Only four members were present when the house met Saturday. Without transacting any business they adjourned till today. In the senate there were only three members present, and adjournment was taken till tomorrow morning.

Ex-Governor Oglesby Seriously Ill.

LINCOLN, Ills., Feb. 21.—General Oglesby suffered a relapse, being attacked with heart failure. The family physician pronounced him in a critical condition. Fears are entertained that he will die suddenly, although the veteran scouts death and hopes to recover.

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LIVES LOST AT SEA.

UNKNOWN NUMBER OF SAILORS GO DOWN IN THE STORM.

Philadelphia Shipping Men Do Not Remember Its Rival—Pitiable Sights at the Maritime Exchange — Three Vessels Given Up.

PHILADELPHIA, Feb. 25.—The loss of life at sea this winter has been greater than during any corresponding period within the recollection of the oldest shipping men along the wharves. It has been years since so many Philadelphia vessels have been lost, and the local underwriters cannot attempt at this time to figure out just what number of policies they will have to pay, as it is contended that the full and worst results of the recent storms have not yet come to light. It is a pitiable sight to stand at the entrance gate to the Maritime exchange as the doorkeeper is besieged by anxious wives and other relatives of seamen who went to sea previous to the great storm of the 7th instant, and have not yet been heard from.

Eight Souls Aboard One Shcooner.

The friends of Captain Oliver, of the Philadelphia schooner Emma J. Meyer, which sailed from Charleston fourteen days ago with a cargo of railroad ties and has not since been heard from are almost prostrated with grief, as they believe the vessel has foundered and that all hands, eight in number, have been lost. The vessel would in all probability have been about off the Jersey coast at the time the storm raged. Her agents here have, however, not given up hope, claiming that she may have been driven off to the eastward of the gulf stream and being crippled has not been able to work back.

Two Others with Sixteen Men.

On Jan. 29 the three-masted schooner Marooshen, Captain F. S. Brown, laden with 325 tons of coal and manned by a crew of seven men, sailed from this port bound for Wiscasset, Me., but since that time no tidings have been had of her and it is thought likely that she, too, met with the gale of the 7th instant, and foundered with all hands. Nothing has ever been heard from the schooner Governor Ames, which sailed from Salem early in the month for Philadelphia or Baltimore. She is manned by a crew of nine men and is the best known vessel on the coast, being distinguished by being the only five-masted schooner afloat.

Probable Fate of the Dalling and Others.

The family of Captain Dalling, of the Philadelphia schooner Maggie Dalling, which was passed at sea on the 13th inst. in latitude 33:08, longitude 75:05, abandoned, water-logged and with the foremast gone and mizzen and main masts gone by the deck, has given up hopes of his safety, and many other vessels are missing and, there is little doubt, foundered in the same gale.

ROLLED DOWN AN EMBANKMENT.

One Person Killed in a Fearful Wreck on the Louisville and Nashville.

GREENVILLE, Ala., Feb. 25.—The southbound passenger train on the Louisville and Nashville was derailed three miles below Greenville and a fearful wreck resulted. The cars rolled down an embankment and caught fire. Five of them were burned, including two passenger coaches, the baggage and express cars, and one sleeper. The engine tore its way along the road-bed for some distance, tearing up the rails. A large number of passengers were on board, many of them en route to the Mardi Gras at Mobile and New Orleans.

When the extent of the damage was ascertained it seemed little less than a miracle that only one life was lost, that of C. R. Walsh, of Birmingham, who was killed outright. Several were more or less seriously injured as follows: Mrs. G. H. Armstrong, of Buffalo, N. Y., left shoulder and arm broken and badly cut; Mrs. G. W. Morey, of Shelbyville, Tenn., arm broken, left ankle sprained; Margaret Moody, of Shelbyville, Tenn., badly burned and cut; Mr. W. H. Johnson, of Newcastle, Ind., seriously hurt in back and groin; Mrs. Sallie Johnson, of Birmingham, Ala., right leg scalded; Mrs. W. C. Thomas, of Montgomery, Ala., knee sprained; Mr. C. R. Johnson, of Toledo, O., hip cut; Mrs. W. H. Schoolcraft, of Montgomery, Ala., head cut and hand mangled. About forty others received slight bruises, but were able to resume their journey.

IN MEMORY OF WASHINGTON.

Anniversary of His Birth Kept All Over the Country—At Chicago.

CHICAGO, Feb. 22.—The anniversary of the birth of George Washington is being kept today with more universality all over the country than ever before. Telegrams from everywhere show that business is generally suspended and that this afternoon and evening will witness observances in every city and town of any size in the country. The morning in most places was given up to the school children.

It was so here. Patriotic programmes were arranged and executed this morning in a large number of schools. Addresses were delivered calculated to fire the young American heart and patriotic songs were sung. This afternoon there will be a number of celebrations, the principal one being at the Auditorium under the auspices of the Union League. Tonight there will be a number of banquets, and other entertainments.

American Newspaper Publishers.

NEW YORK, Feb. 23.—The American Newspaper Publishers' association held the final session of its annual meeting at the Brunswick hotel in Fifth avenue, and last night closed up with a banquet. The officers chosen were: President, C. W. Knapp, St. Louis Republic, to succeed James W. Scott, Chicago Herald; secretary, W. C. Bryant, Brooklyn Times; treasurer, H. F. Gunnison, Brooklyn Eagle. Resolutions congratulating James W. Scott on coming into possession of three papers "all daily," were adopted.

Bills Signed by the President.

WASHINGTON, Feb. 20.—The president has approved the following acts: Authorizing the expenditure of a portion of the appropriation for St. Joseph harbor, Michigan, to complete the connection between that town and Benton Harbor; to return to Michigan the flags of certain volunteer regiments.

Populist Nomination at Chicago.

CHICAGO, Feb. 23.—The People's party of Chicago has nominated Bayard F. Holmes for mayor.

HOLOCAUST AT HOT SPRINGS.

Six Persons Perish in a Fire Which Destroys Much Property.

HOT SPRINGS, Ark., Feb. 23.—As far as known six people were burned to death and four and a half blocks of the residence and business portions of the city, on Ouachita avenue, were destroyed yesterday. The fire originated in the Ledger wood bakery. The residence of H. M. Hundgkins and the bakery were destroyed and in ten minutes the fire had spread to half a dozen buildings, and fanned by a strong wind from the north swept everything as tinder before it. The flames crossed the street and the Ouachita hotel and Oaklawn were next burned. Out of nearly 100 houses burned in only half a dozen cases was the furniture saved.

As far as known there have been six persons burned to death, but rumors are rife of others missing and the number of fatalities may be increased to a score when the death roll is called. Among the dead are: Mrs. Mary Sammonson, 70 years old, who was living in the Ledger building; D. W. Wing, of Glenn Falls, N. Y., who escaped the flames at first, but remembered that he had $1,800 in the hotel and rushed back to get it. Before he reached the door his clothing was on fire and he burned to death in sight of thousands of people.

A man named Hill, whose hands were paralyzed, from Chicago, is reported as among the dead; also a negro, name unknown. Mrs. Maggie Hiscock, housekeeper at the Oaklawn, ran out from the rear door, a sheet of flame, and shrieking sank down before help could reach her. How many were lost remains to be seen. The total loss of the conflagration will reach hundreds of thousands of dollars.

Poisoned $1,500 Worth of Pups.

NEW YORK, Feb. 25.—Eight "toy" dogs, the property of Mrs. F. Senn, were found poisoned in their box at the Madison Square garden dog show. Six of them were dead and the other two will die. The dogs were valued at $1,500. The miscreant who did it is not known, but no stone will be left unturned to find him. Another dog, a bull terrier, was poisoned while in the ring.

Oregon Elects a Senator.

SALEM, Feb. 25.—George W. McBride, ex-secretary of state, was elected Saturnight on the thirtieth ballot as United States senator to succeed Dolph. This was the last act of the legislature, as it adjourned sine die at midnight. McBride got every Republican vote.

Chicago Republican Ticket.

CHICAGO, Feb. 22.—Following is the ticket nominated by the Republican city convention: Mayor, George B. Swift; city treasurer, Adam Wolf; city clerk, J. P. R. Van Cleave; city attorney, Roy O. West; circuit judge, Charles G. Neely.

THE MARKETS.

New York Financial.

NEW YORK, Feb. 23.

Money on call easy at 1@1½ per cent. Prime mercantile paper 3½@5½ per cent. Sterling exchange dull but firm, with actual business in bankers' bills at 488¼@488½ for demand and 486¾@487 for sixty days; posted rates 487½@488 and 489@489½.

Silver certificates, 60⅛ bid; no sales; bar silver, 60. Mexican dollars, 48.

United States government bonds 5's reg. 116; 5's coupons 116⅛; 4's reg. 112½; 4's coupons 112½; 2's reg. 95; Pacific 6's of '95 100.

Chicago Grain and Produce.

Following were the quotations on the Board of Trade today: Wheat—February, opened 50⅜c, closed 50½c; May, opened 53c, closed 52⅞c; July, opened 54c, closed 54c. Corn — February, nominal, closed 42½c; May, opened 44⅞c, closed 44⅜c; July, opened 44½c, closed 44½c. Oats — February, nominal, closed 28c; May, opened 29¼c, closed 29⅛c; June, opened, 29⅛c, closed 29c. Pork—February, nominal, closed $9.95; May, opened $10.25, closed $10.15. Lard — February, nominal, closed $6.32½.

Produce: Butter — Extra creamery, 23c per lb; fersh dairy, 20c; packing stock, 7@9c. Eggs—Fresh stock, 30c per doz, loss off. Dressed poultry—Spring chickens, 8½@9c per lb; turkeys, 8½@10c; ducks, 9@13c; geese, 7@10c. Potatoes—Burbanks, good to choice, 56@60c ber bu; Hebrous, 53@57c; Early Rose, 52@57c. Sweet potatoes—Illinois, $1.25@2.50 per bbl. Cranberries — Jerseys, $3.50@3.75 per bu. Honey—White clover, 1-lb sections, new stock, 13½@14c; broken comb, 10@12c; dark comb, poor packages, 8c; strained California, 5@6c. Apples—Fair to choice, $2.50@4.00 per bbl.

Chicago Live Stock.

CHICAGO, Feb. 23.

Live Stock—Prices at the Union Stock yards today ranged as follows: Hogs—Estimated receipts for the day 15,000; sales ranged at $2.90@3.90 pigs, $3.75@4.10 light, $3.85@4.00 rough packing, $3.85@4.15 mixed, and $4.05@4.35 heavy packing and shipping lots.

Cattle—Estimated receipts for the day, 800; quotations ranged at $5.15@5.65 choice to extra shipping steers, $4.55@5.05 good to choice do, $4.10@4.70 fair to good, $3.50@4.15 common to medium do, $3.20@3.80 butchers' steers, $2.40@3.30 stockers, $3.30@4.00 feeders, $1.40@3.35 cows, $3.00@4.25 heifers, $2.00@4.25 bulls, $3.00@4.50 Texas steers, and $2.25@5.50 veal calves.

Sheep—Estimated receipts for the day, 1,500; sales ranged at $3.00@4.40 westerns, $2.50@3.70 Texans, $2.00@4.50 natives, and $3.25@5.40 lambs.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from Feb. 18 to Feb. 23:

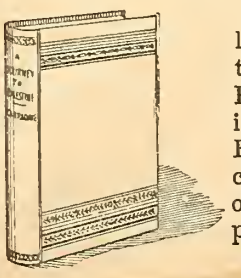
S D Guengerish, P D Miller, J H Harris, A Lindsay, B Ulsh, Mrs M Bryan, F M Salisbury, Mrs B I Ewing, J Remington, F C File, D O Tussing, R F Hurd, Rev D W Rose, Mrs G L Paine, W Parson, J J Van Wagener, M Moore, F Bartholomew, Rev W Fenton, S W Hoover, Rev M Wright, H C Spencer, Rev H Best, B Rohrer, J A Learn, S B McGrew, M Shay, Mrs W C Walston, J Lindsay, G M Smith

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The following addresses form part of the contents of this booklet:

THE MARTYR'S OWN MONUMENT, by Rev J. E. Roy, D. D., Western Secretary of American Missionary Association.

CHRISTIAN POLITICS, by Rev. J. Blanchard, late President Wheaton College, and Editor *Christian Cynosure.*

THE MYSTERIOUS MACHINE: was it Lawn-mower, Town-pump, Balloon, Wheel-barrow,—or what? by Prof. E. D. Bailey of the Civil Service Dept. U. S. Government.

This booklet includes other interesting matter connected with the unveiling of the Morgan monument t Batavia, N. Y. Address

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FARM FIELD AND GARDEN

Restoring Run Out Pastures.

The nature and food of our common grasses are not so well understood as they should be. On nearly all soils all of the common grasses that make up the turf of our permanent pastures will in time grow less luxuriantly on account of the decrease in the soil of one element of plant food, nitrogen. These grasses make use of the nitrogen already in the soil, and in time this stock gradually becomes depleted. These plants cannot gather nitrogen. They can only use what some other plants have stored up for them. It is extremely fortunate for the American farmer that he can grow abundantly another class of forage plants which restore to the land more nitrogen than they take from it. Because the clovers make use of the nitrogen of the atmosphere they are particularly suited to restore to the soil this element that has been exhausted by the grasses through long continued growth. As a rule, whenever permanent pastures show signs of failure, through lack of fertility, new vigor may be introduced, if a slight stand of clover can be secured. This, of course, will be of short duration, only a year or two at most, unless it be white clover, but this short growth will be sufficient to leave enough nitrogen in the soil to sustain permanent pasture grasses for several years. If clover can be introduced, the benefit will likely be lasting, as this plant is a perennial.—Rural New York.

Wheat Experiments.

At the Illinois station in 1894, as in former years, it was found that different thicknesses of seeding had less influence on yields of either grain or straw than is commonly supposed. Where a small quantity is sown a larger number of stalks are produced by each stool. One advantage of thicker seeding is that if the season is unfavorable and part of the wheat is destroyed there is greater probability enough will remain.

An interesting fact is that different varieties of wheat differ greatly in size and weight of kernels, making a vast difference in number sown even when a like quantity is sown by weight or measure. At the Illinois station the wheat averaged about 800,000 kernels per bushel, but some varieties had only 600,000, while others had about 1,130,000. At the Iowa station even greater differences were found, the extremes being from 490,000 to 1,184,000 kernels per bushel.

News and Notes.

The 1894 corn crop is as poor in quality as in quantity.

The crop of onion seed is short both in this country and in Europe.

If you want a list or particulars of government land now open to the public for settlement, address "Commissioners Land Office, Department of the Interior, Washington."

Professor Roberts estimates that the value of the manure produced on a small farm carrying 4 horses, 20 cows, 50 sheep and 10 pigs during the seven winter months amounts to about $250.

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HISTORY OF A WEEK.

Tuesday, Feb. 19.

J. R. Greenhut, of the whisky trust, has explained his course in the trust receivership case. He said the arrangement to put Heinsheimer and Wormser in as applicants for the receivership was made by telephone and telegraph, but that he had acted in good faith.

Archduke Albert, of Austria, is dead, aged 78 years. He was a high military officer.

Fire broke out in Asbury Hospital, a Methodist institution at Minneapolis. There were about thirty patients in the hospital at the time and all were safely removed to St. Barnabas Hospital just across the street, while the fire was extinguished before it had done much damage.

Mardi Gras has opened at New Orleans and the city is full of people to see the annual revel.

The presence of cholera in Argentina has been formally recognized by the Argentine government.

John Bergen, a farmhand, has mysteriously disappeared in Joliet, Ills., leaving his trunk at the railway station.

Wednesday, Feb. 20.

Mrs. Mansfield, wife of Richard Mansfield, was severely injured at Milwaukee. A switch engine ran into her private car, throwing her to the floor unconscious.

Ex-State Senator Jason Rogers, of Decatur, Ills., lies in a hopelessly critical condition at the Wesley hospital, Twenty-fifth and Dearborn streets, Chicago.

Frederick MacMonnies, the sculptor, has thrown up the job of designing the groups for the Indiana soldiers' monument because he wanted to substitute naval achievements instead of "Peace" for one group, and the Indiana commission would not permit it.

The Richmond State proposes that if congress be asked to make Lincoln's birthday a national holiday it also be requested to make one of Lee's birthday.

Vincenzo Nino, a barber of New York, in the presence of his two children, cut his wife's throat from ear to ear. He is a worthless fellow, and she had been trying to support the family for a year.

The barkentine Sadie Thompson, bound for Philadelphia with a cargo of sugar valued at $100,000, was wrecked in the Bahamas.

Thursday, Feb. 21.

The German reichstag has repealed the anti-Jesuit law.

The Missouri house has passed a bill to remove the state capitol to Sedalia if that town will erect better and more beautiful state buildings than now exist at Jefferson City.

The magazine of a fort at Takao, Island of Formosa, exploded, killing 2,000 Chinese soldiers and wounding hundreds of others.

The California winemakers corporation has just completed a deal whereby it buys 19,000,000 gallons of wine and leases six of the largest wineries in the state.

Daniel Benton, alias William Newby, the alleged pension swindler, has been ordered recommitted to the Chester, Ills., prison.

Iowa farmers are worried over the fact that the income tax law covers co-operative creameries, and are arguing that to tax the income of these institutions is a tax on labor.

Friday, Feb. 22.

The silver men in the senate will fight the proposed certificates of indebtedness which some senators want put in as a rider on an appropriation bill, just as the Republicans fought the silver bill, which means defeat. Meantime Secretary Carlisle says he hasn't any use for the certificates.

Boatner has proposed as a settlement of the Pacific railways' financial relations with the government that the railways pay what they owe as to principal in cash, and give bonds at 2 per cent for the interest.

Mrs. James Brown Potter is said to be anxious to secure a divorce, but insists on retaining the name under which she has achieved her position on the stage.

A row over 30 cents in a negro gambling house at Velasco, Tex., resulted in William Armstrong killing Julius McCane and badly wounding Will Clark.

Frederick Ackerman, a farmer living near Thomasboro, Ills., was found dead in his stable. It is supposed that while he was going among the horses he was thrown down and trampled to death.

Driver Robert Poff was thrown under his engine and killed while responding to an alarm of fire at Nashua, N. H.

Saturday, Feb. 23.

Ward McAllister left personal property valued at $10,000. He had no real estate.

An English chemist has discovered a new solvent for gold. The solvent consists in adding to potassium cyanide a portion of bromide of cyanogen, a salt which has hitherto had no commercial use.

The Denver Times suggests holding a mining and industrial exposition in Denver in 1896, when Colorado will celebrate the twentieth anniversary of her admission to statehood and the country will have been a republic at that time just 120 years.

E. W. Hunt, who was to have been hanged for wife murder at Sherman, Tex., has had his sentence commuted to life imprisonment.

Fire in Arbuckle Bros.' coffee mill at Brooklyn caused $300,000 damage.

Dennis Dunn, a Bull Hill man, who was engaged in the Cripple Creek war, has been found guilty of assault with intent to kill Captain Defenbaugh, of the Colorado National guards, last July.

Monday, Feb. 25.

E. P. Kearns, collector of internal revenue at Pittsburg, is slated for removal by the knowing ones at Washington, because he has levied political assessments on his clerks and done other things he should not have done—so it is charged.

Five prisoners broke out of the jail at Canton, O.; two returned voluntarily; the others are at large.

Six thousand French Canadians will leave Michigan for Canada if the Dominion government will give them free transportation and a bonus of $10 per head.

Because the Old Dominion Jockey club showed a disposition to practice winter racing the American Turf congress, sitting at Cincinnati, refused it a license to race under the Turf congress rules.

Six masked robbers broke into the home of Miss Jane Morrison, living near Zanesville, O., bound and gagged all the occupants, robbed the house of $200 in money, a certificate of deposit for a large sum and a gold watch, and then got away.

Mrs. Rosa Kapoun, aged 60, committed suicide at Pontiac, Wis., by hanging.

Notes of the State.

Eight cases of smallpox are reported to the Illinois state board of health from Madison, Madison county.

A block of wooden business houses at Astorla, Ills., was entirely destroyed by fire, causing a loss of $8,000, and with little insurance.

Dr. William G. Dyas, for thirty years a leading practitioner of Chicago, stepped in front of an engine on leaving a suburban train and was killed.

In Bloomington, Ills., a verdict of $5,000 was awarded to Miss Beebe, administratrix of Ira Beebe, who was killed by falling from an Illinois Central box car at Wenona, Ills. Carelessness was alleged on the part of the defendant.

The ice harvest just closed at Alton, Ills., is the greatest for many years. There have been 125,000 tons stored in houses and 2,000 car loads have been shipped to other points.

Two young ladies have been expelled from the Rockford (Ills.) college because they "played hookey" to go to a dance.

The University Christian association at Champaign, Ills., has raised $22,000 for a Y. M. C. A. building. A lot has been secured and $10,000 more is needed.

A 19th Century Souvenir

Do you realize that the Nineteenth Century will soon pass into history? **THE GREATEST WORLD'S FAIR** ever held or likely to be held graced the closing years of the present century and every man, woman and child should have a souvenir; an heirloom to hand down to posterity, of the great White City. **One of the largest Manufacturers of Silverware in the World** made up an immense stock of magnificent and costly souvenir spoons, to be sold on the Fair grounds at $1.50 each, but the exclusive privilege of selling souvenir spoons was awarded a syndicate of private dealers. **This immense stock was left on their hands** and must be sold at once. **The Full Set** of six spoons formerly sold for $9.00 can now be had **FOR ONLY**

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Christian Cynosure.

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Congress adjourned this week. Not much was expected of it, yet it has produced a few measures that may result in benefit to the nation. Among these were the admission of the territories of Utah and New Mexico to Statehood, the killing of the railway pooling bill, and the act giving Chicago a new Government building. Otherwise it did little of merit.

Odd-fellowship is inconsistent when it instructs the initiate that the order presents a broad platform upon which mankind may unite, when he has just pledged his sacred honor to conceal all that he knows of it from the men outside of the lodge who would like to stand on a nice, friendly, universal platform of that sort. But the secret system could not exist without inconsistency.

We yield considerable space, this week, to the proceedings of the Pennsylvania State Christian Association's Convention at Philadelphia. Notwithstanding several disappointing circumstances, the proceedings were full of interest and the spirit of progress was manifest in all. Those who had the convention in charge are in nowise to blame for any failures in carrying out the program, but are deserving of the utmost credit for the zeal and energy displayed in bringing it to certain success.

There is one place where the majority do not rule. That is Uganda, in Eastern Africa. The majority consists of Roman Catholics, the minority are Protestants. The way of it is this. The British Commissioner is a Protestant, and represents the controlling government of the country. Mwanga, the nominal native king, formerly a Roman Catholic, was forced, it is alleged, to secede from his religion, and not allowed to return to it, and his nephews (also Catholics), his rightful heirs to the throne, have been kept out of their inheritance by the commissioner. A British division of the kingdom gives the Protestants two-thirds of the territory and the Catholics the other third. The latter object, but are powerless, although in the majority.

Chicago's Civic Federation for the physical, moral and political cleansing of the city held two mass meetings, last Sabbath—one an overflow—and both were attended by reputable citizens. The need of thorough regeneration was deeply felt, and there was also an enthusiastic expression of determination to secure a genuine reformation this spring. If this enthusiasm shall be infused into the future action of the Civic Federation and its friends, the corruptions of the city will be purified. All that is needed is prompt, energetic work, like that which overthrew Tammany in New York, and Chicago will put on renewed strength and glory, which in her present political condition is impossible.

The retirement of Rev. Simeon Gilbert, for more than twenty years editor of the *Advance*, in this city, is an event that will be regretted by the readers of that paper and his many personal friends. During his term of service, Mr. Gilbert has been a pillar of strength to his denomination, and the *Advance* under his guidance has become its ablest exponent. Bringing into his work a large share of natural tact and talent that fitted him for his duties as a journalist, a thorough classical and theological education, and refined tastes, he has maintained a position that it will be difficult to fill. Business changes in the paper, owing to the sad death of Mr. Harrison, last fall, have led to his retirement. He will be missed.

General Booth, who arrived in America last September, and has traveled almost incessantly since his coming, returned to England on Wednesday, having spent twenty-five weeks lecturing and inspecting the Salvation Army from ocean to ocean. His journeys in and across the continent covered 18,543 miles, 847 hours on railroad trains, night and day, 340 meetings in 86 cities, and audiences numbering 437,000 persons. Not the least gratifying of his experiences was the bringing, during his meetings, of 2,200 penitents to the altar. For a man of sixty-five years this is a remarkable record. But Gen. Booth is in every way a remarkable man, and has originated, controlled and promoted one of the most remarkable bodies of Christian workers that the world has ever known. Every lover of the Lord Jesus Christ and his Gospel has reason to bless him for the advent, work and success of General Booth. May he live years longer to labor and enjoy the progress of his mission among the sinful and neglected.

A bill is before the Illinois Legislature, appropriating $6,000 to be expended in holding farmers' institutes in this State, under the direction of the trustees of the University of Illinois. This is but a small sum, since other States have given more largely for the promotion of these useful institutions, but as the necessity enlarges the appropriations will probably be increased. These institutes, when properly managed, are extremely beneficial in the advancement of diversified agriculture, and by enabling farmers to make intelligent experiments, they encourage the introduction of greater variety in farm products. With more attention paid to diversity of crops, the failure of one or two in a season will prove less disastrous to the farmer than if he depends upon but one or two staple productions. Whatever encourages energy, intelligence and perseverance in agriculture, is worth more to the poorest farmer than all the secret, useless granges in existence.

Details of the terrible assassination of Armenians by Turks, a few weeks ago, are gradually coming to light and add horror to the atrocities previously reported. The correspondent of the Associated Press sent to Armenia to thoroughly investigate the massacre has forwarded his report, dated Tiflis, Russia, January 25, covering an interview with an Armenian patriarch, from whom he derived his information. In the Sassoun massacre thirty-one Armenian villages were destroyed and 11,000 of the unfortunate inhabitants were slain. Among the inhuman incidents of that terrible affair, it is stated that when the Armenians had surrendered to the overpowering Turkish troops, 150 of them, including three priests, were thrown alive into a ditch, and although they were not wounded, the soldiers buried them alive. More than 2,000 Armenians, it is estimated, are immured in dungeons in Turkey as "political" prisoners, among whom are forty or fifty prelates of the Armenian church. The prison life is described as heart-rending. Is it not the duty of the civilized world to interpose and prevent these terrible deeds?

'A Pilgrim" writes to one of our friendly exchange papers from a little town in Kansas, where he had been assisting in a religious revival, as follows: "This is a town of about 350 inhabitants. There are four church buildings, with a good membership, and four or five secret societies. Almost every man in the town and the surrounding country belongs to a church or secret society, or both . . . The congregations have increased in numbers and interest. . . . . Pride, formality and secrecy have received a moral shock. . . . We devoted one day's meeting to the exposition of secret societies. After we got through we invited them to correct any false statements that were made; but Masons and Odd fellows 'answered never a word.' Much prejudice and opposition have been removed. Souls have been clearly saved and are walking in the light; some have given up their secret societies." The best evidence that the lodge is not in harmony with Christianity is the eagerness with which converted sinners forsake the secret orders as soon as the light of the Holy Spirit falls upon them. It is almost a universal experience, and may be accepted as the keynote to a convert's spiritual condition. A church may tolerate secrecy in the lodges, as many do, and lodge-members may be prominent in the affairs of such a church; but it is safe to say that no true follower of the Lord Jesus can fellowship with such a church or the lodges at which it winks.

A LEGEND OF SCOTLAND.

BY MRS VICTORIA ALEXANDRA STONE.

It was early morning in a little hamlet among the highlands of Scotland. At the foot of a high cliff was a little thatched cottage. The only door, which faced the street, was wide open, for it was midsummer, and the bees and butterflies flew in and out. But the house was not empty; no, for on a low pallet in a corner lay a young girl. Her frame was wasted by disease, and her eyes glowed with unnatural brightness. She looked longingly around the plainly-furnished room and said: "Three months have I lain here, three long months! and no one has given me one word of cheer or help in need but Dame McDonald. Ah, noble friend! But why does she not come? And my father lingers long on the mountains."

A footstep sounded outside on the gravel, and soon a young woman entered. She greeted the sick girl cordially, saying: "I have come for a friendly chat with thee, my lass, for sad indeed are the days we have fallen on. Ah! child, witchcraft is a sad evil, and no one is safe."

"Dost thou believe such foolish notions, Joan McGregor?"

"Ay, Jessie McLeod, and so does the clergy. Doth not Holy Writ say, Thou shalt not suffer a witch to live?"

"But that does not apply to these times," said the sick girl; "that was given to the ancient Israelites: we are wiser."

Joan McGregor rose, saying, "Did I not tell thee that none were safe? Have they not seized upon Dame McDonald as a witch? ay, and have lighted the death-fire for aught I know. They have gathered south of yonder mountain a mighty crowd—ay, betake thyself to prayer, lass. for a horrid deed will be done this night."

She departed, and Jessie McLeod listened until the sound of her footsteps died away down the hill; then she sat up in her bed and wept like one distracted.

"O Dame McDonald," she cried, "my friend, my dear friend! thou who hast taken the place of my dead mother, can I do nothing to save thee? I must, I shall; and they have lighted the death-fire, Joan tells me. Now, may God give me strength!" She stepped from her couch, arrayed herself in a long plaid cloak, crept feebly across the room, passed out and shut the door.

It was indeed as Joan McGregor had said. A mighty crowd had gathered south of the mountain. Men, women and children were there. The death-fire was not lighted, but it was ready, and near it stood a comely dame with a dark, coarse, but kindly face, and dark eyes and hair. Her hands were bound, and her dark, bright eyes wandered searchingly among the crowd as if seeking a friendly face.

A tall man stepped forward near the death-pile and said: "Friends and neighbors! it has been decreed that Dame McDonald shall die. She is a witch. Who says nay? Shall we light the death-pile?" Not a voice was raised in that vast throng; not a hand was lifted.

The tall man was about to speak again when there stepped forward facing the multitude a fair, comely maiden. Her face was ghastly in its pallor, but her eyes were bright and her voice rang like a trumpet as, lifting her hand, she cried: "I protest against this murder!—ay, it is murder! Friends, Scotchmen! are ye mad? *She* a witch? Nay, she is an angel. Listen: for many weeks I have lain helpless upon my bed. Who came to me when I was lonely and in pain? Who held the cooling draught to my lips? Who read the words of Holy Writ and sang the songs of Zion to comfort my longing soul? She a witch! Nay, my brothers, she is one of Israel's saints. Dare to shed one drop of her blood!"

At this his heavy hands were laid upon the maiden's shoulders and, turning, she saw the powerful form of her father. "Thou art brave, my daughter," he said; "thou art thy father's own child. The blood of a brave ancestry courses through thy veins. Canst thou do this?" He placed a knife in her hands and she stepped forward and severed the cords which bound the wrists of the condemned woman. The dame clasped her arms about the maiden, and the girl led her where her father stood.

Then Sandy McLeod, lifting his right hand, cried: "Men of Scotland! what is it ye do? A base, a cowardly deed! Would ye put to death a woman whose whole life has been full of good deeds? Hear me! Shed but one drop of her blood, and the clans of Douglas and Cameron will sweep down from yonder mountains and every home in this valley will be burned to ashes. They are even now mustering their forces beyond yonder mountains. Be warned, and do no more. I have said." And he led away his daughter and Dame McDonald, and the crowd dispersed.

It was night in the cabin of Sandy McLeod. Overhead the stars shone, though the mountains were veiled in shadow. The death-pile yet stood, but no hand had fired it, no flesh had scorched and shriveled beneath its blaze, and no cry of agony had rent the soft summer air. Within McLeod's cabin, upon her couch, pale but peaceful and happy, lay Jessie McLeod. By her side, her dark brown hand clasped in Jessie's thin one, sat Dame McDonald. Her dark face showed traces of recent suffering, but a sweet smile played upon her lips as she watched the face of the maiden whose hand she held. By the heavy oaken table on which was a lighted taper, his leather-covered Bible open before him, sat Sandy McLeod, and his voice rolled like muffled thunder through the silent room as he read the words of the prophet Isaiah: "Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

Steamburgh, N. Y.

MASONIC ALLEGATIONS OF FALSEHOOD ANSWERED BY EDMOND RONAYNE.

Editor Christian Cynosure:—The following letter was handed me a day or two ago by one of the Board of Directors of the National Christian Association, and as the writer seems desirous that some statements about Freemasonry, printed in the *Lodge Lamp* of September and December, 1894, be either proven or retracted, I shall here endeavor, with your kind permission, to gratify the brother to the best of my ability. Here is his letter:

453 Fourth St., Brooklyn, N.Y., Feb. 1, 1895.
Messrs. National Christian Association,
221 W. Madison St., Chicago, Ill:

Gentlemen:—I take it, from your title, that you are Christian people, meaning, by that term, Christ-like. Am I correct?

There have come to my notice recently two copies of your little paper entitled the *Lodge Lamp*. I am a Past Master of my lodge of Masons, and at present High Priest of my chapter, and I challenge you to prove the correctness of several statements made in your paper, and to print this letter in your paper.

On the 4th page of the September, 1894, number, at top of first column, it states that "my oath requires me to give up my prayer-meeting and go to the lodge." I denominate this a falsehood, and if you are honorable Christian men, you will investigate from Masons who know what they are talking about, and ascertain that it *is* false, and retract the statement in a subsequent issue of your paper.

On the 4th page of the December number, 1894, in what is alleged to be the oath of a Royal Arch Mason, it is stated that "I will assist a companion Royal Arch Mason," etc., "whether he be right or wrong."

I denominate this language a falsehood, and if you are honorable Christian men, attacking lodges and secret societies for the sake of God and Christ, you will investigate this matter, and find out wherein you have allowed to appear in your paper a gross falsehood and misrepresentation; one for which you are as guilty as though you actually told a lie to some person of your acquaintance.

There is nothing in Masonry to *oblige* a member to attend his lodge. If he be summoned, he can "answer *or* obey." He can answer the summons and excuse his absence by letter or by word of mouth to another brother.

There is no obligation in Masonry which compels a member of the order to help, aid or assist an unworthy brother, and one who is in the wrong as regards the laws of the country would by that fact forfeit his right to help, aid or assistance.

Attack us honestly and you may perhaps accomplish something, but attack us dishonestly and by falsehood. such as that to which I have called your attention above, and you must fail, for that God whom you profess to serve and which all good Masons revere and adore is always on the side of *right*. Yours respectfully,

C. S. Maynard.

Now in the foregoing letter it will be noticed that while Past Master Maynard alleges that the papers above referred to contain "several false statements," yet he specifies only two—one a garbled quotation of his own from the September number, and the other an extract from the oath of a Royal Arch Mason. With regard to his first point of objection, these are the true facts: In 1889 Col. Geo. R. Clarke, a seceding 32-degree Mason, delivered an address on secret societies in a neighboring city, in which he made the following statements: "If my church had a prayer meeting on Friday night, and the lodge had *a certain meeting* on the same night, it makes no difference how much the cause of Christ requires my attendance, if the lodge says 'I demand you to come here,' my oath requires me to give up my prayer meeting and go to the lodge." This statement Bro. Maynard "denominates" a falsehood, and challenges proof. Col. Clarke, however, knew what he was talking about. He did not consider himself bound by any iron-clad Masonic oath; neither did he stand in awe of any Masonic death-penalty, and hence he could and did speak the truth, while Mr. Maynard is bound by his oath "always to conceal," and therefore, when discussing Masonry with " a profane," he is bound, as a good Mason, to hide the truth; and so he makes the assertion as above. "There is nothing in Masonry to *oblige* a member to attend the lodge," etc. There is nothing in Masonry to oblige a member to attend *every* meeting of a lodge, but, as Bro. Clarke states, he *must* attend "a certain meeting," under penalty. Look at the Master Mason's oath: "Furthermore, that I will answer *and* obey all due signs and summons sent to me from a lodge of Master Masons, as given to me by a brother of this degree, if within the length of my cable-tow." Now observe the language of this oath: Here the Master Mason is sworn, under penalty, to do two things. He swears to "answer" and he swears to "obey." To "answer" and to "obey" what? He swears to answer "all due signs" *given* to him by a brother, and to "obey all due summons" *sent* to him from a lodge of Master Masons. Obedience to the summons is one of the cardinal principles of Masonry, and is of such binding force that when a lodge issues a summons with the seal of the lodge attached, the member to whom it is addressed is bound under oath to attend, whether he be a member of that lodge or not. This is good Masonic law and usage, and Mr. Maynard, as a Past Master, knows that it is. This was the kind of meeting—"a summoned lodge"—that Col. Clarke referred to when he made the statement which has caused our "worthy brother" Maynard to lose one of his "precious jewels" by *revealing* a part of the Master Mason's oath, only substituting the word "or" for "and." No, my dear Bro. Maynard, "the one unpardonable crime in a Mason is disobedience"—disobedience to a summons—and you know it.

And now as regards the second objection. Mr. Maynard goes on to say: "There is no obligation in Masonry which compels a member of the order to help, aid or assist an unworthy brother, and one who is in the wrong as regards the laws of the country would by that fact forfeit his right to help, aid or assistance."

In direct refutation of this statement, I want to quote the Master Mason's oath as bearing specially upon this very point: "Furthermore, that I will not give the grand hailing sign, or sign of distress, of a Master Mason, except in *real distress* in case of the most *imminent danger* within a regularly constituted lodge of Master Masons, or in some place for Masonic instruction; and should I see the sign given, or hear the words accompanying it, I *will immediately repair to the relief of the person so giving it*, should there be a greater probability of saving his life than of losing my own." Here, then, we have two Master Masons supposedly placed in two opposite conditions. The one "in real distress," or "in imminent danger," giving the *distress sign*, and the other, without any "distress" or "danger," seeing the sign given; and notice, further, that in this oath there is no question involved as to the worthiness or unworthiness of the one giving the sign. It is simply enough that he is a Master Mason "in real distress" or "in imminent danger," and the oath absolutely requires that under such circumstances "immediate relief" be afforded him to the very fullest extent by his brother Master Mason who sees the sign given.

But right here another question arises. Under what combination of circumstances can a Master Mason be ever "in real distress" or "in imminent danger?" Is it when he is engaged in a street brawl or a bar-room fight? Not at all. As a general thing, Freemasons do not engage in such acts of rowdyism. To what condition, then, does this clause of the Masonic oath apply? It applies

simply and solely to that condition where the Master Mason finds himself a criminal before the bar of justice, and where the big doors of the penitentiary or the hangman's rope are looming up gloomily before him. Bro. Maynard speaks very glibly of a Mason "in the wrong as regards the laws of the country and forfeiting by that fact his right to help, aid or assistance," when the real truth is that this very clause of the Masonic oath applies to Masonic criminals and to none else, and demands recognition and immediate relief from the Masonic juror. It applies to Masonic boodlers in public office, to Masonic defaulters, to Masonic postoffice thieves, and to Masons in various other stages of criminality. All these different classes we have had right here in Chicago, and we have them with us yet, as they were never punished for their crimes. The Master Mason's oath saved them either through the sheriff or the jury box.

But, again, one of the lessons sought to be impressed upon the mind of an Entered Apprentice at his initiation is that "as he advances in Masonry his obligations become more and more binding." Bro. Maynard will readily remember this quotation, he being a Past Master. Let us leave the Master Mason's oath, then, and examine for a moment the oath of a Royal Arch Mason. Of course, we may expect to find this latter "more binding," though it seems rather difficult to determine how any oath can be "more binding" than that already quoted from the third degree; but here is the clause to which M. E. High Priest Maynard objects: "Furthermore, that I will aid and assist a companion Royal Arch Mason when I find him engaged in any difficulty, and will espouse his cause so far as to extricate him from the same, if in my power, whether he be right or wrong." Now, one word with regard to this portion of this most abominable oath. In no two jurisdictions in this country is the Masonic ritual literally alike; indeed, there is no such thing as "uniformity of work" among the lodges and chapters of even the same jurisdiction. Verbal differences will be found among them all, and hence in many chapters the last words of the above clause of the oath are omitted, so that it reads: "I will aid and assist a companion Royal Arch Mason when I shall find him engaged in any difficulty, and will espouse his cause so far as to extricate him from the same if in my power." But where is the difference? They are both virtually the same, and both are in direct conflict with the proper execution of the laws of our republic.

But may I ask, what right has the abominable system of Freemasonry, with its horrible oaths and revolting penalties of death, to demand any recognition at all under the stars and stripes, and in our republican form of government? It is an aristocratic and an autocratic institution, suitable for crowned heads, petty princes, monopolists, capitalists, trusts and schemers of every order in high places, and ought to be legislated out of the country and back again to where it came from. Just think of it! C. S. Maynard, of 453 Fourth st., Brooklyn, N. Y., sworn to have his "throat cut and his tongue *torn* out," his "left breast *torn open* and his heart *plucked* out," and his "body *severed in twain* and his bowels *taken from thence* and burned to ashes!" Who is to perform all this human butchery? And having all these horrible death-penalties as part and parcel of its constitution, may I ask my Bro. Maynard, what real difference is there between Freemasonry and the "Mafia" of New Orleans or the "Highbinders" of California? Very respectfully,

E. RONAYNE,
Past Master Keystone Lodge No. 639, Chicago.

WHAT HAS THE GRANGE DONE FOR FARMERS?

It has taught one thing and at the same time it has practiced another. The Grange assumes to teach economy, but in practice it is an organization of extravagance. In the years 1873 and 1874 the Grange reached its culmination as an organization. During these two years the farmers paid to this order about $3,000,000 as initiation fees alone. This vast sum does not include money paid for charters, regalia, quarterly dues, rent and fuel, or for building houses suitable for such an organization. Neither does it include the vast amount paid to the national and State Granges and for worthless farm implements which were sold to farmers at enormous prices. Add these items to the above and you have a sum or amount almost beyond computation. Now the great bulk of this money has been drawn from the productions of the farm by a little company of swindlers whom farmers have no control over whatever. Think of $4,000,000,000 annually coming from the honest products of labor to satisfy a few men of greed, and is it any wonder that we have depressions? The fact is that farmers should organize and co-operate to break the grip the Grange has upon them, for it has utterly failed to make good its promises to farmers. The national Grange in 1874 at St. Louis said in its declaration of purposes that "we will labor for the good time coming." Twenty years have come and gone and thousands of farmers have died without the fulfillment of this promise. When this declaration was made, land here was bringing from sixty to seventy-five dollars per acre; now the same is offered for thirty to forty-five dollars. Then, wheat was selling for $1.10 per bushel; now it is selling at forty-seven cents; and so it is with other things on the farm in proportion. It is utterly absurd for farmers to expect that the Grange will ever bring about the era of good things.

Another thing the Grange has done. It has caused farmers all over this country to spend many hours and even days over a silly and deceptious ritual which never did and never will give any farmer a particle of practical knowledge of agriculture, no matter if it does assume that its "teachings are the loftiest that a man can seek." All who have sought the teaching of the order have learned by experience the silly monotony of its performances.

One more thing the Grange has done. It has taught farmers that they can organize for co-operation in keeping with our principles of government. Hence, hundreds and thousands are leaving the Grange and uniting with the farmers' club, which offers every benefit that can be obtained by organization. The farmers' club offers no encouragement to schemers and swindlers. Demagogues and speculators find no inducements here; and the only reason that some continue to co-operate with the Grange is that the order has grown rich and they remain hoping to reap where they have not strewn. But for this, the Grange would have been buried with the things of the past, and that, too, without a mourner. —*George W. Staley in the Christian Conservator.*

THE BIBLE AS THE BASIS OF LAW.

Rev. D. S. Faris, of Sparta, Ill., wrote the following radical definition of law for one of his local papers:

Law rests in the bosom of God. The moral law, which is the will of God for the direction of his rational creatures, is revealed in the nature of man, and discovered by the eye of reason, and so is called the law of nature. It is more clearly revealed in the Bible, and there is called the law of divine revelation. Blackstone affirms that these are parts of one original, but that the law of divine revelation is infinitely more authentic than the law of nature, as coming directly from God himself.

The moral law is the foundation of all human law. Blackstone says that no human law has any validity except as it is based on the will of God. Civil law corresponds to the judicial law of Moses, and is the moral law adapted to men living in society. Ecclesiastical law is the same adapted to men in their relation as church members. The foundation is the same, while the object and the method differ. As to the object, civil law is designed to establish peace and order, without which, owing to the practices of sinful men, society would be impossible. Ecclesiastical law is designed to reconcile sinners to God and fit them for their duties in life and happiness after death. The civil law is enforced by the sword; that is, by bodily pains and penalties, the last of which is death. The church law is enforced by various spiritual censures, the last of which is exclusion from the body of Christ. The officers of the law are God's ministers, and are limited by the conditions he prescribes.

God never designed that the punishment inflicted by men should be conclusive and final. In the nature of the case they cannot be. They are necessarily partial and imperfect. God allows men to punish only by process of law, that is by judges and officers elected from among the people for this purpose. They are limited to those cases that can be proved by two or three witnesses. The punishments are prescribed by himself, and nothing more horrible is permitted in the state than death, nor in the church than exclusions. How wicked the executions of law by the irresponsible mob, without trial or proof, and often by terrible tortures!

Over and above the punishment inflicted by man, God will punish in this life and in the judgment day all sins and transgressions according to the claims of absolute justice. This punishment will include sins of thought, word and deed. God only can judge the heart and punish the motive as well as the deed.

In this sense, then, God administers the moral law, that his punishments satisfy the claims of divine justice, while civil and ecclesiastical rulers vindicate justice only in a limited degree. Their right to punish is delegated from God, and limited to a narrow circle of crimes, because their knowledge of facts is limited. Both the civil and ecclesiastical should vindicate the overt transgressions of all the precepts of the moral law. The civil power shouldpunish the gross and palpable violations of both tables of the law, such as atheism, gross idolatry, blasphemy, Sabbath breaking, as well as overt offences against human rights. The church law should proceed against those sins that scandalize the Christian religion, though they may not disturb the peace of society.

Neither civil nor church rulers can judge the heart; they can deal only with those sins that are capable of proof.

The moral law is the foundation of all law. God is the Judge of judges, and puts a final punishment upon the sins of men, and renders to every one fully according to his deserts. Earthly rulers by God's will punish crime for certain reasons pertaining to our present state; while God, the judge of all, holds in reserve his sovereign right to vindicate law in all violators by thought, word and deed.

"CHRISTIAN SCIENCE" UNVEILED.

"Science and Health," a book by Mrs. Eddy, the apostle of the "Christian Scientists," is the Bible of that misled and misleading religious sect, and its sales are alleged to have reached a fabulous number, showing its capability of antagonizing true Christianity. How it does this may be seen by a review of its false doctrines by Rev. Wilson T. Hogg, editor of the *Free Methodist*, who says:

On pages 377, 378 and 393 of "Science and Health" Mrs. Eddy positively and repeatedly denies the existence of a personal God. Her teachings concerning Jesus are, that he is a man, while Christ is the divine principle of the man. This divine principle however is common to all men, according to her system. Hence Jesus was simply and solely a perfect man, yet no more perfect than is every man in his essential being. The only difference is, he exemplified the divine principle more fully than others in his life. This is a most refined and subtle denial of the true divinity of our Saviour. (Ibid, pp. 408, 501, 530.) She defines the Holy Spirit as "Divine Science" (p. 538), and the baptism of the Spirit as being baptized with "Divine Science" (p. 513), another denial of a fundamental Christian doctrine. Throughout the whole work she repeatedly denies the existence and even the possibility of sin. The denial of vicarious atonement follows, per consequence, the denial of sin (p. 528). The doctrine of pardon is ridiculed (p. 490). Prayer to a personal God is declared to be unavailing (pp. 492 and 489). "There is no death," according to this system (p 531), and a future probation is positively asserted (p. 528). Thus the text-book of this whole system, written by its founder who is still living, *emphatically denies every fundamental doctrine of Christianity*, and substitutes in their stead the rehabilitated but long ago exploded idealism of the old pagan philosophers, combined with the heresies of the ancient Gnostics and the absurdities and vagaries of the corrupt oriental religions—a conglomeration at which it would seem as if Satan himself must stand aghast. Such is the system which is alleged to have "led an army of well-meaning people to believe in God," etc.

Bigotry is always detestable and charity is everywhere to be praised, but charity never re-

quires one to wink at error or to fellowship evil; and the Scripture says, "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness."

NEW ENGLAND LETTER.

A climatic change.—The death of Frederick Douglass —Secret societies prohibited in the high school of New Haven.—A conundrum.—Military training in the schools —Antiquarian treasures.

Southern politicians, in *ante-bellum* times, used to talk of "leaving New England out in the cold." With the Florida "freeze," and snow two feet on a level reported in Houston, Texas, while we in Massachusetts have been enjoying bright, sunny weather for over two weeks, with an atmosphere only just sharp enough to be enjoyably bracing, it looks as if it was the "Sunny South," instead of New England, that was passing through this unpleasant experience.

The death of Frederick Douglass naturally calls up many reminiscences of that exciting period. One of the strongest and brightest novels that this epoch called out from a New England writer was J. T. Trowbridge's "Neighbor Jackwood." It still holds its own, after a lapse of forty years, and by good right. There are those who read it when it first appeared who have not yet forgotten the racy humor, the blending of fun and pathos, in its characters, which were as thoroughly of New England soil as are the huckleberries and sweet fern that grow in her pastures. No wonder it was dramatized, like "Uncle Tom's Cabin." The reception it met with on the first night, as told by Mr. Trowbridge in the last *Atlantic Monthly*, is a comment not only on the changes which forty years can make in moral sentiment, but on the backbone which characterized New England's literary guild at that time, conspicuously lacking as this quality was in some of her politicians. The pro-slavery element in the audience were greatly disturbed, and began a perfect pandemonium of howls and hisses, answered by a counterstorm of cheers and clappings from the other side, one party being bound that the performance should not go on, the other being equally firm that it should. And the latter won the day. "You will cut out those objectionable speeches?" whispered a timid friend in Mr. Trowbridge's ear. "No; I will strengthen them," was his fearless answer.

If ever a man rose superior to circumstances, that man was Frederick Douglass. Had his been a smaller, a less grandly proportioned nature, he might have been soured and embittered by his early experience in the school of slavery; but it is to the eternal credit of him and the colored race he represents, that he never allowed his sense of human injustice to eclipse his belief in Christianity. White men who plead the wrongs of labor and the indifference of the churches as an excuse for drifting into infidelity, may well be reproved by the example of Frederick Douglass. Born in the very lowest social strata, who of those to whom liberty was their legal birthright ever used their freedom better? He knew its value too well, and held it as too precious a pearl to give into the keeping of a secret society. The men who despised Frederick Douglass on account of the color of his skin are very generally forgotten, South and North, while his name, now that he has passed to the silent majority, is on all lips; nor will it cease to be remembered while there is a colored race to take pride in the record left by their great leader.

The New Haven Board of Education has prohibited all secret societies in the High School. How prevalent secret societies are in our high schools generally I do not know, but if they exist in New Haven they probably do in other places, and must be productive of the same mischievous and harmful results that make them the bane of college life. Parents who do not approve of such associations for their boys and girls would do well to make inquiries in their own particular township, and boards of education in other places will be very likely to follow suit.

The Intercollegiate Association, whatever that is, has voted for an international intercollegiate contest on English soil—not a contest in literature, but in athletics. A leading authority in such matters states that if such a contest should be held, the representatives of American colleges who participate in it would have to go through more than seven months of consecutive training. One meekly wonders when, where and how these aspirants for athletic honors propose to study their Greek and higher mathematics, or whether they will procure a demit for the time being, and drop these with other similar and secondary matters altogether. Harvard, by the way, proposes to have a professorship in Russian. Judging from the criticism made by our foreign visitors from Oxford, Harvard had better give more attention to our noble English tongue, and let the Russian professorship wait.

The Massachusetts Legislature has rejected the bill to make the 17th of June a legal holiday. It is said to have been defeated at the last by saloon influence, an amendment having been made to the bill providing that the saloons should be closed on that day. If this is really what killed it, we have another humiliating instance of the power which the liquor interest has in our legislature, particularly in the senate. Whether, in itself, it was a wise movement, or otherwise, is open to question. The movement to make a legal holiday of Lincoln's birthday seems preferable to adding another battle anniversary, and thus increasing the present craze for everything military. One of the greatest menaces to our country's future lies in the training of our young people by the military drill in schools, to delight in war and its accesories. It is simply astonishing that Christian people do not see where this system is tending. If we ever have a military despotism, as Herbert Spencer and other deep thinkers on the other side of the water predict; or if classes and religions should ever interlock in one death-struggle for supremacy, by thus fostering militarism in the rising generation we are planning for just such a state of things. The love of military display is an essential part both of Rome and Masonry, and facts tend to show that both have a finger in promoting the present military boom, so contrary to the genius both of Christianity and of Protestantism.

There are many antiquarian treasures scattered about in New England homes. A citizen of New Britain, Conn., has in his possession a pair of old saddlebags that once belonged to Nathan Hale, the young martyr of Revolutionary fame. The watch owned by Roger Williams, after having been kept in the family for several generations, was sold and is now in the Downer collection of curiosities in New York. It is said to still keep fair time. But perhaps the most interesting antiquity of all, obtained by accident at a second-hand bookstore, is a copy of the famous "Breeches" Bible, now in the possession of a citizen of Hartford. It was brought over in the Mayflower by William White, and contains the family record, including the birth of his son Peregrine, the first white child born on New England soil. Eyes dim with tears have pored over those sacred pages, and hearts homesick for the dear English shores, left behind forever, have been comforted, "even as one whom his mother comforteth," by its visions of "a better country, even a heavenly." God give to New England a revival of the Bible loving spirit of old, and she will be again the New England of old.

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

The Congressional Temperance Society —Progress of the Christian Endeavor movement —Miss Willard and Mrs. Cleveland —Other matters.

WASHINGTON, D. C., Feb. 27, 1895.

It is true, as Representative Dingley, of Maine, president of the Congressional Temperance Society, said in his address at the sixty-third anniversary of that organization, that it was a subject for congratulation that the society was the oldest of its kind in the United States, and probably in the world. But there would be more reason for congratulations and much increase of heartiness in them if the society would be active enough to be heard of occasionally between its anniversary meetings. Men should be encouraged for talking temperance, or any other reform, even once a year. But I must say that Mr. Dingley was taking, in my humble opinion, a rather rosy view of the influence of the Congressional Temperance Society in citing the conditions existing when the society was organized and comparing them with existing conditions, leaving the impression that the society had accomplished much in this remarkable progress. Perhaps it has, but I believe that this progress is due to the work of those who advocate temperance and other moral reforms 365 days in every year. I fully agree with Mr. Dingley that "the standing of the society, because of its membership at the Capitol, where it can bear the standard of temperance aloft, is a reminder that the movement is national and world-wide," and trust that the society will see the wisdom of rallying around that standard oftener than once a year. This is not a disparagement of the Congressional Temperance Society. On the contrary, its members are worthy of the highest commendation, and deserve to be praised for the good example they are setting their fellow members of Congress. But there are not enough of them. In the new Congress there will be an unusually large number of new men, who will face the dissipation and temptations of official life in Washington for the first time. The Congressional Temperance Society should be able to do some good missionary work among these new men and to largely increase its membership.

Just before Christmas the '96 Christian Endeavor Committee recommended that members of the organization contribute $10,000 of the money required to entertain the delegates to the International Convention to be held in Washington next year, and proposed a plan to make the raising of the money easy upon individual Endeavorers. Both recommendation and plan were adopted with enthusiasm, and members from each society in the District were appointed to canvass their members for subscriptions, ranging from $1.20 to $60, payable in twelve monthly installments. At a meeting, held this week, to ascertain how the work was progressing, it was shown that $4 758.10 had been subscribed in the societies in forty-six churches, and that eighteen societies had not yet reported. Members are confident that the $10,000 will be raised. The largest subscription from one society was that of Mount Vernon Place M. E church—$405; the First Congregational following with $326.40, and the New York Avenue Presbyterian with $300.60.

Miss Frances E Willard had the pleasure, during her present visit to Washington, of enlisting a valuable recruit to the ranks of the Woman's Christian Temperance Union—no less a personage, in fact, than Mrs. Cleveland. Temperance and reform workers have always found Mrs. Cleveland ready to sympathize with them in their efforts for the betterment of the world, but much as her sympathy has been appreciated, her services as a co-worker will be more appreciated.

Several temperance workers of national reputation were speakers at the mass meeting held in the First Congregational church Sunday afternoon, under the auspices of the Anti-Saloon League. Among them were Mrs. Lillian Hollister, of the Michigan W. C. T U.; Ex Gov. Sidney Perham, of Maine, and Mrs. Josephine R. Nichols, of Indiana. With such speakers, it is needless to add that the meeting was an interesting one.

A special service in the interest of the Society of the King's Daughters was held Sunday night at the Metropolitan M. E. church, and Mrs. Gibbs of Canada and Mrs. Davis of New York delivered addresses on the history of this excellent organization, which Mrs. Gibbs declared to be "one of the great feeders of the church."

Rev. S. L Beiler, vice-chancellor of the new American University, who has a reputation as a maker of beautiful word-pictures, addressed the Y. M. C. A. Sunday afternoon on "The Religion of the Times."

Mrs. Mary Lowe Dickinson, of New York, has been elected president of the National Women's Council, which is still in session here, and Rev. Anna H. Shaw, of Philadelphia, vice-president-at-large. *

OUR NEW YORK LETTER.

Strike of the Electrical Workers' Union.—Foreign flags on public buildings.—Gen. Booth and the Salvation Army.—Boys' Brigades.

The Electrical Workers' Union has just inaugurated a strike which bids fair to involve all the building trades and eclipse in magnitude any other labor trouble of the year. It does not directly affect the public convenience as did the Brooklyn trolly-strike; but if the sympathetic strike includes the building trades, it means that not the sound of a hammer will be heard in the entire city, and that 80,000 men will either strike themselves, or be obliged to quit work as a result of others striking.

The immediate cause of this trouble is the refusal of the Electrical Contractors' Association to

grant the demand of the union for an eight-hour work-day. Many large buildings are in process of erection, in different parts of the city, on which the work has already ceased. The contractors are relying on the Master Builders' Association to stand by them, and propose to fight the matter to the bitter end, as they declare the strike to be unnecessary and unjustifiable.

Although the Brooklyn trolly-strike has been practically broken for several weeks, it has been only recently declared off officially by the strikers, by the very narrow majority of twelve. Nearly every day, however, acts of violence are perpetrated in various sections of the city by the disorderly element, for which the strikers have disclaimed all responsibility.

The Legislature has just passed the Lawson bill to prohibit the display of foreign flags on public buildings. This will relieve our city officially from much embarrassment and at the same time admit of suitable decorations in entertaining foreign visitors. While the city was under the control of the Irish Romanists of Tammany Hall, the Irish flag was flying from the flag-staff of the City Hall every St. Patrick's day, and all the public buildings were covered with green bunting. Modest and reasonable requests from societies representing other nationalities for similar privileges were howled down with derision and disdain. Indeed, a few years ago, when a loyal British-American, in a certain quarter of the city, thought to honor the Queen's birthday by displaying an English flag from one of the windows of his private dwelling, a mob gathered and threatened to wreck the house unless the obnoxious banner was removed. It is a fact often commented on by students of contemporaneous history, that the Irish are practically ruling every country on earth but their own. May that day be far distant when either the yellow flag of the papacy or the green one of the Emerald Isle shall be seen above the stars and stripes!

Monday and Tuesday evenings, February 25 and 26, the farewell meetings of Gen. Booth were held in this country, prior to his sailing for England. They were largely attended and most enthusiastic. The Salvation Army has won its way to a warm place in the regard and confidence of the community. Much adverse criticism, on account of its unique methods, has been silenced by the phenomenal success which has attended its philanthropic enterprises, as well as through the ability and wisdom of its leaders. Mrs. Maud Booth is a welcome and frequent visitor in many a palatial mansion, and nearly every week conducts drawing-room meetings and parlor conferences among elegant ladies of leisure and fashion, and on Sunday night addresses crowded meetings of working people in Cooper Union. The Army is building a large and thoroughly equipped structure on Fourteenth street which, when completed this spring, will be the national headquarters.

Another organization which professss to be military and semi-religious is the Baptist Boys' Brigade. This has sprung up within the past two or three years, and has had a marvelous growth and popularity. Nearly every Baptist church of any size in New York and vicinity has companies of boys enrolled. Anti-liquor, tobacco and profanity pledges are taken, and so-called "Bible drills" engaged in, in connection with the military drill, which, it is claimed, are most helpful in solving the perplexing problem of how to interest the boys in spiritual things and secure their attendance on church services. The military element, however, is the chief attraction, and this emphasized as much as possible, and steps are now being taken whereby the officers of this organization shall become regularly commissioned. While recognizing certain incidental religious benefits which may accrue from this movement, it is certainly open to very grave objections. Not to speak of its tacit encouragement of secrecy and exclusiveness, the tendency of the entire system is to create and foster a warlike spirit of militarism which is fundamentally and eternally opposed to the Gospel of the Prince of Peace. The boys are bright enough to understand that the guns they carry are for the express purpose of killing their fellow men. A generation that has been trained in the art of war is likely to embrace any opportunity that may be afforded for its exercise. Notwithstanding the fact that there have been, and are now, many noble Christian men who have adopted the profession of the soldier, yet in any sense war is brutal, bloodthirsty and devilish, and any scheme or movement that tends in the remotest degree to glorify or perpetuate it, can not be too deeply deprecated and deplored. It does seem as if the Peace and Arbitration societies have good ground for their animadversions upon the Boys' Brigades. They are not calculated to hasten that long-looked for and much-prayed-for time, when the nations shall learn war no more.

F. W. Farr

Everyday religion in the heart, and exemplified in the life by doing good, brings everyday comfort. In the morning it is an assurance; in the evening it inspires delightful thoughts—thoughts of a day well-spent—one day's journey nearer home.—*Selected.*

REFORM NEWS.

FROM THE NEW ENGLAND AGENT.

Willimantic, Conn., Feb. 23, 1895.

Dear Cynosure:—Word received from the Eastern agent requires my presence at the Philadelphia convention. After filling Sabbath engagements, I take the first Monday express for New York.

Bro. Conant is not grieving over his defeat as a candidate of the American party for Vice President, but is in good health and heart.

Brother and Sister Buck, of Putnam, are feeling the infirmity of years and the effect of the severe cold as they look out from the tribulations and shadows of the life that now is to that which is to come.

The recent death of Postmaster J. W. Webb, of this city, furnished occasion for advertising the several crafts to which he belonged. The "Ancient Order of Freemasons" led off in the parade. A largely attended service was held in the Congregationalist church, in which believers found a crumb of comfort in the Scripture reading and prayer by Pastor Dinsmore, while spiritualists and unbelievers were highly edified by the sermon. The preacher imported for the occasion from Tennessee is the Rev. S R. Tree, with whom Rev. Mr. Barlow crossed swords when both were pastors in this city. Whether a member of the lodge, or not, Mr. Tree's remarks, reported in last evening's *Journal,* are acceptable alike to the "true Mason" and other rejectors of Christ who rely upon ceremonies and morality for salvation. "Jesus," he said, "talked about the kingdom of God; the spirit of love and kindness in this world lays the foundation of that kingdom; the eternal life is in the man here, and if we have a life governed by affection, we have eternal life." Did the author of this statement ever read in God's Book: "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent?" or, "Except a man be born again he cannot see the kingdom of God?" Such a preacher can readily yoke up with Freemasons, but such preaching is no more in harmony with the teaching of the apostles than is Christ with Belial.

To the clipping I sent yesterday we have an addendum in to-day's Boston *Herald* Yesterday's communication asserts that the A. P. A. "captured the caucuses in the second Middlesex senatorial district." To day's issue scouts the idea that this secret lodge may try a similar game in capturing caucuses for gubernatorial nominations. The writer asserts that "so absurd and impolitic an action is almost incredible," adding that a nomination by a secret society would jeopardize the success of the Republican party. Has the Ethiopian A. P. A. changed its skin since the Middlesex secret underhanded procedure occurred? We are told that it was done then, and why may it not be repeated? We are told that the A. P. A. has become *more secretive* and difficult to trace along its slimy path, and may may not the "hidden hand" strike a fatal blow when the crucial moment comes? Like every assassin, its work is in the dark, and can never be trusted. The fact is that this whole scheme of conniving and capturing by secret emissaries is *un* American, *un*patriotic and grossly fraudulent. It is of a piece with the schemes of the Jesuits, which it professes to oppose, but of which it is, in reality if not intentionally, a part.

Certainly it looks a little *queer* when a foreigner, who may or may not have filed his intention to become a good citizen, is placed at the head of a movement in Massachusetts, to resist the encroachments of a foreign power upon our domestic institutions. How much would such a leader have to change his tactics to become a first-call Jesuit? How much does he come short of out-Satolli-ing Satolli himself, who has at least the virtue of openly avowing his allegiance to the Pope and the policy of Rome? I knew a man who refrained from becoming a citizen before the late war, because he anticipated a conflict and wanted to claim protection from the British government when the fight was on. His patriotism was not unlike to that of the man accepting leadership in a political movement, and who is not a citizen *de facto.* He exposes himself to suspicions of disloyalty to the American flag, or to a lack of courage equal to meet the responsibilities of citizenship, and facing the consequences like a man. He is just the specimen of manhood that training in a secret lodge produces, whether he masquerades before the people as a D D. or a Jesuit, or an A. P. A champion. When weighed in the balance of true patriotism, he is found wanting.

The prayer of every loyal citizen of Massachusetts should be: From all such slimy, slippery, double-faced, under-handed political demagogues and tricksters, good Lord deliver our grand old commonwealth. James P. Stoddard.

FROM THE PACIFIC COAST AGENT.

Mt. Tabor, Ore., Feb. 20, 1895.

From Canby I came to Portland again, preaching and laboring a few nights in the meeting, which was still in progress. Through the combined influence of sectarian, lodge-ridden churches, secret societies, and a lack of moral backbone in a few who profess to oppose the lodges, much good was prevented that otherwise might have been accomplished.

It was thought advisable by the pastor to have me speak on the lodge question in the new church. After the announcement had been made, a few timid souls thought it might injure our influence as a denomination to have it in the church; so I hired the Piedmont Hall, near by, and spoke there. The hall was crowded to its utmost capacity, with many Masons and Odd-fellows on hand to hear what could be said against them. I spoke of the orders from the Christian standpoint, not forgetting to show how they interfere with the home and government. The "boys" heard what they did not expect, I am sure, by the way they winced. For one hour and a half I held the audience, and I think good was accomplished. It tended to show up, in their true light, such men as continually say, "I would leave any church before I would leave my lodge." Such persons prefer the lodge to Jesus Christ and his church, and have no more business with the church than has an unconverted Hottentot. I believe in presenting the church of Jesus so pure and spotless before the world that it will attract men and cause them to desire it above any worldly institution.

From there I came yesterday to North Mount Tabor, where Rev. John T. Watson is holding a series of meetings in the Wesleyan church. I got here just in time for the afternoon Bible-reading on the subject of Separation. Secret societies were as freely discussed and condemned as any other evil. This people are alive to God, and dead to the world, and their influence is felt in the community. At night I preached. A deep conviction was on the congregation. We hope to hear of many turning to God.

The Bible-reading (same subject) is to be continued to-day.

To-morrow I go to Sherwood for two nights, and then return here to arrange my trip to the Sound. Pray for me. P. B. Williams.

CORRESPONDENCE.

UNCHRISTIAN CHURCH UNION.

Chicago, Feb. 28, 1895.

Editor Cynosure:—I have been reading in the *Gospel Trumpet,* of Grand Junction, Mich., an account of a very remarkable movement of a religious character, which was inaugurated at Bay City, in that State, quite recently, and to which I desire to call the attention of your readers as an important sign of the times, and a significant token of the great apostacy in the Chris-

tian church during the last days of this dispensation.

The facts in the case are as follows:

As far back as November 29, Thanksgiving-day, the Protestant and Roman Catholic ministers of Bay City inaugurated a scheme looking to a ministerial union, having for its object the promotion of Christian unity and including all so-called Christian denominations.

This was the avowed and plausible scheme then broached. In pursuance of it, a meeting was held in the rectory of St. James' Catholic church (one day in January), at which nearly all the Catholic priests and a number of the leading Protestant ministers were present.

During the discussion of the proposed union, the following declaration was discussed at length and then adopted:

"The aim of this meeting is to instill into every Christian heart the necessity of mutual love and respect among the members of the mystical body of Christ. It is unnatural that the members of the same body should tear one another to pieces. They should protect and assist each other. The means to attain this end are of two kinds: (a) Fraternal meetings of the ministers of the different churches, with a view to becoming better acquainted, and for devising means whereby to carry on our mutual work; (b) public lectures on Christian unity, Christian tolerance, Christian charity and kindred subjects, to be delivered alternately by priest and minister. It must be well understood that the presence of a minister or a priest at one of our meetings does not in the least affect his distinctive religious principles. Each remains what he is, prejudice and its consequences excepted."

This declaration was signed by five Catholic priests and eight Protestant ministers, representing Presbyterian, Reform, Episcopal, Baptist, German Reform, Methodist Episcopal, Congregationalist and German Methodist churches.

The comments of the *Gospel Trumpet* on this declaration are bitterly denunciative. It sees in this movement the fulfillment of the prophecy: The healing of the wound that Rome received in the Lutheran Reformation by corrupted Protestantism, and the reconciliation of the two great powers, leading Protestants to re-associate and confederate with the enemies of Christianity. Protestantism has thus ceased to protest longer against the heresies of Rome or to separate itself from the papal domination: for it is certain that in any union like that at Bay City, Rome will either withdraw or eventually dominate over those who stoop to associate with it. It is the nature of Rome to rule whenever and wherever it can, and Bay City will be no exception.

Rome is crafty, treacherous to whatever opposes it, and unrelentingly the enemy of Protestantism, and in religious and political matters is not to be trusted, even under the guise of the most flattering overtures. Absolute separation from Rome is the only safety of our Protestant institutions.

Felix.

FLY IN THE OINTMENT.

Andover, Conn., Feb. 21, 1895.

Editor Cynosure:—Our dear Bro. Kimball adds to his editorial work at home strong and valuable help through the *Cynosure*. Its very strength is a reason why a slip of his pen is a more serious matter, since it is liable to be more influential. He will, I hope, receive in the thoroughly friendly spirit in which it is offered, what may reluctantly assume the form of a criticism.

I take much the same view as he does of a lodge insurance, though perhaps not exactly the same. It is usually of the "die to win" type common to all "assessment" schemes called "insurance." Such organizations, whether related to orders or not, issue certificates only and not policies. Strictly speaking, they do not offer to insure. They only admit to membership and to a chance of sharing in prospective or possible benefits.

An order, or an assessment asssociation, is not, technically speaking, an insurance company.

I doubt whether Bro. Kimball has, like myself, made a special study of life insurance. I have no connection of any kind with real life insurance, but I understand it, and am very sure that a remark of his needs revision, not to say erasure, in the interest of accuracy.

He says: "An honest, temperate, well man stands no fair chance in any insurance company." Such a statement has the air of the summing up of an investigation; but I have heard similar language before, from an objector who knew practically nothing about the methods of genuine insurance companies.

Life insurance should receive as clear an examination as is accorded to the orders, before suffering so sweeping a condemnation from so strong a hand. Bro. Kimball has a thorough knowledge of his subject when he writes about the lodge. He has the same when he reports the wretched condition of Odd-fellow assessments. But he passes outside the range of painstaking and careful examination, I am sure, or else states a point strongly to the extent of overbalance, when he speaks as he does of "any life insurance company." It reminds one of the way skeptics like to saddle on evangelical Christianity some features of the history of Roman Catholicism.

It is quite true that much has been done under the name of life insurance that would be against the interest of an "honest, temperate, well man," or any other sort of man. I am sorry that anything of the kind suggests and justifies a limited application of our valued brother's criticism. But this does not justify a charge so sweeping, and the facts of the case disprove it emphatically. The subject of life insurance is unfortunately much misunderstood. The misunderstandings result in misfortune. No one who knows the facts ought to be willing to see the errors reinforced or augmented. I am not discussing the subject itself here; neither am I indicating the safe and correct method. I am, however, trying to do my part to prevent the prevalence of prejudice and error, such as is liable to result in serious practical harm.

I know the facts of the case, and I know Bro. Kimball. Knowing both, I find it hard to believe that he wrote that sentence after thorough study of life insurance as a whole; but his article as a whole was a good one.

A Very Friendly Critic.

PRESS AND PULPIT SILENT.

————, N. H., February 21, 1895.

Editor Cynosure:—Whoever has tried to help forward the anti-secret society cause has at once found that both the press and pulpit are, in a majority of cases, very careful about saying anything against the lodges. Years ago, when Tweed's stealings, in New York, were exposed, the newspapers did much, just as in the recent Tammany exposures, and the pulpit, also, did its share; and without their aid the movements in the interest of the people would no doubt have failed.

A few days since, one of the great New York dailies printed an illustrated article exposing the "oaths and initiation horrors" of the Mafia—the Italian secret society. It told how boys of fifteen and men of eighty-three were admitted and initiated; but while that ceremony was performed in the dark there was none of the silly, senseless mummery which is found in some secret initiations. In brief, a stiletto is held close to the candidate and some one whispers hoarsely, "Death to all traitors!" Then, sinking on his knees, the candidate points the stiletto to his own bared breast and swears that he would plunge it through his heart sooner than betray his brethren. Then some one reminds him that there are plenty who will do the plunging if he ever does prove unfaithful. The article also gave other facts, among which, it is said, the lowest as well as those of the highest standing join, and one member is bound to protect every other member. The paper publishing the article mentioned calls the Mafia "a murder-society," "a crime-breeding order," etc.; but any fair person will admit that the oaths and other ceremonies are tame compared with those taken by third-degree and higher Masons. Indeed, if this paper tells the truth—even if the Mafia be "a murder-society"—there is no drinking out of human skulls, nor any more wicked, horrible and blasphemous oaths than in Masonic lodges; nor anything to prove that the Italian society is really worse than some in America.

It is easy to see why the New York daily exposes the Mafia. Would it say as much of some other secret societies? Would it say one word against them? Open to-day's paper, and you find columns—perhaps pages—with plenty of portraits extolling this, that or the other secret clan. To-morrow, for a change, you have a dozen or so portraits of well-fed priests, and full accounts of their labors also. Next day, an illustrated full-page shows the imposing buildings and gives elaborate descriptions of various "homes" and "orphan asylums"—all of which are supposed to be devoted to the charity and good works of the secret lodge society. This society, practicing a great deal that its professions *do not* mention, is fast taking entire control of some States, while "silently and secretly," but none the less surely, it is rapidly extending its octopus clutches to a greater or less extent around the other States.

What is to be the final result? The press, a majority of whose conductors are bound by oaths which they dare not break, and the rest dare not oppose where opposition means ruin. With the pulpit it is otherwise. The clergy profess to do what many of them do not do. Is it not the duty of these moral and religious teachers to investigate the lodge question, and when—as they certainly will—they find it is the one great curse of the country, will they cease to longer keep silent and come out boldly for the truth, right and justice?

H. E. Hunt.

VAGARIES OF A MASONIC FUNERAL.

Northwood, Iowa, Feb. 22, 1895.

Editor Cynosure:—The Odd-fellows and Freemasons have had opportunity, of late, in our town, to display some of their fruit for charity.

In a Masonic funeral, last week, the former pastor of the Baptist church here was sent for and preached a sermon from 1 Kings 7: 22: "And upon the top of the pillars was lily-work; so was the work of the pillars finished." Surely it takes a Freemason to preach a *funeral* sermon from such a text! It was very edifying to hear about the temple, and about the east, west and south, on such an occasion. Unexpectedly, the Methodist minister appeared in the ranks with the lambskin on. A woman, who undoubtedly has some thoughts about how she shall be saved, went home and wept because her pastor showed up as a Mason. Oh, for many such women! Oh, that the whole congregation here and in other places would weep over their pastors who have been infatuated with lodge idolatry, and that they would tell them: "You must leave the lodge or you must leave us!"

The oldest member carried the Bible *upside down*. This is very significant. Of course, we know it is all the same, to the Masons, whether the Bible is right side up or not; they derive the same benefit from it whichever way it is turned. Pray that the eyes of the blind may be opened.

Yours truly, (Rev.) O. T. Lee.

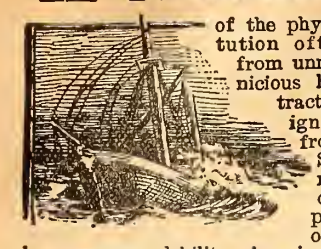
LITERATURE.

CURRENT PERIODICALS.

St. Nicholas for March has some very unique features and many attractions for older and younger readers. The serials of Jack Ballister's Fortunes, Three Freshmen, Chris and the Wonderful Lamp, The Brownies Through the Union, A Boy of the First Empire, and Rhymes of the States, furnish new installments of more or less interest. Other good articles are: The Boys' War, by Boyesen; The King's Ankus—a Jungle Story, by Rudyard Kipling; A Sketch of Nathaniel Hawthorne, by Brander Matthews, with a full-page portrait; What the Flags Tell—Naval Telegraphy at Sea—by Jno. M. Elliott, U. S. N.; together with more full-page engravings, and a variety of jingles, sketches and pictures for youngest readers. A very nice number. New York: The Century Co. 25 cents.

In variety and significance of topics, wealth of illustration and eminence of contributors, *McClure's Magazine* for March is a notable number. Its contents are as follows: An Ocean Flyer, with full-page frontispiece—notes of a first voyage on an Atlantic steamship; The Lord of Chateau Noir, a story, by A. Conan Doyle, illustrated; F. Marion Crawford, a Conversation, recorded by Robert Bridges, with portraits and views; Napoleon Bonaparte—fifth paper, with sixteen portraits, by Ida M. Tarbell; An Alpine Pass on Ski, illustrated, by A. Conan Doyle; La Toussaint, a story from the memoirs of a Minister of France, illustrated, by Stanley J. Weyman; The New Treatment of Diphtheria, illustrated, by Hermann M. Biggs, M. D., of the New York Health Department; Diphtheria Anti-Toxine—Its Production, illustrated, by William H. Park, M. D, of the New York Health Department; The Lord's Day, by Rt. Hon. Wm. E. Gladstone; Human Documents—A Series of Portraits of Mr. Gladstone; and A Blizzard, a Story, by Mrs. E. V. Wilson, illustrated. Published by S. S. McClure, Ltd., New York. 15 cents.

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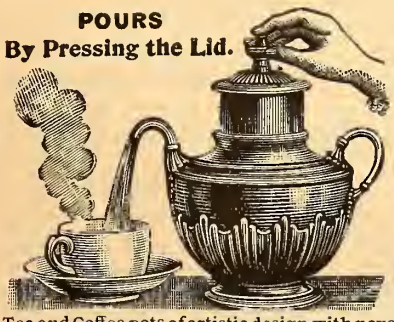
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If She Is a Good One, She Is Worth Keeping.

Perfection is not to bo met with in any class of life. Therefore we must be ready to make due allowance for little shortcomings of all kinds on the part of those who serve us, and particularly when we consider that they have probably not had the influence and help of a good woman at the age when all girls need it—when their characters are forming. Be firm, yet gentle, when dealing with your servants and never find fault with them unless there is a good reason to do so. Then temper your reproaches with justice. If you have any cause to be vexed with them, wait until the vexation has passed before referring to the subject.

It is a great thing to gain an influence over our servants, and to do this we must let them feel that we take an interest in them, and that while they aro under our roof they may always count upon advice and help from us in any little trouble or difficulty. There is a vast difference between a right and friendly spirit of this kind and undue familiarity. The latter should never be permitted for a moment, for if the social barrier, however unrecognized it may be, is once removed their respect for us will be gone, and without this it is impossible for a house mother to manage her maids well.

Every employer should, as a matter of duty, regard the health and happiness of her servants. There is a vast amount of monotony in their round of daily work, and it is only fair that they should be allowed a reasonable amount of liberty for recreation. Girls who have situations in the country generally get more opportunities of going out, if only into the garden, than those in town. An outing once a week is not sufficient to keep the latter in good health and spirits, particularly if their work lies in the kitchen.

Besides the regular evening a week, a thoughtful mistress can often, without inconveniencing any one, find an opportunity for sparing a maid for an hour or so, or even sending her out to do an errand, and servants should be allowed to have a woman friend to tea occasionally. It is trifling things like these that make girls feel more at home in their situations, and they settle down and work better and are more contented in a place where they are not made to feel the reins of government at every turn.

How to Make Almond Macaroons.

Pour boiling water on half a pound of almonds, take the skins off and throw into cold water for a minute, take out and add a tablespoon of essenee of lemon, pound to a smooth paste, add a pound of pulverized sugar and the whites of 3 eggs, work the paste well together, dip the hand in cold water and roll into balls the size of a nutmeg, lay on buttered paper an inch apart, set in a cool oven for three-quarters of an hour.

How to Do Ornamental Frosting.

Take a small glass syringe and draw it full of the icing and slowly arrange any design. Another way is to use a cone of stiff white paper and let the icing run through, but this is not as successful

How to Make Spanish Cream.

Pour a quart of cold milk over an ounce of gelatin and let it stand two hours; then put over the fire, and when it boils add yolks of 3 eggs, well beaten, with a cup of sugar. Let it boil again and then remove from the fire and add whites of the 3 eggs beaten to stiff froth, with 2 tablespoonfuls of sugar. Beat all together, flavor with vanilla and pour into mold. It should be made the day before it is served, or at least several hours before.

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17. History of Masonry.
19. Freemasonry a Christ-excluding Religion.
22. Extracts from Masonic Oaths and Penalties as Sworn to by the Grand Lodge of Rhode Island.
28. Dr. Nathaniel Colver on Masonry.
30. Masonic Oaths Null and Void.
37. Why a Christian should not be a Freemason (German).
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221 W. MADISON STREET, CHICAGO

The National Christian Association

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The object of this Association is: "To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

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The Christian Cynosure.

WM. I. PHILLIPS, PUBLISHER.

CHICAGO, THURSDAY, MARCH 7, 1895.

FREE SPEECH IN DANGER.

The Jesuits, the Clan-na-Gael, the United Irishmen and the Ancient Order of Hibernians—the latter three being an outgrowth, in spirit if not in fact, of the first-named—are secret orders organized under the sanction of the Church of Rome, by whom also they are promoted and sustained. These societies possess all the vindictiveness necessary to nourish hatred of Protestantism and to persecute and murder those who offend them, and are employed in advancing the political interests of Rome and Ireland on American soil.

The Ancient Order of Hibernians, the pride and glory of Irish Roman Catholics, has recently posed as the physical defender of the Church of Rome. For several days last week the press fully reported the acts of this society as the enemy of free speech at Savannah, Ga.; but it was summarily suppressed by the law-and-order-loving citizens of that city. The circumstances were, in substance, as follows:

On Monday night, an ex-priest of the Church of Rome, named Slattery, and his wife, an ex-nun, were to have lectured on Roman Catholicism in the Masonic Temple in Savannah. The announcement had been publicly made. During the day members of the Ancient Order of Hibernians petitioned Mayor Meyers to refuse permission to the ex-priest to hold his lecture. The petition said that if Slattery was allowed to speak there would be disorder and riot. About 500 signed the petition. When it was presented to the mayor by a committee of twelve Catholics, including the presidents of two divisions of the Ancient Order of Hibernians, he handed them a written opinion from the corporation attorney to the effect that he, as mayor, had no power to abridge the right of speech guaranteed by the Constitutions of the United States and Georgia. In his opinion the city attorney said that there could be no disorder or trouble if those who would be offended by Slattery's remarks would stay away from his lecture. He urged all to do so. Mayor Meyers also asked the committee to advise all Catholics to keep away from the lecture.

"I cannot stop this man from lecturing," said the mayor, who is a Hebrew, "but I can prevent disorder, and I shall do so. If the police do not constitute a sufficient force to do so, the military will be appealed to. Riot will not be tolerated."

The committee stated that it was their desire to avoid trouble and that they would use their influence in that direction. They did so, but their efforts utterly failed.

We need not enter into particulars. The police were out in force, but before the lecture was ended the building was surrounded by a howling mob of Catholics, and Slattery was in imminent danger of being killed. So formidable was the mob, and so desperate, that the mayor at once summoned the military force of the city to rescue Slattery. The Roman Catholic Vicar-General of the diocese also interposed his influence. "This man Slattery," he said, "can do your church no harm You are bringing disgrace upon your religion by your conduct here to-night. It can meet only with condemnation. I plead with you to disperse and go home. Do not render it necessary to shed blood here to-night."

Some took his advice and retired; but the angry mob surged about the hotel in which Slattery was domiciled, and continued to threaten him with death. Nothing but the mayor's determination and the presence of the troops prevented further riotous demonstrations.

The next day little business was done and there was a universal nervous strain and excitement. One thing only was talked about, and that was the right of free speech. Slattery was almost lost sight of as an individual. There was but one general expression of opinion—that Slattery should lecture again if he desired, if it required all the police and military forces and half the citizens to protect him.

Mrs. Slattery was to have lectured in the afternoon, but the owner of the hall cancelled the engagement and the lecture was postponed. That night Slattery remained at his hotel. The excitement still ran high, but there was no rioting.

The following day quietude, under an "armed peace," also prevailed. In the afternoon Mrs. Slattery lectured to 600 women in Odd-fellows' hall. Many of the women at the lecture were escorted to the hall by their husbands. Policemen were stationed in the square on which the hall fronts. No one was allowed to loiter about the building. Toward the close of the lecture crowds collected in the vicinity and Slattery and his wife were followed to their hotel by thousands.

At night Odd-fellows' hall was crowded and many were turned away. Fully 1,000 men were in the hall. It is understood that a large proportion were armed. On all sides men were heard saying that they were ready for a mob. Outside the hall the entire police force, with the exception of a few men scattered through the audience, were distributed so as to command the entire vicinity of the hall. Slattery received an ovation, and throughout his lecture he was applauded and was loudly cheered when he declared that the riot Tuesday night had shown the necessity of Protestant organization.

Thus ended one of the most exciting events known in Georgia since "Sherman's march to the sea." The battle was for a constitutional right—a right dear to every freeman—the right of free speech. It was a war that is likely to break out again at any time where organized and secret bigotry prevails, and the result of the Savannah riot shows that cool judgment, energy and patriotism are necessary to oppose it successfully.

The right of free speech must be maintained at all cost.

PENNSYLVANIA STATE ANTI-SECRECY CONVENTION.

WASHINGTON, D. C., Feb. 28, 1895.

DEAR CYNOSURE:—I feel in reference to our convention, just closed in Philadelphia, that we have much, *very much*, to praise God for. The gathering was all that could have been expected. Friends were blessed, and those of evil mind were stirred up.

A card came from a follower of Robert G. Ingersoll, who neglected to sign his name, using abusive and vile language. This card referred especially to the testimony given by Bro. Anderson, of Camden, a seceding Mason and Odd-fellow.

The pastor of the church in which we met, showed us every kindness, and in saying good-by remarked:

"Whenever you wish our church for a convention you are welcome to it."

The minutes, together with the reports and some of the addresses, will be sent you. I need not add to them.

"Praise God from whom all blessings flow,"

W. B. STODDARD.

FIRST SESSION.

The Pennsylvania State Christian Association, opposed to secret societies, held its first session in the Second Reformed Presbyterian church, Seventeenth and Race streets, Philadelphia, on Monday afternoon, February 25, 1895, beginning soon after 2 o'clock.

The meeting was called to order by Rev. W. B. Stoddard.

The following letter was received:

60 SHERMAN AVE., ALLEGHENY, Pa., Feb'y 23, 1895.

Rev. W. B. Stoddard,

DEAR BRO:—I have my satchel packed, expecting after Sabbath's work, near Latrobe, to take train about 4:45 A. M. from that place, so as to reach Philadelphia in time for afternoon meeting: but I find from the schedule, that train does not stop between Pittsburgh and Johnstown. So unless I can get an order for it to stop for me, I hardly think I will be at your convention. This I regret, for besides my interest in the cause, this may be my last opportunity of the kind.

But the great matter should be and is, to have the presence of the Lord Jesus by his "Spirit to guide into all truth." Then and only then will you have a pleasant and profitable meeting, whoever else may be present or absent, and thus only can "my heart's desire and prayer" for this convention be realized.

The times are both ominous and auspicious. They portend danger; yet are favorable to work, and promise good results to wise and energetic efforts. The Lord guide to right means and their right use, then we shall have and be a blessing.

With Christian salutations to yourself and to all the brethren and sisters in the Lord, I am

As ever, yours etc., S. COLLINS.

The opening prayer was offered by Rev. W. W. Barr, D. D.

In the absence of the State President, Rev. Samuel Collins, D. D., and of the State Secretary, Rev. J. T. Milligan, a temporary organization was effected, on motion of Rev. W. B. Stoddard, with Rev. N. L. Heidger as chairman and Rev. A. S. Shelly as secretary.

Rev. J. C. McFeeters, pastor of the church in which the convention assembled, delivered the address of welcome. "The orders," he said, "indugle in the presumption that they have the light. This is the boast of the lodge" He claimed that, while they pretend to have the light, they often shut it out by disregarding the name of Jesus. The oath or pledge he regarded as an evil of the lodge, as it binds those who take it to remain true to it until they are providentially released. He looked upon the convention as a means to the providential stroke that would break down the lodge system. Social, commercial and political advantages coming from the secret society he deprecated, and only one secret society, that of the prayer closet, did he deem worthy to endure.

In the absence of Rev Samuel Collins, D. D., of Allegheny, President of the State Association, the response was heartily given by the chairman.

Rev. I. D. Bowman and H. C. Cassel favored the audience with a fine duet—"What Shall the Record Be?"

The following committees were then appointed:

On Enrollment—Henry C. Cassell, J. L. Bauer.

Correspondence—Rev. J. T. Meyers, Agnes M. Shoenhut, W. W. Barr, D.D., S. Y. Orr.

State Work—The Rev. G. N. Falkenstein, Robert Ingraham, S. B. Latshaw, Mrs. A. E. Latshaw.

Finance—Rev. J. C. McFeeters, Mrs. D. W. Collins, T. H. McCandless, Rev. L. Frank Haas.

Entertainment—Rev. W. B. Stoddard, Rev. N. L. Heidger.

Following the announcement of these committees the Rev. C. S. Cleland, of the Second United Presbyterian church of this city, gave his views on "Benefits Derived from Reform Conventions."

He expressed the conviction that people are glad to do right if they only know what the right thing is; that the good of the convention in bringing out the sentiments of the church regarding the abhorrence in which they hold and should hold secret societies is incalculable; that most people being entirely ignorant of the principles involved in secret societies, join them without the knowledge that they directly conflict with the church and Christian principles generally, and that these are the people who should be looked after and enlightened and shown the blighting influences of the lodge.

Rev. M. W. Lyon, of the German Baptist church, Washington, D. C., followed. He said that if belonging to secret societies did not conflict with Christianity that he would belong to all he could, but that it is utterly impossible to reconcile the church with the secrets of Masonry or any other society of that kind; we are unable to associate the principles and doctrines of Jesus Christ with those of lodges.

But he thought that the fundamental evil of the lodge is its money-making schemes; that if the lodges ceased clamoring and gathering in the hard-earned money of their constituents, it would soon be found that they would not have a lengthy existence; that the lodge is stealing into homes and breaking down the fortifications of domesticity, and that many young men are drawn into the vortex of its fascinations by the privilege of mingling with men above them in rank and fortune, and which in very fact only ruins them by cultivating a desire for the emulation of things beyond both their means and capacity.

He said that while the Masonic writings all claimed to have divine origin, if they are compared with the Bible, it will at once be apparent that the divinity of the origin consists wholly in their selection of just such principles as exactly suit the case. He quoted freely from Mackey to prove the strength of the assertions. He believed that where a man cannot take his wife and daughters is no place for himself.

Reading from George Wingate Chase's work on "Masonry" and from another author on the same subject, he claimed that the doctrine of atonement was repudiated by statements in both books. He was not in favor of the lodge system, because he believed it is a home destroyer.

Gustavus Anderson, of Camden, characterized secret societies as inventions of the devil. He had been a member of several lodges and thought them "bunco games." "I paid some $50 to become a Mason, and all I learnd there I could have learned for 50 cents," said he. After initiation he claimed that it was anything else but Christian; that Masons drank and banquetted and did little else. The Odd-fellows, which he had joined, he considered more ridiculous even than Masonry.

The Committee on Correspondence brought in the following report: "Among the letters relating to this convention which have been received we find twenty-five of a strictly business character. Twenty-two express interest and sympathy in the work. Many correspondents express their regret that they cannot be present.

"J. T. Myers, *Chairman.*"

Extracts from a number of the letters were read, one of them in full.

The convention was here treated to a very agreeable surprise by the introduction of Rev. J. P. Stoddard, of Boston. In a brief address he paid a touching tribute to the late champion of reform, Rev. A. J. Gordon, and then gave the convention a taste of what was in store for the evening. The session then closed with prayer.

EVENING SESSION—MONDAY.

The meeting was opened with reading of a portion of Scripture by the chairman, Rev. N. L. Heidger, followed with a season of earnest prayer in which a number led audibly.

Rev. F. W. Farr, of New York City, gave a stirring address on Romanism and Masonry, in which he drew a strong comparison between the history of Jesuitism and Masonry, showing that in their intrinsic nature and in their baleful influences they are identical.

I. D. Bowman, H. C. Cassel and A. S. Shelly sang "Christ is All;" after which the following persons were named and appointed as a Committee on Resolutions: Rev. W. J. Coleman, Rev. F. W. Farr, and Rev. T. P. Stevenson.

Rev. J. P. Stoddard spoke on "Lodge Assertions," pointing out the weakness and fallacy of their statements on the points of antiquity, great men, morality, opposition to Romanism, companionship, and helpfulness. This was followed by a chart talk, in which he gave the audience an insight into the so-called mysteries and workings of the Masonic order in its various degrees.

The evening session closed with prayer.

TUESDAY MORNING SESSION.

The opening devotions, beginning at 9: 30, were led by F. W. Farr. Thanksgiving and prayer were interspersed with encouraging testimony.

Two more letters were received and added to the correspondence before reported. One of these was from Rev. E. D. Bailey, of the Central Union Mission, D. C., regretting his inability to be present and fill his appointment on the program.

On motion, the convention voted to request all the speakers to present briefs of their addresses, or the addresses in full, for publication in the *Cynosure.*

The Committee on State Work reported the following nominations for officers of the State Association for the ensuing year: President, Rev. Samuel Collins, D. D., Allegheny; vice president J. T. Myers, Oaks, Montgomery Co.; secretary, Rev. J. S. T. Milligan, Beaver; treasurer, Edwin P. Sellew, Philadelphia; executive committee: Rev. Samuel Collins, Rev. D. C. Martin, and Rev. David McAlister. The report was accepted and unanimously adopted.

Hereupon Rev. J. T. Myers, vice president, elect, in the absence of the president, took the chair.

Rev. Wm. Jones addressed the convention on "The Abduction and Murder of William Morgan," in which he presented points of personal knowledge of this historical event. J. P. Stoddard added some interesting points gathered from persons directly connected with parties to the tragic occurrence.

After the singing of a trio: "The Ninety and Nine," Rev. I. N. H. Beahm, of Virginia, spoke on "Charity or Selfishness, Which?" and A. S. Shelly on "The Ritualism of the Lodges." Several paragraphs from the daily papers were read, showing the evil influence of secrecy and its spread even to the children of our land.

By request of the Committee on Resolutions the committee was increased by the addition of Rev. Dr. Collins, of Philadelphia. The session closed with prayer led by Rev. I. D. Bowman.

TUESDAY AFTERNOON.

This session was presided over by Rev. W. W. Barr.

After the opening service of prayer, Rev. T. S. Scoville, of Germantown, spoke on the past history and the future tendency of secret orders.

A paper was then read, prepared by Josiah W. Leeds, giving "A Friend's View Regarding Lodge Oaths." The paper was read by Edwin P. Sellew, who added some remarks defining the testimony of the Friends on the subject of swearing in general, but which applies with especial force to the horrible oaths taken from persons entering the lodges.

Rev. I. D. Bowman spoke on "Masonic Oaths and Penalties," showing their inhuman and blasphemous character.

The subject of a very impressive address by Rev. Nevin Woodside, of Pittsburg, was "Catholic Confessional and Masonry." He pictured in strong lines the terrible evils of the confessional with all that stands connected with it in the Catholic church, and compared with these the evil influences of Masonry.

The treasurer, Edwin P. Sellew, gave in his report as follows:

TREASURER'S REPORT.

2d mo. 26th, 1895,

1894		*Receipts.*	
2 mo.	26.	Balance from former treasurer	$ 65
"		Sunday subscriptions at time of last convention	84.50
"		3 loose collections during convention	39 47
3 mo.	31.	Subscriptions and collections during 3d mo	49.93
4 "	26.	Pledges paid in 4th, 5th and 8 mos...	13.00
9 "	30.	Collections by W. B. Stoddard 9th mo	81.40
12 "	1.	" " " 11th "	78.31
"	31.	" " " 12th "	60 93
			$472 54

1894		*Expenditures.*	
2 mo.	27.	Expenses of last convention	$112.00
"	"	" " agent for 2d mo	23.71
3 mo.	31.	" " 3d "	30.17
"	"	A. S. Shelly, Sec'y—expenses of printing and distributing resolutions of convention	4 50
8 mo.	8.	Expenses of agent for 7th mo	8.18
9 mo.	30.	" " 9th mo	80.40
12 "	1.	" " 11th mo	96 65
"	31.	" " 12th mo	60.93
			416 54
		Balance in the Treasury	$56.00

Edwin P. Sellew.

The Committee on Finance announced a collection of cash and subscriptions for the support of the State work.

This was followed by an open parliament in which opportunity was given for five-minute speeches by either friends or opponents of secret societies. No one seemed disposed to take up the defence of the lodges, but a number of pointed speeches were made on the other side. One of the speakers, Wm. McKinney, said he had taken many degrees in Masonry and he could testify to the truth of what had been said here of this order.

The Committee on Resolutions made its report. The resolutions were taken up separately and discussed. After some amendments had been made they were adopted with the preamble as follows:

The following principles and facts, we believe, will be admitted by all intelligent, reflecting and candid men:

As individuals, as citizens, and as members of the church, we have the right, and it is also our duty, to consider every element and condition of society which, in our judgment, may threaten the best interests of the people in any relation of life.

In this land of free thought, free speech, a free press and free assemblage, every good cause is best served by open and above-board methods.

The present increase and multiplication of secret, oathbound societies in this free land are subjects calculated to awaken serious apprehension and demanding careful consideration.

Minor secret orders, though less objectionable, are largely under the control of members of the greater orders, and act as training-schools for these older and more dangerous societies.

All secret, oathbound societies are to be viewed as one complex system of secrecy, differing not in kind but in degree.

Therefore, in the name of the Lord Jesus Christ, our divine King, whose we are and whom we serve, we bear witness against them for the following reasons:

1. The formation of secret, oathbound societies establishes a presumption of the existence of principles and practices that will not bear the light, a presumption which the history of these societies has confirmed.

2. We cannot but testify against minor secret orders for men, women and children, however simple their forms and however good their professed purposes, since they seek their ends by such an unworthy and un-Christ-like method.

3. Secret societies affect the person who joins them unfavorably by repressing a healthful individualism, and by imposing a false and unscriptural altruism which prevents the full and proper working out of his moral mission.

4. The lodge oath comes between husband and wife, so that they are no longer one in the fullest sympathy and intercommunion with regard to common interests involved in the marriage relation.

5. The lodge seeks to rival and is the masked enemy of the church in that it ignores the sovereignty of Christ, rejects salvation by grace, and teaches the sufficiency of the works of men instead of the atonement of the Son of God. Lodge duties usually conflict with church duties both in time and spirit, and the activities of the one tend to deaden the life of the other.

6. The men who render full obedience to lodge obligations are under pressure to give their support to candidates for civil office who represent their various orders, and are required, when it is deemed necessary, to incline the scales of justice in favor of their brethren.

7. Masonry and the Jesuits we regard as kindred secret oathbound societies that antagonize each other, because both seek absolute supremacy by clandestine methods. We are opposed alike to Romanism and to all secret methods of resisting her encroachments.

8 We would also call attention to the present movement encouraged by the G. A. R, and by so-called patriotic orders, aiming to introduce military drill into public schools, and believe it would be subversive of the purposes for which these schools were founded, and therefore a menace to our republican institutions. For similar reasons the organization of boys' brigades in the different churches is to be deprecated as being foreign to the spirit of the Gospel of the Prince of peace.

9. We cordially recommend the *Christian Cynosure,* the official organ of the National Christian Association, to all interested in the great moral reforms of the day, as eminently calculated to create and cherish in any community where it may be circulated those high moral sentiments on which the welfare and progress of modern society depends.

10. We appreciate the kindness of the pastor, officers and members of the Second Reformed Presbyterian church in granting the use of their house of worship for the sessions of our convention, and of the citizens who have so kindly entertained in their homes delegates from abroad, and that we express our gratitude by a rising vote of thanks.

Signed, W. J Coleman, F. W. Farr, D. W. Collins, T. P. Stevenson } *Com.*

The afternoon session closed with prayer, led by J. P. Stoddard.

TUESDAY EVENING.

The closing session was introduced with a season of devotion, led by Rev. T. P. Stevenson. Rev. C. S. Cleland presided. Mr. Roberts, of the Fifth United Presbyterian church, sang several selections with good effect, and the audience joined in singing the One Hundredth Psalm.

The first address of the evening was made by Rev. W. J. Coleman, of Allegheny, Pa., on "American Freedom or Oath-bound Secrecy—Which?" He outlined the elements of freedom, and showed how the lodge destroys freedom religiously, politically, industriously, and socially; he predicted an end to the unjust conditions brought about by secrecy, through the triumph of the principles of Christianity.

The Finance Committee reported the expenses of the convention $113.59; the receipts thus far $81.50, leaving yet $32 09 to be made up; for which a collection was taken.

Now came the climax of the entire convention in an address by Pres. Charles A Blanchard, of Wheaton, Ill., on "The Duty of Christians Regarding Secret Societies." It was a most strong arraignment of the Christian church of this country, taken as a whole, for its lack of conscience on the great questions of the day, instancing, a notable exception, the general uprising of the Christians of the land against the opening of the World's Fair on the Sabbath; and a powerful appeal to Christians of all denominations to arise in their might and antagonize the institutions of Satan, which are dragging down the young men especially.

Rev. J. P. Stoddard led in prayer and pronounced the benediction, and then the convention adjourned.

Anthony S. Shelly, *Sec. pro tem.*

OUR PUBLIC SCHOOLS

THE ADMIRATION OF STRANGERS, SAYS MADISON C. PETERS.

He Opposes the National, State or Municipal Support of Sectarian Institutions—Enforce Common School Education—The Bible Our Cornerstone.

The fountains of this republic wisely identified popular education with our nation's welfare. Congress as early as 1787 ordered that "schools and the means of education shall be forever encouraged," and Washington in his first message said: "Knowledge in every country is the surest basis of public happiness. To the security of free institutions it contributes by convincing those who are intrusted with the public administration that every end of government is best answered by the enlightened conscieuce of the people, and by teaching the people themselves to know and value their own rights, and to discern and provide against invasions of them." In his farewell address he says, "Promote as an object of primary importance institutions for the general diffusion of knowledge."

There is nothing in this land that wins so much admiration of strangers and contains so much promise for the future as our free school system. It is the great assimilating organ of the body politic. There is no nation in the world where there is such a pressing need of enforcing the education and discipline of the commou schools as in the United States. It becomes more urgent with every new and alien source of immigration to this land. The New York Times well says: "The clerical and lay foreigners in our midst who hold that the children under their charge should not be Americanized show a very just sense of the adoption of means to ends when they insist that they should not be sent to the public schools. The children who are sent there simply cannot maintain their alienism." Mr. Bruisson, the director of primary teaching in the French ministry of public instruction, recently said that "the American school not only turns out men, but it makes the Americoan people. Whatever may be the elements cast into it, they never come out anything but Americans."

In all Europe today education is passing from the control of the church, is becoming more secular and less sectarian. Neither is it made a religious question or a political issue. Catholic and Protestant countries alike move to establish public schools in which the teacher shall answer only to the state, and the instruction only be secular. Do we in America want to put ou the cast-off garments of Europe? Shall progressive America put in place of her free unsectarian school system a system that has been turned off by all the nations of the world?

True patriotism and self preservation require that no school trustee shall be elected or teachor employed in state schools who is seeking to sectarianize or destroy them. While we cherish the republic we must defend our public schools. We must stand around them if need bo with bristling bayonets. The foes of the public school aro necessarily the foes of the American republic.

Sectarian Appropriations.

Appropriations from the public funds for sectarian schools or for any sectarian purpose whatsoever is practically recognizing the un-American idea of a union of church and state. It is taxing one man for the purpose of propagating another man's religion, which is a glaring self contradiction in an American state. Municipal, state or national support of sectarian institutions is a virtual subsidy for the supposed political influence of the church and at the expense of the general public. These raids on the public treasury are made in the name of "religious liberty," and to oppose them is to be set down as a bigot. These appropriations are in violation of both the letter and spirit of the first amendment to the constitution, and if insisting on each church supporting its owu schools and charities with its own money and not with the funds of the state—if that fundamental Americanism is bigotry, then, thank God, I am a bigot!

Our Cornerstone.

The Bible is the cornerstoue of our whole fabric, and that book in the vernacular tongue iu the hauds of everybody is the grand principle of Americanism If the great patriotic heart of the American people shall houor and cleave to Biblo faith and practice, then the prophecy that the ocean was dug for America's grave, the winds woven for her winding sheet and the mountains reared for tombstone will never, never be fulfilled.

Horse Racing.

I don't believe that the cultivation of a horse's speed is a sin. If the Lord made fast horses, it was to have them go fast But the evil begins when the betting begins, when fast horses make fast men. Gambling is accursed of God Upon the brow of every pool seller I would write the unmistakable word "Swindler." I know of many men and women who bet on horscs last summer, and I do not know of one who won. I am glad of it. I hope it may so discourage them that they may quit. If a man gain, he is apt to go right on to hell.

Ill Temper.

Religion should influence our temper. If a man be as jealous, passionate, revengeful, huffy, sullen, morose, sour and moody after his conversion as before it, what is he converted from or to? The Christian should cherish liko an apple of gold a bright, sunny, cheerful temper and disposition.

True Religion.

Be good, and do the most good that you can, now and here, and help others to be and do the same. Do good with what you have, or it will do you no good. Be not simply good. Be good for something. Some of you are so good that you aro good for nothing.

German Gifts to Missions.

The missionary gifts of the German Protestauts are $848,170 a ycar. These gifts support 658 missionaries, 113 ordained natives and 4,717 native associates. In the churches cared for by these missionaries are 101,807 communicants, with 265,881 native Christians. Furthermore, the German Protestants support on mission fields 1,246 schools, with nearly 60,000 scholars.

The Mystery Solved.

Whon a pastor complains that his Christian Endeavor society is acting unworthily, the first question to be asked him is, "Do you attend its meetings regularly yourself?" If he answers, "No, but"— there is no need of further words. The mystery is solved.—Golden Rule.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning March 10. Comment by Rev. S. H. Doyle.

TOPIC.—Everything for God.—Luke xiv, 25-33.

It costs something to be a Christian. Nor did Christ attempt to conceal this fact from His followers. Instead He emphasized the fact and told them plainly that uuless they were williug to give up every thing for God they could not be His disciples. He also pointed out to them the importance of counting the cost before they pledged themselves to Him. As a man before building a tower counts tho cost of it, as a king before going to war estimates his ability to cope with the enemy, so Christ taught that we should carefully consider the sacrifices embraced in Christian discipleship before we take this discipleship upon ourselves. It is reasonable and just that we should do so, and just as reasonable and just to give up all for God.

1. Everything for God includes our affections (verse 26). "If any mau come to Me and hate not his father and mother and wife and childreu and brethren and sisters, * * * ho cannot be My disciple." This does not mean literally that we are to hate our relatives. The Biblo everywhere repudiates such a doctrine. It is simply another way of saying that the first place in our hearts, iu our affections. must be reserved for God. We must allow nothing, then, to stand before Him, not even our dearost relatives and loved ones. "Thou shalt have no other gods before Me." If we loved some one more thau God in Christ, it would be placing something above Him, and this makes true discipleship impossible.

2. Everything for God includes life itself. Life is one of our greatest blessings. We prize it very highly and sell it very dearly, and yet even life itself, if necessary, must be given to God. If we are brought into a position when it is a question of life or Christ, there should be no hesitancy in choosing Christ. As Stephen and all the long list of martyrs chose Christ and death, so should all His disciples. We should die daily for Christ, die to sin, selfishness, uurighteousness and to the world in all its forms.

3. Everything for God includes all that we havo (verse 33). "Whosoever he be of you that forsaketh not all that he hath cannot be My disciple." This is the essence of the whole matter in one word—"all." It must be all for Christ or nothing for Him—loved ones, houses, lands, health, wealth, pleasurc, prosperity. The child of God must stand ready to sacrifice any or all of it for Him.

That he should be willing to do so is not unjust or unreasonable. God has a just right to all we have and are. He gives us strength to make sacrifices for Him. He repays us abundantly for all we give up. "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive a hundredfold and shall inherit everlasting life." Christianity may cost something, but it pays, for it hath the promise both of this life and the life to come.

Bible Readiugs.—Gen. xxii (1-3, 10-12); I Chron. xxix, 16, 17; Ps. l, 8-12; Math. iv, 18-20; xix, 28, 29; Mark x, 28-30; Luke v, 11; Acts xv, 25, 26; I Cor. xv, 29-32; Rev. iv, 11; xii, 11.

Face the World Bravely.

It is impossible to estimate the power for good in this sad, struggling life of a bright, glad, shining face.

Of all the lights you carry in your face,
Joy shines farthest out to sea.

One of the best things any of us can do for this world is to show it ever a victorious life of joy, a face that shines even through tears, a beauty of the Lord which glows with radiance even in the night. That is the life the Master wants every follower of His to live, and we can livo it, too, if our life is truly hid with Christ in God.—J. R. Miller, D. D.

A Race For Raisins.

A good many games pleasant to play in Christian Endeavor socials require forfeits as the penalty of failure. An exceedingly amusing forfeit is this: Tie to the center of a long string several raisins. Place either end of the string in the mouth of one of the persons who must redeem the forfeit. Instruct the pair that they are to chew up the string, of course not swallowing it, until they reach the raisins, and the one who first obtains the raisins will be declared victor.—Golden Rule.

Working With a Will.

A California Christian Endeavor district has the right idea of the matter. They are planning and working for their next convention, say their officers, "as if this were the last Christian Endeavor convention ever to bo held in the state and must of necessity be the best."—Exchange.

On the Other Side of the World.

South Australian societies have sent 17 of their members to foreign mission fields. They are to be found in Iudia, China and Africa, and though most of them are Baptists the Congregationalists, Wesleyans and the Church of Christ are also represented.

New Way In the Home Laundry.

"I have found," said one of those modern housekepeers whoso ideas would horrify her maternal anecstors if they could but hear them, "that elbow grease, when applied to laundry work, is not the much to be praisod thing that I have always been brought up to believe it was, and that in some cases it is a detriment to successful and careful washing. By dint of many experiments I bave discovered that a small table or a flat board and a soft, small scrubbing brush will work wonders. I can take an ordinary garment with collar and sleeves badly soiled and cleanse it by this process in one-third of the time and with infinitely less hard work than the average laundress. I make a mixture of soap and kerosene oil and let it stand overnight or prepare it and keep it in a stoppered jug or bottle. With a soft brush rub the collar and cuffs and all the soiled places, then roll the garment up for a few minutes while others are being done. When all are prepared, begin with the first and rinse and brush the surface with hot soapsuds. In nine cases out of ten the garment will need no further rubbing. I do not approve of clothes being merely scalded. They need not be boiled for any length of time, but should have about one or three minutes in actually boiling suds. This dissolves any gummy substances that may not rub out of the fibers and makes the clothes more clean and certainly more healthful. Clothes soaked overnight in warm suds made with the soap and kerosene mixture will wash easier and look better, to say nothing of wearing much longer, than those laundered in the ordinary way."—Milwaukee Journal.

Selecting Colors.

One law in scleeting colors is universal—that is, follow the prevailing tints of your own face.

"What," says the flaxen haired damsel with a face that contains a tint of yellow, "garb myself in buff and butter tints? Why, I would be matching my skin and killing the tone of my hair." You are mistaken in this, dear girl. It will only enhance your natural coloring to develop into a sort of yellow chrysanthemum. Your complexion will grow fairer by contrast with the yellow hues of your frock, while the golden gloss of your locks is accentuated.

"And I?" asks the florid faced sister. "Must I adopt red gowns and garnitures, with my cheeks now as glowing as the petals of a jacqueminot?"

Yes, let red be your accepted color. The deeper shades will neutralize your florid complexion as no other tints on the color card will.

Then for the creamy skinned brunette the palest shades of lemon and ecru offer an apropriate setting. She whose locks are as dusky as a raven's wing should gown herself in the inkiest of costumes. The ruddy coppor tints of Titian tresses are wonderfully enriched by robes of the same color, shading through half a dozen deep tones.

And for the maiden whose coloring is a sort of cross between the light and dark type half a dozen tints may be blended to harmonize with the hair and eyes.—New Orleans Times-Democrat.

A Woman's Mission.

Of themselves men are helpless. When a man has placed his favorite photographs on the bureau and around his looking glass, his instinct at homemaking is exhausted. There are otber rallying points in a room. He might put them on the table with a book or around the register. This he never does. He puts them around the mirror or above his neckties. Frequently his women friends endeavor to make things homelike for him. Thoy send him plaques, work him things or construct him puzzling receptacles that he lumps in his mind as trumpery, even when penning his most polite acknowledgments. These attentions are gratifying, but they do not contribute to a man's physical comfort, to his sense of well being. It is near these lies his moral nature. A man may in vain pray "deliver us from temptation" when there is no easy chair in the room, when there is nothing to lie on but the bed, when the gas enters into relation with nothing else in the room, but maintains tawdry, solitary splendor near the ceiling. A bed of glowing coals is a call to grace. A steady light near any spot inviting ease is more salutary than the police.—New York Telegram.

Surroundings.

In damp, dismal, dreary weather it is the duty of every woman to surround herself with those things which she likes—flowers, books, perfumes, new slippers and other sunshine producing luxuries. This is necessary to counteract the effect of the weather. In clean, cheerful weathor she needs to do the same thing in order to be in harmony with nature.

Short Skirts.

The first duty of woman is to look as consistently attractive as her physical circumstances will allow, be she young or old, fair or hard featured, stately or insignificant. No woman, unless she be very

young or surpassingly beautiful, can ok anything but absurd in a skirt that re es no farther than the tops of her bo —Pall Mall Gazette.

Eyebrows and Lashes.

When the eyebrows and lashes are too thin, the following method should be adopted: Wash the eyebrows and lashes with warm water before going to bed and apply with a soft, narrow brush some pure olive oil. They should be gently rubbed three times a day with an infusion of white wine and mint leaves.—Philadelphia Ledger.

Woman the Standard.

"No race," says a writer, "has ever risen above the condition of its women. Nor can it ever do so in the history of the world. The boy is father of the man, but the woman is the mother of the boy, and she determines the whole social state of the generations that are to follow."

Trust the Children.

Those parents who are afraid to trust their children out of their sight mean well, but they might as wisely refuse to let their little ones learn to read and write lest they devour books that will harm them or become professional forgers.—Boston Transcript.

Vassar College.

Although Vassar college is only about 30 years old, it already offers much more pecuniary help to studious but indigent young women than is generally supposed. There are, for instance, seven graduate scholarships which are open to members of the senior class and entitle the holder to board and tuition for one year. Conspicuous among the endowments for the assistance of undergraduates are two funds amounting in the aggregate to $100,000, the income of which is divided among meritorious students, a preference being given, so far as half of them are concerned, to residents of Poughkeepsie. There are 4 other special funds and 15 scholarships, the disposition of most of them being subject to certain restrictions, and there is a college aid fund and a Vassar Students' Aid society, which render help, the former in the shape of gifts, the latter in the form of loans. We should mention finally that there are several prizes of considerable value offered annually as incentives to excellence in particular departments.—New York Sun.

A London Advertisement.

Miss A. Ashdown is anxious to receive and train a few respectable girls, from 14 to 17 years of age, for laundry work and domestic service. Miss Ashdown has a suitable house in a healthy situation, called St. Hilda's, at Sutton, Surrey, and close to Banstead Downs. The girls will be taught laundry work by an experienced laundry maid, and plain cooking, house and parlor maids' work by Miss Ashdown herself. The charges are very moderate, and for the girls over 16 years of age, who remain a year and have behaved well, arrangements are made by which they would receive an outfit for service and a suitable situation found for them.

LIKE A BRUTE HE GROVELS.

The Drunkard Presents an Appalling Aspect as He Staggers Along.

No man is so thoroughly demoralized in every part as the drunkard. The ruin worked pertains to the whole man. His body goes down under the power of the poison. Every vital force is lessened. The physiological effects of drinking are now narrated to the children of our public schools. No man need be ignorant of the physical results of inebriety. He presents a wreck appalling in its consequences. See him stagger through the streets! His distinguishing mark as man is lost—namely, his uprightness. Like a brute he grovels through the street. His brain becomes incapable of keen action, and his mind loses its discernment. No wonder medical authorities declare inebriety to be a species of insanity. It effects his emotional ruin. The time comes when the most powerful stimulants fail to produce the effect sought. He who was happy becomes sad. He who in every expression was kindly and affectionate loses every sense of honor and pride, and tempests of wrath sweep from the domestic hearth every vestige of beauty. Covenants are violated without a pang of remorse, and every emotion is adverse to purity and righteousness.

It effects a volitional ruin. He who one time could accept and refuse at will is lashed by appetite into slavish obedience and goes to the slime pit. He is powerless to pass by. Eighty thousand men are on the death march tonight and before a year shall have pased will be in a drunkard's eternity. This awful destruction of life goes on, aided and abetted by men who lust for gold, not alone those engaged in dealing out the cup of scorpions, but as well all who seek its establishment as an institution.—Rev. A. Z. Conrad.

The Drunkard's Will.

I leave to society a ruined character, a wretched example and a memory that will soon rot.

I leave to my parents during the rest of their lives as much sorrow as the human heart can bear.

I leave to my brothers and sisters as much mortification and injury as I could bring upon them.

I leave to my wife a broken heart, a life of wretchedness, poverty and shame, to weep over my untimely death.

I give and bequeath to each of my children poverty, ignorance, disgrace and the remembrance that their father was a monster.—Exchange.

WHEN RUM IS NO MORE.

Wages Will Be Advanced, Hard Times Vanish and Prisons Depopulated.

The increased consumption of bread will raise the price of wheat.

The increased demand for shoes will increase the demand for hides.

The increased call for clothing will make the wool and cotton markets boom.

The wages of farm laborers will advance, because the productive value of their labor will advance.

The wages of coal miners will be raised, because the consumption of coal will be vastly increased.

The wages of railroad men will advance, because new trains will have to be put on to meet the demands of trade.

The slum politician will no longer run the political primaries.

The ginmill statesmen will no longer sell out the state to corrupt corporations.

The besotted anarchist will no longer arouse public sentiment against justifiable strikes.

The hotheads in the labor union will no longer precipitate a strike regardless of consequences and the chances of success.

The wives and sisters of drunkards will no longer be forced to compete in the labor market to keep body and soul together.

The penitentiaries will be depleted, and the contract labor problem will solve itself.

The foreigners who care more for drink than they care for their children will stay away, and the immigration problem will be solved.

The beer guzzling anarchists will go back to the old world and stay there.

Lynchings will grow beautifully less, and cases of rape will be few and far between.

Two-thirds of the divorce lawyers will find their occupation gone.

Twenty-five millions a week will be restored to legitimate trade, and hard times will vanish like the morning mist.—New York Voice.

The Best Thirst Quencher.

The famous English cricketer, Mr. J. E. K. Studd, who is a total abstainer from principle, says with regard to quenching thirst that he has always found it best to drink as little as possible of anything and recommends hot tea as the best for a strong thirst. Next to this lemonade is his favorite beverage.

No Benefit In Intoxicants.

Temperance is a question of vital importance, from whatever standpoint you may consider it. Let us take the material benefits which accrue from it. Let us put it as a question of simple political economy. The use of intoxicating liquor brings no benefit whatsoever to him that uses it. It is a positive verdict of medical scientists today that no man in the possession of normal health needs in any way these intoxicating drinks. Yet from something doing no good, working evil even to physical health, how much money is spent constantly! How many would be in comfortable circumstances if they never spent a penny in the saloon! The saloon keeper is the hardest task master, the hardest of landlords. Why should we pay tribute to him? The best solution that we can have of this subject is total abstinence. —Archbishop Ireland.

Why Bismarck Stopped Drinking.

For many years Bismarck, the man of blood and iron constitutionally, was cited as the most notable example to refute the theory that even excessive and long continued indulgence in alcoholic beverages was prejudicial to health. His endurance was certainly remarkable, but Bismarck succumbed at last to the all conquering enemy and acting upon positive orders of his physicians has not tasted a drop of liquor in any form for more than three years.—Selected.

Influence of Alcohol on the Death Rate.

In India a certain regiment, with 5,610 men, were placed under observation. They were divided into free drinkers, moderate drinkers and abstainers. It was found that the deaths of the former were 44 per 1,000, of the moderate drinkers 23 per 1,000 and of the abstainers only 11 per 1,000.—Christian Work.

The River of Time.

There are reefs and rocks in the river of time;
There are quicksands of sin and whirlpools of crime;
There are demons who hide in its deep bed of slime,
And they laugh at the groans of the dying.
And the poisonous breath of the marsh and fen
Drifts over the river and back again,
While wrecks of women and wrecks of men
On the desolate strand are lying.

Life is a mystery.
Sad is its history.
Death is its goal.
Death is the wage it earns.
Earth to its earth returns.
Where is the soul?
—Banner of Gold.

To accustom the young to be and to do is even more important than to induce them to learn and to know.—Holmes.

Camphor placed next to furs will make their color lighter.

Don't go about the family circle with a gloomy look on.

THE SUNDAY SCHOOL.

LESSON XI, FIRST QUARTER, INTERNATIONAL SERIES, MARCH 17.

Text of the Lesson, Luke xix, 1-10—Memory Verses, 8-10—Golden Text, Luke xix, 10—Commentary by the Rev. D. M. Stearns.

1. "And Jesus entered and passed through Jericho." We have now come to the last week before the crucifixion, and the next lesson in order in the series (that for April 7) will be the triumphal entry, which seems also to be the next in the order of events. In reference to the blind men healed about this time, Matthew speaks of two who were healed as he left Jericho; Mark mentions only one and gives his name as Bartimæus, while Luke speaks of one who was healed as he entered Jericho without any attempt to reconcile these accounts. Why not take the three as we find them and simply believe that He healed one as He entered Jericho and two as He left Jericho, one of whom was Bartimæus? The simplest and least learned explanation is often the nearest to the truth. As Jesus was continually opening the eyes of the blind, it is not strange that He should do so for three different ones at this time.

2. "And, behold, there was a man named Zaccheus, which was the chief among the publicans, and he was rich." We are now introduced to one who was blind spiritually, but not physically. He needed Jesus as much as Bartimæus, but perhaps was not as conscious of that need, not being poor nor physically helpless. Of the class to which he belonged he was at the head, and as to this world's goods he needed nothing. He is one of the most interesting rich men of the gospels. The rich young ruler saddened us by his going away; the rich man who thought only of his larger barns and the good time he would have was suddenly called away from it all, and the rich man at whose gate Lazarus lay had a terrible reverse.

3. "And he sought to see Jesus, who He was, and could not for the press, because he was little of stature." The opening words make us think of those Greeks who said to Philip, "Sir, we would see Jesus" (John xii, 21), and they suggest to us that the only one worth seeing is Jesus, for when we see Him we see God the Father (John xiv, 9). We are not told the motive of those Greeks in desiring to see Jesus, and, as to Zaccheus, it may have been mere curiosity, but the result would lead us to suppose something more. The hindrances were twofold—personal and circumstantial, his little stature and the great crowd.

4. "And he ran before and climbed up into a sycamore tree to see Him, for He was to pass that way." This was about as undignified a proceeding as that of the rich young ruler who kneeled down in the street, but it indicated a real desire. If we would see Jesus, we must go where Jesus is to be found, and we will be sure to find Him in His word. The Scriptures testify of Him (Luke xxiv, 27).

5. "And when Jesus came to the place He looked up and saw him and said unto him, Zaccheus, make haste and come down, for today I must abide at thy house." He knew what was in man, and He knew the heart of this man up among the branches of this sycamore. "The eyes of the Lord run to and fro throughout the whole earth to show Himself strong on behalf of them whose hearts are perfect toward Him" (II Chron. xvi, 9), and if there is in your heart a going out to Him, a hungering for Him, be sure that He sees it there, and remember that it is written "Ye shall seek Me and find Me when ye search for Me with all your heart" (Jer. xxix, 13). Rejoice also that if there is a real desire toward Him, be it ever so faint, it is the Spirit's work, and He will regard it.

6. "And he made haste and came down and received him joyfully." How quickly he responds to the Saviour's invitation. It is the Spirit's work, but Zaccheus was willing to have it so. The Spirit is seeking to bring all who hear the gospel down from their pride of intellect and social standing and moral standing and self in every form, righteous or unrighteous, that they may receive Jesus and stand truly complete in Him. There must be a real coming down to a real sense of our nothingness and an honest reception of Christ. Then we become children of God and accepted in the Beloved (John i, 12; Eph. i, 6, 7). Consider how every high thing shall some day be brought down and Jesus alone exalted (Isa. ii, 11, 12).

7. "And when they saw it they all murmured, saying that He was gone to be guest with a man that is a sinner." Satan is always angry when any one receives Jesus or even looks toward Him and will surely have something to say about it, as when he spoke through Simon the Pharisee of the woman who washed Jesus' feet with her tears, or when he stood at Joshua the high priest's right hand, seemingly pointing to the filthy garments. Let not the enemy hinder you by pointing to your sinfulness, but rejoice that "Christ Jesus came into the world to save sinners."

8. "And Zaccheus stood and said unto the Lord, Behold, Lord, the half of my goods I give to the poor, and if I have taken anything from any man by false accusation I restore him fourfold." Not that he had been doing this, but he would do it as an evidence of his sincerity and begin now. We give nothing to God for our redemption. It is a free gift (Rom. vi, 23; Eph. ii, 8). But being saved we must give evidence of it, for a faith that does not show itself in good works is not a faith that saves. See James ii, 14, 17; Eph. ii, 10. Unless there is a cheerful and ample restitution to all whom we may have wronged as far as we have ability and opportunity and a liberal giving to the Lord, constrained by His love, our faith is questionable.

9. "And Jesus said unto him, This day is salvation come to this house, for so much as he also is a son of Abraham." Not simply a descendant of Abraham, but a true believer like Abraham, and thus and therefore a true child of Abraham and child of God, by faith in Christ Jesus. For if ye be Christ's, then are ye Abraham's seed and heirs according to the promise (Gal. iii, 29). Salvation is in the Lord. Jesus Christ Himself is the salvation of the Lord, so when we have received Him salvation has come to us, and we can make Israel's millennial song our own and sing "Behold, God is my salvation" (Jonah ii, 9; Luke ii, 30; Isa. xii, 2).

10. "For the Son of Man is come to seek and to save that which was lost." All are by nature lost (Eph. ii, 3), not being lost nor under the possibility of being some day lost, but actually lost sinners, without God and without hope (Eph. ii, 12), ungodly and without strength (Rom. v, 6). Such are all without exception until found by this seeking Saviour and by His blood redeemed, for there is none other (Acts iv, 12; Isa. xlv, 21, 22). Let your soul cry, if you are not saved, "Seek me, O Lord, for I am lost!"

FIFTY-THIRD ENDED.

NATIONAL STATESMEN FINISH UP THEIR LABORS.

Review of the Transactions of the Body—Principal Features Are Those Which Failed—Hawaiian Cable Knocked Out by the House.

WASHINGTON, March 4.—The Fifty-third congress has passed out of existence. As the hands of the clock pointed to noon today the gavels in either house came down with a resounding thwack on the respective presiding officers' desks and something over 400 statesmen heaved a heavy sigh of relief and congratulated themselves that it was all over. There were a number of goodbyes said, a few au revoirs, and in a short time sileuce had possession of the two chambers that since last December had rung with the eloquence of senator and representative. The close of the session was like all other closes—full of hurried conference, of compromise and adjustment of differences on the bills that had to pass—the appropriation bills.

Were Awake in the Early Morn.

It was 2 a. m. yestorday before the two houses that had met Saturday concluded that a recess would not hurt business, but rather, probably, enable the conference committees to make better progress, and so it came about that the congress of the United States was in open session and transacting business at 2 a. m. on Sunday. But to the statesmen it was not Sunday. The session of congress was that of Saturday March 2, continued. With this fiction it is supposed some of the gentlemen who would be horror-struck at the idea of profaning the "Sabbath" cased their consciences and got in their work for their constituents, when they could.

Feature of the Recent Session.

A review of the work of this last session of the Fifty-third congress must necessarily deal more with what was attempted to be done than that which was accomplished. The term has been particularly marked by the inability of the senate and the house to agree upon any of the most important problems presented by them. Congress met on the 4th of December last with one imperative and perennial task, to frame and enact the various appropriation bills. Next in importance was the financial question, for which no definite plan of settlement beyoud many free silver bills and various individual schemes were then in view. Several important bills came over as a horitage from the preceding session. Foremost among them were, in the house, the Nicaragua canal bill, the railroad pooling bill and the bill for the settlement of the indebtedness of the Union Pacific railroads.

Some of the Bills That Failed.

The Nicaragua canal project has not been able to secure a hearing in the house, although it passed the senate. The pooling bill was passed by the house early in the session, but the sonate refused to consider it. Strong opposition to the Reilly bill was developed in the house and after a very sharp debate it was recommitted to the committee without instructions. Then there were several legacies from the first session—the bankruptcy bill, the anti-option bill, the "pop-gun" tariff bills to place sugar, coal, iron and barbed wire on the free list, are the most important—which are left over yet.

FIGHT OVER THE FINANCES.

Lasted All Through the Session and Ended in Nothing Being Done.

The most interesting chapter of the history of tho session is made by the attempt at financial legislation in both houses. These are too well known to require recapitulation. No financial legislation has yet resulted from the host of bills introduced duriug the session with more or less weight of authority behind them. The principal class of legislation accomplished by the short session was that making appropriations for the support of the government. Not a little general legislation was incorporated into tho appropriation bills. These bills in the order in which they were passed by the house were: For the military academy (West Point), army, pension, fortifications, diplomatic and consular, District of Columbia, postal, agricultural, Indian, sundry civil, legislative, executive and judicial, navy, and general deficiency.

When the last week of congress began the house had passed all except the general deficiency and the senate had the last four yet to consider. The pension bill, as enacted, contained provisions that pensions shall not be paid to non-residents who are not citizens of the United States, except for actual disabilities incurred in the service, directing examining surgeons to state the ratings to which they think the applicants are entitled, and fixing the lowest rate of pension at $6 a month. The diplomatic and consular bill increased the salaries of several foreign representatives, but the senate amendment for a Hawaiian cable was defeated by the house.

The agricultural bill empowered the secretary of agriculture to enforce rules for the inspection of live cattle whose meat is intended for shipment abroad in any form, and regulations to prevent the shipment of condemned carcasses abroad or from one state to another and fixed heavy penalties for violations of such regulations.

Considerable legislation was included in the sundry civil bill. One amendment provides for the purchase for $150,000 of the site of the Blaine mansion, and another turns the military prison at Fort Leavenworth, Kas., into a United States penitentiary for keeping United States prisoners, who have heretofore been held in state prisons under contracts.

The naval bill was notable because of the "new navy" provision for two battle ships and six torpedo boats and the increase of the enlisted force by the addition of 1,000 men. The general deficiency bill reported to the house amounted to $6,519,539. An amendment suggested by the secretary of state to pay the claims of Great Britain for $425,000 damages for seizures of sealers in Behring sea was voted down by the house. The house adopted a joint resolution for an amendment to the constitution providing for the election of United States senators by direct vote of the people, but the resolution was killed by the senate.

A senate joint resolution for inquiry into the practicability of deep waterways between the ocean and the great lakes and the bill for the regulation of steam vessels failed to pass the house.

Among important house bills which died was one to punish train wreckers by capital punishment and attempts at train-wrecking by heavy terms of imprisonment. The only legislation affecting the tariff act was a resolution to extend to April 15 the time for making returns to the interrogatories under the income tax sections and modifying the questions to be answered.

BUSINESS DONE AT THE CLOSE.

Points from the Final Action of Congress on Various Measures.

WASHINGTON, March 4.—Congress adjourned sine die at noon today, after having passed the appropriation bills. Nearly if not quite every other measure of importance was left over. Beginning the final session on Saturday, recesses were taken in both houses at night that day, at 2 a. m. Sunday and again this morning, when business was nearly concluded. The final gathering was principally to appoint the usual committees to wait on the president, who sent word that he had nothing further to communicate.

In the senate, beyond the routine work on appropriations, but little was done. The credentials of George W. McBride as senator from Oregon were presented, and an executive session was held. A resolution stopping the pronouncement of eulogies on dead senators was adopted, and hereafter they will be printed only in memorial volumes; and another that congress take part in the exercises on the Chicamauga and Chattanaoga battlefields at their dedication, passed by the house.

The house agreed finally to the monetary commission aud to the appropriation of $5,000,000 to pay tho sugar bounty claims. Passed a large number of pension bills, one being for $100 per month to General McClernand, of Illinois, and a bill to reimburse the Washington and Lee university for damages done during the war. An attempt to pay to members the salary deducted for non-attendance was defeated. Outsido of this the time was devoted to conference reports until they were all agreed to. During the closing sessions the galleries were crowded during the day and early evening.

Early this morning the house took recess to 8:00 a. m. and the senate to 9:30. The total appropriations this session aggregate $498,952,524.

School Teacher Robbed of $250.

HUNTINGTON, Ind., March 4.—Somebody stole $250 in gold from Miss Cotlin, a teacher in the public school. She had the money in a purse hidden in a folding bed in her room. Fifty dollars hidden in another part of the room was not taken.

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An Address by Rev. B. Carradine D. D., Pastor of the Centenary M. E. Church, St. Louis, Mo., Jan. 4, 1891.

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STATE LAWMAKERS.

SYNOPSIS OF PROCEEDINGS IN THE LEGISLATURE.

What the Senators and Representatives Are Doing for the Benefit of Their Constituents—Bills and Resolutions Introduced—Other News of General Interest.

SPRINGFIELD, Feb. 27.—A bill prepared by John R. Tanner, chairman of the Republican state committee, was introduced in the house making three changes in the Australian ballot law. One defines the term "general election," another provides for contests for nominations. The vote on the bill to amend the libel law was reconsidered and the bill was ordered to third reading. The bill to make two years' desertion cause for divorce was killed. The senate agreed to a report ordering a recount of votes in the Wilson-McKinley contest case. Both houses passed resolutions eulogizing the late Jason Rogers.

SPRINGFIELD, Feb. 28.—A bill was introduced in the senate providing for the printing and distribution of ballots at the public expense, the nomination of candidates for public offices, and regulating the manner of holding elections and to enforce the secrecy of the ballot. A bill to provide for "pawners'" societies to loan money on chattel mortgages, was also introduced; also a bill to insure the better education of horse shoers and state supervision of the business. The bill regulating elevated railways was advanced to third reading. In the house the bill to enable counties to build hard roads (a wheelman's bill) was killed by the country members. A bill to regulate the manufacture of beer was introduced. The bill to fix the term of mayors was amended to involve only Chicago.

SPRINGFIELD, March 1.—The senate passed the following bills: Amending the oriminal code so as to include the Russian thistle in the Canadian thistle law; for lessening the width of roads by petition. The bill to regulate elevated railways was defeated. The bill providing for levy of tax on foreign insurance companies for local fire departments was advanced to third reading. The house bill limiting the time to contesting wills from three to two years was read a second time and advanced. A resolution was offered protesting against the United States court conducting the whisky trust business through a receiver. It went over. In the house the bill to make mayors' terms four years in cities of 60,000 population and over was engrossed for passage. The bill to prevent minors carrying firearms failed to pass.

SPRINGFIELD, March 2.—The reconsideration of the vote defeating the elevated railways regulating bill was made special order for Wednesday next in the senate. The land title bill was favorably reported. Whisky trust resolution was made special order for Wednesday. Adjourned to Monday evening. In the house a bill amending the weekly payment of wages law was introduced. It provides for men who are not on hand on pay day that they may get their wages thereafter on demand. The amendment also covers a constitutional objection by making the law affect all corporations. A Lexow investigation for Chicago is involved in a resolution introduced by Loewenthal, of Cook, the city council being the object of inquiry, to be made by a committee of five. Adjourned to 5 p. m. Monday.

Died Suddenly in His Buggy.

PANA, Ills., Mar. 1. —Roger Ryan, aged 95 years, the oldest man in Christian county, came to Pana and drew money out of the bank to pay his taxes. Entering a buggy with his son he started home. When but a short distance from his residence he suddenly fell over and expired without a moment's warning. The physician called pronounced the cause apoplexy. Ryan was well-to-do.

Truesdel Goes Up for Three Years.

EMPORIA, Kas., Feb. 28.—In the case of Frank H. Truesdel, alias Hartwell P. Heath, the newspaper man who attempted to pass fraudulent drafts on the Citizens' bank of St. Louis on the 18th inst., Truesdel pleaded guilty and was given three years in the penitentiary.

"Major" Sampson et al. Go Free.

CHICAGO, March 1. — "Major" John Sampson and the seven other men charged with assaulting E. M. Dickson at the pooling place at 113 Illinois street last November were acquitted last evening by a jury in Judge Ewing's court.

Illinois Prohibition Conference.

SPRINGFIELD, March 1.—The Illinois Prohibition conference is in session here. J. H. Shaw, of Bloomington, secretary of the state central committee, says it is the most successful meeting of the character ever held in the state. Prominent Prohibitionists from all parts of the state are present.

Nominated for Congress.

GALVA, Ills., Feb. 27.—The Democratic congressional convention of the Tenth district met here with William McEniry of Rock Island as chairman. Fred K. Bastain of the Fulton Journal, Whiteside county, was nominated.

Notes of the State.

Medical staff of the Burnham hospital at Champaign, Ills., refused to serve longer because of the appointment of Dr. C. F. Hough, who is alleged to advertise.

Attorney General Maloney of Illinois, in an opinion given the railroad and warehouse commissioners says elevator owners cannot deal in grain through their own houses.

Attorney John Culbertson, of Peoria, Ills., has been acquitted of the charge of attempting to tamper with a jury.

William Farron was struck and killed by a freight train on the Burlington road at Peoria, Ills.

Chief Clerk George F. Lovell of the Eastern Illinois hospital at Kankakee, Ills., has resigned. He has been connected with the institution since 1879.

General John McNulta has consented to be a candidate for department commander of the Illinois Grand Army of the Republic.

Officers of the hydrographic bureau say the Illinois drainage canal will materially lower the level of the great lakes.

At Carlyle, Ills., a pit boss who had betrayed the secrets of the Breeze Future Coal company to the men was discharged. The miners laid down their tools and refused to work until he was reinstated.

In the Illinois legislature a bill has been introduced calculated to suppress vile and sensational publications.

THE MARKETS.

New York Financial.

NEW YORK, March 2.

Money on call at 2 per cent. Prime mercantile paper 3½@5½ per cent. Sterling exchange strong and higher with actual business in bankers' bills at 489@489¼ for demand and 487¼@487½ for sixty days.

Silver certificates, 60⅝@61; no sales; bar silver, 60½. Mexican dollars, 48½.

United States government bonds 5's reg. 115¾; 5's coupons 115¾; 4's reg. 111¼; 4's coupons 112¼; 2's reg. 95; Pacific 6's of '95 100.

Chicago Grain and Produce.

CHICAGO, March 2.

Following were the quotations on the Board of Trade today: Wheat — March, opened 52⅛c, closed 52½c; May, opened 54⅜c, closed 54⅝c; July, opened 55¼c, closed 55¼c. Corn — March, nominal, closed 42¾c; May, opened 45⅛c, closed 44⅞c; July, opened 44⅝c, closed 44¾c. Oats — March, nominal, closed 28¼c; May, opened 29¼c, closed 29⅛c; June, opened, 28⅞c, closed 28⅞c. Pork—May, opened $10.35, closed $10.35. Lard —May, opened $6.52½, closed $6.50.

Produce: Butter — Extra creamery, 21c per lb; fresh dairy, 19c; packing stock, 7@8c. Eggs—Fresh stock, 26c per doz, loss off. Dressed poultry — Spring chickens, 9c per lb; turkeys, 8½@10c; ducks, 9@13c; geese, 7@10c. Potatoes—Burbanks, good to choice, 63@67c per bu; Hebrons, 60@65c; Early Rose, 58@62c. Sweet potatoes—Illinois, $1.25@2.00 per bbl. Cranberries — Jerseys, $3.75@4.00 per bu. Honey—White clover, 1-lb sections, new stock, 13½@14c; broken comb, 10@12c; dark comb, poor packages, 8c; strained California, 5@6c. Apples—Fair to choice, $2.50@@4.00 per bbl.

Chicago Live Stock.

CHICAGO, March 2.

Live Stock—Prices at the Union Stock yards today ranged as follows: Hogs—Estimated receipts for the day 16,000; sales ranged at $3.00@4.00 pigs, $3.90@4.20 light, $3.95@4.10 rough packing, $3.95@4.30 mixed, and $4.15@4.40 heavy packing and shipping lots.

Cattle—Estimated receipts for the day, 800; quotations ranged at $5.30@5.85 choice to extra shipping steers, $4.70@5.35 good to choice do, $4.25@5.00 fair to good, $3.65@4.35 common to medium do, $3.40@4.00 butchers' steers, $2.50@3.50 stockers, $3.30@4.25 feeders, $1.40@3 35 cows, $3.00@4.25 heifers, $2 00@4.50 bulls, $3.00@4.75 Texas steers, and $2.25@5.50, veal calves.

Sheep—Estimated receipts for the day, 1,500; sales ranged at $3.00@4.40 westerns, $2.50@3.70 Texans, $2.00@4.70 natives, and $3.25@5.40 lambs.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from Feb. 25 to Mar. 2:

G J Anderson, J B Turner, H C Wickersham, A Geil, T C Kirkwood, L F Keeney, W H McKee, S M Neff, Rev E R Bailey, J W Merriman, S Wardner, P Guthrie, J P Stoddard, Rev E V Allen.

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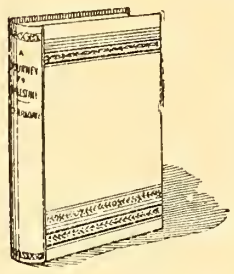
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The cheapest poultry ration was the subject for correspondence in the columns of The Rural New Yorker recently, and in nearly every instance cut bone was one of the ingredients specified.

A New York correspondent said that he fed his poultry fresh cut raw bone, oats, cornmeal, wheat bran and middlings, whole wheat, corn in ear and buckwheat varied for a change. The cheapest ration is oats in the bundle cut fine with a straw cutter for winter feed. In summer let them go to grass.

James Rankin wrote: The main feed to my hens when confined in winter is wheat bran, mixed with cut clover, green rye and boiled turnips, one-third green stuff and two-thirds bran, with a little animal meal or beef scrap mixed in. I give all they will eat of this in the morning and at night corn, wheat and oats, keeping them a trifle hungry.

A Pennsylvanian who devotes his time and attention to duck raising said: Green bone is an economical feed. Having fed about 20 tons this season places us in a position to know its merits. We mix it with other feed. Fifteen per cent ground bone is about right for ducks, young and old; also for hens and broilers. Green bone costs 50 cents per 100 pounds at the slaughter house. Raising ducks is our main business. The feed should consist of 15 per cent green bone, 20 per cent bran, 20 per cent No. 2 flour, 15 per cent crackers, 30 per cent cornmeal. To this should be added green food of some kind, such as corn, rye, etc., or clover hay cut fine and steamed for some time in quantities equal to the ration first given.

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HISTORY OF A WEEK.

Tuesday, Feb. 26.

Cordelia Hill, the colored girl who shot and killed her father in defense of her mother at Charlestown, W. Va., was tried by a jury and acquitted.

A negro who styles himself a prophet has been arrested at Kingston, Jamaica, for advising his hearers to rebel and crush the whites.

The Missouri house has defeated the bill making it a misdemeanor for women to wear hats at the theatre, churches, etc.

The ice gorges on the Ohio river are breaking up under the influence of higher temperature and people who own water craft are sitting up nights watching.

James B. Gentry, the murderer of Madge Yorke, who is now in the German hospital at Philadelphia, is the recipient of immense quantities of flowers, photographs and cologne from sentimental women.

Wednesday, Feb. 27.

Professor J. A. Smith, of the University of Chicago, has been elected to the chair of mathematics in Shurtleff college at Alton.

Salt Lako City had a population of 47,980 on Jan. 1, an increase of 3,137 since the federal census of 1890.

Assistant Secretary Reynolds has decided that a muster-in is not essential to the pensionable status of a soldier who has been regularly, according to military law, enlisted in the military service of the government.

C. Farnum & Son, extensive leather dealers of Providence, R. I., have assigned with heavy liabilities.

A carriage containing Mr. and Mrs. J. P. Delhanty was run down by a train at Oakland, Cal., and Mrs. Delhanty killed.

The Rev. Dr. T. T. Stone of Boston, Mass., the oldest living graduate of Bowdoin college, celebrated his 94th birthday recently.

Thursday, Feb. 28.

The federal relations committee of the California senate has decided to report favorably a joint resolution inviting the national conventions to meet at Sacramento in 1896.

Superintendent Byrnes is to continue at the head of the New York police department. His powers will be almost unlimited.

At Portland, Ore., State Senator McGinn was called a sneak by Sheriff Sears and responded with his right on Sears' jaw. Sears then struck McGinn between the eyes with a revolver; and then friends interfered.

Robert Haight & Co., the oldest commission firm in San Francisco, have failed, with estimated liabilities of between $60,000 and $70,000, and assets of $50,000.

River miners held a convention at Monongahela City, Pa., and decided to strike for the old 69-cent rate.

It is "officially" denied that Mrs. Cleveland has joined the W. C. T. U.

Friday, Mar. 1.

Charles L. Fair, of San Francisco, has received two letters offering to tell where his father's stolen will is for a large money consideration to the writer.

Republicans of the Tenth Illinois congressional district at Galva nominated George W. Prince, of Galesburg, for congress on the 1,476th ballot.

Rear Admiral Greer has been retired and Rear Admiral Brown is now senior officer of the navy.

The Missouri legislature has voted down bills to prohibit Sunday base ball games, theaters and similar amusements. The anti-cigarette bill has been defeated in the senate.

Leroy Fernald, who murdered his mother at East Lebanon, Me., was found dead in his cell. He was insane.

The Tudor Iron works at East St. Louis has resumed work in the spike and bar mills. The new men are lodged on the premises, while a high fence has been built and guards placed to protect the works from strikers.

Saturday, Mar. 2.

A remarkable duel has been fought in France, between Editor Percher and M. le Cheatelier, a marine officer. The editor was killed.

Hanged by the sheriff—At Plattsmouth, Neb., Harry Hill, for the murder of Matthew Akeson, farmer, Nov. 1, 1893; at Frankfort, Ky., George Magee, colored, for murdering a fellow convict; at Fairburn, Ga., Joe Dean, negro, for the murder of A. B. Leigh, a farmer.

The Japs have won two more victories over the Chinese with the usual ease.

Andrew Kunza, who was injured in a row at a Polish wedding at Elmdale, Minn., on Tuesday morning, is dead. Five men arrested on the charge of assault will be held for murder.

At the annual Iowa oratorical contest at Mount Pleasant Miss Ethel Brown, of Oskaloosa college, secured first place; O. M. Cloud, of Lennox college, second, and George C. Clammer, of Simpson college third.

Monday, Mar. 4.

Secretary Gresham will deliver the address at Galena, Ills., on the celebration of Grant's birthday there, April 27 next.

Three convicts attempted to escape from a rock quarry near Falsom, Cal., by making a dash up the cliffs. The single guard, Ellis, brought all three down with five shots from his rifle. One of the convicts is probably fatally hurt.

The latest cabinet rumor from England is that Rosebery will resign the premiership within a very short time, owing to ill-health. He is much troubled by insomnia.

A committee of men and women from eastern Colorado is at Chicago asking aid for destitute people in the eastern part of that state. The first need of all is said to be feed for live stock.

Three young ladies—Misses Hettie and Mamie Logan and Linda Fields—were drowned while out skating on Pound river, in Buchanan county, Virginia.

Strong Evidence Against Harry Hayward.

MINNEAPOLIS, March 4.—The principal witness introduced by the state in the Hayward trial was George W. Jenks, a broker, who swore that on the night of the murder he saw a man running along the avenue at Lorring Park as if to catch the car. When the car slowed up the man quit running. He said he was almost sure it was Harry Hayward, whom he identified by his gait, having since watched him as he walked to and from the jail. As he testified Harry exclaimed, "You're a liar," loud enough to be heard by the jury. The time was about 7:10, which fits in with the rest of the case of the state. After the court adjourned Harry threatened to send Ady to the penitentiary, if he was convicted, for burning houses for the insurance.

FRIGHTFUL DISASTER.

Large Number of Miners Killed by an Explosion of Gas.

ALBUQUERQUE, N. M., Feb. 28.—A special to the Morning Democrat says: White Ash coal mine, three miles from Cerrilols, was the scene of a terrible explosion a little before noon yesterday. About eighty men were working in four levels when the disaster occurred. Thirty-five of these have so far been found dead. Following are the names of those identified: J. R. Donohue, pit boss; Johnnie Bock, trapper boy; Sam Hardest, —— Ellingsworth, Roy Phillips, William Jones, Sam James, W. T. McCart, Tom Whitely, John Sweeny, John Earthorne, Tom Holliday, Jules Nesirant, Henry Nesirant, John Nesirant (father and sons), Angelo Buffati, Ricard Dero, Emil Homet, George Spaite, August Leplat, —— Desumitis and Henry Harben—all miners.

It is estimated that nearly 100 men went down. Some have been rescued alive, but just how many is not known in the excitement of the moment. An estimate of other dead puts it as high as thirty-seven. The scenes of the identification of the dead were heartrending. The miners were all married men. When the news of the disaster spread wives and children hurried from Waldo and Madrid. Not until this evening were the searchers able to descend, owing to the poisonous vapors. In the course of half an hour several dead were sent up. Later in the evening eleven dying miners were discovered in a bunch. They were probably overcome in an effort to escape. The explosion is thought to have been due to accidental breaking into an abandoned chamber charged with gas.

ONE HUNDRED KILLED.

Frightful Railway Wreck Occurs Down in Mexico.

CITY OF MEXICO, via Galveston, March 1.—An excursion train coming into the city on the Inter-Oceanic railroad met with an accident yesterday afternoon. While rounding a curve on the side of a mountain five coaches jumped the track and went down the canon. Forty-two people were killed and thirty or more seriously injured.

The accident occurred about forty kilometers from this city. Wires have been down and it has been impossible so far to obtain any details of the awful disaster.

Later reports say 100 persons were killed in the wreck, but as it has not yet been cleared up the exact death list is not known.

National Butter and Cheese Makers.

ROCKFORD, Ills., March 1.—The officers elected at the closing session of the National Butter and Cheese Makers' association are as follows: President, J. W. Segar, Pecatonica, Ills.; secretary, E. I. Burridge, Chicago; treasurer, H. E. Loister, Hudson, Mich. Among the vice presidents are the following: W. A. Graham, North Aurora, Ills; S. B. Sibley, State Center, Ia.; E. M. Moore, St. Clair, Mich.; Jacob Schlosser, Jr., Bremen, Ind., and Dr. Babcock, Madison, Wis. The highest award for the best butter in the exhibit from over 200 creameries was given to S. C Oltregree, of Tripoli, Ia., and E. S. Allen, of Clarion, Ia.

Miss Leiter to Wed an M. P.

WASHINGTON, March 4.—The engagement is announced of Miss Mary Leiter, daughter of Mr. and Mrs. L. Z. Leiter, of Dupont Circle, Washington, and Hon. George N. Curzon, M. P. Mr. Curzon has represented Southport, Lancashire, in parliament since 1886 and was under-secretary to India in 1891-1892. He is the author of "Russia in Central Asia," "Problems of the Far East" and "Persia," a fellow of All Souls' college, Oxford, and the eldest son of Lord Scarsdale and was born in 1859.

Stole a Long Distance Telephone.

CHICAGO, March 4.—Some one walked into the lobby of the Sherman house, unfastened the telephone in one of the long-distance booths, and walked out with it. So far neither the police nor the telephone people have found either the instrument or the thief.

Million Dollar Fire at Toronto.

TORONTO, March 4.—Fire burned three corners of Queen and Yonge streets. Loss $1,000,000.

FATAL COLLAPSES OF BUILDINGS.

Five Men Killed and a Score More or Less Injured at New York.

NEW YORK, March 2.—Two buildings, one in course of construction and one in course of demolition, collapsed in this city and killed five men and fatally injured, or maimed or bruised, nineteen others. The first accident occurred at a house at the corner of Forty-third street and Tenth avenue which was being torn down by some forty laborers. It fell with a crash, carrying several workmen to the basement three floors below, and they were most completely covered by tons of bricks, dry mortar and iron beams. The dead are: Hugh Cullen, Angelo Vicor, John O'Connor and James Malloy. The injured—Pat Curran, Thomas McConnon, Edward Meaney, M. F. Keeley, Louis Stein, Felix Moran and Charles Robson.

Rescuers were soon on hand and worked with almost superhuman vigor to save those not killed and recover the bodies of the dead, until the list was completed as given in the foregoing. In the second accident, without the slightest warning to the fifty men that worked near it, the central wall of the four double tenement houses being erected at 151 to 157 Orchard street crumbled and fell. With the wall went portions of four floors, leaving a great rent fifty feet long and thirty feet wide in the center of the buildings. It was like a pit at the bottom of which was a mass of tangled iron and broken wood that covered many men. From that heap in an hour had been taken out one man dead and twelve injured.

In the crash John Wilson was killed and the following injured: William Wilkinson, back broken; Frank Thornton, badly injured; John Thornton, bodily injuries; —— Gloria, both legs broken; Thomas Wilson, head injured; George Gamble, both legs broken; Joseph Barbara, left leg broken; Frank Barbara, back injured; Joseph Mesire, head injured; Patrick Flaherty, leg injured; Patrick Malloy, back injured; William Malloy, arms bruised.

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WILSON IT IS, SURE ENOUGH.

The West Virginia Representative to Take Up Bissell's Work.

WASHINGTON, March 1.—As foreshadowed in these dispatches William L. Wilson, of West Virginia, has been nominated to succeed W. S. Bissell as head of the postoffice department. Wilson has been a staunch defender of President Cleveland's tariff policy ever since it was promulgated. In the four congressional eras of recent tariff changes—the Morrison bill, the Mills bill, the McKinley bill and the Wilson bill—Wilson took a leading part. He did much of the work of constructing the Mills bill and he and Representative Breckinridge started on a successful tour of platform speeches throughout the east, indorsing President Cleveland's tariff revision message.

The nomination was extremely popular among the Democrats—and the Republicans, too, for that matter—and it did not take long for the senate committee in executive session to act. As soon as the session came to order the nomination was read and referred to the committee on postoffices and postroads, and immediately reported back favorably; but no action was taken because the Sioux Falls postmastership stood at the head of the list, and senators interested in this case would not allow any action until this was disposed of. An agreement was reached that an executive session be held at noon today, when Sioux Falls and the postmaster general nomination will be disposed of.

Nominated by the President.

WASHINGTON, March 1.—The president sent the following nominations to the senate: William L. Wilson, of West Virginia, to be postmaster general; Louis M. Buford, of Illinois, to be consul of the United States at Paso del Norte, Mex.; D. B. Spagnoli, of California, to be consul of the United States at Milan, Italy. Ella M. Connolly, postmaster at Red Key, Ind.

Million Dollar Fire at Halifax.

HALIFAX, N. S., Feb. 28.—Several firemen were hurt, but none seriously, in the fire that broke out in the government immigration building at the deep-water terminus. It swept away all the large sheds along the wharves and destroyed their contents, the loss aggregating $1,000,000, the Dominion government being the heaviest loser.

Doesn't Deliver Mail Regularly.

CHICAGO, March 4.—The postoffice officials here have recommended to the postmaster general to withdraw the mails from the Indiana and Illinois Southern railway, which runs from Effingham, Ills., to Swiss City, Ind. The reason for the recommendation is the irregularity with which the road delivers the mails.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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'Twixt truth and error there's this difference known—
Error is fruitful, truth is only one.

President Cleveland might have been better employed, last Sabbath, than in cruising for pleasure along the North Carolina sea-coast from Cape Hatteras to Pimlico Sound in a government steamer. As an individual, his Sabbath desecration was reprehensible, but as the chief magistrate of a Christian nation, his duty to respect the Lord's day was doubly imperative, and his responsibility greatly increased.

The history of the Jesuits is world-wide, and that of the Clan-na-Gael in Chicago, since its murder of Dr. Cronin, has been a stench in the nostrils of all law-abiding citizens. Of the United Irishmen—except in their hatred of England and their unlawful methods, including the alleged use of dynamite bombs, for "freeing Ireland"—little seems to be generally known. In this connection we observe that a writer in the *Converted Catholic* for March stamps the Jesuits as "the most formidable secret society which the world has ever known"—its character for dishonesty and secretiveness having led to its expulsion from nearly every civilized country in the world.

The migration of Negroes from the Southern States to Africa has begun. The movement was originated by Bishop Turner, of the African Methodist church, and is under his control. In addition to his diocese in this country, he has four conferences under his charge in Africa, and for some years he has contemplated the colonization of Southern Negroes in Liberia and Sierra Leone. He sees nothing in the future of his race in the United States to encourage them to remain here, and he hopes, by gathering several hundred thousands of them in Africa, with their habits of civilization and knowledge of Christianity, to make them an important factor in the social and religious improvement of the people among whom they are going to dwell. Four car-loads of these emigrants arrived at Savannah, Ga., last Friday, to take ship for Africa.

It appears, from later intelligence, that the Chicago *Record*, from which we gathered our information that Congress had admitted the Territory of New Mexico to Statehood, was mistaken. Utah will enter the Union on the coming Fourth of July, but Arizona and New Mexico will have to wait a little longer. The latter is said to be perfectly eligible for admission, but for some unknown reason the measure failed. Utah is to be the only new State of 1895.

The Freemasons of Italy, representing the dominant Humbert administration, purpose to celebrate the approaching anniversary of the capture of Rome from the papacy, the act that put the finishing touches upon the political downfall of the Pope. As the Freemasons are very numerous in Italy, and have a strong representation in the vicinity of the Vatican, the prospect of a powerful Masonic demonstration on that occasion confronts the "faithful." No serious outbreak, however, is anticipated.

A correspondent, writing from Springfield, Ill., about legislative proceedings, notes the fact that "Representative Black has introduced a local-option bill that ought to pass. It provides for a county vote for or against saloons in counties having no towns of over 5,000 inhabitants. This would include about sixty counties. Christian people should send in petitions to their representatives urging them to vote in favor of it" The suggestion, in connection with such a measure, seems to be judicious. Many counties, under such a law, would soon be free from saloons and saloon politics.

A literary critic calls our attention to what he believes to be the weakest passage in all the imagery of Longfellow's poetry; and this is it:

> The day is done, and the darkness
> Falls from the wing of night,
> As a feather is wafted downward
> From an eagle in its flight.

"I see in this," he says, "only the most commonplace idea—one that in prose would be scarcely noticeable, but in an otherwise finished poem, comparing great things with small, the imagery is below mediocrity. I much better like the fanciful picture in a verse on the same subject by Nat Lee, 'the mad poet,' who flourished in this country some sixty years since:

> 'Night lets her sable curtain down,
> And pins it with a star.'"

There is something in this conceit that indicates more than mere madness—it is genius.

Two articles have already appeared in this paper relating to an organized band of "lynchers" in Holt county, Neb. Another correspondent from that vicinity writes to us, giving additional particulars of the condition of affairs. As his paper will probably appear at length in next week's *Cynosure*, we may here only briefly quote one of his reasons for the existence of a society of *vigilantes* for the summary punishment of offensive individuals. "For the last ten or twelve years," he writes, "the people of Holt county believe that they have been imposed upon by a secret ring of thieves as officers of the county. They believe that the records of the county will show this, and also that the most of them have their names enrolled in one or more of the lodge-books of the three principal lodges of the county—Masons, Odd-fellows, or Knights of Pythias." He adds several other reasons for the existence of citizen *vigilantes*, but this will do for the present. His entire letter is full of interest.

There is a peculiarity in Masonry that I may be permitted partially to call your attention to. The most noted number is the figure THREE in Ancient Craft Masonry. There are three degrees; three principal officers of the lodge; three supports, three ornaments, three greater and three lesser lights, three movable and three immovable jewels, three rounds of Jacob's ladder, representing faith, hope and charity; three working tools of a Fellow Craft; three principal orders of architecture; three Ancient Grand Masters,—*W. S. Felker's Address to a Nebraska Lodge.*

Here are three other peculiarities prominent in Freemasonry: "Binding myself under no less a penalty than that of (1) having my throat cut across, (2) my tongue torn out by its roots, and (3) buried in the rough sands of the sea at low-water mark, where the tide ebbs and flows twice in twenty-four hours."—*Entered Apprentice's Obligation.* Three more: "Binding myself under no less a penalty than that of (1) having my left breast torn open, (2) my heart and vitals plucked out, and (3) given as a prey to the beasts of the field and the fowls of the air."—*Fellow Craft's Obligation.* Three more: "Binding myself under no less a penalty than that of (1) having my body severed in twain, (2) my bowels taken from thence and burned to ashes, and (3) the ashes scattered to the four winds of heaven."—*Master Mason's Obligation.* These are only additional contrasts between ideal and real Masonry.

Ida Wells is the name of an intelligent Negress, formerly a resident of the South, but for sometime past engaged in lecturing in England and elsewhere against the wholesale lynching of Negroes for alleged criminal assaults, in which the evidence against them is very "gauzy." In her lectures, Miss Wells points out many features which will be interesting to consider as the statement coming from the Negro side of the controversy. Regarding the particular occurrences which have led to the movement in behalf of the colored race—the lynching of Negroes for heinous offenses against white women—Miss Wells recalls that when the masters of the slaves had gone to battle during the war the Negroes were left on the plantations to protect the women and children. There was then no complaint of these awful crimes, which she claims are the outgrowth of the later conduct of the white race, in its antagonism to the black man. She states that colored women have suffered more from the criminal assaults of whites than ever white women have from Negroes, and in every case the punishment meted out to the whites has been infinitely less than to the Negroes. She further alleges that the silence of the North is largely responsible for the lynchings in the South, for the suppression of which her race asks the co-operation of moral and Christian people.

FRESH TESTIMONY AGAINST THE LODGE.

[Address of welcome to the convention of the Pennsylvania State Christian Association, opposed to secret societies, in Philadelphia, by Rev J. C. McFeeters, pastor of the Second Reformed Presbyterian church, in which the convention was held, Monday afternoon, February 25, 1895.]

Dear Friends and Co-workers in the Lord and for his Kingdom: You are welcome. The words may well remain unsaid: The very name of our city extends a cordial greeting to all who, like you, come in the name of the Lord. The name of our church conveys a welcome from the heart to all who come in the spirit of Him whose is the kingdom, the power and the glory. "Philadelphia" stands for all that is true, noble and sacred in society. "Covenanter" stands for all that is heroic in the struggles of a church breaking the bonds of corrupted religion, and emerging into the liberty of Christ and his light. To you we extend the sincerest welcome. This is your day, and your home, as well as your work, while you stay.

You have "met as Christians, not to judge men, but to discuss principles." Your topic is "Secret Societies." Organizations called secret societies are numerons, strong, and almost ubiquitous. Yet it seems to me that in speaking of secret societies, as existing in our day, and our land, we misapply words. *Secret* societies! What society is to-day secret? With a free conscience, a free tongue, a free pen, in a free land, a *secret* society is almost an impossibility. The secrets are out. The world is informed; the blinds are transparent; the doors are of clear glass; all who have eyes can see inside, and know what is going on in the fraternity halls. If any person present believes otherwise, we ask you to remain through these sessions, and know if the word "secret" ought not to be stricken out. The lodge imagines itself unseen and unknown, just as the ostrich does when she hides her head in the sand.

The orders indulge in the presumption that they have the light, and all the light that is worth having; and it is so precious that they must shut it in from the whole world; no eyes may see it, without a price and a promise. But to such as have been illuminated by the Gospel of Jesus, the lodge-light seems quite artificial, since it can be confined between walls; and is too dim for general use, since it never reflects from the members upon the world. Like the little glowworm, the oath-bound order flashes its light for its own use, and shuts it off when it chooses, and thinks that this is all the light that shines which is of any account; yet the sun is glowing in the heavens; the whole canopy is glistening with shining points; and the great celestial reflector floods land and sea with brightness. In the lodge, especially where the name of Jesus, who is the light of the world, is excluded, the light is gone out, and shut out. They are in darkness; perhaps not absolute darkness. Like certain fishes of the deep sea, who lighten their caverns with phosphorescent lamps which are a part of their own physical nature, so shrewdness and subtilty may shed some glare around them. But our astonishment is that Christian men, members of the church of God, dwellers in the light that shines from the face of our Lord Jesus, can choose to live in the lodge-caverns, where glimmer the phosphorescent lamps of natural sagacity and cunning. Who ever heard of the eagle, after enjoying the mountain summit, soaring above the storm, resting in the serene air that is stirred only by his own wing, and bathing where the sun pours out his liquid gold without a shadow to interfere, folding his pinions and diving a hundred fathoms under the sea, to enjoy a season with the fishes in the caverns? No eagle does this. Nor can any eagle-minded Christian do it.

One faulty feature of the lodge is the oath, or promise, binding one person to another, and all to the lodge, and this before they know what is included in the obligation. Then when they are in, few, very few, are strong enough to regain their liberty. They are in for life, or till dragged out by conscience, or till some great providence strikes the lodge system and breaks it up. The lodge-workers remind us of the story of Ben Hur, as told by Lew Wallace, when he was put by the Romans in the galley, and chained to his seat, in the hold of the ship, with hundreds of others, to pull at the oars without hope of escape, till his carcass would be thrown overboard, or his vessel be broken in a sea-fight. The lodgemen are in chains; chained to their place; to their oars, their unlawful obligation; chained till death; will scarcely be emancipated, except by some tremendous power striking the craft, and breaking it in pieces. Therefore this reform movement, and this convention! You are assisting in the providential gathering of a moral force that will eventually destroy the galleys and liberate the chained.

Three reasons appear why oath-walled, pledged-bound fraternities exist, shut off from the world by pretended secrecy: social, commercial, and political benefit. But none of the three can stand a moment in the presence of a fair-minded man. Social benefit! The society that exclude mother, wife, sister, or daughter, is to be suspected. The refinement must be refined, and the enjoyment angelic indeed, if woman be unfit or unworthy. How unmanly of a man to enter a social heaven and coldly leave his fair companion outside to await his return! Commercial benefit! The fraternity give opportunity to plan for mutual pecuniary advantage. No doubt a reward in dollars can be gained by schemes that will not endure the light. But the gains are spoils; they are gathered with a hand that resembles his who comes from the robbers' retreat. Political benefit! Climbing into power by the help of the lodge; entering the office of trust through the door of secrecy! What a comment on the person! What an acknowledgment of weakness, of unsuitableness, of inferiority! In this land of equal rights and privileges, where all who have ambition can run for positions of trust and power, and they that have the superior merit can win, what a stigma on the man who acknowledges that he must be foisted upon the people, into an office, by the power of an "*imperium imperio*," in translation, "machine worked by a boss." To strip the lodge of the delusion of secrecy, and show the unreasonableness of its reasons, you have come among us, and have our welcome.

We know but of one secret society sustained by the Word of God: the society in the closet of prayer; the soul and its Lord shut in for communion and counsel. There the most innocent secrecy can be enjoyed, the most exalting fellowship, the most surprising benefit. The Spirit will reveal secrets that had not been known, shed light that had not been seen, and communicate power and inspiration that had not been felt. But the secret cannot be kept; it is too great; it will gleam from the face, radiate from the influence, show itself in the life and work of the secret suppliant; the Lord will reward him openly. May the result of this convention be, by the work of the Holy Spirit, that many of the sons of our city shall know that there is more enjoyment, advantage and exaltation of life and character in one hour of secret prayer than in all the lodge meetings of a year—a lifetime. Welcome to the convention!

A FRIEND'S VIEW REGARDING LODGE OATHS

[A paper by Josiah W. Leeds, read at the Convention of the Pennsylvania State Christian Association, in Philadelphia, February 26, 1895.]

At the hearing of saloon applicants in the License Court, at Philadelphia, two years ago, one of those applicants showed so conspicuously, by the manner in which he twirled and displayed the shining Masonic emblem upon his person, how he desired the special notice and favor of one of the judges, a Mason of high degree, that the latter felt obliged to rebuke the man by telling him that such conduct was "becoming disgusting." From the account in the daily papers, I inferred that there had been other manifestations of like conduct, and such as had drawn out public remark.

Well, the applicant for the coveted license to sell liquor was, as appeared, an adherent of an oath-bound secret order; and the judge of the court of whom he hoped, or expected, to receive the favor was of the same secret fraternity. "My Masonic oath," said that Christ-redeemed man and seceding Mason, Ezra T. McIntire, "bound me to prefer Masons to all others. My Blue Lodge oath obligated me to prefer all in that order to those below, murder excepted, and that at my discretion. My Royal Arch oath bound me to protect all in that degree, murder not excepted." Now, the saloon applicant, in the case of which I have been speaking, undoubtedly felt that the self-advantage feature of the oath ought to *work*. Conspicuously zealous in that belief, so as to create a scandal in court, he presumably defeated his own purpose, being admonished by the judge that he had overshot the mark.

It is to be hoped that neither the aforesaid judge, nor any public servant holding a similar very responsible position, would in any case of the kind be moved to swerve a hair's breadth from his exact duty to the commonwealth which the solemn obligation he had taken bound him to observe. Yet here the two obligations come into collision. If they mean what they say, they ought to clash together with a good deal of heat; if, on the other hand, one or the other, or both, are to be taken with more or less reservation or allowance, so as to become, so to speak, elastic, then no friction becomes apparent to the outside observer, notwithstanding that the alleged sacred character of the oath is brought into contempt, and its asserted binding power is seen to amount to nothing.

It must be apparent to every one who has given any attention to the matter, that the so-called inviolability of a judicial oath is dependent, in the minds of very many who take it, upon the element of secrecy. That is to say, if the occasion seems to call for it, and it can be done in the dark, and with no apparent danger of detection or probability of incurring penalty, it will be disregarded. Every judge, every district attorney and other court officer, can testify to the truth of this asservation. I have no doubt that the same is true of the oath taken in the lodge. The retroactive result of this is evident in its tendency to cheapen the credibility of an *unsworn* statement. "Remember that you are under oath," will often be said to a witness suspected of evading the truth in his testimony. Hence, if such a one be not of a conscientious turn of mind, he will consider that though it may be a pretty serious offence, in case he be found out, to commit perjury, it does not particularly matter in ordinary conversation should he tell a lie when it best serves his purpose to do so.

This inefficacy of the oath as a security for truth-telling, and the effect of oath-taking and oath-violations in diminishing the general reprobation of lying, has operated to incline many persons to elect to take the simple affirmation. The oath feature of the lodge must be answerable for a good proportion of this resultant; for, according to a compilation of five years ago, taken from city directories, there were in Brooklyn, "the city of churches," 355 churches and 695 lodges; in St. Louis there were 220 churches and 729 lodges; in Chicago, 384 churches and 1,088 lodges.

To a man who has a well-founded reputation for veracity, and of whom it would be said "his word is as good as his bond," it would be taken as naught less than a very great indignity to have it asked him, when making any formal statement: "Now will you *swear* that so and so is true?" Of Solon, the sagacious law-giver of Athens, it is related that he said: "A good man ought to be in that estimation that he needs not an oath; because it is to be reputed a lessening of his honor if he be forced to swear." It has been asserted that the ground of the refusal of the early Christians to take the Roman oath was because of the idolatry involved in the act. But Grotius remarks upon this matter, "Many of the Christian fathers condemned *all* oaths, without exception." "I say nothing of perjury," says Tertullian, "because *swearing itself* is unlawful to Christians." In the same manner, while the idolatrous oath would have been sufficient of itself to debar the primitive Christians from entrance into the military service, the defence of the faithful of those days was: "I am a Christian; *therefore*, I cannot fight."

So far, therefore, as the religious society of Friends is concerned, this step at the threshold of entering a secret order, *the taking of the oath*, would be deemed the surrender of what they hold to be an important Christian testimony, having always believed and testified, according to the words of Tertullian, that "swearing itself is unlawful to Christians." Herein they hold in honor, as not having been said in vain, those declarations of our Lord in the fifth chapter of Matthew, in which, after showing that the "eye for an eye, and tooth for a tooth," of aforetime, had given way to a higher law which forbade even the angry thought of the heart, and that the prohibition to commit adultery now includes the requirement, that the eye of lust should be plucked out; *this* also which follows: "Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the

Lord thine oaths: But I say unto you, Swear not at all; neither by heaven, for it is God's throne: nor by the earth, for it is his footstool: neither by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil." All of which we find not only referred to and maintained by the Apostle James in his general epistle, but its great importance is specially emphasized, when he says: "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation."

The authoritative counsel of James is to "my brethren"—to his brethren in Christ Jesus the Lord—the Christ who is declared to be "the way, the *truth*, and the life," and who assured his disciples that if they continued in his word, they should know the truth, and that "the truth shall make you free." Alas, for the folly, and for that counsel of Antichrist that would consign any one to a dark lodge to grope blindly after the truth! So I conclude, as to the oath, whatever may be the usage of courts of law concerning the taking of evidence, or that of the lodges as to keeping inviolate their secrets or enforcing their penalties, the safe practice of the Christian, it seems to me, is to consistently observe in word and action, his yea, yea; nay, nay. *Swear not at all.*

A CHAPTER IN LODGERY.

BY REV. P. B. WILLIAMS.

This State has recently had a chapter of incidents, not the most creditable to the lodge. It shows the evil effects of the lodge relation to the church. As the whole thing is a matter of history, we can mention names.

The first case is that of Dr. Applewhite of Corvallis, a Freemason, Odd-fellow, A. O. U. W., and perhaps more. While attending the wife of Mr. Kenyon he induced her husband to unite with the lodge, so he (the doctor) could have lodge-night to spend with Kenyon's wife.

They finally eloped, went to the Midwinter Fair, were intercepted, and brought back. Mrs. Kenyon confessed her guilt. The doctor tried to kill Mr. Kenyon, and finally succeeded in killing Mrs. K. and himself. The matter of his lodge relations was kept exceedingly quiet. It is pretty evident that had he stayed and fought his case through the courts, the lodges would have pulled him through. The first decision was in his favor. The judge held that Mrs. Applewhite was the only person who could, according to the law, prosecute the doctor for adultery. Certainly a very lame law, or lodge influences helped the decision. Probably both.

The second incident in our chapter is that of Rev. W. A. Willason, a Presbyterian divine of Portland, a Mason, Odd-fellow, and perhaps more.

After a brief experience in the real estate business here, his wife died. He fitted up rooms for a young Swedish lady, with a view of spending his leisure hours with her. He bought her a gold watch. She soon tired of him, sold out her furniture, and struck out for San Francisco with one of her own countrymen. Willason then mortgaged his house and lot, and all his furniture, telling his nice young daughters that he was leaving them all his possessions. Then he eloped with some one and went to the World's Fair at Chicago, and finally turned up in Missouri, where he was finally arrested and brought back to Portland, to answer a number of charges on the line of crookedness.

While he lay in jail here, I visited him. He played the *role* of a holy innocent, and said he would come out as clear as an angel, adding that he would never come out on bond, though he had men running all over the city that same day, trying to find bondsmen. He also stated to your correspondent that he would sue the *Oregonian* for $25,000 damages when he got out. Perhaps he will. He now languishes in the Oregon State penitentiary for a term of eighteen years, on charges of forgery and obtaining money under false pretense. He sold the same property to three or four different parties.

One of the heartless features of this case is: When he ran away, he left one of his daughters dying with consumption, and she would have been turned out on the streets to die had not friends came and took her in.

The next case is that of Rev. J. C. Reid, a Baptist minister, who was pastor at Oregon City, Ore., when I came here, nearly seven years ago. He was the most popular pastor in that city; but frequent rumors of crookedness came to the ears of his congregation till he was forced to resign.

He came to East Portland, took charge of the First Baptist church, and got along swimmingly, until, about three years ago, he took a swim all the way to Moline, Ill.

One morning his clothing was found on a log at the banks of the Willamette river, below Stark street, where he was accustomed to go bathing after all had retired for the night. The public supposed that he was drowned. The river was dragged for days. Preparations were being made to collect $7,000 life insurance which he held in the Masonic Mutual and the A. O. U. W., when all at once he turned up at Moline, Ill., with his brother. Of course he was pronounced insane by the Masons, Odd-fellows, A. O. U. W., G. A. R and Good Templars, all of which claim him as their brother.

The thing was quieted, and about one year ago he returned here, locating at Oregon City, where he tried his hand at establishing an independent congregation. This failing to materialize, about two weeks ago, completely disguised, he entered the First National Bank of East Portland at the noon hour, held up the teller, tied and gagged him, and was helping himself to the cash when he was confronted by a double-barreled shot-gun in the hand of Mr. Southworth, of the bank across the street. The preacher was arrested, and is now in the county jail. "How are the mighty fallen." I suppose the insanity dodge will be used in this case. I have heard it hinted already. We will wait.

The last case I will now mention is that of Dr. John V. Gaff, a prominent physician, of this city. He married into one of the finest families in Oregon, left the Masons and joined the United Presbyterian church. He recently eloped with Miss Maggie Smith, daughter of Judge Smith, of Old Albina. They were apprehended in the Sinslau country, in Lane county, Oregon. He is now in the jail here, awaiting his trial.

It is my opinion that he is an adhering Mason, and his principles of separation were but a sham. I may be mistaken. I hope I am. The family have my sympathies.

This is enough for one chapter of lodge workings.

Oregon.

THE POET WHITTIER AND HIS SWEETHEART.

GEO. W. CLARK, "THE OLD LIBERTY SINGER," IN THE DETROIT JOURNAL.

A dispatch from Amesbury, Mass., the home of the late John Greenleaf Whittier, under date of January 18, chronicled the death at Maplewood Farm, West Newbury, of Elizabeth Bray Downing, the sole woman who ever won the poet's affections. She was 85 years of age. The dispatch said further:

"It is said that when the poet was 20 he met the lady at East Haverhill, and a strong acquaintance and warm friendship sprang up between the two, and it continued for some few years. The cause of their parting has never been explained, although it is believed that Whittier explained to Miss Bray that he could not enter the matrimonial state for the reason that he must care for his aged mother."

Writing to the Detroit (Mich.) *Journal*, the "old liberty singer," Geo. W. Clark, says in reference to the above: I knew the poet Whittier personally, and have met him many times in our great Abolition conventions in New England and Philadelphia, where I was called upon to set music to and render his soul-stirring, anti-slavery poems in those great gatherings for emancipation; and I have sung them also in his home, to his then living, but aged, mother and maiden sister at Amesbury, Mass. They had never beforeheard his poems sung, orthodox Quakers though they were, of the straightest kind. Whittier admitted to me he had no idea when he wrote his anti-slavery poems they could ever be made to produce such an effect as I had given them with music. It seemed a new and highly-gratifying revelation to his good and venerable mother and maiden sister. This was away back in the '40s and '50s. As to the paragraph above, it is only in part correct. It is true a strong friendship existed between the poet and his friend and admirer, Miss Elizabeth Bray Downing, but it was stronger on her part than on his. She did not hesitate to avow her love for him, and to tell him she loved him! He used to tell her in reply he thought it could not be his person, but his poetry, that she admired. She assured him it was both his poetry and his person.

He used to tell her he thought the match would be unequal, as he was then poor, not yet having received much from his writings, and as she was well off he did not feel it would be right and fair, and he would not feel free and independent to be relying upon and live at the expense of a wife. She tried to assure him her fortune should lie at his feet, and be as free to serve him as to serve her. It should be one, as they would be one. But their converse views and feelings in this matter reserved them both from hymeneal union, though the anxiety for the support of his mother and sister had long since ceased by their departure from earth. But there is an incident back of all this which explains. He did have another sweetheart in his younger—his schoolboy days. She died in youth and left his poor heart forlorn. His tender and touching little poem, which I herewith send you, tells the story:

Long years ago a winter's sun
O'er the schoolhouse shone at setting;
Lit up its western window panes,
And low eve's icy fretting.
It touched the tangled, golden curls
And brown eyes full of grieving
Of one who still her steps delayed
When all the school was leaving.

For near her stood the little boy
Her childish favors singled;
His cap pulled low upon a face
Where pride and shame were mingled.
Pushing with restless feet the snow
To right and left, he lingered—
As restlessly her tiny hands
The blue checked apron fingered.

He saw her lift her eyes, he felt
Her soft hand's light caressing,
And heard the trembling of her voice
As if a fault confessing—
"I'm sorry that I spelt the word—
I hate to go above you;
Because"—her brown eyes lower fell—
"Because—you see—I love you!"

Still memory to a gray-haired man
That sweet child's face is showing—
Dear girl! the grasses on her grave
Have forty years been growing!
He lives to learn in life's hard school
How few who pass above him
Lament their triumph—and his loss—
Like her—because they love him!

A REMINISCENCE OF FRED. DOUGLASS.

At the Washington anti-secrecy convention, in 1884, the late Frederick Douglass was introduced, received with hearty applause, and addressed those present from the platform.

While he did not speak definitely in favor of opposition to the lodge system, he said: "I am in perfect harmony with at least two objects which you are met to promote. The first is free inquiry and discussion of those questions which are deemed of importance to the welfare of mankind. The second is civil rights. As to the first, I believe that toleration of what may be error is not dangerous so long as truth is left free to combat it. Innocence and truth seek the light, and rush to embrace it. They court investigation and welcome the inquirer. But guilt cries out in horror and in shame; rocks and mountains on us fail to hide us from the face of the Omniscient Judge. Whoever has any habit, or association, or business, which he refuses to have examined, I advise him to examine it himself and abandon it."

Turning to Geo. W. Clark, "the sweet singer of liberty," now of Detroit, who was present, and with whom he had a previous acquaintance, Mr. Douglass said: "Your voice never sounded sweeter to me than it does to-night. Those men who stood for human freedom were among those who held that, however few they were in number, so long as their principles were right, their cause was secure. I have always held that one with

God was a majority. The relation existing between the white and colored people of the United States is to-day the great and all-commanding problem for the American people to solve. We have got rid of slavery. It is gone, gone, gone, never to return. But its long, black shadow stretches across our entire continent—the spirit of bondage is still in our land. You sometimes ask when this Negro question will cease. I will tell you when it will cease. It will cease when every colored man shall enjoy equal rights with every other man. [Applause.] It will cease when we have one country, one citizenshipf one liberty, one equality, for all people of the United States, and not until then."

Mr. Douglass then continued, at considerable length, his argument for the conservation of the civil rights of the race from which he sprang. The liberty of the individual under the law, whatever his birth, previous condition, or color, was eloquently advocated. Even the oath-bound bondage of the secret lodge found no favor in his sight. Freedom was to him the most desirable of human rights, as the foundation of all other God-given blessings.

NEW ENGLAND LETTER.

Dr. Holmes' psychical experiment.—Dr. I. J. Lansing on prize-fights and Sunday concerts.—Dissensions in the A. P. A.—Secret societies and our public institutions. —Woman-suffrage defeated.—"The bad boy" of Massachusetts.

Now that investigation into psychical phenomena is the fashion of the day, it may not be amiss to tell one of Dr. Holmes' after-dinner stories, in which he related that he once tried to solve the enigma of creation. He came to the conclusion that if those thoughts which arise in the mind, during the inhalation of some anesthetic, when the soul hovers as it were on the confines of two worlds, could be caught and imprisoned on paper, there might lie enshrined the secret of the universe. Accordingly he placed himself in his armchair, and with pen in hand, and ink and paper before him, he inhaled the vapor of chloroform. As unconsciousness began to steal over him, he felt a surging of sublime and marvelous thoughts through his brain. Now was the supreme moment, and by a vigorous effort he seized his pen and wrote, he knew not what. On awaking to full consciousness he turned, trembling with eager anxiety to the sheet of paper on which he expected to find scrawled the secret of the universe. And this is what he read: "A strong smell of turpentine pervades the whole." The humbugged victims of the spiritual mediums whose case is now in the courts for obtaining money on false pretenses must feel that a strong smell of brimstone, if not of turpentine, pervades the atmosphere around materialized spirits. As to legitimate investigation into mind-phenomena, there is nothing to be said against it if conducted in the right way—unless it be to express a doubt whether the game is worth the candle. It is doubtful if the labors of the Society for Psychical Research, which has investigated 17,000 cases of so-called "apparitions," will ever amount to a scientific demonstration of spiritual life apart from the body; and metaphorically speaking, "a strong smell of turpentine pervades the whole." In such matters there is little satisfaction to be gained from even philosophical experiment; but much, both of comfort and satisfaction, if in regard to the future life we are willing to trust God in the dark, and say with St. Anselm, "I do not seek to understand in order to believe; I believe in order to understand."

Dr. I. J. Lansing preached a good sermon last Sunday, one that it was a pity the city council could not have heard, so scathingly did he score their action in granting licenses for prize-fights and Sunday concerts. It is difficult to escape his conclusion that the sense of decency in Boston is rapidly weakening. "With Nero on the throne," said the doctor, "we might expect to find Paul in a dungeon. With the present rules of Boston, it is natural that Wm. F. Davis is in Clarke Street jail for quietly preaching the Gospel on the Common. With Louis Napoleon on the throne—a rotten king—there was a rotten empire." The recent boxing-match in Music Hall, attended by 4,500 people, was the most disgraceful exhibition ever witnessed in Boston, the worst feature of it not being so much that, according to press reports, "the men fought like tigers," "were evidently out for blood," "fought like demons," etc., as that the exhibition was witnessed by "a sea of intellectual faces—doctors, lawyers, merchants, college professors, actors, politicians, men representing all walks of life, in which the so-called vicious elements were in the minority." The more shame to the so-called "respectable" element, and the more reason that the friends of decency should bestir themselves. Dr. Lansing scored the Sunday concert business with equal vigor, and gave a sharp thrust at the liberals who are so afraid that we shall relapse into Puritanism—a very unnecessary fear by the way—when he said that "the 'blue laws' which once ruled Boston were better than the 'scarlet' laws which defile the State to-day." The vileness of these Sunday concerts may be judged from the fact that the printed testimony at the hearing was of such a character that it could not be sent through the mails. For the same reason the worst part of it was not published in the newspapers, so that the public at large is ignorant that the Pilgrim City in matters of morals and decency is beginning to run a pretty even race with Chicago.

Tales of dissension in the A. P. A. ranks, though kept from the outside public as much as possible, still continue to leak out. There is without doubt a bad split in the order, which is likely to grow wider. The two factions are known as the "liberal" and "illiberal" sections, and are developing the "rule or ruin" spirit which is apt to characterize factions. The illiberal element, which is mostly made up of British-Americans, want a cast-iron rule which will make it an offense punishable by expulsion to vote for a Catholic. But cases are supposable where a Catholic may be vastly superior in ability, morality and patriotism to his Protestant rival. There are some members in the Romish Church who are not of it, and who refuse in things secular to be bound by her commands; in which case the 'liberal' element, which is generally represented by native-born Americans, insist on their right of individual judgment. A Catholic who does his thinking for himself is certainly a better candidate for Americans to vote for than a Protestant, even with the blood of Puritan sires in his veins, who lets a secret society do his thinking for him. The situation grows interesting, for there are many among the liberal or American element who begin to see that secrecy is the great element of weakness in the patriotic orders; and the rule which forbids men to vote according to their conscience, and prohibits the divulging of the names of the A. P. A. officials, or of members under penalty of expulsion, is better calculated to make cowards and underlings than patriotic, intelligent citizens. President Murkland, of the Durham Agricultural College, New Hampshire, speaking of the bill in relation to that institution which is being engineered by the Grange, and the threat to take away the $3,000 annual State contribution from the college if the bill does not pass, said, at a recent hearing before the House Committee: "I hope it will be the last attempt of an organized secret body to interfere with the rights of the State. Back of the act is something which strikes at the liberties of the people. See the threat in it: The Grange says, 'Follow us, and you will have the support of 13,000 people. If you don't, you will have the opposition of 13,000 people."

The G. A. R. seeking to introduce military instruction into the schools, is another instance of the lodge laying its hand on public institutions. The same principle of patriotism which makes us fight Jesuit encroachments, should make us say "hands off" to the lodge in tones so unmistakable that it will have to heed.

This seems to be a bad year for woman-suffrage in New England. It has been defeated in the New Hampshire Legislature, and once again in Massachusetts, the House voting against the measure by 40 majority. The arguments used in opposition were plainly inspired by the saloon interest. One member gave among other reasons for opposing it that "practical politics is a system of expediency, and it is not expedient to grant suffrage to women." It is generally known that politics as now practiced is "a system of expediency," but the truth is not often so baldly stated. Doubtless it is a most inexpedient measure from the standpoint of the liquor-sellers.

The question of adopting the Norwegian system was recently debated in Parker Memorial Hall, Rev. David N. Beach of Cambridge taking the affirmative, and Dr. Plumb of Roxbury the negative. The latter put the case in a nutshell when he said in opening that "the liquor interest was the bad boy of Massachusetts. The Norwegian system, which now comes knocking at the old lady's door, is simply the same bad boy in a bright jacket." It is to be hoped that our good mother Massachusetts will be wary enough not to let him in.

Elizabeth E. Flagg.

OUR NEW YORK LETTER.

The Pennsylvania Convention.—Lenten amusements.—Military drill in the public schools.—Metropolitan meetings.

It was my privilege to be in attendance at the Pennsylvania State Anti-secrecy Convention in Philadelphia, last week, and to greet many of our co-laborers in the cause. The convention was a pronounced success, owing to the yeomanlike service and painstaking preparation of Bro. W. B. Stoddard, whose organizing ability and wide experience peculiarly fit him for this work. Father Stoddard was also there, as he said, "simply as a visitor and substitute," but any reform convention without his presence would be like the play of Hamlet with Hamlet left out. A larger number of ministers than usual were in attendance at all the sessions, and it is hoped that the seed sown will bear fruit through many months to come.

The advent of Lent comes as a relief to the jaded devotee of fashion, and by common consent the ceaseless round of social festivities gives way to quieter and more intellectual pleasure. Lectures and concerts are substituted for balls and theater parties, and the Lenten services of the Catholic and Episcopal churches are crowded with penitents and worshipers.

It is an interesting astronomical fact that on Good Friday, April 12, the heavenly bodies which gravitate around the sun will be in exactly the same position that they occupied in the firmament on the day that Christ died upon the cross. It will be the first time that such a thing has occurred for 1862 years. Astronomers tell us that about noon, New York time, the moon will pass before Virginis (Spica) and hide that constellation for more than an hour.

The question of introducing military drill into the public schools is still being discussed pro and con, by press and pulpit. A few months ago, a large mass meeting was held in Carnegie Music Hall to encourage the movement, at which eminent military and civil personages appeared and gave addresses of approval; among them was ex-President Harrison. The popular current seems to set in its favor. It is urged that it means physical development and muscular training; whereas any competent gymnasium instructor will say that the military drill is conducive to awkward angularity of movement, muscular constrictions and a mechanical and automatic carriage that is utterly destructive of artistic grace and physical freedom. One of the leading daily papers recently said, in commenting editorially upon the motive of the movement: "The attempt to make the New York public schools a primary grade of the State militia is inspired by the same martial spirit that leads the great warrior of Central Africa to stick a dog's tooth through the gristle of his nose, as a mark of his military distinction."

It goes without saying that a nation that has been trained to fight will fight on small provocation, and when this militarism is lacking, arbitration is likely to take the place of the sword.

Rev. Dr. Arthur T. Pierson has been preaching at the Metropolitan meetings, the past few months, on Sabbath afternoons and evenings. These meetings were organized about three years ago and intended to reproduce in this country what was known as the "Forward Movement" in England, under the leadership of Dr. Hughes, among the Methodists. Evangelist C. H. Yatman was sent abroad to make a thorough study of the movement, by a number of wealthy Methodist laymen who were backing the undertaking financially. On his return from England, Mr. Yatman was placed at the head of the work and given *carte blanche* in the matter of expenses. Theaters and halls were rented, a large force of vocal and instrumental musicians were employed and definite plans of campaign were inaugurated, with a view to reach the non-church-going masses. In a single year the hall rents alone amounted

to $15,000. The idea seemed to be to have all the machinery and methods of modern Methodist church-work, without any of the phraseology. For example, groups of converts were classified on the decimal system, and called "circles," instead of classes. Mr. Yatman, sometime since, returned to evangelistic work, and the work necessarily suffers from not having a permanent leader. It now seems to be gravitating toward the institutional methods of modern Christianity, several nights each week being devoted to entertainment and educational services, while the evangelistic phase is less prominent than formerly. Meanwhile the great problem of bringing the Gospel into vital contact with the unchurched population is still unsolved.

A few nights ago, Mr. Ingersoll lectured in Hoboken, New Jersey, just across the river from New York. Some of the local clergymen tried to prevent the lecture by appealing to the old blue laws against blasphemy, which are still on the statute books of New Jersey. They were unable to prevent his appearance legally, but some of them were present with note-books and pencils to jot down any expression of which the law could take cognizance. The doughty colonel was shrewd enough to omit from his lecture the sacrilegious portion that might have made him amenable to the laws, but he repaid himself by indulging in considerable sarcasm and invective against the attempts made to prevent his speaking, at the expense of the clergy in general, and the local clergy in particular. A canvass, on the following days, by the reporter among the more eminent ministers of New York and Brooklyn elicited a general expression of criticism and disapproval at the action of the Hoboken pastors, as not only conducing to curtail the right of free-speech but especially as calculated to give so much gratuitous advertising on which the great infidel depends for notoriety. F. W. Farr.

OUR WASHINGTON LETTER.

The promotion of reforms by law.—Crusade against indecent pictures and books.—The proposed monetary conference.—Important patent decision.—The national Methodist College.—Other matters.

It is a favorite argument with those who oppose reform in any shape to say that moral reforms cannot be accomplished by law, but it is a very poor argument; because its practical refutation can be found on every side by those who care to look for it. Who will deny that when Congress made it unlawful for lotteries to use the U. S. mails, a long step towards the suppression of the nefarious lottery business was taken? And now, another, and it is hoped the final step, has been taken in this moral reform by the placing upon the statute books a law prohibiting the carrying by express companies of lottery tickets and advertisements. No single act of the Congress just closed promises to be more directly beneficial to the entire country than that against lotteries. Postoffice inspectors who are familiar with the subject have no hesitation in saying that it will put an end to the lottery business in this country if it be rigidly enforced. The new anti-lottery law was one of the last signed by the President, but it was in no danger of failing for lack of the presidential signature after being passed by Congress, as a number of other bills did, because Postmaste General Bissell, who was specially anxious to see the bill become a law before his retirement from the cabinet, made it his business to see that it was not overlooked.

The Washington Christian Endeavorers have decided to engage in a crusade against the exposure and sale of indecent pictures and literature, and they will begin as soon as their plan of campaign is complete. Mr. Anthony Comstock, of New York, has written to the executive committee, giving them some excellent advice and promising to personally confer with them when he comes to Washington, which he expects to do in about ten days. The Endeavorers will try moral suasion on those who display or offer for sale objectionable pictures or literature, and where that fails, will resort to law, which it is believed can be made to reach many cases.

There is a very hopeful feeling in Washington concerning the proposed international monetary conference. The six representatives of Congress —Senators Jones, of Ark.; Teller, of Colo.; and Daniel, of Va.; and Representatives Crisp, of Ga.; Culbertson, of Texas, and Hitt, of Ill.—are all, with the exception of Mr. Hitt, silver men. The three delegates to be selected by the President will probably not be chosen for some time, but it is expected that they will all agree with Mr. Cleveland's financial ideas. After all it is not the American delegates who will determine whether the conference shall decide to rehabilitate silver as a money metal, but the foreign delegates. All Americans agree that international bimetallism is a desirable thing.

It is estimated that the decision of the U. S. Supreme Court, handed down this week, that all U. S. patents expire at the expiration of patents on the same invention previously issued by foreign countries, affects a larger amount of invested capital than any decision ever made by this court, some putting it as high as $600,000,000. The decision, which was unanimous, was made in a suit concerning the Bate refrigerator patents, but it affects hundred of others, including many telephone and other electrical patents.

The ninety acres of ground upon which the American University, the great national Methodist College, will be built is now entirely free from debt, the last payment of $9,000 having been made a few days ago. It is expected that ground will be broken for the first of the buildings during the coming summer.

Bishop E. G. Andrews, of New York, who is presiding over the Baltimore Conference of the M. E. church, now in session in Baltimore, preached a powerful sermon in Foundry church Sunday, from the text: "Upon this rock I will build my church, and the gates of hell shall not prevail against it." He sketched the history of the church thus established and its wonderful growth, which is to become more wonderful yet in the future, and closed by saying: "While His church is not perfect, because the difference between Christ's purpose and man's realization of it is yet very great, it is the best thing in the world."

Mrs. Emma Cranmer, State president of the South Dakota W. C. T. U., was the principal speaker at a big temperance rally Sunday afternoon. She began dramatically by saying: "I come to plead for fallen manhood, weeping womanhood, and defrauded childhood," and she held the attention of her audience by striking sentences which carried truth, if not conviction, to all who heard them. For instance: "No nation could waste annually a billion dollars in strong drink without sooner or later coming to disaster. No nation could compromise with an evil like the liquor traffic without sooner or later going down." *

—A very good religious paper, representing a Protestant denomination, while deprecating our criticism of Christian churches that fellowship with Masons, Odd-fellows and other secret societies, advises the *Cynosure* to "remember what the Word of God says about 'zeal without knowledge.'" Well, it is this very knowledge on the subject that we have been gathering for twenty-five years, by observation, experience and competent witnesses, that prompts us to denounce the union of the church of Christ with the anti-Christian lodge. We do remember that the Word of God explicitly warns Christians not to be yoked together unequally with unbelievers (2 Cor. 6: 14), and to have no fellowship with the unfruitful works of darkness. (Eph. 5: 11.) It is the remembrance of these Scriptures that is to-day saving hundreds from the lodge. Our zeal is well-founded in the truth.

CORRESPONDENCE.

AN OBJECT-LESSON IN FREEMASONRY.

———, N. Y., March 7, 1895.

Editor Cynosure:—It was stated thirteen years ago, that Howgate was a Freemason, and that his escape was due to Masonic influence. I send the following clipping as a continuation of the case. It affords a fine object-lesson of the pernicious effects of Masonry on the dispensation of justice and the prevention of crime. It speaks for itself and needs no comment. It is the old tactics of Freemasons practiced by them for the destruction or evasion of evidence in the prosecution of the murderers of Morgan. The papers are filled with such illustrations, but they are unnoticed by the unwary, disregarded by time-servers, or ignored by the interested. It is evident that we have a mere semblance of government, and that the tendency is toward anarchy, as in all misgoverned countries. Such a government merits and must gain the contempt of all honest men or patriots. Where will the end be?

A Reader.

Captain Henry W. Howgate, formerly disbursing clerk of the signal service, who has been on trial here since Jan. 28 on two indictments charging him with embezzlement and forgery, has been acquitted of the charges. The case was given to the jury at noon on Thursday last, and it was not until noon Sunday that a verdict was reached. On the first ballot, it is said, the vote stood 7 to 5 for acquittal. The jury reported on Saturday their inability to agree, but Judge McComas insisted that they should remain and try again.

The Howgate case has been unusual in many ways. Fourteen years ago important frauds affecting large sums of money were discovered in the signal service accounts, and Howgate was charged with having committed them. He was arrested, but by a ruse escaped from his guards, and for thirteen years remained in New York. Although a reward of $5,000 was offered for his capture, he was not arrested until last fall.

At the begining of the trial there was a hot legal battle in regard to the validity of the indictments on which it was proposed to try Howgate. They were finally sustained and the case tried on its merits. The jury found that the case was not barred by the statute of limitations, but held that Howgate was not guilty of the particular offenses charged.

After the verdict was rendered Howgate was sent back to jail to await trial on the seven indictments still remaining against him. It is not known which of these will first be tried.

The discovery of Howgate by ex-Chief Drummond in New York, where he had been living for years carrying on a second-hand book business under the alias of Williams, looked like a piece of stage business. It developed during the trial that Howgate's whereabouts had been known to a score of persons during the past 13 years. In fact, his friends had been in more or less constant communication with him. Officials of the war department could have arrested him on a dozen different occasions had they seen fit. Sporadic attempts were made by secret service officers to take him; but, warned in time, Howgate would move on.

These officials are sharp enough to run down petty counterfeiters and minor criminals, but a man who could turn aside several hundred thousand dollars of government money seemed to wear a charmed veil which rendered him invisible wherever he might choose to wander. More than once Howgate had been in Washington. He had traveled over the principal railroads of the country, put up at prominent hotels and attempted no disguise. His individuality is so marked that once seen his face would never be forgotten. He was known to thousands, and yet he walked the streets of New York for six years before he was finally arrested.

District Attorney Birney found that the indictments which had previously been prepared against Howgate were fatally defective, though they were prepared by a man considered to be one of the shrewdest criminal lawyers in Washington—the lawyer who drew up the indictments against the star route jobbers, which also proved defective. Mr. Birney drew new ones and proceeded to trial.

Then he discovered a strange reluctance on the part of witnesses when he sought to obtain testimony. Important documents mysteriously disappeared. It was impossible to trace them. The clerks who had them in charge could only twirl their thumbs and stammer forth disclaimers. As the trial progressed pages which were known to contain incriminating entries were found to have been bodily cut from government books.—*Washington Telegram.*

NEXT DAY.

Andover, Conn., Feb. 21, 1895.

Editor Cynosure:—A recent letter from an esteemed correspondent contains the following paragraph: "I have a sister who lives in ———, and she writes me: 'I have joined the ——; was initiated last night, and to-day am very sorry; would give worlds, almost, if I could retrace the step I

have taken.' I, too, am very sorry. She knows I do not approve of secret societies."

It was not an unprecedented case, or an unheard-of position. I had stood there, not knowing that I did not stand alone. I did not know that there were others who felt as I did, or acted on my resolution. I had not heard of the National Christian Association, and did not know that there was a periodical in the world that opposed the lodge. But I had heard of God and divine providence, and conscience, and duty. I also knew that there was no nearer door out of any place than the one by which you came in. I never doubted that if there was any place in a quicksand that had a suggestion of safety about it, it was the place just off firm ground where the first dangerous step was taken.

I wrote my correspondent how to advise her sister, and used the following illustration: An uncle of mine, when he was a young man, while bathing, suddenly stepped out where the water came over his head. Turning around, he walked out again.

The illustration points to the one absolute and invariable rule for the lodge-victim. Wherever you are, stop there. There are coils enough around you now; do not hope that you can easier untangle a few more. Every step into the quicksand makes the distance to firm ground wider. Turn around and go out. That is what oriental heathen do when they find that the worship in their temple is a sin, and that is what occidental sun-worshipers must do when they find that the worship perpetrated in Masonic or other secret temples is wrong. Straight out from wherever they are is the shortest way they will ever find.

GRAPHITE.

ECHOES OF THE PENNSYLVANIA STATE CONVENTION.

A LETTER FROM REV. J. P. STODDARD, AND FROM FRIENDS WHO WERE UNABLE TO ATTEND THE CONVENTION.

STEAMER PILGRIM, EN ROUTE TO BOSTON, Feb. 27, 1895.

Faith-tests are not new to reformers. The Philadelphia convention had just enough of disappointment in it to reveal the blending of the human with the divine in its composition.

Very many desired to see and hear Bro. E. D. Bailey, and when his letter came saying that he was prevented, there was a response of earnest prayer, that while absent he might partake of the blessing resting upon the believers, who in one place were of one accord and receiving power to cast out devils in Christ's name. Though the brethren assembled much regretted the absence of Bro. Bailey, his, after all, was the greater loss, since our God supplied all our needs according to his riches in glory by Christ Jesus.

The convention record may be given in a sentence: financially, intellectually, and all things considered, numerically and spiritually, it was a victory. I hesitate to particularize lest a seeming partiality or injustice should be suspected where all were strong and quit themselves like men, and where experts would not agree in awarding the laurels. Some dug deeper and looked farther into the "mystery of iniquity" than others. Some were more convincing in argument, and persuasive in eloquence, than others, but who shall dare assert that the learned and eloquent were more consecrated or more zealous of good works than some who spake not at all, but quietly brought their offerings, or ministered to the necessities of the saints with willing hands in the sanctuaries of their Christian homes? Diversity of gifts and callings must not be ignored when rendering honor to whom honor is due. Natural gifts and acquired ability to give out what God has given into a human soul is the measure of responsibility, so that there is neither occasion for boasting, on the one hand, nor disparagement on the other, since "Christ is all and in all, to the glory of God the Father."

The pastor's welcome gave the key-note of what followed, and, as subsequent events proved, the address of the pastor was the echo of the sentiment of his people. There was neither Jew nor Greek, nor denominationalist of any kind, but all were one in Christ the Lord. As the addresses will largely be furnished for publication in the *Cynosure*, it is not desirable that I should anticipate the Secretary's report with lengthy remarks; but I am constrained to ask special attention to the address of Bro. Farr, of New York, as throwing a flood of light upon the ralations between Romanism and Freemasonry—a subject upon which many minds are confused at the present time.

There was no lack of cordial welcome and hospitality at the Philadelphia headquarters, and Brother and Sister Sellew more than sustained their reputation of friendship for the advocates of any good cause. While blessing others, may they be richly blessed. JAMES P. STODDARD.

[The absence of Rev. E. D. Bailey, of Central Union Mission, Washington, D. C., referred to in the letter of Bro. Stoddard, was a great loss to the convention. The reasons for his failure to be present were as follows.—EDITOR CYNOSURE]

622 LOUISIANA AVE., WASHINGTON, D. C., Feb. 25, 1895.

DEAR BROTHER:—I regret very much that I will not be able to speak at the anti-secrecy convention at Philadelphia on the 26th instant. Engrossing duties at home prevent my absence, even for a short time, just now. My convictions as to the growing evil of secret societies deepen with observation and experience, and I desire to exert all the influence I have against them. For this reason I regret that I can not be present at the convention. Wishing you abundant success in the effort to enlighten the people, I remain as ever, your brother in Christ, E. D. BAILEY.

UNION CITY, Pa., Feb. 22, 1895.

DEAR BRO :—.....I would that the light of truth concerning the relations and fellowship of men might radiate from your convention to every dark corner of the earth, and especially to the corners doubly dark and made foul by the fetid breath of those who swear to keep one another's secrets, "RIGHT OR WRONG." How important that the light be *turned on*, and kept burning in all the churches. The need is too well-known; I need not elaborate. Here is an instance: A man whom I know, who idolizes Freemasonry, knelt at the altar for prayer in the inquiry-room of a church where an evangelist was conducting meetings, ostensibly seeking the forgiveness of sins and a new heart. The next morning he said to a brother Mason: "I did feel that I had got pretty low last night, kneeling there with Rice on one side and Jones on the other. Why, sir, when I was at the great Masonic meeting at Pittsburgh, I stood up in my regalia, with the greatest men of earth, and to kneel with such sinners as I was with was too much." But he took that for the "shock of enlightenment," I guess, and went on and united with the church, and still shows his aversion to kneeling with saints or sinners.

My brother-in-law was once a Master Mason in northern Illinois. His wife, being opposed to it, informed herself by reading expositions, and watched every turn. A murder was committed in that community. A Mason was suspected as the perpetrator. About midnight my brother-in law was called up. The wife was on the alert and listened. She found that the visitor was a brother Mason, who was demanding from my brother-in-law $30., to assist in paying a railway engineer to run a locomotive to Canada, to convey the suspected brother Mason. The money was paid; the suspected man escaped, and brother quit the lodge.

Could all the money paid into the lodges by church members be appropriated to the cause of missions, home and foreign, what a change would be wrought; how it would hasten the coming of Christ, whose name Blue Lodge Masonry expunges. Blessings upon you. Fraternally,

CHAS. R HUNT.

AN ACKNOWLEDGMENT.

INDIAN RIGHTS ASSOCIATION, 1305 ARCH STREET, PHILADELPHIA.

EDITOR CYNOSURE:—At a special meeting of the Executive Committee of the Indian Rights Association, held February 27, 1895, the following resolution was adopted:

"We desire to express our strong approval of the humane and efficient efforts exerted by Capt. Constant Williams, U. S. army, acting agent of the Navajo Indians, for the relief of destitution and suffering among this deserving but unfortunate people, who, through no fault of their own, are reduced to such extreme need as to become proper subjects for aid, both from the government and the charitable public.

"We highly commend Capt. Williams' action in providing, at his own risk, 10,000 lbs. of flour for the relief of the Navajos—an obligation subsequently assumed by the government—and we assure him of our desire to co-operate with him to the extent of our power so long as the present emergency continues."

ALBERT B. WEIMER, Recording Secretary.

LITERATURE.

CURRENT PERIODICALS.

The *Social Economist* for March opens with a sound article on "Society and Strikes," as we suppose by the editor. The following propositions which it presents, among others, will indicate the trend of the author. "1. It must be conceded that the interests, and therefore the rights, of the public are greater than those of either laborers or capitalists, and, consequently, their conduct must be subordinate to the interests and decisions of society. 2. That relatively to each other and to society, laborers have the same rights as capitalists, and no more." The remedy for labor disturbances is unique, but seemingly practicable, since it is founded on a mutual and equal union of interests by capitalists and workingmen. Other papers in this issue of the *Social Economist* discuss the free coinage of bonds; the single-tax superstition; New York banks and the bank reserves; the Martin mulch-law of Iowa; American and Southern homicides. The editorial departments of this magazine always commend themselves to the thoughtful reader. New York: 34 Union Square. 15 cents.

The *Review of Reviews* for March is fairly filled with its usual specialties and additional novelties. All the regular departments, copiously illustrated, are up to the times, presenting portraits of prominent individuals who have been brought to notice in recent events. The following special features are also presented: This season's doings of thirty-three State legislatures; Electric street-railways in Budapest—an object-lesson for American cities; Francesco Crispi, a character-sketch of Italy's great prime minister; A character-sketch of Lord Randolph Churchill; James Clark Ridpath, the historian—a typical western man; An invalid aid-society—what it does for consumptives; The anti-toxine diphtheria cure—a skeptical view; and American stock in foreign markets—a financial sketch. This magazine fills a place in American literature occupied by no other monthly. Published at 13 Astor Place, New York City. Price, 25 cents.

Our Day: The Altruistic Review for March discusses several important events of recent occurrence in brief. Portraits of the late Rev. Dr. A. J. Gordon and Rev. Cyrus Hamlin add interest to the letter press, which includes Cyrus Hamlin, a character-sketch, by Clifton M. Nichols, Joseph Cook's Boston Hymn—Panoply, and his Monday Lecture—Ottoman Lessons in Massacre; "A Career Consecrated and Crowned," Joseph Cook's sermon at the funeral of the lamented Dr. Gordon, with other addresses on the same occasion by other speakers. Rev. W. F. Crafts writes about books to be recommended for a brief reading course in practical Christian sociology. Vital Points of Expert Opinion, Winnowings from Leading Periodicals and other editorial departments, with excerpts from leading magazine articles, make up an excellent number of this periodical. Published at Springfield, Ohio. 20 cents.

The March issue of the *Journal of Hygiene* begins with a comprehensive and plain article on the Grip and its management, by Dr. C. H. Shepard; Dr. Dio Lewis instructs the reader how to clothe the feet; Dr. Rachel B. Gleason has some suggestions on the hygiene of advancing years; Dr, H. M. Wyman writes about the hygienic treatment of dipsomania; a curious case is that in which consumption was transmitted by a *horn*. The editor continues his excellent Health Notes, which never lack for interest and practical suggestions. Jennie Chandler describes the health habits of Susan B. Anthony, discusses the question, What is beauty? and suggests economy in nerve force. This number fully sustains the reputation of its many excellent predecessors. Published by M. L. Holbrook, 46 East 21st street, New York City. 10 cents.

As usual, the leading contributions of the *Cosmopolitan Magazine* for March are copiously illustrated. Among the papers that will interest a large number of readers are the following: Mont Saint-Michael, by J. Howe Adams; The Beautiful (Art) Models of Paris, by Fr. T. Sisson; A President of France, by Ernest Daudet; "We of the *Stylus*," by Thomas G. Taafe; Pearl-Diving and its Perils, by Herbert P. Witmarsh; A Three-stranded Yarn (continued), by W. Clark Russell; Beauty from an Indian's Point of View, by R. W. Shufeldt: The Observatory of the Vatican, by J. A. Zahn; The Story of a Thousand (continued), by Albion W. Tourgee; A Portrait in Bruges, by Georges Rodenbach. The two editorial departments of "In the World of Art and Letters," and "The Progress of Science," are worthy of special attention.

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How to Move a House.

An American engineer tells how to move great brick edifices any distance without injury or danger, having once moved a hotel in Chicago after raising it 15 feet on new bricks. This moving did not even arrest business in the office of the hotel, as it only moved a foot an hour:

"In preparing a house for removal the earth is first all dug away from the foundation, and colossal balks of oak about a couple of feet thick are slipped underneath after some of the bricks have been removed, and then rollers are put underneath the timber. If the house is at all rocky, it is bound up with hoop iron, and sometimes I have to take out the brick interior walls and rig up lighter ones. Lath and plaster are all right. The bricks naturally strain a bit, and in consequence of this the doors and windows are left open, and all the heavy furniture is removed.

"The whole concern is hitched up to half a dozen sound wire cables and drawn along by a capstan over wooden planks well greased with soft soap to reduce the friction, and, as a rule, it moves about a foot an hour. The rollers, beams—everything is left under the domicile when it reaches its destination and is bricked in out of sight. I once shifted a house of mine more than 20 miles without taking it to pieces. It was a summer house, and I put it on a cart. But, seriously, 50 or 100 feet is the average."

How Pepper Is a Stimulant.

Remove the seeds of green peppers and use them in soups, gravies, croquettes, omelets, sauces and stews. Powdered red pepper, sold under the name of capsicum, is also a promoter of good digestion. It is used to season soup, sauces and meat. This condiment has the stimulating influence of alcohol, with none of its after effects. The Romans, Hungarians and Austrians esteem paprika, a mild red pepper, for similar benefits. A dish for beauty that is also delicate and appetizing food is any boneless fish, such as cod, halibut, striped bass, lobster or bonita, boiled and served with a brown gravy, mottled with quarters of sweet peppers.

How to Choose a Lobster.

A lobster should be chosen by its weight, alertness and fresh smell. The tail should be stiff and springy and the sides firm. Those weighing three or four pounds are the best if there is no water in them. When freshly caught, there is some muscular action in their claws, which is excited by pressing the eyes. If stale, the lobster has a heavy, muggy smell. Lobsters should not be shipped any distance alive, but should be boiled before being shipped. A lobster that has died before going into the boiling pot is unfit for food. If the claws are drawn up rigidly, it is a good indication, but if they are limp and sprawling the lobster was dead before it was put in the boiling pot.

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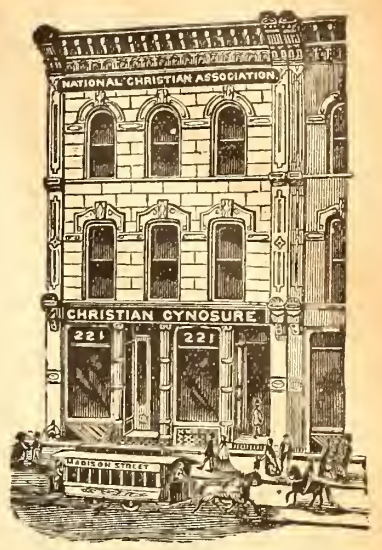
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"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

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The Christian Cynosure.

WM. I. PHILLIPS, PUBLISHER.

CHICAGO, THURSDAY, MARCH 14, 1895.

THE Board of Directors of the National Christian Association desire to express their regret for the publication of articles on the making of punch and some other subjects which recently appeared in the columns of our organ. They slipped in by inadvertance, and we shall seek to see that such errors shall not hereafter occur.

"GOOD CITIZENSHIP."

The Good Citizen is an able monthly published by the Columbian College of Citizenship, of Highland Park and Chicago. A glance at the titles of its principal papers in a recent number will give the reader an inkling of its position in the ranks of modern literature: The People's Institute, by Rev. Wm. G. Clarke; The Aim and Object of the People's Institute, by Bishop Fallows; Individualism, by Dr. Chas. J. Lewis; Patriotism and Humanitarianism in the Public Schools, by Prof. Bartholf; Education for Citizenship, by Dr. Ella A. Jennings; What Constitutes Good Citizenship, by Judge Mark Bangs, and special reports, by several writers, on Amusements, Criminalogy and Condition of Labor. These papers are calm, cool and temperate, tending rather to old-time conservatism than radicalism. As a specimen of their quality we copy the following from Judge Bangs' paper:

"Broadly stated, a citizen is an inhabitant, politically a voter, and. theoretically with us, a sovereign. Good citizenship is that which characterizes a good voter." "Good citizenship, in its highest sense, characterizes no one who is not both honest and intelligent. A mere politician is a bad citizen." "A good citizen is one who has intelligence enough to understand what will promote the general welfare, and secure the blessings of liberty, and is honest enough to *act* upon that intelligence." The whole of the Judge's description of good and bad citizenship sparkles with these apothegms.

As he proceeds, he discusses in detail the causes of the lamentable condition with which our country is now confronted—both its advantages and disadvantages—for the promotion of good citizenship. We have not room in this article to enumerate them. Almost any reader of the *Cynosure* is familiar with some of them.. We give space, however, to the following passage:

"The bond of sympathy so fully kept alive in times past by a constant and a friendly contact of employer and employed no longer exists. Fraternal feeling and neighborly fellowships and respect built up a sturdy manliness and a high and patriotic citizenship which is now fast disappearing. Crime, venality and sordid self-seeking seem to characterize the high and the low, the rich and the poor, alike; and the quality of citizenship is being degraded and despised among all classes of our population. The 'golden rule' and the Sermon on the Mount are considered mere pigments of the disordered mind of the great Galilean Friend of the world, and the rule that life is saved by losing it is never applied." At no time within the past quarter-century has the question of good citizenship and its constituents been so freely and widely debated as at present. In Chicago it is becoming one of the most prominent themes of public discussion. The Civic Federation is promulgating healthful doctrines for the adoption of all respectable cltizens, for the better government of the city. On the eve of an important municipal election, it cannot be too carefully considered. It is time that the lines of honesty, capability and vigilance should be more strongly marked and followed in establishing our future welfare as a people.

WHITE CAP CRUELTY.

Another horrible story of cruelty by a party of White Caps comes from Muncie, Ind., which is described as one of the worst that ever disgraced that State.

Four masked men, subsequently discovered to be Albert Sherry, Elmer Ball, Rollie Wright, and Walter Berry—the latter a township justice of the peace—proceeded to the house of a Mrs. Hamilton at Granville, broke open the door, rushed in upon her and fearfully assaulted her with buggy whips. As she attempted to escape she was knocked down and kicked in the side. The lashes not only cut the skin upon her arms and breast, but lacerated the flesh, and when found she lay upon the floor in a pool of blood unconscious.

The men were in search of Charles Hamilton, a brother of the woman's divorced husband. He was found across the street sick at the home of Mrs. Hamilton's mother, Mrs. Elizabeth Graham, aged 81 years. The men pounced upon Hamilton and beat him severely. They also lashed Mrs. Graham and injured her so badly that her life was despaired of. Lewis Beach's home was next visited and he was given a flogging with the blood-stained whips.

Subsequently several residents of the town who had been condemning the act found regulation White-Cap notices upon their gate posts telling them to cease talking so much.

All the parties named were arrested and taken to Muncie, where they entered a plea of not guilty, but the evidence against them was sufficient to hold them for trial.

The White Cap organization, it is believed, is an outgrowth of the brutal secret organization known as the Ku-Klux Klan, which was so boldly defiant of law that the government was obliged to investigate and denounce it.

Indiana has long been a hotbed of unlawful secret societies—the "Knights of the Golden Circle," White Caps, and other organizations of like detestable character. Nothing less than a death-penalty for each offence by them, it would seem, will ever serve to end their outrages.

A NEW TEMPERANCE SCHEME.

"Man has sought out many inventions;" but it required an energetic woman in Nebraska to organize one of the most unique reform movements in behalf of temperance that the age has produced, in the shape of an incorporated stock company. It is known as "Uncle Sam's Anti-Drunkard Factory Concern," and has a capital of $500,000. The general nature of its business is to print and publish a certain temperance book, written by the originator of the concern; to dramatize it and to encourage the general use of the drama; to organize three theatrical troupes to present it in certain large cities and elsewhere throughout the country; to form and manage a lecture bereau in the interest of the objects set forth in the book; to edit print and circulate a speaker, journal, pamphlets, leaflets and other matter in harmony with such objects; to establish and operate a printing-office and publishing-house, and to begin and prosecute test cases in order to obtain decisions in State and Federal courts, as planned in the book.

It is a great scheme.

TRUE AND FALSE MIRRORS.

The Bible has been compared to a mirror in which human character in its reality is presented to every careful reader—not showing merely a few phases of the disposition of human hearts, but the entire inner and outer being is portrayed, with all its distortions, deformities and defects, and all that is evil as well as all that savors of righteousness in the natural man.

Whoever devoutly studies himself in the mirror of the Scriptures will see himself as he is. His right hand and his right eye (Matt. 5: 29, 30) will appear to him as they are, either an offence or a blessing, as he has made them through his normal opposition to God, or through the operations of divine grace and the Holy Spirit. He will see himself as his Creator sees him, with the option of cutting off his hand or plucking out his eye because they are an offence, or of seeking grace to purify them, until the fear of hell no longer makes him tremble. The Bible is the only book or mirror that properly reflects him as he is.

The natural man looks into a mirror and sees what he believes to be a true reflection of his person. But he does not. His right hand and his right eye, through the reverse power of the mirror, have been transformed into his left hand and left eye. He may *think* that he sees himself as he appears to others. Not so. The defects of his right hand, with all its peculiarities of formation, wounds, scars, etc., have been transferred to his left. The cast in his left eye has passed into his right orb of vision. He does *not* see himself as he is.

Let an unregenerate soul, walking after the flesh and not after the Spirit (Rom. 8: 1), seek to see itself in the mirror held up before it by man-made religions in the books of their dogmas, and it will find itself in the same predicament as the natural man beholding himself in an ordinary mirror. The spiritual and moral defects of his nature that a man sees in the theological mirror may be visible, as in the Bible, but not so clearly defined; but he will be told that the deformities, or defects, which he beholds are not in his right hand, but his left, and that he must doctor the latter if he would be healed; that the cast is not in his left eye, but in the other, and he must apply the remedy to the right. His natural sense tells him that his decision does not seem correct. He has always supposed that he knew where his troubles were seated. But no; the theological mirror must be right, and he looks into it again, only to be assured that he has all along been deceiving himself. So by the advice of those who made such a lying mirror, he wastes time and money in doctoring the perfect hand and eye, while the diseased ones are neglected.

Had the unregenerate man gone to the Bible and examined himself with the same faith that he had in Ingersoll, Briggs, Drummond, *et al*, he would have seen clearly where he was diseased, and in the same book he would have found the only efficient remedy by which he could be cured.

Satan, the god of this world, has several of these misleading mirrors. No doubt the distorting ones we have mentioned were manufactured by his orders. In some cases, where men are naturally too shrewd to be deceived by the theologians, he has another trick with which he accomplishes a similar result. In John 12: 40, we are told that "he hath blinded their eyes and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them." "If our Gospel be hid it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." 2 Cor., 4: 4.

There is one more mirror referred to in the Bible, which will give the Christian more joy than all the others ever made. It is found in Malachi's prophecy, where Christ sits as a refiner of silver to purify his people; and as common silver is never considered perfect in purity until the refiner can see his own image reflected in it, the reader will comprehend what a glorious mirror, reflecting the image of his Saviour, he himself may become.

IGNORANCE OF SIN.

Another case of "don't know" has turned up in the *California Voice*, an excellent temperance advocate.

Speaking of the Pope's recent encyclical against secret societies, it pooh-poohs at it thus: "The Pope has issued his aunual bull against secret societies, which is probably having little more effect than when issued against the comet. The comet continued to blaze on through the heavens, and we presume secret societies will continue to flourish as though no papal encyclical had gone forth." Yet there are several thousands of adherents to the Church of Rome whom it will probably take out of the various lodges under ban, and thousands more whom it will keep from entering them.

The *Voice* sees in the interdicted societies "nothing that in any way conflicts with Catholicism or Protestantism. Nor is there any thing, as far as we know, in Masonry to conflict with a man's duty to his God, his friends, his country, his church or himself." It is very evident that the *Voice* doesn't know much about Masonry, or is so willfully blind that it won't know, or, knowing too well, is not going to commit itself.

It caps the climax of absurdity, however, when it says there is "nothing wrong in secret societies *per se*"—that is, in themselves. Our brother should read the *Cynosure* and "post" himself on this subject. He admits, however, that "to belong to half a dozen secret societies is a sinful waste of time. And as far as we know, a man is as well off not to belong to secret orders at all."

This admission suggests another thought.

There is nothing wrong of itself in a thimble-full of wine. (The *Voice* is an advocate for prohibition.) But if the thimble-full is emptied and replenished sixty times within a minute, the man who imbibes the wine is in danger of becoming "mellow." And a quart of wine is not so hurtful in a man's stomach as the weight of a lodge oath upon his soul. He may get over his drunkenness in one night, but the secret lodge oath will hold him down many nights, and only God's love and mercy can free him from its wicked obligations. It will bring him into perfect slavery to the will of other men; it will deprive him of the right of private judgment and it will rob him of money that he might put to more legitimate and better uses in his home and in his church.

The *Voice's* closing sentence is less misleading than its previous utterances: "But it certainly comes with bad grace for a church to inveigh continually against secret societies, whose history is largely made up of secret orders and associations." Very true.

—A note from Rev. W. B. Stoddard states that he was working last week in the Shenandoah Valley, Virginia, about 100 miles south of Harper's Ferry. We look for a good report for the next issue of the *Cynosure*.

—Friends of the venerable J. G. Fee will regret to learn that Mrs. Fee is far advanced in consumption and that his own health is feeble. Will their many friends kindly remember these faithful workers in their prayers?

—The *Midland* thinks that "the godly do not delight in the fellowship of the lodge-room any more than the wicked deligiht in the prayer meeting." The *Midland* is right. To us there seems to be no greater incongruity than the mixing up of true Christian worship with the heathenism of the secret, oath-bound lodge. Yet it is done daily.

—A mammoth mass meeting in the interest of good citizenship is to be held at the State House in Springfield, Ill., March 23, under the auspices of several young people's societies, including the Christian Endeavor and the Epworth League organizations. The subject is one that is just now attracting considerable attention in this and other States, and cannot be too earnestly or wisely discussed.

—A remarkable astronomical event is mentioned in the exceellent letter of our New York correspondent, which should attract the attention of Christians as well as others who are interested only in the discoveries of science. The phenomena suggest the inquiry whether this is not "the sign of the Son of man in heaven," referred to in Matthew 24: 30, as one of the forerunners of Christ's second coming.

—A farmers' institute in one of the counties of Pennsylvania is said to have condemned the custom of hoisting the United States flag on public school buildings, because, forsooth, it is a fad promoted by politicians and office-seekers. Well, in this country the government is largely made up of politicians and office-seekers, and if they do nothing worse than to display the national colors over public schools, let us give them credit for this manifestation of a healthful patriotism. Certainly, no other flag has a right to take the place of "old glory."

—A lady writes to the Toledo (Ohio) *Blade* that during a recent visit to Scotland she learned the story of her grandmother's becoming a Mason in her youth under circumstances similar to those which invested Mrs. Aldworth with the secrets of the fraternity. When seventeen years old, and in love with a Mason, she by hiding herself was enabled to witness the mystic rites. Just before they were finished she was discovered and sworn to keep secret whatever she had seen and heard. This was about 1798, and the lady's name was Margaret Smith, the daughter of a villager and the reigning beauty of the place. It is not known that she ever attended a lodge meeting, but it is stated that she did not marry her Masonic lover, but some other gallant who was not a Mason.

—By their fruits we may know them. "We," says a contemporary, "do not refuse the bounties of nature because there are secrets of nature that have never been revealed to us." On the other hand we ought to refuse the boasted "benefits" of the oath-bound lodges for the reason that their secrets have been revealed to us as well as the misleading and baneful effects of their dogmas and practices. That is why we oppose them. Nature has no such hurtful secrets to be exposed. She can be trusted, but the lodge cannot.

—Rev. W. B. Stoddard writes from Washington that friends of the anti-secrecy reform who have recent copies of the *Cynosure*, and would like to have them "going about doing good," may be sure that they will be wisely circulated if sent to Beacon Light Mission, 355 Pennsylvania ave., Washington, D. C. Bro. and Sister Powers, who are in charge of this mission, report increasing interest in the work. The book-sales are more than heretofore. "Let your light shine." "When you get a good thing, pass it along."

—The *Christian Nation* warns its readers against "the modern Jezebel," who seeks to "seduce Christians to walk hand in hand with the world; to find their highest enjoyments in worldly amusements—in the theatre, the ball-room, and at the card-table, and to identify themselves with associations, social and civil, which reject Christ and trample underfoot his law. She says: 'Enter the secret lodge and you will increase your business and be more successful in your business.'" There may be nothing new in this, but the warning is worth repeating every day and everywhere, until there shall be nothing more left of the secret systems of men than there was of the ancient Jezebel after the dogs had eaten her.

—It is a mistake to suppose that the Pope's blast against Freemasonry, Odd-fellowship, Pythianism, Good Templarism and the Sons of Temperance was prompted by the fact of their being simply secret societies. His encyclical on the subject advises Catholics to keep out of "any society which is ruled by and servilely obeys persons who are not steadfast for the right and friendly to religion." This is also a misleading expression. The true ground of papal opposition to these societies is because they are not under the rule of the Church of Rome, like the Jesuits, the Clan-na-Gael and the United Hibernians. Their secrecy and the evils they perpetrate upon the public welfare have no weight, except as they affect his own dominion.

—Rev. Dr. Wishard, writing to the *Herald and Presbyter*, deplores the admission of the Territory of Utah to the Union of States, since, as he says, polygamy has not been abandoned, but is simply suppressed, and is secretly practiced as with authority of divine revelation and has not been repudiated. The doctor fears that when Utah is no longer under the United States' law for the government of Territories, but is fully clothed with Statehood, that then polygamy will again assert itself and make trouble. The doctor does not write at random, but from his position as an earnest Christian missionary working among the Mormons. The story of Mormonism in Utah, from its organization to the present moment, is not calcutated to inspire Christians with confidence in its motives and practices.

—This very remarkable statement appeared in the *Home Light* of Boston: Charles W. Wood, commander of the Worcester Knights of Malta, a branch of Masonry, in response to certain accusations that this order is opposed to Catholicism, says: "The order is not opposed to anything, and so far as its being opposed to Catholicism goes, Pope Leo is a Knight of Malta." If so, he is entitled, under a most fearful oath, to the protection of Commander Wood; and yet Mr. Wood is a prominent A. P. A. and sworn by that order to oppose the Pope and the church under his control, this being the professed object for which the A. P. A. was organized. If the A. P. A., Freemasonry and the Church of Rome were not all secret political societies, we should have less confidence in the revelation of Mr. Wood.

—The editor of the *Christian Conservator* has been reading a glowing newspaper account of the Mystic Shrine, prompted by a recent gathering of that "high old" order in Cincinnati, and this is the way in which it struck him: "The order is a culmination of Masonry; its object, social enjoyment, connected with an 'elaborate oriental ritual of ceremonies,' performed in honor of Allah; its descent is from an ancient band of Arabic Lynchers, whose 'secret and real purpose can only be made known to those who have encircled the mystic shrine.' For a full expose of this wonderfully-eulogized order, send to the *Christian Cynosure*, Chicago, Ill. Can any one who has really been made a partaker of the Spirit of Christ be so blinded as not to see the donkey's ears projecting from this lion-skin description, or even the cloven foot of his Satanic majesty himself under this gorgeous covering?"

—The union printers of this city, finding that the increased use of mechanical type-setters was throwing numbers of them out of employment, have united in the publication of a co-operative daily newspaper, to provide work for the unemployed. The paper is to be set entirely by hand. The evil is not in the use of labor-saving machinery, but in employing only one set of hands to operate the machines. By dividing the day into three parts of eight hours each, and putting on a new force every eight hours, more work would be accomplished and three times as many persons supplied with the means of earning a subsistence. This seems to be a reasonable solution of the problem.

—Julius E. Reinhardt, the head of the freshman class in the Illinois University, was kidnapped by a party of other students in the institution, carried into the country, and there left to suffer in a cold house. The case has been thoroughly investigated by the administration committee of the university, and nine of "the most popular young men" engaged in the abduction have been suspended. At first the time of their sentence was fixed for the remainder of their school term, but it has since been reduced to one month. President Draper says: "Their conduct was cruel and unmanly. There was nothing funny about it. It was a poor excuse for a joke. . . . . The university authorities will do all that is necessary to maintain order and discipline. These young men were among our best students, but they must learn to draw the line between a joke and a crime." The story of the affair would be incomplete without the additional circumstance that these nine were members of a Greek-letter fraternity. We are not informed whether Reinhardt had refused to join it, or was undergoing the tortures of initiation into it. The brutality displayed was none too severely punished.

REFORM NEWS.

FROM THE COLLEGE AGENT.

BEREA, Ky., March 9, 1895.

EDITOR CYNOSURE:—From Knoxville, Tenn., I went northward to Jellico, where I found the American Missionary church in good working order, with the Rev. Mr. Partridge for pastor. But the academy there is failing fast, so that, I think, there was but three months' school the past year.

My next stop was at Berea, Ky. President Frost was absent in the East, on business for the college. Prof. Dodge, who was acting president, received me very kindly, and helped me in every way in my mission. On the Sabbath following I preached a reform sermon to a large audience; and on Monday gave a brief address to the advanced students, and distributed a good many *Lodge Lamps* among them.

Notwithstanding the advanced position of Berea on such subjects, there is a small Masonic lodge with a few members in the town. As it was proposed to hold revival services, one of the professors introduced a M. E. minister, who had a charge a few miles away, to carry on the meeting. A young student told me that he was a Free Methodist. But when I called on him and spoke of the reform work, he began to eulogize Masonry. He said that the lodge prayers were offered in the name of Christ; that they taught and practiced great benevolence. And when I denied his statements, he declared that I had no business to speak so of things that I did not understand. I told him that I knew more about Freemasonry than many Masons, as I had lived through the excitement that followed the murder of Morgan, when Masonry was fully revealed. I did not learn whether he was a Mason or a jack-Mason; but his meeting soon faded out and he departed.

There is a full attendance of students at Berea, and the institution is doing a noble educational work. But Bro. Fee, the founder and faithful supporter of the college and church, is under the cloud of affliction. His dear companion is nearly dead with consumption; and his strength seems frequently to fail through age and many infirmities.

S. F. PORTER.

MASTER THE TONGUE

WHO LEARNS THAT HAS CONTROL OVER THE WHOLE BODY.

Rev. Madison C. Peters Says the Listener to Slander Is as Guilty as the Slanderer. Do Not Try to Discover the Faults of Others—See Only the Beautiful and Good.

A young man about to enter upon the experiences of the spiritual life went to an aged servant of God, and asking him for a rule the old man opened his Psalter and read the first verse of the thirty-ninth psalm, "I said, I will take heed to my ways that I sin not with my tongue." "Stop!" cried the young man as the other was about to proceed, "when I have learned that I will come and receive further rules." At the end of six months he was asked whether he was ready for other lessons. "Not yet," he replied. "I have not yet learned to practice the first," and so again at the end of the year. At the end of five years he said he had "no need of other rules," for, having learned that first rule to master the tongue he had gained discipline and control over the whole body.

How are we to war against these tongue sins? Refuse to listen to or believe a gossip. Scandal would soon starve and die if, instead of taking it in and giving it lodging, you would kick it out. There are so many open mouths because there are so many open ears. Has it ever occurred to you that your listening to slander makes you equally guilty with the slanderer, and an old writer says, "You ought both be hung—one by the tongue and the other by the ear." He or she who tells you the faults of others intends to tell others your faults. When you hear something bad about your neighbor, do not run all around the community and ask about it, whether it is true, and thus scatter and spread it.

Never employ yourself to discover the faults of others. If you look through a telescope in the usual way, it magnifies the object seen, but if you reverse it it makes the large and near seem very small. Plenty of people look at their own faults through one end and at their neighbors' through the other.

An artist was about to paint a portrait of Alexander the Great. He met with this difficulty: Alexander in one of his wars received a wound on his forehead which had left an ugly mark. If he left off that scar, it would fail to be a perfect portrait. If he left it there, it would not please his friends. He hit upon a happy expedient. He represented the warrior as leaning on his elbow, with his forefingers covering the scar, and thus made a perfect portrait. So let us paint our fellowmen with the forefingers of charity upon their scars, and thus reveal only the true, the beautiful and the good.

Enthusiasm.

You will never enjoy your religion until you begin to glow. While you are indolent you will find lions in the way and all the doors of usefulness locked. At the storming of Vicksburg an attempt was made to capture a Confederate battery, but the terrific fire caused the Union troops to fall back. Peter Appell of the Eleventh Indiana regiment, impelled by his enthusiasm, rushed on, oblivious of the retreat, until he reached one of the guns, collared a gunner and rushed back with him into the Union lines, shouting: "Boys, why didn't you come on? Every fellow might have got one." A thousand such men would capture America for Christ. The Christian is not merely to be a saved man, but he must be alive so as to be a power to save the world. Paul was such an example it made men think him mad. The psalmist declared, "The great zeal of thine house has eaten me up."

"Give me only fire enough," said Bernard Palissy, "and these pigments will become indelibly fixed upon this china. "His derisive neighbors screamed, "He is mad!" "More fire!" shouted the determined man, "More fire!" and today the name of Palissy is a synonym of determination and success. I say the same. More fire, more fire! More fire in our preachers, more fire in our prayers and songs, more fire in the new, more fire in everything we do, and we will forever impress the blessed name of the Lord Christ on the dull, cold hearts of men.

"The Elect."

How may you know that you are among "the elect?" If you choose to come to God, he has solemnly declared, "Him that cometh unto me I will in no wise cast out." The question is, Come or not come? Choose or not choose? When you decide the question and come, then you settle the matter of your election. By obeying the divine command you make "your calling and election sure." The eternal decrees of God are that the farmer shall have a crop if he do his part—plow and sow The farmer knows this, and he knows that he will not have a harvest unless he sows the seed. The decrees of God are made conditional on his doing. So in the matter of salvation. God has "elected" that your soul will or will not be saved, and he tells you that you will be saved if you come to Christ. "Whosoever will may come." The whosoever will are the elect; the whosoever won't are the nonelect.

Fresh Air.

Man needs plenty of fresh air. Close houses, close stores and close factories mean impure air. Without airy houses, stores, shops and factories nature cannot do the work she is striving to do. I do not wonder that so many people's health fails, their strength leaves them, and their very minds become enfeebled. Sleep in the best and airiest room. Breathing vitiated atmosphere, especially in sleep, destroys muscular strength.

Honesty and Policy.

"Honesty is the best policy," but he who is honest for policy's sake is not honest. Some men are honest when honesty pays, but when policy will serve them a better turn they give honesty the slip and work policy.

WORLDLY WEALTH AND POWER CANNOT SATISFY THE SOUL.

Remarks by Rev. Madison C. Peters on the Observance of the Sabbath — Without Churches Society Would Fall—Sunday Habits Compared.

Alexander the Great overran the whole earth and subdued every nation, and at the conclusion of universal victory he sat down and wept like a child because he had not another world to conquer. We read also of a Roman emperor, who had run the round of all the pleasures in the world, offering a rich reward to any one who should discover a new pleasure. Cyrus, the conqueror, thought that for a little time he was making a fine thing out of this world. Yet before he came to his grave he wrote out this pitiful epitaph for his monument: "I am Cyrus. I occupied the Persian empire. I was king over Asia. Begrudge me not this monument." But the world in after years plowed up his sepulcher. Pope Adrian VI had this inscription on his monument: "Here lies Adrian VI, who was never so unhappy in any period of his life as at that in which he was a prince." "I, sinful wretch, by the grace of God king of England and of France and lord of Ireland, bequeath to Almighty God my sinful soul and the life I have misspent, whereof I put myself wholly at his grace and mercy"—so wrote Henry IV in his last will, when the frightful reality of leprosy had disenchanted the rapturous dream of usurpation. Queen Elizabeth, dying, cried, "Millions of money for an inch of time." Was the gay queen happy? The history of kings and queens proves that, though their crowns may be "set with diamonds or Indian stones," the kings and queens themselves but seldom enjoy the crown of content which is worn upon the heart.

The world clapped its hands and stamped its feet in honor of Charles Lamb. Was he happy? He says, "I walk up and down, thinking I am happy, but feeling I am not." Samuel Johnson, happy? "No. I am afraid I shall some day get crazy." Buchanan, the world renowned writer, exiled from his own country, appealing to Henry VIII for protection, happy? "No. Over mountains covered with snow and through valleys flooded with rain I come a fugitive." "Indeed, my lord," wrote famous Edmund Burke, "I doubt whether in these hard times I would give a peck of refuse wheat for all that is called fame in the world." "Sweet," says the poet, "sweet were the days when I was all unknown:

"But when my name was lifted up the storm
Broke on the mountain, and I cared not for it."

Man's soul thirsts and longs for something nobler, brighter, greater and better than the world itself. As Macduff says, "As well try to fill the yawning chasm with a few grains of sand as satisfy the gulf of the soul's desires with the pleasures of an empty world." Nothing can satisfy the soul but God.

A Comparison.

Compare the Sabbath observing people with those who do not observe it. Compare them as citizens, as business men. Compare their influence in society and then say whether the Sabbath with its means of grace is not useful. Let the comparison be fair and faithful. Do not select a few cases of rare inconsistency and hypocrisy in the churches and set them over against rare virtue and good citizenship among those who, from education and habit, never attend the house of God. But look at the masses on both sides and then decide which takes the wisest course—he who honors God's Sabbath, or he who lounges away the sacred hours in sleep and idleness or seeks his own pleasure in travel and amusements, attends to his correspondence, etc., or visits his neighbors and friends to get a "good square meal."

Ask yourself, ask history, ask matter of fact, what the Sabbath with its means of grace has done for the land in which you live. Compare your country, where the Sabbath is duly observed in every neighborhood, with those countries which rarely enjoy this blessing, where there are no Sabbath schools, where preaching occurs only on great festival occasions, and where all are taught to look upon the holy day as a holiday. Sunday—sin day. Blot out our churches from the map of our city, let teachers of religion and morals cease their works, and the people, instead of attending church, throng the streets and attend public places of amusement, gamble and drink and train up their children to follow their unholy examples—what would be the state of society?

Guests at the Wedding.

Was Jesus invited to your wedding? Were the nuptial vows sanctified by his presence? Make him, then, your abiding guest. Then you will grow in mutual affinity and spiritual assimilation, realizing a happiness in the sacred union which you never dreamed of in your youthful love. Your last days of marriage will be happier than the first because you lived for each other, and he who was present and sanctified your marriage vows will crown your union with the love that never chills and keeps on growing until it leaps over the grave and you are caught up to share unending fellowship of the marriage supper of the Lamb in heaven.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning March 17. Comment by Rev. S. H. Doyle.

Topic.—Winning others—from what, to what and how?—Acts viii, 26-39.

The topical reference narrates the familiar story of Philip and the Ethiopian. In the providence of God Philip is led to this man returning from Jerusalem, as he was reading the Scriptures, which, however, he did not understand. Explaining away the difficulties, Philip led him to a true knowledge of God in Jesus Christ by preaching Christ as He is set forth in the Scriptures and thus we have illustrated before us, from what, to what and how we are to win others.

1. From what are we to win others? In general we may answer from anything that prevents them from having a true apprehension of God in Jesus Christ. In the case before us it was ignorance that caused the misapprehension. The Ethiopian read the Scriptures concerning Christ, but he did not understand them. He did not know to whom they referred. Philip had to lead him from ignorance. Ignorance keeps many from a true apprehension of God in Jesus Christ. Many, like the Ethiopian, have no one to guide them, and many who have the opportunity to learn will not do so. But there are other things besides ignorance that separate men from Christ. It may be skepticism, or unbelief or false pleasure or worldliness or sin in one form or another. From all these things Christians should seek to win others from whatever keeps them from a saving knowledge of God in Jesus Christ. We should esteem it a pleasure as well as a duty to win all men.

2. To what are we to win others? To a true apprehension of God in Jesus Christ. The work is only half done when we win them from their errors. Error must not only be removed, but truth must be inculcated in its stead. Skepticism and unbelief must not only be overcome, but a real and true faith must be established in their places. We must not only turn men from sin, but to God; not only from darkness, but to the light; not only from unrighteousness, but to true holiness. When we have despoiled the vessel of its false rudder, it must not be left rudderless, to be tossed aimlessly to and fro by the winds and waves. We must replace the false by the true if our work is the perfect work that it should be.

3. How are we to win others? By preaching Christ. This was Philip's method, for we are told that "Philip opened his mouth and began at the same Scripture and preached unto him Jesus." This was the apostolic method. It should be our method. We should preach Christ as He is set forth in the Scripture—the incarnation, death, resurrection, the atonement of Christ. It is the Scriptural Christ alone that can save men. We should preach Christ personally. Philip preached "to him." He had but one for his audience, and preaching is often most effective to audiences of one. It is personal work, individual work that is most effective. The world cannot be saved as a mass, but as individuals. Will we do our part to win the world for Christ?

Bible Readings.—Dan. xii, 3; Math. v, 16; Luke xxiv; 27; John i, 40-42; iii, 14-16; xii, 32; Acts xvi, 25-33; xvii, 22, 23; xviii, 24-28; xxviii, 23, 24; I Cor. ix, 19-22; x, 32, 33; I Tim. iv, 16; II Tim. iv, 1, 2; Jas. v, 19, 20.

Floating Endeavorers.

In the 18 months during which the Christian Endeavor union at Oakland, Cal., has been carrying on work for seamen they have secured from sailors 166 signatures to the active members' pledge, 750 of the men have attended meetings on land with Endeavorers, and the audiences at meetings on shipboard have numbered 900. Sailors have been received in the homes of the workers, and two officers have been brought into church membership.—Christian Herald.

Implicit Trust.

The Spirit of God creates in us the simplicity and warmth of heart which children have—nay, rather the perfections of His heavenly hosts, high and low being joined together in His mysterious work, for what are implicit trust, ardent love, abiding purity, but the mind both of little children and of the adoring seraphim?—Cardinal Newman.

Solid Devotions.

Solid devotions resemble the rivers which run under the earth. They steal from the eyes of the world to seek the eyes of God, and it often happens that those of whom we speak least on earth are best known in heaven.—Lutheran.

Christian Endeavor Jottings.

Many new societies are being formed in China. Three were recently organized in Nankin.

By the penny a day and penny a week plans the juniors of the Agnes Street Methodist Episcopal church, Toronto, give $1.05 weekly to the cause of missions.

It Was Miss Keith's Idea.

It might be supposed, with much justification, that the pretty and patriotic flag drill which has become so common a feature in our school, private and public, was the invention of an old soldier or a West Point cadet. Scarcely anybody without knowledge on the subject would credit the idea to a young woman without any martial experience whatever. Such nevertheless is the fact. The flag drill in our schools was conceived and created by Miss Eliza D. Keith, a teacher and literary woman who perhaps is better known under her nom de plume of Di Vernon. The idea came to her some years ago in watching a party of children at play. Several of them had flags, and she noticed that the rest were eager to hold these in their own hands, and that the ensign bearer assumed a military attitude, strutted and marched and went through a comical childish drill the moment the hand inclasped the staff. She bought a lot of cheap flags and at the earliest opportunity used them with the class she was instructing.

The effect was magical. Every child was delighted and took to tactics as to play. Far from having trouble with the scholars, she had it only with the flags and herself in arranging or devising graceful poses and movements. By degrees she made up what may be called a manual of arms. Her experiment was under way when other teachers and scholars took it up in turn. Scores of schools had adopted the drill before the year was out, while today the number is far up in the thousands. Many improvements have been made by military and stage experts, but the present drill is substantially the one she originally invented.

Miss Keith is one of the officers of the National Council of Women, and, appropriately enough, is a head of the department of patriotic instruction of that celebrated association and a leading member of its chief committees.—New York Mail and Express.

Baby's Hour and Bath.

Some day a poet will arise who will celebrate the "baby's hour" in verse as memorable as that in which Longfellow has sung the delights of the "Children's Hour." The baby's hour, of course, is that period of the morning which is devoted to the bathing and dressing of the young monarch of the household.

The baby, being a luxurious mortal, has had its breakfast before the rest of the household and has then gone contentedly to sleep again. When the family breakfast is over, he is just about ready to open his eyes, stretch out his weak little arms and generally proclaim himself ready for his bath. Then it is time for his mother to fly to his side and for his nurse to hasten to the scene of action with all the paraphernalia necessary for baby's bath.

There will be a tub of porcelain or of rubber, deep enough to submerge the baby. There will be a thermometer to register the degree of heat of the water. There will be the purest soap, the softest washrag and the finest towels. There will be powder and a soft powder puff. There will be soft, fine, clean clothes for the baby. A screen to protect him from any chance drafts will be another necessity, and a stool for the mother to sit on while bathing the baby.

The bath should not be too lengthy a process, and the baby should be washed from the top of his almost bald head to the soles of his pink little feet. He should

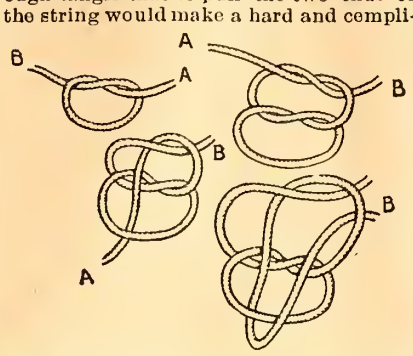
Baby's Eyes.

It was a surprise to me to learn that very few children were born blind, but that it was usually brought about by carelessness and ignorance. Children's eyes are exposed to the bright light all too soon. Everybody has got to see the baby, and it is usually held up in the glare of a sunny window or a light and admired at length. Measles have time and again been the death of eyesight and also neglected inflammations. I was surprised to find how many simple things had resulted in loss of sight.—Exchange.

KNOTS AND KNOTS.

An Interesting Feat Which Any Clever Boy or Girl Can Perform.

The untying of knots in a string by tying other knots in the same string is a pretty feat, with which those who care to learn it may amuse and mystify those who have never seen it done. It is quite easy, and there is no trick about it. A careful study of the accompanying diagrams will make it easy to learn the feat, which can be performed with a stout cord or small rope. A simple knot is made, as in the first diagram, and then the second knot is made, forming what is known as a square knot, as shown in the second diagram. The next move is to carry the end of the cord marked "A" downward through the first loop. The third diagram shows the tangle thus formed, and it is such a thorough tangle that to pull the two ends of the string would make a hard and complicated knot. But the end "A" of the cord is now brought up over the outside of the first loop and is carried down through the second loop, coming out in the same direction with the end "B." Now, by taking hold of the two ends of the cord and pulling them, the cord may be drawn out perfectly straight, the knots disappearing. The performance may be made more mystifying by asking a spectator to hold both ends of the cord, while the operator, concealing the knotted portion in his hands, rubs the knots out, leaving the spectator in possession of a smooth and unbroken string. Possibly the spectator may follow the whole operation so closely as to be able to perform it himself on the first trial, but he will be apt to make a mistake in forming the second loop and reverse the twist shown in the second diagram. In that case he will succeed only in tying a knot that will be difficult to untie after the attempt is made to pull the cord straight.



A Bright Boy.

I knew a boy, a scrap of a lad, who almost needed a high chair to bring him up to the general level of the dining table, who liked to read the encyclopedia. He was always hunting round in the big books of the encyclopedia—books about his own size—for what he wanted to know. He dug in it as another boy would dig in the woods for sassafras root. It appeared that he was interested in natural history and natural phenomena. He asked questions of these books exactly as he would ask a living authority and kept at it till he got answers. He knew how to read.

Soon that boy was an authority on earthquakes. He liked to have the conversation at table turn on earthquakes, for then he seemed to be the tallest person at the table. I suppose there was no earthquake anywhere of any importance but that he could tell where it occurred and what damage it did, how many houses it buried, and how many people it killed, and what shape it left the country it had shaken.

From that he went on to try to discover what caused these disturbances, and this led him into other investigations, and at last into the study of electricity, practically as well as theoretically. He examined machines and invented machines and kept on reading, and presently he was an expert in electricity. He knew how to put in wires and signals and bells and to do a number of practical and useful things, and almost before he was able to enter high school he had a great deal of work to do in the city and three or four men under him. These men under him had not read as much about electricity as he had. —Charles Dudley Warner.

"Octave Thanet."

Concerning Miss Alice French, otherwise "Octave Thanet," an admiring biographer says in The Midland Monthly that her face is at once vigorous and feminine, and her manner is winning. She is the granddaughter of Governor Marcus Morton of Massachusetts. Since early childhood she has lived in Iowa, where her father, the late George H. French, built up a notable manufacturing business. Miss French spends part of the year in Davenport and part of it on an Arkansas farm.

Dressmaking Students.

Dressmaking in all its branches is taught by a graduate of the Pratt institute, New York, to young women who desire to receive thorough preparation for this business, a diploma being awarded those who can fill the rigid requirements of the scientific course. But for others, who merely wish to learn the use of patterns, modes of economizing cloth, etc., for their own convenience, night classes, meeting twice a week, are formed to teach the simple rudiments of dressmaking.

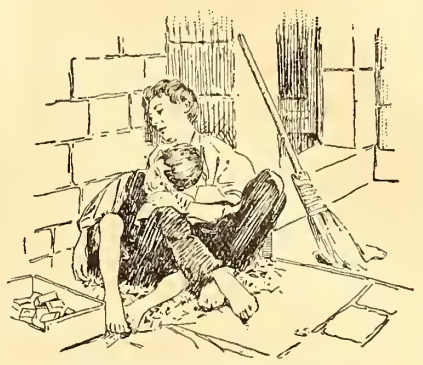
A Novel Decoration.

A novel way of decorating a room, or a table is to buy cut tulips or other straight stemmed flowers, such as camellias, and at the same time several turnips of equal size. These should be cut in the shape of bulbs. Make a hole at the top, insert the flower and cover the sham bulb with moss, dried moss preferably. Cut the bottom of the turnip flat to make it stand firm and then dot about supper table or otherwise. The effect is very pretty.

Blow Through a Brickbat.

"You wouldn't believe it possible to blow out a candle flame through a brickbat," remarked a celebrated physicist whose penchant it is to give scientific research a practical bearing. "It can be done, however, and it illustrates the all pervasive qualities of air. Most rooms are largely ventilated through their walls, and the brick and mortar are merely very rudimentary lungs, which take in and throw out the atmosphere with little hindrance. You may try the experiment yourself. Place a candle on the other side of your brick and use two funnels, with the flaring ends on the opposite sides of the brickbat, with the small end of one in line with your mouth and the small end of the other trained on the candle flame. The least breath will make the light flicker, and a hearty expiration will extinguish it altogether. Try it and see."—Philadelphia Record.

Children of the City.



And the children's feet are weary,
And their hearts with toil oppressed
—Alex Keighley.

Missouri Endeavorers have secured quarters for 350 of their delegation to the Boston convention.

Christian Endeavor meetings are regularly conducted in Chicago in seven different languages—German, Dutch, Norwegian, Chinese, Bohemian, Welsh and Swedish.

The wearing of a small bow of narrow purple ribbon has been adopted as the distinctive sign of one of the Kansas Mothers' societies of Christian Endeavor. This is in addition to the pin.

THE SUNDAY SCHOOL.

LESSON XII, FIRST QUARTER, INTERNATIONAL SERIES, MARCH 24.

Text of the Lesson, Luke x, 1-9 (Missionary Lesson)—Memory Verses, 1, 2—Golden Text, Luke x, 2—Commentary by the Rev. D. M. Stearns.

1. "After these things the Lord appointed other seventy also and sent them two and two before His face into every city and place, whither He Himself would come." Again, as on former occasions, we choose without hesitation the missionary lesson, believing that the great business of every saved soul is to live to make known the love of God to sinners as far as possible and as quickly as possible, throughout the whole world, thus helping to answer our continual prayer, "Thy kingdom come!" For the time of the kingdom when the will of God shall be done on earth as in Heaven cannot come until the King shall return, as may be clearly seen from the portion following last week's lesson (Luke xix, 11, 12). Jesus had previously sent out the 12, suggestive of a sufficient testimony for the 12 tribes of Israel. Now He sends 70, suggestive of a sufficient testimony for all the world for the nations which peopled the earth after the deluge were 70, as in Gen. x, and the church, which is His body, to be completed before the national salvation of Israel, is to be gathered from all nations. The Lord appointed these messengers, and unless He appoints the messengers always they will run in vain.

2. "Therefore said He unto them: The harvest truly is great, but the laborers are few. Pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest." Compare John iv, 35, where He said on another occasion that the fields were white to the harvest. In this verse of our lesson the great need is laborers, and we are to pray the Lord to send them forth, which implies a readiness to be sent ourselves, for the 12 (Math. ix, 37, 38) as well as the 70, who were taught to pray thus, were all sent forth themselves. What an indescribable honor to be privileged to be a laborer with God (I Cor. iii, 9), yet what multitudes of saved people, at least of professing Christians, seem to think that salvation means that they are saved from hell and made sure of heaven, and that is all. The thought of laboring with God to save others does not enter their minds.

3. "Go your ways. Behold I send you forth as lambs among wolves." So He said also to the 12 (Math. x, 16). Observe the words "I send you" and compare John xx, 21; xvii, 18, with Jer. i, 7, 8, and let every believer appropriate the message to Jeremiah along with Ex. iv, 12, and say with Isaiah, "Here am I; send me" (Isa. vi, 8). Notice the realities to which He calls their attention, "Lambs among wolves," plainly telling them what to expect, or, as He said even more plainly to the 12, "Fear not them which kill the body" (Math. x, 28). The night before He was crucified He told them that they would be put out of the synagogue and even slain for His name's sake.

4. "Carry neither purse nor scrip nor shoes, and salute no man by the way." They are not to give anxious thought to temporal things, but be sure that if they are faithful to Him He will see to them, as He said and is still saying in Math. vi, 33, that if we make His kingdom and His righteousness our first concern He will see that we have food and raiment. Neither are we to give time and thought to the fashionable formalities of life, but let dead people see to dead things (Luke ix, 60). Let the dead in sins give their time to the things that are not of God, but let those who have life in Christ be wholly for Him and the things of His kingdom.

5. "And into whatsoever house ye enter first say, Peace be to this house." He who sent them was the Prince of Peace (Isa. ix, 6). When He came as a babe in Bethlehem, the angels sang, "Glory to God in the highest, and on earth peace" (Luke ii, 14). When He stood in the midst of them the first night after the resurrection, His greeting was "peace be unto you" (Luke xxiv, 36), and His last gift to them before He died was His peace (John xiv, 27).

6. "And if the Son of peace be there your peace shall rest upon it; if not, it shall turn to you again." Jesus has made peace through the blood of His cross, and all who are far off and without God and hope may be made nigh through Him who is ready and willing to be their peace (Col. i, 20; Eph. ii, 13, 14). It is the high privilege of every believer to go forth in His name or send forth, preaching peace by Jesus Christ and proclaiming in His name the forgiveness of sins to all who will receive Him (Acts x, 36; xiii, 38, 39). It is ours to make the proclamation; it is His to see to the results. The preachers will be unto God a sweet savor of Christ, in them that are saved and in them that perish (II Cor. ii, 15). We can offer Christ to all; that is our part. God will out of those who are called complete the body of Christ.

7. "And in the same house remain, eating and drinking such things as they give, for the laborer is worthy of his hire. Go not from house to house." It is all right to go from house to house preaching the word as Paul did (Acts xx, 20), but it is not the mind of Christ to roam from house to house for the sake of eating and drinking, for "the kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost" (Rom. xiv, 17). Man shall not live by bread alone, but by every word of God (Luke iv, 4), and it is possible to esteem the words of His mouth more than our daily food (Job xxiii, 12). John the Baptist was content with locusts and wild honey, and when the food of Jesus Himself is mentioned we read only of bread and fish and honeycomb.

8. "And into whatsoever city ye enter, and they receive you, eat such things as are set before you." No such thing as asking help from those who will not receive you. What a strange sight it is! I might safely say, what a monstrous thing, what a dishonor to God, to see the children of God going to those who are the enemies of God for help to carry on the work of God!

9. "And heal the sick that are therein and say unto them, The kingdom of God is come nigh unto you." Instead of going as beggars, they were to go as royal givers, giving health and peace and joy to all who were willing to receive them. God gave His Son; the Son gave Himself; both have given the spirit; the Trinity give us all things richly to enjoy and commission us to go in the mighty name of Jesus and be the almoners of their bounties to all whom we can reach, not asking gifts from men, but bestowing the riches of God's grace upon all men. While Jesus was personally on earth the kingdom was nigh, even in the midst of them in the person of the King, but rejecting Him they have delayed the kingdom.

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IOWA BANK ROBBED.

TWO MEN EXECUTE A DARING AND BLOODY DEED.

Mercilessly Shoot the Cashier and a Citizen and Drive Away with Their Swag—Hot Pursuit Ends in the Death of One and the Capture of the Other, a Boy of 19.

ADEL, Ia., March 7.—A desperate and partly successful effort was made to rob the Adel State bank. A few minutes before 9 o'clock a. m. two strangers drove into town and tied their team near the public square. They got out, and without attracting any particular attention stepped into the bank. The cashier, S. M. Leach, had just taken from the vault the currency for the day's business. C. D. Bailey, a leading merchant, was writing at a desk in the lobby. They were the only occupants of the bank. One of the strangers stepped up to the casbier's window and said he wanted to deposit some money.

Almost the same instant the second robber, who was behind, leveled a shotgun at Leach and fired, the charge taking effect in his shoulder. He then ordered the cashier to hand over the money. The latter handed over a small sack of silver and then, though badly wounded, seized a drawer containing about $3,000 in gold and currency and staggering to the vault he pitched the money in and shut and locked the door. Weak from loss of blood he then fell to the floor. One of the robbers now sprang over the counter and began shoveling all the money in sight into a sack, and the one with the gun turned to Mr. Bailey, who was still standing at the desk, and fired a shot at him, wounding him in the neck.

Shot at His Prostrate Victim.

He fell to the floor and the robber shot at his prostrate form, but missed him. By this time a crowd had gathered outside and the two robbers, one carrying the money and the other wielding the gun, made a rush for their buggy. Fully fifty shots were fired at them, but none apparently took effect. They coolly got into their buggy, and still keeping the crowd at bay drove rapidly away. Several men sprang upon horses and followed, and a running fight of several miles ensued. About four miles south of town the buggy driven by the robbers struck a tree and broke a wheel.

The robbers, still closely pursued, abandoned their rig, and one hid behind a bank, where he was soon captured, and the other, the one with the gun, ran into a barn near by. The barn was surrounded, but the bandit held the crowd at bay. He was called upon to surrender, but resolutely refused, and said he would never be taken alive. After a parley the crowd partially untied the captured robber and compelled him to set fire to the barn. The advancing flames finally forced the robber to come out, but he still refused to surrender, and the crowd of citizens fired a volley at him. He fell dead, pierced by three bullets.

Mob Spirit Abroad.

It was with the utmost difficulty that the angry crowd was prevented from wreaking vengeance on the robber that was still alive, but Sheriff Payne hustled him into a buggy and drove rapidly back to town. A crowd of several hundred had gathered at the jail when the sheriff reached there with his prisoner. There were loud cries of "Shoot him," "Hang him," but the officer manged to elude the mob and landed his trembling prisoner safely behind the bars.

The captured man, or rather boy, for he is only 19 years old, has made a complete confession. He says his names is Charles W. Crawford and his home near Patterson, in Madison county. The dead robber is O. P. Wilkins, and was released only a few weeks ago from the Minnesota penitentiary at Stillwater, where he served three years for robbery. Crawford says their only weapon was a repeating Winchester shotgun carried by Wilkins and the testimony of witnesses bears out this statement.

Coerced into the Crime.

He claims to have been coerced into the crime. Their team was stolen from the prisoner's uncle, W. W. Crawford, of Madison county. They secured only about $300 from the bank, and the money was all found when their buggy broke down. It is not believed that either Bailey or Leach is fatally hurt. Several citizens were hurt by scattering shot fired by the robbers on the way to their buggy.

Postmaster R. S. Barr stepped out of the postoffice just as the retreating robber passed. The latter ordered him inside, but before he could comply fired at him, one shot striking his forearm and another piercing his hat and grazing his forehead. J. M. Byers, J. M. Simcoke and a boy named Cecil Decker were also slightly injured. The daring robbery has caused intense excitement. The town is full of armed men.

Conrad Baker, a farmer near Vincennes, Ind., committed suicide by shooting. No cause is known.

Germ Theory of Disease.

The Position It Occupies and Attention It Is Receiving From Scientific Men.

The germ theory of the origin of disease is a subject which is at present attracting the attention of scientific men in all parts of the world. The chief importance of the germ theory, however, is not that it shows the origin of disease but that it points out the best means to be employed to effect a cure. The germs of disease, from whatever source they come, are lodged and developed in the blood. The blood, of course, by circulating to every part of the body, is sure to scatter disease throughout the system whenever it is impure, the weakest and most susceptible parts being the first to suffer. It is because of scrofulous taints in the blood, for instance, that the skin becomes covered with eruptions. It is lactic acid in the blood which causes rheumatism, and it is because the blood does not supply proper nourishment to the nerves that people suffer with nervousness. The cure for all these diseases, and of many others, can only be effected by purifying the blood, and absolutely destroying all germs of disease. No intelligent person can doubt that Hood's Sarsaparilla has actually and permanently cured many thousands of cases of scrofula, rheumatism, nervousness, dyspepsia and other troubles, and, as its proprietors claim, it is all because this medicine purifies the blood. As a matter of fact, Hood's Sarsaparilla is the only reliable blood purifier that is before the public to-day, and persons afflicted with impure blood or any of the great variety of ailments which it causes, will be most certain to find relief and cure in Hood's Sarsaparilla, because it posesses this peculiar power to purify, enrich and vitalize the blood, and destroy the germs of disease.

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J W Modlin, W S Titus, J Howe, J F Phillips, M R Dunn, W C Bissell, W H Becker, J B White, Rev L O Pedersen, J A Jarvis, H M Woodford, I K Morris, Mrs M Carnes, A Eastman, Mrs J A Milligan, C Coleman, J Morris, W Tisdell, Rev J R Wylie, J Craig, B Doolittle, J R Latimer, T Fraser, Rev J C Chavers, J Knettle, I Gable, Rev B F Danford, A I Yoder, N Smith, F Byrer, W D Lowry, D Quick, Rev R P McClester, Rev H Gillespie, A Muller Jr, Rev D F McGill, C M Strickler.

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HAYWARD FOUND GUILTY.

He Is Convicted for the Murder of Miss Catherine Ging.

MINNEAPOLIS, March 9.—"In two hours I will be a free man." Thus said that remarkable man, Harry Hayward. Less than three hours later a jury of his peers gave the lie to his words and placed its seal upon the word "guilty." That was all the jury had to say—guilty or not guilty. The penalty is fixed by law. With the same immovable stolidity with which he has watched the trial of his case the prisoner received the verdict of the jury. There was not the shade of a change in color; not the relaxation of a single muscle; no visible collapse or sign of any emotion.

According to the statutes of the state of Minnesota only one fate can await Harry Hayward—a sentence to be hanged by the neck until he is dead, and that sentence to be pronounced by the lips of the judge before whom he was tried. Neither the jury nor the judge could alter the sentence, no matter how strongly inclined they might be toward leniency. For murder in the first degree the law provides only one penalty. Judge and jury alike are but the agents of the state for the execution of that law. At the request of counsel for the defense the pronouncing of the sentence was deferred until next Monday morning, but the verdict of the jury has made the sentence of Harry Hayward as certain as though the judge had already announced it.

Immediately after the close of the case Miss Maggie Wachtler and George A. Grindell, witnesses for the defense, were arrested on charge of perjury made by R. R. O'Dell, counsel for the state. Miss Wachtler was released on her own recognizance.

PITTSBURG DISTRICT MEN OUT ALMOST UNANIMOUSLY.

Operators Expected to Present a Solid Front by a Prominent Union Official, Who Thinks the Strike Ill-Advised—Two Operators Concede the 69-Cent Rate.

PITTSBURG, March 8.—The strike of the miners of the Pittsburg district is on in full force, and is expected to result in a general suspension of work. There are three companies whose miners it is thought will stay at work, and the men employed in these mines aggregate less than 1,000. At the Monongahela mines near Monongahela City the men held a meeting and after completing the loading of a barge at the request of the superintendent quit work. All the miners of the fourth pool have come out. There is a good boating stage and the operators are desirous of continuing work. Some of them have proposed compromise scales, but in each case they have been rejected with the demand for the rate decided upon by the convention.

A Union Official Thinks It Ill-Advised.

A prominent miners' official said he thought some of the retail operators would agree to pay the price and get it on the market, but did not think big firms would agree to it. He thinks the strike at present ill-advised, and said the men should have waited until the middle of April. He regrets the action by the men. The latest estimate of strikers is 17,000, leaving those at work in the neighborhood of 2,600. Among the few miners at work are all on Painters' run, Chartler's branch, Beadley Bros. and the Panhandle Coal company—all at work at 55 cents; the Forsythe company in the fourth pool, at the rate paid before the strike; the New York and Cleveland Gas Coal company, 1,000 men; Pittsburg and Chicago Gas Coal company, at Findleyville, 800 men, and the Robbins first pool men.

Working Under Iron-Clad Contracts.

All of the above are working under iron-clad contracts and should the men quit work they forfeit a bonus and place themselves in jeopardy of the law for breach of contract. Robbins' men seriously contemplate a break and to run the chances. The company officials cannot say what the men will do. Some of the big mines on the Panhandle which suspended are: The Standard Coal company, 275 men; Millers' Run Coal company, 200; Ridgway-Bishop company, 250. Nearly all other mines in the Mansfield district are out. The Euclid mine of the Ohio and Pennsylvania company, at Port Royal, on the Baltimore and Ohio, and the Creedmore are also closed.

Break in the Operators' Ranks.

Considerable uneasiness was caused to the operators by the Hackett Coal company at Findleyville, controlled by Boyle Bros., posting a notice that their mines will resume today at 69 cents, the rate demanded by the men. William Floresheim's men in the same section asked a similar concession, but were emphatically refused. The Boyle Bros. were asked by the operators to rescind their notice under promise of having their orders filled from the mines at work for 55 cents, but they replied that it was their intention to conduct their own business. The men at Catsburg on the Monongahela river have returned to work, the company having conceded the scale.

Reports from all parts of the district confirm the earlier reports that the strike is complete with the few exceptions mentioned.

CRIMINAL INDICTMENT FOR DANA.

The "Nestor" of the American Press Alleged to Have Committed Libel.

WASHINGTON, March 8.—The grand jury for the supreme court of the District of Columbia has returned an indictment for criminal libel against Charles A. Dana, editor, and William M. Laffan, publisher, of the New York Sun. The presentment is a formidable document of many pages, setting forth the malicious motives, as alleged, of Dana and Laffan in criminally libelling Frank B. Noyes, of Washington, proprietor of the Evening Star, one of the board of directors and of the executive committee of the Associated Press.

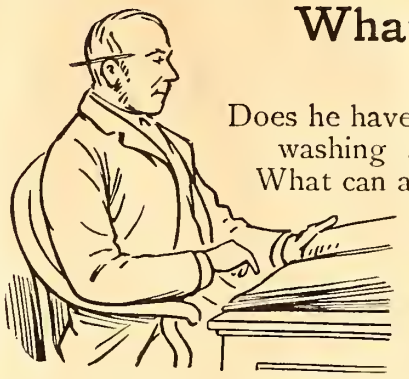
This movement grows out of the war between the Associated Press and the United Press. Dana is the head of the United Press and Noyes a director in the Associated Press and this is what Dana will have to justify in court, printed in the New York Sun Feb. 22 last, in the editorial columns: "The corporation [meaning the Associated Press] is orgauized under the Illinois state law and the provisions of the statute respecting the personal liability of directors are not amusing. We commend a careful study of them to the unfortunate newspaper managers who have been roped in. They may see their way to making such a thoroughly dishonest director as F. B. Noyes, of Washington, for instance, refund to them the amount of the extra assessments out of which they have been buncoed."

BLACK EYE FOR JUDGE LYNCH.

Gov. McKinley Lays Down Real Law and Order for People of Ohio.

COLUMBUS, March 11.—In approving the findings (fully exonerating Colonel Coit) of the military court which inqulred into the killing of several people at Washington Court House by the military while a mob was trying to lynch a negro rapist who had just been tried, convicted and sentenced for twenty years, Governor McKinley says the crime of the prisoner was a horrible one, but was "no justification for the acts of lawlessness and violence which were permitted by those who in passion sought to add to one crime still another, and whose plain duty as citizens was to preserve, not to break, the peace of the country."

"The unlawful assemblage," says the governor, "neither heeded the warnings of the officers nor of the citizens, which were repeatedly given. Under this grave provocation Colonel Coit and his command behaved with rare prudence and forbearance. The law was upheld as it should have been. Lynching cannot be tolerated in Ohio. The law of the state must be supreme over all and the agents of the law, acting within the law, must be sustained."



What's your husband's work?

Does he have to do anything as hard as your washing and scrubbing? It can't be. What can a man do that's as hard, for most men, as this constant housedrudgery is, for most women? If he has any sympathy for you, tell him to get you some Pearline. Sympathy is all very well, but it's Pearline, not sympathy, that you want for washing and cleaning. Nothing else that's safe to use will save you so much downright hard work at the washtub or about the house. It saves money, too—saves the ruinous wear on clothes and paint from needless rubbing.

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Millions NOW USE Pearline

COSTLY EXPLOSION OF CHEMICALS.

It Blows to Debris a Toledo School Building Worth $150,000.

TOLEDO, March 11.—The Toledo high school building, a four story brick structure occupying the square bounded by Madison, Adams, Michigan and Tenth streets, and one of the best appointed educational institutions in this part of the country, was almost completely destroyed by fire between 1 and 2 o'clock this morning. It was a little before 1 o'clock when a loud explosion that blew out part of the east wing of the building startled the few pedestrains who happened to be on the street.

A moment later fire burst forth from the heart of the structure and spread so rapidly that before an alarm could be given the main portion of the building was doomed. The entire fire department was called out and managed to save the Scott manual training department, which is situated at the north end of the building. The explosion was probably caused by chemicals in the laboratory. The loss is estimated at $150,000, with what insurance is not known.

FATAL WRECK ON THE OHIO.

Steamer Runs Against a Bridge Pier and Six Lives Are Lost.

CINCINNATI, March 9.—The steamer Longfellow—at one time the U. P. Schenck—ran against a pier of the Chesapeake and Ohio bridge as she was starting on her trip to New Orleans, and was totally wrecked. The following lost their lives: David Aldrich, Rome, N. Y., missing and believed lost; First Clerk J. L. Carter, Newport, Ky.; Augustus Chauvet, barkeeper, New Orleans; James Miller, colored porter, Cincinnati; Mr. and Mrs. W. J. Aull, Dayton, O.

Unfortunately the complete list of the lost may never be known. All the records of the steamer were lost with it and no passenger list is ever left ashore. Late in the afternoon in a portion of the wreck, which had been landed some distance below the city, the body of a young woman was found. She was wearing a satin night dress and a black skirt was about her feet, as if she had been in the act of dressing.

MORE DIABOLISM BY BURGLARS.

Torture a Farmer with a Red Hot Shovel and Get but $2.17.

WILKESBARRE, Pa., March 8.—At a late hour at night five men disguised as whitecaps entered the house of Farmer George I. Wagner, in Extra township. They heated a fire shovel red hot and applied it to Wagner's feet, at the same time demanding all the money he had in the house.

The farmer told them it would be found in a bureau drawer. The thieves broke open the drawer and secured $2.17. A hired man named Johnson was knocked senseless by a blow from the burglars. Mrs. Wagner and her little daughter were prostrated by fright. The whitecaps left no clue behind them.

The Presidential Duck Hunt.

CAPE HATTERAS, N. C., March 11.—President Cleveland and his party sided over Sunday by taking a cruise to Pimlico sound. The Violet left Cape Hatteras about 6 a. m. She steamed south, passed Hatteras inlet to Ocrocoke inlet, and returned to her old anchorage in Cape Channel at 6 p. m. The weather is delightful and the trip was enjoyed by all on board. A big day's sport is expected today.

Woman Suffrage Defeated.

BOSTON, March 6.—The bill to grant full municipal suffrage to women in Massachusetts was defeated in the lower legislative body by a vote of 127 to 87.

THE MARKETS.

New York Financial.

NEW YORK, March 9.

Money on call nominally 2 per cent. Prime mercantile paper 3¾@5 per cent. Sterling exchange steady with actual business in bankers' bills at 4·9@48 ¼ for demand and 487¾@488 for sixty days; posted rates 483½@490; commercial bills 486¾.

Silver certificates, 60⅜ bid; no sales; bar silver, 60½. Mexican dollars, 48¾.

United States government bonds 5's reg. 115½; 5's coupons 115⅜; 4's reg. 110⅝; 4's coupons 112; 2's reg. 95; Pacific 6's of '95 100.

Chicago Grain and Produce.

CHICAGO, March 9.

Following were the quotations on the Board of Trade today: Wheat — March, opened 52¼c, closed 52⅞c; May, opened 54⅜c, closed 55c; July, opened 55⅜c, closed 56c. Corn—March, nominal, closed 44c; May, opened 45⅜c, closed 45¾c; July, opened 45c, closed 4⅜. Oats—March, nominal, closed 28½c; May, opened 29½c, closed 29½c; June, opened 29½c, closed 29¼c. Pork—May, opened $10.85, closed $10.95. Lard — May, opened $6.62½, closed $6.62½.

Produce: Butter — Extra creamery, 18c per lb; fresh dairy, 16c; packing stock, 6@7c. Eggs—Fresh stock, 14c per doz loss off. Dressed poultry—Spring chickens, 10@10½c per lb; turkeys, 9½@11½c; ducks, 9@13c; geese, 7@10c. Potatoes—Burbanks, good to choice, 63@67c per bu; Hebrons, 60@65c; Early Rose, 58@62c. Sweet potatoes—Illinois, $1.25@2.00 per bbl. Cranberries — Jerseys, 3.75@4.00 per bu. Honey—White clover, 1-lb sections, new stock, 13½@14c; broken comb, 10@12c; dark comb, poor packages, 8c; strained California, 5@6c. Apples—Fair to choice, $2.50@4.00 per bbl.

Chicago Live Stock.

CHICAGO, March 9.

Live Stock — Prices at the Union Stock yards today ranged as follows: Hogs—Estimated receipts for the day 23,000; sales ranged at $3.05@4.10 pigs, $4.00@4.30 light, $4.00@4.15, rough packing, $4.00@4.35 mixed, and $4.20@4.50 heavy packing and shipping lots.

Cattle — Estimated receipts for the day 1,000; quotations ranged at $5.30@5.80 choice to extra shipping steers, $4.65@5.25 good to choice do, $4.30@4.90 fair to good, $3.80@4.40 common to medium do, $3.65@4.05 butchers' steers, $2.65@3.50 stockers, $3.40@4.15 feeders, $1.50@3.35 cows, $3.00@4.25 heifers, $2.00@4.75 bulls, $3.00@4.75 Texas steers, and $2.50@5.50 veal calves.

Sheep — Estimated receipts for the day 1,000; sales ranged at $2.75@4.50 westerns, $2.50@3.75 Texans, $2.00@4.70 natives, and $3.25@5.40 lambs.

FREE TO DYSPEPSIA SUFFERERS.

A small sample package of Stuart's Dyspepsia Tablets will be sent *free* to any address; a new discovery, which has benefited and cured thousands. Not a secret patent medicine, but composed of vegetable essences, fruit salts, pure asceptic pepsin and Golden Seal. Advised by physicians and chemists as the *safest* and surest remedy for all forms of indigestion, sour stomach, nervous dyspepsia, etc. Full sized packages sold by all druggists at 50 cents, or write to STUART TABLET CO., Marshall, Mich., for free sample.

Pure Blood

Is absolutely necessary in order to have good health. The greatest affliction of the human race is impure blood.

There are about 2400 disorders incident to the human frame, the large majority arising from the impure or poisonous condition of the blood.

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Its remarkable cures are its loudest praise. It is not what we say but what Hood's Sarsaparilla does that tells the story.

No remedy has ever had so marked success, or won such enormous sales.

Scrofula in its severest forms yields to its potent powers, blood poisoning and salt rheum and many other diseases are permanently cured by it. For a general Spring Medicine to remove those impurities which have accumulated during the winter, or to overcome That Tired Feeling, nothing equals

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Picture of Health,

all life and full of mischief—thanks to Hood's Sarsaparilla. I am a minister in the Methodist Protestant church, and it affords me much pleasure to recommend Hood's Sarsaparilla to all as a safe, sure remedy. Even my wife, after taking Hood's, became healthy and fleshy and has the bloom of girlhood again." REV. J. M. PATE, Brookline Station, Missouri.

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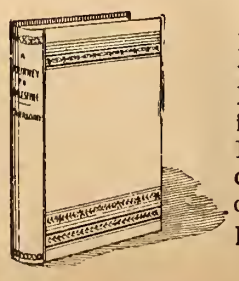
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FARM, FIELD AND GARDEN

In the Poultry House.

A few lice in the henhouse now mean thousands later. Poor hens and few if any eggs will be the result. Do you think it will pay to feed wheat to lice? That is what many do without a murmur—at the lice. The hens are only the go betweens and get all the curses. Clean out everything—nests, roosts, partitions—and scrub them with kerosene. Paint everything with strong lye made of wood ashes, convert the pests into soap and then scrub the building with them. Cut new poles for roosts and hang them with wires fastened to the roof. Dig out the floor with a hoe and wash it. When dry, whitewash every part. It will pay to do a good job while about it. It will be too cold by and by, and then those pullets must begin laying before cold weather, or they will hold off till spring To succeed you must give them meat, not make meat of them for parasites.

The pullets may, with care and comfort, pay a profit on their cost before spring. They will not if they are animated vermin factories. A supply of leaves packed away for use on the floors will make a cheerful sound as the hens "rustle" for wheat among them on cold days. Several loads of buckwheat hulls will be a profitable investment. The white dust will choke lice when the hens roll in it, says Rural New Yorker, authority for the foregoing. Of course you have barrels of road dust put away. That and plaster when thrown violently against the roosts will make a smudge and destroy many of the red mites. It is likely that hens would take care of the louse question themselves if always provided with suitable dust material. When their roosts become too bad or the nests too hot, they will abandon them for a tree and starve out the midnight marauders.

Some Causes of Poultry Diseases.

High roosts—bumble foot.
Filthy houses—lice.
Drafts in the hennery—roup.
Impure water—cholera.
Damp quarters—diarrhea.
Musty food—canker.
Breeding in and in—consumption.
Overfeeding—apoplexy.
Unwholesome diet—indigestion.
Wet weather—pip.
Close confinement—debility.
Want of exercise—black rot.
Exposure to cold—rheumatism.
High feeding—leg weakness.

Odd Mention.

The use of artificial manures is spreading westward. Farmers should make a careful study of the subject of manures. This knowledge lies at the foundation of their business.

A mixed ration of wheat and corn ground makes a desirable feed for milk cows.

Professor Shelton says that farmyard manure should be hauled to the field in the spring.

Secretary F. D. Coburn of the Kansas state board of agriculture has issued a pamphlet on "Feeding Wheat to Farm Animals," which gives the best information now obtainable. It is a collection of all the important articles on feeding wheat that have appeared in agricultural papers and bulletins.

Kansas prairie hay has made a place for itself in the markets on account of its superior excellence.

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HISTORY OF A WEEK.

Tuesday, Mar. 5.

Fall River mills for the last quarter of 1894 paid $290,425 dividends on a capital stock of $21,048,000, an average of 1.37 per cent.

The students of the State Normal school at Ypsilanti, Mich., are in rebellion against the principal, Professor Boone, for alleged unfair treatment of two of their number.

Fifty Milwaukee paupers struck because they were ordered to unload coal cars at the county hospital.

A sick mother and her four children were found starving to death at 198 Mott street, New York.

Two masked men attempted to hold up a train near Antelope, Cal., but were beaten off by the fireman and engineer.

The steamer Fiance, which arrived at New York from Colon, brought Captain Schade and the crew of thirteen men from the German bark Mercator, which went ashore and was a total loss on Point San Francisco on the Costa Rican coast on the morning of Feb. 3.

Wednesday, Mar. 6.

Accumulated interest and increase of values in the Lick estate have provided money for every bequest and left a surplus of over $1,000,000.

Two Chicago sisters, Anna and Maria Bohan, who had made a comfortable home for themsalves in a west side flat, left a gas stove burner open when they went to bed at night, and were dead in the morning. Accident.

Colonel William S. Green, of Detroit, has been appointed adjutant general of Michigan, vice Charles L. Eaton, deceased.

Mrs. Rose Kennelty, 50 years old, perished by fire in the six-story double flat building at 370 Columbus avenue, and Thomas Dougherty, 22 years old, was burned to death in his boarding house, 208 Avenue A, both at New York

Miss Alva E. Vanderbilt has been granted an absolute divorce from William K. Vanderbilt, Mrs. Vanderbilt taking all the children. Vanderbilt let it go practically by default.

Students of the University of California have revived the chapter of the Theta Nu Epsilon hazing fraternity.

Thursday, Mar. 7.

Seven miners were killed while descending the shaft of the Mail-Beach lead mine near Shrewsbury, Shropshire, England.

The Locust Valley coal mine at Milan, Mo., took fire and before any assistance could be secured the flames had devoured all the buildings, engine house, and shafts, entailing a loss of $75,000, with but little insurance.

Obituary: At Columbus, Ind., Grimes Austin, "the wild man from Madagascar," 60; at Wheeling, W. Va., "Aunt" Eunice Conrad, 120; at Pittsfield, Ills., Austin Barber.

The French have seized the Island of Nossivy, in St. Augustine bay, on the southwest coast of the island of Madagascar.

In 1870 the British government paid £11,000,000 for the telegraph lines in Great Britain. That year about 170,000 telegrams were handled weekly. In 1893 over 1,000,000 weekly were handled and the press service had risen from 22,000,000 words in 1889 to 600,000,000 words.

Friday, Mar. 8.

George L. Shoup has at last been re-elected United States senator from Idaho, and the only senatorial deadlock now on is in Delaware. Lieutenant Governor Milnes has been nominated for congress by the Republicans of the Third Michigan district.

Anthony Kortc, Christian Goebel and Lieutenant C. L. Chase, of the Detroit fire department, were fatally hurt by the collision of a ladder truck and a freight train.

United States men-of-war have been ordered to land men at Colon and Panama should the revolutionists interfere with traffic on the Panama railroad.

Yaqui Indians have raided ranches in Sonora, Mex., and killed seven persons.

A Paris cablegram says Edgar Saltus, of New York, is engaged to a wealthy countess.

Stephen B. Elkins and his family are at the City of Mexico.

Another revolution is reported in northern Hayti.

The Rev. Wilby Morgan Cross, of Baltimore, has been charged with conduct unbecoming a minister because he courted two ladies at the same time.

Saturday, Mar. 9.

Willis B. Cauble, of Sidell, Ills., has been convicted of forgery and sentenced to one year in the penitentiary.

Howard Gould is said to be engaged to Miss Nellie Louise Wellington, daughter of the Brooklyn inventor.

New York is to have a cat show in May.

Admiral Da Gama is reported to have re-entered Brazil at the head of 3,000 revolutionists.

The president of the Cincinnati Zoological Gardens has sent a buffalo bull and cow to Prince Bismarck as a birthday gift.

Judge S. J. Allen, who disappeared from Turtle Lake, Wis., was found in the woods in a demented condition.

Mrs. C. H. Suber and her baby, of Pickens, Miss., were instantly killed in a wreck on the southern railway at Scotland, Ga. Open switch. Half a dozen persons were slightly hurt.

The Glasscock divorce case has been dismissed at Washington. This was the case in which Senator Stewart was named as co-respondent. He denounced the whole thing as a blackmailing scheme.

Monday, Mar. 11.

At the Chicago city Democratic convention Frank Wenter, president of the Chicago drainage channel board, was nominated for mayor, John S. Cook for treasurer, William J. Mangler for clerk and George A. Trude for city attorney.

A. V. H. Carpenter, retired general passenger and ticket agent of the Chicago, Milwaukee and St. Paul railroad, died at Milwaukee.

The California senate has refused to pass a woman suffrage bill which had been passed by the house.

The reason given at Washington for the recall of Consul General Williams at Havana is that he has talked too much. It is said that Secretary Gresham is also displeased with Williams for criticizing pubicly the acts of Spanish officials.

The plan of reorganization of the whisky trust is to issue $35,000,000 in bonds and stock, to be subscribed by the present stockholders, and with the proceeds give the company a fresh start.

Ambassador Eustis, who represents the United States at Paris, has protested against French prohibition of our cattle.

JUDGMENT AGAINST THE RAILWAY.

Chicago Ticket Brokers Win a Suit Against the Alton Road.

CHICAGO, March 11.—Judge Adams has decided the case of Mulford & Mackenzie, ticket brokers, against the Chicago and Alton railroad, finding for the plaintiffs and fixing their damages at $10,854. Mulford and Mackenzie were a firm of brokers who in 1880 had an office in this city and in St. Louis. In that year they bought of the Alton road $50,000 worth of tickets at 50 cents on the dollar, the tickets being good over the Alton road between Kansas City and Bloomington, thence east over the Lake Erie and Western. Shortly after the purchase of the tickets a passenger rate war set in and the tickets were unsalable until 1882.

In June of that year, after the brokers had disposed of about half the tickets, the Lake Erie and Western, which had gone into the hands of a receiver, repudiated the agreement between itself and the Alton by which tickets had been made good over its lines cast from Bloomington, and the tickets, or what was left of them in the hands of the brokers, became worthless. The defense of the Alton was that in the sale of tickets it acted merely as an agent.

A 19th Century Souvenir

Do you realize that the Nineteenth Century will soon pass into history? **THE GREATEST WORLD'S FAIR** ever held or likely to be held graced the closing years of the present century and every man, woman and child should have a souvenir; an heirloom to hand down to posterity, of the great White City. **One of the largest Manufacturers of Silverware in the World** made up an immense stock of magnificent and costly souvenir spoons, to be sold on the Fair grounds at $1.50 each, but the exclusive privilege of selling souvenir spoons was awarded a syndicate of private dealers. **This immense stock was left on their hands** and must be sold at once. **The Full Set** of six spoons formerly sold for $9.00 can now be had **FOR ONLY**

99c. **FOR ALL SIX SENT PREPAID.**

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The spoons are after-dinner coffee size, **Heavy Coin Silver Plated,** with **Gold Plated Bowls,** each of the six spoons representing a different building of the World's Fair. The handles are finely chased, showing head of Columbus and dates, 1492-1893.



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and the finest souvenir collection ever produced. This same advertisement has appeared in the following papers for several months past: the *Christian Herald, Christian Work*, and *Evangelist*, of New York; *Union Gospel News*, of Cleveland, O.; *Herald and Presbyter*, of Cincinnati, O.; *Presbyterian*, of Philadelphia, Pa.; *Congregationalist*, of Boston; *Interior, Union Signal, Baptist Union, Ram's Horn*, and *Epworth Herald*, of Chicago; and many other leading publications. You certainly know that the editors of these papers would not accept this advertisement if the goods were not as represented. You will never again have an opportunity to purchase genuine souvenirs at such a low price. Money cheerfully refunded if not as represented.

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Christian Cynosure.

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MINNESOTA ANTI-SECRECY CONVENTION.

MARKET HALL, ST. PAUL, MARCH 27–28, 1895, BEGINNING AT 7:30 P. M., MARCH 27TH.

Able addresses are promised from well-informed speakers, such as Pres. C. A. Blanchard, of Wheaton College, and I. R. B. Arnold, of the "Floating Chapel," with stereopticon illustrations, Rev. L. G. Almen, Rev. Wm. Fenton, and others. It is the expectation to devote the time Thursday forenoon and afternoon to the discussion of the minor secret orders, and their relation to the Church of Christ.

Let as many as can do so rally to this State meeting, and let others write to the convention and send such contributions to help the cause as they may be able. Communications may be sent to the general secretary of the National Christian Association, Mr. W. I. Phillips, addressing him at St. Paul, Minn., *general delivery*.

By order of (Rev.) P. SJOBLOM,
Pres. Minn. State Ass'n.

Chicago is just now considerably stirred up with the question: Who shall be mayor? The two candidates, George B. Swift, Republican, and Frank Wenter, Democratic, are both making promises which they hope will secure the office; but it is quite probable that neither candidate will be able, even if he desired, to purify the atmosphere very much around the city hall.

A few days since the Spanish government was informed that an apology would be expected from her, by the United States, because a merchant vessel, the Allionca, was fired at by a Spanish cruiser, in Cuban waters. Friday, March 15, it is reported that a Spanish gunboat, Arced, fired into and sunk another American vessel. The crew and sixteen passengers perished. The insurrection in Cuba goes from bad to worse, and the Spanish think that the United States is unfriendly to that government, and would like to seize the island. Unless wise counsels prevail we, as a nation, may be drawn into the quarrel.

The current number of the *Advance* gives the facts stated below, taken from the *Home Missionary:* "Rev. ——— writes, Sunday, Nov. 4. Preached at home station; . . . left for an outstation by train at 12 M. Arrived at 3:30 P. M. Spoke at Sunday-school, etc. The next Sunday a freight train left at 7:30, and I reached home *at two o'clock Sunday morning;*" and asks the following pertinent question: "Isn't it about time for the Congregational Home Missionary Society to decline to grant funds for work that involves long [or short] railroad rides on Sunday?" We are glad to notice a quickening of conscience in regard to Sabbath observance among Christians.

The *Weekly Inter Ocean* of March 12, gives to its readers an able article, reviewing the policy of the present administration in monetary matters. After comparing the action of the House of Commons, England, with the weak record of our late Congress, and of the present administration, it says: "Oh, for a race of real American statesmen once more;" and adds, "There is some good obtainable even out of the spirit of the old-time blue laws." The writer has discovered a real and urgent need of our time; and has suggested, we think, though not sincerely, the true and only remedy for the deficiency. "The fear of the Lord" (the spirit of the blue laws, so called) is the beginning of wisdom" forstatesmen and all others.

The law enacted in June 1893, limiting the number of hours that a woman may be employed per day to eight, has been declared unconstitutional by the Supreme Court of Illinois. This law was a special scheme of Governor Altgeld's to get the "labor vote;" it was pronounced unconstitutional for two reasons. First, it was claimed that the law took away the constitutional right of a citizen to contract his or her labor, and the bill included both a law and an appropriation of money from the State treasury, while it is held by the courts that special bills are required to appropriate money. "The labor laws," so called, are now all stricken from the statute books, having served the purpose of proving that people cannot be be made unselfish by law.

Rev. Kittredge Wheeler, last Sabbath, raised a voice for moral worth, in this city, which it is to be hopedmany will take to heart. The following extract is from Monday's *Tribune:* At the Fourth Baptist church, Ashland avenue and Monroe street, last night, the Rev. Kittredge Wheeler delivered a prelude on "The 400" to a sermon on "The 300." In his prelude he said: "Ward McAllister is dead. Dr. A. J. Gordon, of Boston, is living; living still—more alive than ever. Ward McAllister is dead and buried; in his grave he sleeps, soon to be forgotten. Charles Haddon Spurgeon is risen and ascended up on high, forevermore a spirit of flight, a mighty factor in the uplift of the race, a constant force in the world about us and in the world above us. Mrs. Paran Stevens says, so we read: 'We did not need Mr. McAllister; he knew wines and dinners, but we—the 400—we could get along without him.' Is this the eulogy of the 400 spoken over the grave of their leader? If it be, a good text for the funeral would be these words: 'Whose God Is Their Belly.'"

We are indebted to Rev. J. Boyes, of Derby, England, for *The Christian World,* which contains an interesting account of the first "Masonic parade" ever held in a non-conformist place of worship, Sunday,. February 24. Permission for this innovation was readily obtained from his royal highness, the Prince of Wales, who is at the same time, practically, head of the church of England, though an immoral man, and head of English Masons, because he weakly took that as the easiest way of controlling this element in his realm. The sermon was preached by a man whose little child lay dead at home. Of course, a Masonic lodge could not understand a *father's* feelings. The text was, "For we are members one of another."—Eph. 4: 25., and the sermon, though good on the whole, had the customary sop thrown out to gratify the order. It was a splendid affair from a worldly point of view. The pomp of royalty, the display of arms, and the peculiar charm of military and grand organ music, combined to make a magnificent parade; but how little will these things appear in the light of eternity!

"Frauds! Frauds! Frauds!" "Pass him around." "Absconding treasurer." "An . old fraud." The above headings show how tenderly the names and characters of offending brethren are dealt with in *The Companion* and *American Odd-fellow.* To the following questions taken from the same official organ, we would give the evidently expected answer, none whatever; but must in justice add that one might sooner expect to restore the snowy whiteness of a soiled garment by plunging it into a muddy pool of melted snow by the roadside, than to obtain a spirit of charity or escape the evil characteristics mentioned below by joining the Odd-fellows' lodge. The blood of Jesus 'Christ *alone* cleanses from sin, "neither is there salvation in any other:" We quote, "No man can be an Odd-fellow, in fact, in whose breast the leaven of charity is lacking, if a brother injures you, and you pursue him with relentless hate, and are unforgiving, where is your Odd-fellowship? If a brother commits an error or has a fault, and you proclaim it from the housetops, where is your Odd-fellowship? If a brother falls, and instead of placing your hand to his back, whispering good counsel, you stand idly by, or even aid in kicking him down, where is your Odd-fellowship? If you are envious of the success of your brothor, and endeavor to drag him down, where is your Odd-fellowship? If profanity belches from your mouth, and the stench of intoxicants is becoming plainer, where is your Odd-fellowship? If you are uncharitable, unkind, unforgiving, what good has Odd-fellowship done for you?"

ROMANISM AND MASONRY.

ADDRESS GIVEN BY REV F W FARR CORRESPONDING SECRETARY OF THE INTERNATIONAL ALLIANCE, AT THE CHRISTIAN REFORM CONVENTION IN PHILADELPHIA, MONDAY EVE, FEB 25 1895.

Have you ever overturned a broad flat stone in a pasture in the country on a summer's day? If so, you disturbed a strange colony of creeping things which scrambled hither and thither in dismay, seeking shelter and escape. It was not from your face that they were fleeing, it was from the light. It is doubtful if they saw you at all. They were creatures of the darkness and the unexpected incoming of the light smote them one and all with a blind and crazy dizziness that sent them helter-skelter in bewilderment and fear.

These Reform conventions are small, but they create commotion and consternation in the community among a certain class of people. A fair presumption is that those who manifest concern are the ones who have the most to fear from the revelation of the light. Light reveals excellence wherever it exists as well as deformity. If you carry a light through some dark cellar, it not only shows the rubbish and the filth, but if some corner happens to be swept and garnished, it reveals that too. The brighter the light, the deeper the shadows and the more emphatic is the revelation. When men are not ashamed of their works they are not afraid of the light. Any institution that will not admit the light, must apologize for its existence. Any institution that must apologize for its existence, ought not to exist at all.

Recently the American public have been treated to the spectacle of the Pope of Rome fulminating against Freemasonry. It is a case of Satan divided against himself, and of the pot calling the kettle black.

If we may take the Society of the Jesuits, of which the present Pope is said to be a member, as a fair sample of the fruits of Romanism, we may be enabled to see what the natural outcome of such an institution is, in our country, and we may be almost led to regret that broad principle of toleration which permits them to find shelter beneath our laws.

It must be borne in mind that we have no quarrel with the men themselves but only with the principles they represent, and we are glad to know that many liberal and enlightened Roman Catholics are as bitterly hostile to the Jesuits, and the principles of secrecy that they stand for, as any Protestant could be.

Jesuitism is a secret, iron, oath-bound foreign desposition. History records the expulsion of this society about seventy times from various European countries in which it has existed, and that these were almost all Roman Catholic countries. It is a significant fact that some of the Popes who suppressed the order died shortly, after by sudden and violent deaths. America is about the only country on earth where they have been allowed to work their will. Encouraged by the toleration which our laws afford to all religious sects, they have flocked to our shores; and just as the viper stings the bosom that protects it, so they have repaid this hospitality by plotting against the welfare of the government.

It is the testimony of ex-Senator Blair that while he was a member of the House of Representatives and trying to carry through a constitutional amendment to prevent the appropriation of public money for the support of sectarian schools, at one time nine Jesuits were counted on the floor of the House, log rolling against the bill.

Last Wednesday in the German Reichtag a bill was passed through the efforts of the clerical party, removing restrictions against the Jesuits and permitting them to return. This very morning a bill was submitted, so a cable despatch informs us, in the Reichtag which strikes at the very roots of free speech and religious liberty. Students of history cannot fail to discern an underlying relationship between these two events, occurring thus within a week of one another.

Freemasonry is another secret oath-bound society, and as such, it is a menace to our popular form of government and foreign to the genius of our free institutions. But many say that many of our greatest statesmen and the founders of our Republic were Freemasons, and they quote the name of Washington.

Let us not commit the mistake of measuring any man by the standard of another generation than that in which he lived. It may be true that Washington was a Mason, and it may be true also that he kept slaves. Who believes that Washington would not, had he lived in the last generation, when the slavery question was being settled, have been among the first to have emancipated his bondmen? We may well believe that did he live to-day and stand in the blazing light that beats upon this century's last decade, he would still be head and shoulders above the politicians of the day, and be found in the front line of this moral reform that appeals as powerfully to patriotic as to religious motives.

Little comfort however can be extracted from the fact that Romanism and Masonry are antagonizing one another, when they can be historically traced to the same tap-root. If, however, in their hostility they could be induced to re-enact the part of the Kilkenny cats in the fable, it would be a consummation devoutly to be wished.

Did the time and occasion permit, the following propositions might be proved:

1. Romanism and Masonry may be traced through the Chaldean mysteries up to the days of Semiramis who lived only a few centuries after the flood. See "The Two Babylons." Alex. Hislop. Partridge & Co., London.

2. They are fundamentally identical in their principles of secrecy and oath-bound obligations.

3. They are both a perpetual political menace to any form of government under which they exist.

4. They create domestic discord and assail the unity and highest welfare of the home, the one through the confessional, and the other through the lodge.

5. They repress a healthy individualism and thereby cramp the intellectual and moral well-being of their devotees, by enforcing artificial and factitious considerations for the supposed benefit of the society and to the detriment of the individual.

6. They subserve no civil, political or moral purpose that could not be better secured without them, and therefore could both be dispensed with on the grounds of economy.

Have you not noticed when taking a journey by rail, at some station a workman with a hammer passes under the train and asks questions? As the sharp stroke of the hammer sounds against the wheel, if the ring comes clear and metallic, it is all right and the car is left to continue its journey: but if a dull, hollow thud answers to the blow of the hammer, the passengers are transferred and the car is side-tracked for repairs.

Let any honest man take the hammer of free inquiry and pass along under the history of Romanism and Masonry and ask questions. "By their fruits ye shall know them." The sequel of such an investigation will be to side-track them without delay, in order that over the shining rails of piety and patriotism, the car of our Republic shall roll into a brighter and more glorious future.

PAST MASTER RONAYNE SPEAKS AGAIN.

During my long and varied experience in Freemasonry I have been often astonished at the tremendous influence which that terrible system wields over the conscience and conduct of nearly all its members. Men who are truthful, honest, and conscientious in every other relation of life, will not hesitate to lie most unblushingly about Masonry—its oaths, death penalties, laws and usages—when discussing the princples of that hideous organization with an outsider.

There is one excuse, however, that can always be offered for these men, and that is, that the great majority of them are entirely ignorant as to what Freemasonry really is. There are thousands of Masons to-day in the the United States who never saw, and possibly never heard even, of the "ancient constitution," while there are thousands more who, although they have assumed for a purpose its terrible oaths and bound themselves under its barbarous and inhuman penalties of death, yet have never examined into the nature of the Masonic covenants, but have simply taken for granted what they are told by their superiors in the order. Take, for instance, the traditional *antiquity* of Masonry. Nine out of every ten of all the rank and file of the members of Masonic lodges will tell you that Freemasonry had its origin at the building of the first Jewish Temple, and that the four Chapter degrees had *their* origin at the building of the second Temple after the Captivity. They will tell you that Solomon and the two Hirams were Masons—its "first Most Excellent Grand Masters"—that all the workmen employed on the first Temple were Apprentices, Fellow Crafts and Master Masons—the ritual teaches this; and the poor, ignorant lodge dupes swallow down this stuff without the slightest investigation as to whether it be true or not. And the worst of it is, that they not only gulp down this miserable fiction, but they actually take about sevnty-five oaths, clinched by an array of death penalties, at which even a cannibal might blush, that they will "always hail, forever *conceal* and never reveal" "any part or parts, point or points," of this gigantic fraud of which its boasted *antiquity* is the foundation lie.

No, sir; neither Solomon, nor Hiram of Tyre nor Hiram Abiff were Masons. The two latter were pagans—worshipers of Baal—while Solomon was a Jew, and hence could have no religious affiliation with the others—not for years after the Temple was built at least; and therefore how they could associate in religious exercises on the floor of a Masonic lodge, and "adore and revere" the same God, none but a C. S. Maynard—Past Master and Most Excellent High Priest—could determine. As I said before, the rank and file believe this humbug or accept it without the slightest investigation, while their leaders laugh in their sleeves at their poor hoodwinked stupidity, and go on swearing in their dupes by the hundred, stuffing them with the very silliest nonsense that could possibly be invented in order that they themselves might secure power and pelf, and be able to escape merited punishment when detected in any criminal practice.

Now take the boasted *benevolence* of Masonry. This is another miserable fiction; nothing more nor less than a much-vaunted lie. There is not a solitary sentence, word, or syllable, from the "ancient constitutions" down to the little by-laws of a Blue Lodge, where any intimation is given that a sick or disabled brother shall receive so much a week; that the funeral expenses of a dead brother shall be paid, or that the widow and the orphan of a Master Mason shall be fed and protected. There are no sick or death benefits attached to Freemasonry; and yet you'll hear Masonic charity and Masonic benevolence trumpeted abroad from one end of the land to the other. Humbug! Sham! Nonsense! No, sir! Freemasonry has myriads of *death penalties*, but not a solitary *sick* or *death benefit.*

But stop, Mr. Editor. Some M. E. High Priest will doubtless try to answer this charge by referring to the Master Mason's oath. Ah, but he cannot refer to the Master Mason's oath, or in fact to anything else in Masonry; for the moment he does so he becomes what they "denominate" a Masonic perjurer, he being already sworn to "*conceal* and never *reveal;*" and hence, although a Mason may be very "high up," although in fact he may be a Most Excellent High Priest, he is not even a Masonic MAN—he is simply a Masonic OYSTER.

But let us look for a moment at the Master Mason's oath: "Furthermore, that I will aid and assist all distressed worthy brother Master Masons, their widows and orphans, so far as their necessities may require and my ability permit, without material injury to myself or family."

Now look at this clause again; examine it carefully and see the number of loopholes in it through which the Master Mason can easily crawl out. In the first place, it is an individual matter. The applicant must be in *distress.* He must be *worthy.* And then the donor is first of all to consider his own *ability* to give; and then again he must consider the interests of his own family. You have often heard of "charity beginning at home." Well, here it is exactly in the Masonic oath, and in the Masonic system, with a vengeance.

But observe again, that when a poor man applies for Masonic aid he must first of all prove himself to be a Master Mason; then he must prove that he is in absolute need; and last of all, he must prove himself to be worthy. And remember that all this is to be done so as to satisfy the doubts and remove the scruples of an individual Master Mason. And having gone through all this routine of red tape to satisfy one Master Mason, he must do the very same thing for the next Master Mason, and then for the next, and so on;

and the end of it all is that the poor, needy Mason becomes a common beggar; and this is what the High Priests of Masonry are pleased to dignify by the name of Masonic charity. If a Master Mason is out of work and his rent is due, will any other Master Mason pay his rent? Will he send the needy family a barrel of flour? Will he buy shoes and clothes for the distressed family? Or will he send them a ton of coal? I have never known of such a thing, and I was made a Mason in old Harrington Lodge, No. 49, on the Registry of Canada, in 1858; and was Worshipful Master of my lodge—Keystone, No. 639, in this city.

But in addition to all this, let it be further remembered, that by the laws and usages of Masonry the very people who may need a helping hand are rigidly excluded. All old men, all young men under age, all cripples, all women, and all poor men are forever shut out from "all the rights and benefits" of this wonderful Masonic charity. And yet Masonry, forsooth, is a benevolent institution!

No. Freemasonry is a lie, a sham and a fraud, from center to circumference; and the very first clause of the first oath that a Freemason takes is an oath compelling him to lie if he desires to maintain his good standing in the order.

"Attack us honestly," Mr. Maynard says in his letter, "and you may perhaps accomplish something; but attack us dishonestly and by falsehood, and you must fail." No, my dear brother, we have no quarrel with Masons; we simply attack the principles, the laws, the horrible oaths and the barbarous death penalties of Freemasonry; and it is not at all necessary for any intelligent American citizen to use either falsehood or dishonesty in discussing these things, for you know just as well as I do that they carry their own condemnation on their face. More anon,

E. RONAYNE,
Past Master Keystone Lodge, 639.

ANOTHER DAY.

Another closing day,
Another setting sun,—
What progress have I made?
What duty have I done?

Amid perplexing cares
That marked this checkered life,
O have I sought thy grace
To help me in the strife?

Have I, in simple faith
Before thy gracious throne,
Lived only in thy strength,
Nor trusted in my own?

Dear Saviour, guide my feet
In all the toilsome way,
And bring me nearer thee
With each declining day.

—*Selected.*

THE AMERICAN PROTECTION ASSOCIATION, OR THE ANTI-CATHOLIC ORGANIZATION.

Of course the Roman Catholics are fighting the A. P. Association. The organization is saying some very unpleasant things about the Roman Catholics, and is exposing their political methods. We are not the champion of the association, for we believe it is a secret society, and as such it compromises its work; but that its opposition to the aggressions of Catholicism is timely there can be no doubt. More than once in the history of this country has this opposition assumed national proportions. Dr. Vaughn, professor in Union Seminary, Virginia, has a strong article on the subject in *Union Seminary Magazine*, in reply to Bishop Spaulding (Catholic) in the *North American Review*. Read the following points which Dr. Vaughn presents, supported as they are by specific citations of Catholic authorities:

"1. It is a fundamental principle of the American system that the state is independent of the church, and the church of the state. The Pope teaches that the church, by the institution and command of her Divine Head, is empowered to exercise 'her salutary influence' on, not only individual men, but nations, peoples and sovereigns, even to the end of the world. He approves that mutual co-operation, and agreement of counsels, between the priesthood and governments, which has always been propitious and conducive to the welfare both of church and state. The Syllabus condemns as an error to be repudiated by the faithful, that 'kings and princes are not only exempt from the jurisdiction of the church, but are superior to the church in litigated questions of jurisdiction.' The Syllabus condemns as error that 'in the case of conflicting laws between the two powers, the civil law ought to prevail.' The Syllabus of March 8th (18th), 1861, quoted by Mr. Gladstone, condemns as error 'the assignment to the state the power of defining the civil rights of the church.'

"2. It is a fundamental principle of the American system that freedom of speech is the right of the political freeman. The Pope, Pius the IX., quotes with approval and confirmation the Encyclical of Gregory XVI. in which he denounces the liberty of all citizens in which they are authorized 'to publish and put forward openly all their ideas whatsoever, either by speaking, in print or by any other method.' He quotes Augustine with approval, saying, 'if it is always free to human arguments to discuss, men will never be wanting who will dare to resist the truth.'

"3. The freedom of the press is another settled principle of American system. This is condemned in the Encyclical of Gregory the XVI. in 1831, and the Encyclical of Pius IX., 1864, quoted by Gladstone. The Syllabus appended to the Encyclical Quarta Cura contains these words in a sentence also embracing 'the civil liberty of every mode of worship' and condemning them 'the full power given to all, of orally and publicly manifesting their ideas of all kinds whatever.'

"4. The freedom of religion is another of the fundamental principles of the American system. This priceless liberty of obeying the dictates of individual reason and conscience, in construing the truth revealed by Almighty God in his Word and works—under full responsibility to him but under no responsibility to any other power, is authoritatively condemned by the infallible authority. The right to employ force is unequivocally claimed to coerce the freedom of conscience and worship. Proposition 24 of the Syllabus of Pius unequivocally condemns as error the denial that 'The church has not the power of availing herself of force, or any direct or indirect temporal power.'

"5. The right of public education is one of the prominent principles of the American system. The Syllabus in its 45th proposition unequivocally condemns as dangerous error the claim of the state to the entire direction and control of the public schools.

"As long as the Catholic church continues to make the public funds of the United States support their propagandist mission schools, instead of supporting them with their own funds, they may expect to be suspected; they may expect to be resisted. As long as a regular bureau is established in the capital of the Republic to maintain and extend this policy of subsidizing the public treasury to support the Catholic propaganda, so long may it be expected that the public indignation will rise higher and higher until the grievance is abated. The American system forbids the union of church and state in any form. The Syllabus of the Roman pontiff has infallibly defined that the union of state and any other church is unlawful, but that the union of every state with the Catholic church is obligatory, Fidelity to the obligations created by this definition will lead the faithful to endeavor to realize this union as far as possible; if not in one shape, then in another. But it will be a dangerous experiment in this country in any form. The rising storm is seen in the growing 'Apaism' of the day. The American people do not intend to have their cherished institutions overthrown, and remoulded in the image of the Syllabus of Pio Nono."—*Associate Reformed Presbyterian.*

THE EFFECT OF THE SECRET LODGE SYSTEM ON GOOD CITIZENSHIP.

Civil government is an ordinance of God. "There is no power but of God; the powers that be are ordained of God." It is the divinely-appointed order among men, so that "the history of the world cannot be understood apart from the government of the world." The being and authority of the law of the state are from God. Civil officers are the ministers of God to men for good, through whom he manifests his opposition to evil and his delight in that which is good. "A terror to evil doers and a praise to them that do well." The state was made for man and man for the state. In it man's highest freedom is enjoyed. Gladstone said: "The government ought to make it as easy as possible for the people to do right." Man is in his normal state in a government constituted and administered according to God's law. Mulford, in "*The Nation*," says: "There is to be the freedom of work and freedom of thought in every form, and freedom of study and research, and freedom of communication and association, and freedom of co-operation in industry and economy. There is to be freedom of action, the choice of a home, the choice of a vocation, the choice of a wife. This freedom in every field is the condition of moral strength. In it the bondage of the animal is overcome, and 'the ape and tiger die.' In the nation there is wrought into the life of the individual the apprehension of a purpose formed not in momentary and transient desire, but a purpose transmitted through the succeeding generations with its sacred memories and mysterious sympathies and quickening hopes. The nation thus becomes for the individual an heritage, and not his alone, but to be held for those who shall follow him. The wealth of its historical associations and the grandeur of its historical epochs are its gifts. The majesty of its law, and the authority of its government, and its conquering power are around him; its acquisition is his vantage ground; its domain is his home; its order is his working field; its rights are the armor it has forged for him; its achievements are the nobler heights he treads; its freedom is the ampler air he breathes." Bluntschli, a historian of the state, says: "The glory and honor of the nation have always elevated the hearts of its children, and inspired them with sacrifice. For the being, the freedom, and the rights of the nation, the noblest and the worthiest have always offered their lives and their all. The whole great thought of the Fatherland, and the love of its children to it, would be inconceivable if this moral personality did not belong to the nation." The nation is a moral being in which the individual reaches his highest earthly perfection. The effect of the secret lodge system upon this citizenship is, to stunt and stifle, pervert and pollute, alienate and destroy that which God hath made.

1. It transfers the allegiance of its members from God to Satan.

The secret empire is a part of the government of the god of this world. It comes up from beneath, not down from above. It has a religion. That religion is not of Christ, but of the evil one. They sacrifice to devils, not to God. Instead of elevating, it degrades and ruins the people.

2. It administers disloyal oaths.

The Supreme Court of the United States has decided that any one who has taken the Endowment House oaths of the Mormon hierarchy should not be naturalized, and if he has been naturalized should be disfranchised. The murder of Dr. Cronin in Chicago led to the trial of the order of Clan-na-Gael. Their horrid oaths were exposed. The court decided that these disloyal oaths disqualify those taking them for citizenship. The Jesuits are an oath-bound society. Their disloyal oaths caused them to be expelled from many governments of Europe and South America. They ought to be disfranchised here. The murder of Wm. Morgan by the Freemasons in 1826 caused forty-five out of fifty of the members to leave the order. In their indignation they exposed the oaths by which the lodge bound its members. And in 1833 the legislature of Vermont passed a law interdicting these oaths. Subsequently Massachusetts and New Hampshire adopted the same law. Although the law has since been repealed, the principle upon which it rested is eternal right. Think of the lodge swearing a man "to ever conceal and never reveal their secrets, on pain of having his throat cut from ear to ear, his bowels torn out, his body burned and the ashes scattered on the rough sands of the sea, where the tide ebbs and flows twice every twenty-four hours!" Think of a man taking a Master Mason's oath: "I promise and swear that a Master Mason's secret, given to me in charge as such, shall remain as secure and inviolable in my breast as in his own, murder and treason excepted, and they left to my own election!" Think of a man taking the Royal Arch degree, which amends the above thus: "murder and treason *not* excepted!" Where is the safety for society when men to whom it looks for counsel and guidance bind themselves by such oaths?

3. It is the enemy of the family, the church and the state.

The family has a just claim upon a man's time

and money. The husband and father who spends his evenings in the lodge instead of the home, and takes the means that should be used in buying food and clothing for his wife and children, in providing them a home and home comforts, in educating them and fitting them for making the best of life, and uses those means in paying lodge dues and purchasing lodge regalia, robs those nearest and dearest to him, and offers an affront to God in preferring a human, useless and wicked device to a divinely-appointed ordinance.—*Wesleyan Methodist.*

NEW ENGLAND LETTER.

The loan collection of women's portraits.—The removal of the historic codfish.—The Norwegian system.—Child insurance.—The A. P. A. in the Legislature.—A blasphemous use of a sacred symbol.

"When we see a beautiful and thoughtful face," says Prof. R. B. Anderson, "we do not always consider how much the ancestors of that man or woman must have suffered, and labored, and thought before that beauty and intelligence became possible." The portraits of women in the collection at Copley Hall, loaned for the benefit of the Children's Aid Society, contains some famous pictures of the colonial period, which impresses one anew with the wonderful force of heredity. Their counterpart, walk the streets of Boston to-day,—women every whit as fair, with the same intellectual brows, the same fine poise of head and shoulders, and features cast in the same refined mould, but with that peculiar something added which makes the typical nineteenth century woman, to my mind, more beautiful than her great grandmother in all her glory of stiff brocade and powdered hair. Not that I wish to speak slightingly of these fair and courtly dames of "ye olden time." It was not their fault that destiny shut them up within narrow limits; that they were young and then grew old—more or less gracefully—in the sheltered rose gardens that in those days made woman's paradise; but for them who longed with yearnings more intense because doomed to life-long repression, for a wider outlook and larger opportunities, yet died without a glimpse of the better day that was coming,—I sincerely hope that what they lost by not being born in this century has been made up. Perhaps it has been given to them to be pioneers of social progress and reform in some other planet. Meanwhile their doubles—I saw Dorothy Q's the other day only grown to womanhood—are attending suffrage meetings, doing rescue work in the slums, studying the labor question, touching life on every side with the quick and helpful sympathy of intelligent knowledge; and so far from losing any of their womanly loveliness, are evolving a higher type than in any of the generations that have gone before.

The cod may well claim to be the aristocrat of the briny deep, such high honors have been paid to its wooden effigy, which with all the pomp and circumstance, not of war but of peace, was recently carried into the new Hall of Representatives draped with the American flag, and hung over the speaker's chair amid loud applause. If the spirit of some old Egyptian had been present he might have been excused for the natural mistake of thinking that the cod must be our provincial deity. Long may he remain there—this old-time heirloom from a purer past. What would the legislators of a hundred years ago have thought of the insolvent, shameless liquor oligarchy which bribes where it cannot intimidate, and holds our law-makers so completely under its thrall that the defeat of any bill however necessary to the public interest is a foregone conclusion, if it is known that the liquor men are putting forth all their strength to bill it. The decision of the Committee on Military Affairs that the bill for prohibiting the use of liquor at encampments of the militia ought not to pass, is a case in point. The amount of liquor consumed at such places, and the consequent demoralization of officers and men, is something scandalous, but to prohibit would mean a good many dollars less to the firms which supply the "beverage."

The bill to introduce the Norwegian system is the most talked-of thing in temperance circles at present. Among those who favor it are names that the people know and honor, like Robert Treat Paine, and Mrs. Mary A. Livermore; but this is not the first, nor will it be the last, time that good and sincere souls have been caught with the devil's chaff of a temporarizing expedient. In the words of Dr. A. A. Miner, "no method of carrying on a damnable business will be smiled on by the angels." Should this measure pass, a wave of license will roll over Massachusetts, the harder to control because it gives the traffic over into the hands of a corporation which, unlike an individual, cannot well be fined or imprisoned for infraction of the law—especially when its president is a minister or a deacon! And as for taking it out of politics, Fraxon was right in declaring it impossible. Such a burning economic question neither can or ought to be separated from politics.

The bill against insuring the lives of children is a needful piece of legislation in the interests of humanity. To say nothing of the temptation to crime which it places in the way of unscrupulous guardians, it is a fact that the poor and ignorant dwellers at the North End will actually stint their children of food in order that they may have, if taken away by death, a showy funeral. It is a curious thing that the lower one goes in the social strata, whether it be among the colored people of the South or the low-class foreigners of the Northern cities, the stronger seems this desire for a grand burial; and it is one which the sharp, shrewd insurance agent well knows how to work.

The A. P. A. still continues to act as if it contained within its ranks all the patriotism there is going; but when it comes to accusing everybody of being disloyal who does not belong to or favor it, and threatening to make marked men of those Legislators who oppose any bill originating with them, it is time for people to wake up and distinguish between true patriotism and false. There was quite an interesting passage-at-arms in the Massachusetts Legislature, over the bill requiring school committees to furnish schools with flags. The representative from Salem, Mr. Gausse, accused Mr. Penniman, the member from Brocton, of threatening him with A. P. A. vengeance if he ventured to oppose it. This was flatly denied by Mr. Penniman, who stated that it did not originate with the A. P. A. at all, but "the grandest organization outside of the Christian Church, the Grand Army of the Republic." There are some people, however, who will object to this characterization of the G. A. R., and whatever they may think of the point at issue, will say Amen to the declaration of the Salem member, that "he claimed the right to express the convictions of his mind, and did not intend to be frowned down by any secret organization." The measures advocated may be good and necessary, but to allow secret organizations to threaten and intimidate, is to allow a principle which is unpatriotic to the core, and will in the end overthrow our liberties. A secret society has no more right to meddle with our laws, either to make or unmake, than has the Church of Rome or any other ecclesiastical body.

I notice that the *Transcript* in a recent issue calls attention to the common use of the cross as a trade mark for liquors and patent medicines, as a thing which should be prohibited. It might have added, and on the doors of liquor saloons and places of ill fame when a Knight Templar Conclave is expected. Next summer how many of the dram-shops of Boston will flaunt this sign connected so inseparably with the tragedy of a world's redemption. Certainly one very needed bit of legislation is a law making such blasphemous use of it impossible.

Elizabeth E. Flagg.

OUR NEW YORK LETTER.

Public library.—Recent accidents.—Suicides.—Trolly accidents.—Anti-monopoly agitation.

The executors of the Tilden Trust Fund for a public library have just voted to consolidate with the Astor and Lennox Libraries, and give New York what will doubtless be the greatest library in the world. The Astor and Lennox libraries have 450,000 volumes to begin with, and also a large number of rare pamphlets and manuscripts and autographs of great value. The combined endowments will exceed eight million dollars. This will furnish a foundation and create possibilities for a library which will be commensurate with the demands of the "Greater New York" of the future, with its growing interest in education, literature and art. The patriotic and public spirited action of these gentlemen is worthy of all commendation, and will be appreciated more and more in the years to come. A suitable proposed site for the building is Cathedral Heights, just north of the new Protestant Episcopal Cathedral of St. John, between Amsterdam and Morningside avenues, in the northern part of the city.

Recently two accidents have occurred—unnecessary and unreasonable—which are significant as illustrating the criminal carelessness that seem to pervade modern life, and that makes it as dangerous to sit quietly at home as to go abroad. A few days ago a large tenement house, in process of erection on Orchard street, suddenly collapsed, and four workmen were buried beneath the ruins and killed. The coroner's jury, which was largely composed of architects and builders, ascertained that the sand used for the mortar was dug out of a hole underneath the building and mixed with loam, making it a little better than mud, and that the mortar was laid when the temperature was below freezing, so that it thawed when the air became warm. If indictments shall be found, warrants for manslaughter will be issued, the penalty for which is fifteen years' imprisonment. For a similar offence a few years ago, the builder, Buddenseck, was sent to the penitentiary. The other event was an explosion in 103d street, caused by blasting to remove a layer of rock in the street. Although no persons were seriously injured, five houses were shattered, the windows and walls broken in and the residents for several blocks around were jarred and frightened by the local earthquake. The contractor and foreman were arrested and held in $500 bail. As a result of these accidents the idea is being agitated of having all architects licensed and registered, and all contractors give bonds.

There is said to be one suicide a day in New York throughout the year; but recently cases have been greatly multiplied, no less than five occurring on one day last week. Many of these are attributed to the "grippe," which is so widely prevalent and which makes life such a burden for those afflicted with it. It was a fact which attracted general notice that after Mr. Ingersoll published his celebrated justification of suicide, there was a perceptible increase in the number of cases, and in the pockets of six who took their own lives in Central Park within a few weeks of one another, was found a copy of his argument.

Police Justice Quigley, of Brooklyn, has just been removed from office because of partiality shown to the strikers in the recent riots. He received many popular expressions of encouragement during the strike, because he habitually discharged those brought into court accused of cutting the wires and assaulting non-union men; but now the troubles are over and the sentiments of law and order are uppermost, he has paid the penalty of perverting justice.

The Brooklyn trolley companies refuse to place fenders on their cars, claiming that there are none yet invented which are satisfactory. Up to date there have been 103 victims, and the property-owners of Brooklyn are beginning to realize that the real estate interests of the city will suffer seriously, unless the corporatious shall be compelled to concede to popular demands. Cars are run through the streets at a speed of from 15 to 26 miles an hour; and Manager Lewis has recently asked the city to pass an ordinance driving the children from the streets and imposing a fine upon the parents of such of them as shall be found on the thoroughfares when the 250 miles of trolley tracks have been laid down.

A mass meeting was held last week in Brooklyn in support of a bill which has been presented to the Legislature, providing that the people of New York, Brooklyn and Buffalo shall be permitted to vote on municipal ownership of street railways. A number of clergymen were present, and gave their cordial support. One of them was afterward taken to task by a railroad man for his presence at the meeting and attitude on the question, and the advice was given that a minister had better "stick to his last." In reply, the clergyman inquired if it was not true that the Brooklyn companies had invested six million dollars and then issued stock to the amount of thirty million, and were attempting to get from the people interest on the twenty-four million which had never been lent to them. The critic admitted that it was so. Then the minister answered, "I do not see how any man who calls himself a Christian can sit still while such a public wrong is perpetrated."

F. W. Farr.

Reform News.

NEWS FROM W. B. STODDARD.

Home Hotel, Pittsburg, March 14, '95.

Dear Cynosure:—Since my last writing I visited in the Shenandoah Valley, Va., as far south as Broadway. Nature has done much to make that section attractive, and productive of prosperity to those who should be favored with homes in its midst. But alas! the marks of sin were manifest here, as elsewhere. The Southern people, as a rule, are hospitable to those they like, and bitter toward those they dislike. This seems to have led to an acquiesing with many who are engaged in sinful practices. Individuals, believing such practices to be wrong, say but little or nothing for fear of arousing the hatred and persecution of those who engage in them. In short, from my observation and conversation with pastors and others, I conclude that free speech is much curtailed. This is, of course, to a considerable extent true in the North, but it is evident that there is a fearlessness of utterance there that is not to be found here. I spoke last Friday evening in the village of Timberville, Va. I was there received and cared for by friends very kindly. This town is favored in not having a single secret society. There are members of different secret societies resident; but they go elsewhere to lodge. There are several German Baptist, Mennonite, Lutheran, and other churches in this section who do not favor the lodges. I am assured that this visit will open the way for other meetings. A convention opens in this city to-day for the purpose of "the unification of all right forces into one grand, aggressive and progressive American National Party." As a prelude to this gathering, Mr. Perkins, of Cleveland, O., gave an address on Woman's Suffrage, last evening. Whether there will be enough present to launch the boat, at this writing, seems somewhat doubtful, but we shall see.

I find several of our loyal supporters here have been summoned hence by death since my last visit. Margaret Mawhinney was a woman little known outside the church of her choice, and her circle of friends. She bore faithful testimony, and supported, as her means would allow, the reforms of the day. John McCune subscribed for the *Cynosure* for five years in advance when I met him one year ago. He was then in health. Two months ago the call came. He died with the blessed assurance of the Christian. Picking up the paper yesterday morning, I was surprised to see the announcement of the tragic death of our brother, Rev. W. S. Hoover, of Dayton, O. Bro. Hoover was preaching at the time he was taken. He had been referring to the many who had passed beyond the scenes of earth, when he fell forward, and his spirit took its flight. It will be remembered by those who attended the recent Xenia, Ohio, convention that Bro. Hoover was one of the speakers. Let us work, friends, "while the day lasts, for the night of death cometh in which no man can work."

March 15, 1895.—In my letter yesterday I referred to a new national party it was purposed to organize in this city embracing national reform principles. The conference called with this in view is in no way a success. There were 37, including reporters and spectators, present at the morning session, and less than 50 at either the afternoon or evening session. The natural supporters of such a move are taking little or no interest in it. The main trouble seems to be that the leaders have no well-defined plan of action.

After preliminaries, they invited persons present to make addresses suggesting a name for the new party. Several names were suggested. I made inquiry as to what were to be the planks in the new platform. Nobody knew; but it was thought that the planks should accord with the call. As every one present was urged to suggest a name and make a speech, I improved the opportunity to endorse the name "Home Protection Party" provided they put in a plank opposed to the lodge, and proceeded to give reasons why this should be done. There was a general alarm at once, and soon the chairman arose and remarked that they were not there to discuss secret societies; and added, "Everything good in me has come through secret societies."

A majority of those present appeared interested in my remarks, and a motion was made that I be allowed to proceed, as I was in order.

This motion was not put, as I suggested that the time be given to the others, as I did not wish to intrude.

Mrs. Collins, Rev. N. Woodside and others gave the lodge a scoring. The chairman and leaders appeared very uneasy. There have been many good things said. Rev. N. Woodside gave an able address to the few that gathered last evening. I send you a copy of the *Gaeette* containing the report. W. B. Stoddard.

VICTORY ON THE PACIFIC COAST.

Portland, Ore., Feb. 27, 1895.

Editor Cynosure:—Since my last letter to the *Cynosure*, I have had rather a peculiar experience. The lodgeites have invited me to quit. Not accepting their invitation, they threaten me that if I do not stop, I may expect bodily injury.

After I had spoken on the saloon evil at Sherwood, in Washington county, Oregon, on the night of February 21, I announced that on the next evening I would discuss the lodge. It caused a flutter in the large audience. In fact, ever since the lectures were announced, they were "frothing and foaming."

All day on the 22d, I was the subject of discussion. At a "quilting bee" one lady of pugilistic propensities said: "If I could only get two men, I would go with them and take him out of the town, so that he could not lecture."

Not being brave enough to come out openly, they planned a secret attack. About 5 o'clock in the evening I received, through the mail, the following letter, sent in care of Rev. Mr. Miller, with whom they knew I was staying. I give it *verbatim:*

"Sherwood, Ore., Feb. 22, 1895.—Rev. Williams:—As friends of the church you represent, and for your bodily comfort, we would warn you not to give your lecture to-night on the secret orders. You will down the U. B. church, do no good, and more than likely leave Sherwood worse than you came. A word to the wise is sufficient.

"Many Citizens."

The house was literally packed to its utmost capacity, including standing-room. I started in by reading the letter, and branded them with cowardice, whoever wrote it. I said: "If you think to scare P. B. Williams from this town, you 'reckon without your host.' I helped fight, through three years of severe struggle, in which I participated in thirty-seven hard-fought battles, and carry four bullet holes, for the freedom of this country, and I propose to have my say."

I felt very much like Colonel Moore, of the 25th Michigan Regiment, at Green River, Tenn., on the 4th of July, 1863. John Morgan, of rebel fame, came with 6,000 cavalry, and demanded a surrender of the fort and bridge. Moore had but 300 men, but he sent word back to Gen. Morgan: "General, if it was any other day than Independence day, I might consider your invitation to surrender, but, if you wish to cross Green River here, come on." He came, and got worsted so completely that he concluded to go twelve miles below and cross.

So, if it had been any other than Washington's birthday, I might have considered the proposition of the lodgemen. I spoke an hour and a half, and was, perhaps, a little more *raspy* than common, on account of their threats.

If ever people were hot, the lodgeites were at Sherwood, that night. They had not cooled off even the next morning. I played with them while the train was coming. I called the doctor over, and told him to give those lodge fellows an opiate to quiet their nerves. The doctor is a Mason, but too much of a gentleman to act like the rest of them. He bought "Finney on Masonry," and "The Broken Seal," and is willing to investigate. He gave them to understand that he was the friend of your agent.

To show the reader a sample of lodge ignorance at Sherwood, many of them deny that Masons killed Captain Morgan. To support their position, some of them said: "They claim that John Wilkes Booth was killed by Boston Corbett; but, a man told me not long since that he took dinner with the identical Booth that murdered Lincoln, out somewhere in Kansas." This will suffice to show the kind of stuff I had to deal with.

We have some warm friends here. Eight persons subscribed for the *Cynosure* for one year. Rev. Jacob Womelsdorf has located here. He is a man who believes in and enjoys entire sanctification, and has no use for lodges. He will greatly strengthen the faithful and strongly oppose the wrong.

Rev. Mr. Miller, of the U. B. church, is uncompromisingly opposed to the orders, yet, he has many warm friends who are lodgemen.

Some leading lodgemen came and thanked me for advertising them. I informed them that when they wanted any more such advertising, to get a house and send me word.

At the close of the address, one of our men said to a prominent Odd-fellow: "Was it all false, or did P. B. stumble on to a few facts in regard to the subject?" He answered: "He hit a good many facts."

A nice young man came up and said: "I have been an Odd-fellow, but when I got salvation I had no use for Odd-fellowship." I said: "You know, then, whether I gave a true exposition of Odd-fellowship." He simply answered: "You've got it all right."

From Sherwood I went to North Yamhill, and spoke three times, to very large and appreciative audiences. Four signed for the paper here, and lasting good was done, I believe.

I am taking three days' rest before starting to the Sound. Continue to pray for us.

P. B. Williams.

Correspondence.

SECRET SOCIETIES AND THE COVENANTER CHURCH.

Bloomington, Ind., Feb. 20, '95.

Editor Cynosure:—I was startled by reading an article in your issue of Feb. 14, entitled "The Reason Why," from your Nebraska contributor. He quotes from M. N. Butler's article and says: "We have not to-day a single Protestant denomination of any importance that is in position to be outspoken on this subject." He gives as the main reason that "the Protestant clergy depend upon the good will of their members for their bread and butter."

I have long cherished the hope that my own beloved Covenanter denomination was an exception to this rule, and above all others was in a position to speak out. No other denomination, indeed, is in closer touch with the work of the National Christian Association.

I remember with gratitude that at our last general synod it was voted: "In reference to the communication from the National Christian Association, referred to us, we recommend that, as in previous reports, we repeat our commendation of the work of this association and urge our congregations to contribute to the furtherance of their work." And we are glad to note among the officers of the National Christian Association, or its auxiliaries, the names of *ten* well known Covenanters. But many facts of recent date cause me to fear that the secret empire has a stronger grip on us than we realize.

At our last synod we began to make extensive preparation for a convention of our American, Irish and Scotch congregations, to meet in Glasgow, Scotland, in July, 1896. Our popular men in America and Great Britain are appointed to speak on a variety of reform topics which specially relate to us as a denomination. But the program contains no reference to the question of secret societies. And yet this is one of the most dangerous evils threatening our church both in this country and in the British Isles. Truly it may be said while we slept the enemy has sown tares. One of our missionaries we sent recently to a foreign field had to be recalled, because it was found on his arrival that he was a Freemason. Several instances in our church in this land have come to light in which when the pastor went to conduct a funeral service of one of his members, Freemasons or Odd-fellows came forward claiming the deceased as one of their members, and their right to perform their ritual. We have reason to fear that our church in Great Britain is still more endangered by this evil. It is a question that occupies far less place in our pulpits and publications than its importance demands. Our young people especially in our city congregations are in great danger. I find that no less than half a dozen of our ministers who

graduated at the Indiana State University here in Bloomington, were members of college secret societies when they were students. This is alarming if as Dr. Blanchard once said, "Membership in a secret society is like milk sickness from which the victim never entirely recovers."

Every student of history knows that the Covenanters in their early history suffered more in Scotland from the despotism of Freemasonry than any other church. They were betrayed by King Chares II., who was a Freemason and took the Royal Arch degrees while he was an exile in Holland. Freemasons in England and Scotland were plotting in secret to establish monarchy and despotism, and their plot was to bring their fellow Mason, Charles II., over from Holland, and place him upon the throne. While he was an exile over the water, English Masons were in the habit of placing a tub of water on the floor of their lodge rooms, and as they drank their liquor, they would touch their glasses over the tub and thus they said they drank to Charles over the water, and so they avoided the penalty of treason.

The Covenanters then, like too many Covenanters to-day, were not aware of the diabolical and despotic character of Masonry, and they made the awful mistake of giving their influence to the Royalists, and the Masons, to enthrone a Masonic king. Although Charles solemnly swore to stand by and to carry out the principles of a Covenanter reformation, yet his conscience was depraved and corrupted by Masonic oaths; and when after long scheming he finally got the power in his hands he turned upon the Covenanters and tried to exterminate them by long and cruel persecution. More than two thousand of them were driven from their pulpits in one day. More than 20,000 Covenanters were put to death by Charles the Second, and his brother and successor James the First. Claverhouse, who commanded the royal troops, scoured the moors and glens of Scotland, hunting down and shooting the Covenanters like partridges or wild beasts. They were commanded to swear to the Masonic king as supreme, and if they refused they were instantly shot. If they were found holding any prayer meetings or conventicles, or hearing any of the expelled ministers preach, they were instantly shot. Claverhouse swore the most fearful oaths that he would "entirely exterminate the miserable, whining, Psalm-singing race of Covenanters from the earth, until there would not be enough of Covenanter blood left in Scotland to make a dish of soup for a dog." Surely, after all that Covenanters have suffered from Masonry, and now that it is a hundred times stronger than then, it is important enough to be discussed at this international Covenanter convention.

M. A. Gault.

NEWS FROM THE FLOATING CHAPEL.

Pekin, Ill.

Although our friends have not heard much recently from the floating chapel, it must not be supposed that we have been idle.

We intended, while coming up the Illinois river last summer, to make a trip down the Mississippi among the Freedmen this winter. But as we have been now over six years on the rivers, chills and fever were making such inroads on our strength that it is providential that navigation closed while we were at Pekin, Ill., and the floating chapel is now frozen in the ice at that place.

The cold weather of an Illinois winter is having a very beneficial effect on health, and by October we hope to start out well equipped for an extensive trip among the Freedmen along the Mississippi and its tributaries.

This delay will be no waste of time. We are now lecturing and preaching in various towns in Illinois, spending a week in each place, and several successful revivals have followed our work.

For ten years I have been looking for a stereopticon picture illustrating the destruction of Jerusalem. About a year ago, brother Bonham, a Free Methodist preacher, sent me two; one shows the Roman army encamped around the city with battering rams pounding at the walls, while the second picture shows the Roman soldiers scaling the walls and the Temple on fire. These pictures aid me very much in assaulting the strongholds of skepticism. There is much more infidelity in this country than is supposed by those who work only among people who can be gotten inside of a church. On the floating chapel we reach thousands who no more think of going inside of a church than we think of going to the penitentiary.

As I was riding in the caboose from Emden, Illinois, to Pekin, I conversed with a gentleman from Racine, Wis., who admired Ingersoll. In speaking of him he said:

"He does not say there is no hereafter, but that he does not believe there is any."

A man came from the other side of the car and sat down beside the speaker, saying:

"I believe Bob is about right."

I was glad to get the two skeptics together before me, and I asked them if they had ever read of the destruction of Jerusalem as described by Josephus?

"No."

When you get home, said I, you should get a copy of Antiquities of the Jews by Josephus and read it. He tells us that the Roman army surrounded the city and that eleven hundred thousand men perished; that the famine became so great that after everything else had been eaten, they began to eat the dead bodies; and that one woman went so far as to cook and eat her own babe. After you have read these facts, read what Moses says shall come upon them if they do not keep the law. He says, in the 28th chapter of Deuteronomy, concerning the destruction of Jerusalem, which shall occur fifteen hundred years after, the Lord shall bring a nation against thee from afar, (1400 miles the Roman army came) as swift as the eagle flieth, (how did Moses know 800 years before the Roman Nation came into existence that the eagle should be its ensign?) whose tongue thou shalt not understand; and he shall besiege thee in all thy gates until thy high and fenced walls come down and thou shall eat the fruit of thine own body, the flesh of thy sons and thy daughters, in the siege and in the straitness wherewith thine enemies shall distress thee. Now, let your Bob, as you call him, stand back there with Moses three thousand five hundred years ago; and as Moses again begins to write of the things that shall come to pass, Mr. Ingersoll says: "Don't make any more mistakes, Moses; you have made enough already. Don't you know that there is no hereafter?"

I asked these men to continue reading what Josephus says concerning the destruction of Jerusalem. After the fearful destruction of life, many thousands were taken across the sea in ships to Egypt to be sold into slavery; but the market was so over-stocked that there was no sale for them. Now imagine that Moses lays aside the microscope with which he has for a moment been looking at the pigmy before him, and continues: If thou will not observe to do all the words of this law that are written in this book, the Lord shall bring thee into Egypt again with ships, and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you. Now you may invite your Bob to step down through thirty-five centuries and look back over the history of the Jews, and as he recalls the declarations of Moses, he will be forced to admit that from that time there have been over three thousand years of "hereafter;" and it is reasonable to suppose that there will continue to be a hereafter when all the infidels are forgotten. I told them that if they ever happened to stay over night in a city where I was lecturing, either in a hall or on the river in our floating chapel, I should be glad to have them attend, and I would give them another chapter.

I. R. B. Arnold.

COLPORTEUR WORK IN TENNESSEE.

Memphis, Tenn., Feb. 24, 1895.

Dear Cynosure:—With the cheerful consent of my aged and infirm wife, and followed by her prayers for my success, I left our home in McNairy, and after an hour's ride, arrived in Jackson.

Here I engaged in personal work, particularly with ministers of the Gospel, in the anti-secrecy reform.

I have the satisfaction of knowing that my labors are not in vain.

Sabbath morning I visited the jail, and preached Christ to the prisoners. Then walked five miles into the country where I occupied the pulpit of Rev. A. Gray. My text was, "Whatsoever ye do, do all in the name of the Lord Jesus."

I endeavored to set forth the exalted character of the Lord Jesus Christ, and the baseness of these false worships, in Christian lands, from which Christ and his atonement are excluded.

The pastor followed me in remarks at some length, commending the effort, and turning around he grasped my hand and expressed his thankfulness that these things had been faithfully declared.

The next day I took the train for Memphis, where I had previously given addresses in several places.

Here is much need for work on reform lines, temperance, Sabbath reform and anti-secrecy work.

Yours in loving service,

C. Powers.

CIVIL GOVERNMENT AND THE SABBATH.

Editor Cynosure:—Was it desecration? Ought it to be a practice? What? The big civic meeting held last Sunday, March 3, to promote reform in the municipal government of Chicago? And should we hold such meetings on Sundays?

To the first question I answer, yes; to the second, no. It seems a great mistake of reverends and church members to use their Lord's day for merely "civic" interests. Why? Because it was the first day of joy over the resurrection of the Redeemer of the world *that* completed the Gospel which is the power of God for the salvation of mankind. No day is so appropriate for the preaching of this Gospel. The time of no other day is so hallowed. We have six other days to attend to secular matters public and private, and Christians ought not to allow these to interfere, as public secular meetings necessarily do with sacred time.

The divine law has been completely fulfilled for man whose faith and obedience thereafter to the greater than Moses' entitles believers to the blissful enjoyments under his authority.

There is a time for everything: to be born, to die. How all-important to use the right time in life to do the right things! This day of rest from secular labors is the appropriate time for special preparation for eternity. Therefore, let Christians be zealous on at least every first day of the week to celebrate their Lord's victory over death and joyfully tell to others of the life and immortality brought to light by their Lord and Saviour. In doing this faithfully there will be no convenient season for the discussion of municipal corruption on the Lord's day. Of course, such "civic" matters ought to be attended to on some other day.

Senex.

[The Fourth Commandment is the test commandment of the ten.

Again and again it has been made the starting point, the entering wedge of great moral changes in the life of an individual and of nations.

The man who has little or no regard for the Lord's day, has within him the moral tone of an idolater, a thief, a liar, or a murderer.

The government which fails to observe the Sabbath sets a premium on every sin against the moral law. A strict observance of the Sabbath by us as a nation would at once do away with many of the corruptions which call forth such meetings as the one above referred to.—Ed. Cynosure.]

A. J. GORDON.

Boston, March 5, 1895.

The Board of Directors of the New England Christian Association do hereby express their deep sorrow for the death of Dr. A. J. Gordon by which the Church of Christ has been deprived of one of her brightest lights, and every good word and work of an earnest advocate and tireless worker; that we deplore the loss which the anti-secrecy cause has sustained in his sudden departure, while we rejoice in the noble testimony he has left behind him by which, "he being dead yet speaketh."

We desire also to express hereby our tender sympathy with Mrs. Gordon and her bereaved family, and our earnest prayer that the abiding consolations of the Holy Spirit may be theirs so richly, that their sorrow shall be turned into joy, in the blessed recollection of the great work he was permitted to accomplish, and the glorious reward into which he has now entered.

Rev. J. M. Foster, *Chairman*,
Mrs. Anna E. Stoddard, *Sec'y*.

HOW TO PACK APPLES FOR MARKET.

Use Care and Best of Materials to Get the Best Results.

In every instance use new barrels. Do not use the small size barrel, such as cranberries are packed in. It is not a barrel in contents. It costs as much freight as the full size barrel, and buyers in England make a distinction in price from 50 cents to 75 cents a barrel.

When flour barrels are used and every care taken in dusting or washing out, there is always enough flour secreted in the crows, or seams, to dust over the apples to give them a very uninviting appearance when opened up for inspection on arrival in Europe.

There is great difficulty this year to even obtain sufficient secondhand flour barrels. Where there is such difficulty I would advise the use of a case made with two compartments, such compartments to measure just 15½ inches square each.

Pack the apples in them, and without papering, and pack tight, same as in barrels. This size case will hold just about as much as a barrel. The case should be made close and not open. The ends and middle pieces should be made of seven-eighths to inch wood, and sides, tops and bottoms of three-eighths inch wood.

In packing use only the most carefully selected fruit. Apples are sold in England largely by auction. Two barrels are generally sent to the auction room as samples of the lot. One barrel is opened, shown at the inviting end. The other barrel is dumped into a basket about 4 feet square and a foot deep, which shows what is in the middle and bottom of the barrel. Buyers pay no attention to the barrel showing the fine surface, but buy from what they see in the basket, so packers must realize any deception in packing is immediately detected.

The great trouble with many of our New England packers is that, as a rule, they pack too slack. The barrel should be well shaken when half and three-quarters packed, so as to settle the apples together snugly. The barrels should be filled at least an inch above the chines, so that pressure by a hand screw is necessary to get the end in. If packers would do this in the orchard, it would do away with the necessity and save expense of opening slack barrels and filling them.

The barrels should be well nailed and head linings used top and bottom, and of sufficient length to take in all pieces that form the head. There should be no marks of any description on either end of the barrel except the kind of apples and the stencil address of the party they are to go to. Do not expose apples to the sun's rays after being picked and before barreling. Do not let them lie on the ground either. It is far better to pack from the trees into barrels as fast as picked. Remember, windfalls will not do to ship under any circumstances.

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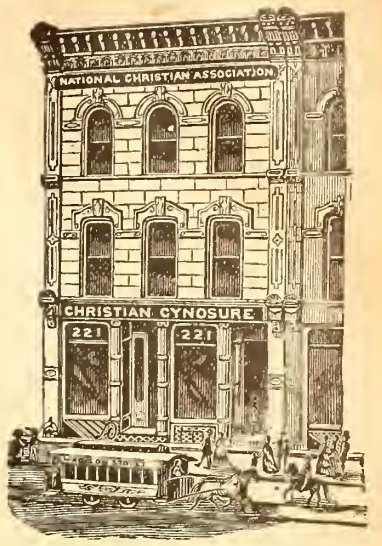
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The Christian Cynosure.

WM. I. PHILLIPS, PUBLISHER.

CHICAGO, THURSDAY, MARCH 21, 1895.

"Our help is in the name of the Lord, who made heaven and earth."—*Psa. 124: 8.*

We insert in the current number of the *Cynosure* resolutions in reference to the life and character of Rev. A. J. Gordon, passed by the Board of Directors of the National Christian Association; and also,on another page, those of the New England Association. In these days of time-serving and moral cowardice we cannot overestimate the value of such men, in keeping up the moral tone of our nation and of the world. And when they are taken away, we cannot but cry out with the Psalmist, "Help, Lord: for the godly man ceaseth, for the faithful fail from among the children of men."

As we step out, for a little while, from the quiet and sacred precincts of the home, and look from the *Cynosure* office over the moral world, our heart is stirred with feelings akin to those aroused as one stands by the ocean, and watches the incoming tide, and hears the steady roar of the breakers, and braces himself against the strong winds that threaten to carry him away, while the moral issues of the day seem like waves rising and falling on the bosom of the mighty deep.

The most important of all these questions is the one which divided the children of Israel on Mt. Carmel when Elijah stood *alone*, calm, majestic, by the repaired altar of Jehovah, while four hundred prophets of Baal rushed frantically around his altar crying and cutting themselves "with knives and lancets," is the Lord Jehovah, God, or Baal?

No wonder "men's hearts are failing them for fear."

There are *three* secret altars where Satan is worshiped, to one Christian church, in *Christian (?) America!* The *name* of these altars is legion, but one hateful, lying, spirit presides at all. In the words of our lamented first editor: "No matter what the temples, altars or shrines; if not Christ's they are Satan's. Sun, moon, stars, all natural forces; brute beasts, creeping things; wood, stone, metals, carved and shaped; kings, priests; human monsters and familiar spirits; titled and sainted and worshiped, have all, in turn, been used by these invisible foes (devils), rivals and antagonists of God, to hide their hateful presence under, and so get near enough to men to attract their worship, mesmerize their natures, weaken their understanding, confuse their intellects, inflame their passions, sear their consciences, harden their hearts, wean them from God and goodness, and bring them to hell, their final and hateful abode."

The recent Woman's Congress, held in Washington, D. C., and fully reported in the *Literary Digest*, suggests another important question. Important, because it affects the welfare of every human being; and because it will never be settled, until it is settled right.

Among the multitude of questions discussed, a resolution was adopted, favoring "*a rational divorce law.*" Mrs. Ellen B. Dietrick, the chairman of the committee on dress-reform, took the ground that "every sane adult human being has the right to freely make his or her own contracts, and that legislation has no right to interfere, save where the liberty of one conflicts with the equal liberty of another." "Such a system of free contract," she said, "worked well in one of the greatest civilizations of antiquity, and there seems to be no reason why it might not work equally well now." The Rev. Anna H. Shaw, the new Vice-President of the Council, advocated prevention of divorce through better education in the duties of home life, and declared that she had no more respect for nine-tenths of the marriages than she had for the marriage relations established between men and women outside of the marriage rites.

The questions immediately rise, what is a *rational divorce law?* Who are *sane?* Does "ignorance of home duties" occasion nine-tenths of the divorce cases which dishonor woman and disgrace our land?

We confess to feelings of mingled alarm and disgust when we read of such conclusions arrived at, by an assembly of intelligent, many of them wealthy, and many of them, by profession, at least, *Christian women.*

The gentle Whittier wrote of

> "Woman, last at the cross,
> And earliest at the tomb!"

What an opportunity have these women lost, of giving to the world, in Christ's name and authority, the only rational law of divorce, the law of God: "What therefore God hath joined together, let not man put asunder."—Matt. 19: 6.

The labor problem is, just now, one of the questions which "will not down." Cases are constantly recurring of "strikes" and "shut downs," occasioned by the greed of either employers or the employed; and strangely enough each sees the evil of this passion in his antagonist, but is blind to it in himself.

In regard to this problem the New York *Weekly Witness* says:—

"We must confess that we cannot see any solution of it except in a general acceptance of the sovereignty of Christ, and a general submission to his law of universal beneficence.

"Most of us have no power to interfere in any practical way in this ever-broadening conflict, even if we knew of any definite standard by which the rights and wrongs of each case could be determined. But we each have the power to discourage greed in others by conquering greed in our own hearts, with the aid of the Spirit of God, and by living modestly and setting an example of humility and contentment to those about us. And we each have the opportunity to exalt Christ in our own hearts and lives, and to present him to others as a satisfying portion, whose proper place in our affections cannot be filled by any amount of worldly success."

With this should be associated the utterance of Gladstone: "Talk about questions of the day, there is but one such question, and that is the Gospel. It can and will correct everything that needs correction."

THE INSURANCE LODGES.

One of the motives to which Satan is now appealing to build up the secret lodge world, is love of family. He always uses some such means of drawing men into his snares. In the beginning it was desire for knowledge; in slavery times it was a pretence of missionizing the blacks; in the saloon it is the desire of happiness; in these lodges it is the wish to leave wife and children in easy circumstances. Thus, at the present time, thousands of men who have not had, and have not now, any interest in the foolish and wicked ceremonies of lodgism are enrolled in these fraternities. They are many of them Christian gentlemen, and, of course, have no taste for nor interest in the "funny work" which, to the ignorant and depraved, is so large a part of their narrow lives.

These gentlemen want insurance, not companionship. The latter they have in their homes and churches, but for the former they must pay, and the lodges offer the insurance at a lower rate than open companies, and so they unite and pay their assessments, though they never or seldom attend the meetings. The motive is one which all must approve. He that provideth not for his own has denied the faith, and is worse then an unbeliever. The means of doing this, however, may be justly questioned, and on this point we remark:

1. That it is dangerous to adopt bad means even to accomplish good ends. Secret societies are condemned by the example of Jesus Christ, by the words of Jesus, by the testimony of history and common sense. It may be safely assumed that injurious as they are found to be to the family while the husband lives, they will not benefit it, after he is dead.

2. The honest, hard-working mechanic, farmer or merchant who unites with these lodges is at the mercy of the other sort of men who make these orders and manage them. The Grand Chaplain of The Iron Hall was, we are told, a clerk on fifteen or twenty dollars a week. As a religious officer of this insurance lodge, his salary was $7,500 per year. We believe that he actually received $15,000 for offering one prayer at the biennial session of the Grand Lodge. Men who wanted to help their families paid that thief his salary.

3. In cases where the lodge treasurers run away with the money it is next to impossible to punish them. They are usually Masons, Oddfellows, etc., and are not compelled to disgorge or suffer. The man who was driven out of the Woodmen for forging death proofs and stealing money, is now reported to be at the head of another secret order which he has invented, and to be reaping golden harvests from honest but foolish men who wish to insure the comfort of their families.

4. The principle of organization is such that the security is sure to fail at the time when it is most needed. While the insured are young and the death rate is small, the insurance is cheap, *provided* there is no stealing; but when men grow old the assessments must, in the nature of the case, increase, and the burden must at last be dropped. There can be no reliable insurance on such a plan.

5. In addition to this financial insecurity all Christians should be influenced by the command to avoid close fraternal association with unbelievers, and the added truth that even these insurance lodges have often the deistic creed, and the Christless prayers of Masonry. A gentleman attending the Grand Lodge of the Woodmen, last December, at Springfield, in this State, said, on being asked if they had any religion in that order: "Oh, yes! Every meeting is opened and closed with prayer." This is the root objection to lodges. They are devices to content men without Jesus Christ until death comes, and souls are ruined forever.

MISSIONS AND MASONRY.

A union Home Missonary rally was held in Wheaton, Ill., last week. The evening session was in the College chapel. The first address was made by Rev. James Tompkins, Secretary of the Illinois Home Missionary Society.

Mr. Tompkins related an incident which occurred in San Francisco at a joss house which he visited. "As I entered," he said, "I noticed an American flag hung so that the breeze caught its folds and made them float over the heathen temple. And as I stood within and saw men prostrate themselves before the dumb idols, church bells rang out their glad invitation to a Gospel service to be conducted by B. Fay Mills."

"And this foreign heathenism in our 'Home Land' is not confined to San Francisco," said the speaker; "it is in Illinois; it is in Chicago; perhaps it is in Wheaton!"

Dr. Tompkins, it is true, referred primarily to the fact that there are Chinese in Illinois who worship their little images set up in their places of business. But his words apply just as truly and beautifully, and more powerfully, to the fact that there are in Chicago more than 1,000 Masonic lodges, where men "worship they know not what." Not God; for Jesus said, "No man cometh unto the Father but by me." And Christ is not in the lodge (or secret chamber). Matt. 24: 26.

And in Wheaton, to our shame be it said, twice monthly, a few of our neighbors get together and worship "the Grand Architect of the universe," who, or whatever that may be.

The gentleman who followed Mr. Tompkins, a General Secretary of the National Home Missionary Society, expressed his pleasure at having an opportunity to speak in Wheaton College, and said that whenever he came in contact with Wheaton influence, as he frequently did in his labors, he found it helpful and eminently Christian. He then made an earnest appeal for missions in the West, and graphically described some very interesting experiences in South Dakota, and the mining camps of California.

We learn from an editorial in the *Cynosure* October 13, 1892, that this same brother when in California encouraged three young men, whom their pastor was dissuading from joining the Masonic lodge, to do so, telling them: (1.) That Masons themselves do not regard their oaths as binding. (2). That the Masonry of Finney, as declared in his book, is not the Masonry of to-day. (3.) That he had taken the Royal Arch degree, and that the Royal Arch Mason does not swear to keep the secrets of a companion, "murder and treason not excepted."

We do not give the name of this brother We hope he has repented of his sin and given up

this "foreign heathenism" in this enlightened land.

If he has done so, will he not kindly stand up and testify, for the sake of the young men who may fall into the same net in which he was taken, to their eternal destruction?

PERSONAL MENTION.

—Rev. Wm. Fenton writes for tracts and *Cynosures* in a way that indicates that he is well and busy.

—Bro. B. A. Imes, Knoxville, Tenn., a colored "American missionary" of some note, and an earnest Christian, writes of his interest in the anti-secret work, and his willingness to assist by speaking if desired.

—M. N. Butler, well known by the *Cynosure* readers, is teaching a large school in St. Joseph, Mo. Has taught fifty-nine different writing schools. We are glad to know that wherever he goes, the light shines.

—The following "good confession" was given to Bro. W. B. Stoddard, and is worthy to be followed by others: "I regret and repent, before God and man, of ever having joined the Masons. William Cunningham, N. Y. City."

—Rev. R. J. George, a professor of the Covenanter Theological Seminary, will assist Bro. M. A. Gault, who is in poor health, at the communion service in his church, May 1. Mr. Gault's article on "Secret Societies and the Covenanter Church," in this issue, will be read with interest.

—S. F. Porter, our friend who has been working in the South during the winter, has come North with the early birds, and gives the *Cynosure* a call. During the now nearly sixty years since he was ordained to the ministry, he has never lost an appointment to preach on account of sickness.

—Mr. Robert Jones, a friend of the truth in the suburbs of Toronto, Canada, recently put a young man, his coachman, through the first three degrees of Masonry, for the enlightenment of some young men whom he wished to deter from entering the lodge. He thinks the initiation had the desired effect.

—We are cheered this week by receiving notice of the formation of a new "Anti-secrecy Association," in California, auxiliary to the National Association. A copy of the constitution is sent to the *Cynosure*, subscribed to by our old friend, L. B. Lathrop, and others. We trust that this little organization will become "mighty through God to the pulling down of strongholds."

—Rev. J. B. Galloway, long connected with our work in Wisconsin, writes from Poynette: "An A. P. A. lodge was organized here last Saturday night, with some thirty members, so I hear. I am told also," he says, "that many preachers are in the order. The question of the day is not so much, what is going to become of the world, as, what is going to become of the church, in the hands of such leaders?"

—Bro. P. B. Williams, our Pacific agent, writes encouragingly of the work on that coast. He says: "I had the largest crowd last night that I ever spoke to on the lodge question. There were at least twenty preachers present, and about six or seven hundred in the audience, largely men. The *Post Intelligencer*, a leading paper in Seattle, gave a fairer report of the lecture than I expected."

—Brother N. R. Johnson, our "friend in every righteous cause," sends some personal recollections of Hon. Frederick Douglass, which are very interesting, but which we cannot give fully. At one time when leaving brother Johnson's house, where he had been a guest, Mr. Douglass was asked for his name in an autograph album. He hastily wrote: "Right is of no sex, truth is of no color—we are the equal children of a common Father, and all men are brothers. Frederick Douglass."

—W. H. Taylor, the defaulting treasurer of South Dakota, was arrested in Mexico, Sunday, March 10th. Can anyone give reliable information as to his lodge relations? The length of time which elapsed between his crime and capture seems to indicate that he had such relations. To betray public trust is becoming an every-day occurrence. Men, not worthy to be trusted, are put into offices of trust to an alarming extent, and if the true connection between their lodge relation and their wicked deeds could be made to appear, it would be of great service to the cause of justice and good government.

DIRECTORS' MEETING.

The Board of Directors of the National Christian Association met March 9th at the Association building, 221 West Madison St,, Chicago. President Charles A. Blanchard presided at the meeting. The following members were present: C. A. Blanchard, Dr. J. A. Collins, E. A. Cook, T. B. Arnold, J. M. Hitchcock, Prof. Elliot Whipple, Prof. H. F. Kletzing and E. B. Wylie.

The General Secretary, Wm. I. Phillips, met with the Board and expedited the business by having the matters calling for deliberation well in hand. Reports from the recent State conventions were especially encouraging. Plans for the greater success of the publications of the Association, and particularly the *Cynosure*, were entertained. The committees to whom this devising of ways and means was given were continued till the next meeting, when more definite reports will be given. The feeling was unanimous that an effort should be made by all friends everywhere to extend the circulation of the literature of the Association. Deep regret was expressed for the appearance recently of objectionable matter in the studiously pure columns of the *Cynosure*. A committee was appointed to draft a note of explanation and regret to the readers of the *Cynosure*.

A committee consisting of Dr. J. A. Collins, Prof. H. Z. Kletzing and Wm. I. Phillips was instructed to prepare an expression of the Board's appreciation of the late Rev. A. J. Gordon, D. D., who was president of the National Christian Association for the year 1893–94. The following resolution was passed:

Resolved, As the sense of this Board in view of the death of Rev. A. J. Gordon, D. D., a former president of this Association, we express our admiration for his noble Christian character, his work as a servant of Jesus Christ, and as a fearless defender and promoter of every good cause. We regard his death as a loss to the world and to the cause we are seeking to promote.

The meeting was adjourned, after prayer by Dr. Collins.

CHAS. A. BLANCHARD, *Chairman.*
EDGAR B. WYLIE, *Secretary.*

OUR WASHINGTON LETTER.

Preparations for the International Christian Endeavor Convention.—Free lectures on the Bible by Dr. Muir.—Marion Harland takes the lecture stand.—Baltimore M. E. Conference and woman.—Rev F. D. Power and the rich ruler.—Income tax.—List of patents.

Steps were this week taken by the committee in charge of arrangements for the reception and entertainment of delegates and visitors to the International Christian Endeavor Convention, to be held in Washington next year, which makes it certain that there will be no difficulty about getting places to hold public meetings during the sessions of the convention, either at Boston, this year, or at Washington, next year. The Washington committee has arranged with the Boston committee to have two tents made, each with a seating capacity of 10,000. These tents will be made in time to be used at this year's Boston convention, and will then be sent to Washington, and packed away, to be used again at the '96 convention. It is probable that these tents will be kept and rented to cities in which future International conventions are held, as even in cities having ample hall facilities to accommodate the conventions, the coolness of the tents will make them desirable at the season of the year in which the conventions are held.

Justice Brewer, of the Supreme Court, introduced Rev. Dr. J. J. Muir, pastor of the E. Street Baptist church, who this evening delivered, in the Metropolitan M. E. church, the third in the series of free public lectures on the Bible, under the auspices of the American Society of Religious Education, his theme being, "The Bible and National Welfare." It was handled in a masterly manner, entirely in keeping with a sermon delivered by Dr. Muir to his own congregation, last Sunday, under the title, "Is the Bible a Failure?" and from the text: "But the word of the Lord endureth forever."

It was this week announced that Mrs. E. P. Terhune (Marion Harland), who is visiting Washington friends, will shortly deliver a course of lectures, in the first Congregational church, descriptive of what she saw while traveling through the Holy Land last year.

The refusal of the Baltimore M. E. Conference to allow women to sit as lay members of the conference was no surprise in Washington, as the same conference did the same thing last year. The friends of the admission of women say their cause is gaining strength and point to the increase of the vote, in favor of women being admitted, over that of last year as proof. If the Washington members of that conference had the power, women would be admitted.

In a sermon on "The Rich Young Ruler," who asked the Master what he should do to obtain eternal life, and was told to sell all he had and give the proceeds to the poor, Rev. Frederick D. Power, of the Garfield Memorial Christian church, paid his respects to a professor of Johns Hopkins University, who, in a recent lecture, in Washington, criticized ministers as a class, charging them with giving more attention to theology than to sociology, and with denying the literal interpretation of the advice of Jesus to this young ruler. Mr. Power said he knew of no minister who did not interpret Christ's statement with reference to riches in this passage just as it reads; and, that he thought it about time for Christian people to become disgusted with "these learned chatter-boxes," who assumed to lecture preachers of the Gospel and churches on their short comings and misdemeanors, arrogating to themselves all the virtues. He also expressed the opinion that Christ was speaking to the young ruler alone, and that the command given him would not necessarily apply to other persons. He went further, and said that when Christ said it would be hard for a rich man to enter the kingdom of heaven, he did not say that a poor man could enter easier; that riches could have no moral character; and Christ never said wealth was a bad thing; that riches were good or bad, just as a man made them; that they might be, and often were, an especial blessing to the man who possesses them and uses them properly; that he could not see how poverty possessed any special virtue, and that while a rich man might be purse proud, a poor man might be consumed with a restless ambition to fill his purse. It will be seen that Mr. Power's views are different from those held by many in regard to portions of the subject treated upon.

The U. S. Supreme Court will this week take a recess until the 25th inst., and it is expected that on that day a decision will be handed down on the income tax case. Should that decision be against the constitutionality of the tax, an extra session of Congress will have to be called to provide a way of raising the revenue which will be lost by such a decision.

List of patents granted to Illinois inventors, this week, reported by C. A. Snow & Co., solicitors of American and foreign patents, opp. U. S. patent office, Washington, D. C.:

F. H. Corthell, Elgin, center wheel and pinion for watches. S. F. Douglass, Renault, fence-wire fastener. S. J. Eymann, New Baden, puzzle. G. D. Haworth, Decatur, fertilizer distributer. J. M. Kroener, Aurora, metal hub. W. H. Parlin, Canton, disk harrow. T. D. Peasley, Bloomington, filter. M. and A. Sattley, Springfield, cultivator. A. Steiner, Homewood, corn harvester and husker. R. K. Swift, Sterling, disk cultivator. *

THE POWER OF CHEERFULNESS.

Have you never noticed the power of one cheerful Christian life? Have you never seen a girl in a household who, having given her heart to God, goes through the family a joyous epistle of religion, until the father comes to believe, and the mother comes to believe, and all the brothers and sisters come to believe? Have you never seen the power of one Christian man in a village, going from house to house, and from shop to shop, and from store to store, living out the brighter phases of the Christian life, by his manner recommending the gladdest religion that the world ever saw? I do not think that any of us have fully tested the power of a Christian sun-bath, of a beaming face, of exhilerant Christian behavior. —*Christian Herald and Signs of our Times.*

WHAT GOD HAS DONE.

MAN MADE RIGHTEOUS BY THE GRACE OF CHRIST.

Rev. Madison C. Peters Preaches Practical Theology For Plain People—Refuse God's Gifts and You Cannot Attain Heaven. Wishing and Choosing.

Christ bore human sin as a representative of man before the divine law—a sacrifice for sin, a substitute for man and a satisfaction to law. Christ, the Lord himself, suffered on account of the broken law in order that the majesty of the law might be honored to the full. Some time ago one of our judges was called upon to try a prisoner who had been his companion in early youth. It was a crime for which the penalty was a heavy fine. The judge did not diminish the fine, but fined the prisoner to the full. Some who knew his former relation to the offender thought him somewhat unkind thus to carry out the law, while others praised his impartiality. All were surprised when the judge quitted the bench and himself paid every farthing of the penalty. He had shown his respect for the law and his good will to the man who had broken it. He exacted the penalty, but paid it himself. That is just what God has done in the person of his Son, Jesus Christ our Lord, and for the sake of Christ's righteousness we shall be treated as righteous, being made righteous by his grace. Some years ago a man of high standing married an Indian girl in one of our western cities, for he saw in her the capabilities of noble womanhood. She was educated and subsequently moved in the highest circles of society, for the sake of her husband, who was held in the highest esteem. The doctrine that God treats sinners with favor for the sake of his Son finds many analogies even in human society.

But must I not wait till I am drawn? Wait for him who has all these years been waiting for you? "Behold, I stand at the door and knock," cries the patient Saviour. It is he who is seeking you and waiting for you, and not you for him. Why, he has been trying to bring you to him all these years, and now, instead of waiting to be "drawn" to the Father, stop resisting and come.

"I am unable to come. I am a sinner." That is just the reason why you are to come to Christ. You are not to stop on account of your sins, but seek the Lord because of them. Suppose the man with a withered hand, whom Christ met in the temple, when Christ bade him "stretch it forth," had cried: "Stretch forth my hand? How can I? It is withered!" Of course his hand would never have been healed. But when he heard the command he obeyed. The same being who bade him act gave him strength to act. That is just what you have to do. You hear the command. Obey it.

"Seek ye the Lord." Why, is not God everywhere? Yes. Then he needs no seeking, for in him we live and move and have our being. This text does not so much refer as to where God is as to where you are. You have turned your back on him, you have forgotten him, and so, because he has not been in your thoughts, you have, in a spiritual sense, lost the Lord. You are to realize that there is a God. Your thought, love and desire are to come toward him, and thus you will find God.

There are many who, with a burdened heart, say, "I wish I were a Christian!" But all your wishing will never make you one. There is a great difference between wishing to be one and choosing to be one. A wish is not of itself a purpose. You may wish to go to Washington, but unless you act accordingly, unless you make your preparations, go to the depot and get your ticket, and instead of sitting down in the depot and wishing yourself there get aboard the train, you will never get there. So if you want to go to the capital of the skies you must get aboard the line of Christian influences that will bear you there.

When I was a boy, my mother once provided a singing school teacher and books, and though I had an ear and a voice I would not go to school and learn music, and now that I can neither sing nor play whose fault is it that I was never allowed to join a choir? Did the leader shut me out? I shut myself out. So, if I refuse God's gifts and shut myself out of heaven, I will have to blame myself, just as I now blame myself for my ignorance of music.

Paul said before the council, "I have lived before God in all good conscience until this day." He thus plainly demonstrates from his own early experience that conscience is by no means an infallible guide. He served God in good conscience not only when he was St. Paul the apostle, but when he was Saul the persecutor. The sundial is an ingenious contrivance, but of no use when the sun does not shine. And so with a man's conscience. It is of use only when the sun of righteousness shines upon it.

Christ's Idea of Home.

Christ never meant that home was to be merely a refectory and dormitory, but a place to live. If you would not have your children lost to you in after life, make home happy to them when they are young. Let it be the place of sparkling joy and innocent amusement, and thus counteract the fashionable tendency of our time to abandon the home and seek pleasure abroad. The reason that so many children make every effort possible to get away from home at night is lack of entertainment at home. Don't reserve all your social charms for friends and strangers abroad and keep dullness for home consumption.

Value of Christian Homes.

What might we not hope for this world if we could fill it with happy Christian homes, supported by true men and presided over by loving women, where every one conspired to adorn the home with all the light the mind can yield and all the love the heart can furnish.

THE POPULAR WOMAN

THAT ONE WHO THINKS OF THE JOYS AND SORROWS OF OTHERS.

Some Thorns In Life's Pathway That Can Be Avoided—Pretty Manners and a Charming Personality Can Be Acquired. The Importance of Little Things.

Of all the qualities that one could name likely to make a woman popular and by that one means likely to make lasting friends for her as well as well wishers among the acquaintances whom she meets in the casual, social way, there is not one perhaps that compares with thoughtfulness.

One speaks of thoughtfulness as a gift, a faculty, and so it is. It is born in some people. Others, with an equally kindly nature and warm heart, have not come by it naturally in the very smallest degree. They don't intend to hurt any one's feelings, but they forget continually, one day the inquiry as to the favorite member of the family which particularly touches and pleases one person; another day the little visit of a few moments to the ailing friend, who has every virtue but the one of fortitude in sickness, and who is sorely aggrieved at anything resembling lack of interest at such a time; the third day some other little personal idiosynerasy on some third acquaintance's part. Little coolnesses supervene that exasperate the thoughtless woman or girl who does not feel herself at all to have been in the wrong. The breach is widened insensibly, and what might have been the pleasant association of years ends perchance in bad feelings of all kinds if not in enmities.

Of course it may be said that in all such feminine fallings out there are two sides. On one side there may have been thoughtlessness, but on the other side there were oversensitiveness and exaction. Now, it never does to be too exacting with one's friends in this imperfect world. One must forgive now and then, one must overlook often. A woman who is perpetually seeing affronts in every act, in every careless word and ill considered opinion, is one of the most trying creatures that the world holds. She martyrizes the members of her family as effectually as if she roasted them on gridirons or tied them to stakes every day. Her friends she wearies and distracts with her senseless sulks her moody, retributive humors and her innuendoes until—more fortunate in being able to do so than her own kith and kin—they finally, with a sigh of relief, drop away from her one by one.

This dreadful feminine type, it must be acknowledged, though, is far less common among our women, or among English women, than among French, Italian or Spanish women. Here women are less sensitive to imaginary affronts and make their own lives and those of others less a burden with resentment of them. But for that very reason thoughtlessness flourishes among them to an extent that would be impossible in those European countries where grievous lessons have taught these who are inclined not to think that they would better learn to do so without delay; also good manners flourish less, for the very essence of good manners is precisely that attitude of the mind that never loses sight of the likes and dislikes, the preferences and the distastes of others.

"Oh, people must not expect to have attention paid to all their whims," cried one young girl the other day. "It is give and take with everything now, and it is a good deal more convenient that it should be so. There's no time for remembering that this one's sensitive on one point, and that that one might take offense if one did not write a particular note or call at a particular time and all the rest of it." This young girl was mistaken. There is plenty of time for remembering such things, and, moreover, thoughtfulness is not a question of time. It is a question of temperament and desire, and it can be acquired if it is not native to the mind.

A woman can force herself to become thoughtful by exercising a little attention and will power. She may not rival those graceful, gracious, charmingly attuned natures that are always doing "pretty things," generous things, attentive things for others, without any effort of memory and as spontaneously as if it were the simple act of breathing. But she may, by absorbing herself less in her own concerns and directing her thoughts to the lives of others, give her mind that pose, as it were, after a time, whence the paying of pretty attentions, the doing of gracious acts, will come of themselves.

And these things "pay." Let no girl entering life deceive herself into believing that they do not. If she even does not want to be gracious and attentive to her fellowkind because of any moral beauty she may see in it, let her be so because of the policy of it. She may contend successfully that it does not "pay" in the short run. Other girls, just as popular, are self absorbed, cold, egotistical, indifferent to others to the point of brutishness, she may claim. But she cannot prove her case for the long run. There the thoughtful disposition tells invariably. It is not gush that makes the genuinely popular woman; it is not beauty nor money nor brains alone, nor even a good heart and a sunny, good tempered disposition—not as measured by the long span.

It is the woman who seems to know by a subtle intuition just when a little note, a few flowers, a message, will strike the right chord, come at the moment when, though quite unconsciously perhaps, the recipient was craving something of the kind. It is the woman whose delicacy is never at fault, who is there just when she is most wanted and not there when she would be de trop, simply because, having formed a habit of thinking of others, she finds it perfectly easy to put herself in their place and to feel as they feel at a given instant. It is the woman who never disappoints. This is the genuinely popular woman.

"Oh, well, in the large things of life no one wants to disappoint," exclaims one woman. "But in the little things"—

Precisely. In the little things. It is the little things that make up life. Did one ever hear of great deeds, isolated heroic actions, making a woman popular? By no means. The little things count. And well they may. They are the hardest.—New York Letter.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning March 24. Comment by Rev. S. H. Doyle.

Topic.—Pure thoughts, pure words, pure deeds.—Math. xxiii, 25-28; Ps. li, 6-10. (A temperance topic.)

The life of a man is made up of his thoughts, words and deeds. These are not separate and distinct one from another, but are necessarily interdependent, and each expresses to a greater or less extent the character of the other. To have a true, noble and pure life, therefore, these three attributes of the life must each possess these characteristics.

There must necessarily be pure thoughts, words and deeds if the person be pure. The thoughts cannot be impure and the life pure. "As a man thinketh in his heart, so is he." "A good tree cannot bring forth evil fruit nor an evil tree good fruit." The stream must partake of the qualities of the fountain in which it has its source. There may be an attempt to have the outward life have the appearance of purity when impurity abides within. Many like the Pharisees try to "make clean the outside of the cup and of the platter, but within they are full of extortion and excess." But God knows the heart as well as the words and the outward life, and any attempt to deceive Him is a miserable failure, and He will bring all who thus try to deceive Him into judgment.

Purity of thought is the great necessity to purity of words and deeds. Sin is first conceived in the heart. Then it is expressed in words, and at the last manifests itself in deeds. When David had repented of his sin and desired once more to be upright before God, he did well to pray, "Create in me a clean heart, O God, and renew a right spirit within me." The heart needed first of all to be cleansed before the life could be what he desired. As with David, so it is with all. If the life has been sinful and we have repented of our sin, we should ask God first of all to renew our hearts. If the heart is right with God, the words and deeds of the life will also be right with him.

It is well to remember also that God demands and expects entire purity—purity in the heart, in the speech and in the behavior. In fact, he will be satisfied with nothing short of this. In the days of Noah "God saw that the wickedness of man was great in the earth and that every imagination of the thoughts of his heart was only evil continually," and He destroyed the world because of its sinfulness. Time and again Christ denounced the Pharisees for their hypocrisy—for making a show of godliness when the heart was wrong. As with the thoughts, so it is with our words and deeds.

But how may the heart be pure so that the words and deeds may be pure? There is but one way. God alone can purify the heart. If He purges us, we shall be clean; if He washes us, we shall be white as snow. Resolutions, reformation will not cleanse the heart. God only can do that.

Bible Readings.—Gen. vi, 5-7; Ps. xv, 1, 2; xxiv, 3, 4; xix, 14; Isa. xxxiii, 15, 16; Jer. xvii, 9; Mal. iii, 3; Eccl. v, 2; Math. v, 8; Mark vii, 20-23; Acts xv, 7-9; Eph. v, 1-5; Phil. iv, 8, 9; I Tim. v, 22; I Pet. i, 15, 16.

Christian Endeavor Briefs.

Seven years ago the Chicago Christian Endeavor union was founded, with 15 societies. It now numbers 380 societies, with a membership of 17,000.

Maryland has 350 societies and a membership of 15,000 Endeavorers.

Among the interesting features of the programme for the next convention, to be held in Boston, will be the presentation of the various banners to city unions.

The Free St. Matthew's Mission society of Glasgow supports a hospital at Tiberias and maintains a girl at Livingstonia.

The juniors of the Methodist church, Colorado Springs are supporting a girl in Fuchau Mission school, China. They have distributed the past quarter 259 bouquets, with Scripture texts attached; also a large quantity of good literature.

The Christian Endeavor union of Hopkinsville, Ky., has among its denominational vice presidents a representative from the Episcopalians.

A floating society of Christian Endeavor has been formed at St. John, N. B.

If your pastor appreciates your society and has words of commendation for its excellences, and advice for its perplexities, and help in its needs, is it any more than right for your society members to appreciate your pastor, praise his good qualities and help him in every possible way?

During the year 1894 the Fourth Presbyterian society of Syracuse gave $132.05 to the cause of missions.

LOST IN THE FOREST.

AN INCIDENT OF LIFE IN THE WILDERNESS SIXTY YEARS AGO.

It Illustrates the Dangers That Beset the Pathway of the Youth of Our Country. Allured by Vice and Ruined by Social Drinking Customs.

"A child lost! Every man to the rescue!" was the cry which startled the inmates of Wesley Hulet's log cabin one morning in the early spring of 1830.

The man who had so excitedly announced his errand had come from Columbia, Lorain county, O., to Abbeville, Medina county. His horse was reeking with sweat; every moment was precious. A few hurried sentences sufficed to tell the story.

A little boy, 6 or 7 years of age, had left his home the previous morning to go to the sugar camp where his brothers were boiling down sap. When the brothers returned home at evening, and it was learned that he had not been to the sugar camp at all during the day, there was a scene of sore distress and wild excitement. Hickory torches were soon aflame, and out into the night sped fleet footed messengers to arouse the neighbors, most of whom were miles away. In an incredibly short time a rescue party was formed, and a definite plan of procedure adopted.

If any one should find the child, a signal gun was to be fired, three shots in quick succession if alive, two if dead, and those of the party within hearing were to respond, each by a single shot, thereby passing the news along till it should reach the entire party. The dense forests were at that time infested with bears, wolves and wildcats, and the treacherous wail of the panther was sometimes heard in the vicinity of the clearings. The lost child was poorly clad. His jacket and trousers of coarse homespun were old and patched, and his feet were bare, for shoes, especially for children, were luxuries not easily attainable.

Hour after hour men and boys, with the kindliness and ceurage which characterized the pioneers of those times, carrying their loaded guns and followed by their faithful dogs, made their way through brush and bramble, up and down hills, crossing gullies and wading ice bordered creeks, too full of neighborly sympathy and anxiety to take any note of danger or fatigue. So passed the night. Morning came, and the signal gun had not been fired.

According to previous agreement, the men gathered at the home of the nearly distracted parents, partook of simple refreshments, held a brief consultation, sent to adjoining townships for re-enforcements, and then, with even more intensity of purpose, went forth to renew the search.

Late in the afternoon, as one of the men was picking his way around a fallen tree, he was halted by a plaintive cry, and the words, "Mr. Warner, have you anything to eat in your pocket?"

Bang! Bang! Bang! Found and alive, rang out the blessed tidings. At once from all quarters were heard the answering guns until the wide old forest was vocal with joy.

Yes, the poor child, cold and hungry, his little bare feet, limbs and hands cruelly torn and swollen, was found and alive.

No wonder his sister fainted and his mother was so paralyzed with joy that she could neither move, speak nor weep when he was tenderly brought to them. Nor was it strange that, as the good news flew from cabin to cabin throughout the settlement, it prompted both merrymaking and devout thanksgiving.

Two generations ago! That little boy, if still living, is an old man. The unutterable anguish of those who loved him, the neighborly sympathy and heroic efforts in his behalf are all of the past.

But have there been no lost children in Columbia or elsewhere during the last 64 years? Boys and girls from other than log cabin homes, who have wandered out in their sweet springtime and found, whichever way they turned, in city or country, the allurements of vice, the drinking customs of society, and always and everywhere the open saloon? Have not thousands and thousands of such been so cruelly wounded, bewildered and discouraged that they have never found their way home?

We see them every day, hungry of heart, deserted by friends, their fortunes wasted, characters scarred and hopes for time and eternity blasted.

If every mother could but feel her boy's danger; if every intelligent citizen and wise statesman would but hear and heed the cry: "The children of the republic are being lost. Everybody to the rescue!" how the torchlights of truth would flash through the wilderness of sin, not only for the rescue of those already astray, but for the discovery and destruction of society's most deadly foe—the rumshop.

Then might the drink curse be banished from our beloved land, and the paths to happiness, usefulness and honor be made safe and pleasant for the little feet.

God give us men good enough and brave eneugh to say by word and deed, "The children shall not be lost."—Union Signal.

Beer Spoils the Feet.

The temperance women have an ally in the Bareness Staffe, the last great authority on feminine charms. Beer drinking, she asserts, spoils the feet of women. It has ruined the feet of the English and German women. "The Americans who have adopted this drink are beginning to lose the beauty of their feet!" This statement, which is quoted directly, at least establishes that the American foot has a reputation abroad. That American women have adopted beer as a drink is perhaps too formal a statement for a group of unrelated habits. In the interest of their cause the temperance people, with all their ingenuity, never thought of so potent an argument.—New York Commercial Advertiser.

ALCOHOL'S CRUEL WORK.

A Man Injured In a Drunken Brawl Is Left to Die by the Roadside.

He that is drunken
Is outlawed by himself. All kind of ill
Did with his liquor slide into his veins.
—George Herbert.

Four young men were riding together along a lonely road. They had with them a bottle of diluted alcohol, of which in a spirit of friendship they drank freely. The poison had been purchased at a drug store under the guise of a medical prescription. A light admixture of some other drug had been added to it by the pharmacist, to cheat the law and avoid its penalties.

The young men had left the little village where they procured the murderous compound in apparently the most friendly feeling. One of them was a married man. A few miles from the place of the murder his young wife, with her babe, waited for the return of the affectionate husband and father.

It was a very cold night in March. At a late hour a storm of sleet, snow and wind had set in, and as it beat upon the window panes of the cottage the young mother hoped and prayed that her husband would soon return or that he had stopped at the village for the night. But at that very moment her husband, wounded and bleeding, was freezing to death by the roadside. In a drunken fight he had been knocked from his wagon and left in a helpless condition by his drunken companions to die.

In the early morning he was discovered by a neighbor who was passing by and taken to his home. He lived several days after the shock from amputation of his frozen lower limbs. He made a statement in articulis mortis, which was read in evidence in the trial of his companions for "involuntary man slaughter." It was the old, old story—first, a drink taken in fellowship, another and yet another. The demon that lurks in every intoxicating cup gained the ascendancy. A thoughtless word uttered in maudlin drunkenness aroused the anger of one of the young men. It was followed by a blow. When the trouble ended, one of the number lay stunned and bleeding upon the frozen ground by the roadside. Partially sobered and alarmed at what had been done, the other three young men fled from the place, leaving their companion to freeze and die. Had they moved the unfortunate man to the nearest house, his wounds were not of so aggravated a character as to have produced death, but a consciousness of guilt, with the unreasoning influence of strong drink, made cowards of them all.

In the dying declarations of the deceased his last werds were, "Whisky was at the bottom of it." Oh, oft told tale of crime and woe!—Union Signal.

The Force of Habit.

Professor William James of Harvard, in his textbook on psychology, says: "Could the young but realize how soon they will become mere walking bundles of habits they would give more heed to their conduct while in the plastic state. Every smallest stroke of virtue or of vice leaves its scar. The drunken Rip Van Winkle in Jefferson's play excuses himself for every fresh dereliction by saying, 'I won't count this time.' Well, he may net count it, and a kind heaven may not count it, but it is being counted none the less. Down among his nerve cells and fibers the molecules are counting it, registering and storing it up to be used against him when the next temptatien comes. Nothing we ever do is, in strict, scientific literalness, wiped out. Of course this has its good side as well as its bad one. As we become permanent drunkards by so many separate drinks, so we become saints in the moral and authorities and experts in the practical and scientific spheres by so many separate acts and heurs of work."

What Horace Greeley Said of Rum.

I heard Horace Greeley declare more than 40 years ago, in a public lecture on the evils of intemperance, that alcohol was a rank poison in its effects on the brain and body of human beings, and that it was only produced by decomposing and rotting feod substances, and that the process and purpose were wicked and defiling, and that satan alone could have taught mankind how to distill alcohol with which to besot and poison themselves.—Joseph Medill.

THE SUNDAY SCHOOL.

LESSON XIII, FIRST QUARTER, INTERNATIONAL SERIES, MARCH 31.

A Comprehensive Review of the Quarter's Lesson—Golden Text, Math. xi, 29—Commentary by the Rev. D. M. Stearns.

Lesson I.—John the Baptist Beheaded (Mark vi, 17-29). Golden text, Math. x, 28, "Fear not them which kill the body, but are not able to kill the soul." Here we see the mystery of the sufferings of the righteous through the hatred of the wicked, as in the case of Joseph at the hands of his brethren and the wife of Potiphar; David from his own son, Absalom; Daniel and Jeremiah from their enemies; the apostles from the Christ hating Jews, and Jesus Himself from those for whom He laid down His life. The times of these things are still on and the need to remember His words: "Fear none of these things. Be thou faithful unto death" (Rev. ii, 10).

Lesson II.—Feeding the Five Thousand (Mark vi, 30-44). Golden text, Luke i, 53, "He hath filled the hungry with good things." If the last lesson taught us to endure patiently, even unto death, for His sake, this teaches us to place ourselves unreservedly in His hands that He may use us to feed the perishing multitudes who have no bread of life. We are not to calculate, like Philip, how or with what it may be done, but simply look to Him who knows what He will do and how He will do it.

Lesson III.—Christ the Bread of Life (John vi, 25-35). Golden text, John vi, 31, "He gave them bread from heaven to eat." The manna from heaven, the water from the rock, the serpent upon the pole, the morning and evening burnt offering—in fact, every whit of the sanctuary and its ritual all spake of Him. Apart from Him there is no life, but in Him are life and joy and peace and all true welfare for time and eternity.

Lesson IV.—The Great Confession (Math. xvi, 13-23). Golden text, Math. xvi, 16, "Thou art the Christ, the Son of the living God." The one question for every individual that rises mountain high in importance above all other questions is, What think ye of Christ? We talk about the weather and the crops, the tariff and the labor troubles, the fashions and amusements, and are all the while drawing nearer to an eternity the happiness or misery of which depends upon our present estimate of and relation to the Lord Jesus Christ. It is either pity self and reject Him or deny self and receive Him.

Lesson V.—The Transfiguration (Luke ix, 28-36). Golden text, Math. xvii, 5: "This is my beloved Son, in whom I am well pleased. Hear ye Him." It does not look attractive to take up the cross and die to self and all the pleasures and enjoyments of this sinful world, and perhaps literally die to gratify some ungodly person as John the Baptist did and James and many others. But there is another side to it. The present and all things seen are only for a little while. There is an eternity of glory for the righteous who die to self, and of torment fer the unrighteous, who live fer self.

Lesson VI.—Christ and the Children (Math. xviii, 1-14). Golden text, Math. xviii, 14, "It is not the will of your Father which is in heaven that one of these little ones should perish." The way to the kingdom and the eternity of glory is here set before us in the object lesson of the little child who came to Jesus when called. The little child came without doubtings or reasonings and trustingly let Jesus take him up and set him in the midst. When we thus trustfully come at His call and commit ourselves unto Him, we become children of God and come under special angelic care.

Lesson VII.—The Good Samaritan (Luke x, 25-37). Golden text, Lev. xix, 18, "Thou shalt love thy neighbor as thyself." The law, although holy and just and good, cannot give life, for we all come short of its requirements through the sinfulness and weakness of the flesh.

Lesson VIII.—Christ and the Man Born Blind (John ix, 1-11). Golden text, John ix, 5, "I am the light of the world." Every sinner is like this poor blind man, blind from birth, not through any special sin of our parents, but through Adam. If we know that we are only poor blind beggars, then Jesus stands ready to open our eyes and cause us to see, but if, while blind, we insist on thinking that we can see and talk about things of which we know nothing, as if we could see, then we are fools indeed and hopelessly blind. There is more hope for publicans and harlots who know they are sinners than for the self righteous.

Lesson IX.—The Raising of Lazarus (John xi, 30-45). Golden text, John xi, 25, "I am the resurrection and the life." As hopeless as was the case of Lazarus, dead and buried and corrupting, so utterly hopeless is the case of every sinner apart from the power of God, but there is nothing too hard for Him who made the heaven and the earth. This same Jesus who could open the eyes of one born blind and bring to life one who was four days buried is able to save to the uttermost all who come unto God by Him.

Lesson X.—The Rich Young Ruler (Mark x, 17-27). Golden text, Math. vi, 33, "Seek ye first the kingdom of God." In this lesson we have one of the great hindrances in the way of coming to Christ. He can give sight to a poor blind beggar or life to a dead, corrupting body, but He cannot do anything for one who has life and sight and riches, which insnare and entangle him and come between his soul and God. Better to be empty and dependent as the child, wounded and helpless as the man who fell among thieves, blind as the poor beggar or dead as Lazarus than rich and self righteous as this young ruler.

Lesson XI.—Zaccheus, the Publican (Luke xix, 1-10). Golden text, Luke xix, 10, "The Son of Man is come to seek and to save that which was lost." Although the rich young ruler did not receive Christ, here is a rich publican who did. The ruler was the one to be coveted for the church, some would think, while the publican was not so desirable, even though rich, but the Lord seeth not as man seeth, and His choice is often very unlike what ours would be. See Samuel looking upon Eliab and read carefully I Sam. xvi, 6, 7. Mark well the substantial evidences of Zaccheus' sincerity and remember that faith without works is dead, being alone. When Jesus is truly received, He will live His life in us.

Lesson XII.—The Mission of the Seventy (Luke x, 1-9). Golden text, Luke x, 2, "Pray ye, therefore, the Lord of the harvest, that He would send forth laborers into His harvest." The field is the world, and out of all nations in this field the Spirit is gathering a bride for the Father's only Son. Willing hearted men and women are the instruments whom the Spirit uses to gather out this elect body. The infallible and God breathed word is the all sufficient equipment for every Spirit filled worker.

STATE LAWMAKERS.

SYNOPSIS OF PROCEEDINGS IN THE LEGISLATURE.

What the Senators and Representatives Are Doing for the Benefit of Their Constituents—Bills and Resolutions Introduced—Other News of General Interest.

SPRINGFIELD, March 13.—A resolution was offered by Solomon in the senate charging gross immoralities in some of the big department stores of Chicago and calling for an investigation. It went over. A petition over 700 feet long and containing 18,000 signatures was presented for a law prohibiting the sale of liquor within four miles of any college in this state. A resolution was offered for an investigation of the Pullman company. The row at the Juvenile Offenders' Home, at Chicago, was taken note of in some more resolves. The woman suffrage bill was beaten for good. The street railway regulating bill was passed, as was the bill to increase the charge to counties for boys received at training schools to $10 per month. In the house a bill to reduce railway fares to 2 cents a mile was introduced. The bill appropriating $85,970 to repair the Anna asylum was passed, as was the bill to prohibit the use of explosive oils in coal mines.

SPRINGFIELD, March 14.—The Torrens land bill, after debate, went over in the senate to next Wednesday. The bill fixing the salary of member of the legislature at $1,000 for regular and $5 per day for special sessions failed of advancement to third reading, and notice of an motion to reconsider was given. The police commission bill was passed. The resolution attacking the whisky trust and the United States courts in connection therewith was rejected. In the house the report in Guinn - Poindexter election contest favor of Poindexter was adopted and he retains the seat. A resolution was offered for a constitutional amendment revising the entire state judiciary. The bill to make terms of mayors of cities of over 60,000 population four years, and one-term, was passed. The committee to inquire into convict labor was appointed—Eakins, chairman; Hallick, Fletcher, Olesen, Hawley, Breeder and Farrel.

SPRINGFIELD, Ills., March 15.—Bills were introduced in the senate providing for a monument to Elijah P. Lovejoy at Alton to cost $25,000, and providing that the trustees of the State university establish a homeopathic medical school in connection with the College of Physicians and Surgeons at Chicago. The legislative salary bill was made special order for next Wednesday. Bills were passed providing for the destruction of weapons carried by persons arrested for carrying concealed weapons; to prevent adulterations of food for domestic animals; increasing the fees for incorporation of concerns organized for profit; abolishing the days of grace. The bill to prevent stealing the news from the wires of press associations went to third reading In the house Mo-Fee introduced a bill to regulate public warehouses. A memorial and resolution relating to the Forester's quarrel was ruled a petition and not a resolution. The bill to prevent the flying of foreign flags over public buildings was reported favorably.

SPRINGFIELD, March 16.—Only six senators were in their seats and an adjournment was taken until Monday evening at 5 o'clock. Lowenthal, of Cook, introduced a bill in the house which, if it becomes a law will abolish the office of printer expert, principally, as stated, because the printing is way behind. Adjourned.

GRESHAM'S STRONG WORDS.

Text of the Message Sent to Minister Taylor at Madrid.

WASHINGTON, March 15—The most belligerent message dispatched by this government to a foreign power since the memorable controversy between the Harrison administration and the Chilians has been conveyed through Minister Taylor by Secretary Gresham to the minister of foreign affairs at Madrid. It is a follows:

"TAYLOR, MINISTER, MADRID: This department is informed that on the 8th inst. the United States mail steamship Allanca, on her homeward voyage from Colon to New York, when six miles from the coast of Cuba, off Cape Maysi, was repeatedly fired upon by a Spanish gunboat with solid shot, which fortunately fell short. The windward passage, where this occurred, is the natural and usual highway for vessels plying between ports of the United States and Caribbean sea. Through it several regular lines of American mail and commercial steamers pass weekly within sight of Cape Maysi. They are well known and their voyage embraces no Cuban port of call. Forcible interference with them cannot be claimed as a belligerent act, whether they pass within three miles of the Cuban coast or not, and can, under no circumstances, be tolerated when no state of war exists.

"This government will expeot prompt disavowal of the unauthorized act and due expression of regret on the part of Spain, and it must insist that immediate and positive orders be given to Spanish naval commanders not to interfere with legitimate American commerce passing through that channel, and prohibiting all acts wantonly imperiling life and property lawfully under the flag of the United States.

"You will communicate this to the minister of foreign affairs and urge importance of prompt and satifactory response. GRESHAM."

GREAT COAL COMBINATION FORMED.

All the Bituminous Mines in Ohio in a Plan to Control the Output.

COLUMBUS, March 15.—As a result of the conference between the Ohio coal operators and representatives of the Ohio coal carrying roads, an organization to control the output of bituminous coal of the state has finally been formed. The new organization will probably be known as the Ohio Coal company, and its principal office will be in Columbus. Under the plan adopted the state is divided into seven districts representing the mines located on the various coal carrying roads.

The output of coal will be marketed and distributed to the various districts by a board of control composed of a representative from each district. The board of control elected is as follows: R. H. Johnson, representing the Baltimore and Ohio mines; B. F. Berry, Toledo and Walhonding Valley; A. G. Blair, Wheeling and Lake Erie; W. R. Woodford, Cleveland, Lorain and Wheeling; J. S. Morton, Toledo and Ohio Central; P. D. Turney, Columbus, Sandusky and Hocking.

A division of tonnage has been agreed upon, and a great factor in the division of tonnage will be the establishment of one general agency whieh will sell the output of all the mines at a price which shall not fall below a minimum agreed upon by all the parties interested. The operators are to be allowed a minimum net price for the coal—one that shall insure them a fair profit—the railroads to conform their rates to this agreement.

Under this plan the sales agencies in various cities conducted by the different companies and the traveling salesmen for each will be abolished, resulting in a saving of hundreds of thousands of dollars annually to the various companies, and enabling them to pay better prices for mining.

WIMAN GETS A NEW TRIAL.

Doubt of the New York Supreme Court of His Crimiual Intent.

NEW YORK, March 16.—Judgment has been reversed and a new trial ordered in the case of the people against Erastus Wiman. The decision was handed down in the general term of the supreme court. This practically affirms the position taken by Justice Barrett in granting a certificate of reasonable doubt that Judge Ingraham erred in refusing to charge the jury as to Wiman's criminal intent when he committed the forgeries for which he was indicted, and of which he was found guilty in the court of oyer and terminer.

Boodlery Charged at Chicago.

CHICAGO, March 15.—Direct charges of "boodlery" are made against numerous city aldermen in amended pleadings filed in the suit to have the sweeping Ogden gas and Cosmopolitan electric franchises annulled. Since the ordinances were passed Feb. 25 the newspapers have daily printed columns that the granting of the franchises was the result of liberal bribery of aldermen, and proceedings were recently begun to annul the action of the council. Tho amended pleadings charge explicitly that aldermen voting "yes" on ordinances had been promised "pecuniary advantages" for their votes.

Prince of Wales' Yacht Beaten.

CANNES, March 15.—The Ailsa, the Britannia and tho Corsica started in a race for the Ogden Goelet and James Gordon Bennett cup No. 1 for yachts over 20 rating. From the moment of crossing the line the Ailsa railed right away from the Britannia and in five minutes had a long lead, which she kept increasing till the finish, winning by ten minutes.

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NEGROES SHOT DOWN.

BLOODY RIOT ON THE LEVEE AT NEW ORLEANS.

Men Armed with Winchesters Pick Their Time and Shoot Down Negro Laborers—Some White People Also Suffer Death and Wounds.

NEW ORLEANS, March 13.—The thick fog in the early morning in this city was the veil behind which desperate white levee laborers gathered, and which they penetrated with Winchester rifle balls aimed at the colored non-union men at work on the ships. The attack was made at points several miles apart, just before the arrival of the police, and as a result there are a half dozen corpses and a dozen or so wounded men. The police saw the attack, but no arrests followed, they claiming that they were too few to cope with the unexpected outbreak. The day before the mayor said all was quiet, and the governor saw no grounds for interference, but yesterday the business men were denouncing these officials; the militia was in readiness to move; an appeal to the federal government had virtually been made, and even the foreign consuls had decided to join in the move for peace at any price.

What Led Up to the Trouble.

The causes which led to the trouble have been of long standing and grew out of the attempt of ship agents and others interested to reduce rates. The white screwmen claim that the colored men, who were given a share of the work under an agreement, made secret cuts and violated the agreement in order to obtain more work and gradually crowd the white men off. The white associations then severed all ties with the blacks and refused to work with them or for the men who employed them. The white longshoremen joined the screwmen in this. Since then the steamship lines have been gradually going over to the negroes. Lately the white screwmen quit work on the lines still loyal to them, stating that they would not work until the whole affair was straightened out.

Several more lines then took on negroes from necessity. The wnites finally determined to retaliate on the stevedores by offering to reduce rates and deal with the ships direct. Ships in haste accepted the offer, but the agents stood by the stevedores. The latter offered to pay more than the screwmen asked, but the screwmen refused to deal with them. The agents offered to pay the screwmen their wages and place the stevedores over them as superintendents, but the screwmen again declined. Then the stevedores began importing colored screwmen from Galveston, and the whites, growing desperate, broke loose in riots. Much outlawry has been the result. Sunday night last shops were broken open and thousands of dollars worth of tools were thrown into the river, many riots have taken place, the white union screwmen being the aggressors, and in fact the levee has been an extra hazardous place ever since the troubles began.

Culmination of the Turbulence.

Yesterday morning was the culmination of the turbulence, and it looks more like a cold-blooded and deliberate massacre than a riot. The result was the following list of casualties: Killed—William Campbell, colored screwman; Jules Calice Carrobe, shoemaker; unknown man; unknown negro; Leonard Mallard, colored scaleman.

Injured—James A. Bane, white, purser of the steamship Engineer, shot in the head twice, once in the arm, dangerous; Henry Brown, colored screwman, shot five times, both arms and both legs; Tim Persten, colored coal wheeler, shot seven times, both legs and thigh, serious case; Lunis Cast, colored employed in sugar refinery, shot in hip; Billy Williams, colored screwman, shot in leg; Frank Lighthall, colored driver, shot in leg, dangerous; Robert Brooks, white longshoreman, shot with Winchester in right leg below the knee; two negroes, names unknown, jumped into the river and it is believed were drowned.

Calmly reviewing the happenings of the morning, everything would seem to indicate the attack to have been a prearranged affair. It is rumored, and there is every reason to believe the rumor is correct, that a secret meeting was held Monday night and the bloody affair carefully mapped out. The guns and rifles which were used by the down-town men, who went uptown, seem to have been deposited in the various saloons along the levee.

Was a Prearranged Plan.

It seemed to be generally understood that the guns used by the men who went downtown were taken to some place in the vicinity of the sugar refineries in a wagon and then were put away until such time as they were required. It also seemed to be agreed that in the preconcerted attack the shooting should be done between 6:45 and 7:30 o'clock, at a time when the men would be going to work.

A wounded negro, Leonard Mallard, has died, making six killed. Bane, the wounded Englishman, is not so badly hurt as at first supposed, and one of the unknown killed is identified. He is Henry James, a negro laborer. Henry Bland, a negro laborer, has his body full of small shot and may die. The police have made but two arrests and both were wounded by their comrades in the mob. Their names are Mike Fitzpatrick and Henry Brooks.

Illinois Congressional Nominations.

SPRINGFIELD, March 18.—The state secretary has certified to nomination papers of the following candidates for congress in the Tenth district for the special election to fill the vacancy caused by the death of Phillip Sidney Post: George W. Prince, Republican Galesburg; Frederick K. Bastian, Democrat, Fulton; Ephralm H. Kempster, Populist, Portland.

Frank Fitzpatrick of Galena, Ills., was instantly killed by a fall of fifty feet into a mineral shaft where he had been prospecting.

THE MARKETS.

New York Financial.

NEW YORK, March 16.

Money on call nominally 1½ per cent. Prime mercantile paper 3¾@5½ per cent. Sterling exchange firm with actual business in bankers' bills at 489¼@489½ for demand and 488@488¼ for sixty days: posted rates 488½@490; commercial bills 487@487¼.

Silver certificates, 61⅞; no sales; bar silver, 61⅝. Mexican dollars, 49½.

United States government bonds dull; new 4's reg. 119⅞; do coupons 119⅞; 5's reg. 115½; 5's coupons 115½; 4's reg. 111; 4's coupons 112¼; 2's reg. 95; Pacific 6's of '95 100 bid.

Chicago Grain and Produce.

CHICAGO, March 16.

Following were the quotations on the Board of Trade today: Wheat — March, opened 55½c, closed 55c; May, opened 56⅞c, closed 56⅝c; July, opened 57¾c, closed 57⅝c. Corn—March, nominal, closed 44½c; May, opened 46⅜c, closed 46c; July, opened 46c, closed 45⅞c. Oats—March, nominal, closed 28⅜c; May, opened 29½c, closed 29⅜c; June, opened 29¼c, closed 29¼c. Pork—May, opened $12.05, closed $12.02½. Lard — May, opened $6.92½, closed $6.85.

Produce: Butter — Extra creamery, 18c per lb; fresh dairy, 16c; packing stock, 5@6c. Eggs—Fresh stock, 11½@12c per doz. loss off. Dressed poultry—Spring chickens, 9½@10½c per lb; turkeys, 10@12½c; ducks, 9@13c; geese, 8@10c. Potates—Burbanks, good to choice, 65@69c per bu; Hebrons, 63@67c; Peerless, 60@65c. Sweet potatoes—Illinois, $1.50@2.25 per bbl. Cranberries — Jerseys, 2.75@3.50 per box. Honey—White clover, 1-lb sections new stock, 13½@14c; broken comb, 10@12c; dark comb, poor packages, 8c; strained California, 5@6c. Apples—Fair to choice, $2.50@3.75 per bbl.

Chicago Live Stock.

CHICAGO, March 16.

Live Stock — Prices at the Union Stock yards today ranged as follows: Hogs—Estimated receipts for the day 15,000; sales ranged at $3.4 @4.35 pigs, $4.30@4.60 light, $4.25@4.40 rough packing, $4.30@4.65 mixed, and $4.45@4.75 heavy packing and shipping lots.

Cattle — Estimated receipts for the day 700; quotations ranged at $5.65@6.25 choice to extra shipping steers, $4.90@5.50 good to choice do, $4.60@4.95 fair to good, $3.80@4.20 common to medium do, $3.80@4.20 butchers steers, $2.65@3.60 stockers, $3.50@4.40 feeders, $1.50@3.35 cows, $3.00@4.30 heifers, $2.00@4.75 bulls, $3.00@4.60 Texas steers, and $2.50@5.50 veal calves.

Sheep — Estimated receipts for the day 2,000; sales ranged at $2.75@4. westerns, $2.50@3.90 Texans, $2.00@4.80 nat..... and $3.25 @5.65 lambs.

East Buffalo Live Stock.

EAST BUFFALO, March 16.

Cattle—Receipts, 42 head. Receipts light; market steady to firm. Hogs—Receipts, 3,850 head. Market steady at yesterday's prices; pigs, good to heavy, $4.55@4.85. Sheep and Lambs—Receipts, 4,200 head; market strong; sheep, $1.75@5.00; lambs, $3.75@5.00.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from Mar. 11 to Mar. 18:

S Wilder, J W Snively, J E Schoberg, J H Wilson, J H Keeley, Kittie McCreary, I H Gray, W H Sawyer, H C Wickersham, J Parr, Rev J B Galloway, Y M C A, J Cation, A Gray, Miss E I Spencer, C M Livesay, S C Davis, A M Paull, W W Jones, J K McFarland, Mrs Mary Jefferies, Miss Ida Meloy, Jas Thomas, W I Amidon, A J Craddock, Mrs R W Doolittle, Jas S Hitchcock.

A STRIKING LIST OF NEW BOOKS

This list, repeated from last month, has proved to be of exceptional interest. Mostly published since January 1st, a very considerable proportion have already required second editions. "Practical and Helpful" are the terms by which they have been uniformly described.

David Livingstone. The Personal Life of. Chiefly from his Unpublished Journals and Correspondence in the Possession of his Family. By W. G. Blaikie, D.D. With Portrait. 508 pages. 8vo., cloth, $1.50.

This work has always been the recognized final authority on all matters connected with the life of the great explorer and missionary. This new and unabridged edition is published at a greatly reduced price.

The Teacher and the Class. A Symposium on Sunday School Teaching. By Rev. J. R. Miller, D D., Rev. R. F. Horton, D.D., Bishop J. H. Vincent, Rev. James Stalker, D.D., Archdeacon Farrar, B. F. Jacobs, Ralph Wells, and others. 16mo., cloth, 75c.

The following is a partial list of the valuable papers included in this volume: The Teacher's Heart-Life, The Teacher's Qualifications, The Teacher out of School, The Teacher's Preparation, The Teacher's Ideals, The Teacher's Work, The Teacher's Responsibility, The Teacher's Helpers, The Teacher's Reward.

"A Wheel within a Wheel;" or, How I Mastered the Bicycle. With some observations by the way. By Frances E. Willard. With Illustrations from photographs. 16mo., cloth, 50c.

The President of the Woman's Christian Temperance Union tells entertainingly of her first struggles with the bicycle, while the guest of Lady Henry Somerset in England. She has mastered the art of bicycle riding, and is now a humble slave of this most fascinating of sports.

Essential Christianity. By Rev. Hugh Price Hughes, D.D *New and cheaper edition.* 12mo., cloth, $1.25.

This deeply spiritual volume is devoted to enforcing the truth that Christianity is not primarily or essentially a system of ethical precepts, or of moral rules, nor a scheme of humanitarian relief, nor belief in a historic person or event; but it is a conscious and vital intimacy with a living Christ.—*Advance.*

Municipal Reform Movements. By William Howe Tolman, Ph. D., Secretary of the City Vigilance League, New York. Introductory chapter by Rev. Charles H. Parkhurst, President of the City Vigilance League. 16mo, cloth, $1.00.

I take pleasure in heartily commending the volume herewith announced by Wm. Howe Tolman, Ph.D. Dr. Tolman has made careful and faithful study of the topics which he has discussed, having had peculiar facilities therefor, both in his university researches and because of his official connection with the City Vigilance League and other similar organizations. There is, I believe, no other work that brings together in one volume the matters which are included in this, and it will assuredly prove not only an incentive, but a guide to those who are contemplating the organization of movements similar to those in progress in New York.—*C. H. Parkhurst.*

Topical Outlines of Bible Themes. Being an Illustrative Scripture Reference Book. By Rev. G. S. Bowes, B. A. 12mo., cloth, 410 pages, $1.50. (*In press.*)

The aim of this work is to present a complete scriptural treatment of the most important themes of the Bible, with teaching, illustration, application, etc., wholly Biblical.

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Speaking of this author Rev. F. E. Clark in the *Golden Rule* says: "Mr. F. B. Meyer whom all American Christians love"—rarely has an author had such a tribute.

The Cartoons of St. Mark. By Rev. Robert F. Horton, D.D. *Second edition.* 12mo., buckram, $1.50.

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God's World, and Other Sermons. By Rev B. Fay Mills. *Second edition.* 12mo, cloth, $1.25.

It must have been some such sermons as these of which Lord Melbourne complained the preacher insisted that men must apply their religion to their private life. . . These are good sermons because they are sermons that have worked.—*Interior.*

Peculiarly interesting for two reasons: first, because of the supremely important truths which these sermons bring into boldness of outline; and second, because of the preacher.—*Advance.*

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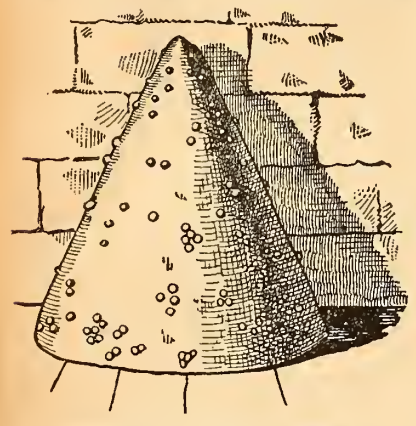
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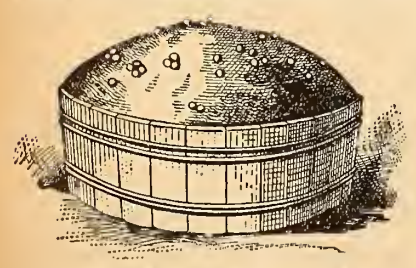


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sires to produce his own mushrooms, has not the convenience of a greenhouse, and it is for their benefit that the following illustrations, from a bulletin issued by the United States department of agriculture, are here reproduced. These illustrations represent beds made up in cellars, a method practiced by the French. The cellars should be warm and dry, dark and not exposed to drafts.

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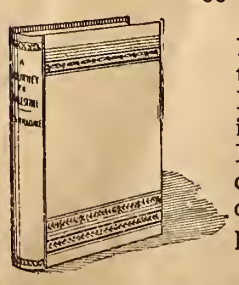
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HISTORY OF A WEEK.

Tuesday, Mar. 12.

The women of Ohio object to giving their exact ages as required when voting. They say it is enough for them to swear they are over 21, and must be enough.

Elija Buffenbarger has recently died in Brazil and left a fortune of $8,000,000 to be divided among his heirs, who chiefly reside in this country.

A dividend of 4 per cent. has been declared by the currency comptroller in favor of the creditors of the Columbia National bank of Chicago.

The New York postoffice averages 57,000 letters sent to the dead letter office each quarter. In the last three months 7,500 German, 4,000 Italian, 3,000 Russian, 1,000 French, and 400 Spanish letters could not be delivered addresses undecipherable.

Mrs. James M. Aubrey nee Fuller (Chief Justice Fuller's daughter), who ran away from Chicago to Milwaukee to be married, is now suing for a divorce on the ground of the general cussedness of her husband, as alleged.

The national treasury has made a ruling that incomes derived from foreign sources entirely are subject to the income tax.

Wednesday, Mar. 13.

John Wanamaker, it is reported, has secured control of the Hilton-Hughes dry goods establishment at New York.

During a fire at Waupun, Wis., which destroyed $40,000 worth of property, the walls of a building fell and caught a number of spectators under the hot bricks. John Meiklejohn was probably fatally hurt, and Alderman Jones Hortia Sargent, A. C. Scott, John Peters and Joe Weinberger were severely cut, bruised and otherwise injured.

Two highwaymen have been sent to the North Dakota penitentiary for life for robbing a man of $3 and a brass watch.

Twelve thousand Spanish troops are under orders to sail for Cuba to aid in suppressing the insurrection.

Philadelphia capitalists have formed a company, with a capital stock of $1,000,000, to operate the extensive coal fields of Peru. They have received a concession from the Peruvian government and will ship the output to Pacific coast points.

Thursday, Mar. 14.

Ohio coal companies have formed a combine to control the output and regulate prices.

The first general assembly of the new Independent Knights of Labor will be held in Washington in January, 1896. It is claimed that 50,000 members of the old order have joined the new.

Gold mining is being carried on almost within the corporate limits of San Francisco. All along the beach south of the Cliff House Camps are being established to work the sand with new apparatus.

The Ameer of Afghanistan will pass through the United States this spring on his way to England, where he will be received as a royal guest.

The grand jury at Minneapolis refused to indict Miss Wachtler and George Grindall on the evidecne presented by the prosecution in the Hayward case, because, conviction would have been impossible.

Friday, Mar. 15.

Standard oil magnates are said to be trying to consolidate the great electrical manufacturing interests of the country into a gigantic trust.

A reunion of the newspaper correspondents that accompanied Coxey on his famous march to Washington last year is being arranged for March 25, at Canton, O., the date of Easter Sunday last year when the advance on Washington began.

Saturday, Mar. 16.

The supreme court of the United States has taken a recess to March 25, except that it will sit until Monday to deliver opinions and hear motions.

It is supposed that the Adams Express company lost $100,000 in the fire that took place in the wreck on the Vandalia, near Terre Haute, Ind.

At a conference held at Atlanta, Ga., it was resolved that the cotton acreage of the state must be reduced this year at all hazards, and a convention was called to meet next Monday to consider the subject.

Monday, Mar. 18.

Two hundred thousand bootmakers are idle in England as the result of a strike for higher wages.

United States Mine Inspector Fleming, of Utah, says the White Ash coal mine explosion at Cerrillos, N. M., was caused by men going into an abandoned chamber with naked lights, and not by lack of ventilation, as alleged by the coroner's jury.

Slatin Bey, an Austrian who, while doing duty as an Egyptian officer, was captured by the Mahdi at the time Gordon was taken, has escaped from Khartoum and arrived at Cairo. The Mahdi still holds a large number of European prisoners.

The lord mayor of London, Sir Joseph Renals, has accepted the honorary presidency of the London Base Ball association.

FAVORABLE FEATURES DOMINATE.

Longest List of Increased Prices for Many Months—Business Facts.

NEW YORK, March 16.—Bradstreet's says: There are fewer new and favorable trade features this week than unfavorable ones, but in most instances they outweigh the latter, which point to a continuance of small volume of business and quiet demand. In addition to increased competition here by Australian wools demand for the raw staple has fallen off and word is received that American dress goods manufacturers are using considerable Australian mixed with the American staple. The dry goods trade continues depressed, production being in excess of demand, cotton goods being moved generally only at concessions.

On the other hand prices present the longest list of increases within a week for many months. Among the prominent are the advances in Bessemer pig iron 10 and 15c.; 3-16c. on cotton; wheat, 2⅝c.; Indian corn, ¼c.; oats, ¼c.; pork, $1.25 per bbl.; lard, 30c., and sugar, 1-16c. Higher quotations are also reported for leather and hides, with demand more active and the falling off in stocks of petroleum is made a basis for higher prices for that staple. Material improvement in the iron and steel industries is indicated by the advance in Bessemer, by higher prices for manufactured iron at St. Louis, large orders placed for southern pig iron, and the receipt of orders for considerable lots of rails at Chicago.

This is significant among the favorable features of the week, but at the south gains are shown in sales of leaf tobacco and in the demand for naval stores. Among eastern industries makers of shoes report the recent advance fully maintained. Quotations are unchanged for wool, tin, iron ore, coke, lumber, coffee and live cattle, while concessions in prices are rumored to have been made on coal contracts and are apparent for print cloths, steel billets, copper and eggs.

Harry Hayward Sentenced.

MINNEAPOLIS, March 12.—"The sentence of this court," said Judge Smith to Harry Hayward, as the latter stood before him, "is that you be taken to the Hennepin county jail and be there confined until after a period of three months a time be fixed by the governor of this state, and you be taken to the place of execution and hanged by the neck until you are dead." Harry listened calmly and sat down without the slightest show of feeling.

Before the judge passed sentence he said he would examine the grounds urged for a new trial. He added that he had no doubt that the verdict was just and righteous.

President Home from His Duck Hunt.

WASHINGTON, March 18.—The president and party have reached the city on the lighthouse tender Violet. There were Mr. Cleveland and Dr. O'Reilly, his physician; Commander Lamberton, superintendent of the lighthouse district, and Commander Wilde, the secretary of the lighthouse naval board. Of the ten days the party was out but two were actually spent in hunting birds, owing to the weather. In that time the party shot 10 brant, 41 ducks, and twelve snipe. Only two brace of the largest of each were taken from the vessel. The president looked well, and said his outing had done him good.

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The Wreck Near Terre Haute.

TERRE HAUTE, Ind., March 16.—Engineer Daily, Baggagemaster Storms, Fireman Hanley, Conductor Rahm, W. P. Kitt (of the "Irish Hearts" company) and G. D. Early were the most severely hurt in the wreck of the Vandalia train near this city. None suffered anything more than painful bruises, cuts and sprains. The loss of property was large, the two trains being almost totally destroyed by fire, and the express matter, including as estimated all the way from $25,000 to $100,000 in cash, was also destroyed.

FATAL FIRE AT TOLEDO.

The Walls of a Roundhouse Fall and Bury Twelve Men.

TOLEDO, O., March 18.—The roundhouse of the Wabash Railroad company in this city, located at the foot of South street on the dock front, burned to the ground. Three-quarters of an hour after the first alarm was sent in the southwest wall of the building, 60 feet in circumference, fell in, burying twelve men underneath it. Two of them were instantly killed, a third died a short time after being taken out of the debris, and the others were all badly hurt, one probably fatally. All but one, John Bowen, were employes of the Wabash. The dead are: R. H. Bohlman, skull crushed, internally injured; J. J. Preston, back broken, skull crushed killed instantly; John Bowen, skull crushed, internally injured, killed instantly.

Must Be Separate Tickets.

SPRINGFIELD, Ills., March 18.—In reply to an inquiry Assistant Attorney General Newell has rendered an opinion of some interest. A case has been laid before him wherein a county board had divided a township into two precincts and an election was held under the old arrangement and precinct. He says this, though illegal, is immaterial. But when an election for township officers and a member of congress is held on the same day separate tickets must be used, prepared by the township and county clerks respectively. The same judges may preside, but separate ballot boxes must be used.

New State Bank Licensed.

SPRINGFIELD, Ill., March 13.—The Auditor of public accounts has licensed the organization of the Shelby County bank, at Shelbyville, capital $50,000. The incorporators are Philo Parker, John A. Tackett, Max K. Leman and Theo. F. Dove.

Filed Articles for a New Railway.

SPRINGFIELD, Ills., March 13.—The Carpentersville, Elgin and Aurora Railway company has filed artieles of incorporation with the secretary of state. The road is to run from Dundee, Kane county, to Aurora, same county.

Notes of the State.

An unusually warm campaign is in progress in Springfield, Ills. There are six avowed candidates for mayor.

Three carloads of seed wheat, corn and oats will be sent from Virginia, Ills., to the Nebraska sufferers.

A case of smallpox has been reported to the Illinois state board of health as appearing in a negro family near Brooklyn, Madison county.

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From the tone of the daily papers one might conclude that our nation is thirsty for war, and that there are several opportunities at hand. Spain does not yet reply to Secretary Gresham's message about the Allianca; and there is a rumor afloat that "the British would like to gain a foothold in Central America!" Well, of course that is not desirable, but even *that* would not be so bad as for Englishmen to own millions of dollars worth of breweries in the United States.

In the meantime, horrid war is going on, with all its sickening details, in a way that should make brave men shudder. Japan is reported to be of the opinion that "the time for peace negotiations has not arrived." The Cuban insurrection, which is considered by some as a "race war," goes on to the bitter end. In Lima, Peru, we are informed, "no foreigners were killed," but after three days of fighting there were some two thousand unburied corpses left in and around the city. Is it not amazing what men will do? Is it not comforting that: "In the shadow God keeps watch above his own."

Every right-minded citizen will be glad to know that Judge Carter is taking a stand for what is right and pure in the city of Chicago. May his term of office be long, and his courage always be equal to his convictions. The judges and clerks in four precincts were Thursday summoned to appear before Judge Carter in the County Court at 2 o'clock Saturday afternoon to explain why they disregarded the orders of the election commissioners on Tuesday last, the day of registration, and changed the polling places assigned to the precincts by the board. The judges will be called upon to answer the charge of contempt of court under the election law, while the clerks will appear as witnesses. At least in two of these instances the judges adjourned to a *saloon*, and disregarded an order sent to them by the commissioners to return to the place originally appointed.

Mgr. Satolli has temporarily suspended the edict of Pope Leo XIII. affecting membership in the order Knights of Pythias. Dr. Collett, Dr. Da Grandepere and Hugo A. Dubuque of Lafayette Lodge, waited on Satolli, giving him the reasons why they and the 250 local Knights should be allowed to do their Easter duty. Lafayette Lodge is composed wholly of French Canadians who are Catholics. Satolli heard them, and after a day's consideration, granted their request, but did not give them any encouragement that the edict would or could be set aside except for a time.

The civil service reform bill has become a law in the State of Illinois. It was rushed through a little unceremoniously at the last, and is subject to some amendments, in order that the voters of Chicago might have a chance to ratify the action of the Legislature, as approved by the Governor, at their next municipal election. The law provides, in brief, for a (1) civil service commission, to be appointed by the Governor; (2) also for public competitive examinations which "shall be free to all citizens of the United States," with necessary limitations; (3) for promotions in classified service; (4) for reports to commission; (5) for preventing abuse of political influence; (6) for payment of salaries; (7) for penalties for violations of the act, (8) and for its adoption by the cities of our State. Much is expected from this law, and a great deal of satisfaction is expressed by nearly all classes at its passage.

The National Christian Citizenship League, organized a year since for the avowed object of educating the public conscience, and to secure a more generous support for all movements which are for the general good, is engaged in defeating if possible, in the House, the Humphrey racing pool bill. This bill, which seeks to legalize gambling, passed the Illinois Senate the 21st inst. The president of the League is Edwin D. Wheelock. By the direction of the Political Committee of the League President Wheelock has decided to circulate all over the State petitions to the members of the Legislature to defeat the pernicious legislation. The League has subordinate organizations in every considerable city in the State, and correspondents in almost every town. Through these organizations and correspondents it proposes to circulate petitions for signatures in every district, addressed to its representatives in the Legislature. The documents have been prepared, and they will be sent out to 500 different places. The following is the form of the petition: "To the Hon. William Burke, Representative from the Seventeenth District of Illinois—Dear Sir: We, the undersigned voters, resident in your district, hereby earnestly unite in requesting you to vote against the bill known as the Humphrey racing pool bill, which passed the Senate March 21, and to use your influence to induce other members also to vote against it. We further request that you oppose the Aspinwall bill and any similar bill which provides for gambling of any kind."

At last Utah has been admitted to Statehood. On account of the strong Mormon sentiments prevailing in that Territory, all efforts looking to its admission into the Union as a State have been unsuccessful hitherto. The effort that was made during President Cleveland's first administration to have Utah admitted as a State, was followed by more determined opposition by the government to polygamy, by the Republican regime that followed. Polygamists were fined and imprisoned under the Edmunds' bill, until at last President Woodruff of the Mormon church received a revelation that the obnoxious custom was not obligatory on good Mormons, and they were rather advised to give up the practice. Eugene Young, a grandson of Brigham Young, the great Mormon prophet, writes a long, interesting letter to the Chicago *Tribune*, representing that great harmony prevails in their State convention, and that Mormons now work amicably with those Gentiles who were most faithful in executing the law which it is hoped was instrumental in destroying polygamy. Mr. Young says: "Neither the church nor the law sanction any more plural marriages. It is hardly possible to believe the Mormon people want to have polygamy restored." . . . . "Now a veritable era of good feeling has supplanted the bitterness which raged only five years ago."

After making all due allowance for the exaggeration of newspaper reports, it seems to be plain that a good friendly relation does not exist between the United States and the European powers. The right of Great Britain to indemnity for the expulsion of Mr. Hatch from Central America is conceded; but men and papers are discussing the "Monroe doctrine," which simply asserts that our government would consider the acquisition of territory by any foreign power on this continent as a menace against itself, in a way that would seem to portend war in case England asked for territory in default of gold, which Nicaragua is not able to give. The *Tribune* of March 23 says it is believed the administration will concede that Great Britain has a prima facie claim on Nicaragua which should be paid, and that if the little republic concedes the same thing but pleads poverty Uncle Sam will see that its poor but honest condition is properly recognized. Which means that the United States will say to Great Britain, we are sorry, but you cannot have your rights in America. It is a short step from not fearing God to not regarding man. Mr. Cleveland was not altogether pleased with the state of affairs in Washington when he returned from his hunting trip, and is inclined to blame the Secretary of State; but to us it seems that the real difficulty is that forgetting that "Righteousness exalteth a nation;" we as a people have chosen for our rulers *party* men rather than God-fearing men, and we are learning by bitter experience what we should have learned from the Word, that "When the righteous are in authority, the people rejoice; but when the wicked beareth rule, the people mourn."

THE WORK OF THE N. C. A.

BY REV. ALEX. THOMSON.

So almost universal has become the power of the secret empire that it has not only turned down the light that would otherwise show what dwelt within the shadows, but it has made it dangerous to attack these strongholds of the night. Now, whatever may be said of the lodge power, it cannot be said that it is beneath discussion. He would be a bold man who would assert that it was above it. Yet this discussion of the principles on which secret societies rest, or their methods and fruits, is just the one thing that is all but impossible in this country to-day. If anyone wants to test the truth of this statement, let him send a well-written article on the subject to any of our religious papers and observe its reception. I remember reading in the New York *Witness*, a number of years ago, that after an article against the lodge, it immediately lost hundreds of subscribers, and an officer of the Grand Lodge sent it a notice that on whomsoever the Masonic stone fell it would grind him to powder.

An evangelist who visited me about a year ago related a humorous experience. At some place in his travels he met with the literature of the N. C. A., was all fired up with the revelations, and without more ado fired them off point blank at his first audience. He left that town immediately after, a sadder and a wiser man. He at least discovered that the N. C. A. was not attacking a stuffed lion. He was, I believe, an injudicious man, and all such had indeed better be sure of their calling before attacking the secret empire. When I quietly told this gentleman that to the measure of my power to give, and of the people I ministered to, to receive, I was in this struggle for life, he looked at me with a strange expression, and said: "You are quite right, but you will have trouble in the flesh."

This brings us to another thought, that in most churches any attempt to come out with the whole truth on this question would almost, if not quite, destroy the church. I have now in mind a man who was exceedingly radical on this question, and poured before the people not prepared to receive it all the light that he possessed. He left behind him a train of divided churches. The Master said to his disciples at one time that they were not then able to hear all the truth he had for them. God does not throw the blaze of the noonday sun into the eyes of the half-awakened birds, but the light breaks softly as they are able to bear it. The true pastor, or perhaps one would better say the wise one, stands with his hand on the pulse of the church, and faithfully gives out the truth on all subjects as the church is able to bear it. If he *be* a faithful, careful, good man, after the church comes to know him, and to be sure that in all things he seeks the Master's will and not his own, he will be able to say much that no other man could say in his pulpit without giving offense, and doing more harm than good. But after all, in most of our churches the pastor's hands are more than half tied here, and he welcomes whatever will really help to give him freedom.

Here then is the province of the N. C. A. One of our lecturers comes to a town, secures a church, or better still, a hall, and posts a notice of the fact that he is going to speak on the subject. The man is free. His argument can be made overwhelming. All minds open to receive the fullest measure of truth receive it, and the pastor can judiciously gather up the fruits of the victory. If ever there was a call for godly men, fearless, and yet kind and judicious, each of whom would be an Elijah and John rolled into one, it is to this work to-day. We may indeed all pray God to bless the mission of the N. C. A.

But besides the lecture work, efforts ought to be made to secure a place for our speakers at the meetings of ministerial associations, to secure the names and ascertain as far as possible the lodge standing of town and city officers, its number of lodges in each town, the probable expense of running them, and report all this to the *Cynosure*. The *Cynosure*, the organ of the Association, ought to be kept at high-water mark. All friends of our reform may well pray God to bless the *Cynosure*, for after all it is the great light-giver on the question of the secret empire.

Looking at the whole field from the standpoint of a Christian and a patriot, it is clear to me that we must conquer here or the battle is lost everywhere.

WHO IS FREE?

BY CHARLES P. JONES.

He whom the truth makes free is free;
All men are very slaves beside;
No civil law gives liberty—
The manacles and chains abide,
While yet the heart is prone to sin,
And Satan claims the throne within.

No oath-bound clan, however great
Their numbers, or their influence, be,
Though they may rule a boasting State,
And spread their cult from sea to sea,
Has by its rites (nor ever can)
Imparted freedom to a man.

An oath but makes a greater slave;
Christ ne'er requires such things of men;
The proudest snob or poorest knave
Must each repent—be born again.
Who would be free, and free indeed,
Must have his heart from evil freed.

While loving sin, no man is free,
His wicked passions have him bound:
What mean respectability,
Deceptive boast, and empty sound?
Who would be free, and free indeed,
Must by the Lord of hosts be freed?

UNEQUALLY YOKED.

BY WILBUR N. COFFEE.

A large ox and a small pony were yoked together and pulling at a load The greater strength of the ox turned the head of the pony, and together they traveled around—the ox making the circle and the pony traveling inside it.

The yoke is a profession of equality. Says the ox: "Here are two holes; you put your head through one, and I will put my head through the other; that's fair. I can use but one end, and you use the other. The chain by which we pull is exactly in the middle. Isn't that right? You pull, and I pull. No one could complain about that, surely."

No, of course not, but if you wish to get at the merits of the case, talk to the pony.

Now, when the Christian and unbeliever are yoked together in the lodge, the former is to the latter what the pony is to the ox.

But says the Christian: "I am not obliged to co-operate with the unbelievers in their questionable entertainments—balls, banquets, suppers, excursions, parades, etc., and when it comes to voting upon them, I can vote against them."

O, yes! You *could*, and it would make about as much of an impression as a "mosquito kicking against a barn." You *could*, but the trouble with you, my friend, is that like the pony, your head gets turned, and you very submissively tread around in the circle made by the unbeliever, and he highly esteems you for your docility. He pursues a purpose, and as regards real Christianity you have become a subdued pony, and trot around as you are guided.

SECRECY.

A TESTIMONY BY A GERMAN BAPTIST.

It was my privilege to attend the anti-secret convention, at Xenia, O., last month, and participate in its deliberations relative to the merits and demerits of secrecy, as set forth in the writings and seen in the workings of secret orders.

Secrecy is a hydra-headed monster whose real character is disguised under the claims of charity and religion. It is a foe and not a friend to the Christian religion. Secrecy rejects Christ. Every utterance of the lips, every stroke of the pen against secrecy is an effort and a defence in the interests of truth, humanity and righteousness. Christ was not a patron of secrecy, but "visa versa," saying: "In secret have I said nothing." (St. John 18: 20.) And, "What I tell you in the dark, publish in the light; and, what is whispered in your ear, proclaim from the housetops." Matt. 10: 27.

Good works are of God. Secret orders are pretentious and misleading, the works of carnality, worldly in character, and, therefore, not of God. They have in their proceedings, prayers, etc., "a form of godliness, but deny the power thereof; from such turn away."–2 Tim. 3: 5.

Secrecy is not only wrong in letter, but also in spirit and principle; and selfish and discriminating in character, an enemy to *faith*, and, therefore, at variance with pure and undefiled religion. On the other hand, the spirit and principles of Christianity and our holy religion are, in kind, wholly unselfish, provident, charitable and Christ-like. Christ instructs us to do good unto all men; that is, without discrimination as to wealth, race, nation or tongue. Especially were his sympathies directed toward the poor, saying: "For ye have the poor with you always, and whensoever ye will, ye may do them good." (Mark 14: 7.) The spirit and principles of the secret order is not only selfish and discriminating, but uncharitable. It helps those, and those only who support such orders.

The charity of the church is practically unlimited, open and free to everybody with no fixed bounds. The church needs no secret auxiliary. Her system is perfect, as its Author is perfect, hence "thoroughly furnished unto all good works."

The religion of the Bible is built upon the true foundation, *Christ*. Salvation is obtained through faith in him. "For other foundation can no man lay than that is laid, which is Jesus Christ." (1 Cor. 3: 11.) Secret orders are not built on this foundation, because the religion and rites of the secret order reject Christ, and are therefore a Christless religion. Hear Christ: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." (St. John 3: 36.) Again Jesus saith: "This is the work of God that ye believe on him whom he hath sent." (St. John 6: 29) In short, the religion of the secret order is as broad as the congress of religions, at Chicago, in 1893: it is one of policy and not of principle, admitting to fellowship, Jews, Mohammedans, Socialists, Polygamists, and even professed Christians. Because, "not only the tenets of the Christian religion are excluded, but even the name of Christ is studiously excluded from their manuals, prayers, etc." (Tract by the Rev. I. J. Rosenberger.) What a mockery is this of the Christian religion! Christian faith! The light of the world can have no fellowship with such, the unfruitful works of darkness. (See 2 Cor. 6: 17.)

Paul, that noble defender of truth, purity and good works, speaks of himself and other *Christians* as "plants," having been planted into grace through faith in Christ, whereby they may grow, advance in the Christian graces, faith, love, hope, charity, developing into the full stature of manhood and womanhood in Christ Jesus. But how is it with the man who enters a secret order? He, by the power of the oath he is required to take and make his own, is also planted, but not into grace as in the case of the first, but into the rites, fellowship and religion of such order, however faithless, Christless, corrupt and soul-destructive it may be. Says Jesus: "Every plant which my heavenly Father hath not planted shall be rooted up—destroyed." (Matt. 15: 13) A religion and a worship which does not recognize Christ, is not only Christless, but also vain. "This people draweth nigh unto me with their mouth, and honoreth me with their lips: but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men." Also if any man shall say, "Behold, he is in the secret chambers, believe it not." (Matt. 15: 8, 9, and 24: 26.) In this same chapter (15) we read of certain, who were accused of defiling themselves by eating with unwashen hands. Christ plainly answers: "Not that which goeth into the mouth defileth a man, but that which goeth out of it," because, "those things which proceed out of the mouth come forth from the heart; and they defile a man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." (18, 19) The light of secrecy is darkness. There is no affinity or fellowship between Christ and Belial.

"Mackey, in his Lexicon, page 16, defines 'Acacian' as signifying a Mason, who, by living in strict obedience to the obligations and precepts of the fraternity, is free from sin." The Gospel teaches that, "the blood of Jesus Christ, his Son, cleanseth us from all sin."–1 John 1: 4.

Which will you choose, which accept, the

teachings of the Gospel, or the teachings of Masonry? If to give up manhood and become a slave, serve the lodge. If to be a *man*, free and Christ-like in manhood, character and life, serve Him. (Rev.) S. W. HOOVER.

[The writer of the above was suddenly called to his reward a few days since. "He being dead, yet speaketh."—ED.]

A WORK OF GRACE IN WHEATON.

A work of grace remarkable in some of its features has been in progress in Wheaton for some weeks. It began in the Baptist church, with Rev. Fred Berry of Pullman in charge. It soon developed that Christians were in the way of God's work. Meetings for prayer and fasting were appointed, and for three weeks a company of believers "whose hearts God had touched" waited on him from 9:30 A. M. to 5:00 P. M. continuously. The prayer offered most of all was, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." Psa. 139: 23, 24.

Never have I seen such a meeting. The Holy Spirit, the sin-finder, was at work, and never were our hearts so searched and sin so hunted out; and as it was hunted out, it was with the help of grace put away. All who came into that room during those weeks were conscious of the searchings of God. The fire of the Holy Ghost began to kindle and glow. Believers became serious enquirers after the fullness of the Spirit, and many who were "hungering and thirsting after righteousness" sought instruction and prayer.

These all-day services continued for seven weeks with blessed results. The work spread to the students of Wheaton College. And for nearly two weeks the chapel exercises were conducted by Bro. Berry, and many of the students were led into a deeper spiritual life than they had ever known before. There have been as yet but few conversions, the work being nearly exclusively among believers.

The work continues with the pastors of the Baptist and College churches in charge, but with the Holy Spirit the gladly-acknowledged leader in the blessed work.

The secret of this really blessed work is found in the simple fact that we waited on God continuously, patiently, penitently, confessing and forsaking our sins; putting away the pride that invited divine resistance. We definitely sought the fullness of the Holy Spirit as the all-important qualification for joyful, victorious Christian life and labor. We are confidently expecting larger results. W. H. CHANDLER.

THE FRUITS OF THE ROMAN CHURCH.

LOUIS ACOSTA, A PROTESTANT MINISTER (MEXICAN) IN COLIMA, MEXICO.

(Translated from the Spanish.)

In Colima there exists a kind of inquisition for the evangelical Christians. Do not think that I will show that there are instruments of torture made use of. These have disappeared some time ago, to the great sorrow of the sattellites of Loyola and Guzman; but if anyone cries aloud as one who knows the doctrine of Jesus Christ, a doctrine without flaw and without stain of any kind; he is abhorred, detested, and persecuted —not openly—but in a manner followed only by low and cowardly souls. As soon as one resolves to become evangelical, his employment is stopped. If he is a mechanic, his work will be taken away, and no one is willing to rent him a house to live in.

Ah, Rome! You cannot say in your defence that only a few hate the evangelicals; that all are not alike; that among the apostles there was a Judas. Yes, 'tis true, so ought the worthy corporations and cultured societies exclaim; the very evangelicals have suffered the disgrace to have to lament some Judases. But it is not the twelfth of the preachers and apostles of Christ; it is not the hundredth, or thousandth part of the Roman Church that is false; but there are ninety-nine in a hundred, or nine hundred and ninety-nine in a thousand who are corrupt and full of wickedness, even going so far as to spill the blood of the evangelical Christians.

What dost thou say, Rome? If you remain silent, then let history speak. Following down the pages of our free nation, after the events in 1810 until the result in 1821; passing through the battlefields sprinkled with blood spilled by the clergy, the imagination recoils at the miserable ambitious Roman civilization of the nineteenth century.

Reason finds no support, and we see the national welfare dashed to earth by the rude strokes of wickedness and vileness. Dost thou not see the pain and woes of this destruction; the conflagration of property, the honor of the wife and daughter tarnished, the hatred of parent against child and brother against brother?

This is *Roman civilization!* These are the effects; the fruits of fanaticism and superstition. But after all, the people have been so educated that their fault is a relative one, not an absolute. If a child uses bad language, it is because he has heard it somewhere, and his other deficiences are often from the influence of bad example.

Beware, Mexicans! Forever leave behind those corrupt sentiments issuing from the convents. Do not make yourselves ridiculous, crying at the church door, and many times shedding the blood of the evangelical preachers; the truth is not quenched by killing the witness. The priests in the time of Christ put him to death through hatred and envy, and now you see his work is under way. Do not deny the truth. I challenge you to destroy the evangelical cause.

Romanism considers none of her enemies so terrible as Protestantism, from which alone she receives the mortal stroke. And again I repeat, not of the atheist, the dualist, the pantheist, nor of the Mormon, has she that dreadful fear that she has of the Christian. And well she may have, for never was Satan better conquered than when he appeared before Christ.

Permit me to ask a question. If you believe the Protestants lost and beyond all hope, why do you not leave them in indifference? Still another. If the piety and virtue of Romanism is so great and you consider the Protestants misled, and that it is possible to win them back to the good way; why do you not meet them in society to convince them of their error and win them by love from their sad state, thus bringing them to the fold of Christ? Why, in place of bestowing love and care, do you condemn and use violence by stabbing and stoning them? It is an actual fact that Mr. B. B. Blachly, an American Bible colporteur, has been insulted, persecuted and threatened, when in the street, by Roman Catholics.

O Romanism, you are the cause of a dreadful sore; and when Protestantism, declaring herself your friend, tries to help you, you cry out with pain because she puts her finger on your wound. Your attitude now is certainly painful; you know not how to turn the lie into truth; now you confess that commandment which the Priest Ripalda stole and which says: "Thou shalt not make unto thyself any image or figure of the holy Mary to worship." You speak of her merely as Saint Mary, as you would Saint Teresa or any other saint; and afterwards you will tell the people you did not understand what was taught you. You have fallen into idolatry; you have made Mary the mother of God when God is uncreated, and the people are ignorant. A priest once said to me: "The people are so ignorant they need dolls to worship God with."

Listen, Mexicans! Do not heed when the priest from his pulpit says to kill the Protestants. There will be some to say that the priests never preach so. I will prove that they do. The priest enters the pulpit, and after praying the rosary to the holy Mary, he exhibits relics, responses and indulgences like merchandise to the people at good price, and at the same time cheap; and then he says: "Protestantism is a horrible, poisonous and venomous animal, and those who extend it are destroying souls." Putting Protestantism in such a horrible light, the people resolve to exterminate it.

If I say to a person, seeing an animal coming directly to him, "That animal is poisonous; its sting is death. I have told you in plain language, kill it."

I have in my possession, published in the State of Hidalgo, Mexico, by Gabino Chavez, a minister of the Roman Church, a catechism with indulgences, granted by different bishops of the same church, to those who read the catechism. On page 33 there is this question: "Is it a good method to hiss and stone the Protestants?" The answer is: It is an excellent method, for a good fight will warn them.

LODGE CHAPLAINS.

"What is the duty of a chaplain in the Good Templar lodge? The answer is ready in a moment. To lead the devotional exercises, of course. I wish to ask, can anyone but a Christian be chaplain? Is it not mockery to install any person but a Christian for this office, and is it not worse than mockery for anyone but a Christian to lead these exercises? If you have a minister of the Gospel in your lodge it is certainly more fitting to have him for chaplain, or if not, elect some other person who has the cause of Christ at heart. It is a shame that in some lodges a chaplain is elected and installed, and performs these duties who does not even profess religion."

By a universally-recognized principle in all the secret orders, one who is eligible to membership is eligible to the office of chaplain. The fault lies not in the selection of the officer, but in the inherent nature of the system. It is an insurmountable objection to Good Templarism that its chaplain is always liable to be one who knows nothing of the nature of prayer. We do not wonder that unconverted people join such societies, but surely Christians have no right to connect themselves with an order that habitually makes a mockery of prayer.—*J. Blanchard.*

A GOOD SUGGESTION.

A subscriber of the *Herald and Presbyter*, after calling attention to the fact of "the multiplicity of societies for this and that good object, each with its fees and duties requiring time and money, asks: 'Would it not be well to combine these all into one society for *being good and doing good*?'" The *Herald* replies: "The church is just such a society." We would therefore suggest that the church be re-organized, for in the midst of so many other societies it seems to have been lost sight of, and well nigh passed out of existence.—*Selected.*

REVIVING THE CHURCH.

Our church was holding a protracted meeting. Good Mr. Taylor preached faithfully and earnestly, night after night, but with no apparent success. The members sat there like monuments, as if it were the pastor's meeting and not theirs. But one evening, after a very impressive sermon, still no one willing to lead in prayer, or even testify for Christ, the minister said: "We will be dismissed, and after the benediction I want every member of my church to remain."

They did so, when Bro. Taylor said to them: "I want every member that has aught against another to go to that person, whether it be brother or sister, and make confession or ask forgiveness before the next evening's meeting. All that will do this may rise to their feet." And again he said: "I want to know how many of you have family worship. All that do, rise to their feet and remain standing a few moments." There were three or four families that did not rise. To each of these he said, in solemn, but kind words (calling them each by name): "Bro. Truax, I want you when you go home to-night to set up your family altar; will you?" After being answered in the affirmative by each, they repaired to their homes, and from that evening it was as if the dews of heaven were showered upon that church. Such a glorious revival and ingathering of souls into that little church will never be forgotten by any that witnessed it. Are there not some churches still that need to be shaken by the shoulders, as it were, and awakened out of their slumber?—*Christian Conservator.*

GERMAN KNIGHTS OF PYTHIAS.

Waldock Lodge No. 136, of the Knights of Pythias, has appealed to the courts to prevent the Grand Lodge of the State of Illinois from taking away its charter, for refusing to comply with the edict of the order abolishing the use of a ritual in German. Judge Brentano issued an injunction to restrain the Grand Lodge from carrying out an order to expel the Waldock Lodge until the case can be heard in court.

OUR NEW YORK LETTER.

Recent legislation submitted or defeated.—Sunday saloons. —A practical joke —Vegetarianism.

The bill providing for the punishment of persons convicted of assaults on children and of unnatural crimes, by the whipping post, was defeated in the Assembly by the narrow margin of four votes, after it had almost unanimously passed the Senate. It was called the Gerry bill, because it was pushed by Commodore Elbridge T. Gerry, president of the society for the prevention of cruelty to children. Opposition to it was based upon the claim that it was barbarous and a relic of antiquity; and also that in Delaware and Maryland, where this kind of punishment is inflicted, the percentage of crime has increased beyond the increase of population, the percentage being greater in these two States than in any other States in the Union, and illiteracy in them being three times greater than in the State of New York. These statistics were presented to show that the whipping post is co-existent with ignorance and crime.

The cause of woman suffrage has gained a point, for the Assembly has voted to submit the question to the people for settlement by a vote of eighty to thirty-one. They have thus gone back on the work of the late Constitutional convention, which refused to allow the people to vote on the proposition to strike the word "male" from the constitution. The question must also pass the present Senate and both branches of the next Legislature, however, before it can be submitted to the people. It is said that the Republican bosses have learned that it was a mistake to antagonize the suffragists, and so gave orders that the amendment should pass the Assembly at any rate, the fate of it in the Senate being left for the future to decide.

Last Thursday eve., there was a largely-attended and enthusiastic mass-meeting held in Cooper Union, for the purpose of advocating open saloons during some part of Sunday. The most astonishing feature of the meeting was the presence of two Protestant Episcopal clergymen, Rev. Dr. W. S. Rainsford and Rev. Dr. J. H. Rylance, and the sensational speeches which they made upon the subject. Dr. Rainsford proclaimed himself a socialist on the liquor question, and denounced the "hayseeds" who were trying to obstruct such legislation. He claimed that open saloons on Sunday would diminish drunkenness, remove hypocrisy and greatly promote the interests of temperance. Of course, he was cheered to the echo by the German and other foreigners who were present, and who are so anxious to substitute for the American Sabbath the Continental Sunday, with its beer-guzzling, cock-fighting, brawling accompaniments. The other reverend speaker denounced what he was pleased to call the intemperance of the temperance fanatics, and pleaded for the adoption of a law similar to that in force in London. The result of the meeting was to organize a permanent movement to advance the cause of so-called Sunday liberty.

What drinking man would not be willing to wait till noon for legalized drinking, especially if he could keep it up thereafter for ten hours? Why do not these worthy logicians go a little farther and modify other laws to suit the man? Beside giving the right for Sunday liquor selling between the hours of twelve and ten o'clock P. M, why do they not say: "Since stealing is such a temptation, and men will break the law, we will make the law to suit the man, and for a few hours in the afternoon, or at dusk, we will legalize stealing." So might we go through the Decalogue, considering all possible temptations, until all laws were abolished, and pandemonium reigned throughout the world.

These clerical critics also argued that since the rich man had his club-house open on Sunday, it would be only just to allow the poor man to have his saloon. Why do they not try to shut up the rich man's club-house and promote the cause of temperance by abolishing an evil, instead of legalizing and adding another evil to those already existing?

A practical joke was recently perpetrated which savors of the horse play of the lodge-room, the results of which have made the perpetrators both sad and penitent. Fifty pupils of the Teachers' Normal College, in Harlem, are using for a temporary dormitory a part of the old Bloomingdale insane asylum. Some of the girls found a lot of old commitment blanks and notices to relatives of patients, and they thought it would be a good joke to fill them out and mail them to the friends and relatives of their fellow-students. Very soon the faculty were deluged with letters and telegrams, and distracted and hysterical relatives appeared, hunting in vain for the physicians whose names had been signed to the notices. The matter turned on its originators in a way that was not foreseen. One father wired to the faculty that he always thought his girl was weak-minded, but he thought she would get over this attack if kindly treated. The girls feel so keenly the folly and cruelty of the hoax that farther punishment was deemed unnecessary.

Within the past two weeks the first vegetarian restaurant, in New York, has been opened, on West 23d St., by Mrs. L. Volkmann. There is a large and flourishing local society, the members of which believe that eating flesh was the original sin, and who are doing all in their power, through the distribution of literature and personal solicitation, to restore man's bill of fare to the primitive vegetarian basis. Hereafter at this cafe florid-faced club-men and dyspeptic *bon vivants* can find a regimen that will regulate and restore their abused stomachs, and relieve the purse at the same time, for the economy of a vegetarian diet is a strong argument in its favor. On the back of the menu cards, in this neat and novel eating-house, the following acrostic and sonnet is engraved, which is probably the pæan of some unknown but enthusiastic vegetarian poet:

"Vision prophetic that Isaiah saw,
Earth had no brighter, fairer sight to show;
Guiltless of blood and innocent of woe,
Ever was rule of love the ample law.
They did not slay in all the holy earth;
All gentle life was sacred and was free,
Ranged in the air and sported in the sea;
In man and brute they saw life's common fount,
And in a chain of love bound all below,
Neither child nor lamb lacked a caressing hand.

"Let us then make our beautiful earth to glow,
Isaiah's vision of the righteous land;
Free from all tyrant force, by blood unstained,
Eden once more! Lo! Paradise regained."

F. W. FARR.

REFORM NEWS.

PUSHING IN PENNSYLVANIA.

WILKINSBURG, Pa., March 22, '95.

DEAR CYNOSURE.—Juging by the stir it made among those who love darkness rather than light, my lecture on last Monday evening was a decided success. It was given in the Free Methodst church, New Brighton, Pa. I spent Sabbath with friends there preaching to a good audience in the morning. A number of the brethren connected with this church before conversion belonged to various lodges. Bro. Bentley, the pastor, was connected with three or four, and so can testify to their injury from experience.

The church in which I spoke is the largest of the denomination in this section. There were 500 or more persons present Sabbath and Monday evening. Chairs were placed in the aisles, and many remained standing. The following note appeared in the *Commercial Gazette:*

Last evening Rev. W. B. Stoddard of Washington, D. C., a member of what is called the National Christian Association, addressed the congregation of the Free Methodist church at this place on the subject of "What Secret Societies are Doing." Rev. Stoddard scored the Masons and Odd-fellows in particular, and the Knights of Pythias, American Mechanics and lesser secret societies unmercifully. There were quite a number of Masons, Odd-fellows and other secret society men present, and they seemed to look upon the whole affair as a huge joke. A collection was taken up and these same secret society men were the heaviest contributors.

If this statement is correct the lodge men in New Brighton are not like their brethren elsewhere. It is not the rule that those who are "*scored unmercifully*" contribute heavily to the one thus serving them. Perhaps they felt sorry for the evil they had done and were trying in this way to atone. Perhaps those who left before the lecturer concluded and slammed the door "looked upon the whole affar as a huge joke," and left a heavy contribution with the reporter. It might be difficult to account for his knowledge of the "heaviest contributors" in any other way.

Bro. Broadhead, pastor of the F. M. church, Rochester, Pa., is holding special meetings, but writes that he desires lectures later. Friends in Beaver Falls were in for reform as usual. Some expressed the wish that our next State convention be held there. We would have good local support. There is much dormant interest in Beaver Valley that would be aroused by an enthusiastic State gathering. A visit to Midway, Primrose and McDonald, Washington county, revealed an increasing interest in reform. Some contributed to State work, others subscribed to the *Cynosure*. Friends at Midway and McDonald wish lectures, in the former place as soon as the roads are better, in the latter as soon as the liquor fight is off their hands. A Masonic lodge has just started publishing in the paper that they were of the kind that was before Abraham. I do not know whether they trace their origin to the one who induced the first pair to wear the apron. If so, the evidence is in their favor. It is not thought that it will exert much influence, as the baser element are at the head. I go to McKeesport, Elizabeth and Turtle Creek, Pa., speaking according to arrangement in the latter place Sabbath. The spring opens. Business revives. Reformers should be ahead. Let us keep pushing.

W. B. STODDARD.

FROM THE PACIFIC COAST AGENT.

SPOKANE, Wash., Mar. 11, 1895.

EDITOR CYNOSURE:—Since my last letter, I have called on a number of the Portland pastors to secure their co-operation in our convention, which meets there next September. I found Dr. Grant of the First Baptist church exceedingly careful as to what he said about the orders. I was glad to hear from his own lips that he was not a member of any secret order. His extreme opposition to Romanism had led some of his admirers to suspect him associated with the A. P. A. He is not.

Dr. H. F. Wallace of the United Presbyterian church greeted me most cordially, talked the subject over very freely, subscribed for the *Cynosure*, and accepted a place on our program to address the convention. He is true to the principles of Christ's Church, and not afraid to be found defending them.

I found Rev. Hawes of the First United Presbyterian church engaged in a revival. I think we can depend on the pastor to assist our convention work.

On Sabbath morning I listened to Dr. Wallace of the First Congregational church. His text was, "Whose image and superscription hath it." He went on to mention some elements in our national and social life that prove that this nation hath not the "image and superscription of Christ." As I listened to his eloquent, earnest words, I thought, "Why not tell them plainly that the secret lodge system has not Christ's image or superscription."

On Monday I started for the Sound, stopping two nights on the Cowlitz, and spoke to large congregations at Ostrander and Stockport. Rev. L. F. Clark is the U. B. pastor, and is having good success. He is loved by all the people. He was called by special invitation to Ostrander to hold a revival, and was promised that nothing should interfere with the meeting if he would come. He went, but was notified that the Good Templars was bound to hold their claim to the house on Tuesday night, So, after some had been saved, others seeking, and on the eve of a gracious outpouring of the Spirit, he had to give way to them.

I went on Wednesday to Seattle, arriving at 4:45 in the evening. On Saturday afternoon I called at the Seattle Seminary, a Free Methodist institution, presided over by Prof. Shay, assisted by two lady teachers. They were having quarterly meeting. Rev. C. E. McReynolds is the district elder, and Rev. Alex. Beers pastor. These brethren and their wives are as true to God and our reform principles as the "needle to the pole." They have quite a membership here, and their influence for good is being felt. May they succeed most gloriously. Being urged we stayed over Sabbath and worshiped with them, preaching for the elder on Sabbath evening. This was a day well spent.

I cannot mention all the good people who have treated us so kindly. All these have a warm place in our affections. Prof. Shay is the right man in the right place. He is seeking to secure the salvation of the last student. One must indeed be

hardened who will pass a year in that college without being converted.

At 11 P. M. on the 10th we took the Great Northern railroad for Spokane, arriving here at 5:05 P. M. on the 11th where we are at present writing. Tomorrow, we go to Mica, then Rockford, Latoh, Pioneer, Tekoa, Oaksdale and Elberton. Then probably return by another route to Seattle. Pray for us.

P. B. WILLIAMS.

HILLSDALE COLLEGE, MICHIGAN.

KINGSTON, Ill., March 22, 1895.

DEAR CYNOSURE:—On my way to Chicago, I turned aside and visited Hillsdale College, in Michigan. While trying to find the president, a student told me that there were seven secret societies in the college, and two of them were young ladies' societies.

In the library I saw most of the anti-secrecy books placed there a few years ago, but when I spoke to the assistant librarian about giving the students copies of the *Lodge Lamp*, he asked me to consult the librarian. As I failed to find him, I went to President Moshier, who told me I could distribute them on my own responsibility. So, as the advanced classes came out of their recitation rooms, I handed out a large number of copies of the *Lodge Lamp*, with my letter, on the subject to the students, enclosed. I had supposed that this institution was under good, moral and religious influence; and it appears to be well endowed, and to have a good number of students in the classes, and I was altogether surprised to find it dominated by such organized selfishness.

I also visited the Baptist University at Kalamazoo. There are no secret societies among the students there, and it has a large number of both sexes in the various classes. The theological department has some young men in it who are already ordained ministers, and on the Sabbath they labor as pastors in the churches around. I preached on Sabbath morning, in a large Baptist meeting-house, at Allegan, by invitation of one of them who is pastor there. The reform books, placed in the library a few years ago, I found in good condition, and two theological students undertook to distribute the *Lodge Lamps* among the young people. Yours,

S. F. PORTER.

CHURCHES AND SOCIETIES IN ALEXANDRIA, MINNESOTA.

ALEXANDRIA, Minn., March 15, 1895.

EDITOR CYNOSURE:—Douglas county, of which Alexandria is the county seat, is not only famous for agriculture, but it is also famous as a summer resort for people of leisure, and such as need to recuperate their vital energy. It has more than one hundred and sixty lakes. It is near the dividing ridge where a part of the water flows northward to the Red river of the North, and part to the Minnesota river, and east of the Mississippi southward. On one of its lakes, Lake Miltona, Chicago people, representing $5,000,000, have a club house; and other States have club houses for summer resorts on this and other lakes of this county. The area of the county is thirty miles east and west and twenty-four miles north and south, and is equally divided in its areas of water, timber and prairie, one-third of each. This village is the home of our ex-Governor, Senator Nelson, and where he has his law office. Free Methodists, Swedish Baptists, German Lutherans, Norwegian Lutherans, Swedish Lutherans, German Evangelical, an independent body of Evangelical Christians, Methodist Episcopal and Congregational are the Christian societies represented here. The latter two bodies, however, are a mixture of paganism and Christianity, being secretists in part, and cannot have fellowship with such outspoken people, as Elijah, John the Baptist, and other true prophets and apostles, were.

Last evening, Thursday, March 14, we held a meeting, in the Swedish Baptist church, on the subject of secret societies. There was a very good attendance; five of the pastors were present and brought some of their people with them. They gave me much encouragement, and desired me to remain some days with them.

This town is about fifteen miles from Glenwood, where Bro. Elsee is pastor of the Reformed Presbyterian church, the only one of that denomination that I know of in the State, except they have recently organized one in Minneapolis.

Secret societies are flourishing in Alexandria, and are well-supported and backed up by the Congregational and M. E. pastors, who themselves are secretists; that is, they have got a dark-lantern religion in their lodges, into which they bait the people; and in order to deceive them, they had, I am told, one of the distinguished M. E. doctors of divinity, (?) who is an adept in these dark-lantern pagan religions of the lodge here, to preach up Odd-fellowship to the people by telling them that Odd-fellowship is not a religion. I know the dangerous adept well. He preaches charity, charity, charity for all, even the devil and all his angels, of whom he publicly declares from the pulpit that it is his opinion they will be saved in heaven at last; but he has no place in his heart for the truth. He is a high Mason, and glories in it in a most public outspoken way. Expecting to write more about this very interesting town next week.

Yours very truly, W. FENTON.

ENLARGEMENT IN NEW ENGLAND.

DEAR CYNOSURE:—Encouraged by the success attending the late National Reform convention, and by the co-operation of several pastors in this city, the friends have decided to attempt an enlargement of the work in New England. By request of the field secretary and agent, Rev. Lucian C. Kimball, the executive committee met to-day, Dr. Hershey presiding. The agent laid his plans before the committee, and after consideration, they were approved, and Bro. Kimball left on a P. M. train for Laconia, N. H., where he is to open the campaign to-morrow evening. Bro. Kimball is by no means a novice in radical Christian reform work, and he enters the field with a zeal begotten of conviction; and any church or community that give him a hearing will find a blessing in his services, and in turn help forward the much needed reform in civil government. His address is Middlefield, Mass.

General Booth's visit to our city has given a fresh impulse and added many friends to the Salvation Army. I chanced to be in New York, and witnessed the royal demonstration given by thousands gathered on the pier, who waved and sang and shouted a hearty God-speed as the ship left her moorings and swept gracefully out into the deep blue sea. On Sabbath eve I fell into line with a company of "lads and lasses," who secured a motley following to an open space, where they sang, prayed, testified and exhorted for a few moments, and then invited everybody to their hall, on Washington street. In common with many others, I accepted the invitation. Some fifty members of the army, male and female, clad in their peculiar uniforms, occupied the platform, and did most of the speaking. Remarkable conversions were related in simple but fervid words, and the unsaved were urged to accept Christ at once, as the only and all-sufficient Saviour. No one can question the sincerity or doubt the zeal of these devoted workers, and certainly there is a field for them where their somewhat erratic methods arrest the attention and carry the "glad tidings" to many who are not reached by ordinary methods.

J. P. STODDARD.

CORRESPONDENCE.

JEWISH BURIAL FOR A CHRISTIAN.

CINCINNATI, O., March 21, '95.

EDITOR CYNOSURE:—Our city has for some time been visited by kings, potentates and priests, representing nearly all the tyrannies that have existed in past ages. What place have these relics of barbarism in civilized free America? Our papers were filled, for weeks, with the doings and exhibitions of secret orders, in which humble citizens suddenly were raised to the thirty-third degree of eminence, from which they could look down with pitying contempt upon all the rest of mankind.

Pictures and nauseating descriptions of *puissant imperial potentates* dressed in tinseled petticoats, with golden crowns and sceptres, and seated on gorgeous thrones, filled day after day our daily papers, till we wondered if all the dead monarchies and proud oppressers of the past had been resurrected. Among those that figured in these silly exhibitions were some Christian ministers. I wonder if it ever occurred to any of those to compare themselves and their surroundings and companions with the meek and lowly Master whose servants they profess to be.

I was called, not long ago, to make a funeral address at the burial of a friend whom I had often visited during his sickness. I did this out of respect to the deceased and regard for his friends, who are good Christian people. In my discourse I dwelt upon faith in Christ as the only ground of hope for the future.

There followed this address, which was largely made up of Scripture references to Christ as the only Saviour, a Masonic burial service. Many of the Masons present were Jews. The service was led, and the Masonic prayer was offered, by a Jew, closing with the words: "In the name of the lion of the tribe of Judah."

I do not blame the Jews for participating in these religious services, but how can anyone claim that there is any Christianity in it? I was afterwards told that the Jews claimed that my references to Jesus Christ and my prayer in his name was much out of place at the funeral.

Yours truly, J. C. SMITH.

FREE RELIGIOUS ASSOCIATION AT BRADFORD.

DE GOLIA, Pa., March 14, 1895.

EDITOR CYNOSURE:—A new religious organization has just been formed in Bradford; its religion, however, is confined to the name. In all other respects it is quite irreligious. It looks to me as though the Universalist preacher at Bradford will have to put a barbed-wire fence around his flock, and pretty high at that, or he'll not have as much wool to clip in a year from now.

The president of the new organization is a rank infidel and a lawyer; he whacks at Christianity at every chance, and is instant in season and out of season.

It seems to me that Luke 11:24–26 applies to ex-rabbi Weil's case; he has certainly taken to himself spirits more wicked than himself. I think the Parliament of Religions helped him from his Jewish moorings, and landed him among infidels. F. Shiverea, speaking of the same individual, said: "You have an infidel club in Bradford; some of them are pretty saucy fellows."

I've not learned that any of his Jewish brethren followed Mr. Weil. I gathered from the papers at first that some were expected to furnish a congregation for him.

Praying that God may continue to furnish brains, sinews, grace and power to the grand pole star of reform, I am yours in the conflict,

J. C. YOUNG.

DOINGS IN SPRINGFIELD, ILL.

SPRINGFIELD, Ill., March 15,
(Christian Citizenship Headquarters.)

As I predicted, the ladies killed the Township Suffrage, and more. They returned this week and repeated their extreme partisan talk, and put to sleep the Municipal Suffrage bill. Truly certain ladies need a school for lobbying. This has been decidedly ladies' week. The suffrage was more than quadrupled by the lady school-teachers, who were here in the interest of a bill permitting the teachers to establish a pension bureau of their own. One member said to me: "You ought to have heard a silver-haired lady talk; she was immense." Some women know how to lobby; these ladies were successful, the committee voted to recommend. Mrs. Flower, one of the new trustees of the State University, is working for Senator Bogardus' bill to provide a special truant chidren's school. The lobby has been full of all kinds and condition of seekers.

The License Committee has fourteen Cook county men on it out of a total of twenty-one, and in addition, has the only saloon keeper in the House. It met for the first time this week and sent to the House Mr. Kaiser's bill, which provides that a vote should be taken in all cities and villages under 15,000 for or against license each year, and those terms shall be on all party tickets. This takes the option out of political party hands and its enforcement from the control of bad men who may be elected.

Mr. Black's bill will come before the committee next week, and we are making a hard fight for it.

It would effect seventy-one counties, and if successful would clean out all Southern Illinois, except St. Clair and Alexander counties.

On motion of Mr. Selby, Wednesday, the use of Representative Hall was granted for the large Christian Citizenship mass meeting, which will be addressed by Dr. Carlos Martyn on Saturday night, March 23 Very great endeavor is being put forth by local workers for this meeting.

JAMES H. SHAW.

HE THAT DOETH EVIL HATETH THE LIGHT.

GOODWIN, Ill., March 10, 1895.

EDITOR CYNOSURE:—On the L. E. & W. R. R. a lady on the seat just in front of me pointed out at the window, remarking that she formerly resided on a farm in the direction indicated. I observed she had a ring on her finger which I deciphered as the "three links." Of course it was not a far drawn inference to suppose that in addition to the Christian name her parents had given her, she had a heathenish and idolatrous name "Rebecca," perhaps, and which a little further inquiry fully corroborated. This lady was the wife of a Christian minister and, from her admissions, both she and her husband were hypnotized by the lodge. And when confronted with the statement that her pet order had other uses for skeletons aside from learning from them lessons in anatomy and physiology, she became quite nervous. It is sad to find people—and especially women—so infatuated with lodge worships and practices as to almost unbalance them when it comes to facts; so much so that they will make the most unreasonable statements.

Yesterday, in coming out from ———, Mrs. ——, wife of Rev. ———, M. E. pastor at that place, when the lodge question was brought up, remarked that the lodge was "silly and ridiculous," and yet her husband is high up in the A. F. and A. M. degrees. Of course this reverend divine has to toady to the order in order to stand in with his rich members so as to get boodle—for that is about what it is. It is a corruption fund paid to this preacher so as to give the order a good send-off, so that the lodge will be well received by the people.

We have the advantage of the lodge, however, if we will just keep moving. Turning on the light makes lodgemen twist and squirm and move about, as worms and bugs skurry away when uncovered so that the bright light falls upon them. The devotees of the lodge will lie and make the most unreasonable statements when the light of truth confronts them. The lady first above referred to, when we said seceders had given the Odd-fellows away, said she would not believe such people if they stood on a stack of Bibles and swore to it. I told her on one occasion I had a very exemplary young man working for me, and that he said their lodge robbed an Indian grave to get a skeleton so that they could have a complete working outfit. At this she turned her back to the writer and said nothing more.

J. S. HICKMAN.

THE COAST AGENT AT MICA.

EDITOR CYNOSURE:—From Spokane I came to Mica, on the 12th, at 10:45 A. M. Revs. Fisher and Barnhart are the pastors of the Evangelical Association. They were both absent on duty, but had made arrangement for me to be met by a brother, who was detained at Spokane. Mica being a flag station, I looked much like a cat let out of a sack in the midst of a woods, when I stepped out in the snow at this point. I started down the track, and was not long in finding a good home at the comfortable parsonage. I found my appointment announced. The pastors returned in good time to attend the lecture. The night was somewhat stormy and cold, and consequently a limited crowd came out. They listened with marked attention. I spoke here one hour and three-quarters.

At the close I was cordially invited to remain, and preach for them next night, which I did. Three subscribed for the *Cynosure*, and two bought books on the subject of Masonry. One brother who has been a Mason for years, agreed not to affiliate with them any more. After he heard my lecture, he said: "Now, I see that the whole principle is wrong." He testified to the truth of our exposition in the main; said there are a few discrepancies in our statements. He gave an incident of how they depended on Duncan's Ritual to "post up with," so as to become "bright" Masons in their lodge. One man had especially used it in sharpening up so he could be elected Worshipful Master. He said the Masons all acknowledge Duncan to be correct in everything so far as meaning goes, and correct in almost everything so far as the wording goes. This man, he has never (as I understand) yet publicly renounced the lodge, sat there and sanctioned what we said, and afterward bid us and the N. C. A. a hearty God-speed in our noble work. May God bless him, and may he live long to let the true light of Christ shine through him to the glory of God and the good of souls.

Pastor Barnhart has been an Odd-fellow, but, under the light of the Holy Spirit, has spewed it all out, and is standing with Jesus in every true work of reform. He is giving himself to the work of the ministry, and is destined under God to be a success.

Rev. F. M. Fisher, the senior pastor, is a man full of faith and the Holy Ghost. He is beloved by all. They wonder how they will get along when he leaves. His health is very poor. The sword is cutting through the scabbard early in his case. We hope and pray that he may be spared many years to pursue his noble calling. This world needs many just such consecrated young men as Bro. Fisher. He related to us an incident coming under his own observation, which needs more than a passing notice. An Odd-fellow who had kept a saloon in Rockford for some time before, moved to Palouse, and died with symptoms of tremens. In his last moments he exclaimed: "Hand me my knife and I'll kill him." He was brought back to Rockford for burial by the Odd-fellows. The minister of one of the popular churches officiated as chaplain, and said: "Our brother died at his post as a faithful Odd-fellow, and has gone to the Grand Lodge above. Let us all follow in his footsteps, emulating his example, and meet him at last."

The responses to the minister (Bro. F. says) were joined in by the most ungodly men of the country. He was so disgusted that he could not listen to the man preach after that. While these parades in feathers and plumes and gaudy regalia and paraphernalia may lead some to join the orders, certain it is that it disgusts many, and forever sours them against the whole business. Let us continue to pour on the light.

P. B. WILLIAMS.

TRUTH GAINING GROUND IN CALIFORNIA.

OAKDALE, Cal., March 9, 1895.

DEAR CYNOSURE:—I am in receipt of a letter from Rev. P. Beck, of Grafton, Cal., in which he requests me to write you with reference to the reform work in California, etc. As I have canvassed this State pretty thoroughly, I can say: (1) That of all the places I have ever been in, California is the most completely infested with secrecy; so here is a good field to find reform work. (2) Then, while this is true, everywhere we find good, staunch anti-secret men and women, who are, I believe, willing to help in any way to bring about a reform on this question, when they are assured the means used is worthy their support. So far as I have learned, Rev. P. B. Williams made a good impression wherever he lectured, on his flying trip through this State, last winter, and if he can come again his labors will no doubt be more fruitful. I think we could organize in this State if we could have some one like him to rally the friends of reform. I know of no one so well adapted to do the work as he. Hoping and praying that something may be done in the way of supplying us with a lecturer, and promising to aid in every way possible any measure that will be the means of awakening the masses to the evils of organized secrecy, I am your friend and fellow-laborer, with God, against all sin, and for the establishing of pure religion and undefiled in all our beloved land,

(Rev.) JOHN MCBRIDE.

[We, last week, received a letter from a friend in Shasta Co., Cal., and signed by seven persons who wished to unite their efforts against the secret and false lodge altars which curse that State. If Bro. McBride should, in a similar way, interest those near him, and by lectures or sermons, and scattering *Cynosures*, or other literature on the subject of secret societies, disseminate light and awaken an interest, Mr. Williams, when he returns to California, will be able, by the help and blessing of God, to reap an abundant harvest.—ED. CYNOSURE]

CRY ALOUD, AND SPARE NOT.

DEKALB, Iowa, March 18, 1895.

EDITOR CYNOSURE:—Sound conversion to Christ, in which the salvation of God separates one from every evil, including the lodge or a compromise with the anti-Christ, is unpopular with the world, but is in favor with heaven. This battle belongs to God, and we cannot think of losing it with such a leader as Christ. Noah was wonderfully in the minority, but had confidence in God. His leader is ours, and we must have the same spirit as Elijah and the Hebrew children, and the same victorious faith in the Lord's reform work.

God's "straight and narrow way," in which "Jesus saves his people from their sins," including lodge idolatry, is unpopular with the world. The cunning craftiness of men has fixed up a more easy way to save people *in* their sins. A popular Christianity which, by acts and words and silence, admits people to be saved in their sins, is one of the things of the broad way, and it is the greatest hindrance to the real salvation of God. If it can be inferred from the way the minister handles the Word of God that it is not necessary to "strive to enter the straight gate," which is too narrow for the lodge or any other sin, it will be popular with the majority; and the uncompromising few need the same God and spirit of Elijah. Large numbers will seek a religion in which they are not obliged to give up their idolatry. God says: "Many will seek to enter in and shall not be able." The reason why they are not able is because they are unwilling to give up sin. Thousands are resting in carnal security, and but few are giving the warning voice, and a large majority are gathering in members covered with lodge leprosy, and innocent people become contaminated with it, and "perish for want of knowledge." "Cry aloud, and spare not."

CYRUS SMITH.

LITERATURE.

THE OLD TESTAMENT UNDER FIRE, by A. J. F. Behrends, D. D., 12 mo., paper, 25 cents (stamps). Butler Bible-Work Co, 85 Bible House, New York.

This timely pamphlet embodies, in clear, compact statement, the conclusion of a profound thinker and competent scholar, touching the claims of a self-styled "Higher Criticism." It deals with the fundamental principles and facts underlying the radical question in debate, and thus exposes the fallacies and assumptions which comprise the chief material upon which the destructive theories are based. The following quotation reveals in part the line of argument followed, and the conclusions arrived at in this important work: "It certainly is a reversal of all scientific and sensible criticism to seize upon the variations in the historical narrative, and by their use to discredit the entire record and to reverse its general movement; as unreasonable and absurd as it would be to make the battle of Waterloo a fiction, or to convert Bismarck and Napoleon into legendary persons, because the accounts of eye-witnesses do not agree. Few things are more important for the critical study of the Bible than a liberal supply of downright common sense; and when historical criticism parts with common sense, applying tests to Scripture which would not be applied to any other historical literature, the critical results are discredited in advance. The Bible, after all, is the hand-book of redemption. It tells us how to go to heaven, not how the heavens go. It has been given us to make us wise unto salvation and to perfectly equip us for every service in righteousness."

"Anti-Vivisection" is the name of a pamphlet in the interest of humane treatment of animals, and opposed, as its name indicates, to the barbarous custom of cutting up living animals for scientific purposes. "The whole spirit of true humanity revolts against the idea of dealing with a living, conscious, sensitive and intelligent creature as if it were dead, senseless matter." Address Mrs. F. Allen, 104 N. 4th St., Aurora, Ill.

"The Changed Rite." This little work has evidently been compiled with great care and research. It gives a multitude of quotations to show how sprinkling came to be used in the Christian church as a mode of baptism. For sale by the author, A. M. Paull, box 86, Riverside, Rhode Island.

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HOW TO MEASURE AN ACRE.

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It is desirable—in fact, indispensable—for good work that a farmer should know how many acres are in his field. Otherwise he cannot apportion seed or manure for it, nor can he tell how much time it should take to plow, harrow or cultivate it. A good cotton cord, the size of a plow line, should be kept for this purpose. To make one, buy 67 feet of cotton rope an inch round, fasten a ring at each end and make these rings precisely 66 feet apart. This is four rods. Tie a piece of red rag in the center. One acre of ground will be a piece four of these cords long and 2½ wide, equal to 16 by 10 rods, making 160 square rods to an acre.

The advantage of the rings is that one person can measure also by driving a stake in the ground to hold the rope while he stretches it out. The rope should be soaked in tar and then dried. This will prevent its shrinking.

Last year a neighbor of the writer had a heavy sod plowed by contract at $2.50 per acre. Three persons stepped it off. One said it was four acres, another made it a little over five, and the third said it was 3½ acres. The contractor sent over and got this rope, and all five men measured it, and it was found to be just 3½ acres. He had paid to have the grass cut off it for three years $1 per acre, or $5 each season, counting it to be five acres in extent, thus losing $4.50 through ignorance.

Get a measuring line, and when not in use put it away, so that the hands cannot get at it, or they will be very apt to cut a piece off it to tie up harness, thus making it worthless for measuring purposes.

How to Kill a Horse.

The Society For the Prevention of Cruelty to Animals has issued a card showing how horses may be killed scientifically. The information is especially for policemen, who are ordinarily called upon to dispose of sick or suffering animals.

To shoot a horse so as to kill it instantly it is only necessary to aim so that the bullet will enter the brain by passing through a spot in the middle of the forehead above the eyes. The card issued by the society bears a drawing of a horse's head, showing the exact spot.

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No. 1.—If your right shoulder has grown higher than the left by careless habits of sitting at school or by desk work, drop that shoulder down backward and simultaneously lift the left shoulder. Repeat many times.

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No. 3.—If you are troubled with writer's cramp in the hand, lay aside the pen; hang down the hand and shake the stiffness out of it; now expand it to its utmost; allow it to slowly close of its own will; now sway it aloft and shake the stiffness from it; expand it to its utmost; now allow it to close of itself; now swing the hand relaxed around in a circle, the action mainly at the wrist; now drop the hand for three seconds and return to your writing feeling comfortable.

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THE N. C. A. BUILDING
(The gift of Philo Carpenter)
—AND OFFICE OF—
THE CHRISTIAN CYNOSURE,
221 W. MADISON STREET, CHICAGO

The National Christian Association

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

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The Christian Cynosure.

WM. I. PHILLIPS, PUBLISHER.

CHICAGO, THURSDAY, MARCH 28, 1895.

As truly as I live, all the earth shall be filled with the glory of the Lord.—Num. 14: 21.

"We cannot know how much error in the brain is consistent with the grace of God in the heart."
—*Jonathan Blanchard.*

Bro. A. Thomson's suggestion that the National Christian Association should be represented at ministerial, or church, associations, is timely and important. During the next two or three months there will be many such meetings. It will be impossible now to appoint and send speakers, but will not all the readers of the *Cynosure*, who attend association meetings, remember Christ's command: "Let your light shine," and as God shall give opportunity, enlighten the churches in regard to the "pagan institutions," which in all the world are seeking to destroy the Christian church?

THE AMERICAN PROTECTIVE ASSOCIATION.

It is but a few months since a gentleman by the name of Walter Sims was being mobbed by Romanists because of his lectures in favor of the secret order above indicated. He is now out in a circular letter in which he renounces all connection therewith, and brings against the association the objections which thoughtful people were making at the time he was lecturing for it. After an introduction, he says in his letter:

"I have heretofore championed the order because I have always been a firm believer in the principles under cover of which I am grieved to confess its present practices to be most unjust and unpatriotic. In the course of my public discussions with the Hon. Ignatius Donnelly last spring, when that gentleman charged the order with overriding our national Constitution, I replied that if the time ever came when the A. P. A. or any other organization set itself above the Constitution and laws of our beloved country, that then, as a free American citizen, I would fight it with the same energy that I was then defending it. Little did I dream at that time that I would be called upon within the year to make good my words."

Continuing the subject, he makes the following declarations:

1. Its secret partisan political methods are a conspiracy against the rights of American cit zenship, and a menace to honest popular government.
2. Its constitution by which despotic power is vested in its officers is a violation of the Constitution of the several States and of the United States, and a menace to the personal liberty of its members.
3. Its usurpation of powers such as are alone vested in the constitutional courts of the Republic, and its refusal to allow its members to appeal from its actions to the civil courts, make it organized insurrection.
4. Its so-called advisory boards, in which are vested all the political action and liberty of its members, are a conspiracy to control their franchises of citizenship in violation of the constitutional and legislative provisions and laws for the protection of the independence of the citizen voter.
5. Its systematic persecution of its members and councils by the secret propagation of slanderous and libelous accusations, suspensions and expulsions by its officers for refusing to comply with their unjust, arbitrary and illegal dictatorship is despotic and un-American.
6. Its claim to be a protective association of the liberal institutions which are founded upon the Constitution, under existing conditions, is a misnomer, under cover of which it is organized as a secret political machine run in the interest of boodling politicians.
7. As now constituted and controlled it is the enemy of free speech, a free press, liberty of conscience, religious liberty and political independence.

Now there is not one of these things which Mr. Sims has just ascertained which he should not have anticipated. Secret societies are not needful to protect Protestant institutions or any other good thing. The good end is always avowed in order to float the secrecy which is naturally condemned by fair-minded men. The result must always be what this member and advocate of the lodge has found it. Why, then, should not all men when asked to unite with some lodge as a means to some good purpose, simply stand on reason and Christianity and refuse?

SUNDAY OPENING.

About two years ago the newspaper world was in a flutter, from end to end, on the subject of Sunday opening of the World's Fair. Of course, what gets into all the papers, starts somewhere else. Congress discussed the question; churches, conventions and mass-meetings discussed the question. Petitions, representing the wishes of millions of people, were sent to Washington. Congress, after mature deliberation, said the Fair should be closed. Churches almost unanimously, and the National Christian Endeavor convention, numbering twenty thousand or more, said it would never do for the World's Fair to be open on Sunday, and finally the directors themselves concluded that they were bound in honor to close the gates on the Sabbath. But the saloon element of any community is not conspicuous for its law-abiding tendencies, or for its Sabbath-keeping propensities.

Two Sabbaths, if we mistake not, the gates were closed, and then the weak and wicked and worldly united their efforts, and succeeded, by means of a drunken judge, in setting aside the national government and the opinion of the nation.

The old familiar heading, "*Sunday Opening*," rather startled us a few days since, and we looked again to see if we had picked up an old paper. But no, the paper is new enough, and we look to see "what next," when lo, we discover that the *saloon* wants to be open on Sunday! We were ignorant enough to suppose that the saloon *was* open Sunday. Oh, yes, in Chicago, but *New York!* Perhaps it is different there. Really, we never spent but one Sunday in New York, and did not even look for a saloon; possibly it's better there.

But in all seriousness, what could be the call for "an enthusiastic mass-meeting in Cooper Union, addressed by two ministers, advocating open saloons *part* of Sunday." The *Voice* asks, very pertinently: "What reason have we to think that the saloon will obey prohibition half a day Sunday any more than it now obeys prohibition for the whole of Sunday?" Another suggests that we go through the Decalogue, and let it read: "Thou shalt not kill, a part of Sunday;" "thou shalt not steal, a part of Sunday," etc. A minister, (D. D.) who addressed this "enthusiastic meeting," claimed that "open saloons on *Sunday* would diminish drunkenness, remove hypocrisy, and greatly promote the interests of temperance." *How pious!* "Promote temperance!" We never heard before that that was what saloons were for. But when the minister got through Satan must have appeared on the scene, for the result was to organize a permanent movement to advance the cause of so-called Sunday liberty.

"It is bummer rule, not 'home rule,'" that most of the advocates of Sunday saloons want."

CHRIST THE NEED OF THE NATIONS.

It is a time of perplexity. Never were so many promises of reform made by candidates for office; never was crime more prevalent than now.

The ship of state rocks and reels under the storm of political confusion and corruption. Nor is our government alone in trouble. "Nation is lifting up sword against nation." There are "wars and rumors of wars."

Never probably were there so many really good people trying to benefit and bless the world, in so many different ways, yet the temptation is strong at times to be discouraged and give up what seems to be so unequal a struggle, when we look back and see how little our efforts seem to have accomplished.

There are multitudes of societies, as the Woman's Christian Temperance Union, the Moral Educational Union; benevolent societies, secret and open, *ad infinitum;* and connected with the church, missionary societies, home and foreign; young men's and young women's Christian associations, societies of Christian Endeavor. While in the political world half-a-dozen or more parties are clamoring, each wanting to show that its way is the right one to bring order out of this confusion; a good and just form of law and government out of the chaos of wrong and oppression which now exists.

The Congregational Club, a few days since, at their March dinner in the Grand Pacific Hotel, unanimously resolved to "urge upon the Legislature of Illinois the necessity for the passage of such laws as will give to the cities of the State responsible and honest government." Whether the resolution of these banqueting ministers will really have any purifying effect in our State affairs, we cannot say. We cannot always tell what causes produce effects in God's moral universe.

To every thinking man and woman, such questions as these arise: What does this state of things signify? What is truth? Where so many, professed, moral lights are being held up, how shall we distinguish the "true light that lighteth every man that cometh into the world?" How shall this state of things be remedied?

He were rash, not to say arrogant, who would attempt to answer. It were wise, because true, to say, with Joseph of old, "it is not in me; God shall give an answer of peace."

Some things are plain to the Christian beholder. In the words of Mr. Moody, "Christ is what men want!" Just imagine, for an instant, that for one day Christ's word, "Whatsoever ye would that men should do to you, do ye even so to them," were obeyed in the home, the church, in society, in the state, in the world. Why, the effect would be like that of his word to the tempest-tossed Sea of Galilee: there would be a *great calm!* But Christ has risen up on high, and works and speaks now to the world in and through his obedient disciples.

When Jesus came on his mission of mercy to earth, he came first to a home. The first and most satisfactory field for Christian work is in the home. First impressions are lasting. Truth impressed on the opening mind of childhood by a right example, a holy life, attended with God's blessing which he is pledged to give, *is* the kingdom of God set up on earth.

In society and the church, as in the home, the nearer we keep to God and his Word the more perfect and immediate will be results. Great care should be used not to multiply meetings to such an extent that young (or old) Christians will be encouraged to neglect the meeting alone with God. Jacob was *alone* with *God*, when he "*prevailed with men.*" Gen. 32: 28.

In the state and world, as in the church and society, when the wisdom prevails of which "the fear of God is the *beginning*, national and international questions will stay settled. It is not because there is not enough, or because there is too much gold in the United States, that there is unrest and disfatisfaction; it is because men all over our land bow at altars *not Christ's, therefore Satan's!* (1 Cor. 10: 20.) God's holy law is broken every seventh day by us as a nation! It is because as a nation we barter souls in the liquor traffic!

But we should not be discouraged, the moral conflicts that are going on all around presage victary. It is because Christ is coming to reign that these exist. "A fire shall devour before him, and it shall be very tempestuous round about him." Psa. 50: 3.

"We are living, we are dwelling
In a grand and awful time,
In an age on ages telling—
To be living is sublime.

"Hark! the waking up of nations,
Gog and Magog to the fray.
Hark! what soundeth? *Is Creation*
Groaning for its latter day?

"Will you play, then, will you dally
With your music and your wine?
Up! It is Jehovah's rally,
God's own arm hath need of thine.

"Worlds are charging, Heaven beholding:
Thou hast but one hour to fight:
Now the blazoned cross unfolding;
On, right onward for the right!

"On! *let all the soul within you*
For the truth's sake go abroad!
Strike! let *every nerve and sinew*
Tell on ages—tell for God!"

MASONRY AND MARAUDERS.

However surprising it may or may not be, that the captain mentioned below chose to join the lodge, and so become a brother to the bandits from whom he so narrowly escaped, we *are* surprised that the *Masonic Chronicle* should wish to call attention to the fact, already well known, that many desperate characters are Masons:

"In the London *Freemasons' Review*, for December, 1841, there are related the following circumstances which show the strong and lasting impressions made on the mind of men by the teachings of Freemasonry. A man may become depraved and dead, as it were, to all moral obligations toward his fellow-man, but when the solemn duties he has promised to perform toward a brother of the craft are brought to his remembrance, they appear to have made a lasting and deep impression on his mind and conduct, and he seldom, if ever, fails to comply with the obligations he has voluntarily assumed. It also shows

what Masons claim to be true, that Freemasonry is universal.

"About the year 1821, Capt. E———, late a member of one of the English University lodges, was traveling in Egypt. The captain was accompanied by a servant, an active and intelligent young man. They were attacked in the desert by the Arabs; the captain made a very resolute stand, and slew two of the robbers. He was, with his servant, soon overpowered, and conducted to the robbers' retreat, where they were separated. It was determined that the captain's life was forfeited, and he was condemned to be shot in the morning. He awaited his cruel destiny with as much fortitude as a brave man could feel under the circumstances, and employed his time in making the necessary preparations and instructions for his servant to take to his family.

"Instead of his sentence being carried into effect, he was very agreeably surprised in the morning by the approach of his servant, with the joyful intelligence that his sentence had been remitted, and that he was at liberty to pursue his journey; and he was given a word that would be a safeguard to him and his servant, should they be again attacked, and this generous act of justice was accompanied by the return of all the property of which they had been plundered.

"It is not surprising that under these peculiar circumstances the captain should embrace the first opportunity to secure a nearer connection with his servant as a brother of the craft, for by the exchange of the mysterious secret the robber of the desert had kept his faith with his brother. The servant and the Arab chief were both Masons, and through his servant the captain had received the benefit of the mystic tie."

THE EVANGELICAL ASSOCIATION.

Our attention has just been called to a criticism of the *Cynosure*, made by the *Evangelical Messenger*, last February. If the *then Cynosure* editor made a mistake, as seems to be the case, will our brethren remember that,—

"To err is human,
To forgive, divine."

We are glad that the *Cynosure's* mistake brought out the following good confession: "The Evangelical Association is, to all intents and purposes, an anti-secrecy church, and it has always discountenanced secret oath-bound organizations. The lodge is no doubt one of the causes of the trouble *in many churches*, but we do not believe that it has any appreciable bearing upon the Evangelical Association. It may be the case in localities, but not as a rule. In fact, we do not know that our own church has suffered at all by the absence of men from our services."

NOTICE.—Sample copies of the next number of the *Lodge Lamp* will be sent to subscribers of the *Cynosure*, with the hope that they will be used in the interest of truth.

During the year ending March 1, the missionaries of the American Sunday-school Union in the Northwest, under the superintendence of F. G. Ensign, of Chicago, opened 929 Sunday-schools in needy settlements and frontier communities where the children were not cared for by anyone else, having in them 3,494 teachers and 27,262 scholars. They visited, aided and re-visited these and other schools with a view of securing their permanence, 5,835 times, distributed 6,137 Bibles and Testaments, visited 70,000 families in the interest of the Sunday-schools and for religious conversation or prayer, and delivered 9,884 addresses. The missionaries in the drouth-stricken regions of Nebraska and South Dakota afforded temporal relief to over 2,500 families. The first fruits as far as heard from are: 4,928 professed conversions, the development of 101 churches and 36 Y. P. S. C. E. from the schools, and the going of 197 young people to high schools, academies and colleges. Truly this is a fruitful work.

PERSONAL MENTION.

—R. Canning, of Galva, Ill., writes a friendly letter and sends the *Cynosure* office some Masonic reports, for which thanks are due.

—Our friend Edward Brakeman writes: "I have always disliked the accursed thing (the lodge religion), but simply let it alone, until about two years ago, when the trumpet tones of the *Cynosure* roused me to aggressive action."

—Bro. J. M. Hitchcock drops in frequently and lightens up the *Cynosure* office with a few inspiring words. It would be pleasant to see more of the N. C. A. directors, and oftener.

—Rev. O. T. Lee, Northwood, Ia., sends an order for literature, and says, "Last Sabbath my congregation at Elk Grove requested that my next sermon should be on secret orders."

—J. L. Strahl, Glouster, Ohio, writes for information. A World's Fair leaflet prompted the request. "We know not whether shall prosper, either this or that, or whether they both shall be alike good."

—Mrs. L. J. Wilcox, who has for eleven years been connected with the *Cynosure* office, in her quiet, unobtrusive, helpful way, goes soon with her husband to Elkhart, Indiana. God bless them and make them a blessing in their new home.

—Bro. J. P. Stoddard writes that Mr. Isaac Flagg, the father of our New England correspondent, was stricken with paralysis March 20, on his eighty-ninth birthday. Miss Flagg will have the sympathy and prayers of many who never saw her face, in this time of affliction.

—George W. Clark, the once famous "Liberty Singer" writes for *Cynosures* from a bed of pain. He says, referring to his broken leg, "it is not as bad as it might be!" Bro. Clark shows remarkable "grit" (and we are sure it must be sustained by *grace*) for a man close to ninety years old.

—Rev. G. R. Wannemacher, Joppa, Md., subscribes for the *Cynosure*, and asks for information in regard to the Junior Order of American Mechanics. The *Cynosure* will give the desired information as soon as it can be obtained. [Can any reader furnish us with a copy of the ritual of this order?.]

—Bro. W. B. Stoddard sends us a slip, from which we gather that the United Presbyterian church, in Mars, Butler county, Pa., is endeavoring to get into working order by a sifting process. Members of the church have joined secret societies, and so are "partakers of the Lord's table and of the table of devils." (1 Cor. 10:20.) These have been kindly labored with, and will, at the end of a year, leave either the church or lodge. Christians should pray that this church may not be rent before the lodge demon goes out.

OUR WASHINGTON LETTER.

All peaceful at Washington.—Temperance items.—Epworth League.—Important decisions on reform.—Jefferson's faith.—List of patents.

Notwithstanding the sensational and alarming dispatches which have been sent from Washington, during the past week, it can be positively stated, on high authority, that neither the President, the Secretary of State, nor any other official of prominence, regards any of the numerous international complications which have lately been so grossly exaggerated by sensation-mongers as in any way seriously endangering the present peaceful relations of the United States with the rest of the world. Some of them are vexatious and aggravating, but there are no indications that a satisfactory settlement of all of them cannot be had through the ordinary methods of diplomacy.

Here are some facts and figures used by Judge Kimball, of the Washington Police Court, in a temperance address: For the fiscal year 1894, the U. S. government issued 228,000 liquor licenses, which is equivalent to one licensed saloon for each 298 people, not to mention the unlicensed liquor sellers. In Washington there are 605 licensed bar-rooms, one for each 445 people. Deducting women and children and temperance people, and there are less than 100 drinkers to support each saloon. The estimated annual consumption of intoxicating liquor in the U. S. is per capita: whiskey, 4 gallons; wine, 1 gallon, and beer, 46 gallons. This, at the lowest wholesale price, amounts to $833,000,000, spent directly, but the indirect cost by loss of wages, loss of health, position and life, is far greater. "We are all," said Judge Kimball, "individually and collectively responsible for this state of affairs, and we must not shirk the responsibility, but fight the battle of temperance until we win, always remembering that we have God on our side, and that God and one is a large majority in any fight. The temperance organizations are doing a great work, and will be victorious in the end. I may not be here to see it, but I will wait for the glad tidings at the gates above."

Rev. F. G. Coxon, of Philadelphia, in an entertaining address at the regular monthly mass-meeting of the Epworth League, told what the Epworthians of his city were doing to prepare for the fourth conference convention of Leaguers, which is to meet there on the 26th of next May. His reference to his belief that a reunion of the M. E. church, North and South, would eventually be brought about by the fraternal spirit engendered by the work of the Epworth League, was well received. Eighteen chapters were represented at the mass-meeting, and each of them was accompanied by the pastor of its church.

Two decisions in the interest of moral reform were this week handed down by the Court of Appeals of the District of Columbia, the first upholding the validity of the law against book-making, or any other form of wagering money on the result of a horse-race, base-ball game, foot-ball game, foot-race, cock-fight, or any form of contest in which there is the element of uncertainty. The race-track gamblers, who are causing so much trouble in Washington, made a strong effort to have this law overturned. The other decision, that the Edmunds' polygamy law applies to the District of Columbia, was the result of a case in which the defense was made on the ground that the only law in force in the District of Columbia, under which a bigamist could be tried, was the old English statute of James I, which says: "If the couple are separated by one of them going beyond seas, they may re-marry."

Dr. Byron Sunderland preached a striking sermon, the first of a series on kindred subjects, dealing with the religious belief of Thomas Jefferson, whom he characterized as the Nicodemus of American history. The two paragraphs following will give an idea of the character of the sermon: "Jefferson was a Unitarian, and so was Nicodemus. Nicodemus was a member of the Sanhedrim, and we all know Jefferson's exalted place in the formation of the new American republic. Nicodemus admitted openly that Christ was sent from God; Jefferson was non-committal on that point, but trusted implicitly in the moral teachings of Jesus. Nicodemus embalmed the body of Christ after the crucifixion, and we may readily believe that had Jefferson been there he would have done it the same honor. Nicodemus came to Christ by night to learn of Him; Jefferson was equally circumspect, and deprecated open profession of his faith."....."There was no question, however, of Jefferson's implicit belief in Christ. His respect for Christ's teachings was above everything else. He, in fact, sent at one time to Boston, and secured several copies of the New Testament, clipping from them all the absolute utterances of Christ, and from these compiled a small octavo tract for his own use, which, he said, was the most perfect, ethical and moral guide ever delivered in the form of words to men."

List of patents granted to Illinois inventors, this week, reported by C. A. Snow & Co., solicitors of American and foreign patents, opp. U. S. patent office, Washington, D. C.:

Hugh Andrews, Anna, eaves-trough. F. G. Becker, Peoria, nipper for twine-machines. Anton Goldammer, E. St. Louis, device for registering shaves, hair cuts, shampoos, etc. D. Gruhlkey, Marseilles, automatic railway frog and switch. F. Harbers, Peoria, jointed oar. R. G. Hebden, Peoria, dust-pan. Fred W. Lechner, Garfield, gate-spring. Edwin Norton, Maywood, tin-plate drying and fluxing machine. Joseph E. Porter, Ottawa, hay-carrier elevating-pulley and yoke. A. N. Rooks, Iuka, coin-delivering and cash-recording device. H. T. Smith, Kent, stove-pipe damper. H. H. Sponenburg, Wadsworth, apparatus for leveling railway-tracks. *

Freeport Consistory Scottish Rite Masons, one of the oldest and largest Masonic bodies in Illinois, closed its four days' reunion with a brilliant reception, followed by a banquet and ball. Query: What can there be, which would be attractive to a Christian, in an organization which closes its sessions in the above fashion?

Three Ships.

Three ships there be a sailing
Betwixt the sea and sky,
And one in Now, and one is Then,
And one is By and By.

The first little ship is all for you.
Its masts are gold; its sails are blue,
And this is the cargo it brings:
Joyful days with sunlight glowing,
Nights where dreams like stars are growing.
Take them, sweet, or they'll be going,
For they every one have wings.

The second ship it is all for me,
A-sailing on a misty sea
And out across the twilight gray.
What it brought of gift and blessing
Would not stay for my caressing,
Was too dear for my possessing,
So it sails and sails away.

The last ship, riding fair and high
Upon the sea, is By and By.
O wind, be kind and gently blow!
Not too swiftly hasten hither.
When she turns, sweet, you'll go with her—
Sailing, floating, hither, thither,
To what port I may not know.
—Harriet F. Blodgett in St. Nicholas.

THEOLOGY SIMPLIFIED BY REV. MADISON C. PETERS.

Man Must Be Changed Into the Moral Likeness of God Before He Can Hope For Eternal Life—Obey the Divine Command. Put Love Before Theology.

We do not teach that we are guilty of Adam's sin or responsible for his act in the sense of being criminal, but that we have inherited from Adam a depraved nature; we have lost original righteousness. Our corrupt nature is called original sin, because it is the nature of sin, because it comes from the first parents, because it is the source of all other sins in the individual, and to distinguish it from actual sin. We have inherited from Adam a depraved nature. Now, what are the facts in the case? Does not the babe suffer? Is not suffering the natural consequence of sin? Do we not see that the very first tendency in children is to disobey? Do they not naturally incline to the wrong? Why so? Do not men inherit a diseased moral nature? Do not men willfully disobey the moral law and alienate themselves from God? Sin is born in the child as surely as fire is in the flint. It only waits to be brought out and manifested. Surely no one can deny actual sin. Now, did you ever see a tree growing without a root?

Our nature is depraved. Contrasted with the character of God, man is unholy, unclean, impure, as demonstrated by the records and by the facts of daily life. Man is the very opposite of what he should be and must be before he can hope to find that heavenly way which leads unto eternal life. Man, in order to bring himself into sympathy with God, must be changed into the moral likeness of God, so that there can be some basis for union and some ground for fellowship, for "what concord hath light with darkness?" Man must begin life anew, on different principles, with new convictions, affections, resolves, inspiring a new manner and course of life. This must be the result of a higher power operating upon him. If you ask, "What power hath God over me?" I respond he has as much power over you as the man you employ to graft your trees has over those trees. Man can take a tree that bears this year sour apples and make it bear, a few years from now, sweet ones. Is not God able to do as much with your heart as that man is with the trees you never made, but only bought? If man can change the tree, cannot God change you? Try it, my friend. Ask him in faith to graft you with a new order of life, and your life will henceforth be sweet.

How may you know that you are among "the elect?" If you choose to come to God, he has solemnly declared, "Him that cometh unto me I will in no wise cast out." The question is: Come or not come? Choose or not choose? When you decide the question and come, then you settle the matter of your election. By obeying the divine command you make "your calling and election sure." The eternal decrees of God are that the farmer shall have a crop if he do his part—plow and sow. The farmer knows this, and he knows that he will not have a harvest unless he sows the seed.

The decrees of God are made conditional on his doing. So in the matter of salvation God has "elected" that your soul will or will not be saved, and he tells you that you will be saved if you come to Christ and will not be saved if you do not come to Christ. "Whosoever will may come." The whosoever will are the elect; the whosoever won't are the nonelect. Don't tease yourselves with useless inquiries and perplex yourselves with the secret counsels of God. Attend to your plain duties, repent and believe, and your salvation will be sure.

Do not allow the technicalities of religion to stop your salvation. There are men who are all the time asking questions and making discussion the refuge of their guilt. They debate in order that they may not decide. They have studied redemption, but not the Redeemer; Christianity, but not Christ. Instead of discussing whether the serpent in Eden was figurative or literal, or fighting the wars of the Jews and worrying Jonah, or troubling yourself about the difficulties suggested by the book of Revelation, look to Christ. Believe on him, and take him as your Master and model, and you will not be slow to find out that "all Scripture is given by inspiration of God." You may never have all your difficulties solved or all your objections met, but you may plant your feet upon the Rock of Ages. The great point with you is not this or that doctrine, not whether you agree or disagree with evangelical Christians. The great point is this: Are you at peace with God? Do you think and feel as he wishes you to feel? Is your soul, is your conscience, is your conduct in harmony with him? How do you stand before God? I leave the level of faith and come to that of practice and conduct. Love and repentance first, theology second.

True Living.

John the Baptist preached about 18 months. But he had the courage of his convictions. He did his duty, and his glory streams down the ages and floods the whole earth. He died at the age of 33 years, and yet the angel said he should be "great in the sight of the Lord." We may not preach long, but let us preach courageously. We may die young, but we can leave behind us footprints on the sands of time, reminding others that they, too, can make their lives sublime.

We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart throbs. He most lives
Who thinks most, feels the noblest, acts the best,
And he whose heart beats quickest lives the longest—
Lives in one hour more than in years do some
Whose fat blood sleeps as it slips along their veins.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning March 31. Comment by Rev. S. H. Doyle.

TOPIC.—Christ's yoke.—Math. xi, 28-30; John xiv, 14, 15.

A yoke represents a burden, and we are all born under or willingly take on some kind of a yoke. We are all carrying some kind of a load or burden. The Jews to whom Christ spoke the words in Math. xi, 28-30, were under the burden or yoke of the law. But a hard yoke it was. It required much of them, but gave them no strength or assistance in their burden bearing. Christ, therefore, called upon them to give up the yoke of the law, to become His disciples and to take His yoke upon them. To all wearing yokes, whether the yoke of the law, the yoke of pride, of sensuality, of worldliness, of ambition or self indulgence, Christ comes with the same request to give up these yokes and take His yoke upon them.

Christ's yoke is obedience to His commandments. He does not try to allure us into discipleship by telling us that as Christians we shall have no burdens to bear. Indeed Christ is very careful always to guard against such a false impression. He founded His kingdom upon a cross. He said, "If any man will come after Me, let him take up his cross and follow Me." He urged those to whom He appealed to become His disciples to count the cost before they did so, because it might be necessary as His followers to suffer much in the world. Christians have burdens to bear and yokes to wear as well as those who are not Christians, but with this difference: Christ's yoke is easy, and the others are not.

Christ's yoke is easy. This is Christ's own testimony. "My yoke is easy, and My burden is light." The Christian's yoke is easy because Christ helps him to wear it. He gives him strength and grace to obey His commandments. The yoke is often a cross, and yet it is light, for Christ Himself always bears the heavier end of it, as He did on the way to Golgotha, when Simon was compelled to assist Him. Christ's yoke is easy because it is a labor of love. Love lightens burdens always. To obey those we love, to bear burdens for them is a pleasure. It is not a hardship or a difficulty, be the burden ever so heavy or the way ever so long. Christ's yoke is easy, too, in the light of what it brings to us. No cross, no crown. It is through tribulation that we win heaven. It is through the light afflictions of the present that we obtain glory hereafter. Christ's yoke is indeed "like the plumage of the bird, an easy weight, enabling it to soar heavenward."

Wearing the yoke of Christ is the test of our love to Him. "If ye love Me, keep My commandments" (John xiv, 15). Obedience is, therefore, the test of love. Let us, therefore, obey His commandments, let us take His yoke upon us that we may prove our love to Him who first loved us.

Bible Readings.—Deut. vi, 2; x, 12, 13; Eccl. xii, 13, 14; Isa. ix, 2-4; x, 27; Ps. xix, 8-10; cxix, 127, 143; Mark ix, 41; Gal. vi, 9; Eph. vi, 2, 3; Phil. iv, 3, 4; Heb. xii, 1, 2; I John v, 3, 4; II John vi; Rev. ii, 10; vii, 13-17.

Memorial For Rev. Dr. Gordon.

At the first meeting after the death of their beloved pastor, Rev. A. J. Gordon, D. D., his Christian Endeavor society decided, upon the recommendation of their foreign missionary committee—for the society has two missionary committees, home and foreign—to attempt to raise $200 as the nucleus of a special memorial fund to Dr. Gordon. This was to be in addition to the $600 already pledged for the support of their missionaries. None but the young people was present in the room, and yet at once more than $400 was raised for this purpose. A debt of $200,000 rests heavily upon the American Baptist Missionary union. It is the splendid purpose of these Endeavorers of the Clarendon Street Baptist church of Boston to arouse the Baptist young people of the land to pay off this debt. They hope their $425, which will doubtless soon become $500, will be added to by every Baptist young people's society in the United States, in proportion as God has blessed the members. In no better way could they honor the memory of the noble Christian minister and missionary worker who has gone. It is not too much to hope that with the earnest and prompt co-operation of all Baptist young people even so large a sum as $200,000 can speedily be raised. Were all the societies to do only a tenth as well as Dr. Gordon's Endeavorers, the task would be accomplished.

False Ideas of Happiness.

Though Cupid is said to be blind, he is a far better guide than the rules of arithmetic. Love is the golden chord in marriage. What false ideas of happiness we have! When John Jacob Astor was told that he must be a very happy man, being so rich, he said: "Why, would you take care of my property for your board and clothes? That's all I get paid." Have a fortune in your husband, which is better than to have one with your husband. It is better to have a man with money than money without a man.

New York City Churches.

According to latest returns, there are in the city of New York 522 churches, of all denominations. These afford a seating capacity of 400,000. The most numerous churches are Episcopalian with 103 church edifices. Then come the Roman Catholics with 84: the Presbyterians follow with 70; the Methodists have 65 and the Baptists 50; the Jews have 46, and the Congregationalists only 7. The Roman Catholics have increased the most rapidly during the last 20 years, having more than doubled in that time. But only a small part of the inhabitants of the city attend church at all.—Journal and Messenger.

Tripping Into Town.

A little lass with golden hair,
A little lass with brown,
A little lass with raven locks,
Went tripping into town.
"I like the golden hair the best,"
"And I prefer the brown."
"And I the black," three sparrows said,
Three sparrows of the town.

"Tu-whit, tu-whoo!" an old owl cried
From the belfry in the town.
"Glad hearted lassies need not mind
If locks be gold, black, brown.
Tu-whit, tu-whoo, so fast, so fast,
The sands of life run down!

"And soon—so soon—three white haired dames
Will totter through the town.
Gone then for aye the raven locks,
The golden hair, the brown,
And she will fairest be whose face
Has never worn a frown."
—Selected.

Washing Flannels.

An English woman, author of a popular book on laundry work, gives in the London Queen her method for washing flannels, which she says keeps them as soft and unshrunken as when new. Cut into shreds a pound of good yellow soap in a saucepan, cover with 2 quarts of water and set over the fire until dissolved. Set away until the next day. Fill two large saucepans with water as hot as you can hear the hands in and add enough of the soap jelly to one of them to make the water soft and soapy and to have a creamy lather. Take the dirtiest flannels, put them in the water and rub lightly with the hands, giving any spots that are very much soiled an extra rubbing. Squeeze from the soapy water and wash thoroughly in the other water to free from the soap. This water should be as hot as the first. Wash the garments one by one, so that they do not soak in the water. Pass through a wringer or press out the moisture in a dry sheet. Pull into shape and dry quickly. Press with a warm iron.

Social Distinction Worth Having.

Remember that for women, as for men, social distinction is not worth the having until it can be commanded. Do not try to kick your way in at the doors of fashion. You may succeed, but your self respect will be gone, and when you arrive you will find those already there jeering and sneering at you, and with good reason. Wait until these people want you and give you the chance to see whether you want them or not.

Above all, be careful and rational and serious in your judgments of men. Do not put much faith in the theory of women's correct intuitions, about which so much fudge is afloat. Reason is better than instinct, although instinct is of much value to such as are incapable of reason.

And this, if any justice and truth be in it, applies to the new woman as well as to her of the old school. In fact, the new woman is nothing but the old woman, conscious of her eternal virtues of a clean, strong body and a straightforward, active mind.—New York World.

The Home Circle.

Irritability at home is condoned by those who love us because they are prone always to cover up our faults and endeavor only to see our virtues, but our lapses from grace are felt just as keenly, though we perhaps have an idea that they are passed over without thought or comment. The home circle will all too soon be broken up, the dear ones scattered far and wide, some perhaps going on that journey from which no traveler has ever yet returned. Therefore it behooves us to make the most of that love, that closeness of kinship that is the most precious gift mortal can possess.

Keep the brightest, the sweetest and the best for mother, father, wife, husband, sisters, brothers and children. Live up to your ideal among those who are so ready to gloss over your faults and glorify your virtues. No one will appreciate your grace of mind and manner more than they, and if only in payment for their blind devotion you should endeavor to give the best in your nature to those who are the best in the world.

Dr. Helen Webster of Wellesley college is the only woman who has ever earned the title of doctor of philosophy. She went to Germany and literally won it by hard, unremitting labor. She is a calm natured woman, with iron gray hair and a face full of strength and determination.

My Neighbor.

He lives over the line
In the valley of "ne'er do well."
His clothes, once fine, have a sickly shine,
Like moonbeams in frozen dell.

His locks are faded and thin,
His eyes have a hungry stare.
The "might have been" he failed to win
Seems mocking him everywhere.

His poor old shoulders are bent.
They carry a grievous load
Of strange ills blent through long years spent
On a darksome down hill road.

Unsteady his step and slow,
As if he had journeyed far,
And the sun were low, with never a glow
From hope's fair beaming star.

My neighbor has naught in store
For time or eternity's needs,
Though straight before to the evermore
His piteous pathway leads.

His record? Nay, let it pass,
But link to his soul's unrest
The social glass! Alas, alas!
For a life that has missed its best!

—New York Voice.

FREE LUNCH IN SALOONS.

An Ingenious Preparation Calculated to Make Men Drink.

A New York Sun reporter asked Chauncey M. Depew to say something on the subject of free lunches in liquor saloons.

"Free lunches!" exclaimed Mr. Depew. "Well, I did say something about free lunches, didn't I? And if I'm not mistaken I referred to them as ingenious preparations too. Well, they are. Now, seriously, although these poor people have twisted my remarks into all sorts of shapes, I meant all that I said about young men becoming slaves to drink. It's a terrible thing, and I think the free lunch is largely responsible for it. It's a most ingenious contrivance, and do you know that it's simply put in a place to make a man thirsty? Yes, sir, I tell you that the free lunch is composed of food of such a character that it keeps a man thirsty and forces him to buy liquor to keep himself comfortable. It is made up of pickled herring, corned beef, fish cakes, salted potatoes, pretzels, cheese, smoked beef, potato salad and dozens of other dishes the main ingredient of which is salt. And as sure as a man eats free lunch just so sure will he be a drinking man, unless he is possessed of rare self control. Why, I tell you the free lunch is more to blame for the number of drunkards around than anything else. A man takes a drink and a bite. The bite makes him thirsty, and the drink makes him hungry, and many a man who would leave a saloon after having imbibed one drink will stick all day as long as the free lunch is there. It isn't the drink that keeps him, but the ingenious makeup of the free lunch, and that's why I say it's a blotch on civilization and should be wiped out.

"Perhaps you wonder how I know all this. I'll tell you. I travel a great deal, and wherever I go I always make it a point to talk with the man next to me. I ask him his business and make him tell me all about it. Now, among others, I have talked to many hotel men and liquor dealers, keepers of fashionable cafes as well as German saloon keepers, and as the free lunch is a sort of a hobby of mine I always make them tell me about what they spread out for their customers in the eating line. I used to wonder how they could afford to spread a free lunch, but all liquor dealers tell me that it's the most paying investment they make, and I believe it is."

Hereditary Appetite.

The ablest lawyer whom I ever knew—and that is saying a great deal—came from a family where the men had for generations all died drunkards at an early age. This gentleman, who had every advantage of education, was inordinately ambitious and possessed of ability which amounted to genius, determined to reverse the family history. His process was to give his days and nights to the most exhaustive labor in the prosecution of his profession. At 45 he was retained in every case within 200 miles of the village where he practiced, and a supreme court judgeship was to be his at the first vacancy. He had a wife to whom he was devoted, and a most interesting family of children. Those who knew the story of his heredity thought he had outlived and outgrown its curse, but at 47, after a trial in which he had been almost sleeplessly engaged for three weeks, he endeavored to recuperate by the aid of brandy and went on a prolonged spree. From then until he died he was never sober. His clients left him, he abandoned his family, settled in a remote part of the country and died in two years.—Chauncey M. Depew.

Alcohol as a Medicine.

My own experience of 34 years in the practice of my profession, says Dr. Norman Kerr, has taught me that in nearly all cases and kinds of disease the medical use of alcohol is unnecessary, and in a large number of instances is prejudicial and even dangerous. Having given an intoxicant, in strictly definite and guarded doses, probably on the whole only about once in 3,000 cases (then usually when nothing else was available in an emergency), and having had most varieties of disease to contend with, my death rate and duration of illness have been quite as low as my neighbors'. The experience of the London Temperance hospital and other similar institutions, the current reports of that hospital being now reliable scientific records, amply support this experience.

Intemperance and Lunacy.

An article in The Good Templar's Watchword gives the sad record of lunacy in Great Britain at the present time. The writer finds an alarming increase, the present proportion being 1 to 326 inhabitants compared to 1 to 536 in 1860. The total number confined is 92,607. Twenty per cent of the patients among the men are directly attributable to their intemperate habits, and 8 per cent are among the women. This percentage would be largely increased by those cases which could be indirectly traced to alcoholism.

MILLIONS FOR WHISKY.

United States Spends More Money For Rum Than to Run the Government.

Americans are accounted a fairly sober people in the hurly burly of nations, but the figures of the internal revenue commisioner for the last year are enough to make a temperance crank stagger without a drop of whisky or beer.

We distilled last year 87,346,384 gallons of liquor, not including 1,430,353 gallons of brandy, making in all 88,777,187 gallons of alcoholic spirits. Expert bartenders estimate 63 drinks to the gallon. Therefore there were 5,604,062,891 drinks produced in this country. A conservative estimate of how much was imbibed across counters is about 6,090,000,000 glasses of whisky, for which we paid over the bar $609,000,000, or $5,000,000 more than all the annual appropriations of congress combined.

This represents a consumption of 100 glasses of whisky each year for every man, woman and child between the rock bound Pacific and the storm tossed Atlantic, or, counting only the male adults, 500 glasses per year each.

Of beer the figures are equally astounding. The consumption was 31,962,943 barrels—that is, 12,785,169,200 glasses, representing the expenditure for this mode of Teutonic hilarity of $617,258,400, or about 10 cents for each inhabitant.

In the neighborhood of 220 glasses are charged up in this calculation against each of us as our annual allowance. Therefore if we do not average our daily glass we may be sure that our neighbors are getting the benefit of our abstinence.

By estimating this year's internal revenue receipts from spirits on the basis of last year's product with the increased tax of $1.10 per gallon, the internal revenue receipts will be $97,674,905.—Atlanta Constitution.

Children Killed by Whisky.

Mrs. Barbara Heins, a widow living in Long Island City, N. Y., gave a party in honor of the fourth anniversary of the birth of her daughter Mamie. The party lasted well into the night, and a considerable quantity of whisky was consumed. The children drank of the stuff, and next morning the little girl in whose honor the party was given was taken ill. She died at 5 o'clock. Her brother Joseph, who is a year older, was also taken ill. Both little ones were suffering from convulsions, when, about 4 o'clock, Dr. John S. Burns was called to attend them. Soon after his arrival the girl sank into a coma from which he could not revive her. He directed his efforts to preventing the boy falling into the same state, but it was useless, and an hour after his sister died the boy was beyond hope. He died at 9 o'clock. The Queens county grand jury found an indictment for manslaughter in the second degree against Mrs. Heins.—Exchange.

A Nonalcoholic Thirst Quencher.

The Woman's Budget credits recent temperance efforts in Great Britain with the substitution of nonalcoholic drinks for beer in harvest time. A new drink, called "stokos" (because it is largely used by the stokers) is now gradually finding its way into gas works, iron foundries, the dock and shipbuilding yards, etc. It is not only pleasant to drink, but is most thirst quenching. It consists of a composition of fine ground oatmeal, lemon and white sugar. A gallon of this drink can be made for threepence, and if six gallons are made at a time it only costs twopence a gallon.

Death Rather Than Brandy.

When Joseph Livesey, who organized the first teetotal society in Great Britain, was 76 years old, in a severe illness and all hope of recovery was said to be gone unless he would drink brandy, although unable to move hand or foot, he whispered to his son, "Raise me up and let me tell them that, whether I die or not, I will not drink the stuff." He did not drink it, but lived on 15 years longer.—Frances E. Willard.

Saloons In New York.

There are 9,028 licensed liquor saloons in New York city, which certainly seems enough, though not as many by 1,000 as ten years ago, when Manhattan was a smaller place.

Some one estimates the number of inebriate women in British jails at 6,000.

Glasgow has 400 prison cells for women, and drink most frequently puts occupants in them.

THE SUNDAY SCHOOL.

LESSON I, SECOND QUARTER, INTERNATIONAL SERIES, APRIL 7.

Text of the Lesson, Mark xi, 1-11—Memory Verses, 9, 10—Golden Text, Mark xi, 9—Commentary by the Rev. D. M. Stearns.

1. "And when they came nigh to Jerusalem, unto Bethpage and Bethany, at the mount of Olives, He sendeth forth two of His disciples." This so called triumphal entry of today's lesson is recorded by each of the four evangelists. It is probable that the order of events as given in John xii is the real order, as very often events are grouped together not in the order of their occurrence, but to prove or show that which the Spirit, through the writer, had in view. After being received by Zaccheus Jesus seems to have come to Bethany and to have tarried and supped with Martha and Mary and Lazarus, at which time Mary anointed Him beforehand for His burial (Mark xiv, 8). That supper may have been after the Sabbath, or, as we would say, on Saturday evening. If so, then this entry would be on the first day of the week, now called Palm Sunday.

2. "And saith unto them, Go your way into the village over against you, and as soon as ye be entered into it ye shall find a colt tied, whereon never man sat. Loose him and bring him." We are not to suppose that the ass and the colt were there by any prearrangement of the Lord with any one, but being there the Lord knew it, as He knows all things, and the owner was all unwittingly accomplishing the Lord's pleasure by having them there at the right time for the Lord's purpose.

3. "And if any man say unto you, Why do ye this? say ye that the Lord hath need of him, and straightway he will send him hither." I have no doubt but that the owner of the colt was a disciple of Christ, for it is not His way to make use of the property of an enemy. Neither would He have His followers have any alliance with or seek any aid from those who are not His, for the friendship of the world is enmity with God (James iv, 4), and He does not need the help of His enemies.

4. "And they went their way and found the colt tied by the door without in a place where two ways met, and they loose him." They found it just as Jesus said they would. So did the man who believed the word that Jesus had spoken concerning his son in John iv, 50, 53. It is perfectly safe for us to say concerning all that God has spoken, "I believe God that it shall be even as it was told me" (Acts xxvii, 25). To believe is the way of peace and rest and joy; to obey is the way of prosperity and victory. The willing and obedient cannot fail to eat the good of the land (Isa. i, 19). All the affairs of the kingdom are His, and He will see well to them all. It is the privilege of all His people to know and enjoy His peace, quietness and assurance forever (Isa. xxxii, 17).

5. "And certain of them that stood there said unto them, What do ye, loosing the colt?" Luke says that the owners asked the question. We need have no fear of people or their questions if only we are sent of God, for He is the possessor of heaven and earth and doeth according to His will in the army of heaven and among the inhabitants of the earth, and none can stay His hand or say unto Him, What doest thou? (Gen. xiv, 19; Dan. iv, 35.)

6. "And they said unto them even as Jesus had commanded, and they let them go." When the Lord Jesus sends His messengers, He always tells them what to say. When those who profess to be His messengers have a message of their own and not His, it is safe to conclude that He did not send them. He Himself spake only what the Father told Him to say (John xii, 49; xiv, 10), and both prophets and apostles were under orders to speak only what they were commanded to say (Jer. i, 7; Ezek. iii, 10; Jonah iii, 2). David says that his psalms were not his own composition, but that "the Spirit of the Lord spake by him, and His word was in David's tongue" (II Sam. xxiii, 2).

7. "And they brought the colt to Jesus and cast their garments on him, and He sat upon him." It is written in Math. xxi, 4, 5; John xii, 14, 15, that all this was done to fulfill the prophecy recorded in Zech. ix, 9, another illustration of the fact that everything that God has said shall be literally fulfilled, and since Israel's Messiah actually rode upon an ass' colt, as the prophet said he would, we may be perfectly sure that His feet will actually stand again on the very same hill from which He ascended, as the same prophet has said in chapter xiv, 4; that He shall yet be King over all the earth, and that all nations shall go up from year to year to Jerusalem to worship the King, the Lord of hosts, as it is written in the same chapter.

8. "And many spread their garments in the way, and others cut down branches off the trees and strewed them in the way." If all believers would cast themselves at Jesus' feet for His service as readily as these people cast their garments under Him, how quickly the kingdom might come! What a kingdom it will be when all things animate and inanimate shall be under Him, "for He must reign till He hath put all enemies under His feet, for all things shall be subdued unto Him, and in all things He shall have the pre-eminence" (I Cor. xv, 25, 28; Col. i, 18).

9. "And they that went before and they that followed cried, saying: Hosanna! Blessed is He that cometh in the name of the Lord!" This is from Ps. cxviii and is associated with Israel's joy because of the salvation of Jehovah. Some of the words of the psalm are found in the song of Israel at the Rod sea, and also in Israel's millennial song, which shall be sung when Christ shall come again in power and glory to bring the kingdom.

10. "Blessed be the kingdom of our father David, that cometh in the name of the Lord. Hosanna in the highest!" Hosanna is simply an untranslated Hebrew word, or two words, which you will find in Ps. cxviii, 25, translated as "save now." The kingdom they expected was the restoration of David's kingdom, the kingdom of Israel (Acts i, 6), and they were right in expecting it.

11. "And Jesus entered into Jerusalem and into the temple, and when He had looked round about upon all things, and now the eventide was come, He went out unto Bethany with the twelve." Luke says that before He entered the city He wept over it because it knew not the time of its visitation. He would gladly have saved them. He would have set up the kingdom if they had received Him, but they received Him not. On the contrary, they were ready to crucify Him. Consequently the kingdom is postponed, while Jesus Christ, by His Spirit, gathers out of all nations His church, after which He will return to build again the tabernacle of David and restore all things of which the prophets have spoken (Acts xv, 14-17; iii, 19-21). Never was anything more plainly written by the Spirit.

THREE SCORE DEAD

The Awful List of the Victims of the Mine Horror.

FIFTY-THREE MEN DIE IN THE PIT,

Fifty-One of Those Who Went Down to Death Leave Families, the Orphans Numbering 250—The Whole Mine Wrecked and Rescuers Work in Peril of Their Lives—Heart-Rending Scenes.

EVANSTON, Wyo., March 22.—The details of the explosion of the Rocky Mountain Coal and Iron company's mine No. 5 at Red Canon Wednesday afternoon mark it as one of the most horrible in the history of coal mining in the west. There are forty men lying dead at the bottom of the mine at this writing, covered with debris. As many men as can are working to recover their bodies. The bodies of nineteen have been recovered. Fifty of the dead men were married and nine single. There are fifty widows and 250 orphaned children as a result of the disaster.

The Long List of the Lost.

The names of the dead as gathered from the company's pay roll are: James Bruce, foreman; O. B. Maltby, superintendent of motive power; Albert Clark, Henry Scothern, William Graham, Jr., Hugh Sloan, William Sellers, Sr., James Hutchinson, William Weedup, Aaron Bull, Gus Kazola, Charles Kazola, John Wilkes, William Pope, H. A. Hyborn, Matt Johnson, George Hardy, John Fearn, Baptiste Julian, John Lapar, Isaac Johnson, Samuel Halston, Henry Burton, John Dexter, Thomas Hutchinson, Walter Miller, Matt Silta, Joseph N. Lesti, James Hyden, Charles Clark, William Wagstaff, John Lester, John Theby, George Critchley, John T. Martin, David Loyd, Marshall Langdon, William Langdon, Sr., James T. Clark, John Morriss, William Morriss, David W. Lowrey, George Hydes, John G. Locke, Willard Brown, W. H. Grieves, Fred Morgan, Jerry Crawford, James E. Clark, Samuel Clay, James Limb, William Sellers, Jr., and W. E. Cox.

When Death Swooped Down.

About thirty of the men killed belonged to the A. O. U. W., in which order they were insured for $2,000 apiece. The greater part of the men who have perished are covered with debris at the seventh level, where they were gathered awaiting the car. Work is being pushed with all possible speed to uncover the dead. There is no fire in the mine. The explosion is supposed to have come from a blast setting fire to the dust, making a dust explosion, since the mine was supposed to be free from gas, being well ventilated. This is the third disastrous explosion in this vicinity. In 1881 No 2 mine, Rocky Mountain, exploded, killing thirty-six Chinese and four white men. In the spring of 1886 Union Pacific mine No. 4 killed thirty-six men.

Not Less Then Sixty Dead.

The total number known at this writing to have lost their lives is sixty, seven of whom were killed outside of the mine. Of the dead fifty-one are married men and nine young men and boys. Up to this time the bodies of the following out of a total of fifty-three who met their death in the mine have been recovered and turned over to their relatives: W. B. Clark, John Morris, D. Laurie, G. Hyde, John Locke, W. H. Grieves and Samuel Clay—single; Samuel Hutchinson, William Morris, Thomas Booth, Ben U. Cole, Charles Clark, Willard Brown, James Limb and Fred Morgan—all men of large families. This leaves thirty-eight unrecovered bodies in the mine.

Searching Party in Danger.

The timbering is largely blown out and and the walls and roof of the whole interior are wrecked and shattered so that the volunteer searching party of eighteen now seeking the bodies of their comrades are every moment in danger of being buried. A coroner's jury has been empanelled which views the remains as brought out and turned over to relatives. The agonizing screams of widows and children about the mouth of the mine beggar description. The mules that were in the mine are so burned that they have to be removed on account of the odor before the work can proceed.

Besides the dead there are a number more or less injured, but these were all outside the mine. Not one inside escaped. Dr. Gamble, the resident mine physician, has about twenty-five under treatment for more or less severe injuries.

GREAT FIRE AT SIOUX CITY.

Warehouse of the Western Transfer Co. and Linseed Oil Mills Destroyed.

SIOUX CITY, Ia., March 22.—One of the most serious fires in the history of Sioux City completely destroyed the warehouse of the Western Transfer company, at 200 Iowa street, with its contents, entailing a loss of more than $200,000. The high wind which was blowing communicated the flames to the Linseed oil mill across the street, and it was partially destroyed and the greater part of its contents consumed, making a total loss of $400,000.

The storage building was an immense structure 150x60 feet, including a brick oil storage annex. The main part of the elevator was five stories high and had a capacity of 150,000 bushels of flax seed. In the bins at the time were stored 100,000 bushels, and on the lower floor several thousand tons of linseed oil cake were ready for the market. In the annex the oil was in huge tanks, having an estimated capacity of 120,000 gallons. Neighboring towns were telegraphed for help and Council Bluffs offered aid, but it was found that the local department could do all that could be done.

The building of the Western Transfer company was a mammoth frame structure, four stories high, covered with corrugated iron. The iron aided the flames and kept the water from reaching the wood work. The warehouse, 100 by 150 feet in size, and with four stories besides a basement, was filled from top to bottom with farm implements and machinery, the value of which was about $200,000. This machinery was owned by about twenty implement companies in different parts of the United States. The building and contents were insured for $61,750, but the National Linseed Oil company handles the insurance on its plants and the amount cannot be obtained on the mill.

Death of Lycurgus Dalton.

WASHINGTON, March 25.—Lycurgus Dalton, of Indiana, postmaster of the house of representatives, died at his residence in this city last night, aged 50 years.

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Intelligent people see nothing strange about the great variety of diseases which Hood's Sarsaparilla is capable of curing. They know that a large majority of ailments are caused by impure blood and they have learned that Hood's Sarsaparilla is the great blood purifier. Hood's Sarsaparilla does not perform miracles. It acts according to natural laws. It makes pure, rich, healthy blood, thus laying the foundation for good health, and then good health follows as a matter, of course. A recent illustration of the blood purifying powers of Hood's Sarsaparilla is found in the case of George Hildebrant, 432 Hayes St., San Francisco, California. He says:

"I suffered with a sort of rash which came out all over me, and I could do nothing but scratch. I took three bottles of Hood's Sarsaparilla, and the rash has entirely disappeared, and I feel much better."

R. B. Sangster, of Kensett, Ark., writes as follows; "I cheerfully certify to the efficacy of Hood's Sarsaparilla for overcoming the effects of the grip and curing dyspepsia and nervous prostration. I was attacked with what the doctors termed a complication of the above named complaints, last winter. I could not get a good night's rest or eat anything except the most soothing diet. I tried three different doctors, but their treatment did not afford me any relief.

"Finally, after reading some testimonials printed in the newspapers of cures effected by Hood's Sarsaparilla, I resolved to give it a trial. Although my doctor remonstrated, I resolved to take it, at least one bottle to test its effects. To my joy I found after taking nearly one bottle, that my appetite was improving and my sleep was not so much broken, and that I got up in the morning much refreshed. I therefore continued, and after taking three more bottles find myself entirely cured, and to-day feel as well as ever in my life. I feel indeed thankful that I became acquainted with such an agreeable, pleasant and effective remedy as Hood's Sarsaparilla has proven itself in my case. I cheerfully recommend it to all others similarly afflicted. My age is 54 years, and having been a resident of White county for a long time, I am quite well known."

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NOTICE IS HEREBY GIVEN that William Z. Wright and Edmund G Beach have heretofore filed in the office of the County Clerk of Cook County, Illinois, a certificate of the dissolution of the limited partnership heretofore existing betweeen them, said certificate of dissolution being in the following words:—

Know All Men by these Presents that Whereas William Z. Wright and Edmund G. Beach have heretofore formed a limited partnership under the laws of the State of Illinois as set forth in a certificate duly filed in the office of the County Clerk of Cook County, Illinois, on the 16th day of January, A. D., 1895, and said parties have agreed to dissolve said partnership by mutual consent, said partnership to terminate the 15th day of March, A. D., 1895.

Now therefore thus indenture Witnesseth that said limited partnership heretofore existing between them is hereby dissolved, said dissolution to take effect this 15th day of March, A. D., 1895.

In Witness whereof the said William Z. Wright and Edmund G. Beach have hereunto subscribed their names and affixed their seals at the City of Chicago, Cook County, Illinois, this 15th day of March, A. D., 1895.

WILLIAM Z. WRIGHT [Seal].
EDMUND G. BEACH [Seal].

STATE OF ILLINOIS, } ss.
COUNTY OF COOK, }

On this 16th day of March, A. D., 1895, personally appeared before me, Guy Arbogast, a Notary Public in and for the County and State aforesaid, William Z. Wright and Edmund G. Beach, personally known to me to be the same persons whose names are subscribed to the foregoing instrument, and acknowledge that they signed the same as their free and voluntary act and deed for the uses and purposes therein set forth.

Witness my hand and notarial seal this 16th day of March, A. D., 1895.

GUY ARBOGAST, Notary Public, [Seal].

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LEAD FOR LI HUNG.

AN OVER-PATRIOTIC JAP SHOOTS THE CHINESE ENVOY.

Great Excitement at Shimonoseki, Where the Peace Conferences Are Taking Place —The Would-Be Assassin Arrested— The Wound Not Serious.

SIMONSEKI, March 25.—As Li Hung Chang, the Chinese peace envoy, was returning to his lodgings in this place after having attended a conference with Count Ito and Viscount Mutsu, the Japanese peace plenipotentiaries, a young Japanese fired a pistol at him. The bullet sped straight, but most fortunately did no more harm than to inflict a wound in Li Hung Chang's face. At the time of sending this dispatch it is impossible to learn whether or not the wound is serious. The attempt to assassinate the representative of the emperor of China caused the most intense excitement and on every side there were expressions of deep regret. The would-be murderer was arrested. It is believed that he was prompted to the crime by misguided patriotism.

The Wound Not Thought To Be Serious.

The name of the young man who attempted the life of Li Hung Chang is Koyama Rokunosuki. His antecedents are unknown. Li Hung Chang was shot in the cheek. It is believed that the wound is not serious. Prime Minister Ito has telegraphed to Hiroshima asking that Dr. Sato, the imperial physician, be sent to Shimonoseki to attend the Chinese commissioner. The ministers of state and a number of other officials have visited Li Hung Chang and express their deep sorrow at the occurrence. Every precaution has been taken by the police and military to prevent any trouble. The government profoundly regrets the affair.

Caused a Sensation at Washington.

WASHINGTON, March 25.—The news of the assault on Li Hung Chang caused a sensation in diplomatic circles in this city. Cases where an envoy of any kind has been assaulted in the country to which he is accredited are rare, and those in which a peace commissioner is attacked are almost unheard of in modern days. The opinion here is that Japan will suffer greatly as a consequence of the assault and that the position of China will be so strengthened that she may be able to secure better terms of peace than she could otherwise have hoped for.

May Break Off the Negotiations.

The incident may lead to the breaking off of peace negotiations which were proceeding so satisfactorily, or at least may postpone further action in this direction until Japan has guaranteed the safety of China's envoy and made proper reparation. No news of the attack on Li Hung Chang has been received by the Japanese legation here and Minister Kurine was unwilling to discuss the occurrence. The members of the legation realize that it is a serious matter. They say no one will deplore such an affair more than the Japanese themselves.

Chinese Minister Not Talking.

The Chinese legation received prompt notification of the matter. Minister Yang Yu did not care to discuss the matter. It was stated at the legation that it was not believed that it would lead to the total breaking off of the peace negotiations, although it might cause them to be interrupted for a time.

The News at Yokohama.

YOKOHAMA, March 25.—The news of the attempted assassination of Li Hung Chang created much excitement here. The emperor and empress will send a messenger to Shimonoseki to express to the distinguished Chinese statesman their regrets at the most unfortunate occurrence.

THE MARKETS.

New York Financial.

NEW YORK, March 23.

Money on call nominally 2½ per cent. Prime mercantile paper 4@5½ per cent. Sterling exchange firm with actual business in bankers' bills at 489@489¼ for demand and 487¾@488 for sixty days; posted rates 488½@490; commercial bills 487.

Silver certificates, 63⅝@64; 14,000 sales; bar silver, 63¼. Mexican dollars, 50.

United States government bonds firm; new 4's reg. 120¼; do coupons 120⅜; 5's reg. 115¾; 5's coupons 115¾; 4's reg. 111 4's coupons 112½; 2's reg. 95 bid; Pacific 6's of '95 100 bid.

Chicago Grain and Produce.

CHICAGO, March 23.

Following were the quotations on the Board of Trade today: Wheat — March, opened 53½c, closed 54c; May, opened 54⅜c, closed 55¼c; July, opened 55⅜c, closed 56½c. Corn — March, nominal, closed 45c; May, opened 45⅞c, closed 46½c; July, opened 45¾c, closed 46⅛c. Oats—May, opened 29, closed 29¼; June, opened 29c, closed 29¼c; July, opened 28c, closed 28⅛c. Pork—May, opened $12.07½, closed $12.20. Lard—May, opened $7.00, closed $6.97½.

Produce: Butter—Extra creamery, 19c per lb; fresh dairy, 17c; packing stock, 5@6c. Eggs—Fresh stock, 10½@11c per doz. loss off. Dressed poultry—Spring chickens, 9½@10c per lb; turkeys, 6½@12½c; ducks, 9@13c; geese, 8@10c. Potatoes—Burbanks, good to choice, 65@72c per bu; Hebrons, 64@—, Peerless, 62@66c. Sweet potatoes—Illinois, $1.25@2.25 per bbl. Cranberries — Jerseys, 2.50@3.25 per box. Honey—White clover, 1-lb sections new stock, 13½@14c; broken comb, 10@12c; dark comb, poor packages, 8c; strained California, 5@6c. Apples—Fair to choice, $2.50@3.75 per bbl.

Chicago Live Stock.

CHICAGO, March 23.

Live Stock — Prices at the Union Stock yards today ranged as follows: Hogs—Estimated receipts for the day 10,000; sales ranged at $3.50@4.65 pigs, $4.45@4.80 light, $4.50@4.65 rough packing, $4.50@4.85 mixed, and $4.70@4.97½ heavy packing and shipping lots.

Cattle — Estimated receipts for the day 1,000; quotations ranged at $5.85@6.35 choice to extra shipping steers, $5.20@5.60 good to choice do, $4.70@5.10 fair to good, $4.00@4.60 common to medium do, $3.90@4.30 butchers' steers, $2.65@3.60 stockers, $3.50@4.40 feeders, $1.50@3.60 cows, $3.00@5.00 heifers, $2.00@4.75 bulls, $3.00@5.00 Texas steers, and $2.50@5.50 veal calves.

Sheep — Estimated receipts for the day 4,000; sales ranged at $2.75@4.80 westerns, $2.50@4.20 Texans, $2.00@4.85 natives, and $3.50@5.90 lambs.

LOVE TOKENS.

To fall heir to a big estate or to inherit large sums of money is a desirable happening to anyone who is constituted to handle it properly, and use it wisely, but such an event has been expected, looked forward to perhaps, and comes as a naturally pledged piece of fortune, by right and title. It is not looked upon as a memento of personal affection and regard, and does not awaken a feeling of reverence that comes from the heart alone, for in time the possession becomes a part of every-day existence, and the privation and toil that amassed a fortune are not a part of the inheritance. Some little thing, such as an article of jewelry, or a piece of bric-a-brac that commemorates an event, or is deeply associated with the personality of the donor, becomes a love-token, a keepsake that time cannot rob of its sentiment. It has an individuality that may take one back to scenes of childhood days, keep the heart young, or re-kindle the fires of ambition. It is surprising that you find in so few homes a memento of the great World's Fair, the embodiment of all the attributes that carry out God's glorious purpose that mankind shall search out a higher plane. The World's Fair was a poetic dream, that will live in the hearts of future generations as a fitting climax to a century that has given to the world so many great minds, and shattered the last vestige of slavery. The souvenir spoon is a beautiful memento of the Fair, and as a present to a friend as a keepsake or to preserve in a family as an heirloom, there is nothing so purely a love-token. The advertisement of the Leonard Manfg. Co., 20 Adams St., Chicago, on last page of this paper, will interest every reader.

A STRIKING LIST OF NEW BOOKS

This list, repeated from last month, has proved to be of exceptional interest. Mostly published since January 1st, a very considerable proportion have already required second editions. "Practical and Helpful" are the terms by which they have been uniformly described.

Revival Sermons in Outline. With Thoughts, Themes and Plans. By Many Eminent Pastors and Evangelists. Edited by Rev. C. Perren, Ph. D. Buckram cloth, 12mo, $1.50.

This work comprises (Part I.) eighteen short chapters on methods, plans and suggestions regardiug revival work by different writers, and (Part II.) a large collection of the best outlines of sermons by a score or more of the most successful Pastors and Evangelists.

St. Paul and Woman; or, Paul's requirement of Woman's Silence in Churches reconciled with Woman's modern practice. By Rev. Wm. De Loss Love, D. D. 12mo., cloth, 75 cents.

My conviction is clear and strong that the manuscript should be published.—*Rev. Joseph Cook.*

Strikes the keynote of the mystery of this subject * * For one I thank the author with a l my heart, and I commend the work to every one who seeks light and knowledge on this most interesting subject of woman's true relations toward the mental and moral advancement and elevation of our race, in the whole field of human progress.—*Hon. Noah Davis, (Ex-Chief Justice of the Supreme Court of New York.)*

he Priest, The Woman and The Confessional. By Father Chiniquy. 12mo., cloth, $1.00.

Its author has done good service in the cause o Protestantism, and he speaks from a personal experience in the workiugs of the Roman Catholic Churcl where he held high position.

The Ministry of the Spirit. By Rev. A. J. Gordon, D. D. 235 pages, 12mo., cloth, uniform with the author's earlier works, $1.00.

Certainly no man was better qualified than Dr. Gordon for writing on this subject. His sweetuess of spirit has brought him in touch with Christians everywhere, and bis special qualifications for writing on the office work of the Holy Spirit, will assure to them the most tborough treatment of this subject yet published.

Life Power; or, Character, Culture and Conduct. By Rev. Arthur T. Pierson, D. D. 12mo., cloth, $1.00.

A practical work of counsel and suggestion in Character buildiug.

The Holy Spirit in Life and Service. Introduction by Rev. A. C. Dixon. 12mo., cloth, 75c.

Addresses delivered before the Conference on tbe Ministry of the Holy Spirit, held in Brooklyn, Oct. 1894.

Pleasure and Profit in Bible Study. By D. L. Moody. 12mo., paper, 25c; cloth, 50c. (*March 12.*)

In this volume Mr. Moody has gathered together a vast amount of practical suggestiou as to various methods and plans for Bible Study.

Essential Christianity. By Rev. Hugh Price Hughes, D.D. *New and cheaper edition.* 12mo., cloth, $1.25.

This deeply spiritual volume is devoted to enforcing the truth that Christianity is not primarily or essentially a system of ethical precepts, or of moral rules, nor a scheme of humauitarian relief, nor belief in a historic person or event; but it is a conscious and vital intimacy with a living Christ.—*Advance.*

Topical Outlines of Bible Themes. Being an Illustrative Scripture Reference Book. By Rev. G. S. Bowes, B. A. 12mo., cloth, 410 pages, $1.50. (*In press.*)

The aim of this work is to present a complete scriptural treatment of tbe most important tbemes of the Bible, with teaching, illustration, application, etc., wbolly Biblical.

Jeremiah: Priest and Prophet. A new volume of the "Old Testament Heroes." By Rev. F. B. Meyer, B. A., uniform with other volumes of the series. $1.00.

Speaking of this author Rev. F. E. Clark in the *Golden Rule* says: "Mr. F. B. Meyer whom all American Christians love"—rarely has an author had such a tribute.

Demon Possession and Allied Themes, an inductive study of Phenomena of Today. By the late Rev. J. L. Nevius, D. D. 12mo., $1.50.

In addition to the exhaustive study of the subject, to which the late lamented author had given the closest attention during nearly forty years sojourn in China, the value of the work is further enhanced by the most complete Pathological, Bibliograpbical and general Indexes.

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The Tongue of Fire. By Rev. William Arthur. 16mo., paper, *net* 35c.; cloth, 60c.

A new edition at moderate price of an accepted religious classic.

Christ and the Church. Essays concerning the Church and the Unification of Christendom. Introduction by Rev. Amory H. Bradford, D. D. 12mo., cl., $1.50.

The papers comprising this volume were delivered as lectures before the American Institute of Christian Philosophy, at Chantauqua, July, 1894. The subjects were selected because of the great and growing iuterest in the unification of Christendom both in this country and England.

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An account of the mission tour of Rev. G. C. Grubb and party through South America, together with a historical sketch and summary of missionary enterprise in these vast regions.

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A carefully prepared exposition of the work of the Holy Spirit. The thirty-six chapters cover all the various aspects of the question on both its divine and human sides.

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The following is a partial list of the valuable papers included in this volume: The Teacher's Heart-Life, The Teacher's Qualifications, The Teacher out of School, The Teacher's Preparation, The Teacher's Ideals, The Teacher's Work, The Teacher's Responsibility, The Teacher's Helpers, The Teacher's Reward.

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HISTORY OF A WEEK.

Tuesday, Mar. 19.

R. W. McClaughry and F. H. Wines, of Illinois, are among the delegates to the international prison congress appointed by President Cleveland.

A Kansas woman has written to Governor Morrill to say that she is "entitled to $1,000 for the raising of thirteen children."

Oakland, Cal., school children are preparing to plant a "liberty" tree on the anniversary of Lincoln's assassination, April 15. Soil is being gathered from every state and territory and from the tombs of Washington and Lincoln.

Rich gold diggings have been found on the banks of the San Juan river, near Bluff, Utah.

Wednesday, Mar. 20.

United States Senator-elect William J. Sewell, of New Jersey, will sail on the New York on April 10 for a tour of Europe. He will be absent three months.

It is reported that some $80,000 in bullion has disappeared from the mint at Carson, but whether it is an actual shortage or only a clerical error is not yet known.

Chinese papers at Shanghai say that Admiral Ting, who was reported to have committed suicide, at Wei-Hai-Wei, is alive.

Fire at Burlington, Vt., destroyed J. R. Booth's wood-working shops and several other industrial plants, causing a loss of $300,000. A watchman named Millington was burned to death.

Thursday, Mar. 21.

A systematic search for the wreck of the Chicora will be begun as soon as the ice is out of Lake Michigan.

The 91st birthday of General Neal Dow, the great American temperance reformer, was celebrated in the Western church, High Gate, London, by a throng of enthusiastic British teetotallers.

Friday, Mar. 22.

Rev. Dr. Tulley, of New York, on his way to Greytown, is detained at Colon by a decree of the Nicaraguan government that ministers of religion shall not enter Nicaragua.

Mrs. Calvin Ross, of Shelbyville, Ind., was crippled for life by the discharge of a spring gun, which her husband had set in the cellar to catch thieves.

The governor of Montana has issued a proclamation forbidding the importation without inspection of sheep from Oregon, Nevada, California, Washington, Idaho, Colorado, Utah, Oklahoma and New Mexico because of danger of diseases.

Saturday, Mar. 23.

James E. Ball, a well-to-do farmer, was killed near Perry, O. T. William Stovall is in jail charged with the shooting.

Chinese laundry employes at New York are organizing a union and proprose to apply for admission to the Knights of Labor. It is reported that the Chinese Six companies is forming an opposition organization to embrace laundries all over the country.

The log cut in the Minnesota pine region, which is about completed, is about one-fourth larger than that of last year.

A forest fire that has already burned over twenty-five acres of valuable timber is raging within two miles of Egg Harbor City, N. J.

Monday, Mar. 25.

A counterfeit 25-cent piece made largely of real silver is circulating at Baltimore. It is dated 1893 and can only be detected by an expert.

Judge Ricks has decided that when a foreign born woman is married to a citizen of this country she becomes a citoyenne, "as we say in French."

The residence of John F. Courter, at Tarentum, Pa., burned and Courter perished in the flames.

Because a commercial traveler was taken with smallpox in Arkansas every city on the line of railroads in the state except Little Rock has quarantined against all commercial travelers.

The general commanding the Missouri militia has resigned and officers of the Arkansas militia are taking the same step, because the legislatures of those states have not made such appropriations as were considered necessary for the support of the state troops.

SPRINGER AND "BUCK" KILGORE.

Appointed by the President to Indian Territory District Judgeships.

Washington, March 22.—The president has found places for two representatives in congress whom the recent political landslide left by the wayside—Hon. William M. Springer, of Illinois, and Judge (called by his friends in congress "Buck" for short) Kilgore, of Texas. Nobody in the west needs to be told the career of William M. Springer, but a good many people probably do not known that he was born in Indiana, at Lebanon. He removed to Illinois in 1859, and is 59 years old. His services in congress have been long and notable and he has always been a prominent figure in the house. His appointment is to be judge of the United States court of the northern district of Indian Territory.

Constantine Buckley Kilgore is made the judge of the southern district of the same territory, and, although not of as long service in the house he is almost as well known as Springer, chiefly because of his "vigorous personality," one of the manifestations of which was the kicking down of a door of the house chamber at the time Reed made his first effort to show that there was an actual quorum present, and had the doors locked to prevent members from slipping out into the cloak rooms. He is a Georgian by birth, and has plenty of "grit," a quality that will serve him well in dealing with the tough characters who will come before his court in his new field of usefulness.

The two Indian Territory judgeships are newly-created offices established by an act of the last congress framed for the purpose of checking in a measure the great spread and growth of lawlessness and crime in the Indian Territory, which had become a refuge of robbers and outlaws.

Secretary Carlisle has filled a vacancy that has been a vacancy for some time in the appointment of William M. Aiken, of Cincinnati, to be supervising architect of the treasury, vice O'Rourke, resigned. He is a native of South Carolina, 40 years old and a member of the American Institute of Architects.

FATE OF THE SCHOONER IRENE.

It Is Still an Unsolved Problem, But She Was a Suspicious Craft.

Tampa, Fla., March 21.—The fate of the schooner Irene, which was reported as having been dismantled and sunk by the Infanta Isabella, is still shrouded in mystery. It is stated, however, that the Irene had for some time been under suspicion, and that the officials of the United States and Spain have been watching her. The last heard of her she was in the vicinity of Boca Grande.

Mrs. Clara Acosta has arrived from Matanza, Cuba. She reports that the civil guard and about eighty Cuban citizens met in conflict there on the night of the 13th inst., and that the latter were forced to beat a hasty retreat. One Cuban was wounded. It is rumored there that the blacks are are conspiring to rise against the whites. Cubans claim that this report is being circulated by the Spaniards in the hope of dividing the Cuban forces.

Two Years for Perjury.

Chicago, March 21.—A jury in Judge Stein's court returned a sealed verdict in the case of L. J. Vorce, the juror committed by Judge Horton for perjury in the trial of Moran and Healy. When opened it was learned that the result was a sentence of two years in the penitentiary.

Two Notable Deaths.

New York, March 21.—General Adam Badeau, who was on the staff of General Grant as military secretary, is dead at Ridgewood, N. J.



What our Uncle Sam has to Say About It.

Books and Pictures of the Great Fair are all well and good but they won't last. They're in the nature of opinions and there's a thousand different kinds and new ones coming, so that they partake merely of the thoughts of some descriptive writer—there's nothing sentimental about them. With the Souvenir Spoon it's different—The Spoon was made for the World's Fair as a memento for you to take care of, to pass along to your children—they won't tear the spoons apart nor wear them out like books, consequently see to it that you have a set to commemorate the fact that you lived in the time of the wonderful Dream City or participated in that glorious event. You will not appreciate the spoons as much as your children will, and by the time your great grandchildren have come into possession of them, World's Fair Souvenir Spoons will be heirlooms—priceless treasures of historical value. Is this not a worthy reason why you should buy a set when they can be had so cheaply? They are beautifully made of heavy coin plated silver, gold plated bowls,—after dinner coffee size—each spoon showing a different World's Fair building in the bowl. The price is only 99 cents for the entire set of six in elegant plush lined case. Why not order now? Remit by either Post Office or Express Money Order. Address in full.

Many readers of the Cynosure would send for a set of these souvenir spoons could they be convinced that what we say is true, that we offer a set of six spoons for 99 cents—the same that were sold on the Fair Grounds for *nine dollars* and that we are a perfectly responsible firm, and do as we agree. How could we continue to refer to the First National Bank of Chicago and all the express companies, and advertise so extensively in all the leading religious papers in the land, if we were not responsible? Do you imagine the editors of these papers would permit us to do so if there was any doubt about our standing? If you are in doubt, ask our references about us. If not in doubt order without delay before the stock is exhausted.

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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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The Annual Meeting of the National Christian Association will be held in the Carpenter building next month. Official notice next week.

Admiral Mede, of the U. S navy, received a cable dispatch March 28 ordering him to dispatch two war vessels of his fleet to the vicinity of Greytown and Bluefields, Nicaragua. Great Britain will have a man-of-war on hand by the 16th inst., when the time allowed for the Nicarauguan government to raise the indemnity in the Hatch case expires. This action on the part of the United States is interpreted to mean that our government, as the stronger nation, will see that no undue advantage is taken of Nicaragua. And if indemnity is allowed England it is claimed that on similar grounds a much larger indemnity is due the United States.

An important crisis is pending in Canada. Manitoba, a large province in the central or western part of the Dominion government, comprising about 78,000 square miles, has since the year 1890 been enjoying a free public school system not unlike our own; but at the instigation of the Catholic minority the Dominion government has ordered the Legislature of Manitoba to restore to the minority: (1) The right to build, maintain, equip, manage, conduct and support Roman Catholic schools in the manner provided for by the statutes, which were repealed by the two acts of 1890. (2) The right to share proportionately in any grant made out of the public funds for the purposes of education. (3) The right of exemption of such Roman Catholic schools from all payment or contribution to the support of any other schools. In reply to this order of the general government Premier Greenway, of Manitoba, says: "We shall not allow the state to support religion; we shall not allow the church to control the state; we shall not return to the civilization of the Dark Ages; we shall not recognize Rome as better or in any way different from others; we shall hold to the principle of equal rights for all, and that principle shall be dearer to us than confederation itself." Thus a crisis is imminent. God speed the right.

Mrs. St. John, to whom reference is made in our New York letter, has made a statement in which she suggests that Masonry may be a fraud after all. She said: "If Robert Macoy defrauded me, then I have defrauded many. I assisted him many years ago to establish the Order of the Eastern Star, giving freely of my time and substance. As I am now the supreme matron of the world of the adoptive rite of Freemasonry, and the first royal matron or queen of the exalted degree of the Amaranth, silence is therefore set upon my lips that cannot be broken. In 1882, before a select audience at Fifth avenue and Thirty-third street, in the city of New York, Sir Robert Macoy accoladed me royal matron. I qualified my office publicly in 1884 in the Knight Templar room, Masonic building, Twenty-third street and Sixth avenue, New York, in the session of the Grand Chapter, Order of the Eastern Star, where a distinguished member of that body was accoladed by me, and the degrees of the Amaranth were for the first time exemplified before an audience, Sir Robert Macoy acting as second officer, royal patron or prime minister. This proves conclusively my right and title, also the necessity of carrying a sword, for in the ceremonies this is the instrument I use specially to exalt a Master Mason to a Knight, and a female member of the Eastern Star to the dignity of a lady in this highest degree of the adoptive rite.

The inmates of the Illinois Home for Juvenile Offenders have been disorderly and troublesome for some time. Some two weeks since about fifteen girls rebelled at the punishment inflicted on one of their number, and several arrests were made. One girl, Mamie Davis, was sent to another institution on account of her stubborness. The others, it was thought, would do better, and were returned. On the evening of March 28, however, when the girls were excused from supper, a young girl arose and said it was time for their fun to begin. The lights were immediately put out; the doors closed so that the matrons and trustees of the institution could not escape, and for an hour pandemonium reigned. A few of the girls withstood their associates and prevented their doing personal violence to the matron; but about thirty strong young girls shouted and tipped over tables and smashed furniture, dishes, windows, and whatever they could destroy. No adequate cause is given for the outbreak. Mrs. Henrotin, one of the trustees, says: "The trouble is, we are trying to run a penal institution in a paper house." To us it seems that such occurrences cannot but be expected. They, as the strikes, mobs, and riots now so terribly frequent, are the natural, the inevitable result of irreligion in the home, the discarding of the Bible from the public schools, and disregard of the law of God, especially the law of the Sabbath in our nation.

One noticable feature in the speeches of and for Mr. George B Swift, the Republican candidate for mayor, is their disclaimer of all party interests. On the evening of March 29 a mass meeting was held at Central Music Hall. Two thousand five hundred persons are estimated to have been present. The chairman, Fred W. Peck, opened the meeting with these words: "We have come together to-night as *citizens*, not as *partisans;*" and at the close of the meeting resolutions were adopted with unanimity, beginning with the words: "We, citizens and voters of Chicago in mass meeting assembled, *regardless of party*," etc. At a German mass meeting held the same evening, one of the speakers said: "He" (Wenter) "is in favor of having saloons wide open all day Sunday, contrary to the law of the State and the will of respectable citizens. *Germans do not want to make the saloon their meeting house Sunday*, and are not enthusiastic for an open day. Swift, if elected, would *compel saloons to close at midnight* instead of being, as now, the resort of thieves and gamblers." Such sentiments expressed at a caucus are very encouraging, especially those of the German caucus.

Von Bismarck is in a sense, perhaps, the greatest living man. It is at least doubted whether such enthusiasm could be aroused in all civilized countries to do honor to any other, as is being evinced on the occasion of the celebration of Bismarck's eightieth birthday. In 1847, when thirty-two years of age, he was elected to the landtag, when Germany was a comparatively weak confederation. He was strongly opposed to Austrian rule in Germany; and with almost unerring judgment, unselfish zeal and a great intellect, labored to make Germany what she is, a mighty empire with Prussia at its head. Germans in almost all the world are celebrating Bismarck's birthday with the exception of the three classes in Germany who hate him cordially, and who by vote in the Reichstag refused to send congratulations to him. (1) The Radicals remember him as their successful political opponent. (2) The Center Party cannot forgive him for his successful resistance to the aggressions of the Pope in Germany; and (3) The Socialists are not of course pleased with Bismarck's fidelity to law and order. Emperor William, however, sent congratulations and presented him with a sword with his majesty's portrait set in brilliants on the pommel; while the House of Burgesses recognized him as "The creator of the German Empire, our great honorary citizen." Bismarck's first medal was received from the hand of Frederick William IV., for saving a life; of the many received since, very likely none has given him more real pleasure than this. It is related that this great man, the recipient of the homage of Europe, has said "that in his long eventful life he never had a whole day of unalloyed happiness." How forcibly this confession brings to mind that great never-to-be-answered question, what shall it profit a man?

THE CREDULITY OF SKEPTICISM.

BY REV. H. H HINMAN.

I have just been reading an elaborate and learned work by an English author, entitled "The Rise of Christendom," and designed to prove that Christianity originated in the tenth and eleventh centuries of our era, and came forth from the imaginations of the monks of that period. It attempts to show that Jewish and early Christian history are myths; that Moses, David, Solomon and Christ are imaginary beings, and that what we call "the Bible" was compiled from the Koran, which is the older and original fiction.

Christianity, its author would have us believe, is an outgrowth of Mohammedanism, and both are vastly inferior in ethical teachings to the old pagan philosophy. Both, it is thought, will go down under the rising tide of historical investigation. A society, it is said, has been formed in London to propagate these views.

There is much misapplied learning as well as labor bestowed on this book, and none can dispute the boldness and the ingenuity of the argument. To say that the conclusions are *shocking* to *common sense*, and require as great a *credulity* for their acceptance as the wildest stories of the "Arabian Nights," is to express the truth but mildly.

The conclusions of some of the higher critics are scarcely less absurd. For example, it is held that David could not have written the book attributed to him, and that it was written in the time of Antiochus Epiphenes, that is, less than 200 years before Christ. It was held that it must have been written then, since it describes the Babyonian, Medo-Persian, and Macedonian empires. They fail to tell us how he could also describe the rise and universal dominion of the great Roman Empire.

Precisely on a par with such reasoning, is that which concludes that Paul was a Mason and the Master of a lodge. Was he not a "wise master builder?" Did he not lay foundations on which others built? Did he not deal in mysteries? Was he not caught up to the third heavens (the Grand Lodge above), and heard things that it was not lawful to utter? It is hard to understand how the learned Dr. Robt. Morris could have believed such nonsense. And yet he intimates that when Paul wrote to the Corinthians, "This is the third time I am coming unto you," he was going to confer on them the third, or Master's, degree of Masonry.

How any one should believe that John the Baptist and John the Evangelist were Freemasons seems incomprehensible; but that thousands do believe it, is unquestionable. Equally absurd is the skepticism about the expositions of Masonry. The evidence on which they rest is as strong as anything that rests on human testimony; and yet the great majority of professed Christians apparently do not believe them, else there would be one universal and united protest against the abominations of the lodge. Apparently they prefer to believe that the men who have told us the facts about the lodge were liars. But how thousands of witnesses should all agree to tell the same elaborate lie, and tell it in the same way, is a mystery which they do not solve

The truth is, that credulity comes as often from the perversity of the will as from the weakness of the intellect. They are not all children nor fools who believe lies. Some love not the truth but choose a lie. In the description of the heavenly city, it is said that "without are dogs and sorcerers . . . and whosoever loveth and maketh a lie."

Oberlin. O.

SHALL CHRISTIANS JOIN SECRET INSURANCE SOCIETIES?

PAPER READ AT A MINISTERS' MEETING, BY REV. C. C. FOSTER.

I am at a loss to understand why I am called to the discussion of this subject. When it was broached in a question at the last conference, I made an answer that was intended to be plainly seen was an evasive answer:—a quiet declination to discuss the subject.

When I am in a minority (which I generally make out to be with some of my opinions at all times) I ever wish to be as modest as loyalty to the truth will permit. And when once those opinions are well known, so that no one is robbed of needed light, I am content—I desire to hold them in unobtrusive silence; remembering what one writer has well said, that "in a community where toleration is the custom and the law, one can persecute a whole community, as well as a whole community one." I have no instincts leading me to become a persecutor.

When asked the question last month if I thought it wrong for Christians to join insurance societies, I answered that "I never knew that anybody thought it was wrong." Of course all who know me understood that that was not all my thought, but simply all that I wished to express. I received another request that I write upon the subject. Then if you insist, loyalty to perhaps greatly needed truth demands that I should be ever ready to give a reason for the faith that is in me.

To make clearer the answer and its application to my well-known real position, let me suppose a case in illustration. As I purchase and pay for a hat in a clothing store, the clerk asks, "Have you any objection that men you trade with should make you presents?" I answer, "Not the slightest, if they wish to." The trader then says: "There is in that window a glass jar full of beans. All who trade here to the extent of a dollar we permit to have a guess at the number. Next month they will be counted; and the one who first guesses the exact or the nearest number will have given him ten dollars in gold. Shall we register your name?" "No, thank you." "Why? You said you had no objection to receive a present." "I have not; but I have a great objection to gambling." "Why, they don't call this gambling; everybody does it" "If Satan gets any matter so finely mixed that the masses do not see the evil, and are being seduced, all the more reason that I, who can see, and am God's servant, should raise my warning voice."

It will be pardoned if in this connection I use the first person. It may seem egotistic, but it is not necessarily so. I do not like to say a man "*cannot do*" so and so "and be a Christian." There are few things possible but that some have done who seemed to be Christians.

You ask me if I have any objection to an insurance society. I answer: "Certainly not, if that is all of it." But you say, "That isn't *quite* all. It is a little social society, having a few secrets just to make it attractive." "Ah! then, it is one of the finer arms or tentacles of that octopus, secretism, which is stealthily attempting, and horribly near succeeding, to strangle the religion of Christ, and civil liberty from among men. I cannot assist it." But you say, "What harm in such a *little* secret society as that?" I answer, Yankee-like, "What harm is a church raffle?" If I am to answer both I would say there is in each case at the head an organized and studied wrong,—an appeal to the evil in man, an attempt to remove the very foundations of pure society. These diluted and honeyed steps popularize and lure to death, where the open and plainly evil societies are powerless to charm or sear the human conscience.

When Masons took the life of Wm. Morgan for revealing the secrets of Masonry, it seemed to be God turning the light on a hidden and lurking danger, that true-hearted men might know what was being nourished in their midst. If men reject the light it would change from a misfortune to a guilt.

The people of the great State where the crime was concocted, committed and concealed, rose in their might to see to it that the real conspirators should be sought out and punished. They found all Masonry confederate against them. After five years of earnest effort they found themselves beaten at every point, thwarted by the most violent outrages upon justice from men who had been considered respectable, but to whom the oaths of Masonry had proved a higher law, leaving them to know no God nor honor elsewhere. They could not be touched by justice, until almost in despair Judge Marcy exclaimed from the bench, "If men will defy heaven and earth, what can human courts do!". The conspiracy was too wide, unscrupulous, complete. But all the more the public conscience blazed its wrath at those who could compose or defend such an order. The question, "have you taken such oaths as that?" roused to a state of feeling many a conscience that had slept easily enough before. Five thousand lodges surrendered their charters, and many renouncing Masonry, tacitly confessed the truth of the revelation. Many—at one time more than a hundred—made affidavit that the revelations were true; and many of prominence among them suffered life-long persecution, which is God's strongest way of proving the truth of that for which one suffers. There isn't a chance to doubt that Masonry has been correctly and fully revealed. Such proofs abound as bear with them perfect conviction to the human mind. They leave it self-confessed an idolatry in religion; a deistical religion seeking to subvert and supplant the Christian religion, and replace it by a world-wide religion in which all men (i. e. all unconverted men) can join without objection; and the Christians that may be present are not allowed to produce anything of their system which will interfere with this beautiful harmony. If they will take share in the pretty compliments that are tossed round to all religions, well and good; but all the time the system goes on to repeat over and over, and over again, ideas that, while they seem plausible, cut to the death the fundamental ideas of Christ's religion, and it bars forever against his claims those hearts which take it fully.

All idolatries are pretty and gorgeous in the outstart; always morally degrading in the final result. This will prove no exception. It stands also self-shown to be an absolute despotism in the midst of a republic, holding itself superior to it, and aiming to be, and by wide consent becoming, a vast normal school for teaching those to whom the republic's life is to be committed, its lessons of sycophancy, subserviency and ring rule.

Once this hideous conspiracy lay apparently dead at the feet of the American people, slain or put out of influence by its own deliberate record. Now it has arisen to an immense and all-pervasive life. How did it all come about? The dulled impressions of 70 years could by no means cause it alone. It was the shrewdness that, while keeping out of prominence, started up a myriad of little societies——simple, harmless, seeming—founded upon, patterned after and led by Masonry, and allied to all sorts of social, moral and business projects. Immense and ceaseless effort was made to draw the select, the cream of social life into them—any of them—little matter which. These became sympathizers with, or apologists for, Masonry, and also loaned the system a respectability which at length has brought it back to prominence and power. Masonry, or some of its simpler offspring, is to-day the religion of a large mass of our people; and the Gospel no longer makes its own natural impression upon any considerable fraction even of those who do not entirely dismiss it; but rather that of the liberalized heresy intimated and referred to in secret society.

And Christians are building all this against themselves and the kingdom they profess to love; bringing the corn and wine and oil which God has given them, and pouring it on Baal's altar. You ask me if I will take just a little of it in my cup. Would Christ if he were again among us?

Suppose a man comes to my native village and starts a saloon, an open bar. He is doing a rushing business; sells anything from whisky straight to a glass of soda water. How easily I could take that glass of soda water somewhere else, or if not, go without it; shall I walk to that bar and help to make his murderous enterprise a success, and by my purchase lend to him a leash to catch his victims, anything of the respectability that a godly life is supposed to have given me? God forbid! While the world standeth "I will eat no meat," not even the finest minced meat, "that must cause my brother to offend."

THE RELIGIOUS TEACHINGS OF SECRET ORDERS.

Anyone may know the teachings of these institutions who has the patience to wade through the hundreds of pages of silly, childish, blasphemous nonsense. These institutions have been thoroughly exposed, and it is but adding sin to sin for a secret society man to deny it. Not only have they been laid open to the inspection of the public by seceding members, but they have been exposed by their own writers, whose books have received the hearty endorsement of the societies about which they have written. Grosh's Manual bears the same relation to Odd-fellowship; the writings of Mackey, Webb, Sickels and Morris to

Masonry, as the Westminster Confession of Faith does to Presbyterianism. I hold that there is enough revealed by these authorities, and by the admissions of secret society men, to condemn these institutions in the Christian's mind. I am not going to base what I have to say upon the revelations of seceding members of secret orders, although I know that these are in the main true; but will call attention to their religious teachings as gathered from their own public utterances.

THEY TEACH RELIGION.

If this is not true, why is it that a majority of their members are satisfied with their order as "a good enough religion" for them? Why is it that so many men will give up their church in preference to giving up their society? There must be something in these orders of a religious nature.

I think that it is very clear that there is.

First, These societies have a creed. It is the same in them all. No man can get membership in Masonry, Odd-fellowship or Knights of Pythias who does not profess to believe in a "Supreme Being," or in "a Supreme Architect of the universe." That is a religious creed.

Second, Their rituals, ceremonials, emblems and officers' names present most clearly and distinctly the religious idea. All of these societies have their rituals with their forms of prayer; their chaplains or prelates; their high priests; their worshipful masters; the ark of the covenant; the brazen serpent; the altar, etc. Now what is all this but religion? If these things are not for the purpose of teaching something, what are they for? If they do not teach a religion, what do they teach? Anyone who reads over their forms of prayers; the statements that are made in reference to their ceremonies of initiation; the high-sounding names of their officials; and listens to the statements that are made by many of their members in regard to the religious character of the orders, may be convinced of the fact that they teach religion.

Third, Grosh says, "True, we have a religious test—we use forms of worship; we have a religious faith for the basis of our fellowship, and to unite us in religious duty." Mackey says, "The truth is that Masonry is undoubtedly a religious institution—its religion being of that universal kind in which all men must agree." The fact that they teach religion will be more fully shown in answering the question,

WHAT KIND OF RELIGION DO THEY TEACH?

These orders are called by their books, "living temples." Let us enter and behold the deity at whose shrine the worshipers in these "temples" present their offerings. As we have seen, the law requires that the member must be a believer in a "Supreme Being." Who is this "Supreme Being"? Is it the Christian's God? Let us see. Grosh's Manual, p. 378: "The descendants of Abraham, the divers followers of Jesus, the Pariahs of stricter sects, here gather around the same altar as one family, manifesting no difference of creed or worship." And again, "The members of the order must leave their prejudices at the door, and mingle in one circle of brotherhood, harmony and love." What are these prejudices that the professing Christian must leave at the door, not only of the Odd-fellows' lodge, but of every Masonic and K. of P. lodge in the world? You are obliged to leave aside everything when you enter the lodge-room that distinguishes you from a Jew, a Mohammedan or a heathen! You must believe in a god, but the god in whom you believe and worship in the lodge-room in common with the Jew, Mohammedan and heathen is a "Supreme something," whom no man can know, and to whom no man can approach. Christianity teaches that the only being who is God, is he who is manifested through Jesus Christ, but you don't dare to teach that in the lodge-room. That is a Christian "prejudice," and you must leave it at the door! The god of the order, in whom you must be a believer, and to whom all worship in the lodge-room must be offered—is the deist's god, and the religion of these societies whose common creed is "a belief in a Supreme Being" is deism.

THEIR PRAYERS.

Their prayers are all along the same line. These societies have many authorized prayers; but in all the forms for prayer in the rituals of Masonry, Odd-fellowship and Knights of Pythias, not one reference is made to our Lord Jesus Christ!

These Christless prayers confirm us in saying that the institutions to which they belong, teaching as they do religion, teach a Christless religion. These prayers teach us that men may approach God in some other way than the way of divine appointment. How directly opposed this is to the teaching of our holy religion! Jesus says: "No man can come to the Father but by me." These societies, therefore, make it unlawful in the lodge-room to go to the Father in prayer. I am aware of the fact that sometimes prayer is offered in the name of Christ in the lodge-room; but bear in mind that such a prayer is not authorized by the order: that it is not legitimate; and that if a Jew, Mohammedan, or any other unbeliever is present and objects to such a prayer, his objection is sustained, *and the name of Jesus is ruled out* It makes no difference how strongly any member of these societies may deny the above truth, I am prepared to prove what I have said by the written law and decisions of these institutions themselves. But to further show their religious teachings, I want to call attention to a few extracts from their authorized works.

THEIR PUBLISHED TEACHINGS

I have not room to give more than a glance at their written religious teachings. I wish that every one who reads this would obtain for himself a copy of "Grosh's Manual," and get a view of Odd-fellowship, and a copy of "Mackey's Manual of the Lodge," and get a view of Masonry. I tell you, my brother, if ever you feel like singing an imprecatory Psalm, with the spirit and with the understanding, it will be when you see the indignity which these societies bring upon our Christ and his Word!

Here is a specimen from Grosh: "What regeneration by the word of truth is in religion, initiation is in Odd-fellowship." "The aims of Odd-fellowship are, the imbibing of the mind of our brethren with proper conceptions of their powers and capacities, giving them just and practical views of their duties and responsibilities, exhibiting their dependence upon God, and bringing them to a knowledge and practice of the true fraternal relations between man and man." "May your initiation and consequent practice aid in releasing you from all blindness of moral vision, set you free from the fetters of ignorance and error, and bring you from death in selfishness into a life of active benevolence and virtue."

And here is a specimen from Mackey: "In the early ages of the Christian church, the newly-baptized convert was invested with a white robe, to denote that he had been cleansed from his former sins, and was thenceforth to lead a life of purity. With a similar meaning, the same undefiled color has been preserved in the apron of the Freemason." "We, as free and accepted Masons, are taught to make use of it (The Common Gavel) for the noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life; thereby fitting our minds as living stones for that spiritual building, that house 'not made with hands, eternal in the heavens.'" "Darkness, applied to Masonic symbolism, is intended to remind the candidate of his ignorance, which Masonry is to enlighten; of his evil nature, which Masonry is to purify; of the world, in whose obscurity he has been wandering, and from which Masonry is to rescue him."

And this is just a sample of the published teachings of these institutions. From beginning to end they teach that there is salvation without an atonement, and regeneration without the power of the Holy Spirit. Christ and his Spirit are excluded from the religion of the lodge. And yet there are to be found professing Christians who, in the face of this clearly-established fact, stand up and tell us that a connection with these orders is consistent with all the requirements of the Gospel of the grace of God! Shame on such in the light of God's Word. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus Christ, giving thanks to God and the Father by him."

If I have the ear of a single secret society member, who professes to be a follower of the Christ, let me beseech you by the mercies of God, that you remain no longer with an institution that at any time denies that holy name by which you are called—an institution that teaches a Christless religion. "Have no fellowship with the unfruitful works of darkness, but rather reprove them." "Come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you and ye shall be my sons and daughters, said the Lord Almighty."—*Rev. W. P. White in Christian Union Herald.*

WESTERN SUFFERERS.

I have been waiting for Bro. Austin or some other presiding elder to explain the situation in this country, but if you will permit I will herewith give a brief account of the state of things here, in the *Conservator*. In the first place I wish to say that there is plenty of aid sent to the State board at Lincoln to supply all; but they do not send it where it is needed. They held seventy-seven carloads there till much of it spoiled, though cry after cry was coming from the West where the people were starving and freezing to death. In the second place, those who need it worst seldom get it. The poor who do not belong to some secret society have but little hope of getting anything from the State board. To show this, I want to give a few facts which I know to be true. In the year 1890, there was a carload came to our county-seat, and a neighbor of mine, a well-to-do farmer and a high order man, got ten sacks of flour at one time; and another neighbor, a poor man, at starvation point, but not an order man, went for help but failed to get anything. He came back past our place after dark and told a straight story and said they had nothing to eat, and we gave him a half sack of flour. The second case was last week. A poor man with a large family tried to get some aid, but was refused. He is a strong anti secrecy man. Another neighbor belongs to two or three different orders, and has a good farm, with about eighty head of hogs, horses and cattle; besides he gets a government pension of $12 per month. This man got a good supply of this same aid. You ask, Is there not some remedy? If so, please tell me what it is. There is but one remedy, and that is to knock secrecy out of existence, and place every man, woman and child on an equality as God intended they should be. Then, and not till then, will we get what we ought to have. May God deliver us as a nation from the grasp of the lodge and the devil —*Rev J. J. Haskins in Christian Conservator.*

TRUTH AND POLITICS.

The idea that the temperance question has suffered anything by coming out of the realm of morals into the realm of politics, is a false one. Truth is truth anywhere. Truth sits to-day in the throne of God in heaven, and truth abides in hell and makes the devils believe and tremble; but it does not hurt the truth any to abide in hell; it makes it uncomfortable for the devils, but it won't hurt the truth. And so it will not hurt morals to come into the realm of politics. If politics and politicians are not up to the white lines of God's righteousness, it may make it uncomfortable for them, but it won't hurt morals. Sometimes when I hear people deprecating the coming of morals to the realm of political discussion, it makes me think they may have the same idea of politics that the old woman in Connecticut had of religion; she was having a discussion with her friend on foreordination and predestination; he had gotten the better of her; finally in her impatience she said: "I don't care what you say about predestination and foreordination, but if you take away my total depravity you take away all the religion I have got." So some people seem to think that if a little morals should get mixed up with politics and spoil its total depravity, it takes away all the politics we have.—*Selected.*

"The Supreme Lodge of the Ancient Order of United Workmen, in retaliation for being ousted from doing business in this State, now comes into the Federal Court and demands that the Iowa Grand Lodge of the Ancient Order of United Workmen be restrained from using the name, on the ground that it is in fact and law a mutual insurance association, and therefore it deceives the public with the false belief that it is a benevolent order with moral and social advantages; that it has abjured the jurisdiction and control of the Supreme Lodge, and the provisions, terms and conditions under which it was originally chartered. Meanwhile the Iowa lodge keeps on sawing wood."

OUR NEW YORK LETTER.

Police officials indicted.—Strike declared off.—Russian church.—Masonic sensation, etc.

The Oyer and Terminer Grand Jury have handed in between thirty and forty indictments against police officials, and consternation reigns throughout the department. Inspector McLaughlin heads the list, charged on five counts with bribery and extortion. Captains, ward-men and detectives are included among the others. The inspector's bail was placed at $20,000, and the others ranged from $11,000 down to $2,500. The police commissioners promptly suspended them all from duty. The district attorney, Col. Fellows, will personally conduct the prosecution, and they will be placed on trial during the April term of court. In its presentment the Grand Jury declared that it received no help whatever from the police in its investigations, and that it has a great quantity of evidence against other officers not of a kind to secure legal conviction, but such as to make it certain that the corruption is even more extensive than the indictments would suggest. It also comments severely on the "enjoyment by the executive head of the force of a considerable fortune accumulated as a result of favors granted in recognition of the performance of official duty."

Supt. Byrnes admitted while on the witness stand before the Lexow Committee that in return for favors extended to Jay Gould and other operators in Wall street they had assisted him in speculation so that he had realized several hundred thousand dollars. The Grand Jury intimated, with a tinge of sarcasm, that the moral distinctions between these rewards and those for which some of his subordinates had already been indicted were not such as to be appreciated by the minor officials on the force.

These revelations make it apparent to the most obtuse observer that an entire re-organization of the whole police department is imperatively necessary. Meanwhile the Legislature maintains its attitude of indifference to the wishes of the people who desire reform, and the bills proposed by the Platt partisans are given the precedence over those formulated and favored by the Committee of Seventy. A monster mass meeting was held at Cooper Union Wednesday evening, March 27, to insist on immediate legislative action.

Another big strike has collapsed, and 10,000 men who have been idle for five weeks have returned to work. The strike ends what is practically a victory for the Electrical Contractors' Association. The electrical workers struck Feb. 18, because the employers would not grant them the eight-hour day at once, but postponed it till May 15. The agreement which has just been signed grants them the eight-hour day on May 1st, a concession of two weeks on the employer's part, for which the men have suffered five weeks' idleness. That the strike was not prolonged was due to the efforts of Bishop Potter of the Episcopal church, and Felix Adler of the Ethical Society, who constituted a Committee of the New York Council of Mediation and Conciliation. A general conference was arranged, at which the agreement to settle was reached. The feeling is prevalent that the walking delegates made a big blunder in ordering the strike.

A Russian church is shortly to be established in New York. A priest and deacon have been sent from St. Petersburg, and will hold the first service on Good Friday. Services will be conducted in a dwelling on Second Avenue until a suitable edifice can be bought or built. Both the clergymen are married, as the Russian church, like the Greek, requires its parish priests to be married. The service will be chanted in the old Slavonic language as in the religious ritual, but the sermons will be preached in Russian.

Masonic circles are stirred up over a recent episode in Brooklyn. Last January an eminent Freemason, Robert Macoy, died. He had taken the thirty-third degree many years before, and was the founder of the Order of the Eastern Star rite of Masonry for women. He was also Grand Recorder of the Grand Commandery of the State of New York. Many prominent Masons gathered to attend his funeral. The knight's chapeau lay upon his coffin, but the sword beside it was a borrowed one. His own sword was in the possession of a Mrs. St. John who resides at the headquarters of the Theosophical society, and she refused to surrender it. The secret leaked out at a recent conclave of the Dewitt Clinton Commandery, of which the deceased had been a member, and it was expected that his sword would be deposited there. While this conclave was in session, it was announced that some ladies sought admission to present the missing sword. The conclave adjourned to receive them, when Mrs. St. John entered, holding the sword above her head. She wore an evening dress of white satin, and was covered with the jewels of several Masonic orders. She paraded around the room and then retired, carrying the sword with her.

She said afterward that the sword and jewels had been given her by Mr. Macoy, and that she considered that she had presented them to the Commandery by walking through the room with them, and now she proposed to keep them. The friends of the late knight contend that he was not responsible for all that he did, although he attended to business every day. F. W. Farr.

REFORM NEWS.

PROGRESS IN PITTSBURGH.

March 28, 1895.

Dear Cynosure:—The trip from which I am just returning has been in some ways among the best of those I have made to Pittsburgh and vicinity. The circle of our friends there is enlarging with each visit. While United Presbyterian, Free Methodist and other friends show a live interest, none are more generous in contribution and cordial in their welcome than the Covenanters. Were I to report personal kindness received I should not know where to stop. I have been honored with entertainment in some of the best Christian homes. May the Lord reward them richly for kindness shown.

The meetings in the United Presbyterian church, Turtle Creek, showed the result of good advertising by live workers. This church is the largest of the five in town. It has a seating capacity of 500 or more. I spoke here three times and had a full house each time, the attendance being especially large the last evening. Many came from Brinton, Wilmerding and other nearby towns. The lodgemen, evidently feeling that their craft was in danger, came out to hear the strange preacher. The collection taken amounted to $12.25. Varied expressions were heard regarding the speaker and his work; some not altogether complimentary; others more favorable. I secured a list of *Cynosure* subscribers here as elsewhere. If there were some enemies, there were many warm friends who assured us of a welcome should we pass that way again.

While the upward movement in the business of the Iron City is not rapid, there are many evidences of returning activity. Wages in some industries have advanced. The wheels of the mills turn with less interruption. My next trip will probably be to New York City.

Let us pray that God may abundantly bless these times of seed sowing, that they may add to the glory of his name in the earth.

W. B. Stoddard.

THE ENEMY STIRRED IN EASTERN WASHINGTON.

At Rockford I was met by Rev. Peter Desgranges, who stands out for "reform and benevolence" on Christ's plan. His wife is an excellent helpmeet. Though getting old, they are still doing aggressive work for God. They subscribed for the *Cynosure*.

I spoke at night in the M. E. church on the Saloon Evil, touching the lodge question slightly. Our address was well received. I called on the pastor (Rev. Utter) next morning, and found him opposed to all secret societies. I was more than pleased to hear him say, "Not a member of my church here belongs to any secret society." He subscribed for the paper. I secured four subscriptions at this point. The pastor testified that the lodge needed antagonizing as much as any evil in the land. May God bless him and give him success on these lines.

I next came to Latah, where I was met by my old comrade, Daniel Doty. He and his excellent companion are true blue anti-secretists. Mr. Doty has been a member of the G. A. R., but has left them.

I called on the M. E. and Baptist pastors, and find them in hearty sympathy with my work. They both seemed much pleased to hear of the good work being done by the National Christian Association. They both promised to attend my lecture at night. The pastor of the Baptist church invited me to preach for him on Sunday.

That hero of many a battle, Rev. H. O. Kerns, of Elberton, assisted us. He is in his element when opposing sin and the devil. We had an excellent congregation. They listened very attentively. Only a few lodgemen were present, it being lodge night with the Masons and Oddfellows. The Masons had one of their Grand Lodge men present to strengthen the weak and comfort the faithful. There were intimations that he would be present at our lecture to ask questions, but he failed to show up. So we had it all our own way. Five took the *Cynosure*. Quite a number signed our constitution. This was a fine congregation. I went home with Bro. D. W. Bridgeman after the lecture. He is the man who was instrumental in my making this tour of the State. He is a reformer after my own heart, and an exceptional business man. He is not afraid to oppose secret societies for fear it will injure his business. He puts principle above business or anything else. He has a noble Christian family, and a most beautiful home.

I preached for Bro. Kerns at Lone Pine, on Sabbath morning, to a full house. After the discourse the pastor introduced a testimony meeting, which continued until one o'clock. Oh, what a blessed time! This was a meeting ong to be remembered.

On Sabbath evening I spoke on the lodge at the Pioneer M. E. church. The house was filled. Here I met for the first time Bro. and Sister Cozier, old-time reformers, *Cynosure* people from away back; one feels at home with such. I only regretted that I was too busy to accept their kind offer to rest a few days with them. At Pioneer I received the best collection I have had since I left Roseburg in January.

On Monday night, I spoke on the evils of secret societies, in the Baptist church at Tekoa. This is a new railroad town. It is where the Mullan branch leaves the main line of the O. R. and N. railroad. It is said that about every man in the place who is at all acceptable is a member of some lodge, The house was crowded. I have never seen so much brass in a congregation. I mean brass buttons, badges, chains, gewgaws, etc. It was evident the lodgeites were ill at ease after a volley or two. One man showed the white feather, and ran. Had it not been for the remarks following him, I think he would have had a following from the fraternity men. At times they seemed like a pent-up cyclone, ready to burst out any moment. When they were dismissed they reminded one of a full hive of bees just ready to swarm. As we were getting in our rig, we overheard a man among them say: "If we had a box of rotten eggs they would suit him." I answered, "Those are genuine lodge arguments. They are the very best you can produce in defense of your rotten system." Some one went back to the big mogul of the lodge and wanted him to come up and ask me some questions. He answered, "No. The best thing for us is to keep still." Had they taken his advice, the lodges of Tekoa would have stood in a better light; but their own actions are the very best arguments against them that one can have. The collection was forty-five cents.

The night before some man threw in a beer check which reads, "Good for one drink. W. Leach." I thought, the Leach has sapped the financial veins of the poor fellow, till a beer check is all he has left.

At the four places I secured eleven subscribers to the *Cnyosure*, and near fifty signatures to our constitution. We had most of the people on our list when here one year ago last November. Good has been accomplished by this trip. God help us to save from the lodge and win souls to Christ.

P. B. Williams.

THE ST. PAUL MEETING.

As announced in the *Cynosure*, recently, a meeting in opposition to secret societies was held in Market Hall, St. Paul, March 27 and 28. The hall was heated, lighted, and freely given to us by the City Council on application of our friend and brother, Rev. Wm. Fenton. There was considerable doubt as to the wisdom of holding the meeting, but it, on the whole, appeared wise to make the attempt.

Secretary Phillips came on a week early and attended to the publication of notices and other arrangemeuts. On the evening of Wednesday, the 27th inst, a good audience gathered in the large hall and a welcoming address was given by Mr. Rufus Johnson of Winnebago City, and a reply was made by Prof. H. C. Stub. This gentleman is of the Lutheran Theological Seminary at Robbinsdale, near Minneapolis. He is a pleasant, Christian, scholarly gentleman, who has lectured extensively on the lodge question in this country and in Europe.

He was followed by Secretary Phillips, who spoke on "Secret Societies in Politics;" and he, by Bro. Fenton, who had his map on Egyptian mysteries, and spoke at length on "Ancient and Modern Mysteries Compared." At ten o'clock the audience, which had listened with interest for over two hours, was dismissed.

The day sessions of Thursday, the 28th inst., were held in the small hall, formerly the old Municipal court-room. Prof. Stub was elected chairman, and Bro. Fenton acted as secretary. There were in attendance a number of city pastors, and a good delegation of Prof. Stub's students, fine looking young men preparing for the ministry. There were also several members of the Good Templars and of various insurance orders, who were interested listeners. The topic for the entire day was "Minor Secret Orders," the leading address in the morning being given by Secretary Phillips, and in the afternoon by Pres. Blanchard.

The evening session of Thursday was held in the large hall, as before. The audience was good and listened thoughtfully throughout. After a brief song and prayer service, Rev. Wm. Fenton took the chair, and Pres. Blanchard spoke over an hour on "The Duty of the Church Respecting Secret Societies." At the close of this address the meeting closed.

Among the attendants were Bro. Rufus Johnson and wife, as above intimated; and it would not be proper to close this report without a special word respecting them. They have been for many years interested in our work, and came to this meeting resolved to make a generous offering to the cause; which they did. Mention should also be made of Rev. L. G. Almen, who was present at most of the sessions and was very helpful, as also were others whose names we cannot recall. Rev. L. A. Johnson, recently of Rockford, Ill., but now pastor of a large congregation in St. Paul, showed a warm sympathy as well as appreciation of the convention by dismissing his congregation Thursday evening, that they might attend the convention. On the whole, we feel this meeting was divinely ordered, and that out of it God will bring his own glory and the good of men.

REPORT FROM ST. PAUL.

St Paul, March 29, 1895.

Editor Christain Cynosure:—The State Convention closed last evening. There is no doubt that its effect upon the community will be beneficial; for truth has been laid before the people, and such truth as all the American churches and the lodges are combined together to keep from the people. On Wednesday evening Bro. Rufus Johnson, of Winnebago City, presided. Rev. Prof. H. C. Stub, of Lutheran Seminary, delivered an eloquent address upon the text, "Other foundation can no man lay than that which is laid which is Christ Jesus, "showing that the lodge religon is not on the foundation of Jesus Christ. He was followed by Bro. Phillips in an excellent address, showing the disastrous effects of secret societies upon politics, imperilling the welfare of the state.

On Thursday morning Pres. C. A. Blanchard opened the meeting with reading the Scripture, comments and prayer. Prof. Stub presided during the day. Bro. Phillips delivered an address upon the minor orders,—Good Templars and Grand Army of the Republic,—showing the dangerous character of their lodge religion, it being hypocrisy, if not blasphemy. Bro. Rufus Johnson spoke of the Grange, how he was drawn into it, and while he was a Christian he found himself practicing sun-worship and saluting a fellow-man as "Worshipful," and therefore left it.

In the afternoon Pres. Blanchard spoke on the minor orders. Some secret societies were represented in the audience and a spirited discussion was had between them and Bro. Blanchard, manifestly to the disadvantage of the secret societies. During the day Rev. L. G. Almen, Prof. Stub, and others, took part in the meeting.

Owing to a blunder, for which I hold myself responsible, the audience on Wednesday evening was deprived of an address by Rev. L G. Almen.

On Thursday evening there was a good and appreciative audience to hear Pres. Blanchard on the "Duty of the Church Respecting Lodges." It is to be regretted that all the pastors of the city were not present to hear it. The lesson for the hour was enforced by the past history of the church in its relation to slavery. We shall do well to walk in the light and take beed to the lesson. Yours truly, William Fenton.

NOTES FROM ST. PAUL.

Some 10,000 circulars have been distributed in the city of St. Paul, not only advertising the convention, but containing portraits and testimonies of the late Rev. Dr. A. J. Gordon, and the evangelists, Moody and Pentecost. Their testimonies and those of Joseph Cook and Dr. E. P. Goodwin will make valuable reading for those who may not be able to attend the convention. A circular letter and convention dodgers have also been sent to nearly all the pastors of St. Paul and Minneapolis, and doubtless quite a number of the pastors will give notice of the convention from their pulpits on Sunday.

About the first of this month a Christian Workers' Conference was held, of much interest to the Christian workers of Wisconsin and Minnesota. The place of meeting was Rev. Mr. Horton's Institute, St. Paul. When the question of separation was before the conference, there were quite a number of testimonies on the necessity of Christians separating themselves from the secret lodges, several of those testifying to having had a membership in more or less lodges, but thought it necessary to separate themselves from all such associations. It is said that Rev. Mr. Horton was quite positive in his testimony in favor of separation from all secret societies.

CORRESPONDENCE

METHODISM AND MASONRY.

Little Rock, Ark., March 18, 1895.

Editor Cynosure:—Situated on a main street and under the shade of the Masonic Temple (an eight-story building) (both being in the same block) stands one of the Methodist churches of our city, with a saloon about midway between them. The pastor of the church is a Mason, with the title of D. D. atttached to his name (as an ornament, of course). A new official board has just been elected, many of them non-professors of the Christian religion, yet high up in Masonry and Odd-fellowship. That this has been brought about with a desire on the part of the church to harmonize itself with the "world" and "the things of the world" or rather to bow the heart as well as the knee to Baal, is plainly to be seen. Undoubtedly there will be no conflict there between their God and the Masons' Baal-god, for how "can two walk together except they be agreed?" At "high or low twelve" they can either of them adjourn from "labor to refreshment;" and as the saloon-keeper is a member of the "craft" he will welcome them. Those that claim to be the followers of John Wesley have departed from his faith and have given heed to seducing spirits. Yea, verily. A. J. Millard.

[The *Cynosure* is glad to believe that this is an exceptional case, and that many, yes, most of the Wesleyan churches do not follow "*Wesley*" even, but *Christ*.—Ed. Cynosure.]

MASONIC DECEPTION.

McNairy, Tenn., March 9, 1895.

Dear Cynosure:—The pretensions of Masonry to reverence for the Bible deceive many. The initiate is received with forms of prayer and quotations from the sacred Scriptures. He has seen the Bible carried in processions, and naturally enough gets the idea that it is the "Book of books," when the truth is, that "in Mohammedan countries the Koran might be (and is) substituted for the Bible." So that while many Masons regard the Bible highly, Masonry does not, but simply uses it as a lodge tool.

Then, too, the lodge uses terms used in Scripture and applies them to other things; as, for instance, "the resurrection of the dead." The candidate hears this expression and, being acquainted with the Gospel, his mind adverts at once to the Gospel doctrine that Jesus Christ died and rose again for our salvation. He naturally supposes that Masonry recognizes that fact; but this is not the case. No reference is made in symbolic religion to the death and resurrection of Christ, but to the mock death and resurrection of the candidate who, in the third degree, is knocked into a canvas held by four men, and is then carried to one corner of the room, covered up, and feigns death until it is pretended by the lodge that putrefaction is far advanced. Finally, by "the strong grip of the lion's paw" (a caricature of the lion of the tribe of Judah, or Christ), he is brought back to life. These disgusting performances Masonic authors teach plainly are part and parcel of the "ancient mysteries" of the ancient "sun-worship" so hateful to God, as we learn by the Scriptures. The death has direct reference to the decline of the winter sun, and the resurrection to the return of the sun in spring "to his wonted vivifying influence."

Thus we see Satan has instigated a religious philosophy with seeming parallels to the religion of Christ. This philosophy uses some truth; but the great central facts of true religion—pardon and the renewing of a man by the Holy Spirit through Christ—is repudiated, and the most boastful and God-insulting claims are set up for "another religion which is not another but a base counterfeit." Yours in the love of the truth,

C. Powers.

MAINE NOTES.

New Market, N. H., March 21, '95.

Dear Cynosure:—The Lord opening the way, I have spent about three weeks in Maine stirring up the minds of the brethren, visiting ministers and other friends, distributing religious and anti-secret tracts, and holding meetings. I preached twelve times in Lebanon, Shapleigh and Cornish. The saints were much comforted, and a few sinners converted. The power of the Lord was gloriously manifested in these meetings. I wish to put on record some evidence to show that it is neither wise nor true to say that all ministers are Masons or secretists. I visited ten ministers—three being in New Hampshire and seven in Maine. Of the former, two never belonged to any lodge, and take anti-secret papers; and one of them, the foremost pastor of his village, has publicly denounced secret lodges as bulwarks of crime. The third one I found an Odd-fellow under conviction. I preached the Gospel of repentance to him, gave him two copies of President J. Blanchard's sermon on Odd-fellowship, prayed with him, and I think he will come out of his Christless lodge and make a noble witness for the truth. The Holy Spirit is working mightily in his heart, and he subscribed cheerfully for an anti-secret paper and expressed great gratitude for my call.

At West Lebanon, I found Pastor C. C. Foster, an old comrade in the war against the lodge Baal, who twenty years ago gave of his small salary $5 00 to secure the Carpenter building for the N. C. A. headquarters. His face is still to the front and his armor bright. Here I also found my beloved college classmate, Rev. J. T. Closson, who never belonged to any lodge but the college D. K. E., which he now disapproves. Here also I called on an aged retired preacher, who I understand is a dormant member of one or two of the quart-measure lodges, but I was not led to disturb him.

At Lebanon Center, I found Pastor Curtis, an intelligent disapprover of all secret lodges, never having been in that bondage. At North Lebanon, the pastor is understood to be an adhering lodge man.

At Sharpleigh the pastor is a war veteran and a seceding Freemason, having the same experience as Pres. Finney. When he found Christ, he left the lodge with all other sins. He is a valuable witness against the soul-destroying influence of Masonry.

Pastor Robert Lawton at Newfield has never been stung by the lodge snake, but had never had his attention called to the root sin of oath-bound secrecy nor to the moral rotteness of the system. He is a bright, clean young man and I was glad to make his acquaintance and put

much-needed truth withinh is reach. I make no plea for cable-towed preachers, but it is not wise for Christian reformers to slander Christian ministers. It is almost superfluous for me to add that ministers need more light on the lodge question, and that the church, as a whole, has the chronic infirmity of dreading the forefront of the moral battlefield. Her sons and daughters, however, are there; praise the Lord!

At Cornish, I was invited to assist in setting the church in Gospel order. A part of the church covenant is: "We desire above all things the glory of God and the salvation of our fellow-men. We regard membership in a secret society incompatible with membership in a Christian church."

Here also it was thought expedient to call a somewhat informal and extemporaneous meeting of the Maine State Anti secret Christian Association. This was a necessity, as President Jackson has died since the last meeting, and Secretary I. D. Haines is a missionary in the West Indies. The following officers were chosen for the ensuing year, or until others shall be chosen in their stead: President, Rev. Charles L Baker, Kittery Point; vice president, Andrew Boardmen, Skowhegan; secretary, Frank B Guptill, Cornish; treasurer, Henry W. Goddard, West Sidney. Executive committee, C. L Baker, F. B. Guptill, H. W. Goddard, Chester D Small, Cornish; Joel Norton, Kittery Point.

The anti secret force in Maine for active work has developed very rapidly within the last few years. A single copy of the *Cynosure* coming to an honest praying man for two years, had much do with the anti secret character of the Cornish church, and still more to do with the revival and reorganization of the Maine Christian Association. Behold what God hath wrought! Praise his name forever! S. C. Kimball.

Home Missionary and Gen. Agent N. H. C. A.

OBJECTIONS TO SECRET SOCIETIES.

De Kalb, Ia, March 20, 1895.

Dear Cynosure:—One, though sweet spirited, if he give valid objections to secret societies by telling the truth in regard to them, is sure to offend. As long as the lodge exists "the cross" will not "cease to be an offence." It is self-evident they cannot stand the test of truth. God commands us to prove all things, but the lodges object in regard to their idols; they say, you do not or cannot know anything about it without joining. What nonsense, that one must be blindfolded to obey a command of God. Lodge religion cannot stand investigation among Christians, because, as Bishop Weaver said before the apostacy, "Their religion in the main is a Christless religion."

Much, however, that is called right God abhors; and so does the Christian, if his spiritual discernment is what it should be. How much we need the Saviour to open the spiritual eyes of our understanding, that we may see ourselves and things more as God sees. Nothing is right, though it may be called great and good, if it cannot stand the test of truth in the light of God's Word.

Lodge religion has been tried by this rule and found wanting. It is so of every false religion. The religion of the Bible alone has the spirit of Christ. Cyrus Smith.

FROM THE STATE CAPITAL.

Springfield, Ill., March 23,
Christian Citizenship Headquarters)

Editor Cynosure:—I hope every reader of these lines will write a letter at once to his representative urging him to vote for Mr. Kaiser's bill No. 23, which is now on the regular House calendar. It is a good bill, and would act as local option to the greater portion of the State. Remember that its enactment is removed from party politics or the will of the candidates elected. It brings the question up every year, and therefore is educational. Massachusetts has a similar bill. There is a chance to get this bill through if our people will rally to it. We find the license committee against us, and evidently "fixed." We may be able, however, to force matters somewhat, as we have good men in the House.

A vile bill to permit race track gambling passed the Senate. It will likely fail in the House. Two significant remarks were made in debate this week. One, "From the speeches made here one would think it a sin to live in Chicago." The other was, "We are on the verge of an industrial revolution."

The Keeley League held a well-attended meeting in the House Thursday night in the interest of their bill, which provides that a county judge may appropriate $100 or less to commit a confirmed drunkard to a "Cure." It has other features, among which is the privilege of the money thus advanced being returned.

James H. Shaw.

OUR FATHER.

Beaver Falls, Pa.

Dear Cynosure:—In a recent *Cynosure* there is an article by "Crucifer" on "The Lord's Prayer and Lodge Prayer," in which a very important question is raised, but not in my judgment satisfactorily answered.

The question, Is Christ acknowledged in the "Lord's Prayer?" is not to be answered in the affirmative because it is *called* the "Lord's Prayer," for that though a true is a human designation. Nor is it because Christ taught it to his disciples. For while that fact warrants its use, it does not settle the question as to his recognition in the prayer itself.

There are certain other questions related to this one that may first be considered. Among these is, why is Christ to be recognized in prayer? The answer, to my mind, is, because he is the possessor of all things needed by his people. This possession is by purchase right. As a priest he paid the ransom price for his people, and also for all things needful for them.

And again, he is the rightful disposer of all these things; or perhaps I should say, dispenser of these purchased blessings. Things in heaven, things on earth, and things under the earth are under his control. Of these, in the sense of control, he is called Lord. This lordship he exercises sometimes as an ecclesiastical head or lord, sometimes as a civil head or sovereign, and sometimes as a paternal lord or father. This is the more general headship, and therefore more suited to all his children in all their relations.

All then who in any relation would enjoy a real blessing with a true right must be born again, else they will not pray aright, and cannot enjoy aright. Christ's children may legitimately sustain relations to both church and state, when these are organized and administered in subordination to his authority and will. And it is not likely that either church or state will be so organized and administered unless it is done by those who are his children.

But this suggests other questions, namely, Are those who are now sons and daughters of the Lord Almighty, children of Christ? and, Is he the Father in this new and gracious relation? And may those in it be distinguished from those only in relation to God as sons by the method of creation and not by regeneration? To all these questions I answer affirmatively, for Christ is the "Everlasting Father" spoken of by Isaiah. Because while the children by creation fell by sin, the children by regeneration which Christ effects by the spirit are of an "incorruptible seed that liveth and abideth forever." It is then of Christ's will that we are begotten again, and he is therefore our Father if we are in him.

The *purchase* of all things for his children by Christ was as a priest who gave his life a ransom and the procurement was for his sake. But the dispensation of them is by Christ as a king, or lord, or father, or shepherd, or brother, or husband, for he sustains all these relations to his people.

It is then a misapprehension of the method of providence to suppose that the first person of the Godhead dispenses by the intercession of Christ as a priest. Christ as a priest has secured for our enjoyment "the fullness of the Godhead" by the one offering he made of himself and is now the sovereign *dispenser;* and hence he has taught us in prayer to come to him, and that in all relations; hence the paternal is used as the base of them all, and we are taught to pray to him as "Our Father" who gives us out of his fullness "our daily bread" and all things we need to enjoy.

It is then in harmony with the whole Word of of God and the forms of prayer given therein, and especially with the form of prayer that Christ taught his disciples to recognize Christ as "*the hearer of prayer*" and the Father of those who pray; who knows how to bestow good gifts and will not withhold from those who love him. Thus though a lodge prayer was in the very words of the Lord's Prayer, without this idea and acknowledgment of Christ's gracious paternity it would not be scriptural nor acceptable. Otherwise it would of necessity be deistical and infidel; for Christ is either the Our Father of the Lord's Prayer, or he is not included in it. He is either in it as a priest or as a lord. I hold it is as a Paternal Lord. Yours for Christ and truth, J. S. T. Milligan.

LITERATURE.

CURRENT PERIODICALS.

Scribner's Magazine for April, catering to public taste, is clothed in Easter garb. The illustrations are finely executed on the best paper, but are conventional rather than natural; suited to the subject rather than beautiful. President Andrews' "History of the Last Quarter-Century in the United States" sustains the great popular interest of the first installment. This chapter deals particularly with the Greeley campaign, with some very interesting pictures of the notable men who made the *Tribune*—one of them a group of Dana, Hicks and Curtis taken more than forty years ago. Other episodes are the Geneva Arbitration, the Credit-Mobilier scandal, and the anarchy in Louisiana during the Pinchback troubles. Some of the historical drawings in this issue are striking reproductions of scenes that have not heretofore appeared in pictures. This history is proving of the most intense interest to those who are old enough to have lived through the scenes, and also to those who are so young that they have only heard of them as familiar facts without understanding them. The publishers believe that it will score the greatest success of any of their magazine enterprises. Robert Grant's series on "The Art of Living," which has been so much discussed in the newspapers, deals this month with the subject of "Education," touching in a very practical way the advantages of the public schools as compared with private schools; and also making some very pertinent suggestions in regard to what shall be done with the daughters of the family. While the publishers consider the fiction of the April number one of its strongest features, the *Cynosure* cannot recommend it. While we do not labor through—nor advise our readers to—the long stories, one of the short ones is, we think, injurious in its moral effect. Andrew Lang writes of "Prince Charles Stuart," whom he calls "The last prince of romance, the last who woke the ancient loyalty of the Highlands." The sketch embraces a great deal of material never before published. A short article, "In Northern Waters," by T. C. Evans, is an example of unusual picturesqueness in prose description. A poem by Pitts Duffield, "To a Greek Victory," reproduces the old classic spirit in verse.

BOOKLETS

A neat pamphlet of 32 pages, entitled "Horse Racing, The Beginnings of Gambling, The Lottery." By Josiah W. Leeds, 528 Walnut St., Philadelphia. This booklet is issued "just in the nick of time." Our Senate has passed recently a bill to permit race-track gambling. This little book shows clearly how that must follow if Christian and professedly moral people lead up to that by practices which are of the same nature. The following definition of gambling is given, taken from a decision of Judge Trunkey, of the Supreme Court of Pennsylvania: "Anything," he says, "which induces men to risk their money or property without any other hope of return than to get for nothing any given amount from another, is gambling, and demoralizing to the community. All gambling is immoral." While the title sufficiently indicates that the gambling evil is comprehensively treated, it may also be well to say that the subject is handled in an altogether non-sensational way, the first intent being to warn against gambling in its beginnings, against the formation of the card-playing habit, even in connection with what we speak of as "innocent games of cards," and against what ex President Bascom terms the sporting temper. Race-track gambling, progressive euchre and lotteries for alleged good objects are shown to be unhealthy growths from the one evil root several confirmatory judicial opinions being quoted. Election wagering, stock speculations, newspaper encouragement of lotteries, ball game betting, corners in food and grain come in for treatment. As so competent an observer as Chauncey Depew is cited as singling out the gambling vice as that one which is making most pronounced progress the world over, it would seem to be in order to bestir ourselves to wisely check this evil growth in its varied tempers and manifestations. There is a good table of contents and the matter is interestly paragraphed. The booklet will be supplied, expressage or postage prepaid, at the low price of $3 50 per hundred copies. A sample copy, four cents in stamps.

"Not Knowing." This beautiful hymn, by Miss M. G. Brainard; also "Not Changed but Glorified," "Baby's Stockings" and "A Four-leafed Clover," are printed in a simple and attractive form, with red-letter headings. They are published by Thomas Whittaker, 2 and 3 Bible House, New York. Price, 20 cents.

How to Make Marrow Toast.

Marrow toast is a cheap and appetizing dish. Get from your butcher a lot of marrow bones, from which remove the marrow as unbroken as possible. Cut it into bits and boil for just a minute in salted water, which must be boiling when the marrow is put in. Drain, place in a saucepan, with salt, popper, chopped parsley and the juice of a lomon. Keep this hot and spread it on sliees of toast mado fresh.

How to Treat Toothache.

It is hard to cure a bad toothache of several days' continuance. A hypodermic of morphino only postpones tho evil day, and usually the patient is respectfully referred to the dentist. The tooth should not bo extracted while the jaws and gums aro inflamed and the latter swollen, and it is the physician's duty to treat the caso until the above conditions are romoved.

Always keep a small vial containing the following mixture: Chloroform, gtt. x.; glycerin, gtt. x.; sat. sol. ac. carbol, gtt. x.; morphine, gr. j., with a small wad of absorbent cotton. If the offending tooth has a cavity or decayed surface, saturate a small pellet of cotton with the above mixture and put into the cavity or against the deeayed surface, as the case may be. Never pack the cotton in, or tho greater will be the trouble, but have the pellet small enough to enter without crowding. In most cases this will end the trouble. When the gums are swollen and tender, paint two or three times, two minutes apart, with a 4 per cent solution of coeaine.

Tho patient may have been eating a good deal of fruit. The tongue and mucous membrane of the mouth are pale, with sour stomach, and the next day the toothache will return.

Give ten grains of subcarbonate of bismuth and ten grains of phenacatine at once, and a similar dose before each of the three following meals, with a laxative, if needed, and stop all fruit for a few days, and it will not return. The same powder every two hours, with cessation of fruit eating, will stop the persistent, tormenting neuralgias.

How to Cream Butter and Sugar.

When using a spoon or whisk for beating, take long upward strokes, the more rapid the better. The spoon should touch the bottom of the bowl each time, and the motion must be regular. Another way to beat it is to use a circular motion. In this case the side of the spoon is kept close to the side of the bowl. The spoon is moved rapidly in a circle, carrying with it a portion of the ingredients. This kind of beating can be applied only to a very thick mixture. It is the best method for creaming butter and sugar.

How to Care For the Deciduous Teeth.

The child receives its first temporary tooth about the fifth month after birth, the dentition being completed at the age of 2 years. These teeth should be cleaned with a soft brush and warm water. Tho child usually retains these teeth until the eruption of the permanent set, the first permanent tooth appearing about the sixth year. The deciduous teeth should be carefully watched, and when a tooth shows decay consult your dentist and have it filled. At this stage the filling is not expensive and will save the ehild much pain and trouble from an aching tooth. Tho early extraction of the deciduous teeth often causes the irregularities of the permanent set. They should be retained until the jaw has fully expanded to receive the permanent teeth. Teach the child the neeessity of keeping the teeth elean and pure. The early use of the toothbrush will establish a habit that will, in after years be considered a necessity to health and personal cleanliness.

In cases where dandruff, scalp diseases, falling and grayness of the hair appear, do not neglect them, but apply a proper remedy and tonic like Hall's Hair Renewer.

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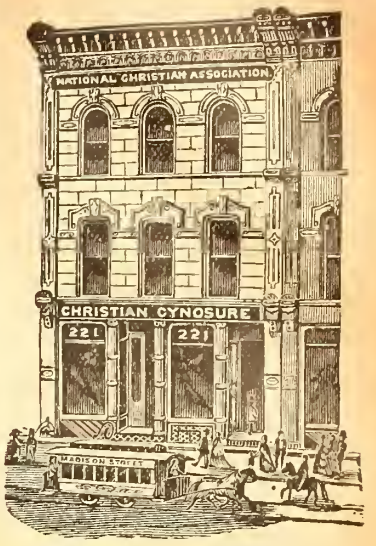
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The Christian Cynosure.

WM. I. PHILLIPS, Publisher.

CHICAGO, THURSDAY, APRIL 4, 1895.

Ask ye of the Lord rain in the time of the latter rain: so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field.—*Zech. 10:1.*

Owing to the sickness and death of the father of Miss E. E. Flagg, we miss our interesting New England letters. Let us not forget to pray for our correspondent in this hour of trial.

For the paper "Shall Christians Join Secret Insurance Societies" by Rev. C. C. Foster we would ask a careful reading. It is a good paper on an important subject. The *Cynosure* will be glad to hear from Bro. Foster again. Are there not others, too, who have information or ideas that they will give to the world through the *Cynosure*, remembering "he who lights another's torch loses no light." Some who used to write frequently do not write now. God has taken to himself many who were once helpful and faithful. Are there not some who read the *Cynosure* now who would like to aid the cause it represents by an occasional article? Especially will not each member of the Board of Directors of the National Christian Association "lend a hand?"

"YE OBSERVE DAYS . . . . I AM AFRAID OF YOU."

The season of Lent draws to a close. Good Friday, Easter,—and then a season of unrestrained or ill-restrained gaiety and worldliness follows. This is so of necessity, for in the moral as in the physical world "action and re-action are equal and in an opposite direction," except when reaction is prevented by the command and power of Christ.

As long ago, we think, as 1892 the *Union Signal*, a paper that goes to the best homes in our land, said editorially, "We (the children of the Puritans) have come to feel that we *need these Lenten seasons.*" About the same time the *Catholic News* said, "Now a Sunday-school convention, representing of course many Calvanistic bodies, has resolved to have special services on Christmas, Easter, Ascension, Pentecost and Good Friday. What would the old Scotchmen who fought so bravely against the introduction of a bag of pipes, as they called an organ, think of all this? Moreover, Congregationalists, Presbyterians, Baptists and others, are adopting or adapting the Episcopal marriage and funeral service. The tendency all along the line is to Canossa." Bishop McIlvain said of such things: "They do not put us on the road to Rome; they have taken us there."

Of course the *Signal* makes Christmas and Easter appear good and attractive to the multitudes of children in those homes, by special stories for those days.

The Puritans received that name because they were "resolved to purify the churches, by reducing their doctrines, *rites* and government to the simple standard of God's Word."

The heathen origin of the Easter festival is thus very clearly set forth in the *Catholic News:* "In those primitive times, before the light of Christianity was flashed upon them by St. Patrick, the Irish were not common idol-worshipers; they worshiped the stars; and where they did worship material objects, the mountains and hills were the sanctums of their gods. It was forbidden to light a fire on *Easter* Saturday *while the light of the* fire in honor of Baal, the sun god, was still shining."

The extract below is from an article by Rev. R. B. Patton, in the *United Presbyterian:*

Easter, the festival of our Lord's resurrection, is the most widely observed of all the so-called Christian holidays. Strangely enough, it is the only feast of the many in the Roman calendar that the Protestant churches religiously commemorate.

The name of this holiday is a modification of that of the Saxon divinity, Ostara, the goddess of spring. "Easter" is not a Biblical word. It is improperly employed in Acts 12:4, of our version, as a translation of *pascha*, where it should be translated "passover." In every other instance *pascha* is translated passover save in this. This singular and inconsistent departure from an otherwise uniform rule of translation is undoubtedly traceable to Episcopal influence. The Sabbath immediately following the fourteenth day of the so-called *paschal* moon, which happens on or first after the general equinox, was declared by the Council of Nice in 325 to be Easter. From that time to the present the observance of Easter, whether by Protestant or Romanist, has been in obedience to the decree of this Roman Catholic council.

It is, therefore, a pure Roman Catholic day, all but the name, and that is heathen. It is in no sense a Bible day. The plain truth is, the Bible appoints only *one* day to be observed—the Sabbath. If we observe any other, we must not look to the Scriptures for our authority. Christmas, Good Friday, Easter and Lent are purely Roman Catholic days, and man's making. The inconsistency of observing these days is not so great with the Catholic church as with the Protestant, for Catholics do not believe the Scriptures contain all the rules of faith and practice, but Protestants do. But if we are to obey Rome's decree in the observance of Easter, why not obey her and observe Good Friday, the Feast of the Assumption, and other days in the sacred calendar? Why stop with Easter?

Less than a year ago a young man in the United States army was court-martialed for refusing to engage in rifle practice on the Sabbath. To-day the *Cynosure* receives the *U. S. Army Visitor*, and the whole first page is taken up with an "*Easter service arranged for U. S. soldiers where there is no chaplain.*"

Christ's last command to his disciples was to teach all nations "*whatsoever I have commanded you,*" and the promise following is, "and lo, I am with you alway, even to the end of the world."

But it is actually a fact that missionaries in some *instances* are teaching the heathen to observe these man-appointed days. What must the harvest be?

If they, if *we* are not careful to obey the command, can we with a simple faith claim the promise? Having let the precious perfume of faith escape, shall we not be left to bow before the empty vase that held it?

FREEMASONRY AND THE CHURCH.

There are many members of the Masonic order who deny that the lodge is in any respect a rival or antagonist of the Christian church. It is probable that many of those who thus say, believe their statements to be true. Some of them are professed Christians and would not, we trust, knowingly do anything to dishonor the Saviour or injure the church which he purchased with his blood. To such persons we commend the following extracts from an oration recently delivered at the laying of the corner-stone of a church by a Masonic lodge. The orator said:

"The order of Freemasonry and the church of Christ unite in laying the corner-stone of a house which is to be consecrated to eternal truth—which is to be used as the outward dwelling-place of the Most High. We rejoice that the principles of our order are thus allied with the truths of the Christian church, that the spirit of their teaching and the benevolence of their practice are one and the same. We rejoice that we acknowledge the same Great Master, that the daily conduct of our members is regulated by the same divine precepts, that we are taught to erect our spiritual building agreeably to the rules and designs laid down by the Supreme Architect of the universe in the great book of nature and revelation, the Bible."

Then speaking of the origin and principles of the lodge, the orator proceeds:

"The manifold duties of this three-fold relation of the Mason—are they not the same as those enjoined upon the Christian church? The Scriptures enjoin supreme love to God and universal benevolence to mankind; Freemasonry impresses these lessons on the heart as the Mason's first duties. The Scriptures urge the exercise of brotherly love and a due regard for the welfare of our neighbor; Freemasonry considers the whole human family as brethren, and enjoins mutual friendship and affection. The Scriptures emphasize the religious observance of the Sabbath as a day of holy rest; Freemasonry is equally emphatic in its teachings to keep the day holy. The Scriptures enjoin submission and obedience to the temporal powers; Freemasonry enforces the same lesson upon its members. The Scriptures teach the duty of charity; Freemasonry obligates its members to Christian charity and benevolence. The Scriptures and Freemasonry alike forbid the indulgence in anger, intemperance, hatred, slander, and every vice which corrupts virtue and disturbs society; they alike enjoin a strict observance of the moral law.

"With such principles in common, let no one believe the slanderous report that Freemasonry is the enemy of the church, or even its rival. If it holds the same principles and inculcates the same lessons, it is because it is trying to make men good and true in all their relations in life, to satisfy the deepest needs of their soul and help them to attain their loftiest aspirations; it is because it is trying to have men know the truths which are the common heritage of us all, and in the practice of those truths to live a noble and useful life. Freemasonry is thus the handmaid of the church: it is helping her to fulfill the purposes of the Divine Master in the establishment of the kingdom of righteousness."

Now we would respectfully ask how any sane man who believes this orator could possibly care to unite with a Christian church. It would be as foolish as for a man to wish to become a member of two Christian churches in the same town at the same time. Of course these claims are false, Freemasonry is in all its principles hostile to the church of Jesus Christ, but men believe them. They say that the lodge is all the church they need, and the result is that the church is weakened while they are destroyed.

ECHOES FROM NEBRASKA.

The convention that was held in Humboldt, Neb., the 2nd of February last, roused the lodge spirit and was the occasion of bitter and untruthful comments in the papers. We print Pres. Blanchard's letter to the *Humboldt Standard* on account of the important truth it contains in regard to secret societies and the duty of Christians respecting them.

Editor Standard:—I have received from friends in your city clippings from several papers mentioning the series of addresses which I had the privilege of giving recently before your fellow citizens. I shall be glad to say a few words respecting them; and first I wish to remind all friends in Humboldt that the meetings which were held were free to such as chose to attend. There was no money required from anyone; those who were interested in the work and chose to give freely toward it were welcome to do so. Others were freely offered whatever we were able to give, "without money and without price."

Second, secret societies are now so numerous and there are so many men connected with them, so much money paid out for them, that they are certainly matters of public interest. If they are lifting society higher, strengthening the church, and promoting the stability of civil government, they should be befriended by all good citizens; if they are not so doing then they are certainly injurious; and all good citizens should abandon them if now connected with them, and should remain separate from them if not so connected.

Third, this duty of information, while it rests upon all persons who desire to be intelligent, is specially incumbent upon Christians; they are commanded to prove all things and hold fast what is good; to let their light shine that men seeing their good works may glorify their Father which is in heaven. The Christian church is interested in everything which concerns men; the Christian church must consider matters of great public interest and matters which affect the daily lives of men. If lodges are helping men, the churches should help lodges, and if the lodges are injuring men, the church should oppose lodges. There is no reason for criticism about so plain and simple a matter as this. Every honest man must admit that this is the duty of the church, the duty of the ministry.

Fourth, the arguments against secret societies which were used in the meetings recently held may be very foolish, but certainly they can be shown to be foolish if they are so. General statements that meetings are failures or that arguments are foolish are scarcely sufficient. Is it true that members of lodges are not usually members of churches, and that when they are members of churches they are frequently absent from prayer meetings and somewhat unspiritual? This is a simple question of fact, and merely calling names will not answer it. Of course different towns may differ somewhat in this particular, but in general I think it unquestionably true that men who are interested much in lodges are not usually interested in churches, and that men who are deeply interested in churches are not likely to be interested in lodges. The question whether or not the lodges tend to dissipation among members is again a question of fact, and here again there will be differences; but it is known in general that lodge assemblies are oftentimes frequented by those who love and use intoxicating drinks. It is true that in the lodge meetings in this country at this time drinking is not common, but that after lodges are over, many lodge members frequent drinking places is known to all persons who have studied the question in hand.

The ceremonies and obligations of Freemasonry, Odd-fellowship, etc., are all known to any intelligent person who wishes to inform himself. The only question respecting these ceremonies and obligations is what their effect is, not what they are. There is no member of the orders in Humboldt who denied that the ceremonies and obligations were substantially as stated. The question then is whether or not Christian people should take part in organizations which have them. I have no wish to set up my conscience as a standard for other men, but the Bible is a standard for us all, and the Bible condemns such penalties as throat-cutting, tongue tearing out, dividing of the body or smiting off of the skull. The Bible does not justify swearing men to be honest with certain classes

of men, to be pure with certain classes of persons, and does not justify persons in taking obligations to do anything which is not known to them at the time of making the promise. We are required by the Word of God to obligate ourselves in truth and judgment. It is obvious that the poor, blinded soul, frightened half out of his wits by lodge ceremonies, is in no condition to take a life-long obligation of any kind. The relation of lodge oaths to civil duty also seems quite clear. Should a man who is under secret obligations to a portion of the community, hold an office which requires him to deal with the rights of the whole community? Should a judge preside in cases where brother lodgemen are concerned? or should a jury have charge of a brother lodgeman convicted of crime? I understand well that there are men who put their civil obligations above their lodge relations. It is equally well known that there are lodgemen of another type, and it is further evident that we cannot tell to which class any given lodgeman belongs, until we learn how he does. On the whole it is plain that those who desire the best of homes, churches and communities should favor open, not secret, organizations.

The kind and charitable acts which are mentioned as an excuse for secret societies do not require secrecy; persons are free to perform them at all times and are honored if they do. The church of Jesus Christ is the divine institution for the recovery of happiness to men for the life that now is, and the safety and blessedness for them in the life that is to come.

Why should not all men who love the Christian salvation and who have been ensnared by the pretension of some secret society, simply come out from it and take Jesus Christ as a personal Saviour and the church of Jesus Christ as an institution through which they shall endeavor to bless their fellow-men?

Concluding this note, allow me to say here what I was glad to say in my addresses, that the kind reception which was accorded me by the citizens of Humboldt was an occasion of gratitude, and that I was thankful especially to the ministry and others, who having been themselves members of secret associations, declared their belief that such associations were inconsistent with the prosperity of the church and with the progress of the community in the line of a Christian civilization. For these kind and helpful words I was and am grateful.

C. A. Blanchard.

PERSONAL MENTION.

—Mrs. Margaret Stubbs, Vermillion, Ill., renews her *Cynosure* subscription and adds a kind word. "Kind words can never die."

—John Shuh, an aged servant of God, sends a contribution for the *Cynosure* and National Christian Association, with an earnest prayer on its behalf. Such contributions are doubly blessed, both to the giver and to those receiving.

—A good letter from Bro. T. H. Acheson, Hopkinton, Ia., in regard to the position of the Covenanter church with reference to secret societies, comes too late for this issue. It bears a good testimony for the truth, and will appear (D. V.) next week.

—Isaac Flagg passed quietly to his reward, resting upon the bosom of his Saviour, at two o'clock Wednesday, March 27. He had just entered his ninetieth year. An account of his useful life will probably be given to the *Cynosure* readers later.

—R. A. McCoy writes from Nashville, Tenn.: "I never met a man strongly spiritual who was a lodge man," and sends the name of an evangelist who wishes to know more of the truth. We are always glad to know of those who need and are willing to receive the light.

—Bro. A. J. Millard renews his subscription and says, "I am working for the cause of righteousness and truth in the name of our Lord Jesus Christ. Since all unrighteousness is sin, the whole den of the secret empire is sin, and will end in everlasting destruction."

—Mrs. M. L. Chapin, of Bruning, Neb., subscribes for the *Cynosure* and writes, "I feel of all reforms none is more necessary than anti-secrecy. Secret societies rob homes of happiness, parents of the confidence of their children, and the church of Christ of its male membership and of its financial support, and God of his glory. It is time that every Christian should put on the whole armor of God and help defeat this system of wickedness."

—Bro. Thomas Hodge, many years a resident of Canada, brings the *Cynosure* an article on the state of affairs in Manitoba which our readers shall hold in expectation until our next paper. Mr. Hodge feels a lively interest in the discussion, due in part to the fact that the scene of conflict was once his home.

—Geo. W. Pritts, Scotdale, Pa., with his renewal, sends the following encouraging word: "I think the *Cynosure* is one of the best papers in the United States. It keeps up with the times in exposing the secret orders in every shape—one of the greatest evils in our land—in addition to pulverizing the rum traffic. May its shadow never grow less."

—We are glad to learn from the *Firebrand* of the safe arrival in India of Victor and Vivian Gladwin, sons of our friend and brother, Wallace J. Gladwin, of Bombay, India. Bro. W. J. Gladwin is well known to the *Cynosure* readers. He brought his two sons to America some six or eight years ago to be educated; they now return to their father to assist him in his arduous labor of love.

PUBLISHER'S NOTICE.

The *Lodge Lamp* sent to *Cynosure* subscribers last week had as a chief object the witnessing for our Lord and Master before a much larger audience than we are now doing.

This can be done in two ways. The National Christian Association offers you a weekly paper, the *Christian Cynosure*, and a monthly, the *Lodge Lamp*. Hence every one who feels his responsibility to God to do all that is possible for his neighbor has an opportunity to use some of his benevolences in helping to warn against the altars of Cain set up in the secret lodges of our country.

The first proposition is to anyone who sends $3 to this office before the first of May next, with the names of two new subscribers for the *Cynosure* and five names for the *Lodge Lamp*—making seven yearly subscriptions—the Association will send the above papers for one year.

The second proposition is to anyone who will send $3 to this office before the first of next May with names of three subscribers for the New York *Tribune* and twenty names for the *Lodge Lamp*—making twenty-three yearly subscriptions—the papers named will be sent for one year.

FINANCIAL REPORT OF PENNSYLVANIA CONVENTION.

2nd month 25 and 26, 1895.

COLLECTIONS.

Subscriptions, on account of convention	$ 67.50
Subscriptions during the convention	11.35
Two convention collections	30.51
Contribution by National Christian Association	25.00
Collections by W. B. Stoddard, agent, in Pennsylvania, 2nd month	30.00
	$164 36

DISBURSEMENTS.

Printing, postage, etc	$ 21.65
Travelling expenses of speakers	65.00
Janitor	5.00
Salary and expenses of W. B. Stoddard, agent, for 2nd month	71.94
	$163.59

Leaving a balance of 77 cents turned over to the treasurer by the finance committee.

Edwin P. Sellew, *Treasurer.*

OUR WASHINGTON LETTER.

Good Citizenship Day.—Rev. W. Ratcliffe and salary.—Congregational Club —Free home for poor children.—Monetary conference.—Other matters.

The general observance of last Sunday as "Good Citizenship Day," by the District of Columbia Christian Endeavor Union, is believed to have been the first of its kind. Special services were held, either in the morning or evening, appropriate to the day in Emory chapel, Keller Memorial Lutheran, Memorial Lutheran, Ryland M. E., First M. P., Mount Tabor M. P., Garfield Memorial Christian, Ninth Street Christian, Eastern Presbyterian, First Presbyterian, Metropolitan Presbyterian, Peck Memorial Presbyterian, Sixth Presbyterian, Maryland Avenue Baptist, E. Street Baptist, Anacostia Baptist, and the United Brethren churches. But the greatest interest was centered in the mass meeting held in the afternoon in the First Congregational church, which, large as it is, could not accommodate all who desired to attend. Every available standing space was utilized, but many had to be turned away. Very appropriately the church decorations consisted largely of the American flag displayed in various artistic and pleasing designs, and the program included "America" sung by the Moody choir, the entire congregation joining in the chorus. The principal address was made by Dr. F. E. Clark (affectionately called "Father Clark" by many Endeavorers), president of the United Society of Christian Endeavor, and founder of the movement, who had in the morning preached from the same pulpit a strong sermon on "Good Citizenship." He was strikingly introduced by Judge Taylor, who presided, and who, after mentioning that Dr. Clark was born in Canada, resided in Maine when the C. E. movement was born, and now in Boston, said: "Behold our leader." His address contained some cheering news of the growth of the movement, particularly in Germany, where he had at first almost despaired of success, but where the movement is now rapidly spreading.

This week the vacancy caused by the retirement of Dr. Bartlett from the pastorate of the New York Avenue Presbyterian church was filled by the extension of a unanimous call to Dr. Wallace Ratcliffe of Detroit, Michigan. Dr. Ratcliffe will have the expenses of his removal to Washington paid, and will receive a salary of $6,000 a year, with two months' vacation, free rent of parsonage, and $1,000 for the salary of his secretary and stenographer. Although Dr. Ratcliffe's formal acceptance of the call has not yet been received, there is no doubt of its acceptance. He was visited by the committee before the call was extended.

The annual meeting of the Washington Congregational Club was this week presided over for the last time by Justice Brewer, of the U. S. Supreme Court, who positively declined a re election as president of the club. Rev. S. M. Newman, pastor of the First Congregational church, was elected president, and directly after the dinner, which is always a feature of the club's annual meeting, there was an animated discussion of "The Benefits and Perils to Religion, Charity and Social Reform in the Multiplication of Societies and Organizations." Only one member of the club died during the last year.

The Junior Union of Christian Endeavor will, during the coming summer, maintain a free country home for poor children. A house has been leased in Virginia, a few miles from Washington, and Rev. Philip S. Steele has been selected as superintendent of the home. The plan was to keep ten children for two weeks at a time.

There is much disappointment at the announced intention of the President not to appoint delegates to the proposed Monetary conference, nor to commission those selected by Congress, on the ground that the wording of the amendment to the Sundry Civil appropriation bill which provides for the appointment is such that they could only take part in a conference to consider the ratio, and the free coinage of silver. There is a general law under which the President could, if so disposed, accept an invitation to the United States from a foreign country to participate in a monetary conference, and appoint delegates or commissioners thereto; but the impression appears to prevail in government circles that there is little probability of this country being represented at the proposed Monetary conference, even if it be held, of which many seem to be doubtful.

Mrs. J. E. Gilbert, wife of the Secretary of the American Society of Religious Education, gave an interesting Bible talk at the monthly woman's foreign missionary meeting held in Metropolitan M. E. church this morning.

The Washington Conference of the M. E. church (South) convened in Mt. Vernon Place church to-day. *

"The Boys' Brigade might be characterized as men's measures for manufacturing boy murderers by wholesale. The Sunday-schools are being made recruiting stations for the Dagon of War."

REVISE THE CREEDS.

EXPLICIT STATEMENT OF BELIEFS AND PURPOSES NEEDED.

Rev. Madison C. Peters Says Existing Creeds Include Too Much Detail and Are Arbitrary—No Sympathy With New Fangled Doctrines—Religion Wrongly Advertised.

Creeds, written statements of belief, are necessary, whether in politics or religion. No progress can be made unless an explicit statement of beliefs and purposes is put before the people. Show me a man who has no creed, either written or unwritten, and I will show you an idiot. But our creeds embody much that is objectionable, if not false, and that is one reason why so many men and women do not make a public profession of religion. The creeds of our churches are too inclusive of detail in doctrine and Scriptural interpretation and too exacting and arbitrary in their terminology, so that people cannot give unqualified assent to them. Why should we be led in our theological thinking by men who lived centuries ago?

For instance, the Westminster divines met in 1648. They were appointed as a commission by the parliament to get together some sort of codification to compose the distracted thought of the time. They met. They were grand Christian men, good men as ever lived before them, good men as have lived since. They did their work as well as they could. And yet that assembly was divided. There were hot discussions, and the things that they carried were carried by a mere majority, with strong protest against them. Shall what they did constitute the spectacles through which we are to look upon our Bible today?

Through the shadow of the globe
We sweep into the younger day.

We have better methods of investigation and ought to have a better knowledge of the facts of revelation than our predecessors had, and as we acquire a more accurate knowledge of facts and laws a rectification of theories must be brought about. But, on the other hand, I have no sympathy with the new fangled doctrines which some restless teachers of this age would force down our throats, and which are not worth a dog's dying for them, much less a man's.

I am no more a fool than my contemporaries, and if I could see anything better than the old gospel I would willingly grasp it. God forbid that I should glory save in the cross of Christ! I will stand by it as long as I live. Return unto thy rest, O my soul! All I ask is that our creeds be revised, abbreviated, simplified; that the doctrines of the churches be brought up to the level of present needs and present enlightenment on the great question of man's relation to God. And if "revision" did not hurt the Bible surely creeds, which are only human, would not be hurt by being revised. It is true, our creeds are not imposed on our members. No one joining our churches is required to subscribe to our articles. Why not have a creed so simple that our members can subscribe to it?

Religion Wrongly Advertised.

Religion is advertised wrongly. Religion is not a sullen stoicism, nor a sour pharisaism. It does not consist in length of face, in a few melancholy passions, in some dejected looks or depressions of mind. It is a cold, cheerless, heartless asceticism and not the Christian religion which gives man an unnatural and forbidding appearance. Many a man imagines himself very pious who has nothing more than dyspepsia. This twisting and perverting God's word into unnecessary rules for the abridgment of Christian liberty and conduct have done much to drive the liberal minded, large hearted, independent and the young people from the church. We want more joy to be brought out of the world by Christians. The brighter and the merrier the Christian's face the better for the cause of Christ.

We want more joy in our religion. It is high time we cease singing:

Look how we grovel here below,
Fond of these trifling toys.
Our souls can neither fly nor go
To reach eternal joys.

Is Christianity the refrain of a lost cause? Or is it not the proclamation of a grand triumph?

Aimless Women.

The greatest defect in our social system is the aimless way in which girls are brought up. Nine-tenths of them are prepared in neither body nor mind for the lofty duties and serious responsibilities which marriage implies, and marriage in consequence has been brought down to a low, sensual plane. Let our girls be brought up to have their regular daily domestic duties, let idleness be forbidden them and let every woman be clothed with the dignity of a useful life. The great secret of domestic tranquillity lies in a good square meal. Owen Meredith says:

We may live without poetry, music and art;
We may live without conscience; we may live without heart;
We may live without friends; we may live without books,
But civilized man cannot live without cooks.
He may live without books—what is knowledge but grieving?
He may live without hope—what is hope but deceiving?
He may live without love—what is passion but repining?
But where is the man that can live without dining?

With Dr. Holland we believe that there is but one cure for many of our social evils, and that is "universal housekeeping." No hotel or boarding house, however pleasant, can supply the want created by an instinctive heart longing for some place, "be it ever so lowly," which can be called—our home.

A charm from the skies seems to hallow us there,
Which, seek through the world, is ne'er met with elsewhere.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning April 7. Comment by Rev. S. H. Doyle.

Topic.—Things to be consecrated.—Ezra iii, 1-7.

The children of Israel have returned 42,000 strong from the captivity of Babylon. Their first concern was to build for themselves houses, or to rebuild dilapidated buildings to make them fit for habitation. This done, they lost no time in repairing as one man to Jerusalem to re-establish their ancient worship and to offer sacrifices to their God, to consecrate themselves and their all to Him again as in the days of old. Let us learn from the topic:

1. All things should be consecrated to God. This is certainly the teaching of Ez. iii, 1-7. The people observed all the feasts and offerings that God had consecrated or enjoined, each one typifying the consecration of something to God. They also gave of their money that the temple might be rebuilt and of their substance for the same purpose. All things should be consecrated to God. Entire consecration is the only acceptable sacrifice that can be made unto Him. Our bodies, our souls, our possessions, our time, our talents, God requires and expects them all of us.

2. The reasonableness of entire consecration. It is reasonable because we ourselves and all that we have belong to God, and in requiring them of us He asks only what is His own. Justice gives to all their own. It is the doctrine of the Bible throughout that all things belong to God. This is applied to ourselves. "Ye are not your own," says Paul to the Corinthians, "for ye are bought with a price. Therefore glorify God in your body and your spirit, which are God's." Our money and our possessions are God's. "The gold is mine, the silver is mine, saith the Lord." "The earth is the Lord's, and the fullness thereof." Talents and abilities and positions belong to God, for He gave them to us. It is He that maketh one an apostle, another a prophet, another a pastor or an evangelist. It is He also that exalteth men to positions of honor and influence. All these things are God's. We are simply His stewards, holding them in trust. To consecrate them entirely to Him, therefore, is simply paying back to Him what belongs to Him, which all must admit to be just and reasonable.

3. Some characteristics of entire consecration. The sacrifices were voluntary. It was unrestrained, spontaneous and from the prompting of their inward piety. Thus we should consecrate all things to God willingly and voluntarily. It was also a continual and regular sacrifice. Entire consecration should be once for all. If we were perfect, it could be, but taking our imperfect natures into consideration it is necessary for us to rededicate and reconsecrate ourselves to God.

Entire consecration is the sum and substance of Christianity. It is for us to live and yet not live, but for Christ to live in us. When we can say that of ourselves, we are consecrated to God. Can we say it?

Bible Readings.—Gen. xxviii, 20-22; Lev. xxvii, 30; I Chron. xxix, 5-7; II Chron. xxxi, 5, 6; Mal. iii, 8-12; Prov. iii, 9, 10; Mic. iv, 13; Math. xxv, 14-30; Rom. xii, 1, 2; I Cor. vi, 20; II Cor. viii, 5; ix, 6-8; Gal. ii, 20; Eph. v, 15, 16; Phil. i, 21.

No Sunday Sessions.

The coming international Christian Endeavor convention will close on Monday, July 15, instead of Sunday, July 14. Instead of making Sunday, as heretofore, the great closing day, it has been decided to close Mechanics' hall and the two tents upon that day, and the convention as a convention will not be in session at all upon that Sabbath day.

The pulpits of Boston and suburbs will no doubt be occupied by visiting clergymen and laymen. The regular church services, the Sunday schools, the missions and the Endeavor prayer meetings will be the great rallying points for all visiting and resident delegates. Please note the change. Upon Monday night the closing meetings will be held with the great consecration meetings.

This we believe is a wise plan, and the various state and district Christian Endeavor conventions will very many of them adopt the plan which will be inaugurated for the first time at any international convention. The dates of the Boston convention are July 10 to 15, without sessions on Sunday, the 14th.—J. Willis Baer.

Brooklyn Women and Their Ways.

"The women of Brooklyn," said Miss Emma Trapper, the well known author and lecturer of that city, "are to be compared with those of Philadelphia rather than those of New York. Like the former, the population is strongly American, while the latter is a polyglot of a very extraordinary character. In their intellectual development they have steered a half way course between the two. They take their tone from a very numerous and important social element composed of graduates from women's colleges and other institutes of learning rather than from leaders whose chief claim to consideration is the possession of great wealth.

"They have clubs, study classes and lecture entertainments in great numbers. Nearly all of their organizations may be safely styled studious, literary and intellectual, even where they are not profoundly learned. Their health association displays great political ability, social tact and a deep knowledge of all the principles which make a room, a house or even a city safe and habitable.

"Their woman's club, which has long been a feature of its social life, is largely composed of accomplished women and is run upon an intellectual basis of which anybody might be proud. Their views in regard to modern education are reflected by the management of the Pratt institute, the Brooklyn institute and other smaller organizations. There is hardly a topic of great scientific, artistic or political interest but what is the subject of study by some club or society."

Great Danger of Damp Linen.

Damp linen is sufficient to account for frequent colds, consumption and premature death of a whole family, and where the mischief does not take that direction it is developed in the form of a rheumatism, which once set in from that cause is generally incurable. All body linen, shortly before putting on, should be made dry by a good fire. Whenever that is impossible it is a good plan to put the linen between the blankets of your bed all night in a position to get plenty of heat. Those who have experienced no signal evidence of the mischief of damp linen are apt to be careless on the subject, but the carelessness will inevitably entail its punishment, which is likely to accumulate insidiously until it is too late.

One Noble Woman's Work.

The wife of Charles Stedman Hanks of Manchester, Mass., was Miss Clarine Shumway of Cincinnati. Mrs. Hanks inherited a large fortune from her mother, a goodly portion of which she devotes to charity. It will be remembered that it was she who founded the Visiting Nurses' association of Chicago. Mrs. Hanks has a "home for convalescent children" on the grounds of her beautiful home at Manchester-by-the-Sea, where the little ones are cared for by the best trained nurses and have all the comforts and pleasures of wholesome country life.

Watch the Outgo.

The first step toward keeping clear of debt is to know what one's income is. The next is to plan one's expenditures so that they will also fall within the amount of the income. It has been so frequently observed that not large fortunes, but modest wants, constituted prosperity that the remark is a trifle wearisome. Nevertheless, old as it is, the statement deserves more respect than that usually accorded to antiquities of literature. A woman with an income of $50 a week who spends $55 is poorer than a woman who, receiving $8, lives on $6.

Mustard For Children.

A mustard footbath for children is made by the addition of a tablespoonful of mustard to every gallon of hot water. The water should reach to the knee, and both the tub and patient should be well covered with a blanket. The immersion should last from five to ten minutes, according to the effects desired. When the necessary time has elapsed, withdraw one foot, dry it and envelop it in a dry blanket; then treat the other in the same way. Next replace the clothing, wrap the child in a blanket and put him to bed.

Club Women In London.

Women's club life in London is very luxurious. The Green Park is the most exclusive, admitting as its members only those ladies who may attend her majesty's drawing room. The Albermarle and the Alexandria also draw the social line quite sharply. The Writers' club, the Association of Women Journalists and the University club are for the use of the learned set, who are many of them active workers, either in literature or for philantropy. These are far less expensive clubs to belong to than the others.

To Clean the Chandelier.

I once saw a friend of mine trying to clean a gas chandelier with soap and water. She had spent a long time in doing so, but it seemed very little better for the labor. I suggested to her to go over it again with a bit of cloth soaked in parraffin oil. The result surprised her, as the chandelier looked quite new again. Paraffin readily dissolves the sticky matter deposited on the gas pendants without injuring the lacquer. Of course it ought to be wiped dry afterward with a clean cloth.

Simple Justice.

Not long before the decease of the late Phillips Brooks the worthy bishop signed a petition for woman suffrage. Some of his friends were disturbed when they heard of it and asked if it were so. "Yes," he said, with great earnestness, "I did sign that petition, and I should be glad to sign such a petition every day of my life." His definition of the claim of women to be permitted to vote puts the whole case in a form as true as brief. "It is," said he, "justice—simple justice."—Salem Observer.

Ascendancy of the Young Married Woman.

Among the social phenomena which Mrs. Van Rensselaer observes is the recognition of the ascendancy which the young married woman has gained in point of social popularity over her debutante sister. This has operated for good in more than one way, Mrs. Van Rensselaer thinks. "Nay, the youthful matron has actually captured the girl's right to the first place in society, and she does not yield what she has achieved even when the adjective no longer fits her. Of course there is a great gain in this, for social talents, like other gifts, must be developed as well as born, and a reflex part of the gain already shows in the improvement of the girl herself. Her manners have greatly bettered; she dresses more attractively than ever, because more appropriately; she thinks more about her mind and her intellectual tastes—indeed, just now her ambition in this

respect hardly takes enough account of the boundaries prescribed by her sex and age, and, as was not formerly the ease, she continues to improve as she grows older."

Talk at Dinner.

"Talk at dinner, the one enduring element of the ceremony," said an English writer not long ago, "can never reach its full radiance without women. A womanless dinner may not be quite so dismal as a night without stars or a desert without water, but it may fairly be compared to a tree without leaves, to a sea without ships or to a meadow without buttercups."

Is It So?

"One very big reason why country girls grow old faster than city ones, despite all their advantages, is because they are so much more in the habit of washing the face with cold water. That hardens and roughens the skin. It has the effect that any exposure has upon almost any surface." So spoke an able dermatologist.

Christian Endeavor Jottings.

The Brooklyn Navy Yard society recently observed its second anniversary. Nearly 200 sailors were present.

The Admiral Foote Floating society has been organized at the naval training station at Newport, R. I.

At the meeting of the national Christian Endeavor body at Leicester, England, the badge banner was unfurled for the first time on an English platform.

Christian Endeavor is making vigorous advances in Great Britain. One thousand and sixty-seven societies are now registered.

The Methodist New Connection, England, has greatly complimented its Endeavor societies by calling upon them to raise £1,000 for foreign missions as their centenary gift, this church being 100 years old in 1897.

Active steps have been taken to secure the amalgamation of the Christian Endeavor societies and the Epworth leagues in China, with every prospect of success.

It is expected that the 1895 New York state convention to be held in Brooklyn will be the largest yet held by the state union and may equal the international convention at St. Louis.

A Young People's church in Los Angeles is the aim of the societies among the United Brethren in Christ.

The Juniors of the Point St. Charles Congregational society of Montreal are frequently taken in delegations to visit the sick and poor of the city by the district Bible women. Then the Juniors report their experiences to the society.

They who count themselves too holy to do common work in the Master's kingdom ought to be disrobed in disgrace.

An office for the sale of Christian Endeavor literature has been opened in Sydney.

A good name for the Christian Endeavor pledge is "Our Touchstone."

The Reformed Church society (German) of Cleveland has taken a share in the stock company that has sent Rev. S. S. Snyder to Japan as a missionary and is supporting him there.

Rev. J. E. Newell, the Christian Endeavor superintendent of the South Sea islands, writes that as yet the Samoan societies are not united.

In the Tokelau islands, in the South seas, there is a flourishing society on the island of Takaofo. It numbers 56 members, the entire population being only 264.

The Trinity Reformed society, York, Pa., recently raised $50 for mission work in Japan at one meeting.

There are 77 societies in Alabama, 9 being juniors.

There are now 507 societies in the colony of Victoria, N. S. W., with about 16,038 members. These are divided among ten denominations, the Wesleyans leading with more than twice the number of societies in any other church.

A Methodist Protestant Endeavorer of a certain town in Pennsylvania, being thoroughly in earnest, recently made a gift to his society of the money he had saved by shaving himself.

THE DRINK PROBLEM.

Investigation Now In Progress by Prominent Scientists.

The committee of 50 prominent scientists, associated in February, 1893, under the Sociological society of New York city, for scientific investigation of problems relative to the liquor question, is now engaged in active work. The chairman is Seth Low, president of Columbia college; vice president, Charles Dudley Warner; secretary, Professor F. G. Peabody, D. D., of Harvard university. Subcommittees are organized as follows: On the physiological and pathological aspect of the drink problem, Dr. J. S. Billings of the United States Medical library, Washington, chairman; on the legislative aspect, President C. W. Eliot, LL. D., of Harvard university, chairman; on the ethical aspect, Colonel Jacob L. Greene of Hartford, chairman; on the relations to economic conditions, poverty and crime, General Francis A. Walker, president of the Massachusetts Institute of Technology, chairman; on finance, William Bayard Cutting of New York, chairman. Some of the most prominent professors, clergymen and economists of the country are on this committee. The work is purely voluntary and carried on at the expense of the members.

Circulars have been sent to men prominent in business, philanthropy, finance, arts, science and pedagogy and to 500 conspicuous brain workers for confidential replies to the following questions:

1. Age. 2. Occupation. 3. Are you a total abstainer? 4. If so, have you always been so? 5. Do you drink spirits, wine or beer occasionally as a social function, but not daily? 6. Do you drink spirits, wine or beer every day as a matter of habit? If so, please state the kind and amount of liquor thus consumed. (If affirmative answers are given to either of the last two questions, please state whether any particular form of alcoholic drink is in your case found to be specially desirable or undesirable.) 7. Are you aware of any chronic disturbance of your health, and, if so, what is its nature? 8. Give any facts derived from your personal experience which will throw light on the problems under investigation.

The report of the general committee is expected about the end of the year. —New York Voice.

DIMINISHES WILL POWER.

One of the Effects of Alcoholic Poison on the Human System.

"There goes a Christian" is what the Mohammedan says when he sees a drunken man. This is natural, because no true follower of the faith of Mohammed ever uses alcohol in any form.

And yet what a reflection this is on a great Christian nation! Very few people realize that the people of the United States spend enough money every year for intoxicating liquors, which simply deprive them of their manhood and intellect, to pay all of the expenses of the goverment without a cent of taxation. Why is this? Simply because the people who use intoxicating liquors or any malt beverages fail to appreciate the fact that they contain the poison alcohol. It is the gradual introduction of this insidious poison into the system which gives a man an uncontrollable appetite for its effects, and every man will have it if he uses alcohol in any form long enough or often enough. The alcohol will change the type of his nerve cells, and he will suffer from alcoholism, a disease which is marked by an appetite for stimulants and a diminished will power. And then when the man wants to stop he can't, because he is in the power of the disease.—Kansas City Times.

Alcohol Is Not a Food.

Dr. L. A. Klein, a French staff surgeon, in lecturing on the effects of the use of alcohol during the siege of Paris by the Germans, is reported in Gustafson's work as saying:

"We drank because we had nothing to eat. We found most decidedly that alcohol was no substitute for bread and meat. We also found that it was not a substitute for coals. We had plenty of alcohol, but it did not make us warm. Let me tell you there is nothing will make you feel the cold more, nothing that will make you feel the dreadful sense of hunger more, than alcohol."

Dr. W. Richardson, in his "Ten Lectures on Alcohol," says:

"All the evidence of a general kind which can be gathered points to the uselessness, for man, of such an artificial agent as alcohol."

Alcohol Perverts the Moral Sense.

Dr. Norman Kerr relates the following incident in proof of his assertion that alcohol perverts the moral sense and develops a narcomaniac mendacity: She was a strong minded, energetic woman, aged 69, active in body and highly intellectual in her tastes and studies. She was the widow of a medical man and was the possessor of ample means. She never had a child, but a relative resided with her as companion. She partook of but one glass of port at dinner. At the conclusion of that meal she retired to her room and did not appear until the following noon. She always declared that she was most abstemious, but regularly every night she was drunk, drinking 1½ pints of brandy. This was not discovered till, on an alarm causing her to turn out very late one night, her condition was apparent.

Alcohol's Evil Influence.

The more constantly alcohol is present in the system the more quickly does it ruin the nervous system, the liver, kidneys, bladder, blood vessels and heart. The man who drinks two or three quarts of beer or wine a day, but is never "under the influence of liquor" in his whole life, is much more certain to feel the evil influence of alcohol upon his system than he who does not touch liquor for two or three months and then gets upon "a whisky drunk" which lasts for several days or weeks. Occasional excess in anything injurious is not so detrimental as constant indulgence.—Dr. Frank H. Wade.

Intoxicating liquor has been tabooed at Toynbee Hall, University settlement, in London.

THE SUNDAY SCHOOL.

LESSON II, SECOND QUARTER, INTERNATIONAL SERIES, APRIL 14.

Text of the Lesson, I Cor. xv, 3-14 (An Easter Lesson)—Memory Verses, 12-14. Golden Text, I Cor. xv, 20—Commentary by the Rev. D. M. Stearns.

3. "For I delivered unto you, first of all, that which I also received—how that Christ died for our sins, according to the Scriptures." Various sections of this epistle are easily recognized by the words "now concerning" or "now as touching" (chapters vii, 1; viii, 1; xii, 1; xvi, 1). The section in which we find our lesson begins with xii, 1, and concerns the diversities of gifts which exist in the one body of Christ, the church, showing the supremacy of love and exhorting to be "always abounding in the work of the Lord (xv, 58).

4. "And that He was buried, and that He rose again the third day, according to the Scriptures." The death and burial and resurrection of Christ, which constitute the consummation of His finished work and may be summarized by the phrase "His blood," were plainly foretold and may be readily seen by anointed eyes in Ps. xvi and xxiii, Isa. lviii and elsewhere.

5. "And that He was seen of Cephas, then of the twelve." On resurrection day He was seen on five different occasions—first by Mary Magdalene, then by the other women, after that by the two who walked to Emmaus, also by Peter, and in the evening by the twelve, as they were called, but that evening Thomas was not present, and Judas Iscariot had gone to his own place. See Luke xxiv, 33, 34; John xx, 24. That He should honor Peter with a special appearance, and also with a special message (Mark xvi, 7), should be a matter of special interest to any one who may have, through temptation, wandered away.

6. "After that He was seen of above 500 brethren at once, of whom the greater part remain unto this present, but some are fallen asleep." This must have been the largest number to which He appeared at one time and may have been in Galilee or on the mount of the ascension, probably the former. If two or three witnesses could establish a matter, such a company ought to make it very sure. We have no record of His ever appearing after the resurrection and before the ascension to any but brethren—that is, believers—and when He comes again, as believers only saw Him ascend, so only believers will meet Him on His way (I Thess. iv, 16, 17).

7. "After that He was seen of James, then of all the apostles." We would not have known of this special appearance to James if Paul had not told us, and it may be that both Peter and James talked with Paul of these special appearings when he saw them during his visit to Jerusalem (Gal. i, 18, 19). There were at least 10 or 11 appearances, including the one at the ascension; then after the ascension He was seen by Stephen and Paul and John. That He rose from the dead and is now at the right hand of the Father is a fact well established.

8. "And, last of all, He was seen of me also, as of one born out of due time." This was the last appearance up to Paul's time, for the appearance to John in Patmos was full 30 years later. I wonder why Paul did not mention the appearance to Stephen. Perhaps it was too sore a recollection. Paul speaks of his conversion when the Lord appeared to him as a birth before the time, and also a pattern of those who should hereafter believe (I Tim. i, 16), for the conversion of the nation of Israel will be when they look upon Him at His coming in glory. We are now saved by looking to Him, not upon Him. Compare Isa. xlv, 22, and Zech. xii, 10.

9. "For I am the least of the apostles that am not meet to be called an apostle, because I persecuted the church of God." Paul's growth in his own estimation was true growth in grace. It was very lowly to call himself "least of the apostles." It was more lowly, at a later period, to speak of himself as "less than the least of all saints" (Eph. iii, 8), but it was lowest of all, at a still later period, to call himself "the chief of sinners" (I Tim. i, 15). This is the work of the Spirit to magnify the Lord in all His loveliness and to increasingly expose the hideousness of the natural man. May we all grow thus.

10. "But by the grace of God I am what I am, and His grace, which was bestowed upon me, was not in vain, but I labored more abundantly than they all, yet not I, but the grace of God, which was with me." Paul was forever magnifying the grace of God, by which we are saved, in which we stand, which is yet to be more fully revealed, and which Paul felt was in his case "exceeding abundant" (Eph. ii, 8; Rom. v, 2; I Pet. i, 13; I Tim. i, 14). This abundant grace constrained him to abundant labors, but he wholly renounces all thought of his doing anything, and, as in Gal. ii, 20, emphasizes his "not I, but Christ," "not I, but the grace of God."

11. "Therefore, whether it were I or they, so we preach, and so ye believed." Whether it was Paul or Apollos or Cephas, they were only ministers by whom the Lord wrought (I Cor. iii, 5-7), so that the members cannot and must not glory, only in the Lord, for no flesh shall glory in His presence. Let us glory only in the Lord.

12. "Now, if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead?" The Sadducees did not believe in any resurrection (Luke xx, 27). Some gentiles mocked at the idea (Acts xvii, 32); but, worse still, some professing Christians of our time say that at death we get our resurrection body, and they have no further use for the body that is laid in the grave. Yet it is plainly written that all that are in their graves shall come forth. They that sleep in the dust of the earth shall awake, and when Jesus rose from the dead many bodies of the saints which slept arose and came out of the graves and went into the holy city and appeared unto many (John v, 28, 29; Dan. xii, 2; Math. xxvii, 52, 53).

13. "But if there be no resurrection of the dead then is Christ not risen." This verse, I think, gives the key to verse 29, which perplexes many. The question which Paul is arguing is, Has Christ risen? Now, all believers were baptized in the name of the Lord Jesus, but if He is a dead Christ, and not risen, why baptize for the dead? Why baptize any one in the name of a dead Christ?

14. "And if Christ be not risen then is our preaching vain, and your faith is also vain." He goes on to add that if Christ be not risen all preachers are false witnesses, and all living believers are still in their sins, and all dead believers have perished. The great fact of the resurrection of Christ is not a truth merely for Easter, but for every Lord's day. His life and death would be of no avail to us had He not risen again, but He is risen (verse 20), and thus with power declared to be the Son of God (Rom. i, 4).

MASCOT FOR AH SIN.

FANATIC WHO DOSED LI HUNG WITH COLD LEAD.

Results from the Assault on the Chinese Envoy—A Shot That Was Heard to Important Effect by the Mikado—War in the Orient to Cease.

WASHINGTON, March 30.—The white wings of peace are unfolding themselves over the oriental scene of strife and Japan has accorded an armistice which will stop the clash of arms and the slaughter of Chinese that has been going on so long. This is official. The Japanese legation here has a telegram from the home government conveying the news. China made the offer of the armistice and the peace plenipotentiaries of Japan were empowered by the emperor to accept it without condition. This was done in view of the "unexpected event" that happened, viz: the attempted assassination of Li Hung Chang. The armistice, Minister Kurino, of the Japanese legation, said, will be effective until the peace negotiations are concluded. After a meeting of the peace ambassadors had been decided on China requested the declaration of an armistice, but this request had not been acted upon favorably by Japan.

The Jap Is Suspicious of Ah Sin.

His government, Minister Kurino said, had not been inclined to stop warlike operations except on certain conditions. These conditions are not known, but it is suggested that probably the occupation, of Taku might have been one, Japan wishing something as a guarantee of the willingness and earnestness of the Chinese for an amicable settlement of the war. China evidently could not arrive at a conclusion to agree to the stipulations demanded by Japan, and the attempt on the life of the Chinese peace ambassador solved the problem for the time being and hostilities will be suspended. There will be no withdrawal of the Japanese troops from Chinese territory, however.

The power of the Japanese government to execute the armistice will now be put to a critical test. The military power of Japan, in the judgment of intelligent observers, has almost outstripped the civil power during the war. This has caused serious concern, and it has been feared that the military element, backed by the war spirit among the people, would not submit to an armistice, even if the civil authorities ordered one. To meet this emergency a change of army commanders was recently made. There had been three army corps, operating in different campaigns, and each under a general of supreme authority over his particular campaign.

Opportunity of Komatsu's Life.

About three weeks ago, in anticipation of the armistice, Prince Komatsu was created commander-in-chief of all the armies. The purpose of this step was to concentrate authority in one man in close touch with the imperial household, who could thus execute an armistice by a simultaneous cessation of hostilities by the three armies. It now remains to be seen whether Prince Komatsu can execute the important commission given to him. Prince Komatsu has to contend against a war spirit inflamed by many victories. It has been stated that an armistice would be so unpopular among the people and soldiery that it would assure the political retirement of Japan's two chief statesmen—Count Ito and Mr. Matsin—who have served as peace envoys.

The declaration of an armistice was most welcome news to the Chinese legation, although it was accepted with the stolidity and passive dignity which is characteristic of the race. The first word of the armistice reached the legation through the Associated Press. Mr. Yang Yu had received no official communication from China, nor from the state department. Under these circumstances he asked to be excused from discussing the situation.

Will Be a Difficult Task.

The numerous members of the legation were evidently glad that the tedious and discouraging struggle was at an end. It is felt that the arrangement of peace terms will still be a difficult task. The feeling in the interior of China, where the direct effects of the war have not been felt, is very strong against a cession of territory. Moreover, the payment of a cash indemnity will necessitate the imposition of heavy taxes on the people and consequent depression.

The full text of the cable received at the Japanese legation regarding the armistice is as follows: "On the opening of the negotiations the Chinese plenipotentiary proposed an armistice, which Japan was willing to accept on certain conditions. While this negotiation was going on the outward event happened on the person of the Chinese plenipotentiary. His majesty the emperor, in view of this unhappy occurrence, commanded the Japanese plenipotentiaries to consent to temporary armistice without conditions. This was communicated to the Chinese plenipotentiary."

SHIMONOSEKI, April 1.—Koyama Rokunseki, the young Japanese who attempted to assassinate Li Hung Chang, has been sentenced to penal servitude for life. The armistice established by the order of the mikado extends to April 20, but it will terminate if the pour parlers are broken in off the meantime. According to the terms of the armistice the movement of troops and the transportation of contraband of war by sea is forbidden. The new distribution of troops not intended to augment the armies in the field is allowed.

The armistice does not embrace the island of Formosa, the reason being that when a claim of territory is to be made it is international law that the victorious belligerent must have actual possession of the enemy's territory.

Casualties of the China-Japan War.

WASHINGTON, April 1.—Mr. Matsui, of the Japanese legation, has received advices from which he has compiled a statement of the number killed, wounded and taken prisoners in the several battles of the China-Japan war. In some cases the killed and wounded are not given separately. The figures are as follows: Japanese killed, 553; wounded, 1,837; killed and wounded (where figures are not given separately), 359. Chinese killed, 7,693; Chinese prisoners taken, 1,459; killed and wounded (not given separately), 100. There is no record of the Chinese lost in the naval battle at Hai Yang To, nor in one of the land engagements. The number of Chinese wounded is not known.

Japs Are Bombarding Tai-Wan.

HONG KONG, March 30.—The Japanese are bombarding Tai-Wan, the capital town of Formosa.

SMALLPOX IN THE COUNTRY.

Only 373 Deaths from That Disease in the United States Last Winter.

WASHINGTON, April 1.—The abstract of sanitary reports as made by the surgeon general shows the presence of smallpox in twenty-one states of the Union Of the cities, Milwaukee has suffered most from this disease during the winter, recording 524 cases and 164 deaths; Philadelphia had 224 cases and twenty-six deaths; Chicago, 240 cases and 44 deaths; Hot Springs, Ark., 118 cases and 27 deaths; Washington, 51 cases and 9 deaths; Detroit, 81 cases and 26 deaths; St. Louis, 105 cases and 35 deaths; New York, 55 cases and 10 deaths There appears to have been all told 373 deaths from smallpox in the United States during the winter

PREVENTION VS. CURE.

Most people are quick to see the need of medical aid when disease has fastened itself upon them, or when they are prostrated by some epidemic. It is not everyone, however, who realizes the importance of keeping the body in such a state of health that it will be able at all times to resist the attacks of disease. It is when the system is weakened by overwork or worry, causing loss of appetite, etc., when it is greatly debilitated, or "all run down," that the danger of serious sickness and heavy doctor's bills is to be feared. On the other hand, if perfect health can be maintained, the blood kept pure, and the circulation good, the appetite normal and the spirits cheerful, there will be no occasion to fear the grip, pneumonia, diphtheria or any similar ailment. As a means of keeping the body in just this condition of health, no better agent has yet been found than that great blood purifier and strength builder, Hood's Sarsaparilla. While it is true that "Hood's Sarsaparilla Cures," it is equally true that Hood's Sarsaparilla prevents sickness, and this truth is of supreme importance to all. Mrs. C. C. Roles, of Wauregan, Conn., writing to the proprietors of Hood's Sarsaparilla, stated the case most concisely when she said: "We don't wait until we are sick, but take Hood's Sarsaparilla to prevent sickness." Certainly, prevention is far better than cure.

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Ripans Tabules: Sold by druggists, or by mail if the price (50 cents a box) is sent to The Ripans Chemical Company, No. 10 Spruce St., New York.

NOTICE IS HEREBY GIVEN that William Z. Wright and Edmund G. Beach have heretofore filed in the office of the County Clerk of Cook County, Illinois, a certificate of the dissolution of the limited partnership heretofore existing betweeen them, said certificate of dissolution being in the following words:—

Know All Men by these Presents that Whereas William Z. Wright and Edmund G. Beach have heretofore formed a limited partnership under the laws of the State of Illinois as set forth in a certificate duly filed in the office of the County Clerk of Cook County, Illinois, on the 16th day of January, A. D., 1895, and said parties have agreed to dissolve said partnership by mutual consent, said partnership to terminate the 15th day of March, A. D., 1895.

Now therefore thus Indenture Witnesseth that said limited partnership heretofore existing between them is hereby dissolved, said dissolution to take effect this 15th day of March, A. D., 1895.

In Witness whereof the said William Z. Wright and Edmund G. Beach have hereunto subscribed their names and affixed their seals at the City of Chicago, Cook County, Illinois, this 15th day of March, A. D., 1895.

WILLIAM Z. WRIGHT [Seal].
EDMUND G. BEACH [Seal].

STATE OF ILLINOIS, } ss.
COUNTY OF COOK, }

On this 16th day of March, A. D., 1895, personally appeared before me, Guy Arbogast, a Notary Public in and for the County and State aforesaid, William Z. Wright and Edmund G. Beach, personally known to me to be the same persons whose names are subscribed to the foregoing instrument, and acknowledge that they signed the same as their free and voluntary act and deed for the uses and purposes therein set forth.

Witness my hand and notarial seal this 16th day of March, A. D., 1895.

GUY ARBOGAST, Notary Public, [Seal].

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SYNOPSIS OF PROCEEDINGS IN THE LEGISLATURE.

What the Senators and Representatives Are Doing for the Benefit of Their Constituents—Bills and Resolutions Introduced—Other News of General Interest.

SPRINGFIELD, March 27.—The senate passed the following bills: To conform school law to general statutes regarding the rate of interest on school funds; establishing free scholarships in the Illinois State university; appropriating $28,000 annually for the State Normal school at Normal; appropriating $422,000 to the Illinois university at Champaign and $175,000 to the southern penitentiary; allowing the drainage district to issue and register bonds to the extent of 90 per cent of the assessment; providing for the inspection of military shoots. The house passed the bill providing for kindergarten schools by popular vote and the anti-truck store bill. The following nominations were sent to the senate by Governor Altgeld appointing trustees for the Industrial Home for the Blind: Henry Cushing, of Champaign county; Henry C. Zuttermeister, Charles E. Simmons, Edward Tilden and Belle Hyman, of Cook county.

SPRINGFIELD, March 28.—The senate adopted a resolution that when senate adjourned Friday May 2 it stand adjourned sine die. The bill to tax gifts, legacies and inheritances was advanced to third reading. Aspinwall's pool selling bill was postponed for three weeks. A large number of bills were introduced, including one by Littler appropriating $325,000 to erect a new building for the state fair at Springfield. A resolution was adopted for adjournment from Friday until next Wednesday. In the house Jones, of Cook county, arraigned Auditor Gore for sending out a circular calling on building and loan associations to protest against the passage of the Jones bill to establish a separate department for their regulation. He offered a resolution to investigate Gore's administration of his office, but permission to read it was refused. The senate resolution to adjourn from Friday to Wednesday was adopted and the senate bill providing that county boards may divide an election precinct containing more than 350 legal voters was passed.

SPRINGFIELD, Ills., March 29.—The senate postponed Bartley's dental bill for two weeks. The valued policy bill was sent to third reading; so was the bill for street car safeguards. The Torrens laud bill was defeated, but a motion to reconsider was filed. House resolution to improve the outlet at Spriug Lake to the Illinois river was concurred in. Bills passed: Fixing salaries of legislators at $850 per session, and $5 per day for special sessions; house bill limiting the time for will contests. In the house the bill appropriating $35,000 to repair the Lincoln monument passed unanimously. A number of minor bills were read a second time and advanced.

SPRINGFIELD, March 30.—In the state senate a resolution was offered for the report of a bill redistricting the state for supreme court election purposes and fixing judges' salaries at $9,000 a year; referred. Resolutions were adopted to investigate the conduct of the Industrial Home for the Blind. Another resolution was adopted to investigate the St. Louis bridge compauies on charges of forming trusts and extortion. The bill to allow coal companies to combine for the purpose of paying better wages was postponed for a week. A bill was introduced to prevent betting on horse races. In the house the speaker struck from the payrolls all committee clerks and janitors not absolutely necessary. The committee that counted the ballots in the Wilson-McKinlay coutest says the result favors McKinlay. Both houses adjourned to Wednesday.

Charged with Attempted Murder.

DECATUR, Ills., March 29.—A sensation was caused here by the arrest of Frank Marsh on a warrant sworn out by Wabash Detective Applegate, charging attempted murder during the railroad strike. The charge is knocking Engineer Kater out of his cab with a stone during the strike last summer.

THE MARKETS.

New York Financial.

NEW YORK, March 30.

Money on call nominally 2 per cent. Prime mercantile paper 4@5½ per cent. Sterling exchange dull but firm, with actual business in bankers' bills at 489¼@489½ for demand and 486¾@486½ for sixty days; posted rates 488½@489 and 490@490½; commercial bills 487¼@487½.

Silver certificates, 67½; sales $20,000; bar silver, 65¾. Mexican dollars, 52.

United States government bonds inactive; new 4's reg. 120½; do coupons, 120½; 5's reg. 115¾; 5's coupons, 115¾; 4's reg. 111¼; 4's coupons, 112⅜; 2's reg. 95 bid; Pacific 6's of '95, 100.

Chicago Grain and Produce.

CHICAGO, March 30.

Following were the quotations on the Board of Trade today: Wheat — March, opened 54⅝c, closed 54⅝c; May, opened 55¾c, closed 55¾c; July, opened 57⅛c, closed 57⅛c. Corn—March, nominal, closed 45⅜c; May, opened 46⅝c, closed 46⅝c; July, opened 46⅞c, closed 46¾c. Oats—May, opened 30c, closed 30⅜c; June, opened 29⅞c, closed 30¼c; July, opened 29⅛c, closed 29¼c. Pork—May, opened $12.55, closed $12.57½; July, opened $12.70, closed $12.72½. Lard—May, opened $7.10, closed $7.12½.

Produce: Butter—Extra creamery, 20c per lb; extra dairy, 18c; fresh packing stock, 6@7c. Eggs—Fresh stock, loss off, 11½@12c per dozen. Live Poultry—Chickens, 7½@8c per lb; turkeys, 7@11c; ducks, 10@11c; geese, $4.00@5.00 per dozen. Potatoes—Burbanks, fair to choice, 65@70 per bushel; Hebrons, 64@68c; Peerless, 62@68c; mixed stock, 57@67. Seed stock—Early Ohio, 83@88c. Sweet Potatoes—Illinois, common to choice, $1.50@2.25 per bbl. Cranberries—Jerseys, $2 50@3.00 per box. Apples—Fair to choice, $2.50@3.75 per bbl. Honey—White clover, 1-lb sections, new stock, 13½@14c; broken comb, 10@12c; dark comb, poor packages, 8c; strained California, 5@6c.

Chicago Live Stock.

Live Stock—Prices at the Union Stock yards today ranged as follows: Hogs—Estimated receipts for the day 8,000; sales ranged at $3.80@4.75 pigs, $4.60@4.95 light, $4.75@4.90 rough packing, $4.70@5.10 mixed, and $4.95@5.30 heavy packing and shipping lots.

Cattle—Estimated receipts for the day 800; quotations ranged at $5.95@6.45 choice to extra shipping steers, $5.35@5.85 good to choice ditto, $4.90@5.30 fair to good, $4.20@4.85 common to medium ditto, $4.00@4.50 butchers' steers, $2.75@3.80 stockers, $3.80@4.80 feeders, $1.75@3.80 cows, $2.25@5.00 heifers, $2.00@4.75 bulls, $3.00@5.50 Texas steers, and $2.50@5.50 veal calves.

Sheep—Estimated receipts for the day 2,500; sales ranged at $2.75@4.80 westerns, $2.50@4.30 Texas, $2.00@5.00 natives, and $3.50@6.20 lambs.

St. Louis Grain.

ST. LOUIS, March 30.

Wheat—Cash, 55c; March, 55c nominal; May, 54⅞@55c asked. Corn—Cash, 42⅝c; March, 42½c nominal; May, 42⅞c asked; July, 44½c; September, 44⅞c bid. Oats—Cash, 30¼c bid; March, 30¼c nominal; May, 30¾c bid; June, 30½c bid; July, 26¾c bid.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from Mar. 19 to Mar. 30:

J W Allen, W R Boomer, Joseph Bradford, Edw Brakeman, H F Buffham, Rev W T Campbell, Mrs M L Chapin, A S Crom, John Finley, R Fraser, Rev J K McClurkin D D, Geo McKerrow, Julius Marks, A J Millard, D D Miller, K J Moore, W T Peters, Geo W Pitts, Abraham Raymond, S Schillinger, W S Sharp, Wm O Shaw, John Shuh, L Skinner, W A Stevens, Mrs Margaret Stubbs, Geo Swanson Jr, E VanFossen, Rev G R Wannemacher, T Wenner.

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A STRIKING LIST OF NEW BOOKS

This list, repeated from last month, has proved to be of exceptional interest. Mostly published since January 1st, a very considerable proportion have already required second editions. "Practical and Helpful" are the terms by which they have been uniformly described.

Revival Sermons in Outline. With Thoughts, Themes and Plans. By Many Eminent Pastors and Evangelists. Edited by Rev. C. Perren, Ph. D. Buckram cloth, 12mo, $1.50.

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The Holy Spirit in Life and Service. Introduction by Rev. A. C. Dixon. 12mo., cloth, 75c.

Addresses delivered before the Conference on the Ministry of the Holy Spirit, held in Brooklyn, Oct. 1894.

Pleasure and Profit in Bible Study. By D. L. Moody. 12mo., paper, 25c; cloth, 50c. (*March 12.*)

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HISTORY OF A WEEK.

Tuesday, Mar. 26.

Emperor William has held a lengthy conference with Prince Hohenlohe regarding the advisability of dissolving the reichstag. A dissolntion has been loudly called for by the inspired organs.

Wednesday, Mar. 27.

Stillwater, Minn., children under sixteen years of age are not allowed on the streets after 9 o'clock at night.

Washington is exporting potatoes by special express trains to St. Louis and Minneapolis.

A bed of solid rock salt has been discovered on Joe Jefferson's island near Abbeyville, La., at depth of 680 feet.

The Louisville school board has granted the use of abont forty public school buildings for the G. A. R. encampment next September.

Thursday, Mar. 28.

Captain Stanber, of Arkansas City, Kan., says that Jeff Davis was captured while disgnised like a woman, the statement of General Harnden to the contrary notwithstanding.

Colombian rebels are reported to have been defeated at Boyaca. The government forces lost heavily, 1,500 out of 3,000 having dropped off throngh fatigue or disease during the march, and of the remaining 1,500 which gave battle to the rebels 700 were killed.

The Third regiment Kansas National Guard threatens to disband unless Kansas City business men subscribe sufficient funds for its maintenance by May 1.

Ex-Congressman Bland, who was obliged to postpone his proposed visit to Colorado on account of an attack of grip, has written that he will arrive in Denver April 20. He will lecture in twenty-five or more towns in Colorado.

The residence of Phoenix Christensen, a carpenter at Minot, N. D., was consumed by fire. Five children, ranging in age from 3 to 15 years, perished in the flames.

Friday, Mar. 29.

Officials of the Brooklyn trolley roads have been acquitted of violating the ten-hour law.

The reservoir of the Grand Valley Ditch company on East creek, near Newcastle, Colo., gave way and destroyed for this season all the ranches for five miles along the creek.

The body of an unknown man, supposed to be James Lykens, of Butte, Mont., was fonnd in an abandoned well near Parsons, Kas. Indications point to suicide.

The bandits who held up the Iron monntain train near Williamsville, Mo., got nothing except the conductor's gold watch. They aro believed to be farmers living in the vicinity.

The Commercial bank of Cincinnati has closed its doors. Tho bank has a paid-up capital stock of $328,000 and a surplus of $40,000. Its average deposits were $400,000.

The overdno bark Colusa, from Tacoma, has arrived at Shanghai after a voyage of 113 days.

John Bigelow, an actor, killed Amy Thill and himself at New York.

Saturday, Mar. 30.

Nearly $100,000,000 is invested in Canadian wood manufacturing industries, which have an annnal wage list of $30,000,000 and an annual output valued at $110,000,000.

A rain is badly needed throughout southern Arizona. The ranges are dry and in some places the cattle are suffering greatly.

The estate of Frederick Douglass approximates $75,000 in valuc. The property is divided among all his heirs by the will which has just been filed.

All the plate glass factories in the conntry, with few exceptions, will close down at once and not reopen nntil May 1.

Monday, April 1.

It is believed that the Amalgamated association and the iron manufacturers will compromise their differences and that a strike will be averted. A redncticn of 50 cents a ton for puddling is wanted by the manufacturers.

In a collision between tnrbulent strikers and gen d'armes at Renaud, east Flanders, one striker was killed and six wonnded.

The Utah constitutional convention spent most of last week debating the woman suffrage question. The feminine voter will probably be in the state constitution.

FLAMES AT MILWAUKEE SWEEP AWAY MUCH PROPERTY.

Public Library with Its 80,000 Volumes Has a Close Call, But Is Saved by Hard Work with the Two Top Floors Ruined —Lists of the Sufferers.

Milwaukee, March 27.—Grand avenue, where the heart of the wholesale and retail commerce of the west side throbs, was the scene early this morning of one of the most serious conflagrations in the history of the city. Some of the leading mercantile institutions of Milwaukee are in ruins; the splendid Y. M. C. A. bnilding, one of the finest and best eqnipped in the country is gone; the public library, with its 90,000 volnmes, some of which can could never be replaced, has had a narrow escape. The fire is the most disastrons since the Third ward conflagration of Oct. 28, 1892, and the pecuniary loss will exceed $1,000,000. It furnished a magnificent spectacle for the thonsands that filled the avenue and watched it from surronnding buildings.

Principal Losses by the Blaze.

The principal losses are as follows: Plankinton estate on bnildings occupied by Landanr & Co. and Tanner & Co. and public library building, $250,000; Landanr & Co., wholesale dry goods, $40,000; Tanner & Co., furniture, etc., $100,000; Reliance Storage company, $50,000; Barling & Wambold, retail clothiers, $90,000; Columbia Clothing company, $25,000; Y. M. C. A. building, $75,000; other losses, $75,000; total, $1,065,000. Before 1 o'clock the flames had crossed Fonrth street and were feeding on the Y. M. C. A. bnilding and twenty minutes later the two npper floors of the library block were a seething mass of fire.

Firebrands Scattered Broadcast.

About the time the department under Chief Foley's direction had begnn its work to save the library and the three or four clothing and dry goods stores it contains the fnry of the blaze had spent itself on the sonth side of the avenue, after having reduced the Plankinton estates' block, occnpied by Landanr & Co. and Tanner & Co., to ashes. There was now danger from the surrounding property on the west side of Fonrth street, near the Y. M. C. A. building, and from the firebrands scattered broadcast by the flames in the upper portion of the library block.

Library Building Was Saved.

At 2 o'clock the Morgan store had been possibly saved from all damage except the upper floor, the library block snffering damage no more than one-eighth of its total cost. The firebrands leaped across to the north side of the avenue, ruining the art store of Roebel & Reinhart, two or three little saloons and lodging houses and cheap ramshacklo buildings. The public library bnilding at the northwest corner of Grand avenue and Fourth was saved by hard work. The loss on the bnilding is believed to be confined to the fonrth and fifth floors, occupied respectively by Meyer's bnsiness college and the Germania society.

Life Saved by a Cool Head.

The Foster building at the southwest corner of Grand avenue and Fourth street, contained fourteen or fifteen suites, all of which were occupied by families. Many of the occupants owe their lives to Luke McCormick, a clerk in the postoffice. Passing the building during the fiercest of the fire in the Tanner building he ran up-stairs and aroused the unsuspecting sleepers. There was barely time to escape before the bnilding caught fire. Many of the women were frantic with terror and in great excitement to save everything of value among their belongings.

OUR UNRIVALED WEATHER.

Rain Gladdens the Hearts of Northwestern People—Snow in Colorado.

Chicago, April 1.—Rain began falling here yesterday morning and kept it up all day and most of the night. The same sort of weather has visited the northwest as far as South Dakota, and people are standing in it and enjoying it, so long has it been since there was a rainfall. Farmers in the northwest had plowed their lands and sowed their wheat in the dust, and this rain is a godsend. It is reported at Sioux Falls, S. D.; Des Moines, Ia.; Lacon, Ills.; Marshalltown, Ia.; Paris, Mo., and in southern Minnesota.

While this grateful sort of weather prevails in the region noted Colorado has experienced a snow storm of great severity, tho fall being eighteen inches in some places and railway traffic embarrassed in every direction. Rain or snow has fallen in nearly every conntry in eastern and northern Nebraska.

RECEIPTS DO NOT EVEN UP.

National Deficit Likely to Reach $42,000,000 on May 1.

Washington, April 1.—Contrary to the expectations of the officials the treasnry receipts for the month of March will again fall below the expenditures. The amonnt, however, is only about $234,000. The excess of expenditnres over receipts for the nine months of the present fiscal year is over $36,500,000, and this amount will almost certainly be increased by $5 0 0,000 or more during April, which will leave a deficit of about $42,000,000 on May 1. This may be decreased by the income tax to $25,000,000.

The New Rating of Pensions.

Washington, March 29.—All necessary steps for putting into effect the recent legislation raising all pensions below $6 to that rating have been taken by the pension bureau. Low rate pensioners whose names are borne on the rolls of the Buffalo, Chicago, Concord, Des Moines, Milwankee and Pittsbnrg agencies will receive the $6 rating on April 4 and all like pensions in other jnrisdictions will be advanced at the next payment in their district. The change will add about $1,500,000 to the pension expenditnres.

Trolley Car Accident.

Jeansville, Pa., April 1.—The worst accident in the history of the trolley roads in this region and one that was thrilling in the extreme resulted in the death of three persons, the fatal wounding probably of two others and the severe injnry of several more, and the fatality was dnc in part to a panic among the passengers, who crowded about the condnctor and motorman of the nnmanageable train.

BEACON FIRES BLAZE.

All Germany Turns Out in Honor of Her Old Chancellor.

Berlin, April 1.—The Bismarck celebration is in full swing at this writing and every day seems to add to the enthusiasm displayed by the German people over the 80th anniversary of the birth of the old chancellor. Telegrams are ponring in from all parts of the empire announcing that Bismarckian fetes have been commenced with great spirit. There was a specially interesting gathering at the national monnment of Germania in the Niederwald, whither thousands traveled from all parts of the Rhineland. Among those present were representatives of thirty-six cities in the Rhenish district. Professor Aucken, of Giessen nniversity, delivered an oration at the foot of the monument. In Munich, tho Bavarian capital, a musicale in honor of the occasion was given in the Odeon.

Throughout Germany joy fires are burning on the highest mountain peaks and hills from the Baltic to the North sea and tho Russian frontier on the east to the frontiers of France, Belgium and the Netherlands on the west. Never beforo in the history of the empire has there been such a heartfelt and spontaneous exhibition of love by the German people. Today all the schools and most of the civic and state offices are closed in honor of him to whom the empire owes its existence.

At Hamburg all the public and a majority of the private bnildings in the city are decorated with flags and bunting in honor of the occasion. Last night there was a general illnmination on a scale that had not been attempted before in a quarter of a century. In the window of every shop there was displayed either a wreathed portrait or bust of the great "reichskanzler." The streets were thronged with strangers, and everywhere can be seen the varied colored caps of the students, with whom there is no greater favorite than Bismarck.

The view of the city last night from the aussen alster and Binnen alster was a Beautifnl one. The Tombards bridge, which spans the connection between these two bodies of water, was a chain of glowing lights. The Nener jnngfernstieg, Alsterdamm and the wide streets fronting the Binnen alster were ablaze with myriad lights, while back of them the city lay like a gigantic fire opal, red, green and other colored lights flashing in every direction. All the shipping in the harbor and the small boats on the canals of Hamburg were also illuminated.

Ice Breaking Up at Menominee.

Menominee, Mich., March 30.—The wind is blowing a gale from the northeast, and the ice twenty miles north is rapidly breaking up.

That Davis Will Case Settled.

Butte, Mont., March 28.—The great Davis will contest involving a $7,000,000 estate has, perhaps, been ended by mutual agreement between the heirs. The John A. Davis will was admitted to probate and a decree of distribution entered subject to revision in the event of further contest within one year by claiment not parties to the present agreement.

Famous Mastiff Dead.

Janesville, Wis., March 28.—C. C. McLean's famous mastiff Media is dead. She was valned at $1,500, was 8 years old, and the winner of many prizes. She was known all over the United States as one of the most valuablo dogs in the country. Her pups have sold for $1,500.

San Jose, Cal., April 1.—Three men held np and robbed William Dowdigan, a merchant. In the fight which followed he stabbed one of the men, who was later found dead in a vacant lot where he had bled to death.

Arbor Day in Illinois.

Springfield, Ills., March 26.—The governor has issned a proclamation naming Friday April 19 as Arbor day and a legal holiday.

Notes of the State.

A Chicago congregation after hearing Dr. Henson's condemnatory sermon rose enmasse in support of resolntions against the pending Illinois racing bill.

The city council of Hillsboro, Ill., passed an ordinance prohibiting screens in saloons.

Grace, 12-year-old daughter of William Stanley of Dixon, Ills., was burned to death while playing with fire in the woods.

Ben Miller, aged 17, of Ladd, Ills., pleaded guilty to larceny at Princeton and was sentenced to the reform school.

A. M. Everly, president of the trades assembly at Galesburg, Ills., is charged with a shortage of $600 while treasurer of the cigarmakers' union.

Another case of smallpox is reported at Mattoon, Ills., making six in all.

Professor T. J. Rodgers of the state normal school at Jacksonville, Ills., and Miss Eleanor Perrette were married at Jeffersonville, Ind. Both are deaf and dumb.

Henry Tegmeyer, a farmer, was instantly killed while crossing the Northwestern tracks at Mount Prospect, Ills.

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THE N. C. A. ANNUAL MEETING.

The annual meeting of the National Christian Association occurs on the 8th of May next. Members of the Association and all friends will please take notice and be prompt in attendance on Wednesday, May 8th, at 10:30 o'clock A. M., at 221 West Madison street, for the election of officers and the transaction of other important business.

JOSEPH E. ROY, *President.*

MRS. M. C. BAKER, *Rec. Sec'y.*

While there is much to deprecate in the acts and in the non-action of the recently-retired Congress, every true patriot may rejoice at the passage of the "Lodge liquor investigating law." Such a law has passed the Senate and then been lost in the House again and again. At last, however, the Department of Labor is required "to use its statistical experts to ascertain the influence of the liquor traffic and drinking usages upon society." Mr. Carroll D. Wright, the chief of the department, asserts that with full power the investigation will begin before long. The silence of the press in regard to the passage of the bill is phenomenal.

Our law-makers at Springfield are in perplexity as to what disposition to make of a bill which is intended to repeal the "acts of 1845 and 1861, making the Catholic bishop of Chicago a corporation sole with power to acquire and hold real estate for charitable and religious purposes." It would seem that this were no easy matter to decide. Would the idea of thus giving such absolute power in the hands of any other man, say a Methodist bishop or the secretary of the American Board, be entertained for a moment? But it is feared that if the bill is passed the Catholics will be offended and withdraw their Republican vote; and if they reject the bill the American Protective Association will vote vengeance. Col. Merriman, who introduced the bill, claims that he is not opposed to Catholics; he simply wants to prevent one man from controlling such an enormous amount of property as is now in the hands of the bishop of Chicago. The fear of man bringeth a snare. Our legislators need to "learn what this meaneth," "if thine eye be *single* thy whole body shall be full of light."

School Commissioner Lockhart, of the State of South Dakota, presented the register of the land office at Mitchell, S. D., fees amounting to about $500, hoping to get about 50,000 acres of land belonging to the Yankton Indian Reservation, recorded as belonging to South Dakota "for school purposes." The register refused to receive the money. The government agent for the reservation, Mr. J. H. Smith, has telegraphed to the Interior Department, complaining that white settlers are taking possession of land on the reservation and refuse to leave when ordered off. The treaty rights of the Indians are to be respected, however, and the encroachments of the whites are to be restrained, if necesary, by force. On the Winnebago Indian Reservation white men have leased land from the Indians, which they are loathed to leave. These white men are summoned to appear at Omaha, April 22, in the United States Circuit Court, and show why a mandatory injuction, forbidding them to occupy such lands longer, should not issue. Thus it appears that a more healthy moral tone prevails in regard to the rights of the Indians than formerly.

It is true that men cannot be made good by law; but good laws when enforced are a safeguard to the weak and a restraint to the wicked. The National Postoffice Department has dealt its first telling blow at the lottery gamblers under the new law. It has issued an order to intercept all mail directed to E. J. Demeras in Honduras, or to him in care of any one at Tampa, Fla. Demeras is the head of the Honduras Lottery, which is only another name for the old Louisiana Lottery. Under the old law the lottery company used the mails for sending their circulars and received their returns by the express companies, the common way having been to buy express money orders and send them through the mail in sealed envelopes. This business has been effectually stopped, however. As the law can also be applied to the express companies, the government will get after them if they are found violating it. Notwithstanding the expose of this lottery swindle, it is stated that enormous quantities of mail have been received at Tampa and that the express companies have been doing a big business in money orders, all of which goes to show how many people are willing to be gulled.

While the Christian may always confidently rest upon Christ's promise: "Every plant which my Father hath not planted shall be rooted up," knowing that his word cannot fail: one cannot but rejoice to see his word is being fulfilled, and to note how God rules and overrules in the councils of men. At the City Council, Chicago, on the evening of April 3, Hon. John J. Coughlin introduced an order directing the chief of police to stop two prize-fights which were to come off on two nights mentioned at the Regiment Armory specifically, "and *all fighting contests generally.*" This was passed almost unanimously. At about the same time, in his message to the Legislature, Gov. Mitchell of Florida, in strong terms recommended that "prize-fights or glove-contests be made felonies by statute, with such penalties attached as will cause thugs to respect law, and to respect law-abiding, God-fearing people of the State in pursuit of all their rights as citizens." According to the governor's view, the new law should authorize sheriffs to enter a house or inclosure and arrest on suspicion of a fight, and it should also make persons present at the fight guilty of a felony, and upon conviction be punished the same as the principals.

An ex-priest, Slatterly by name, has been lecturing on Romanism in Savannah, Ga. As is common on such occasions, the members of the Romish church made a great outcry and threatened mob violence. They went, or others for them, to the mayor of the city and asked him to prohibit the speaking of the ex-priest, on the ground that it was calculated to make a public disturbance. The mayor proved to be a manly man, not one of the weak-kneed sort who so commonly get into such positions, and he told the persons who threatened lawlessness that if they did not wish to hear Mr. Slatterly they were free to stay away; that if they did go to hear him they must be orderly; that he would protect him with the police power of the city, and, if need be, call upon the militia. The result was, as Mr. Slatterly said, that he spoke to crowded audiences who were widely demonstrative, and that his wife addressed congregations composed of hundreds of women. Under such circumstances, consider the following expression which was used by this Mr. Slatterly: "Get the A. P. A. or the Junior Order of the United Americans here and you will have no more such demonstrations against free speech. We must meet the new order of the Hibernians with the A. P. A. and show them that it is not necessary to get their permission to have a lecture in Savannah." That is, this man, who was seeking to hold a meeting for the purpose of denouncing an order which he had left and who was protected by the civil authorities so that he acquired popularity and found his enemies powerless, now has the impudence to say that there must be some secret lodges organized there in order to secure free speech. It seems almost a pity that such a man could not be left to the violence which his language invites. Let all Americans understand the principles of secret lodges; consciously or unconsciously they do not believe in the government of law; they believe in the government of lodges. The natural result of their teaching is found in Mexico, where the Romish church on the one hand and two lodges of Freemasonry on the other, the York and the Scottish rite, have kept the ignorant and debased people in turmoil. If secret societies succeed in overriding civil government in the United States, we shall become another Mexico.

LIGHT.

BY BISHOP WM. DILLON, D. D.

The apostolic tent-maker of Tarsus, with unexcelled definitive skill, asserted that "Whatsoever doth make manifest is light." The reverse would be, whatsoever conceals is darkness. One greater, who came down from heaven to give light to every man coming into the world, affirmed that "He that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." That "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." To complete a trinity of testimony for the light, John declares that "God is light, and in him is no darkness at all. If we say we have fellowship with him and walk in darkness, we lie and do not the truth."

With these directory guides to pioneer our way in measuring conduct, let us advance in the line of investigation to know the truth and shun error. The saloon paints its windows and screens its doors, to protect its patrons and business alike from public inspection. The thief takes shelter under the cover of night to escape detection and arrest. The libertine wants blinded windows to shut out the light. The bungler wants no inspection of his work. "Unsight, unseen" is the motto of the dishonest trader. Ill deeds court darkness as a cover. Honest accounts are ready for the auditor's review and inspection. The church of Christ is open as the sun; it uncovers itself to view, and seeks publicity, with naught to lose by being gazed on by the beholder's eye.

Where shall the secret lodge system be classed? In what list does it belong? The same rule must apply in testing it, as other things. Does the lodge swear, or otherwise bind men, to "Always conceal and never reveal?" Does it guard its doors from the entrance of the "profane," the "cowan," or the honest investigators? Does it show hands, disclose its obligations and inner workings, before initiation and entrance? The plain answer must give it classification. This determined, the duty of every Christian and honorable worldly man is plain, to have "no fellowship with the unfruitful works of darkness, but rather reprove them." To obey the injunction of Paul, "Ye were sometime darkness, but now are ye light in the Lord: walk as children of light," would march every true Christian out of the lodge into the open plain of daylight and consequent usefulness. Different parts of the Scriptures serve their several purposes, completing a perfect whole. The consecration and separation portions are John 15, 2 Cor. 6, and Ephesians 5. Submission to these is separation from the lodge, as an invariable rule.

Light is the enemy of secrecy and the friend of honesty; the simile is found in the upturning of the flat stone from the field, when every bug and beetle runs at the approach of light. The first fruit of the fall in Adam was a disposition to hide himself. Sin is the mainspring and motive of secrecy. Redemption removes this depravity, and restores the light of honesty, openness and frankness. Where this effect is not realized the defect is manifest. "Light is sown for the righteous, and gladness for the upright in heart." May it spring up with an illuminating brilliancy which will disperse the lodge gloom and plant piety in the effulgent light of zenith noonday.

THE TWO RELIGIONS OF THE BIBLE.

BY REV. C. POWERS.

I appeal to the friends of the true God, to believers in the divine authenticity of the sacred Scriptures, to those who profess faith in the Lord Jesus Christ as the only begotten Son of God who "gave himself a ransom," and died for sinners, is the only name given under heaven among men whereby we must be saved; I appeal to you, to come to the rescue, and help deliver the spoiled out of the hand of the spoiler; to lend a helping hand to break the spell of awful nightmare of this wonderful delusion. Do not let the fact of there being some good things in the lectures and essays in Masonry hide from your view the real character of its religion. Know and consider that Satan knows how to use those good baits to put along with the most fatal lies; fatal when believed. Consider that no lie can be more fatal—when followed—than that which promises eternal life by means of ceremonies and human methods simply, while ignoring Jesus Christ, the only way to God. Hold fast and proclaim this truth everywhere: "Christ is the only way to God; no other can be found."

"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish but have everlasting life." Also Jesus said: "I am the way, the truth and the life; no man cometh unto the Father but by me."

In Masonic ceremonies and quotations of Scripture no passages like the above are quoted. Satan don't care how many good things are taught if only the doctrine of the atonement and faith in Christ is left out. Satan hates Jesus Christ and the doctrine of the cross as only such an arch fiend as he can hate. And his cool calculation and masterly cunning is doubtless all brought into use to foil, as far as possible, the Son of God in his attempt "to destroy the works of the devil." Take the alarm, then. Satan has many devices, and is sometimes transformed into an angel of light." His masterpiece of deception is in putting on such saintly airs in Bible quoting, and praying and extolling some virtues, and using truth to give credence to the lie that *Masonic religion will save men, which it claims to do* by prominent Masonic authors, who tell us in unequivocal language the essential character of the religion of Masonry, and what it will do for its votaries.

If you are an adhering Freemason, you are giving your support to its lying pretensions, even if in your heart you repudiate the whole thing. Oh, then, by God's help, have the moral courage to utter your convictions, as you would stand acquitted before God when he shall judge all men by that same Jesus who calls for your testimony against the lodge, and in his favor.

"Call no man your master, for one is your master, even Christ." How, then, can you consent to the lodge phrase or title of "Worshipful Master," and swear to obey him. Consider, it must be abhorrent to the Son of God to have you do so. Let those who have not been ensnared know that profane oaths, with cut-throat penalties, are assumed behind tyled doors; and the command of the Son of God, "Swear not all," is ignored.

The claim that the religion of Masonry is older than that of Christ, is false and foolish. Adam and Abel worshiped God by faith in a promised Messiah. Of Abraham, Jesus said he "saw my day and was glad." Let those who ignore the name of Jesus now remember that they must soon meet him in judgment, "For we must all stand before the judgment seat of Christ."

THE IMPENDING TROUBLE IN CANADA.

BY THOMAS HODGE.

Like ourselves, the Canadians are in some difficulty over the separate school question, but to a greater degree than we are. It is in reality the question of the union of church and state, under another name, in Canada as well as in our own country; and in both Madam Rome is now the leader. Such a union would not be openly proposed in the United States, because it would violate our national principle; and equally true it is that no church and state union principle is held by the government there since her rebellion in 1837, the immediate outburst of which was caused by the fifty-seven rectories being established upon the clergy reserves, afterwards appropriated to the education of the people.

In the Dominion the principle is as well established as in the United States, with this difference, that Rome has yet a little more power there than here; and therefore it is understood that each province can, if it choose, teach religion in its public schools, as Quebec does and Manitoba did at first, but by and by changed the practice; and this has caused the rumpus.

My sentiments were ever with the reformers in Canada, as opposed to church and state connexion, having been taught that the Lord Jesus Christ had said his kingdom was not of this world, and had ordered his people to earn money and pay taxes to the civil government, whose duty it is to protect its citizens from wrongdoers by its police and soldiers, jails and hangmen. The kingdom of Christ has no sword of steel. "The Word of God is the sword of the Spirit," and its "armor" is truth, righteousness, the gospel of peace, faith, all to be used under Christ, the great Captain of our salvation.

This great fundamental truth it is which animates the masses of the Dissenters in the United Kingdom against the corrupt and corrupting connection of any church of Christ with the successors of the Herods and Cæsars, and of the scribes and Pharisees; i. e., all the civil and ecclesiastic powers. Their progenitors, nearly 1900 years ago, by their union and false accusers crucified the "King of the Jews," the Son of the living God. History confirms the persecuting character of such connection as alike injurious to the truly separate functions of church and state. The one is for the secular affairs of the present life. The other, whilst loyal to the civil authority, has its first duty to conscience and Christ and the life beyond the grave. Rome has usurped this authority and misled her followers.

Well, but how does this apply to Canada and her present trouble over the school question? I have said her rebellion was prompted in a great measure by the attempt to use the clergy reserve lands to establish Protestant churches. The reformers were a unit against this attempt, and in favor of a change in the system of government which deprived the people of their lawful influence over the executive administration. The change took place after the rebellion under the name of "Responsible Government," by which the sentiments of the people, as expressed through their representatives, have the power to change the ministry.

Since the rebellion in 1837, no state church can be proposed in Canada any more than in our United States. The man would be laughed at who would propose it. But educate the children so as to become good citizens; train them up in the right way. Yes, says Madam Rome, that is right. The public schools are godless in our eyes; therefore, give us our share of the taxes and we will teach our religion in our separate schools, and (she whispers to her people) we will support the state if it supports us.

Is this the church and state principle? No doubt it is. And the answer is that the teaching in the public schools is to train up the young to be good *citizens*, and therefore no taxes can be used to teach *creeds of any church.*

The case at present in Canada is simply this: Manitoba was a territory given over pro. tem. to the lower Canada French Catholics by the late premier and great tactician, Sir John A. McDonald. The Catholic priesthood, of course, have never had any other idea than that it was the duty of every state and government to enrich the church indirectly if not directly. Thus the Catholics got for their schools a full share of the people's taxes. But in a few years emigration left the French and Romanism in a minority, and the people changed the separate schools into private schools by withholding any share of the public taxes.

The Catholics declared themselves wronged, and boldly enlisted all their powers of and in church and state in Manitoba, in the Dominion, and we may say in the domain of Queen Victoria, to restore to their schools their state pay. The premier and legislature of Manitoba have boldly declared they will not change the law so as to re-establish the payments of public money to the separate schools.

ROMANISM AND SECRET SOCIETIES.

In your issue of March 14 is an editorial on the recent interdict by the papal church of certain secret societies, the probable reasons for such interdict and the remissness of that church on the temperance question. I am not a defender of the wisdom or expediency of papal edicts, but it is always wise to give to all the credit that is their due, and to attach blame only so far as it is deserved. That the Church of Rome has been exceedingly derelict on the question of temperance is abundantly evident, but so also have the Protestant churches. So long as members of evangelical churches buy, sell and use intoxicating drinks, and so long as the great majority of them consent to the license system, it will hardly be in order to cast stor- at their fellow-sinners in the Church of Rome. we have made somewhat more progress on t. question, let us be thankful, but let us not forget that the papal church is also advancing. Her

position on secret societies is held in common with a number of Protestant denominations. She has not singled out the orders specified as the *only* ones that are prohibited, but Freemasonry especially has been under the ban for more than a century. The secrecy of these orders is not the *sole*, nor is it the *main*, reason why many Christians protest against them. The special reason is that most, if not all of them, maintain a religious worship that is not Christian worship. This is especially true of Freemasonry, Odd-fellowship and the Knights of Pythias. There is one essential characteristic of Christian worship that is always wanting in the rituals of these orders. Christian worship always recognizes Jesus Christ as a divine mediator, and is always made in his name. Now all the forms of prayer that are provided in the rituals of these orders *always omit any mention of Christ.* Nor do they recognize either the Holy Spirit, the need of repentance, or any atoning sacrifice for sin. Freemasonry even mutilates the Word of God by excluding Christ's name from its Scripture readings. This is true of the degrees of the Blue Lodge and chapter. In the nature of the case, these orders cannot have a Christian worship, since they are made up of persons who may be Jews, Christians, or those of no religion, and all such are expected to unite in the common prayer. The law of Freemasonry, as laid down by Dr. Robert Morris, in his Digest of Masonic Law, is thus stated. After saying that Jews and Mohammedans, as well as Christians, may be members of Masonic lodges, he adds: "Prayer in a Masonic lodge should always be of a general character, and should contain nothing offensive to any conscientious Mason. In theory, the whole Masonic world is assembled in every lodge, and prayer and religious instruction should be directed accordingly." The forms of prayer laid down for use in Odd-fellow lodges are the same in this respect, and repeated decisions of Grand Lodges have declared that, if objection is made, the name of Christ may not be used in the worship of the lodge. Doubtless, truly Christian prayers are sometimes made in the lodge, but we hold the orders responsible for what they *profess* and *provide.*

As to secrecy, I do not see how any church can, with due self-respect, permit any of its members to belong to organizations of questionable character, and into whose esoteric character it is not permitted to inquire. When Dr. Leonard Bacon was asked whether it was proper to admit to membership in the church those who belonged to oath-bound secret societies, he said, "Ask them what oaths they have taken." If they answer correctly, you can judge whether the taking and keeping of such oaths is consistent with Christian character; but if they will not answer, they may and ought to be ruled out for contumacy." If the Church of Rome has sometimes tithed mint and rue, and neglected judgment and mercy, let us remember that "these things ought ye to have done, and not to have left the others undone."—*H. H. Hinman, in the Sabbath Recorder.*

SECRECY.

Secrecy and treachery are the bane of society, they overthrow churches, and occasion the downfall of nations. They wear a slimy, snakish appearance; and hence a secret organization cannot exist without affording at least a pretext for evil surmising; while we are exhorted, by the great apostle, to abstain from all appearance, or from every form of evil.

It is admitted that national institutions and official positions are greatly controlled by secret organizations, by which the wheels of government are retarded, and even churches are trammeled in their influence for good by the same means.

It is evident that secret organizations partake, more or less, of the nature and character of a conspiracy, grasping for governing power, and claiming special allegiance, and have somewhat similar modes of operation, though ranging from treasonable associations down to the latest and most lax of secret societies. Claiming to be oppressed, they take the world's plan of trying to beat their oppressors at their own game, in place of overcoming evil with good. Although the object may be a good one, the end does not justify the means; even as in taking carnal weapons to defend a good cause, the loss may be greater than the gain.

The early promoters of Christianity had the fiercest opposition to meet in attaining their great end, in the midst of a wicked and gainsaying world; yet the openness of their work was their great boast. "The king knoweth of these things," said Paul, "before whom also I speak freely; for I am persuaded that none of these things are hidden from him, for this thing was not done in a corner."

Our Saviour expressly declares, "I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing." Nowhere do we find an apostolic example of secrecy; Judas being excepted. Hence all secret organizations are without Gospel foundation, and lead to strife, divisions, and often to the downfall of things which they profess to build up. Frankness, openness and manliness, are better than craft and guile and secrecy.—*Light and Life.*

TRUE MANHOOD.

In the fabled court of King Arthur
Every knight was sworn to be strong,
To be pure in life, to be true to his king,
To be spent in the righting of wrong.
Lo, simple is life to the hero!
He does what is given him to do,
No planning for self, no seeking for fame,
No strife save the strife to be true.

We sing not in vain their high praises
Who teach us what manhood may be;
Lives great in devotion to duty
Are boons priceless to you and to me.
For the human is near to the human;
He teaches who talks not, but strives;
The tongue speaks to the ear, but heart answers to heart,
And 'tis lives that tell upon lives.

God's man will be great where God puts him.
A *man* still, though placed on a throne.
He is true to life's manifold duties
Who is true to his manhood alone.
What mean these various honors we pay?
Narrow lives are no part of God's plan,
A soldier, a patriot, a statesman, we say;
We mean that he was a man.

True foundations will hold what is needful;
Our part is preparing the way;
He takes wisest thought for the morrow
Who takes much thought for to-day.
Then sing, and sing it forever,
Theme worthy of prophet and bard,
No place is too high for the hero
For whom no place is too hard.

That your years might glide on smoothly
And their growing numbers swell,
That your path might be bright and pleasant,
And the world might use you well;
Were a kindly thing to wish you,
A kindly wish and true,
If you were a child who could suffer,
With, alas! no power to *do.*

But I have a dream of a manhood,
Which makes the years as they roll;
Which is itself a part of *God's* world,
A part of its marrow and soul;
Which is glad of its share of the burdens
That must be borne by the strong,
Which takes no pleasure in pleasure,
When it might be righting a wrong;

Whose gladness is not at the mercy
Of either "the world" or the fates,
Which joys in all good, but most in its power
To help guard 'gainst evil the gates.
Rejoice then, in spite of earth's sharpest ills,
Be gladsome and free as you can!
But be to your God-given mission true;
Be what you were made for—a *man.*

—*Miss E. S. Dow, in the Wheaton College Record.*

THE TRUE MISSION OF WOMAN.

The Rev. Charles Parkhurst, in writing of "The True Mission of Woman," says: "The greatest thing a woman can do is to do the thing that she was specifically ordained to do, and that is to bear children and train them for the uses and service of the world they are born into; and only such women as are morally or intellectually incompetent to appreciate the full denotement of this, or who have greater ambition for aggressiveness or conspicuity than they have for fulfilling their mission, will be inclined to resent this statement of the case as an indignity. I have yet to be convinced that any very considerable number of the sex are disposed to resist nature's intentions for them, but the actuating impulse of those who do is doubtless a passion for some sort of celebrity and an impatience at the seclusion and restraints which femininity, so construed, imposes upon them. They are not content to be known only in their children, and that is one great reason why their children are so little known.

If Jochebed had had her head full of theories about an enlarged sphere for women, and had gone about Egypt stumping for female enfranchisement, the little hero of the bulrushes would probably have shared the fate of the other male children of the period, and the law-giver of Israel never have been heard of. So if Hannah, instead of devoting herself to the little incipient prophet, had plotted to make a great name for Hannah, Samuel, it is natural to suppose, would never have heard the voice of the Lord nor have initiated the prophetic period of Israel. What the world admires in the princess of women, the Virgin Mary, is simply that she made possible the infant of Bethlehem and the man of Galilee. Any woman who calls it intrusive limitation to be held to the paths of these three mothers in Israel lacks the true genius of her sex and is a feminine mistake.

The substance of Christian living is to convert one's self into effects; and nature has indicated to woman that the particular effect into which she is to convert herself is her own nurtured boys and girls. It is a much greater thing to try to be a power than it is to try to achieve the reputation of being a power.—*Ladies' Home Journal.*

COLLEGE FOOTBALL.

The attacks we have made in these columns at various times on college football, and which we have sent to the presidents of all American colleges north of Mexico, suggesting, among other plans, that there should be at once established "departments of pugilism" with "competent instructors in gambling," have brought us many editorial and other commendations, and some letters of a different kind.

We are glad to find in the annual report of President Eliot of Harvard, just published, the following:

"The game of football grows worse and worse as regards foul and violent play, and the number and gravity of the injuries which the players suffer. It has become perfectly clear that the game as now played is unfit for college use. It should be distinctly understood, however, that the players themselves have little real responsibility for the evils of the game. They are swayed by a tyrannical public opinion—partly ignorant and partly barbarous—to the formation of which graduates and undergraduates, fathers, mothers, and sisters, leaders of society, and the veriest gamblers and rowdies all contribute. The state of mind of the spectators at a hard-fought football match at Springfield, New York, or Philadelphia, cannot but suggest the query how far these assemblages differ at heart from the throngs which enjoy the prize fight, cock fight or bull fight, or which in other centuries delighted in the sports of the Roman arena? Several fatal accidents have happened this year to schoolboys and college students on the football field; and in every strenuous game now played, whether for practice or in an intercollegiate or other competition, there is the ever-present liability to death on the field."—*Our Dumb Animals.*

"SINK LIKE A MAN!"

In an article in the *Strand Magazine* on Sir Andrew Clark, the following incident is recorded as an illustration of the attitude the eminent physician took in regard to the use of stimulants:

"A clergyman complained to him of feeling low and depressed, unable to face his work, and was tempted to rely on stimulants. Sir Andrew saw that the position was a perilous one, and that it was a crisis in the man's life. He dealt with the case, and forbade the resort to stimulants, when the patient declared that he would be unequal to his work and ready to sink. "Then," said Sir Andrew, " 'sink like a man!' "—*Classmate.*

There is a difference between bringing our religion into our business, and bringing our business into our religion.

THE UNITY OF SATAN'S KINGDOM.

Archbishop Ireland has recently removed the ban from all secret societies except Freemasonry, and his people are allowed to unite with all the other lodges at will. We shall look to see the real or supposed ban removed from Masonry as well. The devil is too shrewd a tactician to suffer his kingdom to be divided or continue so. Our Lord credited Satan with being too skillful to divide his forces in his day, and is he likely to commit the blunder now? "Divide and conquer" is a maxim too well known to Satan. It has been too often practiced successfully by him on those he would destroy, to give any countenance to the idea that he will try it on his own kingdom at this late day. If Roman Catholicism is anti-Christ, and who will deny that it is; if oath-bound secret orders are anti-Christ, and who can maintain anything else, then they must all belong to the kingdom of Satan, for "he that is not with me is against me." We need not expect secret societies, not even Masonry and Catholicism, to fall on each others' necks in mortal combat. There is no danger of them doing one another serious harm. The lion and the lamb cannot lie down together with any safety to the lamb. The lion and tiger might keep company together without either being in any particular danger, especially after they had become a little acquainted. They might show signs of hostility when they should first meet as entire strangers, but this feeling would soon wear away. It is true that the lion and the tiger may not have any very close affinity. When running wild in their native jungle they do not herd together; neither do they declare a war of extermination against each other. Whoever heard of a lion killing a tiger and making a dinner of him? But both are decided enemies of the antelope. The lion and the tiger are both of the feline tribe, and are not liable to interfere very much with each other. Masonry and Catholicism may not love each other very much, but they will not inflict serious injury on one another. They may not be companions, but they belong to the same tribe, and are in no danger of being devoured the one by the other. And the same may be said of the opposition of the lesser secret orders to Catholicism, such as the A. P. A., etc.; they may profess a great deal of hostility to Rome, and may think they feel very rapacious, but they are of the same tribe as Rome, and Rome knows she is in no danger of being eaten by them. A cat might feel very belligerent toward a lion, and bristle up for fight, but when it came to the fight he would not feel nearly so much like it; much less would he feel like making a meal of the lion. Rome is just about in as much danger from the A. P. A. as the lion is from the cat, and no more.—*Christian Nation.*

It is certainly a strange coincidence that an imperial decree is issued by the Czar of Russia, abolishing the use of the Knout for offenses committed by the peasantry; at the same time that a proposal for the re-establishment of the whipping post is pending in the New York Legislature!

OUR NEW YORK LETTER.

Liquor legislation.—City census.—Methodist conferences.—Protest against military drill in public schools.

There are sixteen bills on liquor legislation now pending in the Legislature. Eight are for the improvement of the present laws, and look toward greater restriction or better enforcement. Eight are in the interests of the liquor traffic, and look toward larger license and the placing of additional obstacles in the way of conviction for violation of the laws. All of these last eight are for Sunday opening and seven of them have that for their specific end and purpose, while the other contains a provision for it. There is some divergence, however, as to details. All of them also are agreed, with but one exception, on another point; viz.: that if the privilege of Sunday selling be granted, no one from the outside shall be able to see who stands at the bar to drink. This fact alone is enough to condemn them. What other business on earth ever asked that it should be compelled by law to lock front doors and draw curtains and screens where it was being carried on, compelling its patrons to skulk in by side entrances?

The authors and advocates of these bills show a curious inconsistency. They claim that the present Sunday laws are a dead letter, and that they are not and cannot be enforced. This position was taken by a representative of the liquor interests of New York City, who appeared before the Assembly Committee on Excise and presented resolutions which he said had been adopted by 120 organizations in New York representing 106,000 citizens. Why is it that these organizations waste their time, energy and money in trying to kill that which they vociferously claim is already dead? Their actions belie their words. As a matter of fact the Sunday laws are very much alive, and are exciting a wholesome check on the lawless and criminal classes.

Eleven hundred and forty-one policemen began to take the census of the city last Thursday morning. A special feature of the counting will be the enumeration of children of school age, whether they attend school or not. Owing to the fact that 300 vacancies exist at present on the police force, to say nothing of the thirteen suspended captains, the labor of census-taking is unusually hard. Policemen who have been climbing stairs and asking questions from eight o'clock in the morning to six o'clock in the evening are not fit to go on patrol duty at night. As about one-half of the actual working force are engaged in taking the census, it follows that the posts to be patrolled at night are twice as large as usual, and it has been feared that the criminal classes would take advantage of this fact and that for two or three weeks that may be occupied in the taking of the census, there would be a corresponding increase of crime.

The Methodist Episcopal conferences are to be held this week, beginning Wednesday. The three conferences that are to assemble are the New York, New York East and the Newark. The New York conference will be presided over by Bishop Newman, the New York East by Bishop Warren, and the Newark by Bishop Hurst. There are about 675 clergymen in these three conferences, but owing to the present five-year limit of pastorates, the average length of the Methodist pastorate is no shorter than the average length of other denominations outside of the large cities.

A protest is being circulated in the city against the McMahon bill now before the Legislature to establish military drill in the public schools. It reads as follows: "A bill now before the Legislature of this State, entitled 'An act to provide and encourage military instruction in the public schools', is designed to further the movements for the general adoption in our public schools of a system of military drill, and appropriates $100,000 for the purpose. Believing that the introduction of military tactics as a part of the education of the youth of this country is unwise, unnecessary and harmful, we protest against the passage of the McMahon bill, and to ask all those opposing it to write to the representatives urging them to vote against the measure. The attempt to encourage in America the growth of the spirit of militarism which has done so much to hamper the civilization and prosperity of Europe, is a menace to freedom. The claim that military drill is required because of its beneficial physical effects, is set aside by the fact that better results can be secured by a suitable system of calisthenics." This protest is meeting with encouraging support, and is signed by such distinguished names as Felix Adler, Ernest Howard Crosby, W. D. Howells, Josephine Shaw Lowell, Bolton Hall and Henry George. The prestige of such names as these ought to go far in commending the protest to the public mind as both reasonable and timely.

F. W. Farr.

OUR WASHINGTON LETTER.

A Christian nation.—Methodist week.—Dr. Sites' Memorial.—Temperance.—Patents.

"This is a Christian nation" was the positive assertion of Rev. Dr. Edward Thompson, general manager of the Sunday League of America, in a strong sermon preached in the Metropolitan Presbyterian church. And Dr. Thompson proved by citing numerous historical facts that the makers of the United States intended it to be a Christian nation, notwithstanding the constant repetition in certain quarters, of the hackneyed assertion that the absence of the name of God from the Constitution was the result of deliberate intention on the part of its framers. Among the proofs cited by Dr. Thompson were the following: That although there was no national flag during the first two years of the Revolution, Gen. Putnam used one on which was inscribed: "An Appeal to Heaven"; that when Washington was sought to lead the armies, he was found on his knees praying to God for the success of our arms; that the men, women and children of the colonies constantly prayed to God for success; that when Washington tendered his resignation he commended the country "to the protection of Almighty God"; that Washington said those who made the Constitution borrowed none of the principles of law from Solon, Lycurgus or Numa, but from Moses and Christ, and that "It was the first constitution to recognize the brotherhood of man"; that the Constitution recognizes a Sunday law by saying that the President shall have "ten days, Sundays excepted, in which to consider each bill"; that Justice Story said there could have been no successful attempt to abolish legislation as to Sabbath observance; that the chief executive takes the oath of office on the Bible; that Congress in 1812 spoke of the "God of battles"; that the judiciary requires men to swear or affirm "by the help of God"; that Judge Cooley in an important decision affirmed that the religion of the United States was Christian, a decision afterwards confirmed by Justice Brewer, who said: "This is a Christian nation", and that the government stamps on its coins: "In God we trust." Surely this was evidence enough, if evidence were required, to prove that this is a Christian nation.

In church circles the seven days just ended might appropriately be referred to as Methodist week. The Baltimore conference (inadvertently called the Washington conference in last week's letter) of Southern Methodists, came to a close to-day. Its ministers have filled many Washington pulpits during their stay, and all of them have added new friends and admirers to the old ones they had in this city. The reports showed all the churches in this conference to be in a fairly prosperous condition notwithstanding the "hard times." There was much talk before the conference met of the probability of an attempt being made to have the conference substitute the Epworth League for the Christian Endeavor Societies in the Southern Methodist churches and considerable feeling was aroused in connection therewith, but no such attempt was made, and so far as can be learned, none was ever contemplated. The Epworth Leaguers do want their organization to be represented in this conference and steps have been taken by which they hope to accomplish that purpose, but they say they are not seeking compulsory members.

A memorial service in honor of the late Rev. Nathan Sites, D. D., who was for thirty-four years a missionary of the M. E. church at Foochow, China, was held in Metropolitan M. E. church Sunday afternoon, with Bishop Hurst presiding. Dr. Baldwin, of New York, who was for nearly twenty-two years associated with Dr. Sites in Chinese missionary work, made the principal address, and Bishop Ninde, of Detroit, who preached a powerful sermon on faith from the same pulpit in the morning, and who has just returned from China, where he spent last Christmas day with Dr. Sites, paid a glowing tribute to his work among the Chinese. The family of Dr. Sites are and have been for many years members of the church in which the memorial service was held. During the service Dr. Johnson, pastor of the church, read letters of condolence from Bishop Andrews, Bishop Mallalieu, Dr. A. B. Leonard, the missionary secretary, George Lansing Taylor, the poet, and others.

The Anti-Saloon League is making a strong effort to interest the colored people in the work of the league, and one of the ways it proposes to do it is to hold mass meetings in the colored churches and have them addressed by our best temperance orators. The first of these meetings is to be held on the afternoon of Sunday, April 21, in Zion Baptist church, which is in a locality where temperance work is needed among the colored people very badly.

The young man who just takes an occasional glass of beer should take a warning from the experience of several young men of Washington who are now in jail awaiting trial for highway robbery, just because of the bad company they got into by taking an occasional glass of beer.

List of patents granted to Illinois inventors

this week, reported by C. A. Snow & Co., Solicitors of American and Foreign Patents, opposite U. S. Patent Office, Washington, D. C.:

E. R. Beardsley, Waldron, gravity-dam; F. S. Davenport, Jerseyville, conduit electric railway; G. I. Fannin, Sibley, anchor-stake and gauge for check-row wires; P. M. Gundlach, Belleville, grain-drill; H. L. Hart, Shelbyville, window-weight pulley; J. J. Hayes, Kankakee. culinary implement; Robert Holmes, Danville, metallic packing; M. Kane, Austin, grain-binder; W. L. Luther, Joliet, atomizing oil-burner; S. H. Miller, Champaign, means for operating railway switches; F. Robert, Prairie du Rocher, corn-cultivator; A. L. Stanford, Evanston, rail-bender; C. M. Suter, Ashton, lock and stay for wire fences. *

AN OPEN LETTER TO DR. EASTON.

Washington, D. C., April 4, 1895.

Rev. Dr. Easton, Pastor Eastern Presbyterian Church, Washington, D. C.,

Dear Sir:—Having heard of your professions of sanctification and divine healing, and being desirous of what knowledge I could obtain regarding the secret lodge system, I was among those who responded to your invitation to listen to the discourse you gave Sabbath evening, March 31, on "The Genius of Freemasonry." Naturally, I expected one of your profession to give the Gospel trumpet no uncertain sound. Instead of presenting Gospel truth, you made certain assertions and set forth certain doctrines which you said were Masonic, with no seeming attempt to reconcile them with the teaching of Him "who ever spake openly to the world and in secret said nothing." Your text (Amos 7: 7, 8, 9) evidently condemns the kind of worship you set forth as Masonic. You stated that "Jew and Gentile can fraternize in Masonry," and said that you "have often sat by a Jewish clergyman in the lodge."

When Jeroboam practiced such idolatrous worship, God spake in wrath and brought severe punishment upon his chosen people. He said in the words of your text, "Behold, I will set a plumbline in the midst of my people Israel, and the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste; and I will rise against the house of Jeroboam with the sword." After reading such a text as this, what kind of a sermon did you preach? Oh, think of it! Instead of explaining your text, you said, "This is suggestive of moral Masonry." "The word plumbline is used but once in the Scripture in designating the work of the great Architect of the universe." After giving the manner in which you thought man's character should be builded step by step, you asserted "that who ever would understand a system should go to the very core of it." This is the "genius." You then professedly gave the elements of Masonry in the following language (I quote the wording as published in the Washington *Times*):

"The fatherhood of God, the brotherhood of the race, and the sovereignty of individual manhood, with their practical development of character and conduct, bringing out on the spiritual side of our nature reverence toward the Supreme Being, and on the rational side of our nature unfaltering obedience to the rightfully-constituted authorities, are the great elements of Free and Accepted Masonry."

Now, doctor, do you suppose there was an individual in your audience knew what you meant by such a jumble of words? To guess at it, I should say you intended by this to convey the idea that every Mason should do as he pleases. (The individual man is sovereign.) This will lead to a belief in the fatherhood of God, the brotherhood of the race, practically develop his character and conduct, bring out reverence toward the Supreme Being and rightly-constituted authority. Do you believe any such stuff as that? If not, why do you laud the institution that you claim teaches such stuff?

You say that persons under twenty-one years of age, together with women, are excluded from the order; that all who unite must do so of their own free will and accord; and that considering these requirements, it is surprising that there are so many Masons. Would it not have been well in that connection to have quoted the clause in the Master Mason's obligation, giving those who will not be received. It is: "Furthermore do I promise and swear that I will not be at the initiating of an old man in dotage, a young man in nonage, an atheist, madman, fool or woman." Again, you said: "We solemnly vow at the altar to preserve chastity in the home." Whose home? The following is the vow you took at the altar: "Furthermore do I promise and swear that I will not violate the chastity of a Master Mason's wife, mother, sister or daughter, I knowing them to be such." Would you regard such a vow absolutely necessary for a Presbyterian clergyman like yourself? Would you not think such a vow sufficient for the Jewish clergyman that you say sits beside you in the lodge?

Colonel Breckinridge said he did not know Madaline Pollard was the daughter of a brother Mason. Should not your lodge have a list of the names of those who are to have this special *Masonic care* printed for the convenience of lodge brethren, that no mistakes occur? Could you not arrange to make it out at the Masonic dance that is being held each night, from ten o'clock on, in the Masonic Temple in this city? Why did you bring that company of men into your church, wearing white aprons, and explain to the audience that these aprons were emblems of purity? Would anyone have suspected their lives were pure without such an emblem? If you wish to know of homes cursed by husbands being led astray through the influence of men belonging to Myron M. Parker Lodge (the lodge you so lauded), I am prepared to cite you to such homes. Why did you say, "We pledge our sacred honor to stand by the men we receive for life; they may go where they will, they will yet find the hand of help there." Was this not to try and please those you were advertising in this wholesale way, and to seek to draw into their lodge the aspiring young men who might listen to your advertisement?

Did you forget the horrible swearing you did as you passed through the degrees, that you could thus unblushingly advertise such an institution? Let me remind you. In the Entered Apprentice degree you swore you would not tell the truth about Masonry to anyone outside the lodge, "under no less penalty than having your throat cut and your tongue torn out by the roots." In the Fellow Craft, "under no less penalty than having your left breast torn open, your heart and vitals taken from thence," etc. In the Master Mason's degree, "under no less penalty than having your body severed in twain, your bowels taken from thence and burned to ashes, the ashes scattered to the four winds of heaven," etc.

How horrible! But I am informed that this is but the beginning of your swearing, as you have taken many more degrees with penalties as barbarous. Oh, how dare you prostitute your decency, honor and manhood, to say nothing of Christianity, in this manner? Did you believe your audience to be dead to all spirituality, that they could not detect the wolf under the "*lamb-skin apron*" with which your "*beloved brother*" of the lodge was clothed? Did you think that wife whose husband has been made a sot by attending Masonic banquets and balls would feel any more reconciled to her fate by what you said?

Rev. Stephen Merritt, at one time Master of the largest Masonic lodge in New York City, said: "They used to lead me about blindfolded in the lodge. It was the blind leading the blind into the ditch."

May God open your eyes and help you, if possible, to undo what you are doing in leading souls astray. W. B. Stoddard.

P. S —Should you feel called on to further advocate Masonry, I should be glad to meet you at any suitable time and place in public discussion.

Books and tracts giving light on secret societies may be obtained at No. 355 Pennsylvania avenue, Washington, D. C. W. B. S.

REFORM NEWS.

IN EASTERN WASHINGTON.

Portland, Oregon, April 1, 1895.

Dear Cynosure:—I was conveyed from Lone Pine to Oaksdale by Bro. Clarke through a snowstorm almost equal to a Nebraska blizzard. I found that Bro. Whealdon had everything arranged for me to speak. Having failed to secure a church, he hired a hall at four dollars, put in a stove, and seated it himself. I spoke here two nights to good congregations, notwithstanding the very inclement weather. The lodges were well represented. Some could not endure the truth, so they got out. Among the first to show the "white feather" was the Liberal U. B. pastor, who tries to make the people believe that the church is divided on the holiness question. He preaches holiness and courts the lodge, the most unholy institution in all the land. After the lectures quite a number expressed their sympathy for our cause. A few signed the constitution, and two took the paper.

On Saturday night I spoke to a very good crowd at Elberton. Again the lodges were represented in the congregation to a good degree. They held their position and kept their jewel well. I think much good was done for the cause of reform here. The Methodist Episcopal pastor heard me through. He seems to be free from lodge connection. I heard him preach on Sabbath morning, and he struck about all the popular sins of the age except the lodge, which he may have avoided for prudential reasons.

We have some warm friends here. Uncle Henry Kerns, as the elder is called, has raised a large family of boys and one daughter. They are not only free from the lodge, but are opposed to it. They are all Christians save one, and he treated your agent with such great kindness we shall never cease our prayers for him that he may be saved.

Elder J. A. Kenoyer and wife came in not only to see and hear us, but to assist us in our work. They are friends of the N. C. A. at all times. The Lord be praised for his goodness.

After resting a little I shall plan another trip to Puget Sound. P. B. Williams.

Men who care little for temperance will at length see that the saloon, because of its lawlessness, to say nothing of its liquor, must be blotted out.—*Our Day.*

CORRESPONDENCE.

THE IMAGE OF THE BEAST.

Goshen, Ind., April 1, 1895.

Editor Cynosure:—I enclose a couple of clippings from the Goshen *Daily Times*, which clearly demonstrate the onward march and progress of secret societies. It seems in this city as if almost everybody belongs to some one or more of the orders.

Religion has no better educator than the principles of fraternity espoused by the secret organizations, and there ought to be no conflict of sentiment between the two, except, perhaps, an effort to see which can do the greatest good.

What an educator religion has in secret fraternities! I don't think there is any conflict between secret societies and that churchism that looks to the secret fraternities to educate it. The second clipping says:

With the present unusual growth of fraternal organizations, the principles of the brotherhood of man are receiving a wonderful impetus throughout the land. After all, there is no influence so far reaching which conduces to the peace of the world as the honest friendship of fraternity.

This evidently counts out the religion of Jesus Christ, or I don't know what can. All the world has gone after the beast and his image. God bless the *Cynosure*, in defense of the truth.

Joel H. Austin.

AN INTERESTING CASE.

Bloomington, Ill., April 1, 1895.

Editor Cynosure:—The story of the quarrel between the kite and the hawk as to which should protect (dominate) the dove cote, has been exemplified in our city during the last fortnight. The A. P. A.—self-appointed guardians of our public school system—and other like conspirators, have locked horns over the matter, and the outside public have been amused and interested, if not instructed. You're a ———, and you're another, has passed quite freely back and forth, and the public has responded, Amen! go on brethren, free your minds; you are both telling the truth.

Now, although secret societies are usually too good to talk about, especially to criticise, by these gentlemen publicity has come in this case through our leading daily paper, which is reputed to be of Roman Catholic proclivities and leans to their views on public instruction. Secret society dialect, manners and tactics have been quite freely criticised incidentally, and as freely condemned in this instance.

It seems that the editor of the *Public School*

Journal is also publisher of text books for schools, and he has become restive under A. P. A. dictation of our school board, it may be as affecting his interests as publisher; and he has gone into print in opposition to their plans for our board election, which occurs to-day. He has made it quite warm for the fraternity on their record of the past year; shown their manipulation quite plainly, and made some strong points against secret societies which intermeddle with political or public interests; all the time, however, carefully excepting such social, fraternal and beneficiary societies as the Masons and Odd-fellows.

The public, however, easily understand that what is pernicious in the special case cannot be so very innocent in the abstract, as he would teach. The stereotyped defense of the A. P. A. is the same as the other lodges, and shows the same paternity. "You don't know anything about it" (say they) "unless you belong;" and if any one has seceded, he is a "perjured villain," and unworthy of belief. The same kind of misleading statements are used by them as in other lodges, having a word or syllable to creep out on, showing the same kind of craft.

On the other side, the well known facility of lodge-men, for taking both sides of a question, is shown. A Rev. Father Burk of our city is quoted in a speech, from which it would seem that the Catholic priesthood were the center support, promoters, and special friends and advocates of our public schools as now conducted. This, with the published condemnatory utterances of other priests, and the diabolical sentiments attributed to them by the A. P. A., leave the public somewhat bewildered as to statements which come from occult sources.

To-day there is great excitement in our city over offices to which there are no salaries or fees attached. Both sides have candidates, and money is being spent in the canvass. Where this comes from and how the givers are to be reimbursed does not appear. Great is the secret empire!

H. D. Whitcomb.

THE POSITION OF THE COVENANTERS.

March 27, 1895.

Editor Cynosure:—In your issue of March 21st you say that Bro. M. A. Gault's article on "Secret Societies and the Covenanter Church," published at that date, "will be read with interest," but we must confess that we have read with more pleasurable interest many other articles from the pen of the same writer. Bro. Gault is a friend of ours, is a brother in the ministry, and has had a larger public experience than we have had; but the writer was born and reared in the Covenanter church, and has been preaching in it for about ten years. In our opinion Bro. Gault's article may do harm. It may discourage anti-secret friends who thought they had a stronger ally in the Covenanter church than he represents her to be. It is not calculated to encourage his own brethren. Bro. Gault recognizes much of what our church has done in the cause of anti-secrecy, but he should give her more honor. She is worthy of it. We will not deny that it would seem wise to have secretism discussed at the international convention of Covenanters, and we will not take issue with what he says of the trans-Atlantic Reformed Presbyterians. We are not informed as to the exact state of the anti-secret question among them. But we do claim to have considerable knowledge of the proper state of things among our people at home; and we assert that the day has not come for any one to write apologetically about the position of the American Covenanter church concerning secret orders. Moreover, I am sorry that Bro. Gault has gone with his doubts and fears to a journal outside of our own denomination. The Reformed Presbyterian church is "in position to be outspoken on this subject;" and Bro. Gault may still "cherish the hope" that his "beloved Covenanter denomination is in a position to speak out." Secrecy, as well as other evils, for the millennium is not here yet, may worm itself here and there into the Covenanter church; but that denomination stands on this great question substantially straight and pure. What are the facts? I think it can be said with entire safety that not a single minister belongs to any secret oath-bound society. Non-membership in such orders is a term of communion; and it is enforced. Secret society men may be in our church, but they are *rara avis*. I have never certainly known a single member of our church (not speaking of the case referred to below) to belong to the Masonic order; and have very seldom heard assertions to that effect, or that they belonged to any secret order. Every year at its annual assembly the Covenanter church presents a strong report (always published afterwards) on the subject of secret societies. The secret empire has no "grip" on our church.

Bro. Gault says: "One of our missionaries we sent recently to a foreign field had to be recalled, because it was found on his arrival that he was a Freemason." We had not understood exactly the reason why he was recalled. But to how many similar instances of connection with Freemasonry, or with any secret order, can Bro. Gault point, among either ministers or missionaries, within the past fifty years? And does he not say the missionary was "recalled" because he was a Freemason? What more could the board do? Did they know he was a Freemason when they appointed him? Certainly not; or he never would have gone!

Moreover, Bro. Gault says that no less than half-a-dozen of our ministers who graduated at the Indiana State University were members of college secret societies. This remark, with the quotation following it, certainly puts those ministers in an unfortunate position. They are bad, and they can't get over it. It would not be strange if a good many more than half-a-dozen of our ministers were somewhat crooked in college days; but we should be thankful that Paul can become trustworthy, even if in earlier days he has been Saul.

Certain ministers in different churches have, no doubt, been intemperate in college days. Without excusing such conduct for a moment, can it not be asked if, because of it, their position now on the temperance question must be a matter of suspicion?

The Covenanter church is not perfect. She may be at fault in a number of instances on the secret society question. She should be on her guard. She should be yet more active in this great reform. Yet on this subject she can challenge investigation, and her record and present condition will bear scrutiny. T. H. Acheson.

[Yea, what clearing of yourselves. . . . ye have approved yourselves to be clear in this matter. 2 Cor. 7: 11.]

THE HUMPHRY BILL DEAD.

Springfield, Ill., March 29,
(Christian Citizenship Headquarters.)

Editor Cynosure:—Upon the passage of the Humphry race bill by the Senate last week our league sent requests and petitions all over the State, to the effect that the representatives be requested to vote against the Humphry and Aspinwall bills. As a result, the members of the House have been deluged with letters and petitions to vote against the bills, until they are fairly sick on the subject. In addition, ministerial societies have sent in petitions to the same effect. There is no doubt that the Humphry bill and any similar is as dead as a door nail.

The "Third House" (lobby) represents nearly every bill that is before the Legislature excepting reform bills, and the members seem surprised at our efforts because they are new. Nevertheless they are very friendly, and with proper attention, we can accomplish much good at this point.

James H. Shaw.

LITERATURE.

CURRENT PERIODICALS.

The *Century* for April has almost as much variety in topic as in the number of its articles. Military warfare is represented by Prof. Sloane's Napoleon Life, naval warfare by Molly Elliot Seawell's article on Paul Jones, invention by T. C. Martin's paper on Tesla's recent work, the drama by a note on Mme. Rejane, with portrait, music by Henry T. Finck's biographical sketch of Stavenhagen, also with a portrait, statesmanship by Noah Brooks's article on Lincoln's re election, art by a beautiful example of Cole's engraving in his Old Dutch Master Series, religious and educational interests by an article by Lyman Abbott on "Religious Teaching in the Public Schools," travel by a paper by Miss Preston on a new field of travel "Beyond the Adriatic," fiction by Mr. Crawford's and Mrs. Harrison's serials, and by three short stories, public questions by various articles in the departments, and poetry by contributions from Florence Earle Coates, Maurice Francis Egan, Henry A. Beers, Louise Chandler Moulton, Robert Underwood Johnson and others. Mr. Cole's engraving is a portrait of a man by Ferdinand Bol, which the engraver has treated in a large manner. The pictures in the number include original work by Kemble, Pyle, Castaigne, George Wharton Edwards, Pape, Ogden and Thulstrup, among the Americans, and reproductions by engraving or by half-tone of pictures illustrating the Life of Napoleon from originals by Gros, Raffet, Desoria, Gerard, Delort, Chartier, Le Comte, Courboin, Detaille, Bellange and Myrbach, among the French. There is also a striking drawing of Mme. Rejane by Krohg, a Scandinavian artist, and in an article on Tesla's recent electrical inventions some remarkable photographs of the inventor and of Mark Twain, Joseph Jefferson and Marion Crawford. It is evident that the *Century* has spared no expense in the illustration of the Napoleon history. We quote from Lyman Abbott's excellent article on "Religious Teaching in the Public Schools": "This nation has a corporate personality. . . . If a free State has a right to exist, it has a right to do whatever is necessary to maintain its existence. Self-preservation is a fundamental right and a fundamental duty; and popular education is essential to the preservation and perpetuity of a free State. Ignorant and immoral men are not competent to take care of themselves, still less to direct the destinies of a great empire. . . . The public school system of America is not a public charity. . . . The free State assumes the responsibility for free popular education, because universal education is necessary to universal suffrage. The men who are to determine what are the rights and duties of the State in dealing with other States, what are the rights and duties of the individual citizens in dealing with one another, what is the nature, penalty and cure of crime, and what is the moral quality of the corporate and co-operative acts of the community, are to determine moral questions, and must be educated to perceive moral distinctions, and to see that moral considerations always outweigh considerations of mere expediency or apparent self-interest. Otherwise the State will be an immoral State, and the representatives of the State, whether on the bench, in the executive chair, or in the legislative chambers, will be immoral men. If it is the primary right and duty of the State to give whatever education is necessary for good citizenship, it is self-evident that it is its primary right and duty to give education in moral principles, and training to the moral impulses and the will."

The *Preacher's Magazine* for April contains an excellent sermon by Hugh Price Hughes on "Lukewarmness." We are sorry to see that this magazine falls in with the popular tendency to observe days not appointed by Christ, as Good Friday, Easter, etc. "In vain do ye worship me, teaching for doctrines the commandments of men."

BOOKS.

"Pebbles From the Path of a Pilgrim." This is a book of facts, not of fancies; a simple narrative of events as they occurred years ago and are recalled. The experiences recorded in the first chapter, of the fatherless girl in the hands of a designing and cruel man, enlist the sympathy of the reader at the start; but as we follow the narrative to its close, the pity for the little child gives place to a stronger loving sympathy for one who, like Jesus, "went about doing good." The book is attractively bound and finely illustrated; cover is blue silk with silver trimmings; size 6x8 inches; 320 pages. Price $1.50. H. L. Hastings, 47 Cornhill, Boston.

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TESTIMONY.

"The anti secret force in Maine for active work has developed very rapidly within the last few years. A single copy of the *Cynosure* coming to an honest praying man for two years had much to do with the anti-secret character of the Cornish church, and still more to do with the revival and re-organization of the Maine Christian Association. Behold what God hath wrought! Praise his name forever!"—*Elder S. C. Kimball, Editor Christian Witness, New Market, N. H.*

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The *Cynosure* and *Tribune* give five pages of reading matter for every working day in the year at a cost of about one-half of a cent per day. The news from the whole civilized world is given, and reform news and facts of vital interest nowhere else obtainable. Send $1.60 to the

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Use half a pint, or 7 ounces, of dried peas for every 2 quarts of soup you want. Put them in 3 quarts of cold water after washing them well. Bring them slowly to a boil. Add a bone or bit of ham, a turnip and a carrot, peeled, an onion stuck with 3 cloves, and simmer 3 hours, stirring occasionally to prevent burning. Then pass the soup through a sieve with the aid of a potato masher, and if it shows any sign of settling stir into it a teaspoonful each of butter and flour mixed together dry. This will prevent settling. Meantime fry some dice of stale bread, about 2 slices, cut half an inch square, in hot fat, drain them on a sieve and put them in the bottom of the soup tureen in which the pea soup is served, or cut some bits of very hard stale bread or dry toast to use instead of fried bread. By the time the soup is done it will be boiled down to 2 quarts and will be very thick and good. This recipe will cost you about 10 cents.

How to Make "Brown Betty."

To each cupful of finely chopped sour apples add a cupful of fine bread crumbs, 2 tablespoonfuls of sugar, a little cinnamon, grated lemon rind or nutmeg and a tablespoonful of butter. Spread the apples upon the bottom of a buttered pudding dish, then a little sugar and flavoring and a few bits of butter, then bread crumbs, then apples again, and so on until all is used, crumbs being placed on top. If the apples are not juicy, add 3 tablespoonfuls of water. Cover the dish and bake three-quarters of an hour. Then uncover and bake 15 minutes longer and send to table in the same dish.

How to Make Skeleton Leaves.

Skeleton leaves may be made by steeping leaves in rainwater in an open vessel exposed to the air and sun. Water must occasionally be added to compensate loss by evaporation. The leaves will putrefy, and their membranes will begin to open; then lay them on a clean white plate filled with fresh water, and with gentle touches take off the external membranes, separating them cautiously near the middle rib. This process requires a great deal of patience, as ample time must be given for the vegetable tissue to decay and separate. The following is a quicker way: A tablespoonful of chloride of lime in a liquid state, mixed with a quart of pure water. Leaves of plants to be soaked in the mixture for about four hours, then taken out and well washed in a basin filled with fresh water, after which left to dry with free exposure to light and air.

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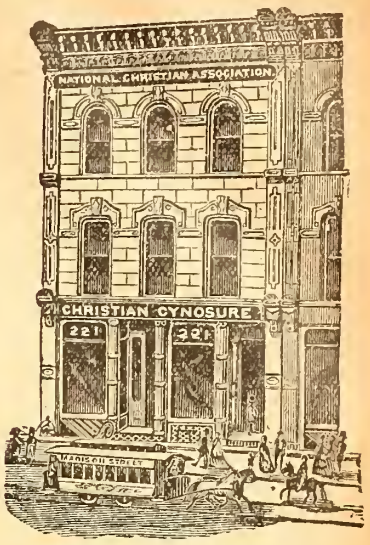
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The Christian Cynosure.

WM. I. PHILLIPS, Publisher.

CHICAGO, THURSDAY, APRIL 11, 1895.

My soul, wait thou only upon God; for my expectation is from him. He only is my rock and my salvation: he is my defence; I shall not be moved. Ps. 62: 5, 6.

Members of the National Christian Association and friends of the cause of Christ are especially requested to think and plan and pray for the annual meeting which occurs so soon. A full attendance is desired. If arrangements can be made there will be held in connection with the annual meeting a conference at some church in the city, to discuss the Duty of the Christian Church with reference to the lodge.

We insert on the editorial page of this *Cynosure* this week an article "The Masonic Conspiracy," which was written by Jonathan Blanchard. The article needs no apology. *Cynosure* readers know that as a writer, on this and kindred subjects, Pres. Blanchard was unsurpassed; and while the *Cynosure* aims to be new and "up to date," we may occasionally insert without comment something from his inimitable pen.

The fact that the use of the City Hall in St. Paul, Minnesota, warmed, lighted and free of expense, was tendered the friends who met to hold the State meeting there last month, is encouraging, and should not fail to inspire feelings of gratitude to God, and faith for such favors. Such meetings generally are held in *hired* halls, and sometimes it has been necessary to hire officers to keep the lodgemen quiet; and cases are on record when violence was done in spite of policemen to those attending such meetings.

ARMENIA AND THE TURKS.

The investigations which have been made in regard to the alleged atrocities committed by Turks in Armenia show that the first reports fell short of the truth in regard to the wanton cruelty practiced. Cold murder is bad enough; but the deliberate unprovoked torture of men, women and children by men (or incarnate fiends) which was indulged in by the Turks and Kurds upon communities of Armenians, is too revolting to contemplate.

The Christian religion was introduced into Armenia during the second century, and the Bible was translated into the Armenian language during the fifth century. A state church was formed similar to the Greek church. For many years the American Board has been carrying on a successful work among these nominal Christians with good results. The Turks, who are for the most part Mohammedans, have never been friendly, and whenever they dare, are hostile to all efforts to Christianize this inoffensive people.

What American might do in the matter is indicated or suggested in *Our Day*, to which we are indebted for an account of a reception given recently by the great Boston lecturer and his wife, Mr. and Mrs. Joseph Cook, to Rev. J. K. Greene of Constantinople and Mrs. J. H. W. Stuckenburg, recently of Berlin. About two hundred invited guests were present, some of them persons who are well known for their missionary and philanthropic labors.

Mr. Green read a paper on American Treaty Rights in Turkey, after which the subject was discussed somewhat by the company. The Turkish authorities, Dr. Greene said, simply ignored the work of the Christian missionaries for many years; and even now the Turkish government in its year-book gives an account of every community, even the Armenian and Jewish, but contains no mention of the large Christian gatherings.

"After the Crimean war" (we quote from Mr. Greene) "the Turkish government acted as if it recognized Christians and meant to enforce religious liberty;" but since 1864, when it was seen that Christianity was spreading rapidly, "Christians have been maltreated and made to pay a special tax to live.

"Despite the treaties, and in the face of such facts as these, the European powers have refused to demand the enforcement of religious liberty. In 1893 there were six well-equipped colleges for men and three for young women, twenty-three high schools for boys and sixteen for girls, having a total of 73,000 scholars. Besides these there are over twenty common schools. These are patronized by families who are not members of the Protestant community. Almost the entire higher education is in the hands of the Protestant missions. A Christian education means an awakening from the stagnation of centuries; it means thought; and while it does not mean disloyalty, and does not mean revolution, it is nevertheless true that those minds affected by it will naturally desire the reform of certain methods of the government. And the Turkish government is doing its best to restrict and control these branches of education.

"The chief printing bureaus are in the hands of the missionaries, and are looked upon with hostile eyes. Every book is examined by the censors, and taxed; these examinations and taxes are repeated in every province. A man is liable to imprisonment at any moment, for weeks, without accusation or conviction, only to be discharged, with neither an explanation nor an apology.

"The truth of the matter is that the Turkish government, deeply regretting that it did not end, sixty years ago, all attempts to Christianize their country, is doing all it can to hamper and ruin the religious and educational work of the American missions." The tardiness of the American authorities to recognize or rectify wrongs done to American citizens was mentioned, and several instances were given.

After the reading of Dr. Greene's paper, Dr. Hamlin spoke of the intrigues of Russia as, in his opinion, lying at the bottom of many disturbances in the Turkish Empire. Prof. Stuckenburg showed how closely the Armenian question concerns the complicated interests of the great powers of Europe, and that the *United States is better fitted to interfere by moral pressure* in Turkish affairs without provoking war than is any European power. The following propositions were unanimously adopted:

"That in consequence of existing treaties between the United States and Turkey, it lies within the power of the United States government to exercise its influence and authority to protect the interests of American citizens resident in Turkey.

"That it is the duty of our government to utter its protest against the atrocities that have shocked the civilized world.

"That we appeal to citizens throughout the United States to use all possible influence with the government at Washington, by petition and otherwise, to obtain indemnity for the past and security for the future.

"That we suggest to all ministers of the Gospel throughout the country to bring to the attention of their people, on the last Sunday in April, the facts in regard to the Armenian atrocities and the violations of our rights."

It seems to us that such meetings are, in their outcome, calculated to maintain our national honor and prosperity far more than a resort to arms in regard to disputed territory. In the strength of God let us "wage our peaceful war."

SILVER.

Just now this precious metal is all unconsciously a subject of universal comment. Even the tariff question which, in regard to how high or low it should be, so long served as the dividing line between the two great Republican and Democratic parties, has given place in a large measure to the questions of free coining of silver and bimetalism. England as well as America, and the other Eastern nations as well as England, are discussing the advisability of a double metal money standard, which will make silver as well as gold legal tender for national and other debts.

As a nation and as individuals to a great extent we have, instead of keeping to the rule "Owe no man anything," borrowed all we could when there seemed a probability that we could make money or gain a temporary advantage by the transaction.

For instance, men would borrow money to invest in land or stocks or real estate, hoping to reap dividends on the property which would enable them to pay the interest on the debt as it came due and finally to pay the principal, after which they could stop working and live at ease on the income.

Our national debt at one time within the last ten or fifteen years was so small that there was a great cry made, and the G. A. R. kindly came forward and offered to relieve the overstocked vaults of the U. S. treasury.

One hundred and sixty-three members of the Illinois Legislature have given answers to the following questions:

1. What is the prevailing sentiment of the people of your district on the financial issue, especially with reference to the question of free silver coinage?
2. Are you in favor of the free coinage of silver by the government of the United States at the present ratio in the absence of an international arrangement on the subject?
3. What candidate of your party do you favor for the Presidential nomination next year?

This indicates the fact that the parties now expect to make silver and not any moral issue foremost in the coming election. The leaders among the "silvermen" so-called, say "The gulf between the gold monopoly and the shrinking fortunes, penury and want, of the masses grows wider every year. The impossibility of converting the gold leaders of the two old parties to bimetalism is becoming more apparent every day." From the Chicago *Times Herald* we take the following:

The fact is that each party relies solely upon the misconduct of the other, and in the past fifteen years each side has been able to make unlimited capital from the shortcomings of the party in power. But there is going to be another element in the next campaign. The people are tired of the two old parties, disgusted with their shortcomings, enraged at their failure to legislate for the people and in favor of the money of the Constitution. The people will unite in 1896, and such a union means the restoration of the government to the people for whom it was ordained.

This indicates that on the principle that "when rogues fall out, honest men get their dues," we will have better times. But "a man's life consisteth not in the abundance of the things that he possesseth." We have yet to learn as a nation that to be right is better than to be rich. "Better is a little with righteousness, than great revenues without right."

FRIENDS TO THE FRONT.

"At a meeting of Friends held in Philadelphia the fifteenth of the third month, 1895, attention was called to the fact that some of our young men seem not sufficiently informed as to the testimony which our yearly meeting has borne against our members joining secret societies. It is recommended to the monthly meetings to circulate among their members an extract from the discipline on this subject, so that they be preserved from this snare." The following good testimony was sent out in response to this recommendation:

"It is the judgment of this meeting that our members ought not to join Masonic lodges or other secret organizations. While some of these societies are less objectionable than others, yet wherever the obligation to secrecy is attached to them, they should be shunned by our members. If serious reputable citizens join the less objectionable of these societies, their example tends to encourage others to become members of those whose influence is still more pernicious. Secret societies are capable of producing much evil, and are incapable of producing any good which might not be effected by safe and open means. Believing that membership in them will be detrimental to their religious welfare, we earnestly exhort all our members to keep clear of the whole system, and if any of them have become entangled in this snare, overseers and other concerned Friends should endeavor to convince them that their course is repugnant to our religious principles and testimonies."

THE MASONIC CONSPIRACY.

Our indictment of this Masonic mischief is universal. It is not only hostility to our government and religion, but "a conspiracy against God and the human race." Of course this term, Masonic, is here to be taken in its broad sense, including not only the London Blue Lodge of 1717 and its derivatives, but the Masonry whose "name is legion:" scientific in the college, beneficial in the society, infidel in the club, political in the circle, reformatory in temperance; benevolent, charitable, social or patriotic, pagan or Christian; the Purrow in Africa, the Jesuits, with their "*Monita Secreta*," and the papacy at Rome, the mother of them all, secret from confessional to inquisition; whatever the hollow pretense set up for show, these deluges of darkness pour along all our channels of life like the flood from the mouth of the dragon, diverse, yet the same:

"Distinct like the billows, yet one like the sea."

Let us see whether these societies have a com-

mon nature, and what that common nature is, and whether, in any just sense, it is conspiracy against God. There can be but one moral system of the universe, whose author and executive is God: and for this plain reason, that a second Infinite, if distinct, must displace the first. And the badge and binding-force of this moral system, the very bottom on which right and wrong rest, is WORSHIP, which binds mind to the God of mind. Now the one point which we make is that these secret societies, by substituting another worship for the true, in effect displace God from his own moral system, and so destroy it; that in short, horrible as it may seem, there is no obligatory right and wrong in a lodge!

Upon the ground question, whether there exists a conspiracy against God, it is sufficient to receivers of the Scriptures that they declare there is such a conspiracy; that there is such a person as Satan, "the god of this world" and king of its evils, warring against God and goodness. And even infidels and atheists, if they are honest ones, one would think, must admit that the evils of this world, if not the result of conspiracy, are yet managed with craft.

But are secret societies part and parcel of that conspiracy? Do they belong to that dark movement which makes the heathen nations heathen; incapable of moral order and good government; "without natural affection, implacable, unmerciful." And though we should acquit the masses of secretism on the score of their ignorance or delusion, are the leaders of these secret movements conscious or unconscious conspirators against God and mankind?

I shall bring some proofs that they are such conspirators, from three sources, viz.: Authority, Facts, and the Scriptures.

A volume might easily be filled with quotations from Masonic writers who declare, substantially, that Freemasonry is derived from the pagan religions and mysteries. Indeed this is implied in the general declaration of their standard Lexicon (*Mackey*) that "the religion of Masonry is that in which mankind are agreed," for that certainly is not the religion of Christ.

Arnold, a respectable Masonic writer, page 10, of his "Philosophical History Freemasonry," says: "The Masonic order stands pre-eminent, not only because it is, 'in a degree,' the successor of the Egyptian and Grecian mysteries, ... but also it was the source whence all the secret fraternities have proceeded." If this be true, then secret fraternities are all, "in a degree," copied from the heathen mysteries.

The author of "The Ancient Scottish Rite," says of Masonic baptism of infants, that it is not a rival of the baptism practiced by Christian churches, but "has descended from the religion which existed before the Pyramids;" that is, Egyptian heathenism.

But there is a statement by Emanuel Rebold, in his "General History of Freemasonry in Europe," page 392, which settles the point, so far as Masonic authority goes, that our common Blue Lodge Masonry is actually the heathenism of the nations. Rebold says:

"A very limited knowledge of the history of primitive worship and mysteries is necessary to enable any person to recognize in the Master Mason, Hiram, the Osiris of the Egyptians, the Mithras of the Persian, the Bacchus of the Greeks, and the Atys of the Phrygians, of whom these people celebrated the passion, death, and resurrection, as Christians celebrate to-day that of Jesus Christ."

Here we have an explicit, Masonic, authoritative declaration that Freemasonry is a copy of the old heathenism, and that Hiram Abiff represents, or rather is a reproduction, of several of their principal gods, who were, it seems, killed and raised from the dead, as caricatures of Christ. If then heathenism is conspiracy against God and man, Freemasonry is.

Let us turn from Masonic authorities to Christian.

MacKnight, Adam Clark, Warburton, and other learned commentators, tell us that the "unfruitful works of darkness" which Paul commands Christians to disfellowship (Eph. 5: 11) were these very heathen mysteries with which Freemasons now declare the spiritual identity of their lodge. MacKnight gives us an analysis of those mysteries, including the "terror infused into the minds of the initiated," and bringing him from darkness to light, thus showing the moral and literal indentity of Masonry and those mysteries which the apostle commanded to be disfellowshiped, turned out of the Ephesian churches. Adam Clark paraphrases Paul thus: "Have no religious connection whatever with heathen or their worship. The apostle warns them not to be deceived by the 'vain words' by which the mystagogues of that day covered and justified their abominations, adding: 'Because of these things the wrath of God cometh on the children of disobedience.'" Eph. 5: 6.

This testimony from authority is sufficient, and sufficiently explicit, that Freemasonry is but an expansion and continuance in our day of that dark system of mystic paganism which the apostles disfellowshiped as conspiracy against God.

"But," one says, "we are a practical people. give us proof from facts." Well, these are facts:

1. Secret socicties all practice more or less human substitutes for the worship of God. This is conspiracy to displace him.

2. Freemasons, by what law or rule I know not, but I know the fact, commonly destroy books and writings which contain facts and reasoning against the lodge. This is conspiracy against truth and the God of truth.

3. Freemasonry separates husbands from wives by a life-long oath of silence, and that in matters of mutual concern, as both wife and husband are certainly concerned in paying lodge dues. This is conspiracy to change marriage so that it will no more symbolize the union of Christ and souls.

4. For a like reason, Christ, even in Christian countries, is omitted from the creed and prayers of the Blue Lodge or fundamental Masonry. And though the dangling additions to Masonry called Templar degrees, recognize Christ, they insult him by brutal rites and blasphemous oaths in which, while the Templar seems to recognize Christ in the Commandery he swears fealty to his exclusion from the Blue Lodge below. This is conspiracy, blasphemy, and insult combined.

5. Freemasonry repeals, by implication, the laws of God. That against adultery by limiting its prohibitions to the female relatives of Masons. That against fraud, by forbidding to wrong a member of the lodge. And the law against murder, by perpetually repeated illegal penalties of death. It thus repeals general laws by special limitations; impiously thrusts itself into the seat of the Universal Law-giver, and by localizing and limiting morals, destroys them! Is not this conspiracy against God?

6. Then the lodge, in all its published prayers, calls its unknown god "The Grand Architect of the Universe;" whereas Christ, the Bible tells us, "made the world," and is therefore the "Supreme Architect," but he is excluded from the creed at the door of the lodge.

Such facts might be multiplied; but these are sufficient, and anyone who will, may satisfy himself of their truth. And just so truly as we know they are true, just so truly do we know that Freemasonry is conspiracy against God and man.

JONATHAN BLANCHARD.

PERSONAL MENTION.

—S. F. Proctor, Stout, Texas, writes: "I am still in the battle against sin, working with my hands through the week and on Sunday preaching justification by repentance and faith in our Lord Jesus Christ."

—Rev. M. A. Gault preached on the 7th inst. at Princeton, Indiana, and is now on his way to Sparta, Ill., where he expects to assist Bro. Farris next Sabbath. We trust that Bro. Gault's health is being confirmed.

—Mr. Robert Gorely sends an encouraging word from Tyrone, Nebraska: "I have long felt a close relationship to all the *Cynosure* company. I cannot do without the *Cynosure* while I am able to pay for it. I endorse its reform principles."

—Our friend and brother, Timothy Hudson, calls at the *Cynosure* office to leave the assurance of his continued interest in the success of Christ's cause, on his way home to Kalamazoo, from Denver, Colorado, where he has been spending the winter.

—Charles Louis Loos, President of Kentucky University, expresses his cordial sympathy with the principles and work of the National Christian Association. In regard to the college fraternities, his opinion is valuable. He says: "These fraternities are a curse rather than a blessing to collegiate institutions. They boast especially of 'inculcating the highest sentiments of *honor*,' while they lead young men—good young men—to violate the solemn pledge of their matriculation, to respect and obey the laws of the University."

—Bro. W. B. Stoddard, in lieu of a report of his work, sends an open letter to the *Cynosure*, and in a personal note he says: "The Masons and Knights of Pythias are both having Easter festivals and dances to raise money for their orders here. Our work is gaining, and friends are in good heart."

—Bro. H. H. Hinman writes from Oberlin that his health is better than it has been. His daughter, Miss Susie Hinman, who went to China less than a year ago, "can understand about everything that is said in Chinese, and can speak, but with effort." She speaks of some earnest Christians among the native Chinese.

—Mr. Charles Follet, who was one of the first to subscribe to the fund which secured the Carpenter building to the National Christian Association, called at the *Cynosure* office on his way South. He is thinking of joining a colony which Gen. Howard and Mr. Wilson of the *Farm, Field and Stockman* are sending to North Carolina.

—Mr. B. Tunnicliffe, who has been for some years an active worker in anti-secret reform at Schuyler's Lake, N. Y., writes of revivals in his vicinity. He says a revival in Cooperstown resulted in two hundred and fifty conversions; and the one in Schuyler's Lake resulted in the reviving or conversion of about one-third of the population. As is frequently the case, the lodge spirit was roused and there was opposition.

PUBLISHER'S NOTICE.

The *Lodge Lamp* sent to *Cynosure* subscribers last week had as a chief object the witnessing for our Lord and Master before a much larger audience than we are now doing.

This can be done in two ways. The National Christian Association offers you a weekly paper, the *Christian Cynosure*, and a monthly, the *Lodge Lamp*. Hence every one who feels his responsibility to God to do all that is possible for his neighbor has an opportunity to use some of his benevolences in helping to warn against the altars of Cain set up in the secret lodges of our country.

The first proposition is to anyone who sends $3 to this office before the first of May next, with the names of two new subscribers for the *Cynosure* and five names for the *Lodge Lamp*—making seven yearly subscriptions—the Association will send the above papers for one year.

The second proposition is to anyone who will send $3 to this office before the first of next May with names of three subscribers for the New York *Tribune* and twenty names for the *Lodge Lamp*—making twenty-three yearly subscriptions—the papers named will be sent for one year.

NOTICE TO SUNDAY-SCHOOLS.—The Cook County Sunday-school Association, at its regular monthly meeting held March 26, strongly recommended all Sunday-school officials in other cities and at country points to send word to some church or Sunday-school officer in the vicinity to which their members move when coming to this city. If this is done, the hand of welcome will be at once extended, and strangers will feel at home and be helped in various ways.

Commenting on the result of the election of the day before, Lincoln said, with great solemnity: "I should be the veriest shallow and self-conceited blockhead upon the footstool, if, in my discharge of the duties that are put upon me in this place, I should hope to get along without the wisdom that comes from God, and not from men." *Noah Brooks, in the Century for April.*

"Mrs. Jane Coward of Claysburg, is not so easily intimidated as her name implies. Although warned fourteen times by White Caps to move from the neighborhood where she resided, she paid no attention to them. As a result of her defiance she is now without a home, her residence having been destroyed by fire. No cause is known for the outrage."

LOOKING FOR A MAN.

REV. MADISON C. PETERS DIFFERS WITH PHILOSOPHERS.

Does Not Believe That All True and Honest Men Are Dead—A Few Remarks on Swindling Monopolies—Advises Young Men to Remain In the Country.

Three thousand years ago the Prophet Jeremiah said, "Run ye to and fro through the streets of Jerusalem, and see now and know and seek in the broad places thereof if ye can find a man." But Jeremiah was "the weeping prophet." Philosophers in all ages have complained that human creatures are plentiful, but men are scarce. But philosophers made their ideal too high, their conception of what man ought to be too lofty. I have no sympathy with the cynic of whom history informs us that, being ordered to summon the good men of the city before the Roman censor, proceeded immediately to the graveyard, called to the dead below, saying he knew not where to find a good man alive, or that gloomy sage, that prince of grumblers, Thomas Carlyle, who described the population of his country as consisting of so many millions, "mostly fools," and who could speak in praise of no one but himself and Mrs. Carlyle, the latter deserving all the praise she got for enduring him so long. When any one complains, as the famous Diogenes did, that he has to hunt the streets with candles at noonday to find an honest man, we are apt to think that his nearest neighbor would have quite as much difficulty as himself in making the discovery. If you think there is not a true man living, you had better, for appearance, put off saying it until you are dead yourself.

What Religion Is Not.

Religion is not churchgoing. It is not going to a particular church; it is not singing out of a particular hymnbook; it is not being orthodox and going among men as orthodox and sending the people to perdition who do not believe as you do. Instead of making more noise in the world about our orthodoxy than the Master ever did, and elaborate and ostentatious prayers, as to be troublesome to our neighbor, let us fear God and do righteousness from Sunday to Sunday, and from Monday to Monday. He is the true believer who is the subject of high and divine inspirations, so deep and profound that he cannot utter them and not he who is loaded and clogged with the mere theories of dead men on the subject, that leave no scope for anything else.

'Tis not the wise phylactery,
Nor stubborn taste, nor stated prayer,
That makes us saints. We judge the tree
By what it bears.

Swindling Monopolies.

By a monopoly I mean rich men buying up all competitors and crushing them out of existence—getting control of some commodity, crushing out all fair competition, which is the life of trade, and dictating the price. Any set of men who, by any combination or action, compel us to pay more than the nominal prices for what we eat and drink and wear are guilty of highway robbery. The swindling of these wholesale robbers is called percentage; their wrong heartedness, long headedness; their duplicity, shrewdness.

Our Gifts Multiplied.

The beautiful law of Christian love, life and truth is that the more we give of our own capital the more that capital increases. The widow's cruse of oil and barrel of meal increased as she distributed them, and a Christian's sunshine and happiness, faith and hope will be invigorated and multiplied in proportion as he tries to make others hopeful, trustful and happy.—John Cumming.

Think Before Leaving the Country.

Young man, be sure you can better yourself in the city before you leave your comfortable home or place in the country. The chances are, if you come to the city, you will wish yourself back again in the country before the year is over. It is hard for the country boy to do well in the city now, as our cities are overcrowded. The greatest slave on earth is the average city clerk. With proper care and effort, country life can be made as enjoyable and profitable as city life. Spend in the country towns and villages the same amount for concerts, lectures, etc., that you would if you came to the city, and you will have almost equal advantages. Farmers should settle in colonies. Let them live in villages.

Gads.

A man said to his wife, "Double up your whip." He meant keep your tongue quiet. It must be a terrible thing to be living with a whip that is always lashing you. A blind man, having a shrew for a wife, was told by one of his friends that she was a rose. He replied, "I do not doubt it, sir, for I feel the thorns daily." There is nothing grander than a bright and contented disposition.

Living Christians Needed.

The great want of the present ago is not so much arguments sustaining Christianity as living Christians illustrating and exemplifying it. There is a plenty of sounding brass, and tinkling cymbals are not hard to find. There is hypocrisy enough in the world, and there is no need that Christians should increase it by empty talk and vain profession. They best answer the power of Christ's gospel who in their lives exemplify and demonstrate it. Conduct is the great profession. What a man does tells us what he is. A covetous professor, a quarreling church, a renegade preacher, a dishonest and tricky church official, a corrupt religious corporation, a praying defaulter, a sanctimonious robber of widows and orphans, does more to make men infidels and keep them away from the church than the most blatant barroom talker or the most polished infidel lecturer. The translation of the Bible most needed today is its translation into flesh and blood, into the daily walk, works and words of men, and the world will not be able to resist the evidence of the divine mission of our Lord. Let the light of the knowledge of the glory of God blaze out in the lives of his children, and an astonished world will mark the change and seek in some way to account for a revelation so wonderful so transforming.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning April 14. Comment by Rev. S. H. Doyle.

Topic.—Risen with Christ—from what?—Rom. vi, 1-12; 20-23. (An Easter meeting.)

The practical lessons from the resurrection of Christ are many and important. In this twelfth chapter of Romans Paul deals principally with the question of holiness, of sanctification, illustrating and enforcing the necessity of dying unto sin and living unto God, by the resurrection of Christ, who died unto sin and now ever more liveth unto God. The topical references emphasize two ideas—first, that with Christ we die unto sin, and, second, with him we live unto God.

1. With Christ we die unto sin. "In that he died, He died unto sin" (verse 10). Christ died unto sin. This may mean several things—that He died for the destruction of sin; that He died for its expiation or on account of sin. In any sense it means that Christ separated Himself, by His death, for the burden of man's sin, which He had willingly assumed. With Christ believers also die to sin, but in an entirely different sin. It is personal, indwelling sin to which they die, or from which they separate themselves. But Christ not only died to sin, but died to it once for all. By His death He threw off the burden of sin forever. So the Christian must die once for all to sin. There must be no return or no continuance in sin after we have once separated ourselves from it. It is true that the greater the sin the greater is the grace of God in forgiving it, and yet we are not to sin that grace may the more abound. It cannot be. It is self contradictory. Death and life are antagonistic, and therefore if we are dead to sin we cannot be alive to sin. To live in sin would be therefore an evidence that we have not died to sin with Christ.

2. With Christ we live unto God. "In that He liveth, He liveth unto God" (verse 10). Others who were raised from the grave arose to live as before, but Christ arose to live unto God, not, though, that He had not lived unto God before His death. In Him the believer also rises to live unto God. "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord" (verse 11). To die unto sin is only half the story. We must live unto God. We must not only put off the old man, but put on the new. We must not only cease to do evil, but learn to do well. Repentance includes a turning from sin and a turning to God. Sanctification includes a dying unto sin and a living unto God. We rise with Christ Jesus from sin that we may live with Him unto God. This is the object of the Christian's life, not to yield himself unto sin, but to yield himself entirely unto God. We are freed from sin and become the servants of God that we may have fruit unto holiness and the end everlasting life. "For the wages of sin is death, but the gift of God is eternal life, through Jesus Christ."

Bible Readings.—Ps. xvii, 15; Isa. xxvi, 19; Math. xxii, 31, 32; Luke xx, 37, 38; Rom. vii, 4-6; viii, 11; I Cor. vi, 14; xv, 14-20; II Cor. xiii, 4; Gal. ii, 20; Eph. ii, 4-6; Phil. iii, 10-14; Col. ii, 12; iii, 1-4; I Thess. iv, 13, 14; II Tim. ii, 11, 12; I John iii, 2.

A Sweet Temper Makes a Clean Heart.

Losing the temper takes all the sweet, pure feeling out of life. You may get up in the morning with a clean heart, full of song, and start out as happy as a bird, and the moment you are crossed and you give way to your temper the clean feeling vanishes, and a load as heavy as lead is rolled upon the heart, and you go through the rest of the day feeling like a culprit. And any one who has experienced this feeling knows that it cannot be shaken off, but must be prayed off.—Presbyterian Banner.

Junior Committees.

In small Junior societies it has sometimes been found best not to divide the society into committees, but to appoint simply the chairmen of the usual committees, requesting each chairman to consider the entire society his committee for the accomplishment of the work ordinarily assigned to him. When the missionary committee, for example, would have work to do, the chairman of that committee calls a meeting of the entire society, and so with all the other committees.—Exchange.

Loyal to the Church.

The editor of The Lutheran Evangelist takes occasion, in a recent number, to praise in high terms the loyalty of his Endeavorers to the church to which he ministers. "A larger per cent of them," he says, "sustain the second service on the Lord's day and the midweek service than of the older church members."

The Spirit of Endeavor.

Our brethren in the antipodes fully understand the genius of the Christian Endeavor Society, says The Golden Rule. How better could a vital principle of organization be stated than in the following words, delivered before a meeting of the New South Wales union? "The pre-eminent test of our Endeavor is service. Pledged to serve; pledged to serve God; pledged to serve Christ; pledged to serve truth. Blazon it on every banner; weave it in every fiber of your national life; write it in living deeds. Serve, serve. We are among you as those who serve."

Woman's Tact.

Women, as a rule, are much more tactful than men. That quality of intuition which they possess and which often serves them better than purely logical processes serve the sterner sex seems to teach them what to attack and what to avoid. If they are densely ignorant of a subject, they will taek around it, express deep interest in it and seem devoured with the desire for information, while the poor man creature will purr like a cat whose fur is stroked the right way. Woman need never make a formal demand for what the emancipated call their rights so long as the sex retains that great but undefinable quality of tact which seems to be its special prerogative. The law may not put women on the same plane with men, but the greater law, that of nature, will always allow women to attain by the adroitness, skill and tact natural to their sex all that crude and man made legislation might undertake to deny them.—San Francisco Chronicle.

Oil to Cleanse the Face.

Oil, not water, should be used when you really want to clean your face. Learn a lesson from the actresses. If an actress tried to wash with soap and water her nightly makeup from her face, she would have no skin to speak of left in a week, to say nothing about a complexion. She never makes any such mistake. She removes her makeup with oil, usually and preferably cocoa oil. And she learns by experience to do the same thing when she wants to get rid of the grime of travel. Oil cleans the skin more thoroughly than soap and water, as you can thoroughly demonstrate after a journey or any such soiling experience. If you don't mind the abuse of your skin for once, just wash your face after the old fashion as well as you can, then cover it with oil and remove the oil with a soft cloth. One look at the cloth will prove that the soap and water did not get it clean.—New York News.

Children's Clothing.

None of the clothing worn by children should bind any portion of the body so that it will not have perfectly free action.

The fashion of pinning a baby's legs in a bowknot in its "pinning blanket" is the cause of weakkneed, bow legged children, and the whipping post would be fair penance for such gross ignorance on the part of parents. The child whose limbs are free to exercise and kick will have a fair chance at growing vigorous, even though handicapped by heredltary defects.

The minute a baby shows a desire to "kick out of its clothes," as some mothers complain, take off its long, heavy skirts and put it in dresses where its legs will have a chance to assert themselves, but keep your floors warm and clean for the child to tumble about in its own way, and it will get over its crossness and probably grow up with modcrately straight legs.—Exchange.

To Remove Creases From Skirts.

One is pretty sure to get the skirts of gowns wrinkled in traveling, no matter how carefully they may be packed. If this happens, have them hung out on the clothesline, stretched out to their extremest width. Every crease will be taken out as entirely as if they had been ironed.

Guide the Pen Carefully.

A hardworking dressmaker had laid by a little money. She fell in love with a boy of 19, consumptive and entirely penniless, and married him, largely to take care of him. Soon his health failed completely, and finding himself about to die he expressed a wish to make a will. This seemed but the curious fancy of a dying man, as he had absolutely nothing to leave and no money even to pay for making a will. To humor him, however, the hardworking wife sent for a lawyer and paid him to draw up her husband's will. The husband died, and some months later a baby was born. When the baby was but a few months old, strangers came to the mother armed with the husband's will. They proved that he had bequeathed the child to his parents in Michigan and took the baby away with them. The mother had no redress.—Philadelphia Press.

Three Good Rules.

There are three things that give a woman perfect form, movement and disposition. Resolved into rules, they are as follows: Don't fret, keep clean, and finally keep supple. To keep supple a woman must begin by breathing right, then she must walk with her muscles instead of her bones, and lastly she must exercise regularly.

The best way to keep clean is to rub a nice soft cream into your skin before taking a bath and then take that hath just as hot as possible. The cream feeds the skin, and the hot water cleanses and softens it.

The way to keep from fretting is to put your thoughts upon something else than yourself, and, above all, to have an interest or object in life. No woman need fear old age if she has lived up to these rules.

Conserves of Flowers.

Women can make for themselves some dainty conserves of flowers that are specially recommended as giving a dainty perfume to the breath and lips. They are

made from violets, or very highly perfumed roses, or carnation pinks. Take half a pound of loaf sugar and moisten with rose-water, melt the sugar slowly till it reaches the boiling point, have your violet or rose or carnation petals ready and stir them quickly in the liquid, then pour the whole into shallow dishes or pans.

To Make Crusty Bread.

Housekeepers whose families are fond of crusty bread can please them, according to an ingenious person, by using a section of stovepipe as a bread pan. The 4 inch pipe is a good sort for the purpose, and any tinsmith will cut off a piece the required length. The edges should be bent a little that the hands may not be cut, but the ends are left open and the loaves made a little shorter than the pan.

Broken china may be mended by making a light paste of the white of an egg and flour, cleaning the broken edges from dust, spreading them with the paste and holding the parts together while wet. Wipe off all that oozes out.

Do not moisten the fingers when turning the leaves of a book, nor permit children to put anything in the mouth, nor to exchange books, papers or pencils, as all these things may be the carriers of germs of disease.

Some one has said that the secret of success, if one is a woman, is to let no man know how much one likes him, and no woman how much one dislikes her. There may be something in the idea.

Wear well fitting shoes when doing housework. They will be less fatiguing than loose, untidy slippers that are supposed to be worn for comfort.

For starching gingham and calico dissolve a piece of alum the size of a hazelnut in a pint of starch. This will keep the colors bright for a long time.

Women real estate agents have already been successful in several places, and it is somewhat surprising that more women do not go into a business for which many of them seem so well fitted.

Ella Wheeler Wilcox says that she owes a good deal to corsets, for she feels so much better after she has taken them off that it is certainly a pleasure to wear them.

Put a teaspoonful of borax in your rinsing water. It will whiten the clothes and also remove the yellow cast on garments that have been laid aside for two or three years.

Christian Endeavor Notes.

The latest figures of enrollment of the English societies reach the glorious number 2,150.

There is now in Philadelphia an Episcopal Christian Endeavor society, the first formed in that denomination in the Quaker City.

New Hampshiro has gained nine new societies since the last state convention.

Freeburg (Pa.) Young People's society sent a barrel of clothing to the western sufferers.

During a recent series of services in the Christian Endeavorer church at Malmo, Neb., 30 persons took a stand for Christ.

Seventeen members of South Australian societies are now endeavoring in foreign missionary lands.

Queensland union, Australia, has issued a booklet containing a plan for a year's systematic Bible reading.

Miss Newton of Fuchau writes, "I have seldom seen such marked cases of conviction of sin in China or such joy in the reception of the Holy Spirit." Pray for China, that her millions may be led to own the Messiahship of Jesus.

The island of Jamaica now boasts of 43 societies with 2,933 members, an increase of seven societies and 700 members over last year.

Rev. S. H. Doyle, for so long a time president of the West Virginia Christian Endeavor union, now has a pastorate in Philadelphia.

Christian Endeavor has gained a strong foothold in Liberia and is spreading rapidly. A society has been formed in connection with the Grange mission, Johnsonville, and another among the students of Liberia college. Other places are asking for information concerning Christian Endeavor.

HIS APPETITE FOR WHISKY.

After Twenty Years' Total Abstinence It Is Almost Irresistible.

Chauncey M. Depew tells the following story as an illustration of the strength of the acquired drinking habit: I was talking one day with the leading citizens of a thriving town with whose people I was very familiar and in which I had some property interests. He was president of the village, the engineer and motive power of every improvement and every enterprise calculated to increase the prosperity and wealth of the place. He was accustomed to sit all day at a table in his store where the light was best for the manipulation and inspection of his goods. He asked me one day if I could possibly remove a saloon which had been established immediately across the street. I said, "Why that more than any of the many others that there are in the town?" Then he told his story:

"I was a popular and entertaining young man, the life of every social gathering. At 21 the drink habit was firmly fixed. Then I married, my wife believing, as romantic girls often do, that she could save me. She had a fearful time with poverty and mortification for some years. I wanted to resist the habit as much as she desired that I should, but I could not, to save my life, resist an invitation to enter a barroom and take a drink, and that was the beginning of the end until I was carried home.

"One night she carried me to a revival meeting in her church. I became interested and converted. The minister and the members of the church gathered about me and supplemented my good wife's efforts. The power which I received there enabled me to resist temptation, until finally I could go anywhere and refuse to take a drink.

"In the 20 years following I have greatly prospered, have accumulated much property and have become the leading man of this neighborhood, but as I sit here and see those bottles in the window of that saloon and the men going in and out it seems sometimes, although 20 years have elapsed, as if I would surrender my wife, my children, my store and my position to go over there and get drunk."

GREAT BRITAIN'S BLOOD MONEY.

More Than $165,000,000 Received For Licenses to Make and Sell Liquors.

The following figures show the exact extent of the liquor traffic in Great Britain for 1894 and earlier years, according to government reports compiled by The Alliance News. From the annual parliamentary returns recently issued it appears that for the year ending March 31, 1894, the total customs revenue for liquors was £5,550,935 ($227,013,625), and the internal revenue £28,464,764 ($138,523,774), making a total revenue on liquors from all sources of £34,015,699 ($165,537,399).

The total amount of spirits taxed was 39,126,235 imperial gallons, equivalent to 46,963,220 American gallons. Accepting the estimates of our government that the population of Great Britain is 38,109,000, this makes a per capita of 1.23 gallons of spirits. The 32,182,821 barrels of beer upon which tax was paid, at 36 imperial gallons to the barrel, are equivalent to 1,390,645,442 American gallons, or 36.49 gallons per capita.

Besides the 91,076 publican, 31,075 beer and 4,892 beer and wine licenses for consumption on the premises, there were 392 wine licenses and 49 cider and perry, making a total of 127,484 "on" licenses. There were in addition 18,860 "off" licenses, including 113 issued for table beer, also 19,709 licenses for the grocery and bottle trade and 2,385 miscellaneous, making in all 168,438 retail licenses. To these must be added 420 distillers' and rectifiers of spirits', and 9,337 brewers', a grand total of 178,195 licenses issued for the manufacture and sale of liquors during the year ending March 31, 1894.

Opinion of an Expert.

The great curse of alcoholic liquors is that their use creates a morbid appetite —a constantly increasing desire for more—in many cases. Many men who began to use alcoholic liquors in great moderation find themselves gradually craving larger and larger quantities. Liquor drinking is one of those things of which it may truly be said that "increase of appetite grows by what it feeds on." Since this is unquestionably the case, may it not be exceedingly probable that the greater the percentage of alcohol contained in any particular kind of liquor the more rapidly will a morbid appetite for stimulation be cultivated? I must therefore give it as my opinion that the least injurious of all alcoholic liquors, and therefore the one that is the safest and the best for men to drink, is the one which contains the smallest percentage of alcohol.—Dr. William H. Hammond.

No Liquor For Canadian Indians.

The government of Canada has prohibited the sale of intoxicants among the Indians of Hudson Bay territory and punishes severely any violation of this law. For instance, one vender had his illicit goods confiscated and was jailed for three years. The government is determined to prevent the debasement of the Indians in its care.

Don't Ask Me to Drink.

Backward, turn backward, O time, in your flight.
Make me a boy again, happy and bright.
Experience would teach me the pitfalls to shun
In the new life race that I would then run,
The transient enjoyment with convivial friends
And all the mock pleasures the social glass lends
I would shun ere they led to insanity's brink.
Don't ask me to drink, brother; don't ask me to drink.

Backward, flow backward, O tide of the years.
Sink in oblivion the past with its tears,
The lost opportunities, mental anguish and pain—
Take them, and let them live over again.
Take them—redeem all the losses sustained,
By some great boom in the new life regained,
Then let me, oh, let me from temptation shrink;
Don't ask me to drink, brother; don't ask me to drink.

—Salem (Ind.) Democratic Sun.

Five out of the 17 large fortunes offered for probate in England last year were left by brewers, and one by a wine merchant. The total sworn value of the 17 was over $66,000,000.

THE SUNDAY SCHOOL.

LESSON III, SECOND QUARTER, INTERNATIONAL SERIES, APRIL 21.

Text of the Lesson, Math. xxiv, 42-51—Memory Verses, 44-46—Golden Text, Mark xiii, 33—Commentary by the Rev. D. M. Stearns.

42. "Watch, therefore, for ye know not what hour your Lord doth come." During [redacted] is eventful week, upon which we entered two or three lessons ago, He taught them many things from day to day in the temple, the record of which, with the events of the week, occupies nearly a third of each of the gospels. One of these days, as He departed from the temple, His disciples called His attention to the great stones and buildings, upon which, to their great amazement, He told them that the whole thing was to be thrown down. They then inquired somewhat confusedly as to when this should be and what would be the sign of His coming and of the end of the age. In Mark xiii, 3, we find that it was four of the disciples who asked Him privately of these things as He sat upon the mount of Olives. If, in reading the three parallel accounts in Math. xxiv, Mark xiii and Luke xxi, we distinguish between the destruction of Jerusalem and the temple and the end of the age at His coming, all will be quite plain. The Old Testament everywhere teaches that He will come to build up, not destroy, Jerusalem, as in Ps. cii, 16; Isa. xv, 9, 10; lxii, 11; Zech. xiv, 3, 4, 8, 9, so that we must never confound the Lord's coming with the destruction of Jerusalem, but always associate it with the rebuilding of Zion.

43. "But know this—that if the good man of the house had known in what watch the thief would come he would have watched and would not have suffered his house to be broken up." The coming of the Lord is associated with vengeance upon His enemies, and the redemption of His people Israel, as in Isa. xxxiv, 8; xxxv, 4; lxiii, 4, and He will come upon those enemies as a thief, suddenly and unexpectedly, for their destruction (II Thess. [illegible], 7-9), but children of light will not be thus overtaken, for they are supposed to be continually watching for Him who loved them and redeemed them by His blood that they might reign with Him (Rev. v, 9, 10; I Thess. v, 4-6).

44. "Therefore be ye also ready, for in such an hour as ye think not the Son of Man cometh." We only wait for the completion of the elect body, the church, before that body shall meet Him in the air (I Thess iv, 16-18), and inasmuch as He only knows when the last member of that body shall be gathered we keep on bearing testimony, expecting any hour to be gone to meet our Lord, saved by His blood, serving in the power of the Spirit and waiting for Himself.

45. "Who, then, is a faithful and wise servant whom his Lord hath made ruler over his household, to give them meat in due season?" The virgins of the next chapter tell us how to be wise, and the parable of the talents teaches us how to be faithful. Results and success He will see to. Wise and faithful is our part. The only good and nourishing meat and bread for the household is found only in the king's larder, the "all Scripture," which is all sufficient for all His people (II Tim. iii, 16, 17).

46. "Blessed is that servant whom His Lord, when He cometh, shall find so doing." Blessed is the man who has learned for himself to dwell continually in Jerusalem and eat at the King's table (II Sam. ix, 13). Even though he be lame on both feet, happy and peaceful and satisfied shall he be. He will be sure to be telling others of the abundant and invigorating food which the King supplies day by day without fail (Jer. lii, 33, 34; Ez. vi, 9), and thus He shall minister meat in due season to the glory of the King and the joy of His people. I can testify that the people are hungry for and receive greedily the food which the King provides without any of the accompaniments of the fixings and devisings of man.

47. "Verily I say unto you that He shall make him ruler over all His goods." As Eliezer had control of all the goods of Isaac, which his father had given unto him, that he might obtain a bride for Isaac, so the Father, having given all things unto the Son, has sent the Spirit with full control over all to complete the bride of Christ, and he who is filled with the Spirit has control of all as the human instrument through whom the Spirit works. "All are yours, and ye are Christ's, and Christ is God's" (I Cor. iii, 22, 23).

48. "But and if that evil servant shall say in his heart, My Lord delayeth His coming." If not wise, with lamps filled and brightly burning and vessels full also and faithfully using the talents and the pounds, occupying till He come, then it looks as if we must be evil servants. If not constantly expecting Him, but saying or acting as if we said, He will not come in my day, He cannot come for a long time yet, such and such things must happen before He can come, is there not a danger of being classed with the evil servants?

49. "And shall begin to smite his fellow servants and to eat and drink with the drunken." To eat and drink with the drunken is suggestive of all those, professedly the Lord's, who find their joys and satisfying portions with the people of the world, who are intoxicated with its pleasures and pursuits, its aims and ambitions, its fashions and follies. They may be moral and temperate in the eyes of the world—yes, even teetotalers, so called—yet in the eyes of the Lord drunken and blinded with the transient vanities of this present life.

50. "The Lord of that servant shall come in a day when he looketh not for Him and in an hour that he is not aware of." Let all tremble to say, "Where is the promise of his coming?" (II Peter iii, 4) lest sudden destruction come, from which there shall be no escape (I Thess. v, 3). Rather let us see to it that we so abide in Him that when He shall appear we may have confidence and not be ashamed before Him at His coming (I John ii, 28).

51. "And shall cut him asunder and appoint him his portion with the hypocrites. There shall be weeping and gnashing of teeth." It is impossible for any of Christ's sheep to be lost (John x, 27-29), for any true servant of His to perish. Such may have their works burned up and they themselves saved as by fire (I Cor. iii, 14, 15). But there are many both in the pulpit and in the pews who, being hypocrites, shall have to share the hypocrites' portion. The Lord only knows who they are. It is not for us to judge each other, but rather to judge nothing before the time until the Lord come (I Cor. iv, 5). If we judge ourselves as in His sight, it will leave us neither time nor inclination to judge others. Our business is to be wise and faithful servants, and by the Spirit help others to be the same. Wherever weeping or wailing and gnashing of teeth is mentioned it is always for those who profess to be what they are not.

STATE LAWMAKERS.

SYNOPSIS OF PROCEEDINGS IN THE LEGISLATURE.

What the Senators and Representatives Are Doing for the Benefit of Their Constituents—Bills and Resolutions Introduced—Other News of General Interest.

SPRINGFIELD, April 4.—The Illinois legislature is again at work. The senate passed the Torrens land title bill on reconsideration, with only three dissenting votes—Campbell of Hamilton, Crawford and Howell. Bills were passed appropriating $50,000 to pay the employes of the Thirty-ninth general assembly; appropriating money to purchase missing volumes of the supreme court records in Cumberland, Jersey, and Fulton counties, and fixing the time of holding the circuit court in other counties than Cook. A large number of bills were advanced on the calendar. The house took up house bills on second reading and continued on that order till adjournment. A large number were advanced. The house committee on license killed the bill providing for local option in cities of less than 5,000 inhabitants.

SPRINGFIELD, April 5.—The senate passed the bills to tax legacies, making 25 per cent. of wages subject to garnishee, and placing the military schools of the state under state inspection. The bill to allow coal companies to combine in order to raise wages was postponed. Many bills were advanced on the calendar, among them one appropriating $25,000 for a statue to Marquette. The house agreed to a military bill appropriating $62,000 to uniform and equip the militia. The bill to assess the stock of building and loan associations was advanced to third readidg. Many petitions against the pool bills were filed. The house revenue committee ordered a favorable report on the bill to repeal the laws enabling Roman Catholic bishops to hold real estate as a corporation sole. It was stated that the bishop of Chicago holds $65,000,000 in property in this state.

SPRINGFIELD, April 6.—In the senate the bill providing for the incorporation and regulation of pawner's societies and limiting the rate of interest on pledges was postponed one week. After advancing several bills on calendar the senate adjourned till Monday. In the house a report was made recommending the passage of the so-called "anti-Catholic" bill. It was recommitted to the committee on education. After advancing several bills on the calendar the house adjourned till Monday. Merriam, the author of the bill, was indignant at the action on the "anti-Catholic" bill. He said there was nothing sectarian in the measure. He would oppose any such control of property as Roman bishops held by any church official.

APPORTIONMENT CASE DECIDED.

Illinois Legislature Can Divide the State as It Pleases.

SPRINGFIELD, April 3.—The Supreme court of Illinois has handed down an opinion in the Lee county apportionment case entitled "The people ex rel. against James H. Thompson, county clerk of Lee county," sustaining the validity of the senatorial apportionment law of 1893. The opinion contains 10,000 words and is by Justice Carter. He states that legislative power is vested in the general assembly. Whether the power to apportion the state into senatorial districts is deemed legislative or not it is expressly vested in the legislative department by the constitution of the state and must so remain.

The opinion says near the close: "As much as the disposition of the legislative majority to obtain undue partisan advantage by senatorial apportionments is to be deprecated, the evil cannot be remedied by the courts, and if it were a question upon legal principles and decided cases it is gravely doubtful whether the act of 1893 could be by the courts held unconstitutional or not; the contemporaneous construction by the legislature, acquiesced in by the other departments and by the people for nearly a quarter of a century, would be entitled to great weight in sustaining the validity of the statute. * * * The definite limitations fixed by the constitution show an intention to circumscribe the legislative discretion, but not to take it away altogether."

An opinion was also announced in the case of Sanner against Patton, appealed from Shelby county. Twenty-five ballots upon which the name of a candidate had been written were thrown out by judges of election, and sustained by the lower courts. The supreme court holds the voter has a legal right to write the name of the candidate upon the ballot, and such ballot must be counted.

HEAVY POSTOFFICE ROBBERY.

Eight Thousand Dollars Worth of Stamps Stolen at Springfield, Ills.

SPRINGFIELD, April 4.—The Springfield postoffice was mysteriously robbed of stamps of various denominations aggregating about $8,000 in value. The robbery was probably committed about 1 o'clock, but was not discovered until 5 o'clock. The stamps were taken from a vault in the private room of Postmaster Ridgely during his absence to dinner, and what makes it appear so mysterious is the fact that the door leading to the room, the inner door of the vault from which the stamps were taken and both windows of the room were locked and no violence was used.

SHOT IT FULL OF HOLES.

But on General Principles the Income Tax Law Is Sustained.

CHICAGO, April 6.—The Tribune has a Washington special which says: The United States supreme court has shot the income tax law full of holes. The decision has been completed and put in type, and only awaits formal ratification at the consultation to be held at noon today. The decision of the lower court is reversed, but the income tax as a whole is upheld, but only by a divided court.

Under the decision to be handed down by the court probably next Monday, but possibly later, all incomes derived from rents are exempted from taxation by the federal government, and all incomes derived from state and municipal bonds are similarly exempted. In other respects the income tax stands as it was passed last August.

BUCKEYE STATE WOMEN VOTE.

And Generally Cast Their Ballots for Those of Their Own Sex.

CINCINNATI, April 2.—Although the weather was generally inclement there was much interest taken in the municipal elections, especially by the women in the suburban places and smaller cities. In proportion to their number of candidates it is estimated that more women were elected members of boards of education than men. The women did not oppose each other. They defeated men. There was no election in this city, but in the suburbs the women did well. At Akron two women were elected, and a majority of the places elected one.

Returns show the following results: Republican—Lima; 200 women voted and elected Mrs. Carey to the school board. Alliance; 911 women voted for Populist and independent women candidates—all beaten. Cadiz: 75 women voted, and two women elected to the school board. London; 483 women voted; two women elected. Warren; 200 women voted; no women elected. Cleveland; woman candidate runs behind, but is elected. Toledo; Republican candidate for mayor has but 21 majority; Republican last fall by 3,822. Sandusky; Democrats gain two members of the council. Massillon; Carl Browne defeated; three women elected; two Populists elected to the council. Chillicothe, Washington Court House, Steubenville, Springfield, Portsmouth, Akron, Zanesville (complete overturn), all went Republican. Women voted everywhere.

Democrats carried Mansfield, Hamilton, Columbus, and Bucyrus. Generally the Republicans were successful.

Mrs. John Coventry, wife of the leading hardware merchant of Shelbyville, Ills. cut her throat with a pocket knife.

HOW DO WE ESCAPE?

"As uncomfortable as a fish out of water," and the fish cannot long survive such a change. Earth, air and water swarm with germs of disease, so the scientists tell us, germs of tuberculosis, of typhoid fever, of diphtheria, of many others. Assailed by this deadly host that scientific research exposes to our view, how do any of us escape? For the same reason that the fish cannot live out of water, its normal element. These germs flourish only in their appropriate medium. If your tissues are healthy you afford no harbor for these pests. If your blood is pure the tissues will be healthy and repel invasion. If you take Hood's Sarsaparilla your blood will be pure.

A Cure That Cures

IS THE KIND MOST PEOPLE DESIRE. SUCH A CURE IS RIPANS TABULES, BUT NOT A CURE FOR EVERYTHING. THEY ARE FOR LIVER AND STOMACH DISORDERS, AND ONE TABULE GIVES RELIEF.

Ripans Tabules: Sold by druggists, or by mail if the price (50 cents a box) is sent to The Ripans Chemical Company, No. 10 Spruce St., New York.

NOTICE IS HEREBY GIVEN that William Z. Wright and Edmund G. Beach have heretofore filed in the office of the County Clerk of Cook County, Illinois, a certificate of the dissolution of the limited partnership heretofore existing hetweeen them, said certificate of dissolution being in the following words:—

Know All Men by these Presents that Whereas William Z. Wright and Edmund G. Beach have heretofore formed a limited partnership under the laws of the State of Illinois as set forth in a certificate duly filed in the office of the County Clerk of Cook County, Illinois, on the 16th day of January, A. D., 1895, and said parties have agreed to dissolve said partnership by mutual consent, said partnership to terminate the 15th day of March, A. D., 1895.

Now therefore thus indenture Witnesseth that said limited partnership heretofore existing hetween them is hereby dissolved, said dissolution to take effect this 15th day of March, A. D., 1895.

In Witness whereof the said William Z. Wright and Edmund G. Beach have hereunto subscribed their names and affixed their seals at the City of Chicago, Cook County, Illinois, this 15th day of March, A. D., 1895.

WILLIAM Z. WRIGHT [Seal].
EDMUND G. BEACH [Seal].

STATE OF ILLINOIS, } ss.
COUNTY OF COOK, }

On this 16th day of March, A. D., 1895, personally appeared before me, Guy Arbogast, a Notary Public in and for the County and State aforesaid, William Z. Wright and Edmund G. Beach, personally known to me to be the same persons whose names are subscribed to the foregoing instrument, and acknowledge that they signed the same as their free and voluntary act and deed for the uses and purposes therein set forth.

Witness my hand and notarial seal this 16th day of March, A. D., 1895.

GUY ARBOGAST, Notary Public, [Seal].

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"Was hat die Kirche mit der Loge zu thun?" (What is the relation of church and lodge?)
BY PROF. GEO. J. FRITSCHEL.

This is a valuable tract of forty pages which should be widely scattered. The *Litteraturblatt* of Reading, Pa., says:

"On so few pages we have hardly ever read so much material of correct explanation concerning the lodge question. A better guide, than this which says about all and warns in such a fatheriy way, can scarcely be offered." We recommend it to our German readers.

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STATE ELECTIONS.

THE WOMEN OF THE BUCKEYE STATE GO TO THE POLLS.

Vote Freely and Elect a Number of Their Own Sex to School Boards—Michigan People Choose a Supreme Court Justice and University Regents.

DETROIT, Aptil 2.—In the election of a justice of the supreme court and two regents of the university Michigan Republicans were again easily victorious. The vote was very light throughout the state, not to exceed half the vote of last fall being polled. The indications at a late hour are that Moore (Rep.) defeated McGrath (Dem.), the present incumbent, by 25,000. The Republican candidates for regents are elected by about similar pluralities. Reports from the city and township elections thus far show that the Republicans have held their own for the most part. The women's ticket shows no increase.

Milnes Elected to Congress.

In the Third district, where an election was held to fill a congressional vacancy, Milnes, Republican, is successful by 3,000. Smith, Republican, was elected state senator from the Tenth district, to succeed Watts, deceased. Saginaw gives the state ticket a majority of about 600, and Republicans carried the municipal election at Muskegon. At Jackson the Republicans elect mayor and Democrats recorder and treasurer. The council is Republican. Negaunee elects the entire Republican ticket, state and municipal. In this city the Republicans elected the police justice by 3,476.

Other Figures on State Officers.

ISHPEMING, Mich., April 2.—Returns from nine out of ten wards are in with results for state ticket as follows: Justice of the supreme court, James B. Moore (Rep.), 821; J. W. McGrath (Dem.), 123; Robbins B. Taylor (Pop.), 200; Myron H. Walker (Pro.), 84. For regents of the university—Roger W. Butterfield (Rep.), 803; Charles H. Haskley (Rep.), 805; Stratton D. Brooks (Dem.), 138; Varnum J. Bowers (Pop.), 257; Delavan B. Reed (Pro.), 113.

ALPENA, Mich., April 5.—The Republican state ticket was elected by 375 majority. Republicans elect the entire city ticket by 200 to 300 mojority and have an easy working majority in the board of supervisors, board of aldermen, and board of education.

GRAND RAPIDS, Mich., April 2.—Charles W. Watkins, Republican nominee for mayor, opposed Senator Patton, of this city, and helped to elect Julius Cæsar Burrows, for United States senator which many Repulicans opposed his election for mayor. He is defeated by Charles D. Stebbins (Dem.), by 1,200 plurality, while the rest of the Republican city ticket is elected.

Returns on Municipal Tickets.

NILES, Mich., April 2.—The Republicans elected Edward Woodcock mayor; treasurer, Brown; recorder, Cooper; two supervisors and two aldermen. The Democrats elected two supervisors and two aldermen. The council will be Republican. Berrien county goes largely Republican.

MARQUETTE, Mich., April 2.—J. H. Jacobs was elected mayor of Marquette by 450 majority. He is non-partisan. W. H. Johnston, Republican, was elected mayor of Ishpeming by 250 majority.

LANSING, Mich., April 2.—The Republicans made a clean sweep of the city with the exception of one justice of the peace. Turney (Rep. and free silver) received 904 plurality against a Republican plurality of 113 last year. Other pluralities ranged from 200 to 350.

MANISTEE, Mich., April 2.—The Democrats elected Robert R. Blacker mayor by 123 majority over Aaron V. McAlvay, Republican. They also elected city clerk, treasurer, justice, seven aldermen and four supervisors.

ILLINOIS ELECTIONS.

Swift Elected Mayor of Chicago by 41,000 Plurality.

CHICAGO, April 4.—Official figures on the vote at the city election show that Swift is elected mayor by a plurality of 41,110. Of the other candidates James R. B. Van Cleave, clerk-elect, received the greatest plurality, being given 44,643 votes over the Democratic candidate. The Republicans elect all the other officers and 28 members of the council, the Democrats electing 5. Faank Lawler, Independent, is also elected.

CHICAGO, April 3.—The municipal campaign in this city closed with an election rarely surpassed for the intense interest taken in it by the people and the press. The result is, as to mayor, a very decisive victory for the Republican candidate, George B. Swift. The other two important issues of the fight were the council and the civil service reform law. This law, which provides the merit system for all appointive offices in cities and towns, has to be adopted by a popular vote in each city before it can be law in said city. There seems no doubt of its adoption here by a good majority.

MOLINE, April 3.—W. C. Bennett (Rep.), re-nominated, was defeated by Gustaf Swennson (Pop.) for mayor by 362. The Populists elect six out of eight aldermen and the balance of the ticket.

ROCK ISLAND, April 3.—B. F. Knox (Rep.) was elected mayor by over 1,200 majority. The Republicans elect attorney, treasurer, two supervisors, collector and five aldermen. Democrats elect clerk and two aldermen.

GALESBURG, April 3.—In the election J. J. Tunnicliff (Cit.) was elected mayor over Nels Nelson (Rep.) by 400 plurality. The rest of the Citizens' ticket is probably elected.

THE MARKETS.

New York Financial.

NEW YORK, April 6.

Money on call easy nominally 2 per cent. Prime mercantile paper 4@5½ per cent. Sterling exchange dull but firm, with actual business in bankers' bills at 489½@[illegible] for demand and 488½@488¾ for sixty days; posted rates 488½@489½ and 490@490½; commercial bills 487½.

Silver certificates, 66@66¾; no sales; bar silver, 65⅜. Mexican dollars, 52½.

United States government bonds steady; new 4's reg. 120½; do coupons, 120½; 5's reg. 115¾; 5's coupons, 115¾; 4's reg. 111⅜; 4's coupons, 112; 2's reg. 95; Pacific 6's of '95, 100 bid.

Chicago Grain and Produce.

CHICAGO, April 6.

Following were the quotations on the Board of Trade today: Wheat—April, opened 54⅞c, closed 54½c; May, opened 55⅜c, closed 55½c; July, opened 56⅜c, closed 56⅝c. Corn—April, nominal, closed 46⅝c; May, opened 46⅝c, closed 46⅝c; July, opened 46⅞c, closed 46⅞c. Oats—April, nominal, closed 28¾c; May, opened 29⅝c, closed 29⅝c; June, opened 29¾c, closed 29⅝c. Pork—May, opened $12.05, closed $11.95; July, opened $12.20, closed $12.15. Lard — May, opened $6.95, closed $6.87½.

Produce: Butter—Extra creamery, 20c per lb; extra dairy, 18c; fresh packing stock, 6@7c. Eggs—Fresh stock, loss off, 11½c per dozen. Live Poultry—Chickens, 8c per lb; turkeys, 7@11½c; ducks, 10@11c; geese, $4.00@5.00 per dozen. Potatoes—Burbanks, fair to choice, 68@72 per bushel; Hebrons, 65@70c; Peerless, 62@68c; mixed stock, 57@67. Seed stock—Early Ohio, 83@88c. Sweet Potatoes—Illinois, common to choice, $1.50@2.25 per bbl. Cranberries—Jerseys, $2.00@2.75 per box. Apples—Fair to choice, $2.50@4.00 per bbl. Honey—White clover, 1-lb sections, new stock; 13½@14c; broken comb, 10@12c; dark comb, poor packages, 8c; strained California, 5@6c.

Chicago Live Stock.

CHICAGO, April 6.

Live Stock—Prices at the Union Stock yards today ranged as follows: Hogs—Estimated receipts for the day 7,000; sales ranged at $3.90@4.85 pigs, $4.70@5.10 light, $4.70@4.85 rough packing, $4.80@5.25 mixed, and $4.90@5.35 heavy packing and shipping lots.

Cattle—Estimated receipts for the day 3,600; quotations ranged at $5.90@6.35 choice to extra shipping steers, $5.40@5.85 good to choice ditto, $4.90@5.35 fair to good, $4.20@4.85 common to medium ditto, $4.00@4.50 butchers' steers, $2.70@3.80 stockers, $3.80@4.75 feeders, $1.75@3.80 cows, $3.25@5.00 heifers, $2.50@5.00 bulls, $3.25@5.65 Texas steers, and $2.50@5.50 veal calves.

Sheep—Estimated receipts for the day 3,500; sales ranged at $3.00@4.90 westerns, $2.50@4.40 Texas, $2.00@5.00 natives, and $3.75@5.90 lambs.

SUBSCRIPTION LETTERS.

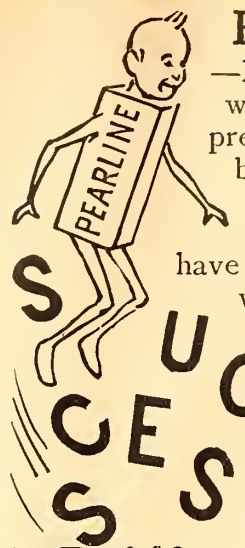
The following have made remittances to the *Cynosure* from Mar. 30 to Apr. 6:

J C Caldwell, Albert Comstock, Chas S D Cowles, M L Cullor, R A Cullor, Rev W O Dinius, Albert Gummer, Mrs S S Hamilton, Rev M Jones, John Lantz, L B Lathrop, Mrs M Newbauer, J S Pope, Rev C C Potter, Mrs A Rosekranz, Mrs Hannah Rumery, John Shifferly, A C Staples, Thos White.

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A STRIKING LIST OF NEW BOOKS

This list, repeated from last month, has proved to be of exceptional interest. Mostly published since January 1st, a very considerable proportion have already required second editions. "Practical and Helpful" are the terms by which they have been uniformly described.

Revival Sermons in Outline. With Thoughts, Themes and Plans. By Many Eminent Pastors and Evangelists. Edited by Rev. C. Perren, Ph. D. Buckram cloth, 12mo, $1.50.

This work comprises (Part I.) eighteen short chapters on methods, plans and suggestions regarding revival work by different writers, and (Part II.) a large collection of the best outlines of sermons by a score or more of the most successful Pastors and Evangelists.

St. Paul and Woman; or, Paul's requirement of Woman's Silence in Churches reconciled with Woman's modern practice. By Rev. Wm. De Loss Love, D. D. 12mo., cloth, 75 cents.

My conviction is clear and strong that the manuscript should be published.—*Rev. Joseph Cook.*

Strikes the keynote of the mystery of this subject * * For one I thank the author with a l my heart, and I commend the work to every one who seeks light and knowledge on this most interesting subject of woman's true relations toward the mental and moral advancement and elevation of our race, in the whole field of human progress.—*Hon. Noah Davis, (Ex-Chief Justice of the Supreme Court of New York.)*

The Priest, The Woman and The Confessional. By Father Chiniquy. 12mo., cloth, $1.00.

Its author has done good service in the cause of Protestantism, and he speaks from a personal experience in the workings of the Roman Catholic Church where he held high position.

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Certainly no man was better qualified than Dr. Gordon for writing on this subject. His sweetness of spirit has brought him in touch with Christians everywhere, and his special qualifications for writing on the office work of the Holy Spirit, will assure to them the most thorough treatment of this subject yet published.

Life Power; or, Character, Culture and Conduct. By Rev. Arthur T. Pierson, D. D. 12mo., cloth, $1.00.

A practical work of counsel and suggestion in Character building.

The Holy Spirit in Life and Service. Introduction by Rev. A. C. Dixon. 12mo., cloth, 75c.

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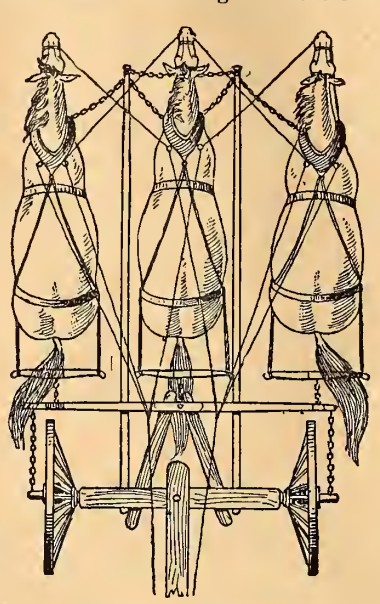
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HISTORY OF A WEEK.

Tuesday, April 2.

An explosion at Woburn, Mass., blew to pieces the boiler house of Loring & Jones' leather factory, imprisoning a dozen workmen under the debris. Five men were killed and five others severely wounded.

The twenty-one national banks of Chicago report total individual deposits of $66,000,000.

Daniel Baugh, living near Jeffersonville, Ind., celebrated his 106th birthday.

John Fisher, aged 20, was shot and killed at Cincinnati by Policeman Barney Degnan, from whom he was trying to escape. Fisher had been arrested for abusive language toward the officer.

The death of a girl at New York after an injection of anti-toxine serum is being investigated by the coroner.

Wednesday, April 3.

L. N. Bailey, deputy county assessor, and his companion, J. B. Brackett, who were supposed to have been lost on the Yuma desert, have arrived at Coyote Wells.

Julius Schwabacher, son of the millionaire distiller, who a year ago was caught robbing the residence of Mrs. Frank Bell, at Peoria, Ills., has been found guilty and sentenced to five years in the Joliet penitentiary.

The Colorado legislature adjourned early yesterday morning. One of the most important measures sent to the governor is one by Mrs. Cressingham, providing a bounty of $1 a ton on beet sugar raised in the state.

Addison B. Yonman, Republican, has been elected mayor of Winona, Minn.

Thursday, April. 4.

John B. Koetting, ex-cashier of the South Side Savings Bank of Milwaukee, will have to go to prison. He was convicted of receiving deposits after the bank was insolvent, and sentenced for five years. He took his case to the state supreme court and has lost.

The Pittsburg and Cincinnati packet Iron Queen was totally destroyed by fire at Antiquity, twelve miles above Pomeroy, O. One colored chambermaid was lost, the name not obtainable. The boat was valued at $20,000, and had a good cargo.

The Grand Pacific hotel at Chicago is only a memory now. It was permanently closed yesterday.

Major A. J. Hamilton, who was the originator and carried out the plan of escape of a number of Union officers from Libby prison during the war was killed at Morganfield, Ky., in a row in a saloon.

Friday, April. 5.

In the Stiles divorce case at Chicago Judge Ewing denied both parties what they sought, declaring that the proof was insufficient. Stiles' lawyers immediately asked leave to amend the bill by giving proof of Mrs. Stiles' conduct since last January, and this point will be argued.

The report that the Robinson Crusoe, in which were Messrs. Ziegler and Wells, prominent New York men, had been wrecked and her passengers drowned is not correct. Yacht and passengers are all safe.

Prince Bismarck recently said to an American that one of his greatest regrets was that he had never had an opportunity of visiting this country.

Smallpox is spreading at Shawneetown, Ills. Five new cases have been reported.

A cat show has opened at Milwaukee with a large and varied exhibition of tabbies and Toms of high degree.

Saturday April. 6.

The directors of the Lick Observatory are advised that the Hon. Edward Crossley, lately member of parliament for Hallfax, England, proposes to present to the observatory his great three-foot reflecting telescope with its dome and all parts.

Ex-Census Superintendent Robert P. Porter has purchased the Cleveland World, for which he paid in the neighborhood of $200,000.

Another convention of Central American countries for the purpose of forming a union is likely to be held this year.

Judge Ewing, at Chicago, refused to reopen the Stiles divorce case on allegations that Crane and Mrs. Stiles were occupying the same house at St. Charles, Ills. An appeal will be taken by Stiles' lawyers.

Monday, April 8.

Annie Mahoney, convicted at Chicago as an accessory to the murder of Barnes, the janitor, was denied a new trial and given one year in jail and a fine of $500.

The municipal election at Davenport, Ia., resulted in the election of the entire Democratic city ticket, with four out of six Aldermen.

INSTANT DEATH FOR FOUR PEOPLE IN OHIO.

Two Others Fatally Wounded—A Trestle Gives Way, Letting the Train Into the Chasm—Freight Wreck Near Alton, Ills. —Eight Fatal Casualties.

Somerfield, O., April 6.—The morning passenger train No. 538 on the Bellaire, Zanesville and Cincinnati railroad, consisting of engine, baggage car and passenger coach, left here on time and moved along nicely until the train reached trestle No. 98, near Whigville, when the coach jumped the track, ran a short distance into the trestle and turned over, drawing the engine and baggage car down with the trestle. The engine turned end-for-end and the coach turned bottom up with sides crushed in. There were four killed outright as follows: Will Lucas, engineer, Somerfield, O.; Henry Brown, passenger, Bealsville, O.; Mrs. Nathan Young and little daughter, Somerfield, O.

Two Persons Fatally Hurt.

The injured are as follows: Jesse Jones, fatally injured, Sommerfield, O.; Nathan Young, fatally injured, Sommerfield, O.; Joseph Denoon, seriously injured, Barnesville, O.; Frank Holland, baggagemaster, leg broken, Sommerfield, O. The fireman, Jesse Jones, was pinioned beneath the overturned engine and was badly cut and scalded when found. He cannot live. Nathan Young was rescued from the coach, but he cannot live. No examination was made of his injuries, as he is in a precarious condition. The four killed were killed outright. The engine and cars are a total wreck and also the trestle. The trestle over which the train overturned was about forty feet high.

Details of the Accident.

The road is a narrow-gauge and does but little business, being just able to meet running expenses. The trestle is a double-decked one, fully forty feet high, and consists of seventeen bents crossing a stream. It is built on a curve, so that after dragging the coach more than half way across the structure the engine, too, was pulled from the track and both car and engine toppled into the ravine below, carrying down three bents of the trestle. The car was smashed to kindling wood.

Both Jones and Engineer Lucas could have saved themselves by jumping, as no great speed is attained by the small engines in service on the road, but they choose rather to remain at their posts. Jones was a foundling reared in one of the infirmaries along the line of the road. He showed a disposition to get on in the and was also a favorite on the road.

WILL BE THE DEATH OF EIGHT.

Four Killed and Four Fatally Wounded in a Wreck in Illinois.

Alton, April 6.—A freight train was wrecked on the Alton road at Wood River bridge, three miles east of Alton. On the train were sixty laberers and tramps, most of whom had just quit work on the drainage canal near Chicago. The killed are: David Hefly, Watertown, Wis.; Frank Harreman, Philadelphia; Charles Bell, Springfield, Ills., and Henry Blitz, New Orleans. Fatally injured: John Moran, Springfield, Mass., terribly cut and bruised, totally paralyzed; Thomas Cotts, has no home, right arm broken, head badly cut and chest crushed; C. W. Schroeder, Argentine, Kan., right arm broken, also both legs, internal injuries; Henry Glass, Pennsylvania, jaw broken, shoulder dislocated, collar-bone broken, and head badly cut.

The other injured are; Martin Pickens, Chicago, back sprained, cuts on head; John Carrs, Cincinnati, scalp cut; Harry Williams, Toledo, leg crushed; Theodore Hunt, no home, ankle crushed; Will Willet, Dallas, Tex., head and shoulders hurt; James Hart, no home, head, legs and back cut; Charles Custer, Lima, O., hip broken, back cut; Robert Seal, New York city, ankle crushed and kneecap dislocated; Otto Schdet, no home, internal injuries, seriously hurt.

The accident occurred on Wood river bridge, which is an open structure, seventy-five feet above the water. There is a down grade here and the engineer applied air brakes to the front cars as is customary.

In the middle of the train was an empty flat car, and back of this a number of heavily laden box cars. When the air was applied the heavy cars forced the flat car off the track, and in an instant fourteen cars went over the bridge. The scene following was one of heartrending distress. It was yet dark and chaos reigned. The injured were brought to the hospital here. The wreck is on the "cut-off," so that the trains were not delayed. None of the train crew was hurt, as the middle cars only went over the bridge.

The Explosion at New Orleans.

New Orleans, April 6.—At this writing but four bodies have been recovered from the ruins of the explosion which took place from some unknown cause at the corner of Deeatur and Ursuline streets, in a two-story brick building containing two stores and rooms on the ground floor. One of these was occupied by Emile Boulet as a drinking saloon; the other by Charles Salathe, who keeps a grocery and ship chandlery. The bodies found are those of Charles Salathe and his wife, Felix Rigot, a barkeeper, and James Edwards, employe of a fish stand.

The last body recovered was that of the babe of Salathe. Two other children were slightly hurt, but it seems that none else was injured. The cause was accidental.

Discovered a Shortage of $50,000.

Chicago, April 3.—It has been discovered that F. W. Griffin, assistant cashier of the Northwestern National bank of this city, is a defaulter to the extent of $50,000, and he has been arrested and has confessed. The Northwestern is a bank of ample means, with capital and resources amounting to $1,500,000 and one of the most conservative institutions in Chicago. Griffin's shortage will in no way effect the standing of the bank.

One Hundred Ballots for Senator.

Dover, Del., April 3.—The century mark has been reached in balloting for a successor to ex-United States Senator Higgins. The 100th ballot resulted as follows: Higgins 9, Addicks 4, Massey 3, Ridely 9, Pennewill 1, Tunnell 1.

Shot by a Quarantine Guard.

Ridgeway, Ills., April 3.—Captain W. H. Stiles while entering this town was shot twice and seriously wounded by a "quarantine" guard named Henry Rollman for failing to halt when ordered. The wounds are not fatal.

ON THE FIELD OF SHILOH.

Exercises Commemorating the Great Battle Held in the Memorial Church.

Shiloh, Tenn, April 8.—A cloudless sky greeted the thousands of the blue and gray who assembled at the little church of Shiloh at the thirty-third anniversary of that bloody battle. A new frame memorial church stands where the little log church stood on that memorable day when 80,000 men strove for the mastery. The grand stand erected for the occasion was canopied by the nation's flag. "Welcome to the Blue and the Gray" was painted on the front of the staud, while within, on a blue background, were the memorable words of President Grant: "Let us Have Peace."

There were present Generals Prentiss, Buell, Joe Wheeler and A. P. Stewart. General McClernand and Senator Harris were absent on account of sickness. The exercises opened with a short speech by General Prentiss, the hero of "The Hornet's Nest," the hottest contested part of the battle. Generals Wheeler and Stewart and Captain Paine, who had been assigned to the duty by a meeting of the Confederate veterans, welcomed the boys in blue.

After a prayer by Rev. L. S. Bailey, of Iowa, Generals Buell and Prentiss entertained the veterans with reminiscenes of the battle, going into the details of the fight and in conclusion congratulating all upon the good-feeling that was everywhere manifested. The crowd present numbers about 10,000 people.

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40 YEARS THE STANDARD.

Eight Gotham Officials Indicted.

New York, April 8.—The extraordinary grand jury has indicted ex-Park Commissioners G. C. Causen, Nathan Straus and A. B. Tappen for conspiring to spend the amount appropriated by the board of estimate and apportionment in 1894; Police Captain Killihea, for receiving a bribe of a piano; Thomas J. Brady, ex-superintendent of the building department, for receiving a bribe of a piano from J. J. Smith, a builder, and Patrolmen Hugh Cassidy, Edward F. Miley and John M. Thall for arresting Hans Beattie, commissioner of street cleaning. They all appeared and were required to give bail in sums varying from $1,500 to $10,000.

MISSOURI ELECTION RETURNS.

St. Louis Elects a Colored Man—Republicans Win at Sedalia.

St. Louis, April 3.—Returns indicate the election of the six Republican members of the city council who are voted for at large by a majority of from 10,000 to 15,000. Two-thirds of the members of the house of delegates, who are voted for by wards, will probably be Republican. The vote was very light. Moses Craven was elected in the Fifteenth ward. He will be the first colored man to sit in the municipal government.

Later.—The total vote in this city gives the Republicans an average majority of 13,000. The city council is wholly Republican; the house of delegates is 23 Republicans and 5 Democrats. Outside of St. Louis the Democrats have about held their own in the Missouri municipal elections.

Winslow's Majority Increases.

Milwaukee, April 5.—Reports on the supreme court election indicate gains on the part of Winslow over Clementson that will give the former a majority of from 4,000 to 5,000.

The Republicans have elected mayors in the following Wisconsin cities: Ashland, River Falls, Delavan, Columbus, Marshfield, Mauston, Sparta, Wanpaca, Black River Falls, Manitowoc, Hudson, Whitewater, Lake Geneva, Hartford, Centralia and Watertown. Democrats in Mineral Point, Plymouth, Durand, Prairie du Chien, Alma, Madisen, Chilton, Kenosha, Berlin, Ripan, Fox Lake, Shawano and Beaver Dam.

Notes of the State.

C. P. Anderson of Batavia, Ills., arose from his sick bed and committed suicide by cutting his throat.

George Perry, a barber, while watching an "Uncle Tom's Cabin" car on a siding at Mattoon, Ills., was struck by an incoming freight train on the Big Four road and fatally mangled, dying in half an hour.

Near Macomb, Ills., Miss Hattie Davidson was shot and seriously wounded by Lewis Anderson because she refused to marry him.

Suicides: At Turner, Ills., Charles Johnson: at Goshen, Ind., Sylvester Heaton; at Waterloo, Wis., Mrs. Sarah Leary; at Fairbury, Ills., Mrs. Mary Oltman; at Shelbyville, Ills., Mrs. John Coventry.

At Decatur, Ills., Z. Hollingsworth lost nine head of valuable horses by fire, besides a lot of other property, on which there was no insurance.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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How would such a notice as this look in a church? "During the period when serious business occupies the attention of the brethren, you must not leave your seat or engage in conversation with your neighbor—not even in whispers; neither should you move the chair in which you are seated or make any noise to disturb the N. G. or his officers in the orderly execution of their respective duties. Silence is the leading characteristic of a well-regulated lodge."—*Guide.*

As stated last week, a Christian Conference on the Secret Lodge System, with reference especially to its anti-Christian character, will be held in connection with the Annual Meeting of the National Christian Association, and under its auspices. The conference will meet in Bennett Hall, corner of Ravenswood Park and Wilson Ave. The first session will be on the evening of May 8, and the last session on the following evening. There will be four sessions, two or three addresses each session. Program next week.

If there were no reasons of a moral character, one would think that in these times of financial stringency, economy would lead men to let the lodge go. The Ancient Order of United Workmen, in drought-stricken Nebraska, is agitated over the question whether the Grand Lodge shall hold a meeting this year. It costs about $9,000 to hold this meeting. Of course this sum of money must be wrung from the almost starving people. The 304 subordinate lodges voted not to hold the session this year, and to devote the money saved to the drought sufferers of the State. What a mercy it would be if each year this nine thousand dollars plus the much larger amount swallowed by the 304 subordinate lodges could be used for the education and moral training and home comforts for those on the frontier! But no, the lodge must have its "pound of flesh" if little children do go hungry! A dissatisfied element has secured an order from the Lancaster district court requiring the Grand Lodge to convene as usual. They allege some of the grand officers are technically guilty of embezzlement. The matter will go to the court of last resort to establish a precedent.

The Chicago *Mail* favors a law in Illinois providing for the treatment of indigent inebriates. It says: "That the appetite for alcoholic liquor becomes a chronic disease after certain stages have been passed in the career of the drinker is now a well-known scientific fact. The State should lend a helping hand to this most needy class as it has cheerfully done for other unfortunates." This sounds well, but a question of policy comes in here, would it not be a good plan for the State to stop manufacturing "indigent inebriates" first? Is it good business policy to run saloons and then attempt to cure the victims? Is it really kind to knock a man down and then help him to his feet again, and with a patronizing air say, see how kind and friendly I am?

Now that the Bible is not allowed to be read or even quoted in the Chicago schools, it is generally understood that the schools are *unsectarian.* However that may be, a Chicago daily announces that "Friday the 12th being Good Friday," the public schools will be closed; and it is further stated "no especial action" (in the matter) "was taken by the board of education." That the Chicago schools can be closed on a regular school day without action of the board, is hardly more wonderful than the next item of news, that permission is given the G. A. R. "to participate in the school exercises incident to Memorial day." The same spirit that takes the Word of God away from the children, turns them over to the mock religious ceremonies of the lodge.

The presentation of a copy of the New Testament to the Empress Dowager by the Christian women of the Chinese empire, has been followed by an order from the Emperor for a copy of both the Old and New Testaments. The Bible has at least gained an entrance into the palace; may this not be the means of the Word of God gaining an entrance into the heart of the heathen Emperor? "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it." Isaiah 55: 10, 11.

The *Union Signal,* April 4, has an article against war from the pen of Josiah W. Leeds, a Friend well known for his opposition to evil and his willingness to help every good cause. We insert one paragraph of the article which shows what a broad view of the subject is taken. "That doctrine of the sword which was of Constantine and Charlemagne, Paul the apostle never knew, for in leaving off the 'old man,' Saul, when he breathed out threatenings and slaughter,' became transformed thence into the 'new man in Christ Jesus,' breathing the word of peace to his brethren,' 'Be not overcome of evil but overcome evil with good.' This is the revived evangel which the professing church needs to learn anew, and what if it be proclaimed by them who in times past have been called no preachers, but who now may say, 'The Lord gave the word; the women who published it were a great host.' What such as these are striving to do is to slay those evil spirits still unmortified by the state, the liquor devil, the tobacco fiend, the unclean spirit of impurity, the gambling and lottery demons, the giants of brutality and animalism, that hidden shape which shuns the light of heaven, the oath-bound secret lodge. These, the enemies of our peace, are the allies of the world, and they it is that make war, for the Apostle James, making inquisition of this very matter, says: 'From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?'"

The *Cynosure* was glad last week to notice the fact that the Chicago City Council almost unanimously passed an order directing the chief of police to prevent two prize fights which were appointed, "and all fighting contests generally." But with prize fights as with liquor, "prohibition does not prohibit" unless there are good men to carry it out. Only a week after the passage of the above, in a crowded thoroughfare where policemen are in sight most of the time, we saw a notice in large, neat characters, "COME AND SEE THE PRIZE FIGHT, Tickets only 5 Cents." The Chicago *Record* gives an item that gives a hint at least as to why the order of the City Council is ineffectual. "Chief of Police Badenoch and Assistant Chief Ross locked arms and strolled down the levee last night. It was the chief's A B C in police work. The officials entered a saloon at Clark and Harrison streets. Detectives Tierney and McGrath were coming out. Recognitions passed and both parties looked surprised. 'Have a drink, boys,' said the chief. 'We never disobey orders,' said McGrath, and both men marched up to the bar. It was four beers. At the Armory station Capt. Hartnett took the visitors below. The hour was propitious for slummers, as the Civic Federation had just ended a raid. Sixty women in cells chattered and laughed, screamed and sung lustily. Other cells were well filled, some even crowded. 'Plain drunks,' disorderly cases, thieves, pickpockets, suspects and alleged violators of all manner of ordinances were like sardines in separate cells. 'Hello Ash! what're you doing here?' the assistant chief said to a prisoner peeking from behind the bars. 'They say I was drunk about 9 o'clock this morning, sir.' 'Kill anybody?' 'Not to speak of.' 'Steal anything?' 'Nop.' 'Nothing but booze?' 'Booze mixed—that's all.' 'Then you can go out for fresh air,' said Assistant Chief Ross." The appointment of *such* a man by the new mayor does not speak well for his judgment or morals. What may the city expect if the chief of police begins his work by going to the saloon and ordering drinks for himself and companions, and stands by and says nothing while his assistant turns loose a man who has been arrested, on the strength of the culprit's plea that he was only drunk?

THE ORANGEMEN.

BY REV. H. H. HINMAN.

[For most of the historical facts in the following article I am indebted to McClintuck and Strong's Cyclopedia of Biblical and Theological Literature.]

Among the many outgrowths of Freemasonry which, with spurious pretensions to piety and patriotism, have beguiled and demoralized great multitudes of English-speaking people, perhaps none has been more remarkable than the association known as "Orangemen." It grew out of the chronic animosities of the Protestants and Roman Catholics of the north of Ireland. It took its name from the Prince of Orange, William III. Its gala day is the 12th of July, the anniversary of the battle of Boyne, fought July 12, 1690, in which the English king gained a great victory over the Romanists.

The first regular lodge was organized in the county of Armaugh, Sept. 21, 1795, though previous to that time there had been an organization of similar import known as the "Peep o' Days." It was closely patterned after Freemasonry, both in the form of its organization and the character of its obligations. It has its system of grand and subordinate lodges. Each lodge had a master, deputy master, secretary, committee and chaplain. The conditions of membership were that the candidate should be a male Protestant, and eighteen years of age. The author of the history says: "The organization of this strange association was most complete and extensive. Emissaries were sent out to organize lodges in Wales, Scotland, Canada and the colonies of the Mediterranean. But the most formidable part of this zealous propagandism was its introduction into the army. No fewer than thirty-two regiments had received warrants for holding lodges in Ireland, and the English Grand Lodge had granted thirty-seven warrants for a similar purpose. In 1835 the association numbered twenty grand lodges, eighty district lodges, 1,500 private lodges, and about 220,000 members. From 1785, when a pitched battle was fought, attended with much bloodshed, the county of Armaugh seems to have been the scene of continual strife. Ten years later a series of outrages were committed on the Catholics, by which a large number were ejected from their homes and farms and their buildings wrecked. This led to what was known as the battle of the Diamond. The association began among the ignorant, but soon included a more intelligent if not a more scrupulous class; and in 1827 the Duke of Cumberland became its Grand Master. There is good reason to believe that in this instance, as in Freemasonry, the assumption of authority in the association by a member of the royal family was a matter of precaution against conspiracy against the government. Nevertheless there was at one time much reason to think that a conspiracy had been formed to alter the succession to the crown in favor of the Duke of Cumberland. This led to an extensive parliamentary inquiry in 1835, which, together with a very shocking outrage perpetrated on a procession in Ireland, did much to awaken the public mind and discredit the association. But strange to say, like Freemasonry, it has survived its dishonor and still holds its dark sway over the public mind.

"The worst result of Orange association was the constant incentive which it supplied to party animosities and deeds of violence. In the north of Ireland party displays and processions were an ever-recurring source of disorder and even bloodshed, and the spirit of fraternity that pervaded its members was a standing obstacle to the administration of law. It was known or believed that an Orange culprit was perfectly safe in the hands of an Orange jury; and all confidence in the local administration of justice by the magistrates was destroyed. So great was the popular distrust of the administration of justice in party questions, that for several years the Lord Chancellor laid down a rule by which no member of an Orange association was admitted to the commission of peace."

Of the colonial offshoots of the Orange association, those of Canada have been the most active and flourishing. The Canadian Orangemen have been largely Irish emigrants that carried with them all the bitterness of their domestic feud with the Roman Catholics. Outrages directed against churches and convents have been of frequent occurrence until recently.

In the United States the organizations have been less prevalent, but still quite numerous in our large cities. The great riot of July 12, 1871, in the city of New York, was a conflict between Orangemen and Irish Catholics. It required the calling out of the military for its suppression and resulted in the death of over sixty persons, most of whom were Irish Catholics. It is not known, nor is there reason to believe, that this organization has ever resulted in the conversion of a single Romanist, while it has tended greatly to promote exasperation and hostility to Protestants. Nor is there any more reason to think that the Knownothing movement of 1850 to 1855, or the A. P. A. of to-day, will do more than to promote bitterness, exasperation and violence. The truth is that no true reformation, either in doctrine or in morals, can be reasonably hoped for except by the presentation of truth in the spirit of meekness and of love. All secret associations will invariably be regarded with suspicion, and, as experience has abundantly shown, are sure to degenerate into occasions for violence and crime.

Oberlin, O.

LODGE FOLLY.

ADDRESS DELIVERED BY J. S. THOMPSON, AT THE OHIO STATE CONVENTION.

"Wisdom excelleth folly as far as light excelleth darkness." It is unnecessary to dwell on the superior excellency of light over darkness; that is apparent to every one. Neither is it necessary to dwell on the superior excellency of wisdom over folly; that also is apparent to every one. I am asked to address you on the subject of Lodge Folly. The assigning of such a subject is in itself an indictment of the lodge. It is a charge that their works are not the works of light, but the works of darkness. If their works be the works of darkness, it is because they are evil, and hate the light, and come not to the light, lest their deeds be made manifest, that they are not of God. "He that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought of God."

But can this indictment of folly which is made against the lodge be sustained? If so, then folly is chargeable against every one who becomes identified with the lodge, or in any way supports it. I believe that the indictment can be amply sustained; hence that every man that is identified with the lodge, or is a supporter of it, is not wise.

1. Their claims of secrecy are folly. These lodges all claim to be possessed of valuable secrets which will be revealed to the initiated, and which can only be known by the initiated. These secrets they guard with the greatest care, and the initiated is bound by strong bonds "ever to conceal and never to reveal" any of them. But with all their care to guard their secrets they are known, and as well known by those who have never been in the lodge as by those who are in it. It is the greatest of folly for men to suppose that they can band themselves together, no matter how strong the bonds may be that bind them, and keep secret their deeds. It is a common proverb that "murder will out," and we may apply it to the secrets of the lodge; they will out, for "there is nothing secret that shall not be revealed; there is nothing hidden which shall not be made manifest." Lodgemen may tell you that their secrets cannot be known, but the fact remains, and they know that it is true, that all their secrets are as well known by men who are not in the lodge, and who never have been in it, as by those who are in it. And this fact is also well known, they possess no secrets that will make men better, or will bless the world, or will be of any value to any one. They have their passwords, signs, grips, work of initiation, and a few magic words which they communicate with the greatest show of importance, but which when received are simply foolishness, and cannot possibly do any one any good.

And now this being so, what do you think of the man who pays a large initiation fee, submits to the indignities of initiation, pays large lodge dues, spends night after night in the lodge, and yet gets nothing in return but what is known by plenty who have never submitted to these things; gets nothing that will be of any value to him in any way? Is he a man profoundly wise? Has he pursued a course which commends itself to persons of good sense and judgment? All this claim that their so-called secrets are not known to the uninitiated, and cannot be known by the uninitiated, is folly; they are known, and can be known by every one who desires to know them. And to pay large initiation fees, regular lodge dues, submit to the indignities of initiation, squander precious time, and get no more in return than is gotten by those who enter the lodge, is supreme folly.

2. Their claims to antiquity are folly. It is true, many of the minor secret orders do not lay claim to great antiquity; but there is the one order, which is the fruitful parent of the whole brood, and which does set up a most ridiculous claim to antiquity. This institution arrogates to itself the title, "Ancient and Honorable," and its members call themselves, "The Ancient Order of Free and Accepted Masons." Masonic authorities claim for their order that in its principles it is coeval with the creation. The claim is very generally made that Solomon was a Grand Master of the lodge, and some even have the temerity to claim for Adam that he was a member of that "Ancient and Honorable Order." One authority says, "From the commencement of the world we may trace the foundation of Masonry. Ever since symmetry began and harmony displayed her charms our order has had a being." Again we read, "A belief in the antiquity of Masonry is the first requisite of a good teacher. The dignity of the institution depends mainly upon its age, and to disguise its gray hairs is to expose it to a contemptuous comparison with every society of modern date." Mackey says, "In its organization as a peculiar institution, such as it now exists, we dare not trace it further back than the building of Solomon's Temple." Again from Masonic authority we quote the following: "That branch of Masonry which comprises the degrees of Entered Apprentice, Fellow Craft, and Master Mason, may justly claim an antiquity surpassing that of all other societies. The historian discovers its traces as an organization here and there as far back as the times of King Solomon, and in a different form more than a thousand years beyond that period." And we hear the claim of its antiquity constantly set up and it is paraded before us as that "Ancient and Honorable Order," and doubtless many are simple enough to believe these stories of antiquity are true.

But what are the real facts as regards its antiquity? Doubtless Adam was the first man to wear an apron; but so far from being the badge of innocency, it was the emblem of "deception, selfishness and sin." Cain was the first to rise up and kill his brother, but certainly it was not because Abel refused to give him the secret of a Master Mason. It is very true that their lodge worship, for Masonry is a religious institution, is borrowed from the ancient heathen mysteries. But to claim for the institution any such antiquity as to say that Solomon was a Most Excellent Grand Master of the lodge, or that our ancient brethren dedicated their lodges to King Solomon because he was the first Most Excellent Grand Master, is the most ridiculous folly. Speculative Masonry, Masonry as it exists and is known, never existed prior to 1717. There did exist prior to that time lodges of operative masons, but they were trade organizations. On the 24th of June, 1717, four lodges of working masons met in London, at the Apple Tree Tavern, and formed the first Grand Lodge of Free and Accepted Masons. That is the true origin of Masonry as it now exists, and it has no claim to any greater antiquity than this. These facts rest on undoubted evidence and cannot be disapproved. In the face of this, is it not the most ridiculous folly to talk about that "Ancient and Honorable Order;" to claim for it an antiquity greater than that of any society in existence; to talk about St. John the Divine, or Solomon the King, or Enoch the Translated, or Adam the father of the race, having been members of this ancient and honorable order? Does not the man who struts about, wearing his lambskin apron, and claiming to be a member of that ancient and honorable order—less than two hundred years old—appear in such a position as may well excite the merriment of well-informed persons? What folly in their claim to antiquity!

3 Their initiation ceremonies are exceedingly foolish. And indeed they are not alone foolish; they are sinful, blasphemous and sacrilegious.

Imagine a man of self-respect and dignity, taken into the preparation room, stripped of his clothing—all except his shirt, and if that happens to fasten behind it is taken off and put on wrong side before—having instead of his own clothing a pair of drawers which fasten with strings so that they may be accommodated to the physical demands of the candidate, and which are worn by every candidate who is initiated,—be he the most fastidious in tastes, or the most slovenly and careless in personal habits—one leg of these rolled above the knee—or both, according to the degree he may be taking—one breast bare, or both, as the case may be, a small cord called a cable tow about his neck or body, according to the degree that he is receiving, a hoodwink over his eyes, in this condition led about the lodge-room, struck in the head with the setting maul, and pretending to be dead, buried with the acacia planted at the head of the grave, raised from the dead on the five points of Masonry after the body has become so far decomposed that all are holding their nostrils because of the stench, and the body has become so far decomposed that the skin and flesh peel from the hand when an effort is made to raise him, kneeling at the altar and taking a horrible oath. And yet no man is made a Master Mason without submitting to these and similar indignities; these are the things done when men are being initiated into this ancient and honorable order! Imagine again three men connected together with a cable tow wound seven times around their bodies, with coats off, led about the lodge-room, stumbling over chairs and other articles piled in their way—the rough and rugged way; think of a man personating Moses and another the Almighty at the burning bush; or mimicking the miracles of Moses before Pharaoh; imagine these candidates lowered into a pit beneath the lodge-room, and pretending to be hunting among the rubbish of the Temple for the ark of the covenant, that sacred article upon which not even the high priest dared to look, but which must be clouded from his vision by the ascending incense, when on the one only day of the year he entered the Most Holy place; finding what they pretend to be the sacred ark and bringing it from the pit. And yet no man ever is made a Royal Arch Mason without going through these foolish, sinful, blasphemous and sacrilegious acts. Think again of a man in his right senses drinking a libation of wine from a human skull, and invoking upon himself, in addition to his own sins, those of the one from whose skull he drinks the wine if he proves unfaithful to his obligation as a Knight Templar. And yet no man is made a Knight Templar who does not drink wine from a human skull and call down these imprecations upon himself. Do I use too strong language when I call it not alone folly, but blasphemy and sacrilege?

If I had time I might dwell upon the various oaths that are taken by the candidate with such penalties as that his throat be cut from ear to ear, his tongue torn out, his body severed in twain and his bowels taken thence and burned to ashes and scattered to the four winds of heaven. These are horrible, to say nothing of being foolish, yet every man who is made a Master Mason must have taken these oaths and invoked these penalties. And these oaths bind him to shield a brother, at last reaching that place where not even murder and treason are excepted. Is it not folly for men to talk about being loyal American citizens when bound by such oaths as these? And what do you think of the man, who before he enters the lodge, before anything has been revealed to him, solemnly swears that he will "ever conceal and never reveal" anything that may be communicated to him? If it is something that will bless the world and make men better, is it right for him to swear that he will never communicate it to those who may be in such urgent need of it? If it is something treasonable or criminal that is to be revealed to him, can he innocently swear that he will ever shield and protect the criminal by refusing to divulge the secret? Are not their initiation ceremonies the supremest folly?

What I have said applies to the Masonic order, but she is the mother of the whole brood, and while her children may not have attained to the same degree of folly, it is folly of precisely the same kind. In all of them the candidate is called upon to forswear himself, by swearing or promising ever to conceal and never to reveal what may be communicated to him. An exceedingly foolish bond for any one ever to place himself under. And many of the follies of Masonry are found in the initiation ceremonies of these lesser orders. The universal rule is that the candidate is taken with a hoodwink over his eyes. I suppose that as in Masonry he is seeking light, an exceedingly strange place to seek for light where such strenuous efforts are made to exclude the light, and conceal from the light. In Odd-fellowship the candidate has chains put upon his body, and the suggestion is made of binding him to the stake; he has the blindfold removed to find himself confronted with a corpse, or skeleton, or the imitation of one, that he may be taught the lesson of mortality; and in the midst of this he takes the oath never to make known their secrets. In the Knights of Pythias the candidate has the hoodwink removed, to find himself kneeling over a coffin containing a skeleton or the imitation of one, in which position he takes the obligation. In many of them tests of bravery are applied, such as jumping on spikes, which prove to be rubber, or jumping into a supposed lake of fire, etc. But I might spend more time than is at my command on this one point of the follies of initiation. But enough has been said to support the indictment against the lodge of folly, if there were nothing more to be said than what I have already presented on this one point, the follies of initiation.

(*Concluded next week.*)

BISHOP NINDE'S VISIT TO KUCHENG, CHINA.

BY REV. M. C. WILCOX, PRESIDING ELDER.

This city and district have just enjoyed a rare treat. For a number of years we have tried to secure a visit from one of our chief pastors. In 1892 Bishop Mallalieu's plans would not permit so long a stay in the Foo-kien province, and last year the state of Bishop Foster's health made it impossible for him to undertake such a journey into the interior. But this year the cherished wish of missionaries and native workers has been fulfilled, despite fightings without and fears of uprisings within.

Our conference closed at Foochow Thanksgiving evening, and we started Dec. 4 in two house-boats for Kucheng. Our party consisted of Bishop Ninde and his sons, George and Fred, Mrs. Ninde and her little grandson Henry Lacy (son of Rev. W. H. Lacy of the Foochow mission); Rev. N. J. Plumb, P. E. of Hok-chiang district; Miss Willma H. Rouse, returning to Kucheng, and the writer.

The first seventy miles of our journey was up the Min river; the remaining thirty miles by sedan chairs across the country. Having a fair wind, the first stage was finished in about two days and a half. The overland part took about a day and a half. The hundred miles consumed nearly as much time as the distance between New York and San Francisco.

About a mile from the West Gate, Kucheng City, the bishop was received by the preachers, students, etc., with much of the pomp and ceremony usually accorded to high officials. All the preachers wore mandarin hats, and the master of ceremonies a full mandarin suit. Soon after reaching my house the entire party, with about twenty native preachers and others prominent in church work, sat down to a feast in Chinese style, which lasted from 2:30 to 5:30 P. M., and was followed by addresses from the bishop and Mrs. Ninde.

Sabbath was a blessed day for us all. In the forenoon the bishop—with Bro. Plumb as interpreter—preached a soul-feeding sermon from Titus 2: 14. In the afternoon Mrs. Ninde preached a sermon of the same kind on Isaiah 63: 1, "Mighty to Save," the writer interpreting. Bro. Plumb preached another helpful sermon in the evening on "The Wrestling of Jacob."

Monday forenoon was devoted to the schools and the hospital, with which the visitors expressed themselves highly pleased, as they did with all the work they saw. After another union dinner, the missionaries and guests repaired to the church, which was again crowded. Brief good-by addresses by the bishop and Mrs. Ninde were briefly responded to, when our guests left for Foochow, being escorted a mile or more by a large company, who returned to the city rejoicing in the hope of a meeting never to break up and a Sabbath never to end.

I would ask the reader to pray habitually for Kucheng district and all its workers—native and foreign—that continued prosperity may attend their labors. During the last seven years the members and probationers on this district more than trebled, increasing from 372 to 1,143, which is more than double the average increase for China, thus showing that this part of the great field is "white indeed unto harvest." Special contributions kindly sent from America have enabled me to enter some of the "open doors." But if I had more means, I could appoint workers to many other villages on Kucheng and Tong-bing districts, which are in my charge. Allow me to state that any amount from $1.00 up, sent to Rev. A. B. Leonard, D. D., Missionary Secretary, 150 Fifth Ave., New York, and simply designated for my work, will be welcome and can be used advantageously to support workers, or to rent and furnish buildings for church or school purposes. I will carefully report how the money of each contributor is expended.

Any individual, Sunday-school or Epworth League that will send me (as above) $15 to support for one year a pastor-teacher, $10 towards the support of a preacher or a teacher, or $8 to aid a needy student in the Kucheng high school, will receive a sketch (with translation) of the person supported, and when possible, his photograph.

It is often very important that a worker should have his wife with him in order to work successfully among the women. In such cases I would need $25 a year for a pastor-teacher and $20 for a preacher or a teacher. Please do not allow your special contribution to lessen your regular offering to our missionary society. Help us if you can. Write me if you want more information and I will gladly answer. My address is "Foochow, China, via San Francisco."

The sitting of the last Congress and transaction of business by it through most of the hours of the holy Sabbath, furnishes another strong argument for the religious amendment of the Constitution. If that amendment were a part of the fundamental law of the land, such desecration of the Sabbath by the nation's representatives could not occur. The figment of a continuous session through Saturday and Sabbath in order to make legal the business done on the Lord's day is understood by every one. It does not change the character of the action, or make it any the less illegal in the sight of God. Not only was Congress guilty in this matter, but because it was in session the Chief Magistrate and his advisers had to be at work during the day. The Constitution exempts the President from labor on the Sabbath, but Congress put the temptation in his way and made it seem necessary for him to work. The nation, judging from the tone of the secular press, has lifted no voice in condemnation of this violation of God's law. There has been no repentance. Will the great Judge of the nations thus pass the matter by? Because judgment is not executed speedily men may think so, the nation may think so; but men and the nation will sooner or later find that they were mistaken.—*Christian Instructor.*

Taking the country as a whole, the Sunday train is doing more than all other agencies combined to break down the Sabbath of the Lord our God. "In it," the commandment reads, "thou shalt not do any work, thou . . . nor thy man-servant." Who is the "man-servant" of the American public, if not the army employed on its railroads? A recent *Advance* speaks of the probable ultimate breaking down of our "American Sabbath." I cannot believe that such a catastrophe is before the nation. God and his law will be vindicated as in the old anti-slavery days. Let us pray that the vindication come not as then, "with garments rolled in blood." It is a fearful thought that the responsibility of it all rests with God's own people. I would commend to all in places of influence or authority—and who is not there?—one sentence in the paragraph referred to. It is worth repeating. "Our Rest Day is too hallowed to be trifled with, and it is in too much peril at the present time to permit of the justification of any act by anybody which increases the peril."—*Selected.*

OUR NEW YORK LETTER.

Labor legislation.—Fifth Avenue sentimentalism.—Croton water.—Easter flowers.—School farms.—City farms.

The Ainsworth bill now pending in the Legislature is much discussed by merchants at present, and their many employes. The bill requires that no woman under twenty-one and no boy under eighteen shall work more than ten hours a day, and that under no consideration shall they work before 6 o'clock in the morning or after 9 at night. The prevalent impression is that the restrictions are arbitrary, unwise and absurd. Bloomingdale Bros., who have 1,576 employes, 500 of whom are cash girls, and a great part of the others are women also, say that there is no provision in the bill that is not already complied with. They are afraid that an unwarrantable espionage will be established over their affairs, which are closely watched now under existing laws. The board of health looks after the sanitary conditions, the board of education looks after the truancy law, which prevents the employment of any child under 14 years of age, and the Gerry society sees that the children are properly treated. Other large merchants criticise the bill and attribute it to the zeal of the reformer which has been burning so fiercely of late.

The proposition to build a cable road on Fifth avenue from 23d street to Washington Square, and from thence to the Battery, parallel to Broadway, has caused the usual outburst about "vandalism" and "desecration." There was the most vehement opposition against putting cars on Broadway; but very shortly after they had been put on, everybody was wondering how it had ever been possible to get along without them. Fifth avenue below 23d street is now nothing but a commercial highway. The owners of the stately old mansions have turned them into shops or else replaced them with immense business structures. The exigencies of trade will soon make a surface road a necessity. For many blocks above 23d street nearly to 42nd, shops have driven out the families, which have been fleeing northward steadily, and the time may shortly come when Fifth avenue from Central Park to Washington Square will be merely a trading thoroughfare, rivalling Sixth avenue and Broadway.

A recent inspection of the Croton district by some of the commissioners is not reassuring as to the present sanitary condition of the water supply. About a year ago a raid was made on the district and some buildings condemned and burned as sources of contamination. Further inspection may necessitate another raid. The city water for the past year has been very good. In some months the death rate from typhoid fever has been lower than in Albany, with its 100,000 inhabitants. There ought to be some system of filtration, however, of all the water admitted to the main pipes. No adequate protection seems possible without this, and the sooner it is understood and provided for the better it will be for the public health.

Roses by the thousand are coming into New York every day, more plentifully than ever before. One wholesale florist sells 20,000 roses every morning, and the day before Easter he will have on hand 50,000 violets, 30,000 roses, and the same number of calla lillies. Flowers are very cheap just now but will go up at Easter, and after that they will be cheaper than ever. Those who desire a special flower have to pay well for it, and the other day a man paid $60 for two dozen roses of a particular kind.

Out in the Kensico district a farm school has recently been inaugurated where poor homeless boys from the city may be sent for a few months to receive training in farm work before being sent West for adoption by farmers. In this way those are sifted out who dislike the occupation and are not likely to succeed. Out of 87 who have served a three months' probation, 50 have been selected as suitable and promising candidates. This idea was originated several years ago, but only recently has the farm been bought and stocked. It cannot fail to do a most useful work, benefiting not only the boys but also the farmers who shall adopt them and make farmers of them.

The New York Association for Improving the Condition of the Poor has undertaken relief work for the unemployed, by the cultivation of vacant lots in the city and vicinity. Holders of unoccupied land are invited to co-operate in the scheme, and about 800 acres of land have already been secured. The plan of the committee is to secure a free use of the land and then raise a fund to provide for the expense of ploughing, fertilizing and planting. For the most part potatoes will be cultivated, as they are regarded as the most profitable crop that can be planted on land adjacent to New York. Each applicant will be expected to provide his own hoe and spade, and do all the work of cultivation on a certain plat of ground throughout the season. At the end of the season the crop will be given him free. It is estimated that each acre will produce on an average from 400 to 500 bushels of potatoes, which sold at an average price of 60 cents a bushel, will net an average of $300 an acre. Several instructors will be provided, so that even those entirely ignorant of farming will be able to take advantage of the enterprise. The committee expect to expend $10 or $15 an acre for seed, ploughing and fertilizing, with the intention that the money shall be paid back at the end of the season, when the cultivators are able to realize on their crops, thus excluding from the work the element of a mere charitable relief scheme. Temporary shelter will be provided for those unable to pay for lodging or the necessary car or ferry fares, and arrangements will be made so that the transportation companies will give reduced rates.

F. W. FARR.

THE PRESENT MOMENT.

The present moment is divinely sent;
The present duty is thy Master's will;
Oh, thou who longed for some more noble work,
Do thou this hour the given task fulfill.
And thou shalt find, though small at first it seemed,
It is the work of which thou oft hast dreamed.

Oh, think not if thou art not called to work
In mission fields of some far distant clime,
That thine is no grand mission. Every deed
That comes to thee in God's allotted time
Is just the greatest deed that thine could be,
Since God's high will appointed it to thee.

—*Selected.*

OUR WASHINGTON LETTER.

Income tax.—Anti-saloon League.—Three good sermons.—Manual labor honorable.—Patents.

Although its advance publication somewhat lessened interest in the income-tax decision by the Supreme Court, it is still the pricipal topic of conversation in official circles. Members of the administration, including the President, do not hesitate to express their disappointment at the nature of the decision, which they believe will add many difficulties to the collection of the tax upon incomes not specifically exempted. Both President Cleveland and Secretary Carlisle say, however, that there is nothing in sight which indicates that the decision of the court will make the calling of an extra session of Congress necessary. The generally expressed opinion is that the decision pronounced the doom of the income tax. The exemption of incomes from rents and from municipal bonds will make many new enemies for the tax, and the fact that the law stands at all only because of an equal division of the court upon its constitutionality will be made the most of by those who will work for the repeal of the law at the next session of Congress. Meanwhile the Treasury Department has instructed the collectors of internal revenue to revise their previous instructions in accordance with the court's decision.

The Anti saloon League is preparing a surprise for some of those who have stood in the way of the work of the league, but its nature is a secret not to be divulged at this time. The leaguers were much disappointed by the refusal of the Assistant District Attorney, who is in charge of police court prosecutions, to issue warrants asked for by the league against a number of saloonkeepers whose application for license had been rejected, some as long ago as last November, but who are still running their saloons upon permits given by the excise board. The league maintains that the excise board has no right to issue such permits, claiming the law to be mandatory as to the time within which a saloon must cease to do business after the rejection of an application for a license for it. The officials seemingly hold to the contrary. The matter will be heard from again.

The semi-annual meeting of the Washington Presbytery was held this week, the retiring Moderator, Rev. Dr. W. C. Alexander, preaching the sermon. Dr. Alexander's topic was "Christianity Not a Failure," and his text was from Acts 5: 38, 39: "For if this counsel or this work be of man, it will come to naught; but if it be of God, ye cannot overthrow it." The sermon was a strong one, and some of the word painting sublime. For instance, this: "Christianity to-day lights up the earth as the beautiful feet of morning upon the mountains, and the dark places of cruelty and barbarism are where its rays have not yet fallen. Wherever its banner is uplifted there are signs of progress. Christ crucified and faith in him is enough to conquer all lands. The tokens of universal triumph grow brighter and fairer. Speed thy coming, oh thou time of prophecy and promise! Come, Lord Jesus, come quickly." Rev. Dr. George N. Luccock was chosen Moderator for the coming term.

Prof. D. H. Clare, of Colgate University, addressed the Y. M. C. A. Sabbath afternoon, on the futility of fame and riches, basing his remarks upon the Master's words: "For a man's life consisteth not in the abundance of things which he possesseth." He told the young men among other edifying things that plenty was not a palliative for sin; not a cure for error; that abundance could not cure sorrow, although it often caused it.

Dr. Radcliffe, who has accepted the call to the New York Avenue Presbyterian church, subject to the consent of the Detroit Presbytery, preached his first sermon in Washington last Sunday, from the text: "Sir, we would see Jesus," the words of certain Greeks who sought Jesus when he was teaching the people at Bethany. The sermon made an excellent impression on those who heard it, by the thought and care apparent in its preparation as well as by the finished oratory of the speaker.

In ascordance with an amendment to the appropriation for the District of Columbia, authorizing an increase of two in the number of public school trustees and the appointment of women as the additional trustees, the commissioners have appointed two women trustees, one white and one colored, hoping by the selection of a colored woman to discover the solution of a problem that is yearly growing more troublesome—the course of instruction in the colored high school, particularly for the girls. At present there are about 300 colored girls in the high school. Of this number it is not possible for more than 100 to obtain admission to the Normal school and to graduate as teachers in the public schools. It is impossible for even a fraction of the remaining 200 to obtain such employment as the education now given them should fit them for, and, as a rule, they will not accept domestic service because they have been taught to regard that work as unsuitable for educated women. The new colored trustee is strongly in favor of teaching these girls trades, and also teaching them that manual labor is honorable.

List of patents granted to Illinois inventors this week, reported by C. A. Snow & Co., solicitors of American and foreign patents, opposite the U. S. Patent Office, Washington, D. C.:

J. Q. Adams, Marseilles, cob-stacker; C. M. Avery, Rockford, truss-bridge; G. N. Buck, Mattoon, garment-supporter; F. O. Creager, Marseilles, self-locking cleat for electric wiring; R. J. Edwards, Galena, car-coupling; G. A. Feder, Belleville, wire-winding and distributing machine; Z. Fetters, Cheneyville, dumping-wagon; P. Frantz, Girard, wire-fence stay; F. Frey, Quincy, incubator; W. A. Hinkle, Forsyth, straw-stacker; L. Lebknecher, Belleville, stove-board; J. McPhail, Blue Island, sprocket-wheel; H. Niemeyer, Mattoon, dumping-wagon; W. D. Parr, Collinsville, adjustable vehicle-pole; C. T. Regester, Sterling, automatic windmill regulator; C. Schulze, Deer Plain, wire-stretching device; J. A. Smith, Macomb, street-sweeper; P. C. Southwick, Sandwich, baling-press. *

REFORM NEWS.

NOTES BY THE WAY.

ON TRAIN, April 11, 1895.

DEAR CYNOSURE:—Again on the wing, passing through New Jersey, enroute for the metropolis. While at home I improved the opportuninty to hold several parlor meetings. Bro. and Sister

Powers, of 355 Penna Ave., Washington, D. C., are causing the light of truth to shine to those who may come within reach. Their "Beacon Light Mission" is open from morning until night. An attractive sign invites passers-by to "behold the things done in the lodge in secret." Some friends have sent them old copies of the *Cynosure* for distribution. Those who thus send may be sure their papers will do good missionary work. It was in connection with this mission that three parlor meetings were held.

Bro. Lyon, pastor of the German Baptist church, opened his heart and home and invited his neighbors to his parlor to investigate with me; and I have reason to think good was thus accomplished. A man at Bro. Lyon's stated that he was a Mason, and that he knew that Christianity was founded on Masonry. When asked for the proof he began to talk about something else, and make similar foolish assertions. He did not offer proof, for his assertions, but like the Irishman's flea, would jump round trying not to be caught.

I stopped over night at our Philadelphia headquarters, 457 North 6th street. Much good was reported as coming from our late convention there. Light is what the people are looking for. Many in lodge darkness will walk out when they see the way. I much enjoyed my flying trip through the towns where I lectured and secured *Cynosure* readers one year ago.

I stopped briefly at Morristown, Royersford, Bartos, Bally, Vera Cruz, Emaus and Allentown. I had planned to visit Graters Ford and other points, but decided it was best to hasten on, and push the work in New York City. I tried the hospitality of Rev. A. S. Shelly, Bally, and it proved as good as ever. After I had taken his time, horse and carriage to go with me around the country he said I should come again.

Bro. Allen Gehman wanted to know how I knew that he let his *Cynosure* subscription run out? He did not know that I had my eye on the friends in the field assigned to my care. I stayed with him over night and, of couse, he renewed for the *Cynosure*.

We count among our true friends the Dr. and Mrs. Backenstoe, of Emaus. I was pained to learn of the death of their only child, a beautiful babe that came to brighten their home. They were permitted to treasure this jewel for only five months, when the ruthless hand of death took it from their care. He who said, "Suffer the little children to come unto me," will surely care for his own. W. B. Stoddard.

WORK IN TENNESSEE.

McNairy, Tenn., April 8, 1895.

Dear Cynosure:—Since my last report I have used some time in Memphis finding out ministers of various denominations and privately calling their attention to the great influence of secret societies, and particularly to the bold anti-Christian character of a number of them. In several instances I was courteously received, and by some, even Masons, invited to come again. One of them who favors entire holiness, and had not yet "seen anything in Freemasonry to conflict with religion," when I mentioned the oaths, readily replied, "Well, I will except the oaths." And I said, you have learned to repeat the fact that it is the obligation that makes the Mason. He thinks much of Carradine as a preacher of holiness. So I gave him Carradine's sermon, "Are Secret Societies a Blessing or a Curse?" When I saw him again he said that he should not practice Freemasonry any more; and I am in hopes that he will be true to his convictions publicly, as also another, a pleasant Cumberland Presbyterian minister, who gave me the Masonic grip about the first time I met him. It was in a revival meeting conducted by Rev. Hugh Spencer Williams, of Chicago. When I met the young man again I said, "Bro. Davison, I might have returned that sign the other night, but I reckon we had better not use those things." He replied: "I have been thinking so myself." Since then he has used stronger language than this in favor of giving the go-by to the whole thing. He is pastor of a church in the south part of the city.

But Mr. Williams, who now preaches regularly in the First Cumberland Presbyterian church, is a bold advocate for Masonry, at least privately. He tells me that he belongs to five secret societies, yet in his preaching I have heard him repeatedly express wonder and regret that the church and ministry have no more power with God and with men.

This talented minister, as also some others in Memphis, including Rev. Mr. Sullivan of the M. E. church South, when pressed with the anti-Christian character of Freemasonry by evidence from the writings of standard Masonic authors, seem to slide out of the dilemma and justify themselves in practicing what those authors say is "Theism," "A development of the old sun-worship," and a counterpart of the ancient mysteries" or secret pagan worships.

One minister said, "I always pray in the name of Christ in the lodge as well as out of it." Another minister who at first discredited the genuineness of the little book of quotations, afterwards claimed that they were not bound by the statement of those men. Another said: "It is easy to cry Antichrist; they used to call slaveholders Antichrist." Of course I had answers to the above, but for published replies would like to turn them over to Bro. Ronayne.

I preached five times in the city, mostly on reforms; and lectured twice on Anti-masonry. The last time it was before the Lamoyne Normal Institute, Memphis. The lecture was before the normal department of one hundred and fifty students, who gave strict attention, and at the close of it cheered long and eagerly. Mr. Steel, the president of this and of the Baptist Bible and Normal Institute, and several other ministers, signed a call that I had written out, for a Christian convention to be held in Jackson, Tenn., at no distant day.

Taken quite ill with la grippe, I started for home. Coming by way of Jackson I obtained more names to the call, but was too ill to tarry longer. Have been at home a week, and am still unwell, yet with good hope for future work in this cause. Truly yours, C. Powers.

SOME KINDLY EXPRESSIONS.

Dear Cynosure:—While engaged in the great battle for reform, it is pleasing to know that we have many warm sympathizers in the work; those who remember us when they "look up" to the King. Without divine aid our efforts are fruitless. I realize this more and more each day of life. I am constantly resting on his promise, "Lo, I am with you." Among the recent words of sympathy and great encouragement, I mention the following:

Rev. A. S. Copley, pastor of the Evangelical church, Albany, Oregon, says: "My soul leaps for joy at the prospect of meeting in a convention and an interdenominational holiness meeting, such as you suggest. You can record my name as one pastor who will pledge to take up an annual collection to assist the moral reform work on the coast. My thought is to preach some Lord's-day evening on moral reform, then call for a free-will offering. May the dear Lord raise up many more great and good men like Editor Kellogg and A. J. Gordon. God is preparing a people, a separate, a peculiar, a clean-handed, a pure-hearted people for his Son. I want to be among the few chosen. Oh, for power to do all his will from the heart! My church is always open to you to preach the gospel of separation, and for meetings of moral reform."

Bro. Copley also enclosed me a letter of commendation. The following is a copy:

"Albany, Oregon, Feb. 28, 1895.—To whom it may concern: This is to certify that the bearer, P. B. Williams, has spoken several times in my hearing on moral reform, in a very interesting, impressive and instructive manner. He handles his subject plainly but not abusively; adroitly, without trick; showing love for men but hatred to all sin. Any minister will do well and honor God by granting him an open door. He preaches the gospel of complete separation. Yours for truth and right, A. S. Copley."

Rev. David Morrow always sends words of cheer. Rev. James I. Frasier, of Seattle, has recently sent his regards, and invokes the divine benedictions. Rev. Mr. Graham, of the United Presbyterian church at Oaksdale, Washington, gave us a hearty God-speed. Rev. W. H. Pruett, of Weston, Oregon, writes eight pages of his usually kind words.

While assisting in the revival meeting at Roseburg, Oregon, in January, among the converts was a very nice young man (a member of a lodge) in whom I was especially interested. I talked with him privately, preached straight publicly, urging him if he would be useful in the true sense to throw off the lodge, unite with the church, and stand with Christ in all true reform. Here are some extracts from a letter just received from him:

"Dear Bro.—I feel it is my duty to write you. Having a few spare moments I will write you now. Doubtless you have heard of the step I have taken. I gave up my lodge, have joined the U. B. church, and am resolved to live an upright Christian life. Oh, my dear brother, had I only taken up the cross years ago how much happier I would have been. I bless God that it is not too late for me to do something for my fellow-men yet. Pray for me that I may ever be loyal to Christ and the church. How I wish that I could see you and have a long talk with you. I am indebted to you and Bro. Reynolds (the pastor) more than tongue can tell. If it had not been for you I might have been out in the world and getting deeper into sin. But through your efforts I am saved, pardoned, blessed in the Lord."

Such expressions of thankfulness are worth a lifetime of hard toil. May the Father keep the young man every moment.

The following is a very peculiar letter. I give it without name or date. He must have seen the notice the *Post Intelligencer* gave of my lecture:

"Dear Sir:—I saw a notice in the paper the other day that you delivered a lecture in Seattle recently on 'The Evils of Secret Societies.' I wish I could have heard you, as I would be interested to know something about secret societies. I am not a member of any secret society, and have no desire to join any that I know; neither am I prejudiced against any society, because I have never given myself any concern over them and know nothing at all about them. But as you are undoubtedly informed about such matters, I shall be pleased if I can gain some information from you by correspondence. I would like to know in general what motive (excepting beneficial advantages like paying funeral expenses, sick benefits, etc.,) is *first* in inducing men to join secret orders. Can we assume from the fact that most of the prominent men in public life belong to some secret order that they do it for political influence or as a matter of policy? What noted thinkers (not Catholics), if any, in our own country are pronounced against secret orders? And from what standpoints? Have you any literature on the subject that you can favor me with, or can you refer me to any? Any information you may feel able to communicate to me on this subject, whether I have in this letter suggested it or not, will be much appreciated."

Dr. Barkley has sent me some encouraging words recently. He is a staunch friend at all times to our cause and to your agent. We always appreciate a letter from him.

Let us have responses to the important question, Who is willing to contribute annually any amount to assist our reform work in California, Oregon, Washington, Idaho or anywhere west of the Rockies? How many pastors and churches will agree to take one collection annually to assist us?

With brotherly love, P. B. Williams.

CORRESPONDENCE.

PERSONAL REMINISCENCES.

BY EZRA A. COOK.

As I was the publisher of the *Christian Cynosure* from its first issue for fifteen years, I have been requested by my fellow-directors of the N. C. A. to give some reminiscences of those times.

The National Christian Association was organized at a convention held at Pittsburg, Pa., in May, 1868, at which meeting it was voted that a paper to represent the principles of the Association should be started.

The first number was issued from my office, 88 La Salle St., Chicago, in July of the same year, and the paper was issued from there fortnightly until the great fire of Oct 8th and 9th, 1871. A weekly edition of the *Cynosure* was also published a few months before the great fire.

I had started in the general stationery, printing and lithographing business at that number in December, 1867, and had previously made many business acquaintaces through the Northwest as

solicitor for a Chicago stationery house. When I started for myself, my appeals for patronage met with a most gratifying response, and at the time the *Cynosure* was started, my business was already paying well. I occupied a stone front store on the Court House square; and as there was no other of the kind on the square, its situation was very advantageous.

The father of one of my Sunday-school class was chief clerk in one of the principal offices in the Court House, and was a man of much influence among his German neighbors. Soon after my stand was opened he volunteered to promise liberal patronage from his office. When he found that I was teaching his boys an anti-secrecy gospel, nothing more was said about patronage, though he allowed his boys to remain in my class till after the *Cynosure* was started, when he took them out of the Sunday-school entirely. He was a well-educated man, and a leader and officer of the Good Templars. He, himself, told me in a friendly conversation that he was a Freemason, and that most of the lodges of Odd-fellows and the minor secret orders were officered by Masons, which my observation has fully confirmed.

The first number of the N. C. A. organ, which bore the title, the *Christian Banner* (the fact that there was a paper of that name having been overlooked) was scattered widely to reach friends of reform in all sections, and as my name was on it as publisher I soon began to receive letters from my customers that contained neither orders nor remittances. They were couched in a great variety of terms from advice to threats. A few anonymous communications were also received. After the issue of other numbers of the *Cynosure* the number of anonymous communications was multiplied, and their tone of violence increased to a roar of vituperation and threats.

My bookkeeper received a letter from his father, who was a prominent and unusually well-educated farmer living near Lockport, Ill., stating that not only neighbors but many strangers had called and warned him that his son was in great danger; and though he could not induce them to state definitely what the danger was, he was told that his employer was fighting the secret orders and both his property and life would be sacrificed; and his son would suffer the same fate if he continued in my employ. The old farmer was plucky and would not, at least at first, advise his son to leave. Soon afterwards when he went home on a visit, he was astonished at the great attention he received not only from acquaintances but from strangers, who came a considerable distance for the purpose of persuading him to leave my employ, by means of advice, warning and dire threats.

I had seen the diabolical and treasonable operations of Freemasonry in the United States army, and tried at least to count the cost before I went into this fight with the powers of darkness. In a future article I may speak of Freemasonry in the army, if desired. Only the firm belief that God had spared my life from the dangers of the battlefield that he might use me to defend his truth and that he would sustain me, gave me the courage to become the publisher of the *Cynosure*. The terrific onslaught of the lodge drove me to my knees many times a day; and I never failed to find strength and, I believe, wisdom for the struggle. I had learned, both from my Bible and from my army experience, not only that a defensive warfare accomplishes little or nothing, but is really much more dangerous in many ways than a bold advance on the enemy. In a multitude of instances it was found that the fearless charge of a single regiment would rout five times their number who acted merely on the defensive; so that it was often said that the only way to meet a charge was by a counter-charge. That "there is nothing so difficult as to shoot a man who is fearlessly advancing to shoot you" has, at least in substance, passed into a proverb. I therefore, from the outset, determined never to be satisfied with a defensive campaign, much less to apologize either for right principles or right action.

Of course, my business suffered from my uncompromising position; but I believe that had I cringed in the least I would have been completely crushed. So that my business customers might know my exact position, I sent them each several copies of the *Cynosure*, and received some very strong denunciations for my pains. My specialty was lithographing, printing, binding, etc., for bankers, and I secured orders largely by personal solicitation. Iowa I found my best field, and Anti-masonry flourished better there than in any other State. I did not conceal my principles, and had many lively debates with customers and prospective customers, and sometimes on the cars.

One day when in the City National Bank of Cedar Rapids, Iowa, the cashier, who had on a previous occasion given me an order, opened the discussion, and the following dialogue ensued, much to the interest of those present:

Cashier—"You publish a paper against secret societies, don't you, Mr. Cook?

Cook—"Yes, sir; the *Christian Cynosure.*"

Cashier—"Well, what have you accomplished in your fight against secret societies?"

Cook—"Mr. Beaver, I have just read in last night's Chicago *Evening Journal:* 'The cornerstone of the Iowa State House will not be laid with Masonic ceremonies, as had been intended, there being several Anti-masons on the building committee.' We claim the credit for that."

It is perhaps needless to add that the laugh was on Mr. Beaver, and that our dialogue ended thus abruptly. But I must reserve other reminiscences for a future article, if it is deemed desirable to continue the subject.

MASONIC JUSTICE EXEMPLIFIED.

Northwood, Ia., April 1.

Dear Cynosure:—A decision in the District Court of Worth county, Iowa, has surprised many. Lawyers Barnes and Linn were indicted by the State for forgery by issuing "blue sky" notes, etc. The case was clear. Everybody was looking for an interesting case, as they knew that there would be a strong fight on the defense. Suddenly the case is dismissed, it being stated that all losses had been adjusted and everything is all right.

There is much indignation among people who like to see justice rule. Of course it happens that defendants, county attorney, sheriffs, and (if we are not mistaken) the judge, are all Masons. This explains the mystery to those who are acquainted with Masonic doctrine and practice.

No doubt this charitable act will add new recruits to the lodge. There are many here who need protection when the hand of the law takes hold of them. This act will undoubtedly help to open the eyes of many voters in the county, so that they will look out for such government. The lodge question will be an "issue" in politics before long in this county. It should have been long ago. Yours truly. O. T. Lee.

TOBACCO AND WHISKY.

Dear Cynosure:—There was a request some time ago for me to write on this subject. It is scarcely necessary to say that old brethren in the church have used tobacco long before I was a member. It is not desirable to say anything that would appear bossy; nor is it right to justify its use, because it would not please God and might offend brethren. It is not necessary to enter into a lengthy discussion to prove the filthy tobacco habit wrong. To use tobacco is setting a bad example for the young on that line; and Christians should be careful and strive to set the right example.

Even ungodly men who use tobacco forbid their children its use, and sometimes deplore their own bad example. That it is not a desirable example seems to be the decision at the bar of every intelligent conscience. A minister addicted to the habit, preached against the use of tobacco, declaring he would "hew to the line if the chips did fly" in his "own face," for every one must answer to God for the example he has set before his fellows. I repented of the sin of using tobacco and quit the habit, by the grace of God. It was the only way I could answer to God for the bad example I had set for fifteen years. I am glad I did not put it off till the judgment.

Brethren beloved, "add to your faith this virtue;" quit the tobacco habit, and Jesus will carry you through. He is "the Great Physician;" the devil is a quack.

We are informed that a man near Andove, Missouri, was made mad from drinking poor whisky. The stuff, like most whisky, was drugged, and symptoms of hydrophobia developed, and it was supposed for a time he had been bitten by a rabid dog; but he recovered.

Whisky is adulterated with water by the addition of such poisons as nux vomica and tobacco. A reliable man who worked in a still forty years ago, informed me that they put dog buttons in the vat and then put enough water in to prevent a fatal effect. I have seen a recipe for making brandy of whisky by the addition of such drugs as nitric acid. This ingredient, however, was a very small portion of the recipe. One would suppose whisky poisonous enough without the addition of anything more deadly. No wonder many who drink it have the hydrophobia, snakes in the boots, and lodgery on the brain.

Cyrus Smith.

LOCAL OPTION TURNED DOWN.

Springfield, Ill., April 5,
Christian Citizenship Headquarters.)

Editor Cynosure:—If every reader could have been in the House Thursday morning and seen almost every member present with a petition against the Humphry and Aspinwall bills, he would have concluded that the Christian Citizenship League has some influence in the matter of legislation.

There is no doubt but that the license committee is against us. Mr. Black appeared before it Wednesday afternoon in the advocacy of his bill, allowing local option in the counties containing no larger towns than 5,000. While he was on his feet addressing the committee, the chairman put the question and it was voted to "recommend that it do not pass." In conversation the chairman said "they"—not the committee—had talked it over and concluded to "turn it down." We will see that the next legislature has a different license committee, if God permit.

James H. Shaw.

LITERATURE.

CURRENT PERIODICALS.

The April *Review of Reviews* contains an admirable *resume* of the work attempted the present season by the various municipal reform organizations in Chicago, Boston, Philadelphia, New York, Albany, Baltimore, Detroit, Washington and other American cities. The *Review's* conclusions are optimistic. It is convinced that there is a long, hard pull ahead for the reformers, but believes that they are bound to win in the end. Portraits of the leaders in the different civic reform movements accompany the article. The editor calls attention to the recent development of college oratory, and instances several notable debates held at different institutions East and West. As against certain extreme manifestations of interest in athletics, the editor cites "the genuine enthusiasm for the study of public questions, for college journalism, and particularly for competitive debating." The services of the late Samuel Dana Horton, perhaps the ablest American exponent of international bimetallism, are briefly recounted by Mr. Frederick W. Holls. Mr. Horton was born in Ohio in 1844, was graduated at Harvard in the same class with Robert T. Lincoln, afterward studied in Germany, published several works on monetary science which won a world-wide repute, and twice served this government as a representative at international monetary conferences.

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TESTIMONY.

"The anti secret force in Maine for active work has developed very rapidly within the last few years. A single copy of the *Cynosure* coming to an honest praying man for two years had much to do with the anti-secret character of the Cornish church, and still more to do with the revival and re-organization of the Maine Christian Association. Behold what God hath wrought! Praise his name forever!"—*Elder S. C. Kimball, Editor Christian Witness, New Market, N. H.*

——o)o(o-——

The *Cynosure* and *Tribune* give five pages of reading matter for every working day in the year at a cost of about one-half of a cent per day. The news from the whole civilized world is given, and reform news and facts of vital interest nowhere else obtainable. Send $1.60 to the

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HOW TO CLEAN LENSES.

Photographers and Telescope Owners Can Do It Themselves Without Danger.

Mere dust can be removed with a camel's hair brush, there being nowhere found any opinions forbidding that. But in the changes of an ordinary climate a lens will get considerably blurred with filmy accumulations, even though it may never have been touched by the hand or brought in contact with grease in any form. A practical photographer once said that if a finger mark should come upon a lens which he valued very highly he would immediately return it to its European manufacturers. He would not dare to touch it himself.

Any one may venture upon taking an objective apart and cleaning it, provided he will only do it carefully.

In the first place "do not use either fine chamois skin, tissue paper or an old silk handkerchief, or any other such material as is usually advised." Use cheesecloth. It is not the wiping material, though, that is apt to do the mischief, but the fine dust particles, which may be silicious and become attached to the glass. This is the way to begin on the objective:

Take a wooden bowl, cleaned with soap and water, then half fill it with clean water of about the same temperature as the glass and put in a teaspoonful of ammonia in half a pail of water. First wash a piece of cheesecloth thoroughly with soap and water and rinse and clean. Then place it in the bowl or pail, so that the lens won't slip. Never use the same piece of cheeseloth twice.

Mr. Brashear says that when the lens has been dusted and placed in the water he prefers to rub it with the palms of his cleaned hands, although cheesecloth is good. There seems to be absolutely no danger of scratching it when plenty of water is used. When thoroughly washed, take the glass out, lay it on a bundle of cheesecloth, and use several pieces of the same, which have been previously washed clean and dried, and dry it. Don't let it drain dry. Take up all the moisture with the cloth. Vigorous rubbing will do no harm if the surfaces have no abrading material.

An objective can be cleaned without taking it out of its cell. First dust off the particles, then use the cheesecloth with soap and water. Go over the surface gently with one piece of cloth and throw it away and take another, then a third one. When the glass is clean, take a piece of dry cloth and dry it.

Of course photographic lenses can be cleaned in the same way.

How to Launder Silk and Lace.

To launder silk handkerchiefs drop a little ammonia in water, rub carefully, rinse, and having placed a cloth on the table pin the handkerchief to it, stretching tightly until every wrinkle is gone. When dry, remove the pins, take one corner of the kerchief in one hand and draw it briskly through the other. This removes the glazed appearance, and your handkerchief is like new. No ironing is necessary.

Lace curtains are best done in the same way, except a little starch may be added to the rinse water unless the curtains are very fine. Spread a sheet—two if necessary—on the floor, and having measured the windows and allowed for draping, if it is wished, stretch carefully and pin to the sheet and carpet. Two curtains may be handled at once as well as separately, and you are sure then to stretch them the same length.

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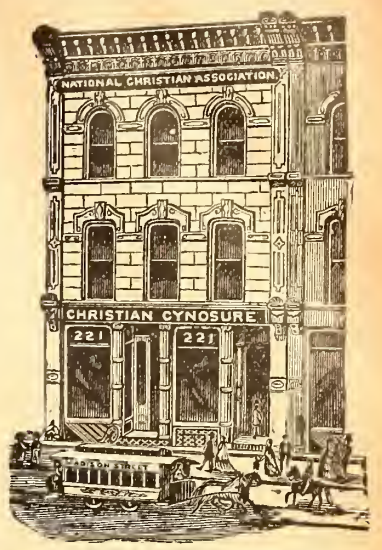
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The Christian Cynosure.

WM. I. PHILLIPS, Publisher.

CHICAGO, THURSDAY, APRIL 18, 1895.

THE N. C. A. ANNUAL MEETING.

The annual meeting of the National Christian Association occurs on the 8th of May next. Members of the Association and all friends will please take notice and be prompt in attendance on Wednesday, May 8th, at 10:30 o'clock A. M., at 221 West Madison street, for the election of officers and the transaction of other important business.

Joseph E. Roy, *President.*

Mrs. M. C Baker, *Rec. Sec'y.*

"I know that thou canst do everything." Job 42: 2.

Ezra A. Cook, the publisher and proprietor of the *Cynosure* for many years, and one of the senior members of the Board of Directors of the National Christian Association, gives us this week the first of a series of brief reminiscences. These articles will be an attractive feature of the sixth page. Will not every other member of the Board emulate Bro. Cook's example, and take time in the midst of other important business to do his share to make the organ of the N. C. A. interesting to its readers and helpful to the world?

All friends are cordially invited, but every member of the National Christian Association is particularly requested to take time to think about and pray for the annual meeting. We read, "There was a day when the sons of God came to present themselves before the Lord, and Satan came also among them."

Pres. J. Blanchard used to say, "Satan gives his profound attention to those who disturb his dark realm."

The weapons of our warfare are only mighty *through God.* All our plans and efforts will be futile unless the Holy Spirit of God is in them, giving life and power. But we must plan and strive, for it is God that worketh in us "both to will and to do of his good pleasure."

Come, if possible; if not, write.

CHRISTIAN CHURCH FESTIVALS.

S. M. Hill, one of our Swedish friends of Augustana Synod, president of Luther Academy (a fine school with collegiate, academic and normal departments) in Wahoo, Nebraska, has written an article with the above heading, for the *Cynosure*, which, while we cannot print entire, we wish to notice.

Bro. Hill says "the church festivals are more related to the Jewish festivals than the pagan," and mentions a fact which had escaped our notice, that the Scandinavian languages use the Biblical term Paska, not Easter; and says: "Although the English and Germans have given that festival a pagan name, that is to be laid at the door of the *language*, not of the *festival.*

We agree with Bro. Hill that "the most popular and most heathenish of the church festivals is our Christmas and its clownish Santa Claus." And yet this festival has not a heathen name, but is heathen in the fact that it is a religious observance commanded by man. And our brother cannot but observe that as the other festivals become popular their heathen character becomes more and more apparent in the manner of their observance.

We agree heartily with Bro. Hill in this statement also: "As Christians we have different views of many things, and it is only by closer adherence to the truth that we are brought to nearer uniformity, and the very worst Catholic doctrine that we can be tainted with is the dogma of infallibility when each one sets up his own opinion as binding upon the conscience of his fellow-Christians." This is a very important truth. "We all wish to worship God according to the dictates of our own conscience, and not of somebody else's conscience."

In one thing we hope Bro. Hill is mistaken. He says: "These festivals emphasize the fundamental facts of Christianity, the incarnation and the atonement. The radical wing of the Protestants looks upon these doctrines as obsolete, and of course bewails anything that brings them to the foreground."

We hope and believe that the fundamental doctrines of *incarnation* and *atonement will never become obsolete with true Christians.* And to us it seems that setting apart one day in the year to celebrate the resurrection of our Saviour rather tends to put that event out of mind the rest of the year, which we should rejoice and thank God for *every Lord's Day.*

In one point we would say with all candor and friendliness, knowing that he may think the same of our position, we believe Bro. Hill is wrong. He says: "It is to early Christian usage, and not to direct Biblical authority, we have to look." Our Saviour did not say, teaching them to observe things that I have not forbidden but *whatsoever I have commanded.* On this point the truth can hardly be better stated than in the words of the venerated J. Blanchard:

"For insisting on what God commands, and excluding everything else from the religion and churches of Christ, reason is as imperative as Scripture.

"If children offend a parent, no human being can know and tell what those children are to do to make amends and please that parent but himself; and how much more when men have offended their 'Father in heaven,' can no one tell them what to do, but God! If the neighbor, who comes in, in your absence, and adds to or alters your directions is guilty of impertinence and folly toward yourself, as well as a fatal and terrible wrong to your children, what name shall be given to his conduct who comes in between God and us, his erring creatures, 'teaching for doctrines the commandments of men!'

"In the Christian reformatory movement of the sixteenth century, sublime as it was, if we may trust D'Aubigne, there was one dire mistake. Luther determined to leave standing in the churches whatever was not forbidden by the Scriptures, while others justly insisted on turning out of the churches everything which God had not put into them.

"The word of Luther still was, 'Where is it forbidden'? that of some less prominent reformers, 'Where is the command'? The word of Luther prevailed; and the present condition of Christian churches in Europe is the comment: the Sabbath desecrated, the churches strong, the Gospel weak, and Christ himself, the living Saviour, pushed aside by forms and rites and governments which men have instituted in his name; while 'darkness covers the earth and gross darkness the people.'"

A UNIQUE FIGURE.

St. Paul has a citizen who has been prominent in her history as a successful business man; but is, in one particular probably, distinguished from every other living man. It is doubtful if there is another living representative of the LeRoy (New York) Seceders' Convention of 1828.

LeRoy was his home, and he was personally acquainted with many of those whose names are signed to the roll of seceders of that convention, and his father was one of the number who rescued David Miller from the hands of the mob. The rescue was on this wise: The afternoon of the day that Captain Wm. Morgan was taken, a Masonic lodge meeting was held at LeRoy, about ten miles from Batavia, the home of Mr. Morgan and David Miller, who had engaged to publish Morgan's book revealing Masonry. At this lodge meeting it was agreed: "That the next day, September 12, 1826, at noon, the Masons should rally, and at one o'clock march in a body to the printing-office of Mr. Miller, scatter his type, secure his person and the manuscripts and printed sheets to be found in his office."

This monstrous act was literally carried out in broad daylight; and Mr. M. was taken to LeRoy with the intention of, as he was told on the way to LeRoy, "sending him where Morgan was." The deed was done so publicly, so quickly, and in such a brazen way, that the community seemed paralyzed. No one seemed to know what to do, or to really understand what had been done. A neighbor of Mr. Miller and a Mason, who knew too well what it all meant, warned Mrs. Miller to go on the street and cry *murder;* telling her that "Morgan was taken off yesterday and her husband to-day, and unless they were pursued and rescued they would certainly be murdered." In a short time a hundred men with stages and wagons were in pursuit; and, by the blessing of God, they brought thim back to his wife about midnight.

Our St. Paul friend, then only thirteen years old, knew every one of the Knight Templar seceders and had a speaking acquaintance with many of the leaders of the movement, as Thurlow Weed. Seth M. Gates was his school teacher; and he spoke of the unfinished Masonic temple in Le Roy called the Round House, which later became a school-house. A Mr. May, this gentleman said, built one of the Cornell University buildings and donated to it the May's collection of Anti-masonic literature.

This witness of the generation now nearly past desires that his name be withheld from the public since he is too old to withstand attacks which might follow the disclosure. While we respect his wishes in the matter, we would be glad if he could be led to take a stand for Christ against the Christ-rejecting lodge, for the word of Christ is true, "He that loseth his life for my sake shall find it," and he that confesseth me before men, "him will I also confess before my Father which is in heaven."

THE LUTHERAN CHURCH AND SECRET SOCIETIES.

The *Cynosure* is in receipt of a book entitled "The Religion of Secret Societies," by Gottfried Fritschell, D.D., Professor in Wartburg Theological Seminary, Waverly, Iowa. The book is printed in German, and seems to be a valuable work on this important subject. Mr. Fritschell says:

"Secret societies are the greatest obstacle against which the Lutheran church of America has to fight. In a part of the Lutheran church to be sure, not everywhere, an earnest struggle is carried on against them.

"Frequently simple Christians are inside of secret societies who do not understand the true religious tendency of the lodge. They are deceived on entering, because they are told that the societies have not the least to do with religion, but are only provision for sickness and death."

The book refers to the boast of Freemasonry that it is the handmaid of Christian religion, and shows plainly that Masonry not only does not help, but is the deadly enemy of true religion.

The *Cynosure* will endeavor soon to give to its readers some parts of this excellent work. Those who understand German will do well to obtain a copy. Arrangements will be made so that orders may be obtained from the *Cynosure* office.

PRINCIPLES AND FACTS.

A simple statement of truth is often more helpful than a learned and lengthy argument. The following facts and resolutions, adopted with unanimity by the State Convention which met in Philadelphia not long since, carry conviction with them:

As individuals, as citizens, and as members of the church, we have the right, and it is also our duty, to consider every element and condition of society which, in our judgment, may threaten the best interests of the people in any relation of life.

In this land of free thought, free speech, a free press and free assemblage, every good cause is best served by open and above-board methods.

The present increase and multiplication of secret, oath-bound societies in this free land are subjects calculated to awaken serious apprehension and demanding careful consideration.

Minor secret orders, though less objectionable, are largely under the control of members of the greater orders, and act as training-schools for these older and more dangerous societies.

All secret, oath-bound societies are to be viewed as one complex system of secrecy, differing not in kind but in degree.

Therefore, in the name of the Lord Jesus Christ, our divine King, whose we are and whom we serve, we bear witness against them for the following reasons:

1. The formation of secret, oath-bound societies establishes a presumption of the existence of principles and practices that will not bear the

light, a presumption which the history of these societies has confirmed.

2. We cannot but testify against minor secret orders for men, women and children, however simple their forms and however good their professed purposes, since they seek their ends by such an unworthy and un-Christian-like method.

3. Secret societies affect the person who joins them unfavorably by repressing a healthful individualism, and by imposing a false and unscriptural altruism which prevents the full and proper working out of his moral mission.

4. The lodge oath comes between husband and wife, so they are no longer one in the fullest sympathy and intercommunion with regard to common interests involved in the marriage relation.

5. The lodge seeks to rival and is the masked enemy of the church in that it ignores the sovereignty of Christ, rejects salvation by grace, and teaches the sufficiency of the works of men instead of the atonement of the Son of God. Lodge duties usually conflict with church duties both in time and spirit, and the activities of the one tend to deaden the life of the other.

6. The men who render full obedience to lodge obligations are under pressure to give their support to candidates for civil office who represent their various orders, and are required, when it is deemed necessary, to incline the scales of justice in favor of their brethren.

7. Masonry and the Jesuits we regard as kindred secret, oath-bound societies that antagonize each other, because both seek absolute supremacy by clandestine methods. We are opposed alike to Romanism and to all secret methods of resisting her encroachments.

8. We would also call attention to the present movement encouraged by the G. A. R., and by so-called patriotic orders, aiming to introduce military drill into public schools, and believe it would be subversive of the purposes for which these schools were founded, and therefore a menace to our republican institutions. For similar reasons the organization of boys' brigades in the different churches is to be deprecated as being foreign to the spirit of the Gospel of the Prince of peace. —*Mennonite.*

THE "RED COLLAR" AGAIN.

Although the Supreme Lodge long since ruled against the use of the "red collar" in lodges, it would seem that they are still used in some places. This coming to the knowledge of Supreme Chancellor Ritchie, he has issued the following circular in relation thereto:

"Supreme Lodge Knights of Pythias,
Office Supreme Chancellor,
Lima, O., Feb. 5, 1895—P. P. XXXI.

.....

Grand Chancellor of the Grand Domain of....

"Dear Sir and Brother.—I am surprised to find that in many instances lodges are still using the *red collar.* I desire to call your attention to Section 117 of the Supreme Statutes, from which I quote:

" 'During conventions of a subordinate lodge, each Page shall wear a blue collar, each Esquire shall wear a yellow collar, and every other person not occupying an official station shall wear the jewel of the highest rank or honor which he has attained, or of some lower rank or honor; except that a Deputy Supreme Chancellor or a Deputy Grand Chancellor, when making an official visit, may wear the jewel pertaining to that position.'

"Each subordinate lodge must procure sufficient jewels for its members of the rank of Knight, as the red collar is no longer part of the Pythian regalia, and must not under any circumstances be worn in a lodge-room. It is your duty to see that the law is complied with in your Grand Domain in this particular, and I trust you will immediately communicate to your subordinate lodges the requirement upon this subject, so that there may be uniformity and observance of law in all lodges."

This seems to be a case of "*reductio ad absurdum,*" a Supreme Chancellor issuing a circular to the Grand Chancellor of the Grand Domain of —— in relation to the *color of a collar!* How majestic the following request sounds in connection with the momentous question under consideration:

"You will please acknowledge receipt of this circular, and advise me as to what steps you are taking in regard thereto in your Grand Domain.

"[Seal] Walter B. Ritchie,
"Attest: Supreme Chancellor.
"R. L. C. White, S. K. R. S."

LODGE FIRST, CHURCH AFTERWARD.

A writer in the last number of the *Knight* says: "The effect of the edict of the Pope against the orders of Odd-fellows, Knights of Pythias, etc., backed up by the whole line of archbishops, bishops, priests and acolytes, has had time to show. In Columbus the 'ban' has fallen flat. Not one Catholic has left either of the lodges of Odd-fellows or Knights of Pythias. Whether there are any Catholics numbered among the Sons of Temperance we are not informed. Bro. Medole, of New York City, in a letter to the *Sticks,* says that 'one of our French lodges in the city of New York has a membership of which 90 per cent are Roman Catholics. I am informed by a Past Grand in the lodge of that faith that none will leave the lodge in consequence of the edict of the church. In Masonry we know of many higher up in the several branches of that order who are Roman Catholics, but they do not allow one interest to interfere with the other individually.' He also says that on the 4th of February of the present year a telegram was sent to a daily in his city stating that 'A large number of influential members of Holy Trinity Catholic church, of Bucyrus, Ohio, have refused to accept the conditions of the recent papal mandate and will remain loyal to their lodges.' The president of the church council is a member of the Knights of Pythias, and when the time came to reorganize the council yesterday he refused to accept a re-election. He will sacrifice his membership in the church rather than in the lodge." This boast of the would-be handmaid of religion proves too much. It shows that all the lodge cares, is that her own coffers are filled and that, so that her members do not leave her it is no concern of hers whether the church is maintained in its purity, or at all.

"The Methodist, the Presbyterian, the Baptist, the Catholic, the Quaker—religionists of all kinds and shades and isms—meet and worship at the common altar. Nor is any one asked—nor is it permitted within the walls of a lodge-room to ask him to change his mode of worship of the Supreme Being." The lodge is thus glad to get Christians of any name or belief, give them a religious creed that deceives and satisfies but does not save, for Christ is excluded from the lodge and there is no salvation but in him.

PERSONAL MENTION.

—Greetings sent by Bro. J. P. Stoddard, New England secretary, to the Minnesota State Convention while in session recently at St. Paul, were not delivered, The friends would have been glad to hear from Mr. Stoddard, but may congratulate themselves that communication with the throne of grace was not intercepted.

—Rev. Joseph Garn. Helena, Ohio, says: "I love the *Cynosure* above any paper that I ever read. Have had it twenty years. Am now in my eighty-seventh year."

—Bro. J. C. McDaniel, of Eastman, Ga., writes for more light on the dark orders. He says, "My heart is in prayer to God for you day and night." That is right, brother, "Pray without ceasing."

—Bro. H. Curtis, Kansas, writes: "I would be glad to attend the annual meeting. Have been feeble all winter. How important that we stand clear and free from the image of the beast. Oh, how mad people are to rush on in the darkness of sin to destruction!"

—From Alosta, Cal., Bro. T. A. Pursell writes, "May God bless the labors of the National Christian Association and all who are connected with it. May its lecturers be wise as serpents, brave as lions and harmless as doves, defending the right and condemning the wrong."

—Bro. John Chestnut sends his kind wishes with his renewal and says, "We would be sorry to give up the *Cynosure.* It is just what we like. But we do not want to be in debt. If it is God's will we must be content." "No good thing will he withhold from them that walk uprightly."

—Sister M. B. Park writes: "We are greatly cheered every week with the news that the dear *Cynosure* brings us, and we think and pray for those who stand at the helm of this reform." No one can estimate what a factor the prayers of God's people is in what is accomplished for the truth. "Pray without ceasing;" "according to your faith be it unto you."

—The *Cynosure* receives word this week from two persons who have taken the paper twenty years or more. Mr. John Lantz, now nearly eighty years old, has lately been delivered from the tobacco habit and says: "I feel like a boy." Keep near Christ Jesus, and consecrate your new-found strength to his service, brother; and your last days will be light with his presence, and perhaps more useful to the world than the eighty years that are gone.

—Our Southern and College agent, Bro. S. F. Porter, is preparing to go to North Dakota, where he spends his summer preaching "on the frontier." The last college he visited was Hillsdale College, Mich. The *Quincy Herald,* soon after his visit, had the following item: "Hillsdale students are much worked up over a pamphlet, the *Lodge Lamp,* freely distributed around the corridors, which details the imaginary evils of the college fraternity system". As there are seven fraternities in this institution, it is to be hoped the "worked up" condition may continue until the truth has made them free.

—Our good Friend, Josiah W. Leeds, sends us the following interesting item: "A member of the Society of Friends, not far from Philadelphia, having received an idea that it would be a good thing to join the Masons, though he had read little about the order, presented himself for initiation. Being led into a dark room and blindfolded, and with a rope around his neck and with the prospect of the oath before him, this half-entered apprentice blurted out: 'Men, look here! I'm not going into this sort of a thing blindfolded.' But that was the procedure, and that was the way it must be done. 'I don't like such foolery as this,' said the man who had been brought up in the straight and open ways of George Fox and William Penn. 'You can't be a Mason without you go through it.' 'Then I won't be a Mason!' And turning on his heel he went away to light, freedom and a clean conscience."

PUBLISHER'S NOTICE.

The *Lodge Lamp* sent to *Cynosure* subscribers last week had as a chief object the witnessing for our Lord and Master before a much larger audience than we are now doing.

This can be done in two ways. The National Christian Association offers you a weekly paper, the *Christian Cynosure,* and a monthly, the *Lodge Lamp.* Hence every one who feels his responsibility to God to do all that is possible for his neighbor has an opportunity to use some of his benevolences in helping to warn against the altars of Cain set up in the secret lodges of our country.

The first proposition is to anyone who sends $3 to this office before the first of May next, with the names of two new subscribers for the *Cynosure* and five names for the *Lodge Lamp*—making seven yearly subscriptions—the Association will send the above papers for one year.

The second proposition is to anyone who will send $3 to this office before the first of next May with names of three subscribers for the New York *Tribune* and twenty names for the *Lodge Lamp* —making twenty-three yearly subscriptions—the papers named will be sent for one year.

The Chicago Woman's Educational Union devoted a large part of its last meeting to reminiscences suggested by the death of its beloved vice president and first secretary, Mrs. Eliza S. Miller. Her soul turned to what was good and true as with a Christian spirit. Independent, yet charitable in her impulses and convictions, she stood for principle with self-denying zeal. "A woman that feareth the Lord she shall be praised."

"The Catholic church in America has sittings for 2,000,000 persons; the Presbyterians the same. Baptists 3,000,000, Methodists 6,000,000. Measuring the number of adherents by church sittings, the Protestants have about six times as many as Catholics."

MONEY MAKING ARTS.

THE CITY'S SIGHTS AND THE COUNTRY MERCHANT.

Madison C. Peters Denounces Some Business Customs—Young Men Ruined In Their Employers' Interests—Heartless Devotees of Mammon.

A few nights ago I stood in a crowd awaiting entrance to one of the public halls of New York city. I overheard a young man say to his friend: "Two of our customers are coming down from New Hampshire tomorrow. They have never been in the city before, and my house wants me to show them the sights of the town," and chuckling with fiendish glee he added, "I'll show them all the dives of the city."

I have been reliably informed, and my information has been confirmed with innumerable testimonies, that large wholesale houses have entertainers attached to their establishments whose business it is to personally conduct the unprincipled country customers through the questionable resorts of the city. I have been informed by men high in official authority that many merchants approve of the dives and the gambling hells for the sake of their country customers. The thousands of strangers who visit New York city every day contribute by far the largest share of support toward the houses of infamy and the gambling hells. The occasional visitor to New York city knows more of the dark and seamy side of our city life than New Yorkers themselves. If the people from the country who come to town wouldn't bid goodby to their religion when they leave home, New York would be quite a respectable place. I would suggest to the country parsons that they preach sermons to their merchants on how to behave themselves when they go to the city.

It may be interesting for the people of the country to know that the salesmen connected with our wholesale houses, to mature the country merchant's custom, call to their aid the social glass, but more frequently by piloting them to the scenes of vice.

This evil may be illustrated by a single example. A drummer for one of our wholesale houses was discharged for his dissipation, and he returned upon his employer the following terrible retort:

"Sir, I came into your service uncorrupt in principles and in morals, but the rules of your house required me to spend my evenings at places of public entertainment and amusement in search of customers. To accomplish my work in your service I was obliged to drink with them and join with them in their pursuit of pleasure. It was not my choice, but the rule of the house. I went with them to the theater and to the billiard table, but it was not my choice. I did not wish to go. I went in your service. It was not my pleasure so to do, but I was the conductor and companion of 'the simple ones,' void alike of understanding and of principle in their sinful pleasures and deeds of deeper darkness, that I might retain them as your customers. Your interest required it. I have added thousands of dollars to the profits of your trade, but at what expense you now see, and I know too well. You have become wealthy, but I am poor indeed. And now this cruel dismissal from your employ is the recompense I receive for a character ruined and prospects blasted in helping to make you a rich man."

It is not for me to say how far this practice prevails of which this letter speaks, but of the hundreds of young men who crowd our hotels and hang around the places of public resort as drummers for their respective houses in the busy seasons, who can doubt many of them are drawn unto destruction, encouraged by the employer, who, while he may not directly require such service, smiles approval. I take the stand between these young men and their employers, and say to the latter that you have no right in any way to countenance such arts as the letter mentions for the purpose of bringing customers to your stores. It may be true that you have never instructed your salesmen to drink with strangers, but they surely could not long engage in this practice and you not know it. There is no difference in morals between sanctioning a thing directly and winking at it. It is true that it is but common courtesy to supply the stranger in the city with a guide, but why not show the strangers the great and good things of the city. Whence your authority to send your clerks on this sightseeing business? If the stranger must see the questionable resorts of the city, why don't you go yourself or send your own son? Can there be two opinions as to the criminality of the firm mentioned in the above letter? The ruin of that young man lies at the door of that house, and hundreds of young men in this city go to destruction every year just in that way. And when they have so debauched the young men that they are no longer fit to be in their employ they consummate their iniquity by disgracing them with discharge and sending them forth to break the heart of the mother that bore them, and perhaps down to a drunkard's grave. Oh, ye heartless devotees of mammon, the blood of these young men cries to heaven for vengeance, the anguish of those broken hearted mothers pierces the ear of God, and sure as God you must some day confront your victims before that tribunal, where "the rust of your cankered gold shall be a witness against you, and shall burn your flesh as it were fire."

I wish to be charitable and want to believe that this iniquity is chargeable upon but few firms of good standing in the commercial world. But I would like to enforce this principle upon merchants of every class: Your responsibility as to your salesmen is not restricted to the time they spend at the store. Know what is going on after business hours. Interest yourself in them. Caution them against corrupting companions and vicious amusements.

DON'T FEEL ASHAMED TO BE SEEN IN WORKING ATTIRE.

A young man who had long been absent called upon two beautiful young ladies of his acquaintance. One came quickly to meet him in the neat yet not precise attire in which she was performing her household duties. The other, after a lapse of half an hour, made her stately entrance in all the primness of starch and ribbons, with which, on the announcement of his entrance, she had hastened to bedeck herself. The young man, who had long been hesitating as to his choice between the two, now hesitated no longer. The cordiality with which the first hastened to greet him and the charming carelessness of her attire entirely won his heart. She is now his wife. He was a sensible man. Take warning from this. Never be afraid to see a friend because you are in your working gown. No true gentleman will think less of you because he finds you in the performance of your duty, and he will think all the more of you if you are not ashamed to let it be known.

O young ladies, love home! Of that realm you are the queens. Fit yourselves to fulfill its divine prerogatives, for in the home is embosomed God's own trust, the glory of the state, the hope of the church and the destiny of the world. Oh, the illimitableness of which you are capable! Love home! Prize its duties! Live for it, and you will secure to yourselves such testimony as Abraham Lincoln proudly bore to his mother when he said, "All I am my mother made me," and above all you will secure the approval of God.

A Cause of Ill Assorted Marriages.

Nothing so much causes ill assorted marriages and misohievous results as making "old maid" a term of reproach. Many girls have been hurled into matrimony by the dread of being so stigmatized and have repented the step to their dying day. Many women can give more honorable reasons for living outside the temple of Hymen than their foolish sisters can for having rushed in. Some have never found their other selves. Providential circumstances may have prevented the junction of these selves, and is not a life of loneliness more honorable than a loveless marriage? Is not single blessedness preferable to double cursedness?

There are many women who laid down their hopes of wedded bliss for the sake of accomplishing some good. In such cases singleness is an honorable estate. There is a work for woman in the world, married or single, as wife, mother, sister, daughter or friend.

Profanity Impoliteness.

Cowper once wrote:

It chills my blood to hear the blest Supreme
Lightly appealed to on each trifling theme.
Maintain your rank; vulgarity despise;
To swear is neither brave, polite nor wise.

Can he who leads every sentence with an oath or a curse wear the name and garb of a gentleman? This reminds me of that incident of Abraham Lincoln, who said to a person sent to him by one of the senators and who in conversation uttered an oath: "I thought the senator had sent me a gentleman. I see I was mistaken. There is the door, and I bid you good day."

Profanity indicates low breeding. It detracts from the grace of conversation. It is an evidence of a weak brain and limited ideas. I care not what kind of clothes a man wears, what culture he boasts, what refinement he prides in, what family connections he has, how much he may restrain himself in the presence of ladies, he who fears not to rush into the presence of a thrice holy and Almighty God, with oaths upon his lips, is no gentleman. No language can be more disgustful, more grate the ear or fret the heart, than to hear the God of heaven summoned in attestation of tattle or challenged to damn and destroy.

Excuse of Nonchurchgoers.

A common excuse given by those who absent themselves from church is, "Churchgoers are no better than nonchurchgoers." Now, we will not insult you by giving you figures, but go to our penitentiaries and jails. Are there more churchgoers than nonchurchgoers there? Look at the criminals in the police courts tomorrow morning. Are they churchgoers or nonchurchgoers? Who are they who work for the elevation and purity of public morals and to ameliorate the condition of humanity? Churchgoers or nonchurchgoers? To say that the people, as a rule, who go to church are no better, as a rule, than those who do not go displays either deplorable ignorance or pitiful bigotry.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning April 21.
Comment by Rev. S. H. Doyle.

Topic.—On guard—over what; how?—Neh. iv, 6-23. (A temperance topic.)

Nehemiah and his followers in rebuilding the walls of Jerusalem after their return from captivity are opposed by the allied forces of the surrounding heathen nations. They hoped to take them by surprise, but Nehemiah heard of their intentions and made preparations to meet and repulse his assailants. This may illustrate to us the necessity of being on guard against the enemies of our souls, and in the way that Nehemiah guarded himself so may we guard ourselves against the assaults of sin and satan.

1. We must be on guard over our souls. The enemies of Nehemiah were both from without and within. Without were the combined, angry, determined, wily leaders of the heathen armies about them. Within there was the opposition of the despondent and the discouraged laborers. In guarding the soul the Christian must meet the same kind of enemies. The enemies of the soul are without in the form of satan, sin, temptation, evil men, who are anxious to lead God's children astray, and in many other forms. Within are the doubts and discouragements that arise from the natural weakness of the human nature. We must keep guard over all these things if we save the soul from destruction. Then must also skill be displayed in guarding ourselves against the assaults that are made upon us. Nehemiah very carefully arranged everything to meet successfully the attack of the enemy against him. Tact and skill must be displayed in guarding ourselves against temptation and sin. We must know what are our weaknesses, that we may fortify them specially, for it is here that the most vigorous assaults will be made. We must understand ourselves; we must understand the enemy and be on constant guard.

2. How must we guard ourselves? 1. By prayer. Though Nehemiah had a strong, determined enemy against him, he was not discouraged, but first prayed unto God. Prayer is our strongest safeguard. The enemy may be numerous and strong, but God is strength both against numbers and might. He can give us strength to overcome the mightiest enemies if we but ask Him. He knows our foes. He understands our weaknesses. He desires our safety. He has promised to sustain us, and our hope should be in Him. 2. Watchfulness. The Jews not only prayed, but watched day and night. So we should habitually watch ourselves and the temptations and sins that easiest gain the victory over us. 3. Prayer and watchfulness. "Watch and pray," said Christ to His disciples. The two must be combined. Prayer aids watching, and watching aids prayer. Prayer alone is presumption; watchfulness alone is sinful self confidence. Both together insure safety and deliverance. "Watch," therefore, "unto prayer."

Bible Readings.—Ps. xli, 3; Prov. i, 10-15; iv, 23; Matt. xxiv, 42; xxvi, 41; Mark xiii, 35 37; Luke xii, 37; xxi, 36; I Cor. x, 12, 13; Eph. vi, 10-18; Col. iv, 2; I Thess. v, 6; II Tim. iv, 5; I Pet. iv, 7; v, 8, 9; Rev. iii, 2; xvi, 15.

Chicago Endeavor Uniform.

Chicago Endeavorers will attend the international convention in large numbers and will wear a distinctive uniform. The following outfit is being considered by the enterprising sisters of the western metropolis and is copied from The Endeavorer News:

White sailor hats, with ribbon band of red, white and blue, in recognition of the state colors.

White waist, navy blue skirt, red Windsor tio.

Bow of red, white and blue on left shoulder, with streamer bearing the word "Chicago" upon the white, name of division upon the blue and "Y. P. S. C. E." upon the red. For the Mothers a similar bow of purple and white, with the initials "M. S. C. E."

Navy blue skirts, white waists, with navy blue bows on shoulders, bearing on one side "Chicago, '98," and on the other "Chicago For Christ."

Pay the Debt.

Forgiveness cannot make a sinner be or feel as if he had never sinned. There must be, in addition to forgiveness, an atonement for his sin, paying of the debt, before he can feel that the burden of his guilt is removed. Hence the necessity of the atonement made by Christ not to appease the wrath of God, but to bring relief to the soul of the penitent sinner. "Jesus paid it all, all the debt I owed," are the tidings that he must hear and believe before he can stand uncondemned and self justified before God.—Religious Telescope.

Verse Names For Juniors.

Each junior in your society should be able to spell his name in Bible verses—selecting, that is, a set of Bible verses that he has made peculiarly his own, the initials of which spell his own name. The children will delight in finding these verses and committing them to memory and will enjoy hearing each other repeat them.—Selected.

The Statue of the Perfect.

Patience, kindness, generosity, humility, courtesy, unselfishness, good temper, guilelessness, sincerity—these make up the supreme gift, the statue of the perfect.—Professor Drummond.

Infantile Convulsions.

Infantile convulsions are traceable to a great variety of causes, most of which lose their influence as the child increases in years. Among them may be mentioned intestinal irritation, whether from improper food, constipation or worms, flatulence and griping, teething, fright and cold.

As may be seen from the character of

the causes, convulsions in the young child are often only transitory in their effects and pass off without involving any part of the system in disease, although this is by no means always the case.

It is also apparent that many cases of convulsions arise from a neglect of simple hygienic laws and are amenable to correspondingly simple teratment.

One of the first things to be done in a case of convulsions is to alleviate the irritation of the nervous system, which is almost always the cause of the trouble. This is best done by immersing the child in a bath of warm water, which may be made slightly stimulating if required by the addition of a teaspoonful or two of mustard

We must of course exercise due care that the child does not get chilled, and when taken from the bath he is to be wrapped in blankets immediately, no matter what the season of the year, and put to bed. He will generally fall at once into a quiet slumber.

When the cause of the convulsions is ascertained, we should lose no time in beginning treatment against it.

If the bowels are constipated, they should be relieved by proper medicine, and the diet should be so regulated that danger from this source will be lessened in the future.

Teeth that are pressing upon the gums sufficiently hard to cause them to turn blue should be helped along with the lance.

Nothing can be more efficacious than the warm bath in breaking up a cold or in soothing the nerves of a frightened child.

In children of peculiarly nervous temperament great care is sometimes necessary to ascertain the cause of the convulsions. A very slight irritation often starts a train of events which, unless we are fortunate enough to check it, may imperil the child with serious organic disorder.—Youth's Companion.

A Buried Grief.

So you are dead and gone, old Sorrow.
Only yesterday there you were,
Filling my heart with an aching care
Of grief for today and fear for tomorrow.
Now the skeleton's gone, and the cupboard's bare.

And in your stead is born, old Sorrow,
Hope, whose bright torch burns night to day
And makes winter bloom with the flowers of May
Till even your memory seems to borrow
Bright hues because you have passed away.

Old grief, once I thought you could never cease.
Now I sing your requiem. Rest in peace!
—Christian Work.

GAMBLERS AND RUMSELLERS.

Successful Men In These Lines Are Usually Total Abstainers.

An investigation as to the number of saloon men, gamblers and "practical politicians" who never take a drink of liquor might furnish the temperance people with an argument which is generally overlooked.

One of the most prominent and successful of the gamblers in Chicago has not smoked a cigar or touched a drop of any kind of intoxicating liquor for 20 years.

He says he is in a business which requires cool headed attention and steady nerves, and that he learned years ago that he could not be successful if he drank.

The men who have figured most prominently as the leaders of the gambling elements in Chicago have been in the saloon business and have spent most of their time in and around barrooms, yet almost without exception they have been total abstainers or very moderate drinkers.

"If the gambler keeps sober and lets the victim do the drinking, it's an easy matter to guess who will get the money," said one of them.

It is the same with well to do saloon men.

The keeper who will take a drink of whisky over his own bar is an exception to the rule, and in many of the down town barrooms there is a regulation that any bartender who is seen taking a drink of anything alcoholic is liable to instant dismissal.—Chicago Record.

Whisky Made Them Fiends.

In Georgia, Alabama, Mississippi, Texas, Arkansas and other cotton states, where there is a large negro population, the suppression of the liquor traffic has been one of the necessary consequences of the race conflict. The fact has been recognized that it was liquor that converted bad negroes into fiends and was responsible for the outrages which have instigated lynching and lawlessness. The closing of saloons has been essential to the security of life and the welfare of women and children in districts where the whites were largely outnumbered by the blacks. Local option has furnished a practical method of accomplishing this object with the least possible resistance from public opinion.—Selected.

How Drunkards Are Punished In Russia.

Under the order of General Wahl, governor of St. Petersburg, all persons found upon the streets in a disorderly or intoxicated condition have their names and addresses printed on large posters and publicly displayed at certain points in the city and are also published in the official journal. No privileged person is exempt. On one of these lists of 127 names all classes in societies are found represented. As a means of "regulation" this object lesson sort of public punishment may be efficacious in the less hardened cases.—Selected.

The Unhappy Servant.

In a vineyard toiled a servant
That his master's vine might bear.
In his toil he found no pleasure,
But he found a load of care.

"These rough tools have bruised my fingers,"
To the master then he cried.
And the master told his servant
To lay the tilling tools aside.

"Thou shalt turn the mold no longer,
Trim my vine throughout thy life,"
Said the master to his servant
As he gave a pruning knife.

* * * * * *

In a vineyard toiled a servant,
Without pleasure, without mirth.
He had heeded not his master.
With the gift he still dug earth.
—Banner of Gold.

A WIFE'S SAD MISTAKE.

Prevented Her Husband From Signing the Pledge, and He Became a Drunkard.

Mrs. Chapin, one of the W. C. T. U. workers, was once entertained in Mississippi at the home of a young married couple, and the wife said to her, "Now, Mrs. Chapin, I'm willing to entertain you, but I don't want you to talk temperance, for if you should convert my husband then I'd have to banish wine from our table, and all my friends would call me a crank." Mrs. Chapin spoke at the public meeting and then made her way through the audience trying to get signers to the pledge. She begged the young husband to sign, and he was reaching for the pencil to do so when his wife objected, and with a smile he shook his head and said, "No."

Six years afterward Mrs. Chapin passed through the same place. She was the guest this time of another family, but after her address was over a weeping woman and a gibbering drunken man came up to greet her. It was the same couple who had entertained her six years before. "Oh," said the wife, "try to get my husband to sign the pledge." "No," he cried, "I wanted to be saved once, but you wouldn't let me. Now no one can save me, not even God in heaven!"—St. Louis Globe-Democrat.

Basis of the Liquors of Commerce.

To show the real character of the alcohols now made in France it is sufficient to set down from the government report for 1893 the relative proportions of the materials from which they are manufactured. First, by far, is the beet root; second, native molasses (also beet); third, farinaceous substances (grains); fourth, foreign or colonial molasses (sugar cane), and only fifth, representing less than 5 per cent of the whole, all the wines (it was a famous wine year), cider and perry, pressed grapes, lees and fruits of all kinds, which are used in the manufacture of alcohol. Yet this latter class of materials, with all due respect for the English and American belief in liquor from rye, barley and corn, is the only one likely to give an alcohol which is not directly injurious, even in light quantities, to human nerve tissue. Of course these statistics refer to alcohol proper at 100 degrees. But this is the alcoholic basis of all the spirituous liquors of commerce. It may be imagined what is the hygienic quality of the French brandies and liquors commonly sold.—New York Tribune.

How New Zealand Manages Drunkards.

A correspondent, writing from New Zealand, says the police in that colony have the power, if they think a man is injuring his own health or neglecting his family as the result of habitual drinking, to take him before a magistrate and get his drink stopped for 12 months within a radius of 20 miles. After that, any hotel keeper supplying such a man with drink and any person privately giving him drink is liable to a fine, and if a prohibited man is found the worse for drink he is to be arrested at once and sent to jail for three months' hard labor.—Tit-Bits.

Temperance First of All.

Temperance is a question of vital importance, from whatever standpoint you may consider it. Let us take the material benefits that accrue from it. Put it as a question of simple political economy. Much is said today of the material welfare of the people. It is an aim in which we strive to give to the greatest number the best share of material happiness which it is possible for them to have, and this attention to the welfare of the people is an evidence of the high civilization and Christianity of our times. In whatever state we turn we listen to discussions on labor, for the rights and betterment of labor, but at the very start of all these questions of social and political economy we must put the question of temperance.—Archbishop Ireland.

New York's Drink Arrests.

Statistics from the New York city police department for 1894 show arrests: Males, 77,535; females, 20,950; total, 98,485. Of these 21,449 were for disorderly conduct; 19,538, drunkenness; 8,623, drunk and disorderly; 8,404, violation of excise law; 5,794, assault and battery, or 63,808 arrests largely due to drink.—Exchange.

If a man is seen drunk four times in Sweden, he is deprived of his electoral vote. Such a custom tends to elevate the right of citizenship.

THE SUNDAY SCHOOL.

LESSON IV, SECOND QUARTER, INTERNATIONAL SERIES, APRIL 28.

Text of the Lesson, Mark xiv, 12-26—Memory Verses, 22-24—Golden Text, Luke xxii, 19—Commentary by the Rev. D. M. Stearns.

12. As I have recently read and profited by a sermon by Rev. A. G. Brown of London upon a portion of this lesson entitled "Finding It as He Said," it is probable that some of the Spirit's suggestions to him may here be found. It is the last night before the crucifixion. The city Jerusalem, the holy city, is full of people, for only in the chosen city can the passover lambs be slain and the feast kept. Notice the disciples' question, "Where wilt thou?" Think of Saul's question, "What wilt Thou have me to do?" and let our hearts be ever saying, "Where, Lord?" "What, Lord?" and never lean to our own understanding.

13. He immediately sends two with definite instructions, and yet such as required great faith on their part. He loves to be trusted and will surely guide all who are willing to be guided (Ps. xxxii, 8; Isa. xxx, 21; xlviii, 17). But see how it is only a step at a time, and consider the foretold events of one day in I Sam. x, 1-7. They knew the way to the city. All was plain thus far. Then of all who should pass them or meet them they were to look for a man coming toward them bearing a pitcher of water, and without hesitation they were to follow him.

14. They were not told to speak to the man with the pitcher, but simply follow him into the house and speak to the good man of the house concerning the room in which to eat the passover. The fact that they were to say to him, "The Master saith," shows that the owner of the house was a disciple. Jesus would not use the property of one who was not.

15. We would like to know more of this man and this room, between whom and the Master there seemed to be such a perfect understanding and harmony of spirit.

16. With unquestioning obedience they went forth from Him to do His bidding, and they found everything just as He had said they would. It always has been and always will be so, for whatever else may fail or change or pass away the word of the Lord is sure, and it standeth forever.

17. "And in the evening He cometh with the twelve." Never was such a passover kept before, for this immediately preceded the fulfillment of all passovers, as on the morrow "Christ, our passover, would be sacrificed for us." Have we, like the good man of this house, room for Jesus? And are all our possessions at His disposal? Are we like the two disciples looking for His guidance? And do we recognize His hand in all the events of life? If so, it is well.

18. Before Jesus announced that one of them should betray Him it would seem from John xiii that He had washed their feet and had taught them thus to do for each other. Think of His washing the feet of Judas! How near one may be to Jesus, how much He may do for one, how many privileges one may enjoy and yet be lost! It will surely be a fearful thing to have been numbered with the followers of Christ and yet not be truly His.

19. It was enough to make them sorrowful that one who had companied with them and had been apparently truly one of them should turn out to be only a traitor and hypocrite. So clever had the traitor been that it would seem that none of the others had suspected him, for no one said, "It must be Judas, just as we thought," but each said, "Is it I?" So kind had Jesus been that never by word or look or act had He even hinted that Judas was not sincere.

20. "One of the twelve that dippeth with me in the dish." Sitting near to Jesus, eating with Him, called one of His, acting as treasurer for His people, preaching in His name, perhaps permitted to work miracles in His name, and yet all the while a liar, a hypocrite, one possessed by the devil! Is it any wonder that the Spirit by Peter exhorts us to make our calling and election sure (II Peter i, 10). Let us be sure that we have forever ceased to look to or in any way trust in the flesh, but only and wholly in the merits of the Jesus Christ.

21. Scripture will be fulfilled. The conduct of Judas was all clearly written out beforehand, as in Ps. xli, 9, but that did not compel Judas to act as he did. While God knows beforehand all that will come to pass and whether men will hear or forbear (Ezek. ii, 7), and while the Spirit of God strives with all, at least all who know of God and His love, yet all are left free to accept or refuse that love.

22. The passover feast being concluded, Jesus now institutes the Lord's supper by first taking bread, and having given thanks or blessed it He gives them to eat, saying: "This is My body which is given for you. This do in remembrance of Me."

23. As He had done with the bread, so He does also with the wine, representing His blood shed for us, and when we partake of the wine we are to remember the precious blood of Christ, the price of our redemption (I Peter i, 18, 19). We are to remember that we are not our own, but that spirit, soul and body are all His, to be given wholly up to Him that He may at His pleasure use us to minister the great salvation to others, even to the shedding of our blood in His service if He requires it (I Cor. vi, 19, 20; I Thess. v, 23; II Cor. v, 15; Rev. xii, 11).

24. Without shedding of blood there is no remission of sins, and it is the blood that maketh atonement for the soul (Heb. ix, 22; Lev. xvii, 11). All the blood of sacrifices from the day when the Lord God made unto Adam and Eve coats of skins and clothed them was typical of the precious blood of Christ, which was sufficient for the sins of the whole world (I John ii, 2), but becomes efficient only for such as accept Him.

25. From beginning to end of the public ministry of the Lord Jesus He was ever speaking of a kingdom, the kingdom of God or of heaven, which will yet be set up on this earth and include the whole earth under the whole heaven (Dan. vii, 27). Then shall the meek inherit the earth, and war and strife shall be no more (Ps. xxxvii, 11; Math. v, 5; Isa. ii, 4; Mic. iv, 2, 3). Then shall both the passover and the Lord's supper have a full and final consummation (Luke xxii, 16, 18), for at every communion we show the Lord's death till He come (I Cor. xi, 26).

26. "And when they had sung an hymn they went out into the mount of Olives." The hymn was perhaps Ps. cxii to cxviii, the Great Hallal or a part of it. In connection with the hymn think of John xiv to xvii and see the heart of Christ in these last words to His apostles and to His Father on their and our behalf, words to which He may truly be said to have set the seal of His life's blood. Therefore how sure they are! Let your soul eat them until you can truly say Jer. xv, 16, and Job xxiii, 12.

TUMBLED TO PIECES.

SIX PEOPLE KILLED IN A COLLAPSE AT WHEELING.

One Building Goes to Pieces and Carries Another Down, Catching a Half-Score People, Six of Whom Lose Their Lives—Fire Follows the Crash.

Wheeling, April 10.—At twenty minutes past 8 a. m. the south wall of the four-story brick block of T. T. Hutchinson & Co., on the corner of Main street and the alley south of Twelfth, collapsed without warning. Next north of it Chapman & Son were just finishing a five-story brick block, to be used as a paint, glass and building supply store, and they already had stored in it about $14,000 worth of stock and were doing business. Hutchison & Co. deal in hardware, saddlery and wagonmakers' supplies and the building was packed full of goods. The wall on the alley first fell out, pulling with it the party wall between Hutchison and Chapman. People who were near say that the cracking of the timbers was like the rattle of musketry and that in a few seconds everything was rendered invisible by a huge cloud of dust.

Seven Men Caught in the Crash.

The crash of the falling buildings was terrific and soon drew thousands to the scene. The horror of the accident was increased by fire which broke out immediately, and as there were large quantities of oil, turpentine, and the like in Chapman & Sons' the situation was dangerous. As soon as people about the place became cool enough to think it was found that there were buried in the Hutchinson building's ruins four employes, as follows: Robert Wincher, Eugene Birch, P. J. Horan, and M. J. Ford. Charles Haller, the bookkeeper, and Adam Brum, senior partner, were penned up against the rear wall, and were released by prying the bars off the windows. They were unhurt. Hutchinson was in the second story and was badly injured, but was rescued alive, and hopes are entertained that he may recover.

One Man Taken Out Alive.

Ford was reached after hard work by a large force of men and found alive and conscious. He was taken out after an hour's work and removed to a hospital. He may get well. The other three employes are still in the ruins and doubtless dead. When the collapse came Ford was selling a bill of goods to Benjamin F. Pritchard, a wagon manufacturer of Buchannon, W. Va. Pritchard's dead body was found lying across Ford's legs. He was crushed to death. Shortly before the accident Very Rev. Father F. H. Parke, vicar general of the Catholic diocese of Wheeling, was seen to enter the alley and he was believed to be killed, and this belief was sadly confirmed at 7:30 p. m. by the recovery of his body. He was 72 years old, a distinguished clergyman.

A Western Union telegraph messenger boy, Harry Cowl, aged 14, is also thought to have been in the alley and his body has not been recovered. No others are known to be lost. There was an early report that a cab, its driver and four occupants were buried by the falling walls, but this is proved to be untrue.

More of the Chicora's Wreckage.

Chicago, April 11.—The captain of the steamer F. & P. M. No. 1, which arrived from the east shore, reports sighting a quantity of wreckage on an ice field in midlake. It appeared to consist of timbers, planks and other parts of a steamer, and is supposed to belong to the steamer Chicora. No bodies were to be seen.

TWO WRECKS ON THE RAIL

Result in the Loss of the Lives of Five Train Employes.

Bradford, Pa., April 10.—An engine and eighteen cars were demolished and three persons were killed in a wreck on the Buffalo, Rochester and Pittsburg road near Punxsutawney. The dead are: Engineer Taylor, of Bradford; Fireman Shea, and Conductor Bruce.

The body of the engineer was found in the creek, but the body of the conductor has not yet been found. The wreck was caused by a small bridge being washed out by the high water. No passenger trains have been over the road between here and Punxsutawney since the wreck.

St. Johnsbury, Vt., April 10.—The south-bound passenger train on the Passaumpsic division of the Boston and Maine railroad collided with a large boulder on the track near Smith's mills. The locomotive was derailed and overturned and Engineer S. J. Rooney and Fireman Lewis Emerson were fatally scalded. None of the passengers were injured seriously, although considerably shaken up.

SPRING IS HERE.

And spring is the season when, more emphatically than at any other, we should build for the future. The reason why people need to take Hood's Sarsaparilla in the spring is based on scientific principles. The blood has become charged with impurities and has lost the richness and vitality which in a healthy condition it possesses. Therefore when the warmer weather comes there is a sensation best described as "That Tired Feeling." If nothing is done to remove the cause of this feeling, the consequences may be serious. The blood must be purified and enriched and then strength and elasticity will return. Hood's Sarsaparilla is the best spring medicine because it is the best blood purifier. It removes the impurities, accelerates the circulation, and by putting the blood in a healthy condition, it creates an appetite and gives nerve, mental and bodily strength.

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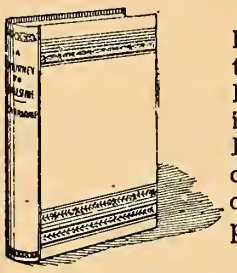
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NOTICE IS HEREBY GIVEN that William Z. Wright and Edmund G. Beach have heretofore filed in the office of the County Clerk of Cook County, Illinois, a certificate of the dissolution of the limited partnership heretofore existing between them, said certificate of dissolution being in the following words:—

Know All Men by these Presents that Whereas William Z. Wright and Edmund G. Beach have heretofore formed a limited partnership under the laws of the State of Illinois as set forth in a certificate duly filed in the office of the County Clerk of Cook County, Illinois, on the 16th day of January, A. D., 1895, and said parties have agreed to dissolve said partnership by mutual consent, said partnership to terminate the 15th day of March, A. D., 1895.

Now therefore thus indenture Witnesseth that said limited partnership heretofore existing between them is hereby dissolved, said dissolution to take effect this 15th day of March, A. D., 1895.

In Witness whereof the said William Z. Wright and Edmund G. Beach have hereunto subscribed their names and affixed their seals at the City of Chicago, Cook County, Illinois, this 15th day of March, A. D., 1895.

William Z. Wright [Seal].
Edmund G. Beach [Seal].

STATE OF ILLINOIS, } ss.
COUNTY OF COOK, }

On this 16th day of March, A. D., 1895, personally appeared before me, Guy Arbogast, a Notary Public in and for the County and State aforesaid, William Z. Wright and Edmund G. Beach, personally known to me to be the same persons whose names are subscribed to the foregoing instrument, and acknowledge that they signed the same as their free and voluntary act and deed for the uses and purposes therein set forth.

Witness my hand and notarial seal this 16th day of March, A. D., 1895.

Guy Arbogast, Notary Public, [Seal].

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SYNOPSIS OF PROCEEDINGS IN THE LEGISLATURE.

What the Senators and Representatives Are Doing for the Benefit of Their Constituents—Bills and Resolutions Introduced—Other News of General Interest.

SPRINGFIELD, April 10.—The governor sent to the senate the nomination of B. G. Claggett, of Lexington, as a member of the Soldiers' Orphans' home board to succeed Eddy. The pharmacy bill, which requires competent pharmacists in drug stores, was advanced to third reading. A bill was introduced prohibiting the manufacture or use of slot machines. The revenue bill was made special order for Thursday. The kindergarten school bill passed.

The house sent the farmers' institute bill to third reading. The reduction by the senate of the Anna insane hospital appropriation to $85,000 from $190,000 was non-concurred in and the bill sent to conference. A number of senate appropriation bills were advanced.

SPRINGFIELD, April 11.—The senate passed some Chicago park bills, including one to permit the enlargement of Lincoln park. A conference committee was appointed on the Anna asylum appropriation. The bill making Decoration Day a school holiday was passed, and a number of bills advanced to third reading. The anti-pool bill was postponed a week. The house committee on elections was addressed by a large number of women who urged the passage of a woman suffrage bill A delegation of men is working hard for a county civil service bill. The arbitration bill was amended and advanced to third reading. A state civil service bill was introduced, and a bill allowing school districts to assess a 3 per cent. school tax where necessary was passed. Both houses resolved to adjourn from this evening to next Wednesday.

SPRINGFIELD, April 12.—A bill was introduced in the senate by Hamer making it a penal offense to engage in any kind of gambling in any manner. The adjournment to next Wednesday was postponed until today in both houses. The report on the Anna asylum appropriation reducing it to $171,970 was concurred in. Bills appropriating $65,000 to mark the positions of Illinois troops at Chicamauga; to establish a home for the mothers, widows and daughters of disabled or dead veterans, and appropriating $2,532,000 for ordinary expenses of the state charitable institutions for the years 1895 and 1896 were passed. A number of bills were advanced. In the house a bill was introduced to give Cook county a separate government, making the county almost a state, governed by a senate and house. The Anna hospital report was agreed to. The resolution condemning the administration's pension policy was adopted by a party vote.

SPRINGFIELD, April 13.—According to an agreement entered into by members of the senate no business was transacted, and after receiving a message from the house the senate adjourned until next Wednesday. The members present were Swayer, Mahoney, Hamer, Wall, Kanean, Niehaus, and Leeper. The house was in session less than an hour, but during that time read a large number of bills the first time and advanced them, and then adjourned till Wednesday.

THE MARKETS.

New York Financial.

NEW YORK, April 13.

Money on call nominally at 2 per cent. Prime mercantile paper 4@5½ per cent. Sterling exchange dull, firm with actual business in bankers' bills at 489⅛@489½ for demand and 488⅝@488⅛ for sixty days; posted rates 488½@489 and 490@490½; commercial bills 487⅛.

Silver certificates, 68 bid; sales 50,000; bar silver, 66¾. Mexican dollars, 53.

United States government bonds firm.

Chicago Grain and Produce.

CHICAGO, April 13.

Following were the quotations on the Board of Trade today: Wheat—April, opened 54½c, closed 54¾c; May, opened 54¾c, closed 55c; July, opened 56c, closed 56½c. Corn—April, nominal, closed 44¾c; May, opened 45⅝c, closed 45¾c; July, opened 46½c, closed 45⅝c. Oats—April, nominal, closed 27¾c; May, opened 28⅜c, closed 28½c; June, opened 28⅝c, closed 28½c. Pork—May, opened $12.35, closed $12.32½; July, opened $12.50, closed $12.50. Lard—May, opened $7.00, closed $7.05.

Produce: Butter—Extra creamery, 20c per lb; extra dairy, 18c; fresh packing stock, 6@7c. Eggs—Fresh stock, loss off, 11c per dozen. Live Poultry—Chickens, 10@11c per lb; turkeys, 7@12½c; ducks, 10@11c; geese, $4.00@5.00 per dozen. Potatoes—Burbanks, fair to choice, 68@72 per bushel; Hebrons, 65@69c; Peerless, 62@68c; mixed stock, 57@67. Seed stock—Early Ohio, 80@85c. Sweet Potatoes—Illinois, commou to choice, $1.75@2.50 per bbl. Cranberries—Jerseys, $2.00@2.75 per box. Apples—Fair to choice, $2.50@4.00 per bbl. Honey—White clover, 1-lb sections, new stock, 13½@14c; broken comb, 10@12c; dark comb, poor packages, 8c; strained California, 5@6c.

Chicago Live Stock.

CHICAGO, April 13.

Live Stock—Prices at the Union Stock yards today ranged as follows: Hogs—Estimated receipts for the day 6,000; sales ranged at $3.85@4.80 pigs, $4.65@5.05 light, $4.65@4.80 rough packing, $4.75@5.10 mixed, and $4.85@5.25 heavy packing and shipping lots.

Cattle—Estimated receipts for the day 800; quotations ranged at $5.90@6.35 choice to extra shipping steers, $5.40@5.85 good to choice ditto, $4.90@5.35 fair to good, $4.20@4.85 common to medium ditto, $4.00@4.50 butchers' steers, $2.70@3.80 stockers, $3.80@4.75 feeders, $1.75@3.80 cows, $3.50@5.00 heifers, $2.50@5.00 bulls, $3.25@5.75 Texas steers, and $2.50@5.50 veal calves.

Sheep—Estimated receipts for the day 2,000; sales ranged at $3.00@4.75 westerns, $2.50@4.25 Texas, $2.00@4.90 natives, and $3.75@5.80 lambs.

Milwaukee Grain.

MILWAUKEE, April 13.

Wheat—No. 2 spring, 57½c; No. 1 northern, 65½c; May, 57c Corn—No. 3, 47¾c. Oats—No. 2 white, 31¾c; No. 3 white, 31c. Barley—Lower; No. 2, 52c; samples, 50½@53c. Rye—No. 1, 54c.

St. Louis Grain.

ST. LOUIS, April 13.

Wheat—Cash, 54½c bid; April, 54½c nominal; May, 54⅝@54½c bid; July, 54c asked. Corn—Cash, 42½c; April, 42½c nominal; May, 42¼ 42⅝c bid; July, 43½c bid; September, 44½c asked. Oats—Cash, 29½c; April 29⅝c nominal; May, 29⅝c; June, 29¾c; July, 26½c asked.

Toledo Grain.

TOLEDO, April 13.

Wheat—Cash, 57¼c bid; May, 57½c; July and August, 57⅝c; No. 3 soft, 56¼c. Corn—Cash, 45½c. Oats—Cash, 31c; No. 1 white, 33c Rye—Cash, 55c.

AN ELIXIR OF LIFE

T. A. Slocum Offers to Send Two Bottles Free of His Remedy to Cure Consumption.

Nothing could be fairer, more philanthropic, or carry more joy in its wake than the offer of T. A. Slocum, M. C., of 183 Pearl Street, New York. Perfectly confident that he has an absolute remedy for the cure of consumption and all pulmonary complaints, he offers through this paper to send two bottles free to any reader who is suffering from lung trouble or consumption, and will send their express and postoffice address.

The invitation is certainly worthy of the consideration of the afflicted, who, for years, have been taking nauseous nostrums without effect; who have ostracised themselves from home and friends to live in more salubrious climes, where the atmosphere is more congenial to weakened lungs, and who have fought against death with all the weapons and strength in their hands. There will be no mistake in sending for these bottles—the mistake will be in passing the invitation by.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from Apr. 6 to Apr. 13:

R T Anderson, J Beck, C C Candee, John Chesnut, John Gardner, Joseph Garn, Wm Hamlyn, J G Houck, Warren Jenks, J J Jones, A Friend, Rev R Loggan, J W Margrave, H H Martin Ira Meeker, T G Morrow, Mrs H Parsons, D R Patterson, Lewis Platt, Rev J H Sicker, W R Turner, W T Warnock, John Watson, Rev Carl Weber, Noah Whipple, R G Word.

The St. Louis Sermon

Are Secret Societies a Blessing or a Curse?

An Address by Rev. B. Carradine' D. D., Pastor of the Centenary M. E. Church, St. Louis, Mo., Jan. 4, 1891.

W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's too."

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A STRIKING LIST OF NEW BOOKS

This list, repeated from last month, has proved to be of exceptional interest. Mostly published since January 1st, a very considerable proportion have already required second editions. "Practical and Helpful" are the terms by which they have been uniformly described.

Revival Sermons in Outline. With Thoughts, Themes and Plans. By Many Eminent Pastors and Evangelists. Edited by Rev. C. Perren, Ph. D. Buckram cloth, 12mo, $1.50.

This work comprises (Part I.) eighteen short chapters on methods, plans and suggestions regarding revival work by different writers, and (Part II.) a large collection of the best outlines of sermons by a score or more of the most successful Pastors and Evangelists.

St. Paul and Woman; or, Paul's requirement of Woman's Silence in Churches reconciled with Woman's modern practice. By Rev. Wm. De Loss Love, D. D. 12mo., cloth, 75 cents.

My conviction is clear and strong that the manuscript should be published.—*Rev. Joseph Cook.*

Strikes the keynote of the mystery of this subject * * For one I thank the author with all my heart, and I commend the work to every one who seeks light and knowledge on this most interesting subject of woman's true relations toward the mental and moral advancement and elevation of our race, in the whole field of human progress.—*Hon. Noah Davis. (Ex-Chief Justice of the Supreme Court of New York.)*

The Priest, The Woman and The Confessional. By Father Chiniquy. 12mo., cloth, $1.00.

Its author has done good service in the cause of Protestantism and he speaks from a personal experience in the workings of the Roman Catholic Church where he held high position.

The Ministry of the Spirit. By Rev. A. J. Gordon, D. D. 235 pages, 12mo., cloth, uniform with the author's earlier works, $1.00.

Certainly no man was better qualified than Dr Gordon for writing on this subject. His sweetness of spirit has brought him in touch with Christians everywhere, and his special qualifications for writing on the office work of the Holy Spirit, will assure to them the most thorough treatment of this subject yet published.

Life Power; or, Character, Culture and Conduct. By Rev. Arthur T. Pierson, D. D. 12mo., cloth, $1.00.

A practical work of counsel and suggestion in Character building.

The Holy Spirit in Life and Service. Introduction by Rev. A. C. Dixon. 12mo., cloth, 75c.

Addresses delivered before the Conference on the Ministry of the Holy Spirit, held in Brooklyn, Oct. 1894.

Pleasure and Profit in Bible Study. By D. L. Moody. 12mo., paper, 25c; cloth, 50c. (*March 12.*)

In this volume Mr. Moody has gathered together a vast amount of practical suggestion as to various methods and plans for Bible Study.

Essential Christianity. By Rev. Hugh Price Hughes, D.D *New and cheaper edition.* 12mo., cloth, $1.25.

This deeply spiritual volume is devoted to enforcing the truth that Christianity is not primarily or essentially a system of ethical precepts, or of moral rules, nor a scheme of humanitarian relief, nor belief in a historic person or event; but it is a conscious and vital intimacy with a living Christ.—*Advance.*

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The Tongue of Fire. By Rev. William Arthur. 16mo., paper, *net* 35c.; cloth, 60c.

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Christ and the Church. Essays concerning the Church and the Unification of Christendom. Introduction by Rev. Amory H. Bradford, D D. 12mo., cl., $1.50.

The papers comprising this volume were delivered as lectures before the American Institute of Christian Philosophy, at Chautauqua, July, 1894. The subjects were selected because of the great and growing interest in the unification of Christendom both in this country and England.

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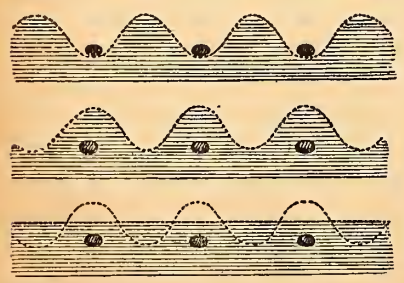
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Simply cutting and plastering potatoes in advance of planting will not secure satisfactory results. Since a large quantity of seed and labor are required to produce a crop of potatoes, much pains should be taken to prepare the ground and cultivate it, before and after the potatoes have grown, in the best manner possible. The potato is a deep rooted plant, and therefore the ground should be prepared deeply. The tubers are formed above the seed. These two points should always be kept prominently in mind, writes a Country Gentleman correspondent, who adds: It also loves a moist, cool soil. This indicates that conservation of moisture and shade should be secured by culture. The ground should be not only thoroughly and deeply plowed, but made fine.

A most satisfactory way, where the ground is open, is to furrow deeply with a double moldboard, as seen in the up-



ILLUSTRATING A SATISFACTORY METHOD.

per part of the figure. Cover the potatoes by reversing the furrows, as seen in the center of the figure. After the potatoes have started a scantling or light piece of timber may be chained crosswise near the front of the harrow, and two rows may be planed down, as shown in the lower part of the figure.

In a few days the potatoes will be up and will be entirely free from weeds. This double plowing and fining and depositing of the clods and stones in the middle of the rows result not only in putting the ground in superior condition, but in saving a very large amount of after culture. The most satisfactory results that the writer ever reached have been by this method.

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In the absence of frames of sealed honey, which are to be preferred before anything else, two kinds of artifioial food can be used with safety. One of these kinds is called "Good Candy," the name originating from that of the inventor. It is made from pulverized granulated sugar and liquid honey. Put whatever quantity of pulverized sugar you may need into a suitable vessel; then add a sufficiency of extracted honey to make a dough. A pound or two of this can be laid on muslin perforated with holes and placed over the cluster. This can be renewed as often as necessary. The other kind is candy made from granulated sugar. Put into any quantity of sugar enough water to dissolve it. Then boil the sirup until it will become hard when dipped in water. This can be poured into patty pans and placed over the cluster, the pans being inverted with the sugar next the bees, says a correspondent in Farm Journal and authority for the foregoing.

Large quantities of beans are imported into this country annually.

That Tired Feeling

Is a certain indication of impure and impoverished blood. If your blood could always be rich and pure, full of the red corpuscles upon which its vitality depends, you would never be weak, or Nervous! Boils, pimples, scrofula, salt rheum, would never trouble you. But our mode of living, shut in all winter in poorly ventilated homes and shops, depletes the blood and there is loss of appetite, and weakness. Hood's Sarsaparilla is the standard remedy for this condition. It purifies, vitalizes and enriches the blood, overcomes that tired feeling, builds up the nerves and gives perfect health. Read this:

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HISTORY OF A WEEK.

Tuesday, April 9.

The incomo tax of England has changed eighteon times sinee 1842, varying from 2 pence in the pound to 16 penee.

Of the eleven emperors and empresses that have occupied the throne of Russia, between Peter I. and Alexander III., four have been assassinated. The remaining seven avcraged a little over fifty years of ago.

Governor Hughes, of Arizona, has appointed twelve newspaper men to aet as a board of immigration commissioners. The governor is himself a newspaper man.

The report of the Chicago, Burlington and Quincy railway for the year ended Dec. 31, 1894, shows a deficit of $1,103,996, against a surplus of $15,044 in 1893.

Three men are missing at Chicago, having dropped out of sight as if swallowed by the earth—George W. Ebersole, James M. Wilson and Charles Miller.

Judge Hiram Knowles of the United States district court at Helena, Mont., was severely injured by a fall of ten feet down an elevator shaft. He is 60 years old and weigbs 220 pounds.

Wednesday, April 10.

The consumption of eoal by locomotives in the United States in 1893 amounted to 50,000,000 tons, or about one-third of the whole production of the country.

The Carson City mint may be discontinued as a result of the reeent diseovery of embezzlement there.

W. Jennings Demorest, the well known Prohibitionist, died yesterday at New York after a week's illness.

German agrarians are trying to shut out Ameriean eraeked oats either on hygienic grounds or by a prohibitive tariff.

Albert MeLain, one of the Cripple Creek miners aceused of partieipation in tbe blowing up of the Strong mine shafthouse last summer, has beeu found not guilty. He is held on other eharges growing out of the Cripple Creek trouble.

A bill has been favorably reported to the Massachusetts legislature to prohibit the insuring of any child under 10 ycars of age.

Thursday, April. 11.

It is stated at Lexington, Ky., that Seerctary Carlisle will surely be a candidate before the Kentucky legislature for tho United States senato to succeed Blackburn.

The British house of commons has eleeted William Gully, a Gladstonian Liberal, speaker. He was the government candidate, and got thore by eleven majority in over 550 votes.

Chairman Hinriehsen, of tbe Illinois Democratie committee, has issued the call for a silver convention June 5 next at Springfield.

Friday, April. 12.

A delegation of Metbodist ministers who recently mado a tour of the Tenderloin district has ealled on Mayor Koch, of Milwaukee, and demanded that stops be taken to eleau out tbe dives of that city.

Tbo Tennessee senate has adopted a joint resolution requesting congress to pass a free silver, 16 to 1, eoinage bill.

Soeiety women of Fort Smith, Ark., have been iudieted for playing progressive euehre for prizes.

Seventy-five miners struck at tho coal miles of tbe Breckinridge and Pineville syndicate at Pineville, Ky. The strike was caused by the system used by the operators in weighing aud doeking.

Saturday, April 13.

The Minnesota senate has adopted a memorial favoring deep waterway improvements to the sea. Congress is asked to continue the present work and to extend the system.

More than $2,500,000 will be expended during the present year on improvement of the Mississippi river.

The sugar bounty appropriated by congress stands a poor chance of reaching the hands of the sugar growers. Comptroller Bowler, of tbe treasury, has tbe decision. He cannot be overruled except by the eourts, and he says the law is uneonstitutional and void.

George Lavigne, the pugilist known as tbe "Saginaw Kid," was arrested at Chi. eago, for his fight with Eddie Meyer Feb. 11, 1893, and held at the Harrison street station to await tbe arrival of offieers from Pana, where the battle took place.

Monday, April 11.

A young man jumped from Brooklyn bridge and never arose after disappearing in the water. His name was James Duffy and he seems to have jumped from a spirit of fool-hardiness.

The English investors who were swindled by J. T. M. Pierce in enterprises in South Dakota will complete some of Pierce's schemes and try to recover that way some of the millions they have lost.

A contract has been let for the eonstruetion of fifty miles of railway west from Sandstone, Wis. It is a connection of the Great Northern railway.

WHISKY TRUST IS MORIBUND.

Its Properties To Be Sold Because It No Longer Has a Legal Existence.

Chicago, April 13.—The properties of the whisky trust will be sold to the highest bidder. Judge Showalter, of the United States circuit court, in an order issued yesterday admitted that the trust no longer had a legal existence. Its board of directors was eharged with having deserted its trusteeship; that it had no quorom, and that any election of new members of the board would not enable it to reacquire the property from the receiver.

The eourt directed that the receiver sell the property, "and that the proceeds be distributed among thoso entitled thereto." The attorneys for tbe Greenhut faction and the stoekholders eonsented to the action of the eourt. The bill upon which the order is based was an application for a receiver by Stephen D. Boyer, of New York, tbe owner of 500 shares of stock.

Receiver McNulta was aware of the purpose of bringing tbe suit and approves the course taken. The faet is that nothing else could be done. The charter of the eompany is voided, the property in the hands of the United States, and there could be but one eourse to be pursued, and that the one set out in the bill.

Blow Aimed at the Windy City.

Springfield, Ills., April 12.—After listening to arguments of eounsel and members of the Chieago drainage board on the quesvion of substitute amendments offered by the Valley people to the bill asked by the drainage board the state senate committee on drainage and waterways very unexpeetedly voted to table the bill of the drainage board and adopted the amendments and substitute bill of the Valley people. This bill is being vigorously fought by Chicago people, as it will add $8,000,000 to the eost of the canal.

Rice Mills Destroyed.

Savannah, Ga., April 12.—The Savannah riee mills on the river front, at the foot of Habersham street, a large four-story brick building, were completely destroyed by fire with tho entire stock of probably 50,000 bushels of ricc. The loss is estimated at about $125,000. On the buildings and plant there is an insurance of $60,000, and the loss by tho destruction of the riec, is about covered by insuranee.

SITUATION AT CINCINNATI MINES.

Strikers Get No Sympathy from the Citizens—Militia on Guard.

Centerville, Ia., April 13.—Affairs at Cincinnati have not materially changed in the last twenty-four hours. One company of militia, thirty-eight strong, is on duty there, but according to all accounts thero have been no offers of actual violence. The miners are all at work, and say they intend to stay at work as long as there is anything to do. Cincinnati is not situated exactly as some of tho other mining towns of the state.

Many of the working miners are native residents of the place and are all law-abiding, thrifty people. They own their own houses. In their efforts to work they have the sympathy of the entire community and not only the sympathy, but the active help. Tho eitizens are organized and assist in guarding the property and persons of the working miners. The visiting miners are by no means welcome and cannot buy a cent's worth of goods in the place.

There will be a general meeting of miners held at Centerville today, and it is expeeted that the men will mareh over to Cincinnati and make one more effort. If trouble occurs at all it will be then. Three shots were fired into the tipple of the Thistle eompany Thursday nigbt about 10:30. There was an armed guard there, but the parties who fired tbe shots ran away and no harm was doue.

The White Breast Mine, at Forbusch, and the Centerville Block eompany, whieh controls nine mines, are at work and are paying the old seale. Many of the visiting delegation at Cincinnati are working at these mines and spend their idle time trying to get the Cincinnati miners out, and there is a feeling that tbeir efforts are not entirely disinterested. They might as well spend their idle time there as any place else, as they get board free while there.

Declines the Invitation.

Chicago, April 15.—The business men and citizens of Chicago who invited President Cleveland to visit Chicago are to be disappointed. The invitation, which was beautiful gotten up and bound, was for tbe President and Mrs. Cleveland to attend a publie reception in this city as an expression of appreciation of his "statesman-like and eourageous aetion in maintaining the financial eredit of our government and your uncompromising attitude in favor of the preservation of a sound national curreney." Last evening Hon. Henry S. Robbins received a letter from the president declining the invitation, while expressing his gratification for the compliment, although his attaehment for the eause was so great that his personal inclination was strongly in favor of acceptance.

FIRE IN A STATE CAPITOL.

The Beautiful State House Building of Illinois Damaged by Flames.

Springfield, April 15.—Fire broke out Saturday in the senate wing of the state house, and fanned by a fierce gale raged for over an hour and caused a damage of $25,000—possibly more. During the fire the greatest excitement prevailed among the inmates of the state house, and owing to the high wind and the difficulty of getting at the fire, which was under the roof, it was for a time feared that the whole of the magnificent capitol would be ruined. The fire was diseovered by the janitor in the senate ehamber. The firemen and employes of the state then spent half an hour in vain search for the flames.

During the progress of the fire the officials of all the departments made haste to get all the valuable documents, trophies, etc., in their offices into the fireproof vaults where they would be safe from destruetion. Quantities of water poured through the roof leaked through the senate ceiling, causing much damage. The smoke penetrated all parts of tbe west wing, and has probably eaused much damage. Both libraries, however, escaped. There is no insurance. A large force of men was at once set to work to repair the damage.

Call for a Monetary Conference.

Springfield, Ills., April 11—Chairma n Hinriehsen of the Democratic state central committee has issued tho official call for the state convention or monetary conferencc, to be held at Springfield June 5, 1895. The basis of ropresentation is to be one delegate for every 300 votes or fraction of 150 or over cast for Bernard J. Claggett for state treasurer in 1894.

Killed by a Falling Window.

Pana, Ills., April 11.—Louis Hearts, 10 years old, lost his life here in a remarkable matter. He returned home while his mother was in a neighbor's and, finding himself loeked out, raised a window and was climbing in. The sash fell down and broko his neck, tearing apart a leader in the back of his neck and crushing the bones.

MESSAGE FROM THE LOST CHICORA.

Bottle Picked Up In the Lake Containing a Brief Communication.

Benton Harbor, Mich., April 15.—J. H. Graham, of the Graham and Morton Transportation company, recoivod a telegram last evening from Mrs. W. J. Hancock, wife of Clerk Hancock, of the Chicora, stating that a bottle picked up at Glen Pier was in her possession and would reach here by express this morning. It contains a message written by Engineer McClure, and unauthentieated reports from tbere say the message found was:

"Are lost; Stines and Clark washed overboard yesterday, engine broken down; could see land but for snow.

[Signed] "M'Clure."

The date was not given. This Mrs. Grabam believes to be genuine. The style of construction of the message leads to the belief that other messages written earlier, and some later, are afloat, and will be found before many days.

Awarded
Highest Honors—World's Fair.
DR.
PRICE'S
CREAM
BAKING
POWDER
MOST PERFECT MADE.
A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

Swindler Fined and Sentenced.

Cleveland, April 15.—Editor Elijah Robinson, who fleeced tbousands of people throughout the eountry by means of a publieation called The Ladies' Gem Monthly, a fake rebus and bogus watch scheme, was sentenced in the United States court to three months' imprisonment and to pay a fine of $250.

A Young Miscreant Swung Off.

Columbus, O., April 12.—Charles Hart, aged 18, convicted of killing a boy aged 4 and a girl aged 6, named Good, of Paulding county, was exeeuted just after midnight tbis morning at tbe penitentiary here. He assaulted the girl. His fatber since the murder has been driven out of Paulding county.

Cubans Proclaim Their Republic.

Havana, April 13.—Jos Marte, who was selected as president of the new republio at the eonvention held at Guatanaro, provinee of Puerto Principe, has been proclaimed by the insurgents as their chief exeeutive. It is said that there is dissatisfaction among the rebels over this choice.

The Coming Prison Congress at Paris.

Mansfield, O., April 11.—Albert Riviere, general secretary of tho Prison association, writes from Paris, France, to General Brinkerhoff, president of tbe Prison Reform Congress of the United States, that it has been deeided to open the International Prison Congress at the College of France in Paris on June 30 next. There will be representatives from England, Belgium, Austria, Denmark, Spain, United States, Greece, Hungary, Italy, Japan, Luxembourg, Norway, Romania, Russia, Servia, Sweden, Switzerland and Holland.

New Chicago Mayor in Charge.

Chicago, April 9.—Mayor George B. Swift took the reins of municipal government from the hands of John P. Hopkins last night.

Notes of the State.

The elevator and granary of Hasenwinkle & Cox, at Hudson, Ills., was burned. Loss, $15,000; insured.

Theodore Kettles and Charles Jenkins were arrested at Mount Carmel, Ills., charged with robbing the mails. They were held for trial in bonds of $1,000 each.

The creamery at Moweaqua, Ills., that eost $6,000 has beeu sold for $500 to North Dakota purchasers.

Joseph Pierce, aged 60, familiarly known as "Uncle Joe," committed suieide at Beardstown, Ills., by drowning himself iu the Illinois river.

Fred Nightingler, 16 years old, tried to make a coupling ou a Big Four freigbt train at Marshall, Ills. His right arm was caught between the bumpers and was so badly fractured that it had to be amputated at the shoulder. The hurt is likely to prove fatal.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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THE N. C. A. ANNUAL MEETING.

The annual meeting of the National Christian Association, opposed to secret societies, occurs on the 8th of May next. Members of the Association and all friends will please take notice and be prompt in attendance on Wednesday, May 8th, at 10:30 o'clock A. M., at 221 West Madison street, for counsel, prayer, the election of officers and the transaction of other important business.

JOSEPH E. ROY, *President.*
MRS. M. C BAKER, *Rec. Sec'y.*

Will our exchanges, in their issue following the reception of this paper, kindly notice the annual meeting of the National Christian Association as above? We are planning and praying for a forward movement against the works of darkness.

Will those persons who have been appointed delegates to this meeting by various religious bodies, write to the secretary of the N. C. A., W. I. Phillips, 221 W. Madison St., Chicago, Ill., stating their intention to be present? It is desired as far as possible to have such delegates take part in the conference to be held immediately after and in connection with the annual meeting.

The National Christian Association at its last annual meeting voted that all persons chosen by churches or church assemblies, co-operating with the Association, and from State auxiliary associations, as their representatives to its meetings, such delegations being limited to one from each body, shall have full privileges of membership during the period for which they are elected. In pursuance of this action some delegates have been appointed. Will not *all testifying churches* so far as possible who have not appointed such delegates *do so now?*

"Man proposes but God disposes." What the outcome of the Cuban war will be cannot be foreseen. It seems now as if God may interfere and put a stop to it. The yellow fever is said to have broken out with violence. The Cubans themselves are practically exempt from the ravages of the fever, and have therefore but little to fear in this direction. The country people and residents of the small villages in the interior are flocking to the large seaport towns for safety, and Santiago, Manzanillo, and Guantanama are crowded much beyond their capacity of caring for them, and consequently poverty, squalor, and filth abound. The mortality for the last fifteen days is probably heavier on account of the presence of 5,000 new recruits for the Spanish army. Fever did not entirely die out during the winter, and has started in anew in a malignant form, and, with the revolution on hand, the summer promises to be exceedingly unhealthy. Whatever the result of the war it is to be hoped that this priest-ridden people of foreign tongue will not be made a part of our government.

Lynching of real or supposed criminals is increasing to an alarming extent in our country; and though frequently no lodge is directly implicated, the defeating of justice by lodge interference has led men in a multitude of cases to take justice into their own hands, knowing that after long expensive trials the guilty party was likely to escape without being made an example to deter others. A case has just occurred in Greenville, Ala., where five persons charged with complicity in a murder, three of them women, were taken out of the hands of the sheriff's posse and hanged to trees by the roadside. It is claimed there was no doubt whatever of the guilt of all the victims. If the claim was true there should be no excuse for lynching, and the mob of a hundred who did the deed *are all of them murderers.* Those good men in the lodge who are quoted so often to prove that Masonry and other secret societies are, must be good, ought to look the matter up and see if by concealing the criminal secrets of their brethren and so defeating justice, they are not becoming responsible in a measure for the public murders that disgrace our land and make the execution of just laws almost impossible.

Official reports from China to our government bring the glad news that the Japan-China war is over. The terms of peace proposed by Japan were signed by the Chinese plenipotentiaries April 17. In the twenty engagements there have been killed on both sides not less than 8,912 soldiers, and wounded on the Japanese side alone 2,061. Eight Chinamen were killed to one Japanese, so that probably the wounded in the Chinese army was much larger. (1) China acknowledges the independence of Corea. (2) Cedes the Island of Formosa to Japan. (3) Promises to pay an indemnity of 300,000,000 taels. (4) Permits Japan to occupy Port Arthur, and (5) agrees to treat with Japan with a view to opening the interior of China to commerce. The tael is a silver coin worth in Pekin $1.33, which would make the amount of the indemnity demanded about $400,000,000 in silver. It is to be noted that this agreement is not final in all respects, but is simply a preliminary agreement, indicating on broad lines the ultimate terms of a definite treaty of peace which may not be perfected for months to come. The question of the daily papers, "If China is to be dismembered why is the United States the only great maritime power unbenefited?" is neither manly nor Christian. Rather let us ask: if China is now open to the world how shall we most effectually use this fact to advance the cause of Christ.

"The downfall of Oscar Wilde is the downfall of the pernicious modern idea that art and literature have nothing to do with morals, that æsthetics are higher than ethics, which have long been favorite phrases with the literary school to which Oscar Wilde belongs. Even 'a color sense,' he says in one of his essays, 'is more important in the development of the individual than a sense of right and wrong.' In another place he says, 'there is no sin except stupidity,' and 'an idea that is not dangerous is unworthy of being called an idea at all.' In his trial, when confronted with his books, he admitted in writing that he never concerned himself with the truth, and that the immorality of any expression or act was of no consideration with him as a literary man. What sort of literature has come from this vapid school? Oscar Wilde has never written a wholesome sentence. Poison lurks in everything that he has said. His influence on weaker minds has been as baneful as the nightshade. The English school of novelists, headed by Mrs. Grand, are but a development in another direction of the same unnatural, abnormal, pernicious, and diseased theories of literature. In a literary way we have fallen among a gang of vicious vermin and sewer crawlers. Gradually even the best minds have yielded to these influences, and even critics, who should stand up boldly for what is healthful and wholesome in literature and art, have become hash eaters in a literary way. It is to be hoped that the downfall of this dandy, who has been elevating the sign above the thing signified, art above life, and æsthetics above ethics, will serve to correct many who have allowed their tastes to become perverted and their judgments impaired. Outside of literature the downfall of Oscar Wilde ought to teach the all-important lesson that morals are still the most important things in the world. Fools vainly endeavor to set aside these laws, and seek to blur the dividing lines between right and wrong, but in the end they are crushed for their efforts. In law and order and morals there is more to appeal to the higher æsthetic sense than in lawlessness and chaos and immorality. Æsthetics without ethics is only a semi-light. It is only they who have a clear view of both who see life and art and nature in their highest beauty. And they who omit obedience to the laws of morals, sooner or later come to the ending which has overtaken Oscar Wilde. There is no escaping it. The wages of sin, whether we recognize sin in our system of life or not, *is death.* This is immutable and everlasting truth, in literature and art, as well as in morals."—*Iowa State Register, Des Moines.*

WHY?

BY A. S. COPLEY.

Is intemperance an evil? Are grab-bag, necktie, and such like socials questionable means for securing money for God's cause? Is human slavery wrong? Nearly, or quite all religious papers have very often answered an emphatic yes to these questions. Many, perhaps all of them, have a special department devoted weekly to temperance, Sabbath, and the like. So it should be.

But what of secrecy? Is it not an evil? Does it not intoxicate the minds and hearts of its devotees? Does it not enslave the will, the affections, and the purse? Are Sunday desecration and questionable socials greater curses than lodgery? It does not require much investigation to be able to answer these questions. Therefore, the writer has often wondered why our church papers say so little upon this subject. Have they never examined into the subject, or have they not sufficient time? Have contributors failed to do their duty, or have the editors cast their articles into the waste basket? Are the editors afraid that the circulation will decrease if they express themselves against the lodge system? Or do they themselves belong to the dark fraternity? There seems to be a screw loose somewhere. Come, brethren, draw up the burrs. Your periodicals are great powers for good or evil. You can by a few words keep many a young person from being entrapped by these works of darkness. We rejoice to know that there are a few journals which sound the anti-secrecy bugle loud, long and clear. The Lord raise up other strong voices against this great enemy. Our heart beats in sympathy with the National Christian Association and *Cynosure*. They are of God and are meeting a vast want.

During twelve years of ministerial life we have seen enough without close investigation to convince us of the evil and danger of secrecy. We have not yet met the first active lodgeman who was also an earnest, faithful Christian. The two things do not go together. "Ye cannot serve God and mammon." There must be a division of time, money, interest and influence. The church almost invariably suffers the greater loss. It cannot be otherwise. The church bears long with delinquencies. The dues at lodge must be paid or membership discontinued. Oh, that the people of God would behold the selfishness, the danger, the depth of wickedness of the lodge system and come out forever! Oh, that religious editors would see their duty and opportunity, and "cry aloud and spare not" against the accursed thing! May the Lord quickly send a revival of heart-purity, individual life-purity and church-purity!

Albany, Ore.

LODGE FOLLY.

ADDRESS DELIVERED BY J. S THOMPSON, AT THE OHIO STATE CONVENTION.

(*Concluded*)

4. Their regalia is silly and foolish. I will pass over this point with only a few remarks. If you have ever witnessed any of their public processions you are familiar with the silly regalia worn. The Masons, with their lambskin aprons, tin swords and other equally silly adornment. Not a man of you but would be ashamed to appear on the streets of this city wearing their regalia. And if one of their number were to go upon the streets dressed in their regalia except on the occasion of some public procession, he would be the laughing-stock of the town.

5. But let us examine their claims to charity and see what they amount to. To begin with, they will not admit to membership any except those who are of sound body; the very poor are excluded by the terms of initiation, which are made so high that they cannot meet them; and from most of the orders all women are excluded. Thus they shut out from the possibility of enjoying their so-called charity those who are the most likely to need it. But the church opens its doors to every one, no matter how poor he may be, no matter how weakly in body; the halt, the maimed, the blind, the diseased are all welcomed there; and sex is no barrier, except as the lodge has erected a barrier which keeps out multitudes of those who belong to what is called the stronger sex. From this point of view, which of these institutions seems to have the best grounds to claim to be a charitable institution?

But let us look from another point of view; namely, the beneficiaries in these respective cases. The lodge extends its charities, as they call it, to the members of the lodge, or their immediate families, under certain conditions. The one essential condition is that the lodge dues have been paid up. A man may have been a very good lodgeman for many years, but if for any reason he has failed to pay up his dues, the door of lodge charity is forthwith closed against him. When a case is presented, their inquiry is not as to the merits of the case, the need of aid, but what claim has the case upon the lodge, and if no claim can be shown through membership in the lodge there is no charity dispensed.

But let us look from still another point of view, that of the relative amount of benefits received to the amount payed in to the lodge. The Odd-fellows make a special claim of being a benevolent institution. But what does it amount to? Take the figures as made public in a recent annual report of the Odd-fellows of Illinois. They claim a membership of 50,000 in the State. That report shows an annual income of $457,548.88. But that expended in benevolence only $145,464. What became of the remaining $312,048? Their receipts were a little over nine dollars per member, the benefits paid less than three dollars per member. For every dollar that any man may hope that he or his family may get in benefits from the lodge, he must pay more than three dollars into the lodge. What kind of benevolence do you call that? I never heard it said of life insurance companies that they were particularly benevolent or charitable institutions. I do not think they make any pretensions to be such. But if for every dollar paid out in policies the insured must pay in three dollars in premiums, how long would they continue to do business? But the claim is made that the very best insurance a man can take is a membership in one or these lodges. In the light of these figures, what do you think of their charity or benevolence? Are not their claims to be charitable or benevolent institutions the rankest folly? Does the man show profound wisdom who joins the lodge for the sake of the benefits that himself or his family will get from it, when he ought to know that for every dollar that can be obtained in benefits more than three will have to be paid in in dues.

6. Their big-hsounding titles are foolish and silly. Listen to a few of them: Worshipful Master, Right Worshipful Master, Most Worshipful Grand Master, Thrice Illustrious Grand Master, Thrice Puissant Grand Master, High Priest, Most Excellent High Priest, Grand Elect Perfect and Sublime Mason, Most Excellent King, Most Puissant Sovereign Grand Commander. These are only a few samples. Christ said, "Call no man master, for one is your Master, and all ye are brethren," but they delight to employ, with many other high-sounding adjectives, this term master. Not content with calling men master, they call them priest, high priest, king, most excellent king, etc., and besides all this they add to them those attributes, sovereign, worshipful, etc., attributes which belong to God alone, and they ascribe them to men promiscuously, often to men of the most debauched and immoral lives. But I need not dwell on these high-sounding titles; you are familiar with them; you know how foolish and silly they are; not only foolish and silly, but profane and blasphemous often. Is a man wise who goes into an institution where he must pay such honors to mere men? Is a man wise who delights to strut about, wearing such titles?

7. Their funeral services are foolish and silly. First of all you will see them out with their regalia on; lambskin aprons, cocked hats, lofty plumes and other toggery. How much this must comfort the heart of the wife or mother mourning the death of a husband or son! They push themselves to the front, for this is their grand opportunity to display their order; they are burying a brother. All front seats must be reserved for "the brethren." At the grave they encircle the tomb; all others may stand aside; even the pastor of the deceased, unless he be a lodge member, must stand back. At these lodge funerals it often happens that the most profane persons perform the most sacred offices. The Bible will be carried by men who never show any interest at all in religion. Profane and godless men officiate in these ceremonies. The same funeral ritual is employed for every one. Their death is ascribed to the Grand Master of the Universe, and their destiny is always the same, the Grand Lodge above, or something of that sort. To attempt to describe their nonsense is sickening. Does any man with good sense desire to be buried with such nonsense? Does any sensible woman desire that a lodge, made up of the characters that are generally found in such associations, shall come between her and her dead husband in these last sad rites? Is it not bad enough that they have come between her and her husband in life, without intruding themselves at this moment of supreme sorrow? And what woman desires her husband to be sent to the Grand Lodge above, where she must of necessity be forever separated from him, for no woman is permitted to enter the lodge? Would she not much prefer to think of him as going to a plain heaven where she might meet with him again, and where without any lodge to come between them they might together praise the God who had redeemed them by the blood of his Son? There may be Grand Lodges below; I conceive that as that is the devil's territory it would be the proper place for them, but I am very sure that there are no Grand Lodges above. Is not all this the silliest of nonsense? What do you think of the man who joins the lodge that he may be buried with Masonic pomp and honor—I think they should say dishonor? The consummate folly of all such things!

8. I notice only one more point, though there are a number of others upon which I would like to dwell, namely: Their supreme folly lies in pretensions to prepare men for the future life. This is one of their great pretensions. How often are we told that if a man is a good Mason that is all that he needs to prepare him for the next life, and that if he lives up to his Masonic obligations he will certainly be all right. And in fact in their funeral ceremonies they pretend to send men to the place of happiness and bliss, it matters not how bad the man may have been. Did you ever hear of them refusing to bury any man who had lived up to his obligations and paid his dues, because he was too bad a man to go to the Grand Lodge above, no matter how godless or immoral he had been? I never did. But how do they profess to prepare men for a future life? It is by a way wholly apart from Christ and the church. Their religion is not Christian; they exclude Christ from the lodge; they exclude his name from their prayers; they use a mutilated Scripture. The Jew, the Mohammedan, the infidel as well as the Christian are all there, and Christ must be left out. Have they not by their mutilation of the holy Scriptures come under the condemnation of Rev. 22: 19? They pretend to give men the new birth, but it is not the regeneration of which our Lord spoke when he talked with Nicodemus. They profess to open the door of the Grand Lodge above, but Christ is not that door. But my Bible tells me that "there is none other name under heaven, given among men, whereby we must be saved; neither is there salvation in any other."

WHAT PARTS OF THE BIBLE HAVE BEEN MOST HELPFUL TO YOU?

My answer to the question as to the helpfulness of different parts of the Bible is: All portions are helpful. All Scripture is given by inspiration of God and is profitable. "In the beginning God" and in the ending, "I am Alpha and Omega, the beginning and the end, the first and the last." Thousands fail to enjoy the Old Testament because they are unacquainted with its grand characters, but I feel acquainted with Adam and Abel, Enoch and Noah, Abraham and Lot, Isaac and Jacob, Joseph and Moses.

I have an especial affection for that grand old soldier Joshua, and a great admiration for Job. As for Samuel and David, I think I shall hasten to renew my acquaintance with them as soon as I reach the other shore.

Both of them evidently believed fully in *righteous* citizenship, not merely as a theory but as a movement that meant business. I am sure that I should want to tell Samuel how I used to enjoy reading, "And Samuel hewed Agag in pieces before the Lord in Gilgal." *That* move-

ment extermination, not compromise. If Samuel did not seem impatient I think I might tell him that, when I thought of the thousands of women that had been rendered worse than childless by the tolerated and licensed lodges, saloons, gambling dens and brothels, in the town where I used to live, I wished and prayed that the *movement* Samuel made on the old heathen king Agag might begin forthwith in Chicago.

It seems sometimes as if I should like to assure David, that although there were some pretty good Christians in my time, who did not exactly approve of his imprecatory Psalms, and I did not understand them fully, still some of them had been a great comfort to me, and that when sore distressed and persecuted by enemies, when the Holy Spirit had prompted me to pray as in the Psalm 58: 6, "Break their teeth, oh God," I had been greatly comforted, and that God had broken their teeth, and I was unharmed; and that when I considered the fact that he (David) was a prophet, and was telling what judgments should come upon the wicked, it made the whole matter plain.

I should desire to tell Elijah how I wished some one could have got the ear of our people long enough to thunder out, "If the Lord be God follow him; and if the grand old party be your god follow it, and vote for men who neither fear God nor regard man; vile saloon-keepers to govern you, and send your sons and the sons of your neighbors to perdition on the lightning express.

Of course the New Testament characters, who had the inestimable advantage of gospel light and the teaching of Christ himself, have had an added halo; and all this halo of blessing is but a reflected light from the man Christ Jesus, in whose presence *alone* is fullness of joy. I am sure that I shall greatly enjoy talking with Peter and the two "sons of thunder," and with doubting Thomas, also; with the martyr Stephen, and with the evangelist Philip. And oh, how I shall enjoy visiting with that grand old hero Paul! I should like to tell him how I used to hope and pray that I might near the close of life look back and exclaim with him, "I have fought the good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day."

Perhaps he will let me tell him how the doctrine of foreordination and election used to puzzle me, until I came to realize that Christ had graciously foreordained that "whosoever believeth on him should not perish but have everlasting life," and had told his "beloved disciple, John, that he had foreordained that "whosoever will may take of the water of life freely," and had not only told the church to say "come," but said, "let him that heareth say come," so that every poor sinner that heard the message of salvation might come himself, and know that he was commissioned to *say* come. I think I should want to tell him that I did not overlook his declaration, "therefore thou art inexcusable, oh man, whosoever thou art, that judgest," or fail to tell him that I had noticed with joy that when Peter was talking to the very murderers of his Master, after convicting them of murder, he offered them salvation; and when Cornelius sent for him he was led to say, "I perceive that God is no respecter of persons."

I should want to tell Peter or Paul that I had not failed to notice, all through the prophets, the message: "Turn ye, turn ye, for why will ye die?" and that I had carefully noticed that God told Ezekiel, "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked should turn from his way;" and that I had been greatly interested, not only in the fact that Rahab the harlot and Ruth the Moabitess were accepted as his people, but, amazing grace, I had found their names in the very genealogy of the Lord Jesus. And I am sure that I shall praise God through the ages of eternity that the Bible is one book and that God is its author—that salvation is for me and my children and for whosoever will. C.

[The above article was listened to with marked interest at a prayer meeting of the First Congregational church, Chicago, Ill., recently.]

There is much twaddle about the ministry of the church of the present day not being in sympathy with the world's progress. It is contended that the old ideas and old methods are retained with too much tenacity. As a result, it is said, the lambs run from the shepherd instead of following him. This is given us as the cause of the failure to accomplish more in the way of saving young men. But all this is representing the mass of men as wanting nothing but to be pleased. Thay are not seeking to be taught and saved. According to this theory they only desire to be carried along by nice methods. They are drowning, and know it all too well, but are only prevented being saved by the kind of man who throws the rope to them, or there is something wrong with the rope itself that is thrown. The ministers of Christ, as such, never did attract men to their Master by their efforts to shine. Their office is to present Christ Jesus, the great attraction himself. He was lifted up that he might draw all men to him. The more ministers are held up between Christ and sinners, the less the latter will be inclined to accept him. But the less they are seen and the more the attention can be drawn to the cross of Christ, the more will men be drawn unto Christ. The great trouble in Christ's own day was the dislike to Christ. "Ye will not come to me that ye might have life." It is a principle that should never be forgotten as announced by Christ, "No man can come to me except the Father draw him." The great want of the ministry is the greater endowment of the Spirit and more thorough confidence in the appointed means of salvation, which must lead to a fuller use of them.—*Sel.*

SECRET SOCIETIES.

Report of committee accepted and adopted by Synod of Reformed Presbyterian Church, July, 1894:

Our opposition to secret orders does not lie against organization, or pledges, or privacy. Efficient work demands organization; a good life is full of promises and pledges; the best interests of society demand that many things be covered from view. It is by reference to such undeniable facts as these secret orders are generally defended. Let us notice that such defence is not complimentary to these orders. It implies either the absence of discretion or the presence of much that needs to be concealed. The fundamental objection to secret societies is, that they are social bodies, organized on the principle of secrecy and for the purpose of concealment, without previous knowledge of the things to be concealed. The evil is in organized secrecy among equals. Secret societies themselves suffer from the application of their own principle. It is a well-known fact that secret orders, within secret orders, are multiplying to the injury of the common interests of the larger body. To illustrate the evil workings and principles of these orders let us suppose that a family, a church or nation is organized by solemnly pledging every member, before entering the door of such society, that he will "ever conceal and never reveal" the doings of that society. The nature and purpose of that social body cannot save it from public condemnation. That which would condemn a divine institution cannot be justified in a merely human society.

What then are the objections to organized secrecy?

I. Such a society is contrary to the spirit and letter of the religion of Jesus Christ. His words are, "In secret have I said nothing," "Let your light so shine before men," "He that doeth evil hateth the light," "He that doeth the truth cometh to the light." Christianity is a religion of love and benevolence toward all men. Secret organizations are always selfish. The grip, the password, the darkened window, the guarded door, are not Christ-like; and the Christian, especially the minister of Christ, is out of place amid such surroundings. Many of these orders boast of wisdom, of love and benevolence, but these good things are limited to their own members. Against this stands the injunction of the apostle, "As we have opportunity let us do good unto all men;" and the words of Jesus Christ, "Freely ye have received, freely give," "Go teach all nations," "Love thy neighbor as thyself." True, it is often boastingly said, that secret benevolent societies leave the church far behind in their deeds of charity. What has the church to learn from these societies? First. The church will learn to limit her deeds of love to her own members. Second. She will refuse membership to all except the able-bodied, and those that have visible means of support. Third. She will require an initiation fee of all applicants for membership. Fourth. She will require of all, without regard to ability, a stated contribution, sufficient to provide for all future needs. Fifth. Whenever any member fails to pay his annual or monthly fee he shall forfeit all interest in or claims upon help from the church. Would such a church be worthy of the name of Christ? Would the world call this benevolence or charity?

II. Organized secrecy invites suspicion. If all the workings and purposes of secret orders are good why should the light be excluded? Good men and good purposes do not need pledges of secrecy. Organized secrecy is a menace to society. It naturally leads to ends and means and invites persons that need concealment. The history of secrecy is stained with blood, and is characterized by falsehood. Secrecy trains men to lie. These things were never more evident than to-day. They are the inevitable results of hidden methods. Scarcely a year passes that does not record maiming, beating and killing by those whose plans are laid and executed in darkness. Good men in these orders may regret these things but they cannot prevent them.

III. Secrecy in organization leads to loss of time, liberty and manhood. The pledge of secrecy subjects the member to the control of others, and takes from him freedom of action. This humiliation is well represented by the "cable tow" around the neck and the sword's point at the breast. The natural and necessary result of this is the assumption, by the officers, of titles that surpass the prerogative of any human being. The titles of tyrants and oppressors are gathered from the darkest corners of the earth and from the history of the past, and the Supreme Being is robbed of his names and attributes, to find titles for the officers of these orders. The display of gaudy apparel is in imitation of the attire of oriental despots, that scorned and trampled under foot the rights of the common people. Who does not see that all this is at variance with liberty and republicanism? Whoever calls any man *grand master* makes himself a *grand slave*. No military discipline or tyrannical government surpasses the despotism of these orders. They not only lord it over their own members but undertake to dispute, on terms of death, the conduct of those outside of their organization. Just in proportion to their secrecy, so is their despotism. Is not this the explanation of the strange fact, that the inner organizations of secrecy out-Herod Herod in their obligations and titles? The Mystic Shriners, among the Masons, go to the Turkish government for their forms and titles. The new organization formed at Cincinnati last May, composed of Odd-fellows, patterned after the Russian government. Let every one that enters a secret lodge know that he parts with liberty, puts his neck under the yoke, fetters his feet, locks his lips, and puts his hands between the hands of others. He virtually says I am your "*beast*," drive me. I am your slave, command me. I yield my own will and judgment to others.

The multiplication of independent and dependent secret orders gives the best hope of their overthrow. They are beginning to devour one another. The mother is eating up her own offspring. The evil nature and results of organized secrecy cannot much longer escape public reprobation.

Resolved, That we continue to bear testimony, by word and deed, against this great and growing evil; that we co-operate in every practical way with all true friends of Christian love, liberty and equality; that we continue to expose the evils of each particular secret organization as it appears.

THE RELIGION OF ODD-FELLOWSHIP.

While Odd-fellowship "wars against vice in all its forms," it has no war to make on creeds or doctrines of either the church or the state. Its doors are open to persons of all manner of beliefs, religious or political, as long as they are not detrimental to the "good of the greatest number" or the welfare and stability of the governments under which it exists. A belief in a Supreme Being, good moral character and sound health are the three essential prerequisites for applicants for admission within its sacred borders. Among the millions who have held and do now hold allegiance to its mandates are votaries of every shrine and altar and of every conceivable form of

political belief and social position, from president and preacher to peasant, and from the millionaire to the mumper; and the doors are still open to receive those who believe in the fatherhood of God and the brotherhood of man. Millions have worthily crossed its threshold, and a few of the unworthy have succeeded in gaining entrance. No seeker for admission to its mysteries is asked to forswear himself. Each man's religion belongs to his own conscience. All meet upon a common level, as God created them, and there pledge fealty, devotion and brotherhood in time of sickness or distress, or when death overtakes one of their number. *This* is the *religion* of Odd-fellowship. This being true, then why should any "ban," or "prohibition," or "threat," or any other procedure, be necessary to prevent the members of any church from becoming members of such an order? The answer can be summed up in this one word—INTOLERANCE! "Only this and nothing more."—*Odd-fellow Companion.*

OUR NEW YORK LETTER.

Easter.—Odd-fellows Fair.—Y. M. C. A. scandal.—An initiation adventure.—Gen. Booth's manifesto.

Good Friday was observed as a literal if not a legal holiday. Special services were held in all the Roman Catholic and Episcopal churches, and largely attended. The offices of the city departments were closed, and even some of the theatres closed their doors and had no performance. The usual large number of hot-cross buns were sold and eaten. This old-world custom seems to be growing each year. One prominent caterer disposed of 50,000. The stores are filled with Easter novelties, and the last vestiges of old Puritan simplicity seem to have been swept away, and Easter Sunday now, even in Protestant churches, means only elaborate floral and musical exhibitions.

The Odd-fellows are preparing for a monster fair shortly, to be held in the Lenox Lyceum. The object of the fair is to raise funds for the erection of a Home for aged and infirm Odd-fellows, to cost $40,000. The various committees have given several months of preparation to the arrangements, and every conceivable catch-penny device will doubtless be resorted to for the purpose of extracting money from the pockets of patrons. The daily papers are giving a large amount of advertising and eulogizing—the *New York Times* one day devoting three columns and a-half to laudatory description, and giving twelve pictures of distinguished Odd-fellows. Whenever a Christian reform convention is held in the city, one may scan the columns of the city press in vain for the slightest allusion to the proceedings.

Much regret has been expressed in religious circles over events which occurred at the annual dinner of the Young Men's Christian Association the other day. The diners filled the air with food thrown at the waiters, banged dishes on the tables, yelled worldly songs, and some got up on the chairs and danced break-downs, and gave an altogether disgusting exhibition of rowdyism and vulgarity. The Twenty-third Street Branch is the largest in the country, and the publicity which has been given to the matter has led the directors to order an investigation. If they desire to apply a remedy they will have to go back farther than this scandalous dinner, and radically change the entire present policy of the Y. M. C. A. movement. In the earlier years of its history it accomplished a vast amount of good, but more recently it has been paying the usual penalty of prosperity. It has in many places been secularized until it has degenerated into a mere religious club, and in our cities the use of the adjectives "religious" and "Christian" savor more of satire than sincerity. While it lacks the paraphernalia of secretism, it exposes itself to certain criticisms that are deservedly given to secret societies, by adopting some of their methods and customs.

There was a lively scene in the lodge room of the Bedford Council of the Royal Arcanum last week. A certain bank clerk had applied for membership in the DeLong Council, but his friends had so worked upon his imagination with stories of the terrible ordeals he would have to pass through that he withdrew his application and sent it to another council where he thought he was unknown. He had been told that during the initiation there would come a lull in the proceedings, and then he could prepare for trouble. Everything went on smoothly enough until the predicted lull in the proceedings came. Then the candidate, who was blindfolded, and whose nerves were wrought up to the highest pitch, showed that he had followed the advice which had been given him, and that he was "prepared for trouble." Believing that something terrible was about to happen, he suddenly pulled a revolver from his pocket, and snapped the trigger several times in rapid succession. The cartridges failed to explode, but there was a general stampede for places of safety. The Royal Arcanumites, supposing that they had a lunatic on their hands, thought that discretion was the better part of valor. They tumbled over each other in their efforts to get behind desks and chairs and other barricades, and for the time being the candidate was left victor on the field. Finally some of the bolder members crawled up behind and disarmed him, and he was found to be as much scared as they were. The pistol was examined, and found only to contain blank cartridges. It seemed that he had brought the revolver to protect himself, believing he would be harshly dealt with, but had only loaded it with blank cartridges, thinking that the moral influence at least would be equal to cold lead. It was sometime before the panic subsided sufficiently for the initiation to be concluded.

Gen. Booth has issued an order, so it is reported, that all soldiers of the Salvation Army must separate themselves from secret societies, and hereafter have no connection with them. This decree is said to have been the result of his recent visit to America. He believes that no man can serve two masters, and if a soldier's time is divided and his attention distracted by lodge meetings and duties, he will be unable to serve the highest interests of the army. In this the old General displays again the hard common sense that he has always been credited with possessing.

F. W. Farr.

NEW ENGLAND LETTER.

A moral lesson from the English sparrow.—The gypsey moth.—The Daily Standard —The A. P. A.—Dr. I. J. Lansing.—Bribery in the Connecticut Legislature.—A Chinese Mason.—The Theosophical Convention.

"A mystery and a surprise"—that is what Burroughs calls the going and coming of the birds. And this very mystery, this not knowing whence they come or whither they go, makes half the charm of their brief presence—these bright beings of the air, that from their low earth nests or the blue heights of heaven above, teach us at once contentment and aspiration. The audacious English sparrow, with his air of pert impudence, is like the poor, always with us. He thrives equally in city or country, though, so far as his individual preference is concerned, it is my opinion that he is like the great bulk of other foreigners that come to our shores, and likes the city best. This ne'er do weil among the feathered tribe has been so roundly abused, and had so many crimes laid to his charge, with scarce a voice raised in his defence, that I feel disposed to take his part. I do not believe that this winged vagrant is half so bad as he is painted, and if he drives away the native birds (of which I am not sure), and they are cowardly enough to let him, what have we to say? Are we not showing a pusilanimity that is quite as great and as much more contemptible, as we reckon ourselves superior to the birds of the air? What of our abandoned farms? What of the streets that were once lined with comfortable, spacious New England homes—synonyms for intelligence, refinement, and integrity—now given up entirely to the foreign element, and made objectionable if not disreputable neighborhoods? But who is to blame? If Americans will not stand their ground they deserve to be crowded out. It is not the whisky-selling foreigner that is to blame for squeezing in whenever and wherever he gets a chance. It is the men with more dollars than patriotism who let him: who abandon the old historic landmarks for greed of gain, and move themselves into some fashionable locality up town, cordoned off from the vile traffic that they will not have near their own door while they vote to plant it next to their neighbors.

Massachusetts may fairly claim to have a gold-bug within her borders. The irrepressible gypsey moth, and how to exterminate it, is again the burning theme for discussion. The money appropriated for this object bids fair to run into the millions before the last of these little pests is given his walking ticket. Spraying with arsenic it is found, though it may result in the death of some valuable domestic animal, has no effect on the gypsey moth except to make him thrive and grow fat. As a bottomless pit to swallow up money without any proportionate return, he rivals a daily paper.

This reminds me that the new anti-Romanist paper, the *Boston Daily Standard*, has at last made its appearance. It is clean and bright, and if it continues to run in the same line in which it is started will undoubtedly prove a success. If so it will have the further distinction of being the first successful reform daily ever issued. The *Standard* has been an agreeable disappointment to many, for it is entirely free from the spirit of rant, bitterness, and gross exaggeration which characterizes most of the distinctive anti-Catholic papers. On this account it may not suit the extreme wing of the party, but it will gain enough to more than compensate in the respect of the intelligent and candid. The A. P. A. is evidently filling up more and more with men whose patriotism consists in noise, and their religion in denunciation. One of the greatest needs of the hour is that some one introduce into our Massachusetts Legislature, as well as into legislative assemblies of other States, a bill obliging every Roman Catholic institution to open its doors to official inspection. But instead of embarking in any large and radical measure like this, the A. P. A. seems content to be an invisible factor in municipal elections, stirring up heat and bitterness in the pool of local politics. Rome may be strong, but the secret empire which originated the A. P. A. is stronger, and does not mean to let the young Hercules feel his might. So she keeps him bound with the chain of secrecy, and says to him, "Thus far shalt thou go, but no farther," when he shows a dangerous disposition to break away.

The patriotic meetings in the People's church every Sunday afternoon might, if run on Gospel lines, be a great power for good. As they are run at present what good they may do is more than counterbalanced by the evil. Many good things are said at these meetings, and much intelligence and piety is represented in the throng that attends, but this element will grow less and less if the undesirable element continues to increase.

The name of Dr. I. J. Lansing has been unusually prominent in the papers since his remarks on Cleveland, at the late Methodist convention in Salem. Though based on common report and the evidence of unimpeachable witnesses it was doubtless an indiscreet utterance. But I wish we had more such men in the American pulpit—men with the John Baptist fire in their hearts and on their lips, who will not speak smooth words or pass over in smoother silence the sins of those who occupy high places. No President ever gained a reputation for drinking habits who did not do something to earn it. Why the papers should pounce on Dr. Lansing so savagely for saying in public what is so generally believed to be true, is easily answered. Dr. Lansing is the Parkhurst of Boston. There is not an evil which he has not shown himself brave to attack, and his onslaughts on Rome especially have been loaded with hot shot. Cleveland has hobnobbed with Romish prelates enough to win their active, if hidden, support, and the subservient Rome-ruled press, when the truth is told about him in public, holds up hands of holy horror. This episode cannot hurt Dr. Lansing, whose course has been manly throughout, and can only add to the respect in which he is held as one of the most fearless champions of right that the American pulpit has ever produced.

A box of Havanna cigars, with the compliments of a New York firm, was found on the desk of each member of the Connecticut Senate not long ago. This small bribe, given so openly, confirms the allegations which have been extensively made as to the extensive and systematic bribery of the legislature in the land of steady habits. Meanwhile the agitation against child insurance in Massachusetts has broken up this form of iniquity, and the insurance companies will no longer reap such enormous profits from the ignorance and poverty of parents. The business was iniquitous on its face, and flourished simply because the better class of people were ignorant of its existence.

The papers chronicle the return of Sam Wah Kee, "king of Chinatown," and adds that "there will be a great celebration at the next meeting of

the Masons, as Sam is high in the order."

April 27 the American Theosophical Society is to hold a convention here. There is a big split in the society, quite equal to that in the A. P. A. Annie Besant and Col. Olcutt of India accuse the secretary, Wm. Q. Judge, of manufacturing fraudulent theosophical messages, and building up within the society a veritable Tammany Hall machine. It seems to be the way of Providence to make systems of error bite and devour one another. But the charge of fraud is a queer one to bring when it would be impossible to lay one's finger on anything in the teachings of Theosophy that is not fraud. ELIZABETH E. FLAGG.

THE KNIGHTS TEMPLAR AT CHURCH.

Dr. Lorimer certainly ought to know the fitness of things, and not to commit the blunder of attempting a union of discordant elements. It is fairly presumable that he has made a study of Christianity, and it would be a serious reflection upon his intelligence to admit that he would prefer the lodge to the church, *as he asserted a year ago*, without having weighed and compared the two. Accepting him as a competent judge, we have his decision presented in an elaborate and carefully prepared service rendered in Music Hall. As reported in the papers, an enthusiastic audience filled every available foot of space in the spacious auditorium. Among the scenic decorations upon the forum, we note the two most conspicuous actors in this Easter worship. One is a noted doctor of divinity; the other is the most extensive distiller of rum in America. The one is pastor of Tremont Temple Baptist church, Rev. Sir. Knight George C. Lorimer; the other is Right Eminent Grand Commander of Knights Templar of Massachusetts and Rhode Island, Samuel C. Lawrence, who sit side by side as brothers, met to conduct the impressive services.

The papers give the names of seven Eminent Sir Knights, representing De Molay Commandery, who with the Rev. Sir Knight Pastor Lorimer had prepared a program for the occasion. These exercises are not described at length, but it is said "they were impressive, as the Templars were assigned parts." The Templars' Hymn, written by the Rev. Sir. Knight Geo. C. Lorimer for the occasion, was sung; and other musical selections were rendered to enliven the occasion.

What part of the program was assigned to R. ·. E. ·. Commander Samuel C. Lawrence is not stated. Whether he presented samples of his Medford rum and dilated upon its victories over the work of the missionaries and the untutored inhabitants of the dark continent, and told of the death-freighted ships that he is sending to foreign shores, and the blood-red rivers of distilled damnation he is pouring into the cities and homes of our own land, or described the fifth libation of double damnation which is taken by every K. T. Mason, we are left to conjecture. But one thing is positively asserted, *he was there* "under escort, and occupied a place on the platform with his suite." With De Molay Commandery and other invited guests he had come to assist the Tremont Temple church in her Easter Sunday worship. Was it not very kind in this prince of distillers and R. ·. E. ·. commander of Sir Knights to consent to grace the occasion and render timely aid to a feeble church whose piety or discretion had so far evaporated as to require the services of a man who by virtue of his business is the enemy and destroyer of those for whom Christ died?

The principal address, as would be expected, was by Rev. Sir Knight Geo. C. Lorimer, D.D. It is briefly sketched in the *Standard* and the *Journal*, and as reported contains nothing new or of striking interest. The oft-repeated averment that "The order is not a secret society," is getting stale, and is so palpably false that the wonder is how any man who has studied the system, and is not entirely bereft of reason, can make such a statement. To all who are at any time tempted to cover the inherent wickedness, disgusting ceremonies, and horrid oaths and penalties of the lodge by asserting what they *know* to be false, I would commend a careful study of the 21st chapter of Revelation, especially the 8th verse.

To my brethren in all the churches that have turned aside from the divinely-authorized simplicity and services of God's house, where Christ is preached and exalted above all forms, let me ask in the words of God's prophet, Isaiah 1: 12, "When ye come to appear before me who hath required this at your hand, to tread my courts."

JAMES P. STODDARD.

Boston, April 15, 1895.

REFORM NEWS.

THE COAST AGENT AT PORTLAND.

MR. EDITOR:—My rest (?) of a few days was devoted to moving from Philomath to Portland. After getting about half straightened up I venture to write a line to the *Cynosure*. It has been a busy time on other lines than moving.

On Sabbath the 31st I attended and assisted in the service at the U. B. church. On the same evening I spoke on the lodge evil at the Gospel Mission, conducted by Rev. Mr. Lambert, corner of 20th and Washington streets. Mr. L. has a finely furnished hall, and an excellent congregation. They listened to our address with marked interest. This pastor and people are not afraid to say, "we are opposed to all secret orders." The pastor is a young man of more than ordinary intelligence and promise. The hall was crowded. A few came through curiosity. Some ladies were heard to say, "I wonder what husband will think of me being out so late, and oh, if he knew where I am he would boil, for he's a Mason and Odd-fellow." "Poor creature, said I, think of the many nights your husband spends with the lodge, and you do not where he is." This lady and two others stopped wife and I on the street afterward, to ask the Masonic and Odd-fellows password. At the close of the lecture the pastor arose and commended most heartily our address and work.

On Wednesday evening following I attended the United Presbyterian Presbytery at the Grand Avenue church, Dr. H. F. Wallace, pastor. The meeting was seemingly well attended, and very enthusiastic and earnest. Addresses were made on the various subjects discussed. Rev. Little of Albany preached the annual missionary sermon for the Woman's Missionary society. This was an excellent discourse—giving an encouraging report of the work done, and a hopeful outlook for the future.

The next day I attended the Free Methodist annual conference, and heard a good discourse by Rev. J. S. Bradley; after which I visited the annual conference of the United Evangelical church and was introduced. Not being invited to speak I listened. They admitted a preacher who would not agree to administer the ordinance of baptism in but one mode, while the denomination practices all. Bishop Stanford presided with dignity. Rev. C. C. Poling was the secretary. He and Rev. Balentine of Corvallis were elected presiding elders.

The next morning I again called at the Free Methodist conference, was introduced, and by special vote was invited to address the conference. Our time being limited, the best we could do was to give a brief advertisement of what we have done and what we hoped to do—especially announcing our coming convention Sept. 25, 26. We were followed by Bishop Hart, who spoke out very plainly against all secret societies. Among other things he said, "When we as a church started out to be true to God and oppose all sin, we found the secret lodge system right in our way, so we took up the fight with them, and have never quit. We are with you." He further gave his experience in withdrawing from the Masonic lodge after he got salvation. It was the same old story of persecution. He is a true man, and "when the Lord writeth up his people he will (we believe) be found in *Zion*." We secured nine *Cynosure* subscriptions. This people is among those who have maintained the doctrines and usages of the Wesleys and the early fathers of Methodism. One thing we noticed was, "no place seeking" among them. "The offices sought the men." There was no anxiety about where they were going next year. They had seemingly "prayed right up to the hardest field in conference before they arrived," so what they received better than the hardest must have been clear gain to them. God bless these faithful men and women, and give them great success this year.

At the threshold of our quarterly meeting Saturday, as we were expecting once more to see our dear brother Barkley, we received a letter from him, earnestly requesting us to preach and hold the meeting for him—his wife having been taken suddenly ill, which prevented his coming. We took his place, preaching four times and conducting the conference—raising his salary in full for the quarter, besides about four or five dollars for a new lamp and other expenses.

On April 14 we are billed to preach at Central Addition, North Mt. Tabor. Then we will be off for the Sound country again. We are billed as follows: Ostrander, Castle Rock, Centralia, Tacoma, Puyallup, Seattle Seminary, and South Seattle.

Our plan is to put in April, May, and most of June in Washington; July, August, and September in Oregon; spending the remainder of fall and a part of the winter in California. Will brethren interested please arrange appointments accordingly? Your Bro.,

P. B. WILLIAMS.

SEATTLE ENLIGHTENED.

[Delayed Notice.]

EDITOR CYNOSURE:—On March 7th I spoke in the Danish-Norwegian Lutheran church, corner of Fourth and Pine streets, Seattle, Washington, to the largest congregation I have ever addressed on the lodge question. It was estimated that fully seven hundred persons were present. The large house was filled. I think there must have been twenty-five or more pastors present. The meeting had been well announced by a notice in the leading daily of the same date.

Rev. M. L. Larson read the Scripture lesson and led in fervent prayer. Rev. Tollefson, pas-

(*Continued on 9th page.*)

CORRESPONDENCE.

REPORT OF STATE MEETING OF W. B. M. I.

BY C. B. K.

The report of the corresponding secretary giving items about the missionaries in the different foreign fields was intensely interesting, but can not be fully reported for lack of space.

The State treasurer's report showed a gain of about $1,000 over the receipts of the previous year.

The "communication from the board" gave an account of the needs in various mission fields. The debt of $18,289 is, of course, a serious trial to those who receive the pathetic appeals for help from self-sacrificing devoted Christians, who have found the "fields already white" but the laborers few. From Madura, India, came the most pitiful. Mrs. Coffin, who has been a faithful missionary for about twenty-five years, reports her school building burned sometime ago; since then she has had to live with seven girls in one room. Of her one hundred scholars (girls), all are too thinly clad and poorly fed, many being ill from a lack of food. They give "*all* they can," but a drought for two years has reduced them to want.

The question of "how to give" was considered in this connection, and it was decided that if all church members would give proportionately and systematically there would be no more debts to report for the W. B. M. I. All present were urged to try to have such a system of giving advocated by their churches.

There were four missionaries present, who gave highly interesting addresses: Col. J. D. Davis, D.D., Japan; Miss Myers, formerly of Japan, who has just withdrawn from the work of missions, being obliged to do so on account of ill-health; Mrs. M. E. Logan, of Micronesia, and Mrs. J. E. Jeffrey, of Madura, India.

Col. Davis, who fought bravely in our own country during the war of the Rebellion, gave an account of his experience during twenty-five years of mission life. He said that he believed the world was growing better, from what he saw in Oriental countries; but he was pained at the extravagance and lack of interest in religion in his own country. He said, "There are grave problems here which must be met and solved."

Mrs. Logan said no one who had not a love for God and souls of men, would choose such a life of loneliness and privation as the missionaries to Micronesia must live. Yet she hopes to return to those who were eavages, now her Christian friends, and win more souls from the hopeless darkness of heathenism to the light of Christ.

Mrs. Jeffrey, as did the other lady missionaries, especially mentioned the surprise shown by girls

and women to find that Christ cared for *them;* that he was willing to save *women*, who are considered not worth saving by the heathen teachers. She said one girl remarked to her, "The people of different heathen religions have different marks—to show what their religion is—on their faces, painting them in different ways. Have the Christians any mark?" And Mrs. Jeffrey said, "Yes, we have, but not made with paint." This should be true.

Miss Myers gave a beautiful contrast between the life of Christian and heathen women and girls in Japan.

PERSONAL REMINISCENCES.

BY EZRA A. COOK.

My right hand had been terribly mutilated in the battle of Drury's Bluff, May 16th, 1864; and Aug. 22d, 1864, I was discharged because my hand was so drawn out of shape and place that it was evident I could be of no further service then as a U. S. soldier.

That fall and winter I taught school in Campaign county, my school closing with the year because the school fund of the district was exhausted. Just after the holidays I started home. I had received a letter from my father shortly before, advising me to stop in Chicago long enough to try for a situation. This was a great surprise to me, as I had always been "his right hand man" on the farm, and I supposed he was looking forward to having my help the next summer.

I, however, believed his advice wise, and after seeking earnestly the blessing and guidance of God, I set apart $10.00 as the maximum amount that I would spend for hotel accommodations while canvassing for employment; pledging that should any part of that sum be unused I would give it to the cause of Christ. I reached the city at night, and went to the Adams House, close by the Illinois Central depot. Although I would later have taken a situation in almost any honorable business where God might open a door for me, I resolved first to apply for a clerkship in the line of books and stationary.

After earnestly committing my ways unto God I claimed with a strong faith his precious promise to direct my steps, and after breakfasting, started out. I found that most of the stores were not open yet; but they soon opened, and I began my canvass, taking street after street, and stopping at every book or stationary house. About 10 o'clock I applied at a stationary store on Lake street, and was told by the bookkeeper that the head of the firm was out, but he thought if I was willing to begin at the bottom of the ladder I might secure a place there by calling again about noon. I was "on time," saw the proprietor, and was engaged, with the privilege of sleeping in the store, as the wages offered would not pay for first class lodging and board. Of course I had learned to cook in the army, and I soon found that I could prepare for myself a more satisfactory breakfast and supper than I could get at a restaurant, and at a fraction of the cost, and a lunch for dinner was good enough. I applied myself diligently to master every detail of the business, and even the proprietor soon came to appeal to me when close figuring was desired in making quotations, and later he proposed a trip "on the road." Success crowned my efforts, and the night of my return from this first trip my employer invited me to meet himself and wife at a restaurant for an oyster supper at his expense.

A few months before the end of my third year I notified my employer that I should leave his employ at the end of December. I had several opportunities to do much better financially during this last year, and at first fully intended to enter the employ of another firm. From the first I hoped eventually to go into business for myself, but I expected to serve a longer apprenticeship. As the close of the year drew near the conviction grew upon me that God wanted me to enter at once upon a business career.

I repeatedly studied over the facts and statistics, and saw that but a very small per cent even of those who started with ample capital and experience succeeded in business, and reasoned that my head must be turned with the success God had given me as solicitor; but the conviction steadily deepened until, in answer to prayer, my thoughts were established, and I obeyed the call of God. When a publisher for the *Christian Cynosure* was wanted I realized, in some degree at least, why he started me at that time. Shortly before this my father sold his farm at Wheaton, Ill., and moved into the city, and I was living at home again. Just before the close of my term of service on Lake street I found the store at 88 La Salle street, the finest store in the block and on Court House Square, was for rent. The owner, Hon. Thomas Hoyne, would make a heavy discount on regular rates for the four months from January to May, and charge nothing for the fraction of December, which would be a help in starting; so I rented the store, with quite a large one-story building in the rear, for 16 months.

The result has been indicated in a previous article. My father, a superannuated M. E. minister, who had had to give up service a dozen years previously on account of throat trouble, was a very cautious man in business matters, but he had faith enough in his soldier boy to help him limitedly through the first year, though with evident misgivings and fear at the first.

At the end of the first year his confidence in my success had grown, and he became my partner, with the agreement that I should manage the business. As it would sound rather unusual at least to have the firm name Ezra A. Cook and father, it was Ezra A. Cook & Co. until 1880, when my father sold his interest to me.

In another article I will attempt to tell something of the great fire and its results.

LITERATURE.

A NEW DICTIONARY.

The Standard Dictionary, published by Funk & Wagnalls Co., 30 Lafayette Place, New York, is now complete. It is handled in Chicago by the Fuller Book Co., Room 1236, 79 Dearborn street, of which Mr. G. W. Kerr is manager. It is difficult to speak adequately of this great work without seeming to be extravagant. Its beginning was doubtless owing to the expiration of the copyright on the Webster's unabridged, and the original plan was to make a moderate priced dictionary which should be somewhat of an improvement on that useful and popular book. It was thought at the beginning that a year or two would suffice to complete and put it on the market. As the work advanced its scope was widened, until now five years have been used in perfecting it; more than two hundred and forty-seven editors have been employed on it, about fifty readers have aided them by selections of illustrative quotations, almost a million dollars have been expended before the first volume has come from the press, and over three hundred thousand words are spelled, pronounced and defined, seventy-five thousand more than the largest number heretofore included in any dictionary of our language. The work has been commended in the highest possible terms by the professors in our leading educational institutions, by the critics of our leading papers, and by a host of persons distinguished in literature, science, and art.

Considered from every side we are satisfied that it will for many years be the Standard English Dictionary. Others are very valuable, but the character of the editors, the amount of work expended, and the expense incurred, entitle this to a leading place, from which it will be difficult to dislodge it for many years. We can heartily commend it to our readers as a most valuable and satisfactory work.

OBITUARY.

Boston, April 10, 1895.

Editor Cynosure:—Allusion has already been made in your paper to the decease of Isaac Flagg, but it seems due to the memory of that "just man" and to those who survive him that something more be said.

He was born March 20, 1806; was married in 1832; three children gladdened their home; his life was spent in Wellesley; he died March 27, 1895, aged 89 years and 7 days.

He was a man of noble Christian character and lived an exceptionally pure and pious life. Though never addicted to outbreaking sins, he realized, nevertheless, that he was a sinner in the sight of God. Through an experience of deep conviction, he passed into a clear and definite assurance of acceptance in the kingdom of grace and glory. His beloved and devoted wife accepted Christ as her personal Saviour near the same time, and they were together received into the fellowship of the Congregational church in 1836, where their names remained until each in turn entered the church triumphant where two of the lambs from their earthly fold had preceded them.

To Isaac Flagg *home* meant more than a house with convenient appointments, and the church meant more than a gathering of respectable people for a pleasant hour on the Sabbath. Both the home and the church meant to him a life of honest, earnest, unremitting activity every day in the week. His fidelity to the ordinances of God's house, his attendance at the prayer meeting, his active services in the Sabbath-school, and his devotion to the interest of the church, until compelled by bodily infirmities to relinquish his duties, fully attest his sincerity and love for the Master.

From his beloved daughter, who was the companion of his best as well as of his last days, I have learned something of his home life. Among her earliest memories she recalls the patient instructor diligently teaching his little child her letters. A little later he taught her to read God's holy Word, and associated her with him as his assistant in studying the Sabbath-school lesson, and thus the two minds and hearts were intertwined, the younger, more impressible, unconsciously taking the impress of the stronger, until the foundation of true noble womanhood was firmly laid in the very soul of one who has for years been blessing the world by the sweet, pure thoughts that flow so gracefully from her facile pen.

Outside of the home the probity of Isaac Flagg stands unchallenged, and his benevolence is confessed by all who knew him. Those who knew him best express the conviction that he was never intentionally guilty of a dishonorable act, or of withholding from the needy when in his power to give relief.

As an Abolitionist, he stood almost alone in the time of his early manhood; and he sustained the Prohibition cause by his means and his vote, as he had the cause of justice and liberty long before the war of the rebellion. As soon as his attention was called to the secret lodge system, he detected in it an enemy to the home, to the church and to the equal rights of men, and steadily opposed it until his earthly labors ceased and he entered his heavenly rest.

While his nurse and daughter watched at his side in the early morning hour, the lamp of life went out, and he "slept the sleep of the just," leaving in his example and instructions a priceless heritage, and to his only surviving child precious memories, in comparison with which, in her own words, "All Gould's millions are lighter than the dust of the balance."

James P. Stoddard.

NEWMAN GUILD.

Our friend and brother, Dr. Guild, of Wheaton, has been afflicted in the loss of his son Newman, who fell asleep in Jesus shortly after midnight on April 8. Mr. Guild had been sick for more than two years, and had at times been quite ill, but rallying, had seemed for awhile to gather up considerable strength. Last season he painted the home, doing the entire work himself, and seeming to find pleasure and strength in it. The disease, however, was advancing, and for the last two weeks he was apparently near to death. His religious experience during the time of his illness was deepening and widening and brightening, so that during the last days it was very pleasant indeed to be with him and see his sunny smile and hear his cheerful words.

The funeral services were held in the Baptist church, and were conducted by Rev. W. H. Chandler, pastor of the College church, and President Blanchard. The many friends of Dr. and Mrs. Guild will sympathize with them in this temporary separation.

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TESTIMONY.

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——o)o(o——

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How to Cure Mosquito Bites.

Apply spirits of hartshorn diluted with twice as much water or sal volatile or cologne. If the part is left puffy and swelled after the tingling has abated, rub it with soap liniment. A piece of raw onion is also most efficacious for bites and stings. The following is a cure and a deterrent: A paste made of the plant Pyrethrum roseoeum, mixed with spirits, diluted with twice as much water as spirits. This applied will cure the bite and prevent others, as the odor will keep away the mosquito

How to Make Shoe Dressing at Home.

A soft dressing that is less injurious than the majority of polishes found in the market is made by mixing to a smooth paste vaseline or cosmoline and lampblack. Apply a very little with a flannel cloth and rub in thoroughly. The oil fills up the pores and renders the leather almost waterproof after using it several times. This dressing does not impart a high gloss to the leather, but merely softens and colors it. Where a polish is desired the liquid dressings are preferable.

How to Care For Brushes.

A hairbrush should be washed often enough to keep it thoroughly cleansed. For this soda water or ammonia water must be used and then the wet bristles set downward—do not turn it on its back—and left in the sun to dry. A nail or tooth brush should never be left in the holder with the bristles uppermost. It stands to reason that water will soak into them in time with such treatment and that discoloration and general demoralization will follow.

How to Feed Young Plants.

Don't apply any fertilizer to your plants until they begin to grow. They do not need any until they start into active growth. They are not in a proper condition to make good use of it. In fact, they often injure a plant very much. As soon as growth sets in apply some good plant food, but be careful not to give too much of it at first. Increase the supply as the plant becomes strong and able to assimilate it.

How to Make a Baby's Rattle.

A pretty rattle for a baby is easily constructed by winding a steel or ivory ring with colored ribbon. Sew to this at regular intervals short ends of blending tints in ribbon. Attach tiny bells to the pointed ends of these ribbons.

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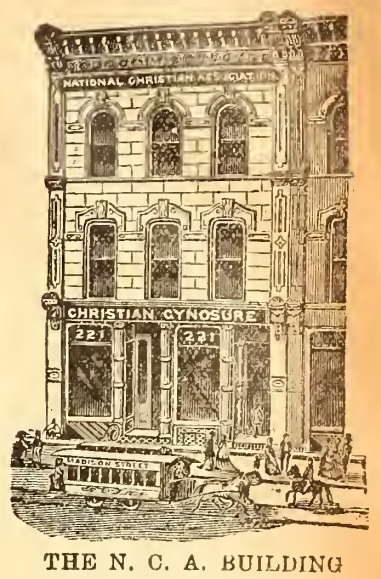
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The Christian Cynosure.

WM. I. PHILLIPS, Publisher.

CHICAGO, THURSDAY, APRIL 25, 1895.

"Help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude."—2 Chron. 4: 11.

OBERLIN AND SECRET SOCIETIES.

Much credit is due to Oberlin College that it has steadfastly resisted the influence of the secret college fraternities, and has borne occasional but faithful testimony against the entire secret lodge system. The testimony of the two Congregational churches against Freemasonry stands unrepealed, and is generally responded to. But we cannot but deplore the great decline, if not absolute cessation, of all aggressive opposition to secret societies which have had during the last few years a very rapid increase there. Freemasonry, Oddfellowship, Knights of Pythias, and a host of minor secret orders, including one especially designed for the children, flourish under the very shadow of the college and churches. We have been pained that for years the First church, Mr. Finney's, has been annually opened to meetings of the G. A. R., and especially that one of the professors in the Theological Seminary, and an editor of the *Bibliotheca Sacra*, has recently united with that organization. Aside from the tendency of the G. A. R. to promote militarism, a tendency that is manifested by the effort to get the military drill into the public schools, the fact that it is a secret order, and membership in it is an endorsement of the whole secret system, makes such membership to be greatly deplored.

RELIGION AND THE PUBLIC SCHOOLS.

In the able article by Dr. Lyman Abbott in the April *Century*, on the relation of religion to public education, he lays down the following propositions which he carefully elaborates:

1. That it is the right and duty of the state to provide for general education.

2. That it is not within the scope of its obligation to teach religion. This duty is especially committed to the church. In proof he cites the apostolic commission, "Go disciple all nations, teaching them to observe whatsoever I have commanded you." As the state has no rightful jurisdiction over the church, so it has no right to take its place in religious teachings.

3. That morality is an essential element of practical education and cannot be disassociated from it with safety to the state or with due regard to the rights and interests of the individual.

4. That all true morality has its basis in religion, and hence a certain amount of religious truth must inevitably be brought into all secular instruction. Where the line is to be drawn and how much or how little of religion should come into our public schools he does not undertake to determine, but thinks that a correct adjustment will be reached by every intelligent teacher.

We could wish that so forcible a statement of principles had been a little more specific in practical details. Is it too much to say that there are elementary facts in moral science that are as well established and that commend themselves to all minds just as truly as the facts of science. The existence of God, the principle of justice, and the duty of universal benevolence are as evident as that the earth turns on its axis or that it revolves round the sun. When Balaam, the son of Beor—heathen though he was—made all human duty to consist in doing justly, loving mercy, and walking humbly before God (Micha 6: 8) he taught the same things that Moses and the prophets have taught. It is what the moral sense of humanity universally affirms. But these are the truths that are emphasized by Christianity and which find their best practical illustration in the life of Jesus of Nazareth. No Jew, Mohammedan, pagan or agnostic can find any fault with these principles or their practical illustration in the life of Christ. It would seem, then, to be very clear that while there is no place for dogmatism in the school-room, yet all of its teachings ought, in the higher and better sense, to be distinctively religious.

Whether the Bible should have a place in our school-rooms or be rigidly excluded, will depend on what men find to be true as to its practical influence on the mind and morals of mankind. If it has been found to be demoralizing; if the people best acquainted with its teachings and most carefully trained in its precepts are the most debased in morals and the lowest in civilization, then surely it should be counted out. If on the contrary, the very *reverse* of this is true; and if, confessedly, the New Testament is the best text-book of morality, then its prohibition is not only *folly*, it is *moral suicide.*

We know of no good reason why the Koran or the writings of Confucious might not be found in our school libraries. To suffer our youth to have free access to all sources of information and to require them to believe and adopt whatever they read are two very different things. Free access to all books not immoral in their tendency, is one of the best safeguards against ignorance and bigotry. But to admit Mohammed and Confucius, and to exclude Moses, David, Isaiah and *Christ*, is to be intolerant in the interest of error, and bigoted in opposition to truth.

FREEMASONRY AND FREE GOVERNMENT.

The unblushing way in which Masons will state things that they know are untrue, and that they know are known to be untrue, is amazing.

A friend in Salem, Mass., sends us some clippings from a new paper published there, *The Standard.* In reference to the one given below it is not necessary to say much, it is so self-contradicting.

The first statment "Masonry has ever encouraged loyalty to the government where that government was free"—is contradicted by the second, which is true. "*A majority of the Masons in the South were opposed to the* Union," and the Union was the freest government on earth. The next statement is *important:*

> Masonry, while non-sectarian and non-partisan, has ever encouraged loyalty to the government—where that government was free. It is true a majority of the Masons in the South, during the civil war, were opposed to the Union, but it is equally true that they were ever ready to recognize the sign, and to render all the relief in their power to a brother though a foeman.
>
> In view of these facts it is not a little startling to find that the captain-general of Cuba issued an order last Thursday prohibiting the meeting of Freemasons throughout the island. The inference from this is that Spain's representative in Cuba regards all Masons as Protestants, and all Protestants as in favor of the revolutionists. In this he may be right; but if he imagines that his edict will close the lodges and prevent the assembling of the order, he is doomed to disappointment. Masonry cannot be crushed out by tyrants, nor weakened by the fulminations of prelates.
>
> This blow at the order in Cuba will at once turn the attention of American Masons to a consideration of the condition of their brethren in the Qeeen of the Antilles, and men, hitherto indifferent to the revolution there, will at once take an interest, and side with those who have won the fear and hatred of Spain.
>
> Masons meet in the shadow of the Vatican, nor can all the troops of Spain stop their meeting in the lodges of Havanna.

THE MASONIC GOD.

It is universally conceded to be true that men become like the object or objects that they worship. Men who worship God in Christ become humble in heart and holy in life. Those who worship

> "Gods, implacable unjust.
> Whose attributes are rage, revenge and lust,"

become lustful and wicked. In the words of the Psalmist "They that make them are like unto them; so is every one that trusteth in them."

Now the god of Masonry is *a lie according to their own terms.* The name they give to their god is Grand Architect of the Universe, but they cast out *Christ* who "made the worlds." The Bible tells us that the Gentiles "sacrifice to devils and not to God." Everyone who knows anything about it knows that Egyptian worship was idolatry and Gentile worship. Yet in the Philadelphia *Public Ledger* we read:

"The Masonic ceremonies incident to the completion of the interior decoration of the Egyptian Hall, in the Masonic temple, were considered of such importance as to warrant the holding of an 'emergent communication' of the Grand Lodge of Pennsylvania.

"The Grand Master explained briefly the occasion of the emergent communication of the Grand Lodge. A great work has been accomplished here, transforming the old hall, so that it is practically a new place. We do not re-dedicate it; a building once dedicated to Masonic uses is forever dedicated; but it is proper that the Grand Lodge should thus formally take possession. And in these solemn ceremonies we should remember that these are not merely so many forms and combinations of color, copied aimlessly from Egyptian monuments, but contain Masonic teachings which should be a subject for study and source of interest for all the brethren who may meet here in the future.

"Grand Master MacCalla went on to speak of some of the leading symbols and their significance, urging his hearers never to lose sight of the thing signified by the type or sign. The massive style of the Egyptian architecture, representing the omnipotence of Deity; the *cruz ansata,* or winged Tau, the emblem of immortality; the winged globe, scarabæi; the hawk, etc., the varied emblems of the central luminary, the sun, Osiris; the pyramids, the embalmed bodies within, showing the ancient faith in the resurrection from the dead, and the various features of the Egyptian mythology were pointed out and their parallels in Freemasonry indicated.

"Samuel W. Wray then, on behalf of the temple committee, formally accepted the trust. The Grand Lodge may well feel proud that it owns such a grand and majestic edifice, capable of such high adornment, and also that it has brethren who have the heads to conceive and the means to execute, to such a high degree, the teachings of Freemasonry. Go on in the glorious work so well begun. Let us push forward this noble enterprise, and not rest until it is a temple indeed and in truth. May the Grand Architect of the Universe look down upon us and bless us in all our undertakings."

"Lest thou shouldst ponder the path of life, her ways are moveable;" and in Boston this same institution poses in a different way:

"A large representative body of Knights Templar, each of whom was a Freemason, and all of whom by uniform and the motto: 'In hoc signo vinces," on sword hilt and belt, showed they were believers in Christianity, assembled for religious services at Music Hall in this city. In a similar way Knights throughout the land showed by solemn devotion their reverence and respect for Easter day."

How a Latin motto on their military uniform can show that these men are believers in Christianity, is hard to see, since Christ said "put up thy sword into its sheath;" "they that take the sword shall perish by the sword."

Is not their meeting in the Christian church once in the year rather like the custom of thugs and bandits in the old world, who are in the habit of taking the sacrament before they start out on their errands of sin and death?

LODGERY—CHRISTIANITY—POPERY.

The sacred record tells of Jesus—the great sacrifice on Calvary falsely accused as a criminal—on the cross between two thieves who were guilty. The fact may be regarded as having existed in every age of the world since that all-important event, for it has been the experience of Christians to be misrepresented and persecuted even to the death by the combined powers of the popular religions of the states and their governments. Is it so to-day in our country? Many would revolt at the idea, but how shall we regard popery and lodgery when they both so grossly misrepresent the simple Gospel of the Son of God who died for our sins, and was raised for our justification—the belief of which gives *peace with God,* and *the hope of life and immortality.*

PERSONAL MENTION.

—Brother H. H. Hinman, who has been an active worker in the anti-secret cause for so many years, is still at work. He is spending the time until the annual meeting in Chicago.

—I. W. Margrave, Hiawatha, Kansas, gives the *Cynosure* the following good word: "As long as I live and can pay for it I feel that I *must* have the good old *Cynosure.* I loved the founder so much I have his likeness on a fly leaf of my Bible. When I want to look at the face of a man that had the courage of his convictions, and was not afraid of the face of man, I turn over the leaf and take a look at Jonathan Blanchard."

—Brother Joseph Smith of Maine writes, "Please continue my paper; notwithstanding the hard times I do not know how to get along without it. God bless the forces behind it, is my prayer." The most encouraging word that we

get from our correspondents is, that they pray for the success of our great and important work. Christ was and is the truth, and if we are faithful to the truth, and our readers help by their prayers, there is a great victory before us.

—M. N. Butler sends a characteristic article from his vigorous pen, which our readers shall have soon. The *Catholic News* reads the *Cynosure*, and comments on Mr. Butler's article of recent date.

—Bro. H. E. Hunter writes from Hinsdale, N. H.: "Returning home after three days out of reach of mail and papers, having read the *Cynosure*, and before even glancing at the daily papers, let me say that, for one, I deem it very desirable that Mr. Cook continue his reminiscences." This, we suppose, is a response to Mr. Cook's remark that *if desired* he would at some future time say something about the workings of Masonry in the army.

SUGGESTIVE PROGRAM OF SUBJECTS.

The following list of subjects for papers and addresses is prepared by the committee as suggestive to those invited to speak at the conference to be held in connection with the annual meeting. We insert it in the *Cynosure*, hoping it will suggest contributions to some of our writers who have not been heard from lately:

1. Secrecy as a Principle of Organization.
2. The Prayer Meeting and the Lodge.
3. The Theology of Freemasonry.
4. Contrast Between the Lodge and the Church.
5. Civil Government and Secret Societies.
6. Unity of the Ancient Mysteries and Freemasonry.
7. The Secret Beneficial Societies—Their Relation to Lodgeism.
8. Lodges and Revivals.
9. Present Duty of the Church Concerning Secret Societies.
10. The Holy Spirit, Our Leader.
11. The Word of God, Our Guide.
12. The Exaltation of Christ as Lord and Saviour, Our Purpose.
13. The Sabbath Question and the Lodge.
14. The Temperance Cause and Lodgeism.
15. Patriotic Societies—Should they be Secret?
16. Have our Best Men been Masons?
17. The Clan-na-Gael.
18. The Jesuit.
19. The Mormon.
20. The Highbinders.
21. College Secret Societies.
22. Secret Insurance Societies.

ISAAC FLAGG.

The following resolutions of sympathy for Miss Elizabeth E. Flagg, on the death of her father, Mr. Isaac Flagg, were adopted by the Wellesley Woman's Christian Temperance Union at their last meeting, April 9, 1895:

Whereas, Our beloved secretary, Miss Elizabeth E. Flagg, has recently met with the greatest sorrow of her life, in the loss of her venerable and revered father in his ninetieth year, therefore

Resolved, That while as a Union we enter into her deep affliction, and tenderly sympathize with her in this irreparable loss, we also rejoice in the rich consolations so abundantly hers in this sore bereavement—that her beloved father was so long spared to be the sunshine and inspiration of her "shut-in" life, and that with his translation to the blissful home above, bright beams from the resurrection morn not only light up his grave but kindly fall with sacred joy and healing upon her sorrowing heart, so that beyond her highest expectation she is comforted in his perfected happiness.

Resolved, That we, too, as a Union, feel that a pleasant earthly fellowship is for a little while broken, to be renewed in the "Father's house of many mansions"; we shall miss his kindly smile and genial words of welcome with which he used to vacate his chair and room for our occupancy, when able, and when increasing infirmities prevented, remained listening with quiet interest to our prayers and discussions. His long life of Christian integrity, Christ-like meekness, self-distrust and firm faith in God has been a most worthy example to his friends and neighbors. A good man has passed away. "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors and their works do follow them."

Resolved, That we also extend our heartfelt sympathies to the relatives and friends who share in this bereavement, and though unknown to this Union, invoke for them the sustaining grace of God. And

Resolved. That a copy of these resolutions be sent to Miss Flagg, our still absent secretary, and that they be published in the *Wellesley Review*, the *Woman's Voice*, and the *Christian Cynosure*.

PUBLISHER'S NOTICE.

The *Lodge Lamp* sent to *Cynosure* subscribers last week had as a chief object the witnessing for our Lord and Master before a much larger audience than we are now doing.

This can be done in two ways. The National Christian Association offers you a weekly paper, the *Christian Cynosure*, and a monthly, the *Lodge Lamp*. Hence every one who feels his responsibility to God to do all that is possible for his neighbor has an opportunity to use some of his benevolences in helping to warn against the altars of Cain set up in the secret lodges of our country.

The first proposition is to anyone who sends $3 to this office before the first of May next, with the names of two new subscribers for the *Cynosure* and five names for the *Lodge Lamp*—making seven yearly subscriptions—the Association will send the above papers for one year.

The second proposition is to anyone who will send $3 to this office before the first of next May with names of three subscribers for the New York *Tribune* and twenty names for the *Lodge Lamp*—making twenty-three yearly subscriptions—the papers named will be sent for one year.

OUR WASHINGTON LETTER.

A national anti saloon league.—Sabbath observance in Washington.—Southern Baptist Association.—Romanism and the Republic.—Missions.—Hall of History.—Patents.

A national anti-saloon league will soon exist, if the plans of the members of the Washington league do not miscarry. The plan as a whole—the details have not been worked out—is to take in all of the temperance organizations in the United States, and as many of the churches and religious organizations as can be persuaded to join, making a monster army, under a single head, which can be thrown solidly against the liquor traffic, thus accomplishing more than is now accomplished by all these branches working independently of each other. A meeting is to be held in May for the purpose of considering a plan for the formation of this new league, and it is expected that the plan will be adopted and that invitations will be sent to every church, temperance and reform organization in the country asking that they actively co-operate in the movement by appointing representatives to take part in the formation of local leagues which shall send delegates to a national league. The present idea is that this meeting for the organization of a national league shall be held in Washington during the next session of Congress, and that the first work of the national league shall be to try to obtain some legislation from Congress for the restriction of the liquor traffic. The local league is now trying to break up the illegal sale of liquor to minors, which it is charged at least one-half of the licensed saloons in Washington are engaged in. How difficult this task is may be judged from a statement made at the last meeting of the league, to the effect that the liquor men were given more attention and better treatment in the office of the Attorney for the District of Columbia than representatives of the league. It is to this official that the league has to look for prosecution of violators of the liquor laws.

The Churchman's League of the District of Columbia proposes waging an active campaign before Congress for needed legislation to compel a stricter observance of the Sabbath at the national capital, and it is going to have the active support of the Y. M. C. A., the W. C. T. U., the Christian Endeavorers, the Epworth League and other minor church organizations. At present nearly all of the confectionery stores, bakeries, fruit stores and cigar and tobacco stores are kept open on Sunday, and there is, according to the officials, no legal way to make them close. The Churchman's League will have a bill carefully drawn, for the cessation of all work or business on Sunday, excepting such as shall be specified as absolutely necessary. Copies of this bill will be put in the hands of every minister in the city and in the hands of the officers of all Christian organizations, inviting criticism and amendment. A meeting will then be called to perfect the bill and to agree upon a plan of campaign, which shall include the endorsement of every church and church organization in the city. When the bill goes before Congress with that united support it is believed that it can be pushed through.

Considerable talk has been caused by that call for all the churches in the Southern Baptist Association to send delegates to a convention to be held in Washington, May 9, for the avowed purpose of forming a Southern Baptist Young People's Union.

Rev. Dr. T. C. Easton, pastor of the Eastern Presbyterian church, preached to one of the largest congregations ever in that church, Sunday night, on "Romanism and the Republic," taking John 18: 36—"My kingdom is not of this world"—for his text. After the sermon the congregation unanimously adopted a series of resolutions, prepared by Dr. Easton, denouncing the proposal of the papal ablegate in this country (Mgr. Satolli) that the supremacy of the Pope shall be recognized by this government in sending an envoy to the Vatican, declaring it to be insulting to Americans, and that it is the duty of Americans to demand the expulsion of Satolli, as a plotter of treason. The resolutions were ordered to be engrossed, and a copy sent to President Cleveland.

Justice Brewer, of the Supreme Court, delivered an address at the celebration of the silver anniversary of the foreign missions committee of the Society of the Covenant, strongly supporting the Saviour's words—"Go ye into all lands and preach the Gospel to every nation," which he declared every Christian should constantly treasure in their memory.

The fund for the erection of the Hall of History of the American University took a jump of $5,000 several days ago, through the generosity of a California friend. $106,000 of the $150,000 required is now on hand, and Bishop Hurst and Dr. Beiler are hopeful that the remainder will be secured before May 22, when the semi-annual meeting of the board of trustees of the university will be held.

List of patents granted to Illinois inventors this week, reported by C. A. Snow &. Co., solicitors of American and foreign patents, opposite the U. S. Patent Office, Washington, D. C.:

R. H. Avery, Peoria, planter; J. A. Boehler, Carlinville, corn harvester; J. J. Callendar, Genesco, harrow; S. Fackler, Astoria, combined end-gate and shoveling-board; G. W. Furrey, Mount Morris, wire-fence stay; E. F. Gooding, Elgin, demagnetizer; C. R. Hanson, Savanna, revolving sign; H. Iwan, Streator, earth-auger; J. Levey, Aurora, tank; J. McPhail, Blue Island, wind-board adjuster; M. C. Niles, Oak Park, rail joint; H. Oldendorph, Belleville, plow; C. A. Powell, Peru, cash-register; G. B. Robbins, Hinsdale, refrigerator-car; H. D. Russell, Winslow, thill-coupling; M. Sattley, Springfield, cultivator; J. A Shimp, Ridgeville, corn-shocker; J. H. Smith, Belleville, lubricator; M. N. Tomblin, Rockford, coin-controlled vending-machine; O. J. Travis, Joliet, derailing switch; C. V. Walls, Arcola, gas engine. *

REFORM NEWS (*Continued from 5th page*).

tor of the church, introduced me, and also managed the collection. The *Post-Intelligencer*, the leading daily of the State, had a special reporter on hand, who gave the fairest report of the meeting of any paper yet noticing my work. He gave as near an exposition of the orders as he dare. The audience was very orderly, and anyone could easily observe that the large majority were in deep sympathy with the work.

I cannot speak too highly of these Lutheran pastors who invited me to their city and church, and gave me such hearty support. They were pleased with the meeting and anxious that I should come again.

The Free Methodists and United Presbyterians, Reformed Presbyterians, Swedish Methodists and hosts of others were present to cheer us on. Rev. M. H. Nichols was in the front rank of the fight to sustain our cause. We feel sure that good was accomplished here.

I called next day on Rev. J. I. Frasier of the United Ppesbyterian church, who, with his family, showed me much kindness. I secured nine *Cynosure* subscribers here. I bope soon to meet any of these faithful people again.

P. B. Williams.

IDLENESS AND CRIME.

ONE BEGETS THE OTHER, SAYS MADISON C. PETERS.

In England Men Who Live Without Work Are Called Gentlemen; We Call Them Tramps — Laziness Is Disgusting — The Lights of History Were All Workers.

Seme time ago I sent the following letter, which explains itself:

My Dear Sir—For the sake of the many young men whom I am able to reach from the pulpit, the platform and through the press, will you help me to point out to them the traps that are set for them in New York city? I want to get facts and opinions concerning the dangers which lie in their way. I want my views to be strengthened by the opinions of successful men, of men who have become conspicuous in the community for success by honest, upright and down square, manly dealing. The opinions of such men will have great weight with the young. So will you please tell the young men, through me, what you consider their fiercest foes—intemperance, bad companionship, gambling, etc.? I know how hard the city grinds, that you are already overburdened, and if you have not time to give reasons for your views, or any illustrations which have come under your notice, just indicate in a few words the evils which cause so many young men to fall. Yours in behalf of the young men,

Madison C. Peters.

I received replies from ex-Mayor Abram S. Hewitt, General Horace Porter, General O. O. Howard, Mr. John Claflin and others. The suggestions which these men of affairs give and the dangers which they have pointed out will form the foundations of our talks with young men through these columns for several months. We aim to be intensely practical and hope to help all who read this series of articles. While some of my correspondents emphasized particular dangers, which we shall especially note in separate articles, they all united in condemnation of the idler, declaring him to be a criminal prodigal, a prolific author of want and shame, a confused workshop for the devil to tinker in, a nuisance in the world who needed abatement for the public good.

An alleged European nobleman traveling in this country said to an American, "You have no gentlemen in this country." "What do you mean, sir?" replied the American. "I mean men who can live without work." "Oh, yes," said the American, "we have that kind of gentlemen in this country, but we call them tramps." Idleness is rapidly becoming an ingredient in the upper current of our society, an element which was scarcely known and never countenanced in the days of our grandfathers. We are today tolerating a numerous train of gentlemen loafers, nice, straight, polished walking sticks, who are living off the earnings of their fathers until they can find a girl who is fool enough to marry them, and then they will live off her father.

Idleness Disgraceful.

I want to impress upon the minds of the boys and young men who read these columns that idleness is disgraceful. One of the most disgusting sights of every city, town and village is the street corner caucus, the many young men hanging around with nothing to do. Oh, what a spectacle that will be when we shall be called before the judgment throne and the physician will come and say, "Lord, I went about relieving pain;" and the lawyer will say, "I righted wrongs;" and the preacher will say, "I made the world better;" and the merchant will say, "I made money that I might have the means of doing good;" and the mechanic will say, "I toiled from dewy morn to dusky eve to support my wife and children;" and Christ will show his hands, scarred with the world's redemption, and then a fine young gentleman, fashionably attired, elaborately combed and disgustingly perfumed, with his hands in his pockets, will stroll up and with impudence on his face, hard as brass, will say, "Lord, I was a loafer; I had nothing to do."

The lazy man irritates me; he hinders me; he fills me with insufferable disgust; he is a deadbeat, a sort of dead person that cannot be buried. I want you to take home to yourself what I have said. Don't try to persuade yourself that the cap doesn't fit you. Honestly acknowledge its fitness. Go, work. The secret of making men is to put them to work and keep them at it. Fathers, set your boys to work, give them trades, put the instruments of manmaking into their hands, and tell them to work out their manhood. If you want to deprive your boys of a respectable manhood, bring them up in idleness. Look about you and see the men of worth; they early buckled on the armor of labor, assumed responsibilities, pushed their way to the summit from the bottom by hard work. This is the way men are made. Men are not born; babies are born; men are made. Employment makes men. Our great and good men, the bright and shining lights of history, are earnest pleaders for industry.

Ah, little they know of true happiness, they whom satiety fills,
Who flung on the rich breast of luxury eat of the rankness that kills,
But blessed that child of humanity, happiest man among men,
Who with hammer or chisel or pencil, with rudder or plowshare or pen,
Laboreth ever and ever;
He the true ruler and conqueror, he the king of his race,
Who nerveth his arm for life's combat and looks the strong world in the face.

Learning a Trade.

It is a rule in the imperial family of Germany that every young man shall learn a trade, going through a regular apprenticeship till he is able to do good journey work. This is required because in the event of unforeseen changes it is deemed necessary to a manly independence that the heir apparent or a prince of the blood should be conscious of ability of making his own way in the world. This is an honorable custom worthy of universal American emulation. The Jews wisely held the maxim that every youth, whatever his position in life, should learn some trade. Franklin says, "He that hath a trade hath an estate."

Save Your Strength.

You are old before your time. Why? Ask somebody who follows you closely in your daily methods, and the natural answer will be, "Because you stand too much."

Women fairly "stand" themselves into a condition attended by wrinkles, gray hairs and complete mental exhaustion. It is little wonder that naturally robust constitutions are ruined long before their owners reach maturity. Nor is it surprising that two-thirds of the sisterhood look like walking ghosts.

It is distinctly a feminine fad to stand. Watch thoughtless 16 as she administers the 100 strokes night and morning which are to give her tresses the luster and fineness of rare satin. Does she draw a chair or stool up before her mirror? Not a bit of it. She stands throughout the whole operation and follows up this nerve destroying whim by standing during her toileting, from the time she puts the first hairpin into her topknot to the moment when the last glove button slips into place. Stand, stand, stand. Women there are who actually lace up their boots standing. They prop one foot on a chair, balance themselves on the other and perform the tedious task with never a thought of the vast amount of nerve force expended. It is one long stand with the average housewife, from kitchen to garret. To a certain extent it may be necessary in the performance of daily duties, but over and beyond necessity it grows to be, unconsciously, a most unhealthy habit.

"What!" asks an energetic specimen of femininity; "would you foster laziness in womankind?"

Yes, I would. I think in the long run the lazy woman gets the best of life's sweets—that is, if you call laziness an effort to treasure one's vitality so as to avoid being at 25 a complete wreck, a burden to all who are thrown in contact with you. Somebody has to pay up for these standing indiscretions in time, but usually the person most concerned is not the only sufferer. Family and friends become targets for the pettishness of a shattered system.—Philadelphia Inquirer.

A Brass Lacquer.

Almost every one has about the house some articles of brass that are discolored and ugly looking, but are for divers reasons retained and would be prized were it not for their unattractive appearance and the extremely unpleasant odor that attaches to anything brought in contact with them. It has been asserted by an eminent chemist that a very durable and handsome color may be put upon brass by a very simple process. Dissolve one dram each of sal ammoniac and verdigris in a quart of water. Let this stand overnight, covered from the dust, then add three pints of water and strain through a fine cloth. Clean the brass thoroughly from any greasy substance that may attach to it. This is best done in a sal soda bath, after which the piece must be rinsed in clear hot water, then dried and heated over a charcoal fire until the moistened finger will give the hissing sound so familiar to those who use laundry irons. Immediately coat the surface of the brass with the prepared liquid, laid on with a brush or a soft rag free from lint. As soon as the coating is dry apply another. It is sometimes necessary to put on 10 or 15 coats, and 20 are more desirable. This gives a beautiful brownish color not unlike gold bronze. If the coats are thoroughly dried between applications, the finish is exceedingly durable. It certainly has the merit of being inexpensive and entirely does away with the disagreeable odor. Although the application of so many coats seems tedious, yet they are put on with great rapidity when one begins, and the finished article is so handsome that it well repays the trouble. —New York Ledger.

Delicate Laundering.

The laundering of the many doilies, bureau scarfs and small draperies now so plentiful in the modern house is really quite an item. A rumbled centerpiece detracts from the beauty of the dainty lamp upon it, and thus the housewife finds another care added to the already full list of duties. Sometimes it is necessary to do this laundering one's self, and at all times it is wise to direct it carefully.

Plain white toilet cloths should be washed in a hot suds, and if badly soiled and yellowed should be boiled for two minutes. Then the cloths should be rinsed thoroughly in clean, cold water and finally dipped in slightly blued water. A rubbing board should not be used in this work, but the soiled spots may be rubbed hard in the hands. Muslin and scrim must be handled gently and be squeezed in the water rather than rubbed, even by the hands. Scrim and muslin should be stiffened by dipping them into thin, boiled starch. They should be thoroughly dried, then dampened and rolled up tightly for an hour before ironing. When scrim or muslin is ironed, be careful to pull out the edges straight, and having the flatiron clean press out the ruffles or lace edges first.

Linen and denim, whether embroidered in white or colors, do not need any starch. They should be ironed when damp and then will be sufficiently stiff. Wash them in lukewarm suds, rinse carefully and hang them where they will dry quickly, but not where the sun will pour down on them. Do not use hot water, especially when colored silks or linens have been used, and hasten the laundering as much as possible. Iron embroidered cloths on the wrong side till perfectly dry.—New York Times.

Good Word For Twin Beds.

Twin beds are a hygienic institution of the day. Especially in the nursery should this sleeping method hold good. Tuck two children beneath the same sheets, one healthy and strong, the other weak and delicate, and what is the result? The puny child feeds upon the vitality of its companion, sapping the energy of his body, until he becomes irritable, ill and enervated.

Some one has said: "The sooner single sleeping becomes an irrefragable law, the less humanity will have to regret."

Certainly manufacturers are doing their best to further this health notion by offering us the daintiest and most hygienic of beds. Heavy mahogany affairs have been replaced by light, airy looking beds in iron and brass. These enameled to harmonize with the drapery tints of the apartment carry out a peculiar color scheme to perfection.

In all well regulated households, even to the servants' room, twin bedsteads, where there are two occupants to a room, show the accepted sleeping order.

It is the family where double sleeping has not given way to later day hygienic plans whose members are marked by sallow skins, fishy eyes, devitalized limbs and brain torpor.—Exchange.

Cost of Living.

It has long been maintained that in the average American home the cost of living —that is, of the food supply—is at last 100 per cent greater than it need be. Experiment has demonstrated this time and time again, but many housekeepers, especially among those who have the greatest need to practice economy, cannot be brought to a realization of the extravagance of their manner of cooking.

In many public schools physiology is now one branch in the course of study. This affords an opportunity for the intelligent teacher to impart to our future housekeepers some knowledge of the relative values of foods, and with this knowledge as a foundation we will probably learn some day to utilize many food producers that are now wasted. The cooking schools are doing much to bring about that time, by showing us how to prepare appetizing meals from what our mothers would have thrown away, and also how, in a pinch, to serve the same article of food every day for a week, but prepared in so many entirely different ways that the head of the house does not complain of monotony.—Womankind.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning April 28. Comment by Rev. S. H. Doyle.

Topic.—Communion with Christ.—John xiv, 18-23. (Suggestion, A meeting for prayer only.)

Prayer is not only an offering up of our desires unto God for things agreeable to His will, but it is also communion and intercourse with God, and with Christ when requests may not be the subject in our thoughts. In the Old Testament dispensation God dwelt between the cherubim on the mercy seat, and there He gave audience as a prince on his throne, there He communed with the representative of the people. This typified His willingness to be reconciled to us and to keep up communion with us, in and by the mediation of Christ. Christ has come, and the shadow has passed away, and in its place we now have the reality, and not only the representative of the people, but all the people may have sweet and intimate communion, fellowship and intercourse with their divine Lord and Master, Jesus Christ.

This communion with Christ is heart to heart communion between Christ and the believer. That it may be possible Christ abides in the heart of His disciples, and it is here that they hold communion with Him, as friend with friend. This mystical union between Christ and the believer is something that the world cannot understand, because it does not fulfill the conditions necessary to experience it. After the resurrection the world was not to see Him, but He was to manifest Himself unto His disciples, and this manifestation does not refer simply to His appearances after the resurrection, but to His dwelling in the heart of the believer, even after His ascension, and there manifesting Himself unto him. On earth it is Christ who makes His abode with the believer. In heaven the believer will make his abode with Christ, and thus the fellowship between them will be perpetual.

Three conditions are mentioned by Christ as necessary to be fulfilled before He will reveal Himself unto us or before He will take up His dwelling place in our souls. We must love Him; we must obey His commandments; we must be loved by His Father.

The devotee of the world does not fulfill these and does not enjoy the raptures of communion with Christ. These requirements are easy of fulfillment; they are reasonable in every way, and we should fulfill them that this great joy may be ours.

This announcement of Christ to His disciples that though absent in the body He would still be with them must have brought great joy to them. He was about to leave them, and they feared forever. What blessedness it must have been to them, therefore, to know that He would still dwell with them and commune with them! Christ is absent from us in body. Still He will dwell with us, still He will commune with us, if we will have Him. Let us open the doors of our hearts for Him. Let us constantly hold sweet and blessed communion with Him.

Bible Readings.—Ex. xxv, 21, 22; II Chron. xv, 1, 2; Ps. lv, 17; Isa. lviii, 9; Dan. vi, 10; Zech. xiii, 9; Math. vii, 7, 8; Mark xi, 24; Luke xviii, 10-14; John xv, 4-7; Rom. xii, 12; I Cor. i, 9; x, 16, 17; Eph. vi, 18; Phil. iv, 6; I Thess. v, 17; Heb. iv, 16; Jas. i, 6; iv, 8; I John ii, 3-6; iv, 12, 13.

The Spirit of Love.

A spontaneous, glad, willing spirit of love and reverence, of trust and devotion—this is the life of all religion, as

it is everywhere the life of all noble sentiments, of all worthy action, as it constitutes the sacredness of the child's obedience, the glory of the patriot's sacrifice, the inspiration of heroism and labor like that of Paul—not counting the cost.—Dr. Chapin.

Making the World Better.

As between the two methods of making the world better—that which works on the environment, and that which works for spiritual culture—we believe the latter must ever be the main dependence. Yet a wise voice seems ever to admonish us, "This ought ye to have done, and not to leave the other undone."—Christian Register.

Work For Moravian Endeavorers.

The good work done last year by the Moravian Endeavorers has prompted the church authorities to assign to them another special field for this year—namely, the relief of the indigent Indians at and near the Ramona mission, Banning, Cal. There is great need among these Indians, and a splendid field for work is offered.

Powerless For Good.

A home where the Bible is never touched except to be dusted, where no prayer is ever voiced, where no mention is ever made of Him whose words have changed the course of empires, such a home is deserving of pity. It is nerveless and powerless for good.—D. O. Mears, D. D.

Christian Endeavor Gossip.

Since the state convention in October nearly 140 societies have joined the Pennsylvania union.

Kansas City local union is thinking of instituting noon prayer meetings in the business portion of the city.

Eight languages are regularly heard in the meetings of Chicago local societies — Welsh, Norwegian, Swedish, Dutch, German, Bohemian, Chinese and English.

One of the active members of the Presbytcrian society of Union, S. C., a young lady, made the rather remarkable record during 1894 of attending every Sunday morning service, Sunday school service, church prayer meeting and meeting of her society held during the whole year.

Scranton is already pushing its claims for the Pennsylvania state convention of 1896.

Christian Endeavor societies contributed $7,137.56 to the board of foreign missions of the Presbytorian church between May 1, 1894, to Jan. 1, 1895.

Two hundred more Junior societies, and there will be 8,000 on the rolls.

The Endeavorers aboard the Charleston are founding a seaman's mission at Nagasaki, Japan.

The Denver societies have been conducting a revival that has resulted in gracious showers of blessing to the whole city.

York, Pa., has between 20,000 and 30,000 inhabitants, and one out of every eight of these is a Christian Endeavorer.

There is a prosperous Christian Endeavor society in a Kansas insane asylum. It is composed of the officers and attendants and represents six denominations.

The Rochester local union has established a Christian Home bureau that is doing admirably in providing respectable boarding places for the young people who go to the city as strangers.

ABSTAINERS THE BEST RISKS.

Briton Life Association Reduces Premiums to Nondrinkers.

Statistical observations made in 1837 among British troops in India gave the following results: The daily percentage of invalids among the members of temperance societies was 3.65, while for the remaindor of the troops it was 10.20, or nearly three times as great. The average annual mortality in England for all ages between 15 and 70 years is about 20 per 1,000. Among insured lives it is about 11 per 1,000, while in the Temperance Provident institution, after an experience of eight years and with several lives about 70 years of age, the average mortality has been only 6 per 1,000.

The Briton Life association has made an annual reduction of 10 per cent upon the premiums of all who have been total abstainers for two years. It is a question whether an occasional spree, with entire abstinence between, would not be less injurious than to be constantly absorbing alcoholic poison in small quantities.

What are the moral and application of these facts? Just this. An order like ours should never receive into membership any who has crossed the line and who even occasionally drinks to excess. Moreover, the nearer we can come to the standard of total abstinence the better it will be. Quality is more important than quantity. Total abstainers are, other things being equal, the best risks. Total abstinence from all that intoxicates is the best rule for every one.—Irish World.

No Business Wants the Toper.

A young fellow who is rising above the level to which intoxicants early brought him and seems likely to join the ranks of useful mon ere long makes a good point in a recent letter to a friend: "I am getting strength and trying to get where in a year or two they will not look on me as a person who is not likely to stay sober, but rather as one whom they can have confidence in. A drunkard has up hill work of it in business. The fact is, no business wants him unless it is the saloon, and the saloon keeper can make so many to order that I guess he is not particular in catering to a confirmed toper. There is not so much profit in that kind of a man as in a young fellow just starting."—Watch Tower.

MAKES THE MUSCLES FEEBLE.

Athletes In Training Are Not Allowed Alcoholic Drinks.

Much has been said on the question, "Does alcohol enable one to do more work?" At first alcohol may give a slight and short renewal of strength, but it is only for the moment. It is rapidly followed by a diminished ability for work; hence, men who are in training for boat racing, baseball, foot racing and other sports, where great exertion is called for, are never allowed to use alcoholic liquors.

Instinct and experience have taught this to uncivilized people. The Indian porters of South America, when they travel on their hard journeys, with heavy loads upon their backs, are careful not to take a drop of alcohol. Experience teaches them they can do their severe work better without it.

However deceptively prepared or diluted, alcohol is always a poison, and when it enters the human system it is always on its mission of death. Scientists now tell us that in alcohol there is not a particle of nutriment nor any principle of a negative quality. Consequently, there can be no such thing as moderation in use of alcoholic beverages. Its only effect is to produce delirium by unnatural excitement of the nerves, corrosion of the mucous membrane and the tissues, and a blunting and deadening of the moral sense. This is followed by paralysis or stupor, with congestion and derangement of all the vital organs, and finally, death.—Union Signal.

SOCIAL WHISKY DRINKING.

The Workman Robs His Family For the Sake of "Good Fellowship."

The Iowa Temperance Advocate says some very practical things regarding drinking for the sake of "good fellowship." The following is an extract: If you are indulging in the use of liquors out of good fellowship, just stop and think what a good fellow you are. By the sweat of your brow six days in the week you accumulate a certain sum of money. A half dozen of your colaborers each indulge in a like number of days of brow moisture for the same purpose and with the same result—a given amount of the coin of the realm in each pocket.

Together you visit the gilded rum palace of the fellow who doesn't earn any bread in the way you have done. He hasn't a commodity to sell that can possibly do one of you a particle of good. You rob yourselves, each other and your families by your interchange of treating favors under the plea of good fellowship. That is the worst good fellowship known, but you have shown your good fellowship for the saloon keepor; you have helped him to pay his mulct and corporation tax; you have helped to build his elegant home and to clothe his dependent ones in silks and satins. Your good fellowship has put him and his family beyond the line of worry. What about your own "Betsy and the baby?" What has been taken from them in the deal and given to the others?

How Alcohol Warms.

A patient was arguing with his doctor on the necessity of his taking a stimulant. He urged that he was weak and needed it. Said he: "But, doctor, I must have some kind of a stimulant. I am cold, and it warms me."

"Precisely," came the doctor's crusty answer. "See here. This stick is cold," taking up a stick of wood from the box beside the hearth and tossing it into the fire. "Now it is warm, but is the stick benofited?"

The sick man watched the wood first send out little puffs of smoke and then burst into a flame and replied: "Of course not. It is burning itself."

"And so are you when you warm yourself with alcohol—you are literally burning up the delicate tissues of your stomach and brain."—Selected.

Indian Outbreaks Due to Drink.

During the last 30 years there has not been a single Apache Indian outbreak in Arizona territory which was not the direct result of intoxicating drink.—Governor L. S. Hughes of Arizona.

The Salvation Army in Sweden has just purchased the Sodertelge beer garden. They will transform the theater into a barracks, and the garden will be utilized as a Salvation Army rendezvous.

THE SUNDAY SCHOOL.

LESSON V, SECOND QUARTER, INTERNATIONAL SERIES, MAY 5.

Text of the Lesson, Mark xiv, 32-42—Memory Verses, 34-36—Golden Text, John xviii, 11—Commentary by the Rev. D. M. Stearns.

32. "And they came to a place which was named Gethsemane, and He saith to His disciples, Sit ye here while I shall pray." On their way to the mount of Olives He told them that, according to the Scriptures, He would be smitten and they would forsake Him. He said also that Peter would deny Him, upon which Peter and all the others said that they would never do such a thing (verses 27 to 31). They then come to Gethsemane, which signifies an oil press, suggestive of the bruising which He was here to undergo that He might give to us the anointing of the Holy Spirit. For the trials of Gethsemane special strength was needed, concerning which He must talk with His Father, but into this and many other communions His disciples cannot enter, so He goes alone to pray.

33. "And He taketh with Him Peter and James and John and began to be sore amazed and to be very heavy." Matthew says "sorrowful and very heavy." It could not be anything He did not know about beforehand, for He knew all things, but the powers of darkness were about to do their worst, the great crisis to which He had looked forward from eternity was at hand, and it might be said that satan was about to engage Him in a hand to hand conflict.

34. "And saith unto them, My soul is exceeding sorrowful unto death. Tarry ye here and watch." In Math. xxvi, 28, it is, "Watch with Me." His humanity craved their sympathy, but how little He found! He was truly the lonely man as well as the man of sorrows, and even the favored three, of whom the beloved John was nearest to Him, could not enter into His experiences. If ever a sense of heaviness and darkness comes over you in your Christian life, when you know in your heart that you desire above all things to serve the Lord and do only His will, think upon Isa. 1, 10, and praise God for fellowship with His Son Jesus Christ.

35. "And He went forward a little and fell on the ground and prayed that if it were possible the hour might pass from Him." He seems to have left eight of the disciples just inside the garden, to have taken the three a little farther, and then to have gone alone about a stone's cast (Luke xxii, 41), and to have kneeled down, then fallen upon His face. He certainly did not shrink from the cross and the atonement which He came to make, but a careful study of Heb. v, 7, will show that the agony was so great that He feared lest He might die under it and not reach the cross to finish the great atonement.

36. "And He said: Abba, Father, all things are possible unto Thee. Take away this cup from me. Nevertheless not what I will, but what Thou wilt." We read elsewhere that He prayed earnestly, with strong crying and tears, and sweat as it were drops of blood, and that an angel strengthened Him. He was willing to die in the garden and leave His great work unfinished if it should please the Father to have it so, but the passage in Hebrews says that He was heard, and therefore delivered from this premature death. This is the best light I have upon it, and present it as such, but let each search for himself in reliance upon the Holy Spirit. There are mysteries in the atonement which we cannot comprehend.

37. "And He cometh and findeth them sleeping and saith unto Peter: Simon, sleepest thou? Couldst not thou watch one hour?" The great glory of the Transfiguration as well as the great sorrow of Gethsemane was too much for the flesh, for they seem to have slept in the former (Luke ix, 32) as well as in the latter.

38. "Watch ye and pray lest ye enter into temptation. The spirit truly is ready, but the flesh is weak." Like as a father pitieth his children, so the Lord pitieth them that fear Him, for He knoweth our frame (Ps. ciii, 13). What a comfort it is! But let us not pity ourselves as satan through Peter advised Jesus to do (Math. xvi, 22, margin). Though our Lord recognizes and pities our weakness, He Himself has provided that He will be our strength so that we may sing, "The Lord Jehovah is my strength and my song" (Isa. xii, 2). We are to realize our weakness and never to rely upon ourselves, for His strength is made perfect in weakness, and to them that have no might He increaseth strength (II Cor. xii, 9; Isa. xl, 29).

39. "And again He went away and prayed and spake the same words." We need not fear the repetition of the same words in our prayers provided they are from the heart, nor need we fear to ask many times for the same thing, for Paul also besought the Lord thrice to remove his thorn in the flesh, and Jesus Himself has taught us to be importunate in prayer (II Cor. xii, 8; Luke xi, 8). At the same time He has put us on our guard against vain repetitions for the sake of much speaking (Math. vi, 7).

40. "And when He returned He found them asleep again (for their eyes were heavy). Neither wist they what to answer Him." We think of the ten virgins going out to meet the bridegroom, yet all slumbered and slept. We think of Jonah asleep in the storm, while the sailors called upon their gods and put forth every effort. We think of the multitudes of Christians who now seem to be asleep through one or other of satan's many soporific doses, and of the preachers who seem to be asleep, too, and cry peace to the people when they ought to sound an alarm because of the great apostasy and the manifest nearness of the end of this age.

41. "And He cometh the third time and saith unto them: Sleep on now and take your rest. It is enough. The hour is come. Behold the Son of Man is betrayed into the hands of sinners." He had gone away the third time and prayed, saying the same words (Math. xxvi, 44), and returning finds them still asleep. Then He says these words. Contrast the rest which He here calls "your rest," as He thus addresses them, and the rest which He has provided by these very sufferings of His (Math. xi, 28), but to which the majority of believers are so indifferent, for they seem to know nothing of it. They will not cease from their own works either as to salvation or service (Heb. iv, 1; x, 11; Rom. iv, 5; Eph. ii, 10), and therefore cannot know His rest.

42. "Rise up. Let us go. Lo, he that betrayeth Me is at hand." And so, being strengthened, He goes forth to meet His enemies and to give Himself into their hands, for His hour to die had come, and He was ready for the sacrifice. No man took His life from Him. He laid it down of Himself (John x, 18).

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DOWN ON THE G. A. R.

COLONEL WARRING'S INTERVIEW WITH DR. GIBBS.

Expresses Himself Freely Regarding the Law Requiring the Employment of Old Soldiers and Says the Grand Army is a Lot of "Pension Bummers."

NEW YORK, April 22.—Colonel George E. Waring, the commissioner of street cleaning, has become involved in a bitter quarrel with a Grand Army veteran, and incidentally has brought the wrath of the entire organization on his head. In a conversation with Dr. John Wilson Gibbs, formerly of the health department and commander of the E. D. Morgan Grand Army post, the matter of employing veterans in his department came up. Colonel Waring became excited, and in a report of the conversation is said to have called the G. A. R. veteraus a "lot of drunken bums." Dr. Gibbs was exceedingly angry and threatened to call the colonel publicly to account. Colonel Waring says he did not call the veterans drunken bums, but admits in a card that he did say he regarded "the G. A. R. as a lot of pension bummers," which will be pretty nearly as bad for him so far as the vets are concerned.

The Interview with Dr. Gibbs.

In his card the colonel says that Gibbs called on him, told him, that he (Gibbs) had had a bill passed by the legislature compelling the employment of Union veterans, and then and there made "application for a $1,200 place, and he demanded his appointment. * * * Dr. Gibbs said that he was a captain of cavalry and that he took John Morgan. The official certificate of veteranship on which he bases his application for a position shows that he was discharged from the service in January, 1866, as a sergeant of infantry and that he had entered as an enlisted man in April, 1865." The colonel then said to Gibbs that such legislation was an injury to veterans; he (the colonel) never appointed a veteran without telling him he did so with regret because of the difficulty of getting rid of him should he prove unsatisfactory.

He told Gibbs he (the colonel) was not a Grand Army man and would not be. The colonel then closes as follows: "To avoid the necessity for recurring to this subject, I may as well say that my statement concerning the Grand Army of the Republic was deliberately made; that organization has, in my judgment, sold itself for cash to the claim agents of Washington. Because of its nefarious action the workingmen of this country are now paying annually $100,000,000 more in pensions than they ought to be paying."

Comments of Gen. Sickles.

General Daniel E. Sickles was seen at his home at 23 Fifth avenue. He expressed himself as follows: "Colonel Waring ought to be ashamed of himself for using such language. It is a shame that such a creature should hold office in New York. Although he is called a colonel, his language would indicate that he has never been a soldier. At any rate, he does not seem to have any of the instincts of a brave soldier. There is not anything in the street cleaning department or anywhere else too good for the men he slanders. The policy he spits upon is part of the laws of the United States and of the state of New York. He has taken an oath to support those laws and to administer his department in accordance with them. Let him do so and shut his mouth."

VETERANS SHOULD BE CAREFUL.

Warning Regarding the Proposed Settlement of Old Soldiers in Georgia.

INDIANAPOLIS, April 22.—A telegram from Baltimore says: "Ex-Governor Northen, who is at the head of the Georgia bureau of immigration, telegraphs The Manufacturers' Record, of this city, that he has secured a site for a settlement of 14,000 veterans of the late war and their families in southern Georgia. This colony has been organized by P. H. Fitzgerald and others, of Indianapolis, and will comprise old soldiers from various sections. It is called the Soldiers' Colony club and embraces farmers, mechanics, and men in the various professions. A large proportion of the people will locate on small farms in the territory selected, while the balance will found a new city."

At the recent encampment of the Georgia Grand Army a statement was adopted in reference to the immigration of old soldiers to that state, which says that having heard that large numbers of old soldiers are contemplating going to Georgia to find homes the Georgia G. A. R. deems it a duty to call attention to certain facts, which are, in brief, that there are large tracts of land in Georgia which are held under fraudulent grants; that the traffic in these fraudulent titles and the efforts to unload them upon innocent parties has been so great and widespread that Secretary of State Cook, of Georgia, has felt it his duty to issue a circular calling special attention to these frauds. It is urged that those contemplating going to Georgia for homes read this circular carefully, and a copy of it is made part of the statement. Old soldiers are informed, however, that there is a hearty welcome to all who go to Georgia.

The statement emphasizes the possible dangers comrades may incur in becoming freeholders of the state of Georgia, and assures the veterans that there is desirable land in Georgia sufficient in quantity to furnish a great army of old soldiers with good farms, the titles of which are perfect. Mr. Fitzgerald said that this circular was the work of an agent through whom the sale was not made. He said the purchase was subject to a good and sufficient title which is yet subject to the approval of attorneys specially selected to pass on it.

Killed by a Collapsing Building.

GLOVERSVILLE, N. Y., April 17.—The walls of the nearly completed Tretz building collapsed owing to defective foundation. Two painters of Johnstown, Adam and Washington Veeder, were buried in the ruins, and two plumbers were badly injured. Dwelling houses on either side of the block had their roofs crushed, but the the tenants escaped injury.

Oscar Wilde Committed for Trial.

LONDON, April 20.—At the Bow street police court Oscar Wilde and Alfred Taylor, charged with serious misdemeanors, were brought up on remand and were formally committed for trial, bail being refused in each case.

Standard Oil Makes It Pay.

PITTSBURG, April 22.—It is stated here that the Standard Oil company has profited $10,000,000 in the last ten days by the rise in petroleum, and that independent refineries have also profited heavily.

Suicide of a Prominent Citizen.

AKRON, O., April 19.—Thomas C. Kenyon, for many years connected with the White & Barnes Manufacturing company and one of the city's best known and most respected citizens, was found hanging in his dooryard. Business troubles are supposed to have been the cause of the suicide

The dry goods firm of S. G. Austin & Co. at Dixon, Ills, was closed by the sheriff on a judgment for $5,400. The liabilities are $8,000, assets about $12,000.

As a result of a quarrel over rent upon the farm of Henry C. Dickinson, near Leroy, Ills., Al Buris stabbed Dickinson with a knife several times, inflicting probably fatal injuries.

The Galena, Ills., public library received a donation from Mrs U. S. Grant in the shape of the two volumes of General Grant's "Memoirs," bound expressly for the occasion in tree calf.

The vote of the Tenth Illinois congressional district was canvassed by the state canvassing board at Springfield and showed that the majority of Priuce (Rep.) is 10,560. The Populists polled 2,877 votes.

Smallpox is under control at Shawneetown, Ills. There have been eighteen cases and seven deaths. The quarantine has been raised.

Disorder.

THAT IS THE STATE OF YOUR STOMACH. YOU KNOW IT, YOU FEEL IT, YOU SHOW IT. THE REMEDY YOU NEED IS RIPANS TABULES. SAFE, SURE AND EFFECTIVE.

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NOTICE IS HEREBY GIVEN that William Z. Wright and Edmund G. Beach have heretofore filed in the office of the County Clerk of Cook County, Illinois, a certificate of the dissolution of the limited partnership heretofore existing hetweeen them, said certificate of dissolution heing in the following words:—

Know All Men hy these Presents that Whereas William Z. Wright and Edmund G. Beach have heretofore formed a limited partnership under the laws of the State of Illinois as set forth ina certificate duly filed in the office of the County Clerk of Cook County, Illinois, on the 16th day of January, A. D., 1895, and said parties have agreed to dissolve said partnership by mutual consent, said partnership to terminate the 15th day of March, A. D., 1895.

Now therefore thus indenture Witnesseth that said limited partnership heretofore existing hetween them is herehy dissolved, said dissolution to take effect this 15th day of March, A. D., 1895.

In Witness whereof the said William Z. Wright and Edmund G. Beach have hereunto suhscrihed their names and affixed their seals at the City of Chicago, Cook County, Illinois, this 15th day of March, A. D., 1895.

WILLIAM Z. WRIGHT [Seal].
EDMUND G. BEACH [Seal].

STATE OF ILLINOIS, } ss.
COUNTY OF COOK, }

On this 16th day of March, A. D., 1895, personally appeared hefore me, Guy Arbogast, a Notary Puhlic in and for the County and State aforesaid, William Z. Wright and Edmund G. Beach, personally known to me to be the same persons whose names are subscrihed to the foregoing instrument, and acknowledge that they signed the same as their free and voluntary act and deed for the uses and purposes therein set forth.

Witness my hand and notarial seal this 16th day of March, A. D., 1895.

GUY ARBOGAST, Notary Public, [Seal].

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NEWS OF THE STATE.

TELEGRAPHIC REPORTS OF HAPPENINGS OF NOTE.

Work of the State Lawmakers at Springfield—Bills and Resolutions Introduced, Etc.—Other State Items of General Interest to Our Readers.

SPRINGFIELD, April 18.—Both houses of the legislature have adopted resolutions expressing sorrow at the death of James W. Scott, of the Chicago Herald. Salomon, of the department stores committee, reported to the senate that two Chicago department store men had refused to answer questions of the committee, and asked the senate to force them to answer. The matter was sent to the judiciary committee. The bill to repeal the trust law so that miners can get better wages was made special order for next Wednesday. The bill to prevent trains from obstructing highways longer than ten minuces at a time was passed. A number of bills were advanced. In the house the bill for a state board of arbitration was passed with an emergency clause. The bill declaring express companies common carriers was also passed. The bill to increase the number of state mine inspectors from five to ten, all to be paid by mine owners, failed to pass, and notice of reconsideration was given.

SPRINGFIELD, April 19.—The senate confirmed the nominations for trustees of the Southern Illinois Normal, state board of education and Illinois Soldiers' Orphans' home. The report of the election committee in favor of McKinley was adopted unanimously. The Valley people's drainage canal bill was reported favorably and it was made special order for Wednesday. Littler's revenue bill was partly considered and made special order for next Thursday, as was Green's bill revising the insurance laws. The bill to pension retired school teachers was reported favorably. In the house the committee that investigated the home for juvenile offenders at Chicago reported that the home had been mismanaged and is a failure that should receive no more appropriations and be closed. The weekly payment bill was ordered to second reading. Bills were passed: Making inspectors of mines inspectors of weights and measures: making sixty-eight pounds of corn a bushel; to include in judgments for wages the services of horses and teams; reducing the rate of interest on redemptions to 6 per cent.

SPRINGFIELD, April 20.—The governor sent to the senate the nomination of S. S. Page, of Cook, for trustee of the Eye and Ear Infirmary, vice Daniel Goodwin. The bill to pension retired teachers was advanced to third reading. The arbitration bill was read the first time and advanced to second reading. The bill relating to building associations was passed. In the house a resolution was introduced to investigate the charges that assessors collusively undervalue property of certain individuals. A memorial was presented from labor unions protesting against the purchase of machinery for penitentiaries. The bill to reduce interest on school funds to 7 per cent. was passed. Both houses adjourned to Monday.

THE MARKETS.

New York Financial.

NEW YORK, April 20.

Money on call nominally 2 per cent. Prime mercantile paper 4@5½ per cent. Sterling exchange firm but dull, with actual business in bankers' bills at 489⅜@489½ for demand and 488⅜@488½ for sixty days; posted rates 488½@489½ and 490@490½; commercial bills 487½@487¾.

Silver certificates, 66⅝@67½; no sales; bar silver, 66¼. Mexican dollars, 53.

United States government bonds firm; new 4's reg. 119¾ do coupons, 120¾; 5's reg. 115⅝; 5's coupons 115¾; 4's reg. 111⅜; 4's coupons, 112⅛; 2's reg. 95; Pacific 6's of '95 100.

Chicago Grain and Produce.

CHICAGO, April 20.

Following were the quotations on the Board of Trade today: Wheat—April, opened 58¼c, closed 59¾c; May, opened 58½c, closed 60c; July, opened 59½c, closed 61c. Corn—April, nominal, closed 47¼c; May, opened 45⅞c, closed 47½c; July, opened 46⅜c, closed 47¾c. Oats—April, nominal, closed 28½c; May, opened 28¼c, closed 29⅛c; June, opened 28⅞c, closed 29½c. Pork—May, opened $12.32½, closed $12.32½; July, opened $12.55, closed $12.55. Lard — May, opened $6.90 closed $6.90.

Produce: Butter—Extra creamery, 20½c per lb; extra dairy, 18c; fresh packing stock, 6@7c. Eggs—Fresh stock, loss off, 11½c per dozen. Live Poultry—Chickens, 10c per lb; turkeys, 7@12½c; ducks, 10@11c; geese, $4.00@5.00 per dozen. Potatoes—Burbanks, fair to choice, 66@70 per bushel; Hebrons, 65@68c; Peerless, 62@67c; mixed, 6[illegible]@68 Sweet Potatoes—Illinois, common to choice, $1.75@2.75 per bbl. Cranberries—Jerseys, $2.00@2.50 per box. Apples—Fair to choice, $2.50@4.50 per bbl. Honey—White clover, 1-lb sections, new stock, 13½@14c; broken comb, 10@12c; dark comb, poor packages, 8c; strained Califor[illegible]@6c.

Chicago Live Stock.

CHICAGO, April 30.

Live Stock—Prices at the Union Stock yards today ranged as follows: Hogs—Estimated receipts for the day 7,000; sales ranged at $3.55@4.65 pigs, $4.60@4.95 light, $4.55@4.80 rough packing, $4.65@5.00 mixed, and $4.80@5.10 heavy packing and shipping lots.

Cattle—Estimated receipts for the day 300; quotations ranged at $5.90@6.30 choice to extra shipping steers, $5.40@5.80 good to choice ditto, $4.90@5.35 fair to good, $4.20@4.85 common to medium ditto, $4.00@4.50 butchers' steers, $2.70@3.80 stockers, $3.80@4.75 feeders, $1.75@3.80 cows, $3.50@5.00 heifers, $2.50@5.00 bulls, $3.25@5.75 Texas steers, and $2.50@5.50 veal calves.

Sheep—Estimated receipts for the day 6,000; sales ranged at $3.00@4.75 westerns, $2.50@4.25 Texas, $2.00@4.90 natives, and $3.75@5.80 lambs.

Milwaukee Grain.

MILWAUKEE, April 20.

Wheat—No. 2 spring, 64c; No. 1 northern, 68c; May, 61¾c Corn—No. 3, 47¾c. Oats—No. 2 white, 32¼c; No. 3 white, 31¾c. Barley—No. 2, 52c; samples, 48½@52½c. Rye—No. 1, 64½c.

Toledo Grain.

TOLEDO, April 20.

Wheat—Cash, 62¼c; May, 62¼c; July and August, 62¼c; No. 3 soft, 61¼c. Corn—Cash, 46½c bid; May, 47c. Oats—Cash, 31c; No. 2 white, 33c. Rye—Cash, 62c.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from Apr. 15 to Apr. 20:

Stewart A Casey, Laura Day, Rev N W Deveneau, D J Ellsworth, A Friend, Robt Goreley, Minerva Harvey, David Logan, G S Peck, Ella Reidy, James Shigley, Joseph Smith, M F Snyder, Rev H C Steup, Rev S R Wallace, Chas A Webb, J C Young.

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A STRIKING LIST OF NEW BOOKS

This list, repeated from last month, has proved to be of exceptional interest. Mostly published since January 1st, a very considerable proportion have already required second editions. "Practical and Helpful" are the terms by which they have been uniformly described.

Revival Sermons in Outline. With Thoughts, Themes and Plans. By Many Eminent Pastors and Evangelists. Edited by Rev. C. Perren, Ph. D. Buckram cloth, 12mo, $1.50.

This work comprises (Part I.) eighteen short chapters on methods, plans and suggestions regarding revival work by different writers, and (Part II.) a large collection of the best outlines of sermons by a score or more of the most successful Pastors and Evangelists.

St. Paul and Woman; or, Paul's requirement of Woman's Silence in Churches reconciled with Woman's modern practice. By Rev. Wm. De Loss Love, D. D. 12mo., cloth, 75 cents.

My conviction is clear and strong that the manuscript should be published.—*Rev. Joseph Cook.*

Strikes the keynote of the mystery of this subject * * For one I thank the author with all my heart, and I commend the work to every one who seeks light and knowledge on this most interesting subject of woman's true relations toward the mental and moral advancement and elevation of our race, in the whole field of human progress.—*Hon. Noah Davis, (Ex-Chief Justice of the Supreme Court of New York.)*

The Priest, The Woman and The Confessional. By Father Chiniquy. 12mo., cloth, $1.00.

Its author has done good service in the cause of Protestantism, and he speaks from a personal experience in the workings of the Roman Catholic Church where he held high position.

The Ministry of the Spirit. By Rev. A. J. Gordon, D. D. 235 pages, 12mo., cloth, uniform with the author's earlier works, $1.00.

Certainly no man was better qualified than Dr. Gordon for writing on this subject. His sweetness of spirit has brought him in touch with Christians everywhere, and his special qualifications for writing on the office work of the Holy Spirit, will assure to them the most thorough treatment of this subject yet published.

Life Power; or, Character, Culture and Conduct. By Rev. Arthur T. Pierson, D. D. 12mo., cloth, $1.00.

A practical work of counsel and suggestion in Character building.

The Holy Spirit in Life and Service. Introduction by Rev. A. C. Dixon. 12mo., cloth, 75c.

Addresses delivered before the Conference on the Ministry of the Holy Spirit, held in Brooklyn, Oct. 1894.

Pleasure and Profit in Bible Study. By D. L. Moody. 12mo., paper, 25c; cloth, 50c. (*March 12.*)

In this volume Mr. Moody has gathered together a vast amount of practical suggestion as to various methods and plans for Bible Study.

Essential Christianity. By Rev. Hugh Price Hughes, D.D. *New and cheaper edition.* 12mo., cloth, $1.25.

This deeply spiritual volume is devoted to enforcing the truth that Christianity is not primarily or essentially a system of ethical precepts, or of moral rules, nor a scheme of humanitarian relief, nor belief in a historic person or event; but it is a conscious and vital intimacy with a living Christ.—*Advance.*

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The aim of this work is to present a complete scriptural treatment of the most important themes of the Bible, with teaching, illustration, application, etc., wholly Biblical.

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Demon Possession and Allied Themes, an inductive study of Phenomena of To-day. By the late Rev. J. L. Nevius, D. D. 12mo., $1.50.

In addition to the exhaustive study of the subject, to which the late lamented author had given the closest attention during nearly forty years sojourn in China, the value of the work is further enhanced by the most complete Pathological, Bibliographical and general Indexes.

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General Washington Opposed to Secret Societies. This is a re-publication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies,*" communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10cts each.

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HISTORY OF A WEEK.

Tuesday, April 16.

General C. T. Campbell, one of the pioneers of South Dakota, died at Scotland, S. D. He was a veteran of two wars, and was colonel of the Fifty-seventh Pennsylvania regiment in the civil war.

As Justice Jackson, of the United States supreme court, will not be able to take his seat until next fall there is no possibility of a rehearing of the income tax cases until, at nearest, next October.

Between 1870 and 1895 the number of factories in New Orleans increased from 554 to 3,595, the capital from $5,429,140 to $40,057,000, hands employed from 4,411 to 46,036, and the value of product from $8,450,439 to $70,089,546.

Wednesday. April 17.

The textile labor unionists of Rhode Island have begun a move against their members serving in the militia.

Petroleum went to $2.50 at Pittsburg, but later dropped to $2.43.

The striking coatmakers of Cincinnati have gone back to work as individuals, having been beaten in the strike.

The Standard Oil company will pay income tax under protest, and probably contest the law.

All over the southwest a violent sand storm, accompanied by rain instead of snow, has done a great deal of damage.

Thursday, April 18.

Judge Gildersleeve, at New York, denied the application of alimony in the pending suit of Mrs. Cutting for separation from her husband, ex-Congressman John L. Cutting, of San Francisco.

John Mills, formerly an engineer on the Chicago and Eastern Illinois railroad, was killed by the explosion of a locomotive at San Bernardino, Cal.

R. A. Bianford, who after being fourteen years a fugitive from justice, surrendered to the Austin, Tex., authorities, has been discharged, there being no evidence against him. He was accused of embezzlement.

Oil is so high in the leading markets now that speculators are growing wary and dealing with caution. The result is a reaction from $2.69 to $2.17 per barrel at Pittsburg.

At Saginaw, Mich., a German Lutheran school superintendent named Richter refused to accept a United States flag for the school house with the sentiment, "One country, one flag, one language."

Friday, April. 19.

The National Manufacturing and Jewelry Importing company at 334 Dearborn street, Chicago, has made an assignment. The assets of the company are $136,000 and the liabilities about $90,000. The assignee is Charles S. Shepherd.

Russell Sage has the grip.

A New York syndicate has agreed to furnish $12,000,000 for the Minnesota Canal company. It is proposed to open 200 miles of canal and river front at Duluth for navigation and power purposes.

John J. Ingalls has come out in favor of putting a free silver plank in the national Republican platform for 1896.

It is alleged at Paris that an anarchistic plot to assassinate President Faure, of France, has been discovered.

Saturday, April 20.

Mrs. Adams Darling, the poetess, charges that her son, Irving I. Darling, the musical composer, was poisoned by his wife and Dr. Francis Xavior Spanger, of Detroit. Dr. Spangor and the widow have married since young Darling's death.

Sevill, Schofield & Co., proprietors of the Economy woolen mills at Manayunk, Pa., have assigned with liabilities of about $350,000.

The monument erected in Decatur county, Ind., to mark the center of population of the United States has been defaced by some person.

The council of the Russian empire has unanimously approved a decree authorizing commercial transactions of auy kind to be concluded on a gold basis.

Monday, April 22.

Judge Grosscup, of the United States court at Chicago, who has been seriously ill at Redlands' Cal.. is recovering.

England has informed the Porte that better government must obtain in Asia Minor and the porte has agreed to improve things.

The county board at Milwaukee has been asked to adopt the potato garden plan of relieving the poor. Over 100 lots of ground have been offered.

News from Houolulu is that Thurston has arrived there, but that nobody knows anything about his having been persona non grata at Washington. The islands are full of rumors of risings, filibusterings and all sorts of scares.

ASSAULT ON MRS. PARNELL.

Mother of the Irish Leader Brutally Beaten and Robbed.

Bordentown, N. J., April 20.—Mrs. Delia Parnell, the aged mother of Charles Stewart Parnell, the late Irish leader, was assaulted on her way home, beaten, robbed and left unconscious in a field, where she was found later by a passer-by. She was carried to a farmer's house near at hand, but did not regain consciousness until eveuing, when she was unable to throw any light on the affair. Dr. Shipps found her still suffering from the effects of concussion of the brain and shock, but no symptoms have yet developed pointing to fracture of the skull. In view of her advanced age and the loss of blood it is impossible to foresee the outcome of the case.

It has been learned that the old lady, while in this city, visited the hardware store of Samuel E. Burr and tendered a $10 check in payment of a bill of about $2. After receiving her change she left for home, walking along the railroad tracks, where the assault was doubtless made. Two tramps giving the names of John Devine, of Philadelphia, and John Brennan, of Newark, were arrested on suspicion They were discovered loitering about Ironsides, the home of Mrs. Parnell, but as they proved to know nothing of the assault they were released.

GREENHUT DEPOSED.

He Then Serves Papers in Eleven Libel Suits of $50,000 Each.

Peoria, Ills., April 18.—The whisky trust reorganization committee carried the annual stockholders' meeting of the Distilling and Cattle Feeding company by storm, and when it adjourned had deposed ex-President Greenhut, elected a full board of directors and empowered the board to take any necessary action toward recovering from the trust's last officials any property that may be due the corporation. But Greenhut was not at all docile, being present at the meeting with objections at every turn; refusing to resign as director, and before adjournment he personally superintended the serving of papers in eleven libel suits of $50,000 each. The suits were served upon the mombers of the reorganization committee: R. B. Hartshorne, John I. Waterbury, F. W. Lockwood, Jules Bache and W. E. Hunton, and upon Attorney Levy Mayer, of Chicago; Attorney Nathan Bijur, of New York; Receiver John McNulta, and the three experts who have been examining the trust's books.

MANSUR BREATHES HIS LAST.

The Assistant Comptroller and Ex-Representative Finally at Rest.

Washington, April 17.—Charles H. Mansur, assistant comptroller of the treasury department, whose death had been looked for at any moment for several days, has breathed his last. Mansur was formerly a member of congress, representing the second Missouri district. He was born in Philadelphia on March 6, 1835, and received a common school and academic education at Lawrence academy, Groton, Mass. Subsequently he studied law and was admitted to the bar at Richmond, Mo., on Aug. 30, 1856. In the same year he removed to Chilicothe, Mo., where he resided until appointed to the treasury department. He was in the Fiftieth, Fifty-first and Fifty-second congresses, was a delegate-at-large to the Democratic national convention in Chicago in 1884, and was always prominent in politics in his own state. Mansur's remains will be taken to Richmond, Mo., where the interment will take place. The funeral train left this city yesterday afternoon.

JOHN BULL TO GUATEMALA.

Kimberly Says The Counter Proposition Is Entirely Unsatisfactory.

New York, April 19.—The World this morning says: The World has received a private cable dispatch from London giving the following reply sent by the British government to Nicaragua. It is dated "London, April 18: "I have had the honor to receive your excellency's telegram of the 11th inst. My note was delivered to Senor Barrios on the 26th of February, with the request that a copy be forwarded to your excellency by mail of March 2. Her majesty's government cannot be responsible for the delay in your receiving it.

"Your counter proposal has been considered and I regret it cannot be accepted. Her majesty's government cannot admit there is any doubt as to the rights of British subject, and must adhere to the demands in my previous notes.

[Signed.] "Kimberly."

Notable Political Event.

Chicago, April 19.—The silver question is a burning one among Illinois Democrats, and nothing that has happened has so confirmed this fact as the resignation of Judge McConnell as president of the Iroquois club of this city. He resigned because he had "been obliged to take a position upon the currency question which I know is contrary to that held by a majority of the club." The club is overwhelmingly opposed to the free silver proposition and a canvass among such members of it as could be found in the clubs on Michigan avenue would seem to indicate that Mr. McConnell is not far from being in a minority of one so far as the influential members of the club are concerned.

Real Message from the Chicora.

Chicago, April 17.—Officers of the Graham & Morton Transportation company are positive that the message found near Glenn's pier, Saugatuck, enclosed in a bottle and signed "McClure," was written by Robert McLure, engineer of the lost steamer Chicora. The paper on which it was written was torn from a tab like those supplied to the boats by the company and a signature of McClure has been found in the books that is the same as that on the message.

All Quiet at Cincinnati, Ia.

Ottumwa, April 17.—The miners have disappeared from the vicinity of Cincinnati, and all is quiet now. It is expected that the troops will be withdrawn today, and it is said that the miners will then break out again.

Turned Up in Cape Town.

Fort Wayne, Ind., April 20.—Three months ago Daniel W. Souder, ex-county clerk of Allen county, mysteriously disappeared. Since then nothing has been heard from him until now. A letter was received by his wife from him dated Cape Town, South Africa. In this letter Souder says his mind was a total blank until he was far out on the ocean when he recovered his senses. He says he will return by firs steamer, which will probably be in thirty days.

Bandit Perry Captured.

Weehawken, N. J., April 17.—The police of this city believe they have arrested Oliver Curtis Perry, the escaped trainrobber. The man was captured on the river road near the West Shore railroad yards.

The man who was captured at Weehawken, N. J., was Perry, the bandit. He says he will give all the trouble possible before he goes back to Mattewan asylum, and extradition proceedings have been begun.

KOHLSAAT BUYS TWO NEWSPAPERS.

Another Change in the Journals the James W. Scott Founded.

Chicago, April 22.—H. H. Kohlsaat who for a time held the controlling interest in the Inter-Ocean, but sold out because he had ideas that did not "gee" with those of others in the concern, has since been watching an opportunity to get back into the ranks of journalism and his success marks another "lightning change" in the life of the Herald, founded by the late James W. Scott. The change is greater than that by which the paper became the Times-Herald, for it involves a change of politics from Democratic to Republican in the national issue of protection.

Mr. Kohlsaat has purchased $710,000 of the $1,000,000 in stock of the paper and one of the first indications of Republican control was the resignation of the principal political writer, who could not write protection articles against his own convictions. James W. Scott owned $200,000 in the Times-Herald and besides the money for this Mrs. Scott will get an annuity of $10,000 for ten years if she lives that long. She will also hold a small interet in the paper. It should be said that the sale includes The Evening Post also. Mr. Hawley, the managing editor of the Times-Herald, retains his stock, but of course will not control the paper's policy.

Outside of the issue of protection the paper will vigorously oppose free silver coinage at any ratio by this nation alone. In local affairs it will be independent and hold personal fitness as the only qualification for municipal office.

Representative Hitt Desperately Ill.

Washington, April 22.—The condition of Representative Hitt, of Illinois, is practically unchanged. His physician is in constant attendance, and last night a consultation was held over him by two Washington physicians and a prominent specialist from Baltimore. He is desperately ill, but there is still hope of his recovery, and a fatal termination is not thought imminent. The primary trouble was an aggravated case of grip, but this has now developed other serious complications. The illness has now lasted six weeks with frequent fluctuations.

Apples Are Safe Enough.

Springfield, Ills., April 17.—The state board of agriculture has received a communication from the state entomologists in reply to inquiries concerning a small green insect infesting the buds of apple trees and which are alarming fruit growers in many sections of the state, stating that the insects are the green aphis; that they are often present at this season, but rarely do any permanent damage to the fruit. When the insects' destruction is necessary a 5 per cent. emulsion of kerosene sprayed on the trees kills the "bug."

Will Report in Favor of McKinley.

Springfield, Ills., April 18.—The senate sub-committee of the committee on elections has reported to the committee on the contested election case of Wilson against McKinley, r commendiug that Senator McKinley be allowed to retain his seat. The report will be made to the senate today and will probably be concurred.

Was on General Grant's Staff.

Santa Cruz, Cal., April 22.—Colonel Thomas P. Robb died at his country home near Glenwood from the effects of the grip. Colonel Robb came to this country from Chicago. During the war he was a member of General Grant's staff.

Perished in the Flames.

Portsmouth, O., April 22—The house of Arthur Smith of Iudian Run, Ky., opposito here, burned at 3 a. m., and Arthur Smith, Jr., aged 3 years, burned to death. The family was awakened by the roof falling in and all were badly burned.

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The jury in the Elks case at Cleveland, Ohio, has reported its inability to agree, and is discharged. It is understood the point of difference was on the value of the paraphernalia of the order. It was appraised at $300. Some of the jurors, it is said, could not agree that its sentimental value and special significance make it worth $2,000, which is necessary to keep the case in court. The members of the Grand Lodge have concluded terms of peace. They have agreed to a plan whereby both factions will be united and harmony will prevail. Part of this plan includes the resignation of both sets of officers and the selection of others.

The board of engineers selected by President Cleveland, in accordance with the act of Congress, to visit Nicarauga and investigate the feasibility, permanence and expense of constructing the interoceanic ship canal, is composed of Major William Ludlow, the army member, Commander M. T. Endicott, the naval member, and Alfred Noble, the civilian member (of Chicago). As the board is compelled to report its findings and conclusions to the President not later than November 1, it is expected that they will leave for the Isthmus with the least possible delay, probably first going to New York for a day or two, to examine the plans and contracts of the canal company at its offices there.

The most closely contested election, for Mayor, ever held in that city, has just taken place in Rockford, Illinois. Edward W. Brown, candidate of the "liberal voters," defeated Amasa Hutchins, the A. P. A. candidate. When the result was announced 5,000 persons, headed by the Rockford military band, marched to Mr. Brown's residence. The mayor elect made a speech condemning the secret and un-American spirit of the A. P. A. During the last few days he has been the recipient of hundreds of threatening and indecent letters, and members of his family have also been intimidated. While the domination of the Roman Church in this country would be greatly to be deplored, to be under the authority of a *secret political society* opposed to Catholicism would be no better. "The tender mercies of the wicked (lodges) are cruel."

When men are trying to start a race track in any locality they talk about "improving the breed of horses;" but it is a little peculiar that a good law in regard to gambling takes all their enthusiasm away about "this noble animal." The following good news from St. Paul is a case in point: "There will be no more racing in Minnesota. Senate bill No. 138, which prohibits the selling of pools, has been signed by Gov. Clough, and has become a law. As a result there will be no meeting of the Twin City Jockey Club this year, for Frank Shaw announces that the new law wipes that organization out of existence. There has been some talk of a suit for damages by Shaw against the State for breach of contract, as the State Agricultural Society, by a former Legislature, was authorized to allow him to build an expensive grand stand on an agreement to hold races on the State Fair grounds for twelve years. Of this matter Shaw makes no statement."

Sabbath, the 21st inst., a large number of registered letters were received at the New York city postoffice from Hamburg, so peculiar and similar in their appearance as to excite suspicion in regard to their being legitimate mail matter. Those of them destined to Chicago received a red ink official stamp, which made it the duty of the special agent of the treasury here to inspect the letters. When they were claimed, the persons who acknowledged the letters as their property were informed that they could not have the contraband goods, and that they were liable to a year's imprisonment and a fine of $500 for breaking the law that makes it a penal offence to engage in any lottery scheme. Scores of these packets are waiting to incriminate their owners in this city, and thousands of them are distributed in other places. The measures for the suppression of this vice are necessarily severe, but if carried out faithfully will prove to be salutary and effectual.

The following, from the usually wise and able *Standard* of this city, does not commend itself to our approval:

> Citizens of Cuba have progressed far enough with their revolution to proclaim a republic. We trust it is not jingoism to express the hope that the brave men who are struggling against oppression may be able to keep up the struggle until it shall be possible for the United States government to recognize them as belligerents fighting for independence, and lend their new republic the help of official recognition.

Not only have we as a nation no direct influence in the internal affairs of Spain and Cuba, but as friends of humanity we ought to deplore a war which, whatever may be its results, will bring unspeakable woe to the mass of the people of that island. Doubtless Cuba has been mis-governed. *Possibly* a change of government might be an improvement, but the history of most Spanish American States does not encourage such hope, especially in Cuba, whose people are very largely ex-African slaves, who are much lower in mental culture and religious knowledge than the colored people of our Southern States. We have no desire to see the queen of the Antillies transformed into another San Domingo.

We learn from the *New York Sun* that Dr. Robert W. Buchanan, who was convicted of having killed his wife and condemned to be executed, "was a Mason in good standing," before the murder, "but when he was convicted he was expelled from his lodge so that he cannot ask assistance from the Masonic order." "The Masons of the United States," it is stated, "would not interest themselves *unless Buchanan's lodge asked for it.*" From which we may infer that if he was a man of enough prominence to warrant it, the "Masons of the United States" would interfere and shield the criminal from justice!

"Furthermore, do I promise and swear, that the secrets of a brother of this degree, given to me in charge as such, and I knowing them to be such, shall remain as secret and inviolable in my breast as his own, *murder and treason excepted*, and the same left to my own free will and choice."

"I furthermore promise and swear that I will assist a companion Royal Arch Mason, when engaged in any difficulty, and will espouse his cause so far as to extricate him from the same *whether he be right or wrong.*"

Charles W. Slick, Grand Commander of Knights Templar, appeals to his Sir Knights; it does not look well to see the saloons so glad to receive the order. Whatever grand or good men are in the lodge had better come out. "A man is known by the company he keeps." And men will believe that "he that walketh with wise men will be wise; but a companion of fools will be destroyed." In referring to the display of the symbol of faith on the saloons at the last triennial conclave in Indiana, Mr. Slick made the following knightly appeal for a truer hospitality than is represented by serving of intoxicants: "The display of the cross upon the outside of saloons may and does wound our pride and feelings. It certainly does not hurt the symbol of our beloved order. Nor would the Bible be injured if laid upon a table in every saloon in the land; but Sir Knights, this should afford us food for serious reflection. Call to mind the encampment at Denver, for illustration; the numerous headquarters, grand and subordinate, the lavish display of the cross and other emblems of our order in them; then remember how many dispensed intoxicating liquors over what is worse than a saloon, a free bar. It is a mistaken notion that to convince a man of his welcome you must give him that which will befuddle his brain and cloud his intellect and and reasoning faculties. There is more true brotherly welcome and sociability in a cup of coffee or a glass of lemonade than in any intoxicating beverage. Let us urge our most eminent Grand Master to ask all grand and subordinate commanderies to refrain entirely from dispensing intoxicating liquors at their respective headquarters at Boston."

BOYS' BRIGADES AND MILITARY DRILL IN OUR PUBLIC SCHOOLS.

BY REV. H. H. HINMAN.

Between patriotism and militarism, though sometimes confounded, there is a very wide distinction. Governments do not depend for their authority on war, nor is civil law the simple mandate of physical force. Whatever may be true in autocratic and barbarous nations, in all civilized lands the government is essentially the expression of public opinion and civil law is the moral sense of the people, and their views of expediency, that have been written in their statute books. That such governments and laws are, perhaps always, imperfect and inadequate—that political corruption, injustice and oppression are widely prevalent, does not prove that we need war for their correction, but rather a better intellectual and moral development of the masses of society. War, though it has sometimes been used to break down the barriers to human progress, is always demoralizing. It always puts back the dial of moral advancement, by all parties that are engaged in the conflict. It is not simply un-Christian, it is *barbarizing*. It follows that to teach our youth to be patriotic we do not need to teach them the arts of fratricide, but rather the principles of international justice and correct political economy. A knowledge of military drill will in no wise promote these objects.

Nor do our sons and daughters need military drill for their best physical development. In our country schools there is abundance of work and play that is far better. In our cities there may be need of systematic physical education. This has served as the occasion for introducing military drill. But exprience has shown that, aside from all other considerations, the best physical development does not come from military training. There are many plans of physical culture that produce a more systematic and symmetrical development than can be acquired by the use of arms. Surely there *ought* to *be* some other way devised than to make it necessary for our sons to learn the best methods of killing each other.

Not only have we no occasion for the introduction of the military drill, but we cannot introduce it without a demoralizing tendency. It cannot be that young people can acquire an art without being inclined to its exercise. This is especially true of such arts as call into activity the baser elements of our nature. No one could teach pugilism without making it probable that some of his pupils would become pugilists; and no one can teach the arts of war without training some professional warriors.

The experience of the ages goes to show that where the military art has been most cultivated, there the spirit and practice of war has been most prevalent. We cannot afford to imbue our youth with this spirit.

Chicago, Ill.

AN OPEN LETTER.

The following was submitted to the great New York journal, and speaks for itself:

EDITOR COMMERCIAL ADVERTISER:—In your issue of April 7th you inform your readers that there are known to be 69 Freemasons in the New York Legislature; that there are Worshipful Masters, Grand Masters and Past Masters, as well as Generalissimos, Eminent Commanders and High Priests. We are very glad you found only one Democrat in that 69. We used to have slaves and overseers in Missouri; but we never heard of a "nigger" addressing his owner as "Worshipful Massa!" or "Most Worshipful Grand Massa!" yet every one of those 69 have knelt to a "Worshipful Master" in the Blue Lodge, and are now under the "Most Worshipful Grand Master" of New York. Those who have gone on through the chapter have bowed to a "High Priest" and are under the "Most Excellent Grand High Priest" of the Grand Chapter. In every chapter is a "King," and in the Grand Chapter a "Grand King." Six Sublime Princes of the Royal Secret, 32-degree. What strange reading! but thank God, all these are *Republicans* but one. It is enough to make Abe Lincoln, William H. Seward, Charles Sumner, Thaddeus Stevens, Thurlow Weed, Charles Francis Adams, and other "stalwart Republicans" turn over in their graves. They sifted the English vocabulary to denounce Southern slavery and hailed the Emancipation Proclamation, wiping out "involuntary" servitude, as the very voice of God; but *now* 68 Republicans in the New York Legislature have voluntarily sworn eternal allegiance to "Worshipful Masters" and a "Most Worshipful Grand Master." *White* men, and there cannot be a "Worshipful Master" without worshiping slaves. Then the "poor niggers" had no "Kings" and "Grand Kings." This system set up and running full blast over white Republicans goes the old system, "sum of all villainies," one better. "Sublime Princes of the Royal Secret!" Shades of Calhoun, Quantrell and Jefferson Davis hover over the New York Legislature—68 *Republicans* and 1 poor, lone Democrat. Do the *Commercial Advertiser* and other great dailies see anything particularly funny or worth their editorial thunder in these startling facts that will soon stand out in bold relief on the pages of United States history? "The demons of our sires become the saints that we adore." The Abolitionists fought to free involuntary black slaves Their white sons voluntarily bow to "Most Worshipful Grand Masters," and it is left for a citizen of Missouri, who never voted a Republican ticket in his life. to ring in an alarm. Shall we come again? Very truly,

M. N. BUTLER.

Darlington, Mo.

WHAT IMPENDS?

That secret societies are against God and man needs no special argument to convince a mind not in the bonds of ignorance and worldliness; why then do ministers and leaders in judicial, professional and social life make their beds with this hideous beast? It is true that some are thoughtless and seduced by evil spirits in high places, but it is in many cases because men love the works of darkness rather than of light.

The Christian who remains silent through fear of man, or in ignorance of this great question, is at fault, "The fear of man bringeth a snare." It is the duty of the church to make the thoughtless think, enlighten the ignorant and rebuke the sinner.

Fraternalism, like a huge octopus, is sucking the spiritual life out of the nation. We are next door to infidelity. The last act of the drama is preluded in the bloody conflicts of trades-unionism, the miscarriage of justice through Masonry, the coldness of social life through lodge charity and clubs "largely social," and the fresh irruption of secretism in religion and politics.

The curtain will go down upon this act, for the drama must close. Will it fall upon America peaceful and prosperous, leading the world in all that makes for human happiness, or will the stage be darkened with the smoke ascending from the torments of those who are now drunk with the wine of the wrath of God?

HENRY LA FAYETTE GILLESPIE.

Manchester, Iowa.

SECRET SOCIETIES.

When I heard of a patriotic meeting to be held in this city I attempted to gain admission, but failed for want of a password. I was informed that it was a meeting of the A. P. A. to form a new political party, and not having passed the ordeal of their catechism and assumed the vows of secrecy and obedience to unknown leaders, I could not be trusted with their secrets. This struck me as not simply *un*-American, but as positively *anti*-American.—James P. Stoddard.

Concerning the duty of the Christian church in this matter we would simply say that no Christian church will receive a Mohammedan into its membership. Why? Because he is a believer in a Christless religion. No Christian church would receive a participating member of the Jewish church into membership. Why? Because he is a member of a Christ-denying church. But Masonry is just as distinctly a Christless and Christ-denying religion as either the Jewish or Mohammedan church. According to its own best authorities it is a religion of pure theism.—Rev. W. P. McNary.

I have reliable, historical evidence of not less than seven individuals *murdered under Masonic laws*.—Rev. Moses Thatcher, a seceding Mason.

All associations, whether formed for political or benevolent purposes, which impose upon their members an oath of secrecy, or an obligation to obey a code of unknown laws, are inconsistent with the genius and spirit of Christianity, and church members ought not to have fellowship with such associations.—United Presbyterian church law.

We cannot determine to keep anything secret without risking at the same time to commit a hundred artifices, quibbles, equivocations and falsehoods.—Godwin's Political Justice.

It was by and through the means of Masonry that the rebellion was got up. Slavery was the cause and Masonry the means. The forces of slavery, it is true, have been overthrown and destroyed, but those of its ally still stand in an unbroken phalanx, stronger and more formidable than war; and not until that phalanx is defeated is the rebellion entirely suppressed.—Secret Societies, Ancient and Modern, p. 63.

Few can have office at the present day without being either secret society men, or showing a deference to the lodge, which is incompatible with their freedom, manliness or duty to their constituents.—Ibid, p. 65.

A country in which the offices of honor and profit are at the disposal of the Masonic lodge cannot fail to be the residence of servility and deceit.—Gen. J. W. Phelps.

Secret oaths are forbidden in some portions of our republic by the civil law, and ought to be in all portions; are forbidden to church members by some Christian denominations, and ought to be by all.—Rev. Joseph Cook.

We recently met a knight of something with skull and cross-bones pictured on his apron, a large gilt cross on his hat and a cigar in his mouth.

O wad some power th' gift'i gie us
To see oursel's as ithers see us.

—Christian Witness.

All that crushes free thought, free speech, free press, free worship, free schools, free shops and a free ballot is the enemy of our free American land.—True Protestant.

Harvard and Yale are honeycombed by secret societies, which are valuable for the cultivation of comradeship, but which every one knows to be nests of iniquity and dangerous to the manhood of the men who belong to them. It has taken many a young man a good many years to overcome the habits which he contracted in these secret societies when in college, and the spirit of comradeship which they have built up, and which no one desires to underestimate, is a large penalty to pay for the vices which have killed out what is best in the minds and hearts of a great many of our young men.—Boston Herald.

We read, in a morning paper, that the Congregationalists, in their recent convention at Minneapolis, in treating of the increase of divorces, say "that the church fosters too many organizations to the exclusion of the home." Perhaps they had an eye to the secret societies; whether they did or not, whatever comes between man and wife and their family, is bad and only bad.—Faith's Record.

There you stand in the secret lodge and associate with drunkards, gamblers, thieves, liars, and backslidden preachers and call them brothers: no difference how devilish they act. Can you do all that is done there to the glory of God? Why should a good thing be secret? and if it be evil it should not exist. Jesus said: "In secret have I said nothing;" shall we "do evil that good may come?" Never. St. John 3: 19, 20; 18: 20.—E. E Shelhamer.

When the (Odd-fellow) lodge receives three millions of dollars, it returns to the sick and the families of the dead, one million; the other two millions, drawn in large measure from the families of poor men, being expended in what would be called administrative expenses. How ought honorable men, who love their wives and children, to look upon secret orders which thus swallow the wages of the poor and rob women and babes under the pretense of charity?—Charles A. Blanchard, President of Wheaton College.

The corner-stone was laid at London, on mechanic's holiday, A. D. 1717; thirty to forty stories have since been raised to the fearful height of ninety, and even one hundred and twenty degrees; the walls are living men of all Christendom, to the number of a million, 100,000 of whom are in this country, bound together by ties upon their fame, their life and the future salvation of their souls. It has a ritual, an altar, a priest-

hood and worshipers. It is an unhallowed temple, whose votaries are admitted in attire for a gallows. It has a government and laws, an empire, and crowned heads, and a book of constitutions and a sword. It is the temple of tyranny where young men swear fealty to an unknown prince. It is a refuge of lies; neither truth, nor righteousness, nor patriotism should suffer it long to defile the earth.—An Extract from a Report before the United States Anti-masonic Convention, Philadelphia, Sept. 11, 1830.

Every good citizen should make war on all secret societies, and give himself no rest until they are forbidden by law and rooted out of existence. —Wendell Phillips.

—*Jas. H. Allen, in Wesleyan Methodist.*

THE TOBACCO PROBLEM.

BY REV. I. L. BUCHWALTER.

In writing upon this subject, which ought to be to every Christian a matter of thought and interest, "I entertain nothing but good will to all." Nor do I unchristianize men who are using it, especially old people, who in the days of youth, in their comparative innocence and ignorance, contracted the evil habit. Yet I would say most decidedly, that I believe they would be much more spiritual and useful if, in this day of increased light and responsibility, they would lay aside the pernicious habit. There are many great evils inseparably connected with the chewing and smoking of tobacco. I will speak of only a few in this paper.

First, it is a narcotic poison, and therefore very hurtful to health and the physical organism. While some are using it seemingly without any visible bad effects, or immediate sad results on the mind and body, it is nevertheless a fact that some of the most alarming and dreaded diseases that the human family is liable to are caused, and others greatly aggravated by its use, such as cancer, epilepsy, nervous prostration, heart disease, idiocy, etc., upon which all the best medical authorities of both Europe and America agree. Any amount of testimony can be gathered from skillful physicians, reports of health committees, and other sources all over the land, of its deleterious effects on the health of its users, especially upon the young. Its sad hereditary influence, transmitted to children, may be traced after many years of gradual degeneration. God commands his children to abstain from everything that may hurt the body, or becloud the mind and conscience. He says, "Ye are not your own; for ye are bought with a price; therefore glorify God in your body and your spirit which are God's." "And that ye offer your bodies a living sacrifice; holy and acceptable to God." This includes the whole man, and all our habits of life.

A noted physician has said, "Tobacco is as much worse than liquor as palsy is worse than fever." Dr. Parker says, "Chewing and smoking are most prolific causes of paralysis and apoplexy." Dr. Sims gives three cases of paralysis, which he himself knew to be directly caused by tobacco. In a medical journal it is stated that in one hundred and twenty-seven cases of cancers cut from the lips of persons nearly all were smokers. One physician says that he can enumerate at least eighty diseases that tobacco causes or greatly aggravates. Statistics show that from twenty to twenty-five thousand die annually in the United States from the use of tobacco. This, with much more that might be given, makes a fearful record against tobacco.

Ought not every lover of his race to diligently use his influence in opposition to the entire traffic? Some of our States, and other nations too, have already passed laws forbidding the sale of tobacco to minors; and institutions of learning prohibit its use among students.

Another objection is its impurity. It pollutes the mouth, and degrades the person of him who was created in the image of God. The result of its filthiness is seen in the home, along the sidewalk, and even in God's house of worship. It tramples on the laws of Christianity, which require us "to cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

Another great evil and wrong connected with it is, the great waste of money. Yes, and much worse than wasted, when we consider the debasement and ruin that is sure to follow. From reliable statistics we learn that the people of the United States pay annually six hundred million of dollars for tobacco; while they pay for home and foreign missions only six millions. Just think of it. One dollar for missions: but one hundred for tobacco. What a record for this Christian nation! What inconsistency! Enough to make us blush for our Christianity.

Rev. N. A. Hunt, in his book on tobacco, from which I have quoted largely, gives an account of some young men who spent, for cigars alone, three hundred dollars a year, and others yet more than that. Perhaps it may be safely said that there are many church members who spend annually twenty-five to seventy-five dollars for tobacco and cigars, which no doubt is four or five times more than they pay for the support of the Gospel. Surely such a useless waste of the Lord's money by professed Christian people, while the cause of benevolence is languishing for want of support, must be very displeasing and sinful in his sight. He owns all our money, and claims for the promotion of his cause in the world at least one-tenth of our income, and allows nothing to be spent on trifling or hurtful things. Here are sufficient reasons to engage the serious attention of every child of God. Especially as the practice of smoking cigars among young men, and cigaretts among the boys, in many places is alarmingly on the increase. What can be done to remedy this great and growing evil? Answer: Let the church wake up from her apathy and slumber. Let all ministers and pastors bear a faithful testimony from the pulpit against the whole business; and give the proper instruction and warning, especially to the boys, who are entirely ignorant of the danger there is in cigarette smoking, and if possible prevent them from forming the vicious habit.

And now that the winter campaign of revival meetings is closing up, in which many young men and boys have been taken into the church, every proper means, by instruction and discipline, should be employed to create a pure religious sentiment, and train up the coming generation of young men clean and free from the tobacco evil and all other bad habits. Let every Christian father, who has hitherto thoughtlessly indulged in the practice of smoking cigars, break off at once, for how can he expect his boys to keep free from it, with such an example from the father. We should endeavor, as commanded. "To lay aside every weight, and the sin that doth so easily beset us," for in this way only "we can make our calling and title to heaven sure."

In the conclusion of this article another thought may be given, which is this. In this day of Christian light and increased moral responsibility, may we not hope that the time is near at hand when the religious conscience will be so quickened by the truth and Spirit of God that it will induce all earnest Christians to abandon entirely the manufacture and sale of tobacco and cigars, and cease, for any consideration, to offer to others that which they would not by any means offer to their own children? No doubt God would abundantly bless such noble sacrifice and business fidelity. Who will try it?

IS THE CONSTITUTION OF THE UNITED STATES CHRISTIAN?

BY REV. W. J. COLEMAN.

No question with regard to our government could be more important than this one. The Constitution is the legal basis of the government. All the officers of the government are sworn to preserve, protect and defend this Constitution, and the higher officials are bound by no other law. All Christian men chosen or appointed to office have a special interest in knowing whether the Constitution is Christian or not, for they must swear to it when they enter their offices.

The first question to be decided in the matter is: What is a Christian constitution? If we are clear on this question, then we may reach some agreement as to the character of our Constitution.

1. A constitution is not Christian simply because it says nothing against Christianity. Silence in this matter is not consent. Christianity is a positive thing and requires something positive by way of acceptance.

2. A constitution is not Christian simply because it is drawn up by good and able men. Good and able men sometimes make great mistakes. When our present Constitution was framed, it recognized, and so far as the general government was concerned, guaranteed the existence of slavery. Might not these same men have neglected to recognize the authority of Christ? The Constitution was not anti-slavery because good men framed it; neither is it Christian for the same reason.

3. Nor is a constitution to be considered Christian because it is the product of Christian culture and civilization. That the Constitution of the United States is the outgrowth of Christianity, no one can doubt. A large part of the early settlers of this country came to secure liberty of religious worship. The charters of the colonies made religious acknowledgments. The Declaration of Independence clearly recognized a Divine Providence. Our present Constitution secures civil and religious liberty to an extent almost unknown in other lands, and this we all believe to have been the direct result of the Christian culture of the generation that produced it. Yet without any religious acknowledgment in the Constitution this does not make it Christian. A Christian minister lecturing on the civilizing power of the Word of God argued among other things that nearly all of the kindness, honesty and good offices found in our homes and neighborly intercourse was due to the gracious influences of the Bible. At the close of his lecture a man in the audience arose and said, "I have lived in this neighborhood many years and I will call on my neighbors to testify whether I have been a kind and honest neighbor. I have been long married and my wife is here. I will take her word as to whether I have been a good husband. My children are here and they will tell you that I have been a kind father. You have said that all this comes from Christianity. What will you say when I tell you that I am not a Christian and that I do not believe in the Bible." The lecturer thought a moment and said, "I suppose your father was an unbeliever, too, was he not?" "Oh no," was the answer, "my father was a very strict church member and I was brought up on the Bible and catechism." "Then," was the answer, "may it not be that these social qualities of which you boast are the product of a religion that you yourself have never accepted?" It is clear that this man's religious father and his own early training did not make him a Christian, though they did make him a gentleman. So the Christian antecedents of our National Constitution, though they did put it in advance of all other governments, could not of their own force make it Christian, any more than a religious father can make his son a Christian. That must be the son's own act, and the Christianity of the Constitution must be sought for in itself. That it is the product of Christian culture and civilization, while it accounts for its many good qualities, does not of itself make the Constitution Christian. It might however make its lack of Christian character more serious.

4. A Christian constitution is one that acknowledges Christ directly and his Word in the Bible. This definition seems to be demanded by the meaning of the word, Christian. To neglect or refuse to recognize Christ in some definite way seems fatal to the claim of being Christian. Christian is not a word properly used to denote respectability and the possession of some qualities that the world has borrowed from Christianity. It is rightly applied only to that person or institution that is capable of being religious, and that has some expressed purpose of devotion to Christ and obedience to his Word.

5. The Constitution is a law and should recognize the law of God. It stands by authority of the people and they should recognize the superior authority of Christ. The acknwledgment required is not one simply of God's existence, his name or his providence, but of his authority and his law. Such an acknowledgment would make a constitution truly Christian.

Believing that a constitution would be Christian that with an honest attempt to obey the law of God, recognized the authority of Christ and the binding obligation of the moral requirements for nations found in the Bible, we turn to the present Constitution of the United States to see how it conforms to this standard.

Is the Constitution of the United States Christian? We answer that we sincerly believe it is not.

That there are in our national and state govern-

ments many religious observances, founded on traditional usage and the common law, is freely and gladly admitted, but these do not enter into the written Constitution and have no place in "the supreme law of the land." They rest on another and a different foundation. The Constitution considered in itself and in its historical interpretation stands apart from these observances, and teaches a theory of government that goes far to weaken their force and to prevent advance in the work of moral reform. There is no power of true moral elevation in the world apart from applied Christianity, and a constitution that does not recognize this power nor the law that governs it must exert an influence in the way of separating Christianity from politics that is to be overcome before the truth of God can do its work. Were it not that the Constitution, by its lack of religious character, constantly resists the application of the principles of the Bible and so hinders the coming of the kingdom of Christ, the Christian patriot might be the less anxious on this subject, but we may not be silent concerning great obstacles in the way when we are earnestly seeking to enthrone Christ as Lord of all.

Why should the Constitution, so grandly beneficent in other respects, not be amended in this regard? After a terrible struggle it has been changed to guard the rights to man. Has not the Lord of all a right to our loyalty and obedience that we, as a nation, have never owned and respected? Is it not time for us to recognize the authority of Christ? Would it not add strength to our human government to found it upon the divine government, and give to our citizens an example of obedience by our own loyalty to the Ruler of nations? And would it not be the greatest safeguard to our liberty to lay on our officers the divine law of duty, that perfect law of love and justice between man and man? Wherever in the world the Bible is best known, there is the greatest civil liberty. Why not seek still greater liberty by acknowledging the law of God in the very forefront of this greatest political law of man?

NEW ENGLAND LETTER.

Boston's public library.—Legislative doings.—Gruesome finds on the Common.—A Boys' Brigade story.—The cremation question vs. Masonry.—Gen. Booth's order against the lodge.—Good Friday in Boston.

Boston ought to be proud of her public library. For solid and general usefulness it is decidedly equal if not superior to a great public university. The building has a massive plainness that well comports with Puritan traditions. The inside is more ornate, but carries out even better the stateliness and sense of magnificent space characteristic of the architect's plan. Ascending the grand staircase we pause to take breath at the top, and gaze at the two stone lions which guard the entrance to Bates Hall. I believe it was Dr. Livingstone who thought the lion a much overrated animal. As the future discoverer of the Dark Continent came near being chewed up by one in his early days as a missionary and explorer, perhaps it was one of the cases where familiarity breeds contempt. Still it cannot be denied that the lion lends himself to purposes of architecture as does no other of the brute creation, though he is really not a beautiful animal. He is an epitome of brute strength, and these colossal warders that guard with calm unchanging front the portals to this paradise of knowledge speak an allegory. They personify the tyranny of matter over mind, of the earthly over the spiritual, and tell again from their stony lips the story of the heroes who have fought their way upward and onward to the sunbright heights where the memory of what they did, or said, or wrote to make make the world better, shrines their names as in a golden halo;—the story we are never tired listening to and which is never finished.

Why should the Sunday newspaper be exempted from the provisions of the law which oblige venders of other wares to close their places of business on that day? The fruit-venders have better reason to plead necessity for plying their trade on the Sabbath than has the propritor of the Sunday newspaper. The selectmen of Attleboro, Mass., have drawn this fine distinction, but it is a distinction without a difference. The pettiness of some of the measures which engage the attention of our lawgivers on Beacon Hill is worth noticing in this connection. Think of their concentrating their mighty energies on a bill against big hats in the theatres, or taking under solemn consideration a bill to regulate the sale of face powder, as if women hadn't a right to wear just such hats as they want to, and spoil at once their health and complexion in a vain attempt to improve the latter.

Ansonia, Conn., has solved the vexed question of prayer in the public schools. One of the committee, Rev. Mr. Woodcock, resigned from the board of education because prayer had been prohibited in the schools. His protest has borne fruit in the adoption of the Lord's Prayer as given by St. Matthew, without the doxology, and now he has been unanimously re-elected. Protesting Protestants are so few and far between that the land of steady habits may well congratulate herself on a specimen so genuine within her borders.

Here is a Boys' Brigade story which may interest those who approve of this organization and those who do not, but it is the latter who will probably enjoy it most. There was a prize drill at Mechanics' Hall the other day. "Why are you not one of those soldiers?" said a lady to a Boston schoolboy who stood watching it with interest. The boy replied that he didn't know. "Well, I hope you're a Christian," continued the lady. He answered, "Yes, ma'am." "I'm glad you're *that*,' responded his interrogator. This story, which is told by "Listener" in the *Transcript*, illustrates very well the tendency wherever such plans are adopted, to make Christianity secondary. And if it inclines adult minds to such an error, what must be the impression on the boys except that to carry a gun and drill is a more important thing than to lead that Christian life and begin that Christian warfare into which the wearing of regimentals and training in military tactics is supposed to induct them.

The excavations on the Common for a sub-way has included some old tombs, the owners and occupants of which went the way of all the earth so long ago that the records contain no account by which it is possible to identify the bones that are being ploughed up. They have been given decent burial, but it is a gruesome thing nevertheless, even if the march of improvement makes it necessary. The cremation theory will gain some new advocates, I imagine, among those who witnessed the spectacle. If the Egyptians, for instance, had cremated their dead instead of trying to preserve their bodies indefinitely, the ashes of the Pharoahs—of Tothemes and Hatsu, and the rest of the kingly dynasty of the Nile, would have escaped the touch of vandal hands, and been spared the indignity of being exposed in a museum to the curious gaze of the careless multitude. The peculiar decision of Grand Master Arnold of the Pennsylvania Grand Lodge of Freemasons, that cremation is not Christian burial, has stirred up the Boston *Transcript*, which is almost the only daily in the city that never lauds the secret orders, to make the pertinent remark: "What has Christian burial to do with Freemasonry? Freemasonry is not a Christian institution, and if its claims to antiquity are to be recognized, it is hundreds of years older than the Christian religion. But the mere fact that Jews are received into the Masonic fraternity on equal terms with Christians proves that the order is not a Christian body. There is about as much reason in a Masonic lodge passing upon the question of Christian burial as it would be for a Baptist to decide upon a distinctly Masonic matter." The *Transcript* is generally acknowledged to be the exponent of the literary and cultured class in Boston and suburban towns, and though its circulation is limited beside the *Globe* and *Herald*, the quality of its readers more than makes up for quantity.

Gen. Booth's order from London forbidding members of the Salvation Army to belong to secret societies will not be likely to cause so much disturbance as the Pope's famous ban against these orders has created both in the ranks of Catholicism and Masonry. An official who was interviewed by our agent and secretary, Rev. J. P. Stoddard, stated that in his opinion there were not twenty members of the Salvation Army to be found in the United States who are Masons or lodgemen. They have evinced as yet no sensitiveness or chagrin over the order, which is in itself sufficient proof that this grand organization which has done such a mighty work for the fallen has never been troubled with lodgeism to any extent. Would that the same could be said of our churches.

The theaters of Boston did not close on Good Friday, but the public schools did. Why? is a pertinent question. To close the schools on Friday, or any other Romish holiday, is to give the pupils an object-lesson which, in the way of sectarian teaching, goes far beyond the simple reading of a few words of Scripture in the morning. But strangely enough, even anti-Romanists are carried away by this observing of days, and do not see that they are actually helping Rome more than their opposition can hinder.

ELIZABETH E. FLAGG.

OUR NEW YORK LETTER.

Sweat-shop investigation.—Legal red-tape.—A new investigating company.—Harbingers of spring.

The assembly committee have been investigating the evils of manufacturing clothing in tenement houses. A physician from the health department testified that by law every tenement house was inspected twice a year, in addition to inspections made in response to complaints from citizens. All complaints, as a rule, were investigated within 24 hours.

Another physician, from the bureau of contagious diseases, told of a case of scarlet fever where a dozen persons were employed making clothing, and said that all manufacturing in tenements ought to be prohibited, as it was a constant menace to public health, and a cause of the dissemination of disease. If it were generally known what large quantities of women's and children's clothing were made in filthy tenements, the public would understand how grave the danger is, and insist upon its removal.

One sweat-shop keeper testified that a girl got nine cents for sewing buttons on a dozen coats, and earned about $7 a week, working 13 hours a day, including Sunday. Another testified that he paid a girl only $2.75 a week. A boy was brought forward as a witness who had been earning $2 a week. He was unable to tell his own age, the day of the week, or the month of the year.

The meetings of the committee are still going on, and are attracting interest.

The other day a man was drawn for jury duty who had been dead for several months, and when his widow protested that the man was dead, she received a solemn warning from the sheriff's office that the excuse could not be accepted, and that she must appear before the Superior court in order to get her husband excused from service.

Much difficulty has been experienced in selecting a jury for the trial of Inspector McLaughlin for bribery, owing to the efforts of the lawyers, who seem to challenge every talesman who shows the slightest gleam of intelligence or of common sense. Although nearly a week has passed, thus far but three jurymen have been secured. It is universally admitted that there is something radically wrong with our present jury system. The right of trial by jury has been considered to be one of the most precious heritages of our Saxon jurisprudence, but any lawyer will say that if he had a case and desired speedy justice, or was on trial himself and innocent, he would prefer to go at once before a judge and abide by his decision on the merits of the case. It would not be far out of the way to characterize our entire system of legal machinery as a scheme devised to enable criminals to escape the reprisals of justice. The youngest prisoner ever arrested on a warrant in New York was arraigned in the Harlem police court recently, on a charge of assault. A saloon keeper made a complaint that his son had been hit by a stone, and the police justice, supposing that the offender had arrived at the age of responsibility, issued a warrant for his arrest. To the surprise of the big policeman who served the warrant he found a little tot five years old and three feet high, who had just donned his first knickerbockers. When the case was called in court there was a general laugh all round, and the child was turned over to his parents.

A company has been formed to enable employers to keep a close watch on the doings of their employees, with little trouble or expense, and also for the purpose of looking up the record of any one whose history they may wish to investigate before employing him. By paying an annual sub-

scription fee of $10 and $1 additional for each investigation employers may obtain the services of the company. The prospectus says that it proposes to insure "protection against dishonest and incompetent employees of all classes and grades, hotels, clubs, private residences, banks, stores, offices, cafes, and business houses. Employers should know the records of their subordinate help as well as that of the cashier or confidential clerk. The company, by its perfected system of personal investigation of the character, habits, reliability and domestic surroundings of employers, are able to promptly furnish subscribers a detailed report of the standing of applicants or employees already in their service."

The company has divided the city into districts, each one of which is in charge of an agent. Whenever a subscriber asks for the record of any one, the application is turned over to the agent in charge of the district, who ascertains the history of the man by questioning his neighbors. The grocers and butchers of the vicinity are examined to establish his financial standing. When the past history of an employee has been thoroughly investigated, a formal report is made on a printed blank to the applicant. A copy of each report is kept by the company, which already has the record of hundreds of unsuspicious and unsuspecting New Yorkers stored away in its safes.

The sudden advent of the warm weather has brought the late but ever-beautiful spring on with a rush that has been heart-cheering to those who have been shivering through an unusually disagreeable winter. The parks are clothed with living verdure, the buds have burst on the trees, and the other harbingers of summer are multiplying on every hand. Surely the earth is beautiful enough to brighten the most saturine face, and the sunshine is warm enough to soften the chilliest heart, provided one can keep in it. F. W. FARR.

REFORM NEWS.

ECHOES FROM THE PACIFIC COAST.

At North Mt. Tabor (Portland) your agent always finds a welcome. I spoke there twice, on the 14th, to very good audiences. Three more subscribers were added to the *Cynosure* list. One man has been a lodge man, but finds that to follow Christ and make sure work for heaven, he must give up the lodge. On the 17th I spoke to a crowded house, at Ostrander, in Cowlitz county, Wash. The lodge people turned out in full force. It was quite evident that they started in to run a bluff, for they had gathered up all the old musty badges in the country. One said of your agent: "He was kicked out of the Methodist church, and is now a United Brethren." Another was sure that I had been a Presbyterian four years ago, for I married him at Chehalis.

Before my lecture that night, I departed from my usual custom, and disabused their minds as to my identity, and closed by inviting the gentleman whom I married at Chehalis four years ago, to remain a few minutes and settle with me, as I never received any pay for the service. He remained, and said: "I don't owe you for marrying me." I answered: "Sir, if I ever performed that service for you, you do, for you never paid me." He answered: "You are not the man I thought you were."

I ventured during the course of my lecture to say: "There are church members here to-night who will pace off five miles to Kelso or Castle Rock to the lodge, the darkest night, and will excuse themselves from attending prayer meeting only three-quarters of a mile away." There was such a flutter in the crowd as to give away about every guilty one among them. Quite a number signed our constitution.

The next night I spoke at Castle Rock, in the City Hall. Was met at the train by Rev. D. A. Trundle, of the Christian church, who was holding a series of meetings in the town. We soon arranged for him to begin a half hour earlier, and me a half hour later, and then all could hear me. I went to the hall at near eight o'clock, found it closed and dark. I sent a lad to the city clerk for the key. The clerk would not open the hall. I then found the marshal; he had no authority to open it. It looked like a "last resort" of the lodges to keep me out. The people began to crowd around, and ask, "Why is the hall closed?" and, "This is no way to treat a white man when he comes to town." The pressure got too heavy for the marshal, and he opened the door. The ticket agent rushed out and got oil to fill the lamps. When Bro. Trundle arrived with his congregation from the church, our hall was literally packed. Such a feeling was aroused against the lodges that it will not down. This, in a town of seven hundred people, with twenty-two lodges, is a great victory. I never saw lodge people so sick of lodges in all my experience. They have taken an overdose, and it is not setting well on their stomach. I never was treated better by any people than at Castle Rock. I went there without a friend, but came away with hosts of them. The lodge people here know how to behave themselves in a manner to command respect. Of course, there were a few exceptions, one notable from a source where we should expect better things (a minister). The ministers were all present to hear me. Two of them (Christian and Presbyterian) heartily ap-

(*Continued on 9th page.*)

CORRESPONDENCE.

GOOD OMENS FOR THE ANNUAL MEETING.

[Our readers will be glad to hear from so many friends of the cause and laborers for the truth which the *Cynosure* is especially called to maintain. The following letters from corporate members of the National Christian Association, it will be seen, were written in response to letters from our secretary, W. I. Phillips, giving notice of the N. C. A. meeting and Conference to be held next week.—ED. CYNOSURE.]

CHICAGO, April 17, 1895.

DEAR SIR:—Other appointments shall not prevent; and I expect to be present on the 8th prox., if only to give countenance to this greatest missionary work of the age, in which those engaged are building greater than they know. Should think every good citizen would prefer to pay an admission fee, and not permit trouble expended for entertainment. Yours, JUDGE ZEARING.

WASHINGTON, D. C., April 22, 1895.

DEAR BROTHER:—In response to your announcement of the annual meeting of the N. C. A., I regret to say that it will be impracticable for me to be present, but I will pray earnestly for those who assemble upon whom will fall the responsiity of planning for another year of reform work. The need of the work does not diminish as the years increase, and I trust the Lord may amply sustain those who give themselves to it. Yours cordially, E. D. BAILEY.

DAYTON, O., April 22, 1895.

DEAR BRO.:—I wish very much to come to the meeting of the corporate members of the National Christian Association, May 8th; and you may set me down as coming. I am much interested in getting an editor who can emulate Father Blanchard in talent, and Bro. Kellogg in discretion. I have no United Brethren to suggest for it. An editor at this time is the crying need of our cause. Yours, MILTON WRIGHT.

HUNTINGTON, Ind., April 22, 1895.

DEAR BROTHER IN CHRIST:—Yours of the 17th inst. received, and contents noted. The conference you refer to I heartily approve of, and as it is to be in the middle of the week when my quarterly conferences are not in the way, I shall try to be present. Yours in love of the truth,

A. G. JOHNSON.

MENDOTA, Ill., April, 18, 1895.

DEAR BRO.:—I am not well, but am praying and doing what I can to be present at our annual meeting the 8th of May. Our brethren are thoroughly aroused on the lodge question, especially since the Supreme Court has given what I call a lodge decision against them. But we live and the Lord is with us. The cause upheld by the N. C. A. is espoused by us all, and we do not propose to go back into the world to bow to the *lodge god.* If not providentially hindered I hope to be at Chicago on the 8th of May. Your brother in Christ, (Rev.) C. BENDER.

BEAUFORT, S. C., April 20, 1895.

DEAR BRO. PHILLIPS:—Yours of the 17th inst., notifying me of the annual meeting of the N. C. A., is before me. I regret exceedingly that I am too far away to attend your annual meeting. My heart and prayers are with you. You have my deepest sympathy in your struggles against the kingdom of darkness. And though I am not in such close communication with you as in former years, yet I have not at any time ceased to lift up my voice in both public and private against the abomination of the lodge. My heart rejoiced to see the *Cynosure* once more. We have not forgotten you in our prayers. May the blessing of heaven rest upon you in your annual meeting. Most sincerely yours, G. M. ELLIOTT.

NAPERVILLE, Ill., April 22, 1895.

DEAR BRO.:—In reply to your letter received a few days ago, I would say that I am heartily in favor of holding a convention, and hope it will be a success. I shall try to be present if possible. Yours fraternally, H. F. KLETZING.

NORTH HARVEY, Ill., April 19, 1895.

MY DEAR BROTHER:—Yours received and perused with interest. So glad you have arranged for a conference. I am attending the lectures at the Bible Institute this month. I have two names for the *Cynosure*, on conditions, and will try and see you next week. Your brother for the battle for the Master, W. O. DINIUS.

HOPKINTON, Ia., April 18, 1895.

DEAR BRO.:—Your announcement of the annual meeting to be held on May 8, 1895, at 10:30 A. M., and of the conference, has been received. It would give me pleasure to attend; but as I shall not be able to come because of the distance and other matters, I comply with your request and send a letter. It had been my purpose to attend on a similar occasion last year, but my arrival in Chicago being delayed one day, I did not succeed. It is my earnest wish and prayer that the Spirit may guide you in all your deliberations and plans for the future work of the Association. Organized secrecy is certainly one of the greatest evils of the day; and a foe to the salvation of the soul, the welfare of society, the work of the church, and the true prosperity of our loved land. The number, activity, and success of these secret orders might discourage us were it not that we press forward in the strength of the Lord of hosts. The N. C. A. has been instrumental in doing much good. The *Cynosure* is a power in the cause of righteousness. And the various conventions held from time to time, though they may not be so well attended, or attract so much attention as we desire, serve to keep the light burning and the work moving. We know that by and by the now enthroned Redeemer will establish righteousness in the earth. Leaving suggestions for the work to the older and more experienced members, and wishing you the divine help, I am yours cordially, T. H. ACHESON.

THE GREAT FIRE.

BY EZRA A. COOK.

I shall not presume to give a history of this sublime and awful conflagration 24 years after its occurrence, but a few of the facts that were burned into my memory may be of interest.

Friday night, October 6, 1871, fourteen blocks on the west side of the Chicago river, something over a mile southwest of the court house, were destroyed by fire. This fire was spoken of with bated breath, for it took the united effort of the whole fire department to extinguish it, although most of the houses were cottages of but moderate size. We had been enjoying several weeks of most delightful, cloudless Indian summer weather, and everything was dry.

About three or four o'clock Monday morning, Oct. 9, I was aroused by my father, who lived next door to us. He was pounding on my window and calling, "Ezra! Ezra! Chicago is burning up." We were soon on our way down town. The fire did not appear to be more than a dozen blocks away, but when we had gone a dozen blocks it seemed no nearer. It was about three miles from our residences, in a southeasterly direction. Until we got almost to it we felt sure that it must be on the west side of the river; but as we drew near it was a great relief to see that it was all east of the river.

We succeeded in working our way through the crowd, which was every moment increasing, up to the abutment of Randolph street bridge, which

had been saved from destruction by a hose from a building on the bank of the river. A glance showed us that our store was destroyed, but we had then no conception of the completeness of the ruin of our machinery, most of which was in the one-story building back of the store. As the sides were brick, and what floor there was rested on the ground, while the heaviest of the machinery stood on the ground itself and there was little wood, except the low roof, we thought none of this machinery would be greatly damaged.

The scene as we stood there spell-bound was indescribably sublime and awful! The very air seemed to be literally on fire a thousand feet high. It has been called a tornado of fire, and yet the wind, which blew steadily from the southwest, was but a breeze. I had seen what were called great fires previously, when there was a gale to fan the flames, yet the flames in the large business buildings simply burned out the inside, or in the usual parlance, gutted them, leaving the walls standing; but we were amazed to see that most of the thousands of buildings had been literally levelled, the brick which was not powdered by the terrific heat being in the excavated basements below the street level.

Wierd-looking square columns of brick were to be seen here and there—the brick walls mostly of banks. The First National Bank was justly proud of its "elegant fire-proof building," which stood on the corner of State and Washington streets, but a small part of the very massive walls, with vault, alone stood the fury of the flames. Everybody seemed awed, if not paralyzed, by the majestic yet awful scene.

Will it cross the river and sweep the north and west sides of the city? was continually asked. The fire had started on the west side, just south of the great fire of Friday night, and that burned district alone saved the whole west side and our homes; but it had crossed the river from the west to the east side, and swept the business portion of the town, which is called the south side, because south of the main river, though east of the south branch of the river. The only hope for the north side was that God might, in mercy, rebuke the wave of flame, for the wind was from the southwest, and should the fire sweep the north side, the only hope for the west side was that the direction of the wind might not change, as only the narrow north branch of the river separates the north and west sides. We were not long in suspense. The north side was soon on fire, and tens of thousands fled for their lives across the river to the west side, covering a large tract of prairie near the river, and filling the houses, out buildings and yards of the hospitable west siders, who, using their wash boilers for making coffee, took pails of that steaming beverage, with bread and crackers, from grocers and bakers, to the famishing multitude, hundreds spending Monday afternoon and night in this work of mercy. The churches and school houses sheltered thousands, and on Tuesday thousands accepted the free transportation furnished by railroads, with feelings similar to those of Lot and his family when fleeing from Sodom.

When the flames that crossed the river Sunday night commenced sweeping the homes of the south side, thousands fled in terror to the lake and some into the edge of the lake. Here they had water, and were in no actual danger of burning up, but they suffered terribly from exposure, hunger and fright; and the breeze was a veritable sorocco, so that to stand upright meant suffocation from the smoke, as the wind blew towards the lake.

To me the most mysterious thing that I saw was the spread of the flames southward. I have never seen an explanation of this phenomena. To see those flames slowly but steadily eat their way in the "teeth of the wind" was more awe-inspiring to me than to see the flames rushing, literally like a race-horse, over the north side, for, with the very atmosphere ablaze, and the terrific draft of the flame carrying firebrands high into the air, awful as it was, it was not so mysterious as this demon of flame working relentlessly against the wind. When the citizens at last appealed to Gen Phil. Sheridan to stop this devouring monster by blowing up several blocks, it seems to me it must have been with a feeling that unless God blessed his effort it was in vain. He did bless the effort.

The headquarters of Gen. Sheridan were next door to my store on La Salle street, and I saw him often, and received patronage from his office. At one time I made two lots of lithographed topographical government maps for military use on his order. He was one of the few perfectly loyal, faithful brave generals of our army. As I had previously, with Shield's division, been back and forth over the entire route of Sheridan's famous ride, taking part in the first battle of Winchester, and for several weeks afterwards being on the skirmish line of the advance guard of the army, chasing "Stonewall" Jackson, I can appreciate and understand that ride. I may be pardoned for remarking that the regiment to which I belonged never regarded Jackson or his army as good fighters. He was great only as a raider. With a large cavalry division under Ashby, and by the use of every horse and mule his men could find, he was able to get from one point to another quickly, and by surprising small federal outposts he became famous. We met him on his first raid, the first winter of the war, when 100 of us whipped 1,500 of his men, who ran from the battlefield, leaving two pieces of artillery. In the first battle of Winchester we whipped him and drove his men from the shelter of the stone walls that they used as breastworks, notwithstanding the fact that his army was numerically superior, at least two to one. Because of his use of stone walls as breastworks in this battle we gave him the soubriquet of "Stonewall" Jackson.

In my next I will speak of the great loss sustained by our reform in the Chicago fire.

THE TWO KINGS—CÆSAR AND CHRIST.

There is much fog over the ideas of civil government and its relation to the government of Christ. The civic or Cæsar governments are only for the things of time—that of Christ is for both time and eternity. Jesus said, "*My kingdom is not of this world*," and he taught his people to pay Cæsar his taxes. The Cæsars or civic powers use the sword of steel, and should be a terror to evil-doers, and the opposite of that to well-doers. The civic sword is under God, in his Providence, and may be used by a devout Cornelius as a Roman soldier.—Acts 10: 1-3. The address of Peter, verses 34-43, shows the difference between the two kingdoms. Not a word of censure is uttered, nor of change is suggested to this devout soldier of Cæsar, because of his occupation, but he is at once welcomed and enlisted into the army of the great Captain of his salvation. The Holy Spirit having been given him he was baptized. To Cæsar's banner he no doubt continued as loyal as before, although he was bound to uphold the banner of the wonderful "Jesus of Nazareth."

Jesus was a patient teacher of his followers. He taught the impetuous Peter that the true use of the sword was for Cæsar's government and not for Christ's "kingdom," which "is not of this world." He could have had "legions of angels" to conquer those of Cæsar, but no. He healed the ear that Peter had cut off, and never afterwards did Peter use any other sword in the service of his ascended Lord and Master than "the sword of the Spirit," the word of the living God, which is sharper than any two edged sword of any civic government. It pierces the heart and nourishes the soul. It destroys the sinner, and creates a new man in Christ Jesus. *Amen.*

T. H.

OBITUARY.

MRS. MATILDA H. FEE.

We learn to our great sorrow of the death of Mrs. Matilda Hamilton Fee, wife of Rev. John G. Fee, of Berea, Ky. Mrs. Fee was a native of Bracken county, Ky. Her parents descended from members of the Society of Friends, and were always opposed to slavery, though it was prevalent all around them. On Sept. 26, 1844, she married Mr. Fee. This was in the beginning of tha long and arduous anti-slavery struggle in which she as well as her husband was subjected to ostracism and bitter persecution for espousing the cause of the slave. Fo. some years they lived at Cabin Creek in Lewis county, Ky. About 1858 they came to what is now Berea, and commenced the great work which has resulted in Berea College.

It is not too much to say that the eminent success that has crowned the labors of Mr. Fee in this great undertaking as well as the victory over popular prejudice was very largely due to the firm but quiet steadfastness with which she stood by her husband in the bitter conflict.

Her life in Berea exhibited her not only as the wise and faithful wife and mother, the earnest Christian worker and faithful champion of all true reform, but especially as the thoughtful friend of the young women and girls of either race who came to Berea to be educated. She will long be remembered, not only by those who have enjoyed the generous hospitality of their truly Christian home, but by a great multitude who have learned to love and honor her for her work's sake.

We extend to our sorely-stricken brother our deepest sympathy. May the blessed assurance support him as in the past.

> When through the deep waters I call thee go
> The rivers of sorrow shall not overflow,
> For I will be with thee thy troubles to bless,
> And sanctify to thee thy deepest distress.

H.

REV. JOSEPH W. HOYT

was born Oct. 17, 1831, in Balton, Stanstead Co , Canada East, and fell asleep in Jesus March 2, 1895. Bro. Hoyt was a faithful servant of God, and nearly thirty-five years a minister in the U. B. church. Before his departure he requested that no member of any secret order be allowed to make remarks over his remains, or carry his body to the grave. "And I heard a voice from heaven saying unto me write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them." K.

LITERATURE.

A number of the Anti-Infidel Library—"Skeptical Objections and How to Meet Them"—H. L. Hastings, has recently been revised. It is an excellent work: clear, simple, pointed, convincing, and inexpensive. Mr. Hastings in conclusion says: One of the best answers to skeptical objections is a practical exhibition of "pure religion and undefiled before God and the Father; and the best weapon for fighting infidelity is the sword of the Spirit, which is the Word of God. This Word, studied, understood, practiced and proclaimed, puts to flight "the armies of the aliens, and makes us more than conquerors through him that loved us." Price 10 cents; without covers 5 cents. 47 Cornhill, Boston.

"Spiritual Gifts and Graces." We have received a little book with the above title, by Rev. W. B. Godby, A. M. We have been pleased with the earnest Christian spirit with which it has been written. It bears evidence of critical and reverent Bible study, and will, we trust, be instrumental in the promotion of spiritual gifts in all who read it. But while we sympathize with him in the desire that all "covet earnestly the best gifts," we question whether now, or at any former period, all Christians were called to the exercise of *all* the gifts. In his wonderful chapter on "the body and the members" (1 Cor. 12) Paul says, "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers; after that miracles, gifts of healing, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret? (verses 28-30). Manifestly they *did not.* Again he tells us that prophecy shall fail and tongues shall cease. Only love shall endure forever. It seems to us that while all should "walk in the Spirit," each of us should seek to cultivate the talent that God has given him rather than to reach out after others. Price, manilla, 10 cents; cloth 25. Published by Rev. M. W. Knapp, 520 Chase Ave., Cincinnati, Ohio.

CYNOSURE AND N. Y. TRIBUNE.

BOTH SENT ONE YEAR FOR $1.60.

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TESTIMONY.

"The anti secret force in Maine for active work has developed very rapidly within the last few years. A single copy of the *Cynosure* coming to an honest praying man for two years had much to do with the anti-secret character of the Cornish church, and still more to do with the revival and re-organization of the Maine Christian Association. Behold what God hath wrought! Praise his name forever!"—*Elder S. C. Kimball, Editor Christian Witness, New Market, N. H.*

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The *Cynosure* and *Tribune* give five pages of reading matter for every working day in the year at a cost of about one-half of a cent per day. The news from the whole civilized world is given, and reform news and facts of vital interest nowhere else obtainable. Send $1.60 to the

CHRISTIAN CYNOSURE,
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HOW TO REMEDY MANY EVILS.

Various Things Which the Careful Housekeeper Should Know.

To beat whites of eggs quickly add a pinch of salt.

A few drops of lemon juice make cake frosting very white.

A hot shovel held over varnished furniture will take out white spots.

Try sprinkling powdered cloves about the places infested by red ants.

A bed of pennyroyal for a cat or dog will drive away fleas.

To remove iron rust stains from cotton or linen: One part powdered oxalic acid, 2 parts powdered cream of tartar. Apply a little of the powder to the dampened goods.

Throw flour on kerosene flames.

Immediately cover a burn with collodion or mucilage.

Use alum water freely for chilblains.

A little flour dredged over the top of a cake will prevent the icing from running.

Sprinkle clothes with hot water and a whisk broom.

Ripe tomatoes will remove ink spots.

Try molasses for grass stains.

For roaches use equal portions of cornmeal and red lead mixed with molasses and spread on plates placed in their haunts.

How to Serve Meats and Their Accompaniments.

Roast beef, grated horse radish, Worcestershire sauce.

Roast pork or goose, apple sauce.

Roast veal, tomatoes or mushroom sauce.

Roast turkey or chicken, cranberry sauce.

Roast mutton, currant jelly.

Roast lamb, mint sauce.

Corned beef, mustard.

Boiled mutton, caper sauce.

Boiled chicken, bread sauce.

Boiled turkey, oyster sauce.

Venison or wild ducks, black currant jelly.

Broiled fresh mackerel, stewed gooseberries.

Boiled bluefish, white "cream" sauce.

Broiled shad, boiled rice and salad, lemons.

Compote of pigeons, mushroom sauce.

Fresh salmon, green peas, cream sauce.

Lobster, salad dressing.

Sardines, sliced lemons.

Fish in general, Worcestershire sauce.

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PUBLISHED MONTHLY BY THE
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A. A. HOYT, - - - Editor
H. H. SMITH, - - Business Agent.

The CHRISTIAN WORKER is devoted to Bible Truth, Full Salvation, Divine Healing for Spirit, Soul and Body, in Christ our Coming King, Church Independence, Missionary Work, etc. It opposes Rum, Romanism, Oath-Bound Secrecy, World Conformity, Sectarianism, and All Evil.

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The Christian Cynosure.

WM. I. PHILLIPS, PUBLISHER.

CHICAGO, THURSDAY, MAY 2, 1895.

"The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof. Clouds and darkness are round about him; righteousness and judgment are the habitation of his throne." Psalm 97: 1, 2.

NATIONAL CHRISTIAN ASSOCIATION,

OPPOSED TO SECRET SOCIETIES.

ANNUAL MEETING

AT 10.30 A.M., MAY 8. 1895. IN

Association Building, 221 West Madison Street, Chicago.

Prayer and consulting together as to the very *best methods* of getting the pernicious principles of organized secrecy before the American people, the election of officers for the ensuing year, and the transaction of other business, will come before this gathering of corporate members and friends of the Association. Any one interested is cordially invited to be present; and in connection with this Annual Meeting there will be held a

CHRISTIAN CONFERENCE

—IN—

"Bennett Hall," Ravenswood, Chicago,

CORNER RAVENSWOOD PARK AND WILSON STREET,

May 8 and 9, 1895.

FIRST SESSION—WEDNESDAY EVENING, MAY 8.

7.30. Union Prayer Meeting.

8.00. Address—Rev. WM. DILLON, D.D. (Bishop of U. B. Church), Salem, Oregon: "Jesus the Light of the World vs. the Secret Lodge."

8.45. Music.

Address—Rev. SAMUEL H. SWARTS, a beloved and eloquent pastor of the Methodist Episcopal denomination, will speak from the standpoint of one who has been a member of the Independent Order of Odd-fellows, and has had long experience in the Christian ministry.

THURSDAY MORNING, MAY 9.

9.00. Prayer and testimony. Leader—Rev. A. N. SORLIN, pastor Swedish M. E. church, Ravenswood.

9.30. Short addresses—J. MCKLELELAND, attorney, Chicago; Rev. N. W. DEVENEAU (M. E.), lately in charge of the French Gospel work, Chicago; E. W. SHAW, attorney, Chicago; Rev. W. B. STODDARD, Washington, D.C.; Rev. H. H. HINMAN, Oberlin. Ohio.

11.00. Address—Rev. M. A. GAULT (R. P.), Bloomington, Ind: "The Sabbath Question and the Lodge."

Address—Rev. W. T. HOGG, Editor *Free Methodist:* "Influence of Secret Societies upon the Churches."

THURSDAY AFTERNOON.

2.00. Seceders' Session. There will be in attendance at this meeting Rev. J. E. WOLFE, Editor and Missionary from the Indian Territory, who has been a member of the I. O. O. F., and A. F. and A. M. lodges. Elder A. G. JOHNSON, Huntington, Ind. Mr. JOHN SUTCLIFFE, a merchant of Wheaton, Ill. MALCOM MCNEIL, Chaplain of Chicago Sailors' Mission. EDMOND RONAYNE, Past Master of Keystone Lodge A. F and A. M., Chicago, and others who have left various secret societies for conscience sake. Each of the above-named gentlemen will give his testimony. Mr. E. RONAYNE will address the Conference on "The Oaths and Death Penalties of Freemasonry."

THURSDAY EVENING.

7.30. Praise Service—led by Wheaton College Quartette.

8.00. Address—Rev. THOMAS M. CHALMERS, of the *Chicago Hebrew Mission:* "Origin and Religious Character of Freemasonry."

8.45. Address—Rev. C. A. BLANCHARD, President Wheaton College: "Present Duty of the Church Respecting Lodges."

[Leave Chicago from Wells Street depot via C. & N. W. Ry., or take north side Clark street cars for Ravenswood, and either will land one near "Bennett Hall."]

THE N. Y. INDEPENDENT AND LODGERY.

The *Independent* of New York has an editorial on the recent action of the Romish church excluding members of secret associations from its communion.

The *Independent* says that it is not an advocate of any secret society. It declares that it does not believe in the published revelations of the proceedings of Masonic lodges. It says that while the order may be atheistic in Europe, it is certainly not so in the United States. It goes forward to declare that often if it were proper to exclude members of the Masonic lodge, it would be improper to exclude members of the lodges of the Odd-fellows, Knights of Pythias, Sons of Temperance, etc. It affirms of these organizations that their secrecy is not their chief feature, that their secrecy is not essentially wrong, that its purpose is evidently not to hide immorality or inculcate infidelity or treason. The *Independent* adds that the members are decent moral people, pehaps half of them members of churches. That the members assist one another in times of trouble, enable the unemployed to secure work and care for widows and orphans. It says they do not a little which our churches might do to their advantage. The article concludes by the statement that whether the societies are useful or otherwise the opposition to them is foolish, and that by it the church discredits and weakens herself. The editor says that while trying to drive men into the church they are simply driving them out.

This argument epitomized is a very fair specimen of the work done by men who do not belong to secret societies, but who nevertheless are the obedient servants of the lodge. Take, for example, the statement that the writer is not an advocate of any secret society. How can that be truthfully said in view of what immediately follows the statement. If to say that organizations are helpful; that certain features which some persons object to are not really objectionable, and that churches would do well to imitate them, is not advocating them, it is difficult to know just what the writer would call advocacy.

Suppose the editor of the *Independent* were to address a constituency of lodgemen and would say to them that the churches were not hostile to the poor as is sometimes alleged; that there was fraternity of feeling among them; that they did aid and assist their members in times of need, and that in addition they taught the worship of God through Jesus Christ, which the lodges would do well to do, it is safe to say that the lodgemen would understand the speaker to be advocating the cause of the churches. Just as all intelligent persons can see he is advocating the cause of lodges in this article, though he says he does not

It is much to be desired that persons who undertake to discuss the lodge question should take a little pains to inform themselves and to think. How does the *Independent* know that the secrecy of certain societies is an unimportant matter, and is never used to conceal criminal transactions? It is safe to say that the only evidence he has for such a statement as this is the fact that some worthy men are members of such organizations, which men, the *Independent* does not think would be engaged in any illegitimate transactions. But it is easy to show that while there are worthy persons in these lodges, there are also persons of another kind, and that the vast majority are not those who fear God and love their fellowmen. How does the *Independent* know what this larger class of lodgemen are at? How they are using their grips and signs? Wendell Phillips said, when questioned respecting lodges, "They are evidently for no good purpose and may be used for any bad one."

The organizations which are above quoted as examples of the excellence of secret societies make no better pretensions than the Molly Maguires of Pennsylvania, the Clan-na-Gael of Chicago, or the Ku-Klux Klan of South Carolina. The fact is that secret organizations are well adapted to lawless transactions and that those who are connected with them will, some of them from time to time, probably make use of them for the purpose to which they are so well adapted, for which they almost seem to have been designed.

It is interesting to notice how eagerly the cudgel is taken up for the lodge. What has the church done? Nothing, but declare that persons who wish to have the benefits of its membership must not be members of the lodges. Why does not the *Independent* fall into a rage over orthodox churches which refuse to admit to their membership persons of other churches unless they will sacrifice their former membership?

A person wishing to unite with the Congregational or Presbyterian church, but who is at present connected with the Baptist church, is required to give up his present membership in order to attain that which he wishes. We hear no complaint on any side that this is unreasonable or persecuting. Why is it not just as reasonable to require a man who belongs to the Masonic lodge, the Knights of Pythias, or the Odd-fellows, to leave that organization if he wishes the benefits of church membership? The case is the stronger, in that all admit that the different religious denominations are parts of the true church of God, while the lodges make no such claim for themselves, and are known by all persons who have studied them to be distinctly anti-Christian in character. If a man should take a letter from the church of which he is now a member in order to join in a respectable, orderly fashion another church, why should he not withdraw from his lodge, which is an anti-Christian assembly, before he professes faith in Christ and asks membership in a Christian church?

It is a noticeable fact that the only churches which at the present time have a male membership equal to the female membership are those which enlighten their members respecting secret organ-

izations and require them to abstain from them. The writer has been recently in the East, and in the West, in churches of the United Presbyterian denomination where the number of young men present in church and Sunday-school was equal, and in one case greater than the number of young women so connected; and the reason why the average young man joins the lodge and forsakes the Sunday-school, prayer-meeting, and church is because he is totally uninformed of the character of the secret organizations with which he unites. How is he to find out what it is? The minister who is paid for preaching to him will ordinarily tell him not a word on the subject. If he subscribes for a religious periodical, it will contain too often only such weak and unintelligent writing as is found in this editorial of the *Independent*. There is no way for the average young man to know what the Masonic lodge is except by joining; and after he has united he must be a brave man if he ever comes out. After he has united he will be an exceptional man if he ever cares anything for vital Christianity.

If the *Independent* and other religious papers and all our pulpits would for twelve months give to the subject of anti-Christian organizations the thought and publicity which the importance of the lodge movement demands of our churches, there would be hundreds of thousands of young men who would never sacrifice their liberty for lodge membership, and who would at least have a chance to come into the Christian church.

PERSONAL MENTION.

—Our old friend, G. W. Needles, writes: "Brethren and fellow-workers in the great cause that lies so near my heart, I wish it were practical to attend the annual meeting and participate in your deliberations, but under existing circumstances I must forego that pleasure. In the first place my health will not permit so long a journey; and if that were not so the last year's crops were almost a failure, and my means have been absorbed and I have gone in debt to meet demands upon me. Hoping you will have a profitable time and a successful gathering, I bid you God-speed."

"Dear brethren, I am as much opposed to secret societies as ever. I endeavor to 'keep the ball rolling' and do the little I can do by sending the *Cynosure* to friends, passing it on to a neighbor, and by lending books. I pray the Lord to be with you."—Mrs. E. C. Capwell.

—To my mind every year shows more and more the importance of the work which the National Christian Association is doing. I regret that I have not been so situated these last few years that I might do for this cause what I would like. The clash of interests between some of the secret orders, together with their almost endless multiplicity, is awakening thought upon this subject and unloosing the tongues of many who formerly would not have thought the subject of sufficient importance to give it organized and effective opposition."—B. T. Pettingill.

—"Many thanks for your invitation. I do not think it will be possible for me to attend the conference. My hands are overfull. So I shall have to bid you God-speed in your endeavor to shed light upon the ways that are dark, and bide my time for a word of testimony. Sincerely yours," —E. P. Goodwin.

—Bro. H. C. Delano, D. D., pastor of the First Baptist church, Evanston, writes: "I am so full of work, giving some extra time to lectures here and there, I fear that I cannot attend the proposed meetings. I earnestly hope that you may have a good time, and profitable indeed."

—Bro. C. B. Ward, for eighteen years a missionary in Bombay, brought to this country about a year ago his wife and children, and is now preparing to return to his field of labor. He is in cordial sympathy with the *Cynosure* and the work of the National Christian Association.

—Bro. N. W. Deveneau, pastor of the French M. E. Mission in this city, intends to help the conference and annual meeting with his presence and his prayers.

—Bro. T. D. Wallace, of the Eighth Presbyterian church, city, writes that he is under obligations for special work just now, and will not be able to attend the conference.

—The secretary of the Illinois Home Missionary Society, writes: "I have an appointment to deliver an address, which will prevent me from being present to participate in the interesting discussions which you will doubtless have. Trusting that the conference will be the means of promoting truth and righteousness, and build up the kingdom of Jesus Christ, I am yours sincerely," —James Tompkins.

—W. R. Sterrett, Cedarville, O., sends his greetings to the annual meeting as follows: "I regret that it will not be possible for me to attend the annual meeting May 8, '95. My desire is that the King of Righteousness may give light in all your counsels, and grant his abundant blessing to follow them. May God's people work with him to remove the works of darkness out of the way of the oncoming King of Glory. (Do they not see him coming?) Joyfully let us bear reproaches for his name, and we shall soon reign with him. Yours for the Master."

—"My dear brother, I thank you sincerely for the kind invitation to be present at your meeting of the N. C. A. My heart is wholly with you but it will be absolutely impossible for me to be present as I am now overcrowded with work and engagments. Yours very cordially and fraternally,"—J. F. Loba, Evanston, Ill.

—Bro. R. M. Chestnut says: "It will be impossible for me to be with you at your conference. Hoping and praying that God may bless your meeting, I am yours truly and fraternally."

—"I regret that previous appointments for May 8–11 prevent me being present at the N. C. A. meeting of that date. Sincerely yours,"—W. T. Meloy.

—G. M. Robb, "an interested reader of the *Cynosure*," at New Alexandria, Pa., refers to the statement in our Washington letter not long since, that "this is a Christian nation" and says: "While I have no desire to deny that in a very important sense the nation *is* Christian, yet I do not think it Christian in the full sense that it should be." We insert at his request the article, "Is the Constitution of the United States Christian?"

—Bro. M. N. Butler writes: "Members of the National Christian Association: Although not a member of your association, yet the announcement in the *Cynosure* of your annual meeting reminds me that I am heart and soul in the great cause against the Christless un-American lodge system and other giant evils, and I simply pen a line to extend a fraternal greeting and wish you ever-increasing success in spreading the light and truth along these lines. The *Cynosure* reflects interesting glimpses of the reform work from the field week by week, and serves to strengthen our faith which often needs strengthening."

OUR WASHINGTON LETTER.

Liquor dealers, murderers —Race track crime breeders.— Income tax —American Tract Society anniversary.— A wedding —American Society of Religious Education. —Patents.

Bad as the liquor dealers as a class are known to be, few people were prepared to accuse them of adding murder to their other crimes against law and order; but a man now in the Washington jail has confessed that he was employed by the liquor men to murder a police sergeant who, by his activity against those liquor dealers who conduct their business illegally, had made many enemies among that class. This confession, which has been placed before the grand jury for action, has aroused much indignation in this city, even among those who have not heretofore taken any active part in working against the liquor men, and it will unquestionably add to the zeal and industry of the active temperance workers. About the time the man in jail says he was bargaining with the liquor men for the murder of Sergeant Daley, that officer received an anonymous warning that he would be murdered if he did not let the liquor men alone. This is the same officer the liquor men tried so hard to have dismissed on trumped-up charges, supported by perjury, a few months ago. The man who made this confession is a thief, but the police think they have evidence to corroborate his statements to a sufficient extent to cause them to believe him. They are still investigating, and some arrests will probably shortly be made among the liquor dealers.

A union of pulpit and press has accomplished wonders in other places, and the good people of the national capital are now praying that the union which has been made by two daily papers, and a large number of our preachers, will succeed in driving off the crowd of criminals, which has steadily grown larger and larger since the establishment of the race tracks on the Virginia side of the Potomac, just opposite Washington. It has been fully proven that a number of burglaries recently committed here were the work of men who made their headquarters around these race tracks. The Washington police keep these thieves out of the city, so far as they can, but they have no authority to go over into Virginia after them, and the authorities in Alexandria county, where these race tracks are located, are openly accused of being controlled by the gamblers who operate them. So the only thing left to Washington people, who constantly see bright young men made into thieves and drunkards through the presence of these race tracks, is to arouse public opinion to such an extent that the Virginia authorities will be compelled to drive out these men who openly violate the laws of God and man. The two daily papers have been waging a strong fight on these criminals for sometime, and the ministers of the city have been firing a shot in the same cause occasionally; but last Sunday there was a regular broadside from the pulpits of the city, seventeen ministers denouncing the evil and calling upon their congregations to aid in driving it out. This will be kept up until something is done.

Chief Justice Fuller announced yesterday that arguments on the petitions for a rehearing of the income tax cases would be heard May 6, when it is expected that a full bench will be sitting.

Special services were held in the Church of the Covenant, in commemoration of the seventieth anniversary of the American Tract society. Dr. Hamlin preached the sermon and Dr. W. A. Rice, the missionary secretary, delivered a short address. The venerable ex-Justice Strong, who has for twenty-two years been president of the Tract society, is the senior elder in this church.

No less than four bishops were present at the marriage of Hon. G. N. Curzon, M. P., of England, to Miss Mary Victoria Leiter, which took place in St. John's church, on Monday. Bishop Talbot, assisted by Rev. Dr. Mackey-Smith, pastor of the church, performed the ceremony. The other bishops present as guests were Coxe, Doane, and Potter.

The American Society of Religious Education, the headquarters of which have been located in Washington for the last two years, held its sixth anniversary meeting this evening in the First Congregational church. Gen. John Eaton, president of the society, presided, and the annual address, on "The Bible and Sociology," was delivered by Hon. W. T. Harris, U. S. commissioner of education. Others who took part in the services were Rev. Dr. Hugh Johnston, Rev. Dr. J. E Gilbert, secretary of the society, whose annual report was an interesting document; C. W. Needham, who reported the progress of the Sunday Teachers' Club; H. B. F. McFarland, who told of the successful lecture course of which he had charge; and Rev. G. B. Patch, who talked about the Bible Readers' Union. *

REFORM NEWS (*Continued from 5th page*).

proved my work, while the other (M. E.), I was told afterward, acted more like a "hoodlum" than any person in the vast audience. Several signed the constitution. Some took the paper. Quite a number bought books on the subject.

Here I had the extreme good pleasure of meeting again Rev. H. Elwell, pastor of the Presbyterian church, whom I met, in 1884, in Benton county, Indiana. Am pleased to find him still against secret societies. I was met, the next morning, at the train by a number who wanted books and more light on the subject. They urged me to stop off, and give them another lecture on my return. They assure me "no house is large enough to hold the audience that will greet you next time."

Rev. Trundle is heartily opposed to the orders. May the Lord bless the dear people of Castle Rock, and give them moral courage to carry out their deep convictions on the lodge question.

P. B. WILLIAMS.

Can't you get us a few subscribers for the Cynosure in your town?

STUDY SELF CONTROL

YOUNG MEN, BE FAST ONLY TOWARD GOODNESS.

Madison C. Peters Exhorts Youth Not to Sell Its Birthright—Impurity Is Worse Than Intemperance—Sad Ending of Byron and Lamb.

There is nothing young people need to cultivate so much as self control. Farewell to the hopes of a young man when he flings the reins of passion loose on its neck! What an illustration of the bondage of sin these words which Burns wrote during a long sickness:

Fain would I say forgive my foul offense,
Fain promise never more to disobey,
But should my Author health again dispense
Again I might desert fair virtue's way,
Again in folly's path might go astray,
Again exalt the brute and sink the man.
Then how should I for heavenly mercy pray
Who act so counter to heavenly mercy's plan:
Who sin so oft has mourned, yet to temptation ran?

What better is the testimony of Byron, who wrote on his thirty-third birthday:

Through life's dull road so dim and dirty
I have dragged to three and thirty.
What have these years left to me?
Nothing, except thirty-three.

Still later he acknowledged what no man of God ever needs to confoss:

Though gay companions o'er the bowl
Dispel awhile the sense of ill;
Though pleasure fill the maddening soul,
The heart, the heart is lonely still.

Count o'er the joys thine hours have seen,
Count o'er thy days from anguish free,
And know whatever thou hast been
'Tis something better not to be.

Nay for myself, so dark my fate
Through every turn of life hath been,
Men and the world so much I hate
I care not when I quit the scene.

He laid his master mind like incense on unhallowed altars, and with his last breath he gathered up the strings of his discordant harp, sat down in the ashes of his hopes, and before dying, at 38, sent forth this wail from the gloomy depths of his soul:

My days are in the yellow leaf;
The flowers and fruits of love are gone;
The worm, the canker and the grief
Are mine alone.

How sad those verses of Hartley Coleridge, written in his Bible on his twenty-fifth birthday:

When I receved this volume small,
My years were barely seventeen,
When it was hoped I should be all
Which once, alas, I might have been,
And now my years are twenty-five,
And every mother hopes her lamb
And every happy child alive
May never be what now I am.

Charles Lamb made all the world laugh at him and then afterward made all the world weep at his fate. He who could outwit everybody was outwitted by his own passions. He thus cries out to young men: "The waters have gone over me. But out of the black depths, could I be heard, I could cry out to all those who have but set a foot in the perilous flood. Could the youth to whom the flavor of his first wine is delicious as the opening scenes of life or the entering upon some newly discovered paradise look into my desolation and be made to understand what a dreary thing it is when a man shall feel himself going down a precipice with open eyes, and a passive will, to seo his destruction and have no power to stop it and yet feel it all the way emanating from himself, to soe all godlinoss emptied out of him and yet not able to forget a time when it was otherwise; to bear about him the piteous spectacle of his own ruin. Could he see my fevered eye, feverish with the last night's drinking and feverishly looking for tonight's ropetition of the folly; could he but feel the body of the death out of which I cry, hourly with feebler outery, to be delivered, it were enough to make him dash the sparkling beverage to the earth in all the pride of its mantling temptation."

Young men, living in America and the nineteenth eentury, the very synonyms for opportunity, will you sell your birthright for a few nights of carousing? Will you in the beastliness of lust, in the vortex of pleasure, in the red gleaming of the wine cup, in the pleasures of riot, in the foul pestilence of disease, in the madness of the gaming table, in the painted harlot's vile embrace, will you, can you drown all there is about you of purity and nobleness and manliness and become a poor, degraded, wretched thing? Will you spend a weary, worthless life and see your sun go down at noon? Look at the facts. Have done with the riotous living, the hollow amusement; bo serious, sober, steadfast, strong and "sit solf governed in the fiery prime of youth, obedient at the feet of law." If you must be fast, be fast in the right direction, fast toward goodness, toward God.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning May 5. Comment by Rev. S. H. Doyle.

TOPIC.—The lessons of Gethsemane.—Mark xiv, 32-52.

The garden of Gethsemane is one of the sacred spots in the history of our Lord Jesus Christ. Whenever we enter its sacred inclosuro, we instinctively feel that we must do so reverently and humbly because the ground whereon we stand is holy ground.

Gethsemane is fruitful of important subjects and lessons that may be drawn from them, but the all important, overshadowing subject that it suggests is that of the agony of Christ. Here it was that His soul was exceeding sorrowful, even unto death; here it was that he "sweat as it were great drops of blood, falling to the ground;" here it was that He prayed unto God that the cup, if possible, might pass from Him. Who can contemplate such agony and suffering without inquiring what was the cause of it? It was not death, for Christ had power over death. It was not the fear of death, for He knew that death would only bring release from His pain and agony. It was not the thought of separation from His loved ones, for He knew that even after doath He would still abide with them. What was it then? It was the fact that in Gethsemane Christ began to bear the burden of man's sin. Here it was that He who knew no sin was made sin for us all. Here our iniquity was laid upon Him. The cup which filled His soul with such unutterable dread was the cup of God's anger, filled to the brim with its strange red wine, the wine of His wrath. How this agony of Christ should teach us the enormity of sin and its consequences! If He could scarcely bare it, how can we stand up under its burden? Let us be warned, then, to accept His suffering as ours, that "by His stripes we may be healed."

The intensity of Christ's suffering and agony is best seen perhaps in the fact that He prayed to God that, if possible, it might pass from Him. Had the burden of sin not been almost intolerable in its intensity the Son of God would never have uttered this agonizing prayer. God answered His prayer, but not in the way asked. The cup was not removed, but "there appeared unto Him an angel from heaven strengthening Him." Another important lesson. We, too, may have our cups of sorrow, of pain and affliction and may pray to God that they pass from us, and although thoy may not pass away He will give us strength to drink them, which is equivalent to the same thing.

The intensity of His agony must have been increasod also by the faithlessness of the disciples. What pain in the exclamation "What! Could ye not watch one hour?" Another lesson. When we are faithless, we grieve the Son of God. Will we pain Him, who bore the burden of sin for us?

Bible Readings.—Ps. xxii, 1, 2; Isa. l, 6, 7; liii, 4-7; Math. xvi, 21; xxvii, 45, 46; Luke ix, 21, 22; xxiv, 25-27; Acts iii, 18; Rom. viii, 16-18; Phil. i, 29; Col. i, 24; II Tim. ii, 10-12; Heb. ii, 17, 18; v, 7-9; ix, 28; I Pet. i, 10, 11; ii, 21-25; iii, 17, 18; iv, 1.

The Age of the Mouth.

One of the most celebrated living novelists was heard once to say that if he were a woman he would try to be one with a charming disposition—a disposition sweet and unselfish and sunny and self controlled and sorene, if nothing else, because it mado ono look so pretty around the mouth. The fanciful remark is to bo pondered. It is that sort of disposition, and that alone, which gives a woman a good mouth and an attractive mouth to the end. More, it is that sort of disposition alone, with the childlike quality of mind that goes with it, that keeps the mouth young in expression for any length of time. The French actress knew it. She was not a childlike creature naturally nor a serene nor a self controlled and sweet one. But she knew by an unfailing instinct that if she were all these she would also look younger around the mouth, and that she wanted to do. So she assumed the virtue, though she had it not.

The American Girl.

An English magazine writer truthfully says:

Outdoor life, delight in action, the spirit of sport, have taken hold of American womanhood. Girls of strong, active physique, erect carriage and energetic spirit, delighting in tennis, riding, boating, walking, are now the rule. The feeble indoor do nothing is the exception, and the result is a tall, vigorous race with free steps and checks aglow with the ruddy color of physical health and energy. Walk along the avenues of New York, Boston, Chicago or any large city at the fashionable hours, and the procession of bright, animated girlhood which passes before one's eyes gives ample proof of summer activity in the country and city work in gymnasium and riding school.

The Uncharitable Woman.

A story is told of a bright little girl here in town which points an excellent moral. I detest stories with a moral as a rule, but this one points to such a universal fault and such a bad one from all standpoints that it much impressed me. The little lady was an unnoticed listener at a family discussion, and she suddenly piped up and said:

"Say, mamma, is everybody wicked?"

"Why, no, my child, of course not," said mamma. "What makes you ask such a question?"

"Only because you haven't said a nice thing about anybody today."

The rest was silence. I cannot imagine how the horrors of that distressing habit of criticism could be brought more forcibly to any one's mind than by the comment of this little one. And I am charitable enough to believe that it is only a habit. There is comparatively little in it that is really vicious, but it is an insinuating habit, and one that grows upon you, and before you realize it you are devoting your day to saying disagrecable instead of agreeable things.—Kansas City Times.

Boiled Sewing Machine.

This does not make a very palatable dish, but it gives very satisfactory results. A sewing machine that seems to get out of order without cause is probably dirty and will fail to give satisfaction until thoroughly cleaned. If the works are set carefully into a boiler of boiling hot soapsuds they may be quickly cleaned with little trouble. Add a teaspoonful of ammonia to a pail of the suds and let the machine works stand in this until the dirt is removed. Then lift out and dry thoroughly with a woolen cloth and set it in a warm place until every particle of dampness is removed. Now set it on tho stand, oil every part, adjust the belt, and the machine will run like a new one. Old clocks that have seemed to outlive their usefulness may be treated in this manner, and a thorough boiling will often cleanse the works and give them a new lease of usefulness.—Kansas City Star.

Mrs. Will Carleton.

Mrs. Will Carleton was a Baptist missionary in India before her marriage to Mr. Carleton. Her first husband died in tho missionary work there, and so did her threo children. She returned to this country to recover the health she had lost, and against all her prearranged plans married instead of going back. She has kept ever since a most ardent interest in India and pays the expenses of one native teacher there year in and year out. She organized a board of young people in Brooklyn, where she lives, into a missionary society and gave it the name of "Farthest Lights." She went to her husband for the name, as she constantly turns to him for sympathy and assistance in her missionary enthusiasm. She has no children now, but she says if she had a daughter she would want to dedicate her to missionary work in India.—Exchange.

Mme. Diaz.

Mmo. Diaz, wife of the president of Mexico, reminds an American girl, who knew them both, very much of Mrs. Cleveland. The girl is Miss Conway, whose father was at one time a member of the diplomatic corps in the City of Mexico. Mme. Diaz sympathizes with movements for expanding the life of women, but is herself very conventional in her life, and shows more talent for society than anything else. She lived in New York city several years, when she was Miss Rubis, but she likes Mexico better. She is young, handsome and childless.

Teach the Children Love.

Indulge in the warm and gushing emotions of paternal love. Think it not a weariness. Teach your children to love, to love the rose, the robin; to love their parents, their God. Let it be the studied object of their domestic culture to give them warm hearts, ardent affections. Bind your whole family together by strong cords. You cannot make them too strong.—New York Mercury.

Tablecloth Stains.

Do you know that when a stain gets on the fresh dinner cloth the easiest way to remove it is immediately after dinner to slip a bowl directly under the spot, thus raising the cloth from the table, and then pour boiling water over the stain? Let the cloth remain stretched over the bowl until the wet portion dries.

Danger In Heavy Clothing.

There are more illnesses growing up into giant maladies every day than the old time family physician ever dreamed of, even in his varied and comprehensive experience. One of the new disease fads is told about by a popular physician, who is consulted only by women of the haut ton.

"There is a new complaint that has recently developed among women," said he. "It begins with a tired, dragged feeling and general lassitude. The patient feels disinclined for exercise and gradually loses her appetite and spirits while, as a natural result, really serious troubles are apt to develop under such favorable conditions. A patient of mine, who is a prominent woman of the world, came to me a few days ago nearly in tears. 'Doctor,' she said, 'I am either growing old or am going to be ill. I feel tired and exhausted all the time and have no spirits for anything, and yet there does not seem to be anything really the matter with me.'

"I asked her a lot of questions about herself and could not see any canse for the symptoms she described, and as I had had several similar complaints within the week I felt quite puzzled. Suddenly an idea strnck me. 'Will you step on my weighing machine?' I asked. 'I would like to know your weight.' 'Oh, doctor,' she remonstrated, 'I really have lost a good deal, but with this skirt you could not tell anything. It weighs at least 10 to 12 pounds.' 'Ah, that is exactly what I want to get at,' I answered. 'Go home, my dear madam, take off that heavy skirt and heavy mantle, put on light, sensible garments and walk several miles a day, and I will gnarantee a cure.'"

Woman and the Bible.

Mrs. Elizabeth Cady Stanton, with the assistance of a company of distinguished women, has been preparing a commentary upon those passages of the Bible which relate to women. This commentary, which has been awaited with interest by many women, has begun to appear serially in The Woman's Tribune of Washington and is attracting newspapor comment far and wide. Many of these comments have been friendly, but some havo been unjust and even ridiculous.

Men have been publishing voluminous commentaries upon the Bible for centuries. Why should it be absurd for a committee of women to prepare a commentary upon those passages especially relating to their sex? The women associated with Mrs. Stanton in the work are Mary A. Livermore, Lady Henry Somerset, Frances E. Willard, Frances Lord, Harriet Stanton Blatch, Helen Gardener, Mrs. Robert Ingersoll, Ellen Battelle Dietrick, Matilda Joslyn Gage, Sarah A. Underwood, Rov. Phebe Hanaford, Rev. Olympia Brown, Mrs. Chapman-Catt, Clara Bewick Colby, Frances Ellen Burr and Lillie Devereux Blake. It will be seen that the committee ineludes women of the most diverse religious views. Each woman will be responsible only for her own portion of the commentary.—Woman's Journal.

Four thonsand girls were last year sheltered in the Anchorage mission at Chicago and 300 placed in good positions.

FOR YOUNG FOLKS.

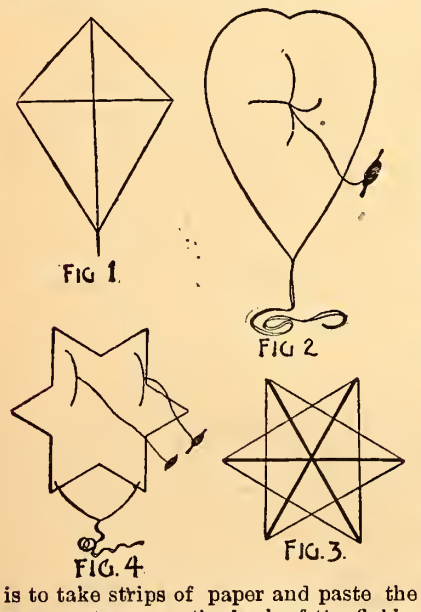
HOW TO MAKE KITES.

Observe the Following Directions and You Will Have Two Good Soarers.

The best material with which to cover a kite is strong tissue paper. It is better than silk, with which Benjamin Franklin covered his kite, because it is not so porous and will hold the wind better. Franklin knew this, but used silk, so that if it rained the kite would not be blown to pieces. All that is absolutely necessary, however, to make a good kite which will fly high, and fly well, are some pieces of wood, a spool of thread, a newspaper, some flour for the paste and a jackknife. Don't let any one induce you to try to make a kite that will fly without a tail, for it is not reliable. The good old kites with the tails which can be made heavy or light, according to the wind, and can be made steadys or divers by just adding a little tail or breaking a piece off, can always be relied on to do just what you want them to do.

Now, to make the heart kite, take two sticks of wood. The lighter they are the better they will fly, only don't make them so light that the least strain will break them. If you want to make a kite 3 feet high, one stick must be 3 feet long, and the other 2 feet. Make a cross with them, the short stick one foot from the top of the long stick. Then tie them together with thread where they cross each other. Take another piece of thread and tie it to the top and bottom of the long stick, and to the ends of the cross sticks, so that it looks like the picture, Fig. 1. Then take a piece of tissue paper, if you have it, and lay it on the frame. Cut some paper in strips and paste them, with good flour paste, over the sticks and thread and on the tissue paper, until you have fastened the tissue paper to the frame, leaving plenty of margin outside of the thread. Then cut the margin in the shape of a heart, as shown in Fig. 2. You will now find that the round parts of the heart, which are not made stiff by being pasted to the frame, will not stand out straight, but will droop.

There are two ways to make stiffening. One is by taking some broom straws and piercing them through the parts of the paper you want to stiffen, as you would with a pin, and the other



is to take strips of paper and paste the broom straws on the back of the flabby places until they stand stiff. The bellyband of the heart kite is shown in Fig. 2, and you will find that it is a good high flier.

The steering kite is a little harder to build, but any boy can make one if he tries and will have lots of fun in flying it.

Fig. 3 shows the frame. The heavy lines are the sticks, and the light lines are thread. Take three light sticks, 2 feet long each, cross them exactly in the middle, as shown in Fig. 3, and tie them firmly with thread. Then tie a piece of thread to the end of one of the sticks and then to another and another until a skeleton just like the figure is made—a six pointed star. In putting on the thread every time it crosses another thread or one of the sticks tie it, so that when completed the frame will be strong and firm. Lay the frame on a piece of tissue paper and cut the paper just a little bigger than the frame. Then turn the edges of the paper over the thread and paste them down with good flour paste. This kite is not flown as others are. You have got to have two balls of string and two bellybands, or bridles, as they are called, on it, as shown in Fig. 4. You must be careful to let out both balls of cord evenly until the kite is well up; then if you want to steer it to the left pull slightly on the left string, and you will find it will travel some distance in that direction.

If you want it to go to the right, pull on the other string. It will take a little practice before you can raise the steering kite without getting the two strings or reins mixed, but when you get the nack of the thing you will find it lots of fun. Another thing you can do with this kite is to have races between "messengers" by starting one on each string. On both of the kites which have been described the usual tails are to be used. These kites can be made any size, even bigger than a man, if you want to, only if the heart kite is too big you will have to get something stronger than broom straw to stiffen the edges with. Whalebone is best.

On Top of Grandpa's Barn.

When the little ship sails west,
The sky is bonny and bright.
But you never know how the wind will blow
The little ship before night.

She scuds away to the east
When the world is full of rain,
Then off she goes when a cold wind blows,
Tacking to north again.

All day she sails hither and yon,
But never to port gets she,
And though you may laugh the little craft
Has never sailed on the sea.

Her sea is the air, and the spray
That wets her keel is the rain.
On every cruise he carries the news,
This good ship Weather Vane.
—A. H. Donnell in Youth's Companion

DRUNKENNESS IN FRANCE.

Increase In the Consumption of Alcohol Tripled In Forty Years.

To begin bluntly with the actual consumption of alcohol in France, the amount per head of the inhabitants has more than tripled in the last 40 years. In a workingmen's suburb of Rouen the average absorption is a half liter (eighty-eight hundredths of a pint) for each inhabitant daily. By this is meant that amount, not of beer or wine, but of spirits of alcohol, however taken. It would be wrong to suppose that such excesses are limited to the laboring class of the population. Dr. Lancereaux says: "Women have a particular taste for absinthe, and if they rarely intoxicate themselves with wine and with alcohol it must be acknowledged that in Paris at least they are often injured by aperitifs (absinthe, bitters, etc.). Without fear of being accused of exaggeration, I venture to say that this kind of intoxication, for some years back, is as common among women as among men."

Throughout all France there are now 55,000 more liquor shops than before the war of 1870. With the 32,000 open in Paris and the 425,000 in the departments, there is one place for selling alcohol to every 85 inhabitants. The quality of the alcohol thus sold may be gathered from the scale of prices in the popular resorts—2 cents a glass for absinthe, 3 cents for coffee, with the "little glass" (brandy). The price, but not necessarily the quality, is higher at the places where the wives of respectable bourgeois sit beside their husbands. Of late there are frequent complaints of the use of absinthe before the noon lunch and the evening dinner in the family itself.

As to drunkenness proper, it has until recent years been no very noticeable evil among the so called Latin races. At present in France there is a large and growing number of instances. In some of the country parts there is something frightful in the statistics of minors under 16 years of age brought up before the courts for scandalous intoxication. In Paris the frequency of drunkenness has long been a known fact and is rapidly on the increase. Its significance is strengthened by the great number of deaths registered as due to "accidents alcoholiques."—Exchange.

BEER AND BRAINS.

The English Laborer Is Beginning to Realize That They Don't Go Together.

When John Burns, the English labor leader, was asked to state his position upon the temperance question, he said: "I have been a lifelong abstainer from alcoholic drink and from tobacco as well. I feel satisfied that the bulk of the trade union men in our country are temperance men. There is a rapid change going on in that direction. However much trade unionists may differ on other points, they are all agreed in opposing the saloon keepers. There is a growing tendency to hold their meetings apart from saloons and to seek meeting places in town halls, municipal chambers and the like.

"A few years ago publicans sought to get meetings of workingmen in their buildings, but now the workingmen are getting so sober, because they drink less liquor or none at all, that the saloon keepers spend more to get rid of them than they do to get them. Among the labor leaders especially there is a strong sentiment for temperance. The bulk of the socialistic labor leaders and lecturers especially are teetotalers. In England we are beginning to realize that beer and brains don't go together."—Exchange.

The Whisky Habit a Handicap.

Any one coming into contact with the swifter currents of city life will learn that there are hundreds of men who abstain from drinking, not because they have any hatred for alcohol, but because they have certain objects in life and have learned by experience or observation that the use of whisky would interfere with their plans.

They are content that other men in their same line of business, or those with whom they deal, should drink, if they want to drink, but as calculating sports and speculators they have gone over the records and have decided that the liquor habit is a handicap.—Chicago Herald.

The English poet, Robert Bridges, is a doctor who retired from practice long ago. He is now 51 years of age. A second edition of his "Eros and Psyche" has just appeared in London.

THE SUNDAY SCHOOL.

LESSON VI, SECOND QUARTER, INTERNATIONAL SERIES, MAY 12.

Text of the Lesson, Mark xiv, 53-64—Memory Verses, 60-62—Golden Text, Isa. liii, 3—Commentary by the Rev. D. M. Stearns.

53. "And they led Jesus away to the high priest, and with him were assembled all the chief priests, and the elders, and the scribes." After the darkness and agony of the garden, being strengthened by an angel, He went forth to lay down His life of His own accord (John x, 18). The boastful disciples all forsook Him and fled (verses 31, 50). The young man of verses 51, 52 was probably Mark himself, as in other cases the unnamed one was doubtless the writer of the gospel (Luke xxiv, 18; John i, 40). Jesus, being bound (John xviii, 12), is led as a lamb to the slaughter (Isa. liii, 7), for those before whom He was brought had long before determined to kill Him (Math. xii, 24; John xi, 53).

54. "And Peter followed Him afar off, even into the palace of the high priest, and he sat with the servants and warmed himself at the fire." The result of Peter's following afar off and being in bad company is seen in verses 66 to 72 following the lesson. Self confident boasting is very apt to lead to rash conduct, bad company and many worse things, as in the case of Peter. We must have no confidence in ourselves, but be strong in the Lord and let Him perfect His strength in our weakness (Phil. iii, 3; Eph. vi, 10; II Cor. xii, 9).

55. "And the chief priests and all the council sought for witness against Jesus to put Him to death, and found none." Their minds were fully made up, and God was going to let them have their way and accomplish what He foresaw would surely come to pass (Acts iv, 27, 28). They were now seeking some reason for their conduct, but could find none except in the wickedness of their own hearts. Testimony in His favor they could have readily obtained in abundance, but against Him, none. See John xviii, 20; Heb. vii, 26; Math. iii, 17; xvii, 5.

56. "For many bare false witness against Him, but their witness agreed not together." It had been written that it should be so. "False witnesses are risen up against me, and such as breathe out cruelty." "False witnesses did rise up. They laid to my charge things that I knew not" (Ps. xxvii, 12; xxxv, 11). So every true follower of Jesus may expect to suffer wrongfully for conscience toward God, may expect to suffer for well doing, and if under such circumstances we can take it patiently God is well pleased (I Pet. ii, 19, 20). As His followers we must walk as He walked (I John ii, 6).

57, 58. "And there arose certain and bare false witness against Him, saying, We heard Him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands." Just what He did say, out of which they made this accusation, is found in John ii, 19, and if you compare His words with what they made Him say you may not feel so bad about some sayings of yours which have come back to you somewhat perverted. The fact is that we have no time to waste on feeling bad about slanders and false accusations. Such things will continue till the Lord comes, and when He permits them to come our way we must at once thank Him for the privilege of such fellowship (I Thess. v, 18; Phil. i, 29), and referring the whole matter to Him just leave it with Him to be adjusted (Isa. liv, 17).

59. "But neither so did their witness agree together." Consequently there was no case against Him, and He should have been set free, for their law said plainly that one witness could not condemn; there must be two or three (Deut. xvii, 6; xix, 15). How can we expect righteousness in a world which through its most religious leaders thus treated the Lord Himself? His meek submission is our example and makes us think of the admonition, "Take wrong, be defrauded" (I Cor. vi, 7).

60. "And the high priest stood up in the midst and asked Jesus, saying: Answerest thou nothing? What is it which these witness against thee?" He knew there was no case against the prisoner, perhaps felt the ridiculous position in which they were placed, and allowed his feelings to overcome him. According to the law, the witnesses had testified nothing against Him, for no two agreed.

61. "But He held His peace and answered nothing. Again the high priest asked Him and said unto Him, Art Thou the Christ, the Son of the Blessed?" There was nothing to answer, and in the calmness of conscious innocence He was quiet. When people seek our hurt, speaking mischievous things and imagining deceits all the day long, let us have grace to be as the deaf who hear not and as the dumb who open not the mouth, but just hope in the Lord (Ps. xxxviii, 12-15).

62. "And Jesus said, I AM, and ye shall see the Son of Man sitting on the right hand of power and coming in the clouds of heaven." This reply takes us back to the name He used when He sent Moses to deliver Israel (Ex. iii, 14). He often used it in the days of His humiliation, for in many cases where we read, "I am He," the "He" is in Italics, so that He really said "I am," as in John iv, 26; viii, 24, 28; xiii, 19; xviii, 5, 6, 8, etc. When He shall come in power and glory, as He said, it will be bringing His saints with Him according to Zech. xiv, 5; Judg. xiv; I Thess. iii, 13, and it will be for the redemption of Israel and for vengeance upon her enemies (Deut. xxxii, 43; Isa. xxxiv, 8; xxxv, 4; lxiii, 4).

63. "Then the high priest rent his clothes and saith, What need we any further witness?" This apparently holy wrath was all of the devil in the name of religion. To this day it may be seen. We should not be moved by it. It is often seen, even in religious people, in connection with this very truth of the second coming of Christ in power and glory. Let one insist that Jesus is coming with all His saints (Col. iii, 4) for the conversion of the nation of Israel, and to set up the kingdom promised to David with a throne at Jerusalem, according to Jer. iii, 17; Luke i, 32, 33, etc., and he will probably be accused of perverting the truth to the destruction of his soul.

64. "Ye have heard the blasphemy. What think ye? And they all condemned Him to be guilty of death." And began at once, like so many barbarians, to illtreat their prisoner. They spit on Him, and mocked Him, and struck Him, and He meekly bore it all. O Jesus, Saviour! what have we ever borne for thee? May we deeply ponder it and have grace to bear for His sake with meekness whatever He may let us endure for Him. Because we are here in His stead we should always act as He would (II Cor. v, 20).

NEWS OF THE STATE.

TELEGRAPHIC REPORTS OF HAPPENINGS OF NOTE.

Work of the State Lawmakers at Springfield—Bills and Resolutions Introduced, Etc.—Other State Items of General Interest to Our Readers.

SPRINGFIELD, April 24.—The senate adopted a number of amendments to the Cook county civil service bill and advanced it to third reading. The bill to grant relief to veterans through the Grand Army was passed, as were the valued policy bill and the bill regulating pawners' societies. In the house a bill was introduced to construct a ship canal from Chicago to the Mississippi. The enacting clause was stricken from the bill providing that all election judges should be appointed by boards of supervisors. Notice of reconsideration was given. A number of bills were advanced in both houses.

SPRINGFIELD, April 25.—The senate spent most of the day in a hot discussion of the Humphreys sanitary district bill, and the debate was still on at adjournment. Bills were passed: to pension retired teachers; providing for suits for dissolution of corporations. Littler's bill to repeal the anti-trust law was advanced to third reading.

In the house the resolution for investigation of alleged fraudulent assessing of property was voted down. The senate amendment to the house bill prohibiting the use of explosive oils in coal mines was concurred in. A number of amendments to the mine inspection bill were adopted and the bill ordered to third reading.

SPRINGFIELD, Ills., April 26—The senate put in most of the day discussing the drainago canal, the fight being, as previously, between the Valley and Chicago members. There was nothing new advanced in the argument. The appointment was announced of James A. Sexton, of Chicago, to succeed himself as trustee of the Quincy Soldiers' home, and it was confirmed. Bills were passed appropriating $50 to each farmers' institute and providing for surrender of charters of corporations. The house advanced to third reading the bill appropriating $200,000 for a western insane hospital, but refused to make it a homeopathic institution. Members of both houses were busy during the day entertaining the visiting Wisconsin legislators.

SPRINGFIELD, April 27.—In the senate the Leeper amendment to the drainage bill was adopted in pursuance of the agreement between the Chicago and Valley people. The bill was read the third time and made special order for next Tuesday. The amendment is to secure thorough dilution with lake water of Chicago sewage. A number of bills were advanced to third reading, among them Littler's revenue bill. The house advanced all the bills on the calendar to third reading, including the "anti-Catholic" bill. Both houses adjourned to 5 p. m. Monday.

Free Silver First, Last and Forever.

EFFINGHAM, Ills., April 29.—The Democrats of Effingham county met in this city to select delegates to the state convention at Springfield, June 5. Resolutions were unanimously adopted in favor of 16-to-1 free silver and instructing the delegates to the state convention to vote accordingly, first, last and all the time. The state committee's action in calling the convention was also approved. Ninety-five per cent. of the Democrats of this county are in favor of free silver. R. F. Lawson, chairman of the Republican county central committee and editor of the Republican organ of the county, is a pronounced silver advocate.

Moloney Makes War on the Bridges.

EAST ST. LOUIS, Ills., April 24.—Attorney General Moloney will announce the forfeiture of their franchises by the Eads Bridge company, the Merchants' Bridge company, and the Wiggins Ferry company. This is the result of an investigation by himself and a senate committee, which showed that the companies had a pool by which the gross earnings of traffic across the Mississippi were divided.

Accused of Embezzlement.

CHICAGO, April 29.—Archibald Campbell, secretary of the Scottish-American building Loan and Savings association, at 94 Washington street, was arrested, charged with embezzling $4,700 of the association's funds. He was removed from his position as secretary and is succeeded by D. F. McDonald. The association was established in 1888. The president is William Wilson and the treasurer Peter McEwen.

Wisconsin Solons Visit Illinois.

SPRINGFIELD, Ills., April 25.—A delegation of 100 members of the Wisconsin legislature arrived here last evening. They were met by a committee from the Illinois house and senate and escorted to a hotel. They will call on the governor, attend the sessions of the assembly and be driven about the city. This evening a banquet will be tendered them at the Leland hotel.

Declared for 16-to-1 Silver.

LACON, Ills., April 7.9—At their regular meeting Riverside district grange, composed of leading and representative farmers of different political faiths, of Marshall and Putnam counties, unanimously adopted a resolution declaring for free coinage of silver at 16-to-1.

Death of a Prominent Illinoisan.

PEORIA, April 26.—Frank Hitchcock, ex-United States marshal for the northern district of Illinois, and for seven terms sheriff of Peoria county and mayor of the city one term, died yesterday afternoon aged 57.

Status of the Debs Case.

WASHINGTON, April 27.—It is stated here that the continuance of the Debs ease has no significance. The attorney general wired the district attorney at Chicago to continue the ease until the July term of the court. It is expected that by that time Judge Grosscup, who is ill, will have sufficiently recovered his health to hear the case. Judge Grosscup heard the previous case and granted the injunction against Debs.

County Treasurer Arrested.

WASHBURN, Wis., April 25.—Ex-County Treasurer Alonzo Knight has been arrested on the charge of embezzlement of $8,000 from the county. The examination of Allen T. Williams, ex-county clerk, on a similar charge, is now in progress.

Thirteen Miners Killed.

EDINBURG, April 27.—An explosion occurred in a coal pit at Denny, near Stirling, about thirty miles from this place. There were 177 men in the pit at the time of the accident. Thirteen of them were killed.

A CLERGYMAN'S STATEMENT.

"Three years ago we had a beautiful boy born to us. At the age of eleven months he breathed his last, a victim to impure blood. On August 4, 1891, another boy was born, who at the age of two months became afflicted with the same disease. We believed the trouble was constitutional, and not common sore mouth. I procured a bottle of Hood's Sarsaparilla and commenced to give it regularly to both mother and baby. Improvement began at once. We have succeeded in eradicating the scrofulous blood from the system and to-day we are blessed with a nice, fat baby boy, 18 months old—the very picture of health, all life and full of mischief—thanks to Hood's Sarsaparilla. I am a minister in the Methodist Protestant church, and it affords me much pleasure to recommend Hood's Sarsaparilla to all as a safe, sure remedy. Even my wife, after taking Hood's, became healthy and fleshy and has the bloom of girlhood again." REV. J. M. PATE, Brooklyn Station, Mo.

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NOTICE IS HEREBY GIVEN that William Z. Wright and Edmund G. Beach have heretofore filed in the office of the County Clerk of Cook County, Illinois, a certificate of the dissolution of the limited partnership heretofore existing betweeen them, said certificate of dissolution being in the following words:—

Know All Men by these Presents that Whereas William Z. Wright and Edmund G. Beach have heretofore formed a limited partnership under the laws of the State of Illinois as set forth in a certificate duly filed in the office of the County Clerk of Cook County, Illinois, on the 16th day of January, A. D., 1895, and said parties have agreed to dissolve said partnership by mutual consent, said partnership to terminate the 15th day of March, A. D., 1895.

Now therefore thus indenture Witnesseth that said limited partnership heretofore existing between them is hereby dissolved, said dissolution to take effect this 15th day of March, A. D., 1895.

In Witness whereof the said William Z. Wright and Edmund G. Beach have hereunto subscribed their names and affixed their seals at the City of Chicago, Cook County, Illinois, this 15th day of March, A. D., 1895.

WILLIAM Z. WRIGHT [Seal].
EDMUND G. BEACH [Seal].

STATE OF ILLINOIS, } ss.
COUNTY OF COOK, }

On this 16th day of March, A. D., 1895, personally appeared before me, Guy Arbogast, a Notary Public in and for the County and State aforesaid, William Z. Wright and Edmund G. Beach, personally known to me to be the same persons whose names are subscribed to the foregoing instrument, and acknowledge that they signed the same as their free and voluntary act and deed for the uses and purposes therein set forth.

Witness my hand and notarial seal this 16th day of March, A. D., 1895.

GUY ARBOGAST, Notary Public, [Seal].

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EX-SENATOR WILSON'S FUNERAL.

Prominent Men from Far and Wide Attend the Statesman's Burial.

FAIRFIELD, Ia., April 26.—The remains of ex-United States senator James F. Wilson were interred here yesterday afternoon. It is probable that the attendance upon the ceremonies exceeded any in the history of this portion of the state. All the neighboring cities were represented by delegations of prominent men. Among those who were present to pay a last tribute of respect to the dead statesman were Governor Morrill, of Kansas; ex United States Senator Harlan, Senator Allison, and Hon. J. S. Woolson, of the United States district court. A guard of honor of 100 old soldiers and thousands of citizens accompanied the remains to their last resting place.

HITT'S CONDITION ALARMING.

The Illinois Representative Suffers Another Relapse.

WASHINGTON, April 29.—Mr. Hitt continued to grow worse during yesterday and last night his condition was alarming. At 2 o'clock a. m. his brain symptoms were becomiug very serious. Fears were entertained that he might not survive the night.

Ten Men Drowned.

BALTIMORE, April 27.—A report comes from Burham's wharf, Middlesex county, Va., that during a storm on the Rappahannock ten men—two white and eight colored—were drowned. When the storm broke a number of canoes sought safety under the lee of a vessel. The vessel dragged anchor and the canoes were cut loose. It was the occupants of these boats that were drowned.

Methodist Bishops in Session.

CARLISLE Pa., April 25.—The Methodist Episcopal bishops of the entire world are now in convention in this city and will remain here until Thursday of next week.

Deluge of Death.

PARIS, April 29.—The great dam at Bouzey, in the Epinal district, has fallen to pieces and let its immense volume of water down through the valley below. One hundred and fifteen deaths have already been reported and the end is not yet, while the destruction of property will reach, it is expected, 50,000,000 francs. The whole Aviere valley is a scene of ruin and desolation. The roads are strewn with the debris from the houses, the barns and the fences of the peasants.

THE MARKETS.

New York Financial.

NEW YORK, April 27.

Money on call easy at 1½ per cent. Prime mercantile paper 3¼@5 per cent. Sterling exchange dull with actual business in bankers' bills at 489¼@489½ for demand and 488¼@488⅝ for sixty days; posted rates 489@489½ and 490@490½; commercial bills 487½@487¾.

Silver certificates 67¼@67⅜; no sales; bar silver, 66¾. Mexican dollars 53.

United States government bonds steady; new 4's reg., 120¼; do coupons, 121½; 5's reg., 115; 5's coupons, 116¼; 4's reg., 111½; 4's coupons, 112⅜; 2's reg., 96¼; Pacific 6's of '95, 100.

Chicago Grain and Produce.

CHICAGO, April 27.

Following were the quotations on the Board of Trade today: Wheat—April, opened 61¼c, closed 62¾c; May, opened 61½c, closed 63c; July, opened 62¾c, closed 64⅛c. Corn—April nominal, closed 47⅞c; May, opened 47½c, closed 48½c; July, opened 48½c, closed 48⅞c. Oats—April nominal, closed 28½c; May, opened 29c, closed 29c; June, opened 29⅜c, closed 29⅜c. Pork—May, opened $12.22½, closed $12.27½; July, opened $12.50, closed $12.57½. Lard—May, opened $6.85, closed $6.87½.

Produce: Butter—Extra creamery, 19c per lb; extra dairy, 18c; fresh packing stock, 6@7c. Eggs—Fresh stock, loss off, 12c per dozen. Live poultry—Chickens, 8½@9c per lb; turkeys, 7@12c; ducks, 10@11c, geese, $3.00@5.00 per dozen. Potatoes—Burbanks, fair to choice, 66@70c per bushel; Hebrons, 65@68c; Peerless, 62@67c; mixed, 60@80c. Sweet potatoes—Illinois, common to choice, $1.75@2.75 per bbl. Cranberries—Jerseys, $2.00@2.50 per box. Apples—Fair to choice, $2.50@4.50 per bbl. Honey—White clover, 1-lb sections, new stock, 13½@14c; broken comb, 10@12c; dark comb, poor packages, 8c; strained California, 5@6c.

Chicago Live Stock.

CHICAGO, April 27.

Live Stock—Prices at the Union Stock yards today ranged as follows: Hogs—Estimated receipts for the day 9,500; sales ranged at $3.60@4.85 pigs, $4.65@5.05 light, $4.50@4.70 rough packing, $4.65@5.05 mixed, and $4.70@5.02½ heavy packing and shipping lots.

Cattle—Estimated receipts for the day 400; quotations ranged at $5.75@6.35 choice to extra shipping steers, $5.20@5.85 good to choice do, $4.70@5.40 fair to good, $4.10@4.95 common to medium do, $3.90@4.50 butchers' steers, $2.60@3.85 stockers, $3.80@4.55 feeders, $1.75@3.80 cows, $3.50@4.80 heifers, $2.50@5.00 bulls, $2.90@5.30 Texas steers, and $2.00@5.00 veal calves.

Sheep—Estimated receipts for the day 2,000; sales ranged at $3.00@4.55 westerns, $2.50@4.15 Texas, $2.00@4.70 natives, and $3.75@5.60 lambs.

Milwaukee Grain.

MILWAUKEE, April 27.

Wheat—No. 2 spring, 64¼c; No. 1 northern, 71½c; July, 64¾c. Corn—No. 3, 48c. Oats—No. 2 white, 33c; No. 3 white, nominal. Barley—No. 2, 52c; samples, 52½@53c. Rye—No. 1, 68c.

St. Louis Grain.

ST. LOUIS, April 27.

Wheat—Cash, 63c bid; April, 62⅝c; May, 63c asked; July, 62c; August, 61¼c. asked. Corn—Cash, 46c bid; April, 46¼c nominal; May, 46½c; July, 47½c; September, 47⅝. Oats—Cash, 29¾c; April, 30c nominal; May, 30½c bid; June, 30⅜@30½c bid; July, 27¾@27⅞c asked.

Toledo Grain.

TOLEDO, April 27.

Wheat—Cash, 66¼c bid; May, 66¼c bid; June, 66¾c asked; July and August, 65½c asked; No. 3 soft, 65½c. Corn—Cash, 48½c; May, 48½c. Oats—Cash, 31c; No. 2 white, 33c nominal. Rye—Cash, 67c.

SUBSCRIPTION LETTERS

The following have made remittances to the *Cynosure* from April 22 to April 29, '95:

Geo. Bach, Jas Bell, Rev S F Clark, E G Cooper, Isaac Cram, Wm N Dean, S Dekker, G M Elliott, David Glaspie, Mrs L M Hoyt, John M Johnson, Thos Lewis, A M Lundstrom, H McCauseland, C C Martin, J H Millspaugh, Thos H Nichols, Wm Pallister, C P Potter, L Raymo, Geo Rhine, Rev W H Rose, L M Samson, O W Watkins, A Woodward, A Acker.

The St. Louis Sermon

Are Secret Societies a Blessing or a Curse?

An Address by Rev. B. Carradine D. D., Pastor of the Centenary M. E. Church, St. Louis, Mo., Jan. 4, 1891.

W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's too."

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CHRISTIAN POLITICS, by Rev. J. Blanchard, late President Wheaton College, and Editor *Christian Cynosure.*

THE MYSTERIOUS MACHINE: was it Lawnmower, Town-pump, Balloon, Wheel-barrow,—or what? by Prof. E. D. Bailey of the Civil Service Dept. U. S. Government.

This booklet includes other interesting matter connected with the unveiling of the Morgan monument t Batavia, N. Y. Address

NATIONAL CHRISTIAN ASS'N.,
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A STRIKING LIST OF NEW BOOKS

This list, repeated from last month, has proved to be of exceptional interest. Mostly published since January 1st, a very considerable proportion have already required second editions. "Practical and Helpful" are the terms by which they have been uniformly described.

Revival Sermons in Outline. With Thoughts, Themes and Plans. By Many Eminent Pastors and Evangelists. Edited by Rev. C. Perren, Ph. D. Buckram cloth, 12mo, $1.50.

This work comprises (Part I.) eighteen short chapters on methods, plans and suggestions regarding revival work by different writers, and (Part II.) a large collection of the best outlines of sermons by a score or more of the most successful Pastors and Evangelists.

St. Paul and Woman; or, Paul's requirement of Woman's Silence in Churches reconciled with Woman's modern practice. By Rev. Wm. De Loss Love, D. D. 12mo., cloth, 75 cents.

My conviction is clear and strong that the manuscript should be published.—*Rev. Joseph Cook.*

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Its author has done good service in the cause of Protestantism, and he speaks from a personal experience in the workings of the Roman Catholic Church where he held high position.

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Life Power; or, Character, Culture and Conduct. By Rev. Arthur T. Pierson, D. D. 12mo., cloth, $1.00.

A practical work of counsel and suggestion in Character building.

The Holy Spirit in Life and Service. Introduction by Rev. A. C. Dixon. 12mo., cloth, 75c.

Addresses delivered before the Conference on the Ministry of the Holy Spirit, held in Brooklyn, Oct. 1894.

Pleasure and Profit in Bible Study. By D. L. Moody. 12mo., paper, 25c; cloth, 50c. (*March 12.*)

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CONCRETE AND TAR WALKS.

Directions For Laying These Pavements. Formula For Mixing the Concrete.

To lay a concrete walk about 12 inches deep and the width desired fill in about seven inches deep wth coarse gravel, as shown in the cut, and ram it down well. Cover this with sand or fine gravel about one inch deep. This is the



A CONCRETE WALK.

foundation for the concrete to rest on. The concrete should be four inches deep and mixed in the following manner: One measure Rosendale cement, 2½ measures clean sharp sand and 5 measures stone and coarse gravel.

This should be well rammed. Before it has had time to set the surface should be scratched so as to hold the top coat. The top coat is made as follows: One part portland cement and 2 to 2½ parts clean fine sand.

This is spread on about 1½ inches deep and then rammed down to one-half inch. Smooth off the top with a trowel. Cover with sand, grass or anything to prevent drying too fast. Keep it covered for at least ten days. When making concrete, be very careful not to get too much water. The mass of concrete when ready for use should, with repeated light ramming, show a thin film of moisture on the surface. If properly mixed with water, it will not show a jellylike motion under the rammer.

For a tar pavement dig out the walk to the depth of four inches. Thoroughly mix coal tar and coarse graeel and fill in about three inches deep; then roll it down with a heavy roller or else ram it. Then make another mixture of fine gravel or sifted coal ashes and tar and spread on a thin coat, cover it with sand and roll or beat it well. This has been made for about 75 cents per square yard. The concrete will cost more, according to a writer in The Old New England Homestead, who furnished these directions.

Pure Clover Seed.

Fortunate is the farmer who grows his own clover seed and on clean land. Otherwise he is liable to have a crop of weeds as well as clover. No one ought to purchase clover seed without first testing it with a microscope and ascertaining if it is free from weed seeds.

And now comes the report that there is in the market adulterated clover seed, the extraneous matter being quartz rock ground up and colored to imitate clover seed.

Drought Proof Fodder Plants.

Of the true grasses, Hungarian brome grass, Italian rye grasses, English rye grasses, meadow oat grass, sheeps' fescue all grow well and are not affected by drought. How they will stand a pasture test is a question not yet solved. Alfalfa does well. Red clover sown in the fall has a fair growth, but is not equal to half the growth of spring sown alfalfa. Sanfoin is a promising plant and grows rapidly throughout the driest weather. Its nutritive value is not yet determined. Lupine, the great German forage plant for sheep, is not a success, not producing as much forage as our wild lupine.—Idaho Station

A child was cured of croup by a dose or two of Ayer's Cherry Pectoral. A neighbor's child died of the same dread disease, while the father was getting ready to call the doctor. This shows the necessity of having Ayer's Cherry Pectoral always at hand.

Mothers will find "Mrs. Winslow's Soothing Syrup" the best to use for children while teething. An old and well-tried remedy.

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In the body of an adult person there are about 18 pounds of blood.

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Then That Tired Feeling, Nervousness, Scrofula, Salt Rheum, or others of the long train of ills, according to the temperament and disposition, attack the victim.

The only permanent remedy is found in a reliable blood medicine like Hood's Sarsaparilla, which acts upon the red corpuscles, enriching them and increasing their number. It thus restores the vital fluid to healthy condition, expels all impurity, cures Nervousness, That Tired Feeling, Scrofula and all other diseases arising from or promoted by low state of the blood.

That these statements are true we prove not by our own statements, but by what thousands of perfectly reliable people say about Hood's Sarsaparilla. Read the testimonial in the next column from a beloved clergyman. Then take

"In view of the benefit I have had from Hood's Sarsaparilla I wish to give the following testimonial. I have several times been badly

Poisoned With Creeping Ivy.

As the old school of medicine simply tried to remove the symptoms instead of the sources of them, much of the poison was left in my system to appear in an itching humor on my body with every violent exertion in warm weather. At all times there were more or less indications of poison in my blood, up to a year ago last winter, when

Large Sores Broke Out

on my body. I then purchased a bottle of Hood's Sarsaparilla, and after using that and a half of another bottle, the sores and humor disappeared. I attended the Christian Endeavor Convention in Montreal and also visited the World's Fair in the hottest weather of the summer. Was on the go all the time, but

Had No Recurrence

of the burning and itching sensation which had marred every previous summer's outing. I have reason, therefore, to be enthusiastic in my praises of Hood's Sarsaparilla." SAMUEL S. SCHNELL, pastor of Free Baptist Church, Apalachin, N. Y.

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HISTORY OF A WEEK.

Tuesday, April 23.

Collis P. Huntington, president of the Southern Pacific railway, has been arrested at New York on an indictment found at San Francisco, charging him with having given somebody a pass in violation of the interstate commerce law.

A woman carrying in her arms a child about 4½ years old plunged into the lake at Chicago and both were drowned. The child's clothes were marked Roy M.

Sir Robert Hamilton, whose death is announced at London, is understood to have been mainly instrumental in framing the first Home Rule bill. He was born in 1836.

There is current at Washington a report that Secretary Gresham's demand for Minister Thurston's recall got no further on its way than the White House.

Fire in Duquesn'es Borough, opposite McKeesport, Pa., destroyed the business portion of the town, entailing a loss of $53,000.

The Tacoma sealing schooner Behring Sea, reported lost with all on board, is safe.

Wednesday, April 24.

The Florida house of representatives has passed a bill prohibiting white and negro children being taught in the same school.

Thursday, April 25.

James R. Hollaud, cashier of the Merchants' and Farmers' National bank, of Charlotte, S. C., has been discovered short in his accounts to the amount of $75,000.

Two sneak thieves entered the First National bank at Plainfield, N. J., and while one engaged the two clerks present in conversation the other stole $22,000 from the vault and both got away.

Bishop Ruley, of the Delaware Methodist conference, has decided that smoking is a sin, rendering a minister amenable to discipline.

Friday, April. 26.

Japan tells Russia that the peace convention, including all that Japan has gained, must stand, growl the bear never so strongly. Japan was obliged to be hard on China in order to satisfy the Japanese war party.

New Orleans citizens have appointed a committee to secure the holding of the national Democratic convention in that city.

A note for $300,000 sent from New York to San Francisco for collection and signed by the late James G. Fair, as alleged, has been pronounced a clever forgery.

Saturday, April 27.

It is now rumored that some of the Chinese generals are opposing the ratification of the Chino-Jap peace treaty, and that there is doubt of its ratification.

Before leaving this country for England (which they did today) Mr and Mrs. Geo. Curzon dined with the president's family several times and Mr. Cleveland is said to have given the member of parliament some valuable tips on married life.

Monday, April 29.

Kaiser Wilhelm is vititing his grandmama, Queen Victoria, who is at Darmstadt attending the christening festivities of one of her great-great grandchildren.

Judge Showalter, at Chicago, has decided that the numeral combination "27" is a valid trade mark.

Zella Nicolaus, now Mrs. Ruhman, is suing George Gould for $50,000, complaining of malicious persecution. She says Gould has attacked her reputation.

IS LITTLE BUT SAUCY.

NICARAGUA MAKES THINGS INTERESTING FOR JOHN BULL.

Occupation of Corinto Made Practically Useless by Declaring the Port Closed—Efforts of the United States and Central American Governments to Induce Nicaragua to Pay Up Fail.

WASHINGTON, April 29.—The United States government has been officially informed of the occupation by the British of the city of Corinto, Nicaragua. The situation in that country is at this writing as follows: Great Britain has occupied Corinto, the principal seaport of Nicaragua, and the British flag waves above the town. The three ships, Royal Arthur, Satellite and Wild Swan, have taken positions where they can command the approaches to the town. The Nicaraguans—military and civilians—have abandoned the place, the soldiers withdrawing to the heights on the mainland—Corinto is on a sort of island—and preparing to fight, it seems, if the British shall make any effort to move into the interior.

Sharp Play by the Nicaraguans.

To checkmate the British and prolong and complicate the trouble with the apparent intention of forcing the difficulty into the domain of the Monroe doctrine and getting it where the United States must interfere, the Nicaraguan government has closed the port of Corinto. This will prevent merchant ships from entering to discharge cargo, for if they should do so the goods could not go into the interior without danger of seizure by the Nicaraguans. The only way to meet this move, for the British, will be for them to occupy other Nicaraguan ports as they are made ports of entry, until the whole coast is blockaded; or declare war and capture the capital, Managua.

Washington Diplomats Surprised.

The news was a surprise to the state department here. It was believed that the only difficulty in the way of a speedy settlement of the trouble was that arising from trouble experienced by the Nicaraguan government in raising the money hastily, and that the British admiral would be indulgent on this point when once satisfied of the disposition of the Nicaraguans to comply with the terms of the ultimatum otherwise had never been doubted by the department. As soon as the British had occupied Corinto the Nicaraguans destroyed the telegraphic connection between that point and the rest of the world, and the British commander will have to send his dispatches by boat to the nearest cable telegraph station.

Only Making the Matter Worse.

There does not seem to be any doubt anywhere of the right of Great Britain to demand and collect this smart money, for in maltreating Pro-Consul Hatch the Nicaraguans were insultiug the British flag, a thing that no nation submits to, whether the insulter is big or little. And this resistance and attempt to prevent the British from getting the money will, it is expected, only make the cost greater to Nicaragua, for the British will be likely to add the cost of collecting to the original sum. It is doubtful, moreover, whether the closing of Corinto is such a shrewd move. It is a well-established principle of international law that one payment of duties is enough, and if the British collect them and the Nicaraguans seize the goods she may have them to pay for.

WENT BACK ON UNCLE SAM.

Refused to Accept a Compromise Obtained by Ambassador Bayard.

It turns out that Admiral Stephenson, of the British fleet, received Nicaragua's reply to the ultimatum on Friday and that the reply was an absolute refused to agree with the ultimatum. A dispatch from London says that "Ambassador Bayard, acting under instructions from Washington, represented to the British foreign office that Nicaragua, if given two weeks additional time from the expiration of the three days fixed in the ultimatum, would meet Great Britain's demand for the payment of £15,000 indemnity for the expulsion of Pro-Consul Hatch. Lord Kimberly acceded to this, and as it was presumed that the state department at Washington was acting for Nicaragua it was thought that the incident would be closed without further complications. But as Nicaragua refused at the last moment to acquiesce in this arrangement the original plan of occupying Corinto was carried out."

It is evident that both the United States and the Central American republics were anxious to secure a peaceful settlement of the difficulty by the payment of the indemnity demanded by Great Britain for the expulsion of Pro-Consul Hatch. Guatemala, San Salvador and Costa Rica strongly urged Nicaragua to pay the $75,000 indemnity to Great Britain. The present president of Costa Rica even went so far as to offer to contribute one-fifth of the amount, but popular sentiment in Nicaragua was so set against England that the administration decided not to yield.

It is not known exactly what representations were made to the state department here by Nicaragua or Nicaragua's representative to induce Secretary Gresham to cable Bayard these instructions. It is believed, however, that the Nicaraguan government rejected the plan to save itself from the wrath of the people and in the hope of ultimately inducing the active intervention of the United States. It is said that the state department has all along advised Nicaragua that the expulsion of Consul Hatch was an offense that no self-respecting country could overlook and that prompt reparation was due Great Britain.

When Lampton and Wiltbank, citizens of the United States, were expelled from Bluefields last July for alleged complicity in the conspiracy to defy Nicaraguan authority on the Mosquito coast, in which it was said Consul Hatch was involved, the state department took such vigorous steps that Lampton and Wiltbank were not only permitted to return, but they were restored to all their rights and property, and a public ball was given in their honor. At that time it was believed that Nicaragua would show the same willingness to furnish redress to England that she did to the United States.

But by continued delay matters were allowed to reach the acute stage, and Great Britain, in accordance with the terms of her ultimatum, seized Corinto to enforce the payment of the indemnity claimed to be due her. Much interest is manifested in diplomatic circles in the situation. Secretary Gresham drove to Woodley yesterday afternoon and had a long consultation with the president. It was thought that some statement would be made, but upon his return the secretary declined to give out anything.

POSITION OF THE ADMINISTRATION.

No Interference While John Bull Does Not Attempt a Land Grab.

From the best information obtainable it seems almost certain that the administration will not attempt any interference with the dispute as long as Great Britain confines itself to the collection of the indemnity. The United States have maintained in the past that European powers could, in their international dealings with South and Central American countries, conduct their disputes in their own way as long as they did not seek to overthrow existing governments, set up monarchies or protectorates, or acquire territory.

If the occupancy of Corinto fails in its object and Great Britain should declare war on Nicaragua, it is said that the administration would still decline to interfere so long as the war was carried on not for the aggrandizement of Great Britain or the acquisition of territory, but for the sole purpose of collecting the indemnity. It is pointed out that for the United States to interpose to prevent England from carrying out the present method of collecting the debt would be equivalent to declaring a virtual protectorate over Nicaragua, and would keep us involved in endless broils with European powers.

It would give these states the privilege of resisting just claims of other countries and taking refuge behind the skirts of the United States. In other words, all diplomatic correspondence relative to these states would practically be carried on through Washington. Besides, it would greatly embarrass this government in the enforcement of its own claims against these countries. It is confidently believed that rather than suffer the seizure of other ports or bombardment, Nicaragua will comply and pay the indemnity.

There is some difference of opinion here as to whether the declaration of Nicaragua that Corinto is closed as a port of entry will be recognized. It is plainly within the power of any country to close a port in time of peace, but this country has always maintained (and in this we have been sustained by international custom) that in order to close a port an effective blockade must be sustained, and England has not "blockaded" Corinto.

The president of Nicaragua has cabled to the Associated Press as follows: "Nicaragua protests before all nations against the outrage which Great Britain inflicts upon her by the military occupation of the port of Corinto, in order to sieze from her by force a sum of money which is not owed, in absolute disregard of international laws, and of the dictates of right, justice and equity."

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THE OLD, OLD GAME.

Iowa Farmer Swindled Out of $1,200 by Sharpers.

MOUNT PLEASANT, April 25.—Two men have been arrested at Columbus Junction suspected of being those who swindled Farmer Kinney out of $1,200. Kinney says that a stranger approached him on the streets of Mount Pleasant concerning the purchase of his farm. He took the man out to the farm and was showing him about the place when they met a second man who appeared to be intoxicated and said he had been "skinned" out of $3,000 by a man with cards. He produced some cards and proceeded to show Kinney and the land buyer the way he was taken in. In the same old way Kinney was induced to try his luck, and won $3,000. The intoxicated man refused to pay the money till Kinney showed his pile.

Kiuney left the men and drove to Mount Pleasant, borrowed $1,200 at a bank, and returned to the sharpers. All three men then placed their money in a tin box and this was given to Kinney to keep. The land buyer then confidentially told Kinney to go home with the box and he would get rid of the drunken man, who seemed to grow more intoxicated. Kinney took the box home and afterward to the bank, where it was discovered to be empty.

BOGUS "MESSIAH" INDICTED.

John Jacob Schweinfurth and His "Heaven" at Rockford in Trouble.

ROCKFORD, Ills., April 29.—Sheriff Oliver went to the "heaven" south of this city with a capias for the arrest of George Jacob Schweinturth, indicted by the graud jury for living in open adultery with inmates of the place. The bogus messiah did not come out of the house for an hour after the arrival of the officers, but finally accepted service without resistance. The sheriff also had an execution to levy ou his personal property on account of George W. Coudrey's $50,000 judgment, obtained in Chicago, but every door and window was kept closely locked and guarded and he was unable to get in to make the levy.

Schweinfurth was under arrest and in custody of the sheriff in Rockford six hours, but finally furnished bail in the amount of $3,000, the bond being signed by the Weldons, owners of the 600-acre farm on which the "heaven" is located. The bond is only good until today, when Schweinfurth, Mary Weldon, Isabelle Tuttle and Margaret Teft Weldon, will probably enter pleas to the indictments returned against them.

Fire in a North Dakota Town.

ST. PAUL, April 26.—Fire destroyed the greater portion of Minnewaukan, N. D., in the northern part of the state near the Manitoba border. Only two business houses are left. The Northern Pacific depot was one of the buildings burned. Those who were burned out are T. E. Mather, William Plummer, J. M. Cubbism, Mrs. C. Brown, Benson County bank, K. L. Richmond & Sons, the North Dakota Siftings newspaper, and J. J. Gearey. The aggregate loss is $40,000, with $15,200 insurance.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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April 24 the New York legislature considered a resolution inviting Canada to become a part of our United States government. Before the resolution passed it was changed so as to read, "ask Congress to invite," so as to allow the United States Congress to take action instead of the State of New York. The resolution was ordered printed. What Congress may do, or what Canada may do, can only be conjectured. The Roman Catholic church is on the alert, and the Manitoba school question may help to decide matters.

The horribly disfigured and partially decomposed body of George W. Ebersol, who disappeared election night, April 2, was found four weeks later in the Chicago river at the foot of Dearborn street. The last time Ebersol was seen alive was at 11 o'clock that evening, when he parted with his brothers, Charles and John, at Dearborn and Randolph streets, after having taken the first Masonic degree in the Masonic Temple. The police will not say whether the mutilations were caused by tug boats or an assassin's knife. Two witnesses declare that at 2 o'clock on the morning of April 3d they heard cries from the alley at the back of Ebersol's house at 75 Hill street, and saw two men throw something into an express wagon and drive off.

One of the worst features of the G. A. R. movement is the effort that it is making to get our public schools into its clutches. Commander-in-Chief Lawler has appointed fourteen members of the order in fourteen different States as "aids in charge of the military instruction in the public schools." Here in Chicago permission was given the G. A. R. by the school board "to participate in the school exercises incident to Memorial day." How they were to participate is not stated; but soon after Gen. Brown, from one of the posts, appeared at the ministers' meeting, and asked if members of their association would undertake to address the children at the public schools where the Decoration day exercises were held. Thus the lodge would have the credit, and the ministers the labor. The bait was swallowed by the ministers. A resolution was passed promising the requested aid, and Revs. W. H. Holmes, J. J. Tobias and I. C. Wakeman were appointed to confer with Gen. Brown.

How shall we overcome the mania for whist parties, clubs, lodges and the like which sap the energies and spiritual life of church members? People who will neglect the prayer-meeting for such things as are named above, have not much spiritual life to be sapped. They reveal the thinness of their thinking and the lowness of their piety. Such is the great difficulty; they have not religion enough to see what their religious obligations are. They are over on the devil's side, and are blind to their own coldness of heart and the injury of their influence. They are about as much use in a prayer-meeting as an icicle is to kindle a fire. Such things do not so much sap the spiritual life of people, as they prevent the spiritual life from flowing into their hearts. It is no use to scold them, for scolding, no matter how true the words used, always wakes up opposition and stirs up unkind feelings. The better way is not to notice them at all, save in the most kindly manner in private. A few tender words to a young Christian about not doing anything which will interfere with the spiritual life, will do more good than all public denunciations. Warm up the prayer-meeting. Keep the spiritual uppermost. Donot fight or throw clubs, but say "Come," and the spirit of God will do the rest. Church members who have no spiritual life are the greatest load the church has to carry, and sometimes the trouble is in the minister himself. The above question and answer appeared in a recent *Advance*. This question should be considered by every Christian newspaper in our land. In the words of Pastor Fisch of Paris, "The church in America must stand as one man against Masonry or be destroyed."

The state of feeling among the miners near Pittsburgh is rapidly becoming critical, and violence is probable before the close of the week. Colored miners are being imported by operators, and that fact is adding fuel to the flames. F. L. Robbins to-day landed 100 men at the Jumbo mine and 30 at the Midway in the McDonald field. They are all colored men from Virginia, and it is claimed that any amount of diggers can be obtained from that region. The men came in over the Pennsylvania road in special cars. They were furnished with supplies, and are quartered in the company houses. None have yet gone to work, but all are expected to go into the mines in the morning. Labor's greatest trouble is that it is divided and has to contend with labor as well as with capital. The old Knights of Labor, led by Sovereign, are to be confronted with a new Independent Order of Knights of Labor. The Master Workmen of Local Assembly 2423 K. of L. at Manistee, Michigan, says: "I have no faith in, and am opposed to, this new organization called the Independent Order of the Knights of Labor. Since Mr. Powderly failed of a re-election as General Master Workman he has not ceased to stir up strife and contention, and sought by all means to destroy the order. If he could not control and own them he would destroy. He has deliberately violated every principle of knighthood and manhood, and proved false to the order which honored him for so many years." And so, with ill-feelings and contentions, the cause of the workingman is injured. Add to all this the fact that the saloon takes more than half their wages and the lodge a generous share of the other half, and the poor laborers are really in a deplorable condition. There is but one way out to peace and comfort and happiness; that is *through Christ.*

The bill known as the Percy-Gray bill was defeated in the New York Legislature May 1, and re-considered and passed by a large majority the day following. The Governor's signature is required to make the bill a law, and the gamblers are confident that he will sign it. It is claimed that it will be a great thing for racing, because by abolishing bookmakers and poolsellers it will in all probability raise the price of admission to the tracks, thus keeping away the greater part of the objectionable element. There will be betting on the races under the new law, but it will not be done by those men who are working for $2 or less per day. Philip J. Dwyer, the presiden of the Brooklyn Jockey Club, said: "So far as I am concerned it is the Gray bill or no racing. If the bill is defeated there will be no Brooklyn handicap and no racing at Gravesend. The gates of the course will remain closed. I do not take much stock in the idea of racing under the Ives pool law. The idea of spending a term in prison is not inviting to me, but that is just about what I would risk if I raced under the old Ives law. I will race in this country only where and when I may do so legally. If I cannot do that in America I can do it in England, and there I will probably go if racing is killed in this State." Other turfmen who were seen expressed views similar to Mr. Dwyer's, and it was learned on excellent authority that in the event of the defeat of the bill J. B. Haggin, the big California breeder, would have sent his yearlings to England to be sold there. By the combined provisions of the bills horse racing is allowed under the supervision of a commission of three members, to be appointed by the Governor, to serve for three years, the racing to be under the rules of the Jockey Club of the National Steeplechase Association. Pool selling is absolutely forbidden, and unrecorded bets or wagers between private individuals are the only things in that line allowed. The tax on racing associations allowed to operate is to be levied upon the gross receipts, and before obtaining a certificate full payment of capital stock must be certified to. Trotting associations are entitled to all the privileges of the acts. These men have evidently never for themselves or their sons and neighbors considered the question, "What shall it profit a man if he shall gain the whole world and lose his own soul?"

REMINISCENCES. — FREEMASONRY IN THE ARMY.

BY EZRA A. COOK.

When the war broke out I was a student at Wheaton College, boarding at home. Shortly before this I had been examined, and received a teacher's certificate from the county superintendent of schools, and expected to teach the following winter; but when Sumter was fired on I knew that meant the death knell of that "sum of all villianies," slavery, and I believed that God wanted me to help strike off the shackles of the Negro. I was but a little over 18 years old, and my father did not agree with me as to my duty. I respected his parental authority, and told him I would not enlist without his consent. When, as he frequently did, he spoke about my teaching, I told him that if he engaged a school for me I would teach the best that I could, but that I had no heart to apply for such a position, as my heart was in the service of freedom.

As the summer passed, and the terrible Bull Run disaater aroused the nation, I could see that father would not long withhold his consent to my enlistment. As a company of cavalry was being raised in the neighborhood, which young men of my acquaintance were joining, and I was assured of a sergeantship if I would go with them, it was very nearly settled that I should join, when an article appeared in the *Northwestern Christian Advocate*, signed by Rev. W. B. Slaughter, stating that he was raising a company of Christian young men for the 39th Illinois infantry. Less than a year before this I had enlisted under the banner of Christ, and father thought that in Slaughter's company I would find not only more congenial comrades but those who would help me heavenward. I had confidence in his judgment, and on Sept. 2, 1861, I joined company G, 39th Illinois, at Camp Nather, which was situated in the outskirts of Chicago. For the next six weeks the manual of arms, military drill and ordinary camp duties took up much of my time. I was delighted to find that there was much religious interest in the regiment, an open-air service being held nearly every evening. When I found out that none of the first score of men who had enlisted in company G; in fact, none who had enlisted before Capt. Slaughter's article appeared in the *Northwestern Christian Advocate* were even professing Christians, while some used very profane language and were intemperate, my confidence in Capt. Slaughter was shaken. Later I learned that he was a zealous Freemason, and had selected G as the letter for his company because he considered it more Masonic than the first letter of the alphabet.

Capt. Slaughter was a very strict disciplinarian, with a few marked exceptions. A man by the name of McKee, one of the first enlisted, got drunk on every possible occasion, thus disgracing the whole company, and it was a cause of much complaint that he never was punished in any way. We soon learned the reason—McKee was a brother Mason.

October 11 we started for the "seat of war," going to Benton Barracks, near St. Louis, Mo., where we expected to get our arms and enter active service under Gen. Fremont; but the government was very short of muskets, and after staying there a trifle over a month we were sent to Willlamsport, Md., through a mistake or misunderstanding, which received Congressional investigation later.

Nov. 17 Lieut. Jos. W. Richardson of Co. A died from typhoid fever, brought on, it was currently reported, by ungodly excesses. Chaplain McReading, who had recently joined the regiment, preached his funeral sermon, which was the usual nauseating Masonic lying eulogy, and landed his lodge brother in the "grand lodge above."

Up to this time Christian men of the regiment had held prayer meetings as we found opportunity, and they were nearly always attended by a few young men from Christian homes who had not accepted Christ.

The effect of the Masonic funeral services referred to makes me shudder now on thinking of it. The faith even of Christian men was shaken, and Christianity was for the first time, to my knowledge, in the army, openly ridiculed.

In a previous article I have alluded to the first battle of Winchester, Sunday, March 23, 1862, when we whipped Stonewall Jackson, and chased him day after day away up the valley till opposite Richmond. Then we were withdrawn from the valley, and made a rapid march to join McDowell's army at Fredericksburg, Md., leaving a very small federal force under Gen. Banks to guard the valley. Our going was promptly taken advantage of, and Lee sent the flower of his army, under Johnson, Ewell and Stonewall Jackson, rushing up the valley, driving the gallant Banks up to and across the Potomac into Maryland; and had Lee himself been with the army, Washington would undoubtedly have been captured.

There was a railroad in operation from Front Royal, Va., to Fredericksburg, Md., the line of our march, and we could and should have been taken by rail, even if in cattle cars, for we were ragged and many were barefooted, because supplies had failed to reach us, but we were promised ample supplies at Fredericksburg.

The day after we reached Fredericksburg there was a grand review of the army by President Lincoln, Secretary of War Stanton, Lord Lyons of the British embassy and others. Both of my feet were blistered, the blister on one of them covering nearly one-half the bottom of my foot, though I had better shoes than many of the men. My blistered feet may have been one reason why I was put on camp guard that day. "Honest Old Abe" and his retinue rode close by my post, and I had the pleasure of saluting the grand old statesman and hero.

That night news of the great raid of the combined forces of Johnson, Jackson and Ewell reached us, and although we had not received the clothing and shoes we so greatly needed we were started back again for the valley the next morning on foot, marching about twenty hours per day —not stopping even to eat, and given a most limited allowance of time for sleep. We ate as we marched.

Our return was a surprise to the enemy, and we recaptured quite a number of those who had been taken prisoners by the rebel raiders. Had not the traitor McDowell prevented it, aided by the armies of Fremont and Banks we could have captured the whole raiding army, for the raiders were between us and the Potomac—Fremont from West Virginia was on their flank, Banks was behind them, and the valley at this objective point (Strasborg) was so narrow that we could and would have held ten times our number had we been permitted to do so, but a peremptory order from Gen. McDowell forbade our doing so. An orderly (mounted messenger) of Gen. Shields told us that on receipt of this order from McDowell, Gen. Shields denounced him as a traitor, and swore that he would shoot him on sight.

The Shenandoah river at this time was very high, and in order to reach Richmond the rebel army, which was on the west side, must cross the river, and their dependence was on a single bridge down the valley at Port Republic. Shields therefore hurried off one brigade to destroy this bridge, and as Fremont was fighting the raiders on their right flank and Banks was behind them, there was still hope of capturing them. The bridge was reached by the brigade in ample time and was set on fire, when an officer on a foaming charger appeared with an order from McDowell to extinguish the fire and hold the bridge at all hazards. A little later the rebels appeared, and though repeatedly stopped in their attempts to cross, they massed their forces, and under cover of a terrific artillery fire forced a passage. A man who took part in the fight said that they mowed down the rebel column, and he believed the rebels lost more in killed and wounded than their entire brigade numbered, but they were eventually forced to retreat, with the loss of several cannon.

The grand old hero, Gen. Shields, was permitted to do no more for his country. He was immediately relieved of his command under the slander that he was becoming insane. The traitor McDowell did not dare give the true reason.

A few weeks later we were sent to join McClellan's army on the peninsula, and were on a transport in the James river the night of the "battle of Malvern Hill"—the last of the famous "seven days' battles" during McClellan's retreat ("change of base" he called it), in each of which, under the leadership of fighting Joe Hooker, Farnsworth and others the rebels were whipped. Gen Hooker and other officers of the Army of the Potomac testified before the Congressional committee on the conduct of the war that these battles resulted in complete routs of the rebel army, and that had they been permitted to do so they could have followed the fleeing enemy into Richmond. But each victory was followed by a retreat, ordered by McClellan.

While we were on that transport in the James river, during the battle of Malvern Hill, a squad of rebel prisoners were taken on the boat. They proved to be members of a North Carolina regiment. With others I engaged in conversation with them, most of the time being spent in an animated discussion of the ability and character of Union and Confederate officers, and I was astonished at the intelligence and candor of these men. "How do you like Gen. McDowell?" I asked. The answer was startling. "Oh, we all like him. He is a good friend of the South. Our officers have told us that he is a high Mason, and our officers are nearly all Masons. They told us we could depend on Gen. McDowell as a friend who would never injure the Southern cause.

(*Concluded next week.*)

POSITIVE VS. NEGATIVE REFORMS.

BY REV. H. H HINMAN.

The Lord Jesus Christ was and is the Great Reformer. He only can and will destroy the works of the devil. He only can establish righteousness and truth in the earth. It becomes us, therefore, as co-workers with him to study carefully his methods, and so far as possible to imitate his example. It is a remarkable feature of the teachings of our Lord that they are always *positive*. His commandments are not so much what we shall *not*, as what we shall do and be. He never in so many words prohibited human slavery, that system then so widely prevalent and so cruelly wrong. He did not say that men ought not to use intoxicating drinks, though he well understood the inconceivable sorrows that then and in all subsequent ages would grow out of their use. He said nothing about the Elusinian mysteries and other forms of secret idolatrous worship which ensnared and corrupted the great mass of mankind. There is nothing in his teachings about the eight-hour law or the cruelties of child labor in manufacturing establishments. There were then and are now thousands of questions of applied morality, pending before the people, about which he gave no direct and explicit instruction,

But he did lay down principles that are applicable to every case. He did establish a system that meets every human requirement, and which shall give precisely the right answer to all moral questions. The ax was laid at the *root* and not at the branches of every evil system. "Every tree" (said Jesus) "that my Father hath not planted shall be rooted up." "Every tree that bringeth not forth good fruit shall be hewn down and cast into the fire."

But the root of all evil is human selfishness; covetousness or "the love of money" is only one of the most conspicuous of its manifestations. The divine remedy is, first of all, the new creation, the *re-formation* of individual heart and life. This is what it is to be in Christ. "For if any man be in Christ he is a new creature. Old things have passed away; behold all things have become new." 2 Cor. 5:17. This is not only true of the individual but is equally true of the world at large. It is only as human society is transformed by the power of Christ that there shall be fulfilled the words of him that sat on the throne, "Behold I make all things new."

It follows then that the Gospel of Christ is our model, and the only true basis for all moral reform, and that in seeking the removal of any evil, we should seek it mainly, essentially, by seeking the conversion of men to God. It by no means follows that we are not to investigate and condemn individual sins. There were occasions when our Lord specified some great iniquities and spoke out in terrible denunciation. But it is not the only nor the *principal* method by which we are to labor. We are not to expect that the abandonment of certain forms will save either the individual or the world.

Is it not possible that the comparative failure of specific reforms is largely due to their negative character, and that had we been more earnest in teaching men what they *should*, instead of what they should *not* be, we should have had a larger success? Teaching men to forsake the lodge is all right, but *all* sin is to be

forsaken, and men must at the same time receive Christ. It may seem a slower process of conducting a special reform; it will, in the end, be the wiser and surer method.

STAND LIKE AN ANVIL.

"Stand like an anvil," when the strokes
Of stalwart strength fall thick and fast;
Storms but more deeply root the oaks
Where brawny arms embrace the blast.

"Stand like an anvil," when the sparks
Fly far and wide, a fiery shower;
Virtue and truth must still be marks
Where malice proves its want of power.

"Stand like an anvil," when the bar
Lies red and glowing on its breast;
Duty shall be life's guiding star,
And conscious innocence its rest.

"Stand like an anvil," when the sound
Of ponderous hammers pains the ear;
Thine be the still and stern rebound
Of the great heart that cannot fear.

"Stand like an anvil," noise and heat
Are born of earth and die with time;
The soul, like God, its source and seat,
Is solemn, still, serene, sublime.

—*Bishop Doane.*

MANY WITNESSES.

Americans have no conflicting interests respecting secret societies. We object to the secret religious ceremonies which they all practice. No matter what the temples, altars or shrines; if not Christ's they are Satan's. Religious rites, practiced by members of a body taken promiscuously from the community; professors of religion and men making no profession, form nothing less than a moral and religious system in which personal piety is not required, nor general justice; we regard the whole system, therefore, as opposed to true religion and just government.—Jonathan Blanchard.

It was about fourteen years ago that I was first initiated in the lodge. Within a few months after, I advanced to the Royal Arch degree, and some time after I took the degrees of Knighthood, as they are called. I well remember the horror I felt when the bandage was taken from my eyes and I found myself partly naked, with men standing around me pointing at me implements of death, and a human skull was handed me to drink from, and I was required to repeat words, awful in themselves, and which I cannot distinctly recollect, but which I believe to have been the same I find given in the explanation of that ceremony in Bernard's "Light on Masonry." From that time I absented myself from the lodge and chapter. My mind was afterwards led by degrees to an examination into Masonry; which I am now satisfied is repugnant to the spirit of the religion of Christ.—Henry Tatem, an eminent Baptist pastor, Providence, R. I., 1832.

Freemasonry is built upon the basis of a natural religion having for its foundation the honor and worship of the Supreme Architect of the Universe, but excluding the divine incarnation and the mysteries of human redemption. Whilst using the sacred Scriptures, it ignores the divine doctrines of the Christian faith. Pretending to a special and progressive illumination, it resembles, and through several of its writers even claims, descent from the secret societies of pagan Egypt, Greece and Samothrace.—The Bishop of Birmingham, England.

I am free to say that it is my deliberate opinion that the vicious character of Masonry and its guilt-concealing and barbarous oaths are such as not only to release all from their bonds, but also to lay upon them the solemn obligation to tear off its covering and expose its enormity. I regard it as Satan's masterpiece, a terrible snare to men. It sits at this moment as a nightmare on all the moral energies of our government, and utterly paralyzes the arm of justice.—Nathaniel Colver, former pastor of Tremont Temple, Boston.

Give them the truth anyway, and if they would rather leave their churches than their lodges, the sooner they get out of the churches the better. I would rather have ten members who were separated from the world than a thousand such members. Come out from the lodge. Better one with God than a thousand without him. We must walk with God, and if only one or two go with us it is all right. Do not let down the standard to suit men who love their secret lodges or have some darling sin they will not give up.—Dwight L. Moody.

God demands, and the world has a right to expect, that the church will take due action and bear a truthful testimony in respect to this institution. She cannot now innocently hold her peace. The light has come. Fidelity to God and to the souls of men require that the church, which is the light of the world, should speak out, and should take such action as will plainly reveal her views of the compatibility or incompatibility of Freemasonry with the Christian religion.—Charles G. Finney.

There are certain other widespread organizatious, such as Freemasonry, which, we suppose, are in their nature hostile to good citizenship and true religion, because they exact initiatory oaths of blind compliance and concealment, incompatible with the claims of equal justice toward man and a good conscience toward God.—Prof. S. C. Bartlett, D.D., Chicago Theological Seminary.

These associations are inconsistent with the genius of Christianity, because the secrecy which they affect, and to which they bind their members by promise or oath, is unnecessary and so unwarrantable, dangerous and ensnaring to the conscience, and, therefore, utterly opposed to that openness and publicity which Christ enjoins on his disciples both by example and precept.—Prof. J. G. Carson, D.D., Xenia, Ohio.

We have then the implied testimony of Freemasons themselves, that the Christian church ought to have no fellowship with Freemasonry as thus revealed, and that those who adhere intelligently and determinedly to such an institution *have no right to be in the Christian church.* In our judgment we are forced to the same conclusion, we cannot escape from it; we wish it were otherwise; we therefore sorrowfully but solemnly pronounce this judgment.—President C. G. Finney, of Oberlin, 1868.

But my strongest opposition to Masonry is because of its rivalry with religion. It steps in before the church, and is a false, an idolatrous religion, a religion without a Saviour and, therefore, a delusion and a snare to all who engage in it, or rest their hope upon it.—Prof. J. R. W. Sloane, D.D., Reformed Presbyterian Theological Seminary.

If on such anti-Christian grounds, prayers are framed, rites established and chaplains appointed, ignoring Christ and his intercession, God regards it as a mockery and an insult to himself and his church. In it is revealed the hatred of Satan to Christ. By it Christ is dethroned and Satan exalted.—Rev. Edward Beecher, D.D.

A man is not fit to be a juryman who has taken these Masonic oaths and holds to them. Such a man is not competent to be a constable or a justice of the peace. He has disqualified himself practically and really, for he has by these oaths perjured himself for the one side or the other, and so is unable to do justly in his official relation between man and man.—Rev. J. E. Roy, D. D., Secretary American Missionary Association.

There may be a broad distinction between the good and the bad in secret societies, but as they all alike have oath-bound obligations to complete oblivion of all they do or say, I have no means of judging the good from the bad. So I turn away from them all to the great Teacher who said, "In secret have I said nothing."—Samuel C. Pomeroy, in an address, 1883.

SOME THOUGHTS ON SECRECY.

I am opposed to the secret lodge system, and I will tell you why. I have in my possession a book entitled "The Abduction of Morgan," or "The Broken Seal." This book contains a full history of the abduction and murder of Captain William Morgan, of Batavia, New York, as it was learned through the confession of some of those who helped to do the hellish deed, together with an exposition of Freemasonry. I have read this book many times, and it has made such an impression on my mind that I cannot think of secrecy except with loathing. I know that some say that the Morgan story is a fable, but we have abundant evidence to the contrary. Some of my ancestors were living in, or near, Batavia at the time of the abduction, and afterward saw the remains identified by Captain Morgan's wife. Then again, history tells us that there was an anti-secrecy political party formed at the time, as a result of the excitement and agitation caused by the abduction. Ben Pearly Poor, in his reminiscences, speaks of such men as John Quincy Adams and William H. Seward being connected with that movement.

Mr. Poor, himself a Mason of high degree, makes no denial, but says the *real* or *supposed* abduction. I am also opposed to the lodges because of their lodge worship, which is nothing more nor less than idolatry. Then again, I am opposed to them because I believe them to be incompatible with republican institutions. Our ancestors oppressed by the aristocratic rulers of Europe, having endured for a long series of years the oppressions of kings, lords and dukes, and having no choice left them but slavery or flight, they chose the latter and came to the wilds of America where there were no lords or dukes, no Grand High Priests nor Grand Kings to extort the hard earnings of the poor. They have taught their sons and daughters to prefer death to slavery. After the struggle of the Revolution, with no enemy near to disturb their deliberations, a government was founded on plain republican principles. No high-sounding titles found a place in the government. All were placed on a common level, and the man who held the highest and most enviable station mortal ever held was styled simply President of the United States. Such was the government founded by Washington and the patriots of the Revolution. Now let us examine the institution of Masonry and ascertain whether it is founded upon the same basis as that of our common country. The government was founded in open day with all the light of heaven shining upon it. Masonry is the child of darkness, and nothing but secrecy can sustain it. Its principles are partial, and its ultimate aim is the *benefit of the few at the expense of the many.* All its ceremonies are anti-social and anti-republican. The titles given to its officers are not republican. I will give some of them: In the Grand Lodge they have their Grand Lecturer, Grand Junior and Senior Deacons, Grand Master of Ceremonies, Grand Marshal, Grand Treasurer, Grand Chaplain, Worshipful Grand Junior and Senior Wardens, Right Worshipful Deputy Grand Master, Most Worshipful Grand Master. The titles of the Grand Encampment are: Worshipful Sword Bearer, Worshipful Grand Standard Bearer, Worshipful Grand Marshal, Worshipful Grand Recorder, Worshipful Grand Treasurer, Worshipful Grand Wardens, Worshipful Grand Captain General, Worshipful Grand Generalissimo, Worshipful Grand Master. I might go on indefinitely, but I have given enough to show that Masonry is idolatrous and anti-republican. And as to the minor orders, they are simply offshoots from Masonry and therefore no better or no worse than the mother institution. Can one be a Christian and belong to these? No, a thousand times no, if he undertands their nature and character.—*N. P. Bronson, in Christian Conservator.*

"*Supposing him* to have been in the company, they went a day's journey" without him. Luke 2:44. How many companies have done and are doing the same thing! How easy it is to take it for granted that Jesus is with us in our journey, and never miss him until the day is spent! And then we find that the day has been *lost.* Nay, more! It was not until "*three* days" of diligent search that he was found again. And all because of a *supposition* instead of a care that we *realize* his presence, and watch his movements and his guiding eye, move when he moves, turn when he turns, and stop when he stops. If our hearts are really occupied with him, and his will, and his work, instead of our own plans, we shall readily discern his real presence, and be saved from such loss of time and toil.—*Friends' Expositor.*

If the dreadful phraseology of the oaths of some secret societies is meant in serious earnest, those oaths are barbarous, blasphemous and murderous, wholly inconsistent with civilization. If they are not to be taken seriously they are not less blasphemous, and are immoral nonsense. How grown-up men can thus solemnly or farcically be initiated into conclaves whose symbolism is half heathen, half Christian, whose initiations are indecent, whose alleged history is cre-

ated out of human fancy, and in regalia illustrating all this, can parade our streets, is beyond my comprehension. And all this is but an inferior part of the evidence wrought.—*Rev. I. J. Lansing, D.D., in Christian Conservator.*

NEW ENGLAND LETTER.

"Offensive" advertising.—The W. C. T. U. crusade in North Adams.—Our New England dialect.—The Christian Endeavorers and Priest Phelan.—The G. A. R. in the public schools.—A liquor revolt.—A late spring.

Great corporations and speculators of the Peter Bell stamp, who would paint over a glowing June sky if they could with patent medicine ads, ought to be made to understand that the public has some rights which they are bound to respect. There has been a law in Massachusetts for some time against painting advertisements on rocks; there is now one pending, if it has not already passed, "to prevent the offensive use of buildings for advertising purposes." It might be difficult to draw the line and say just where such use grows "offensive." It is much less of an evil, however, to deface the works of man than to put a tree or a rock to these base uses. If the many whose æsthetic sensibilities have suffered in this way could be heard from!—but as a rule they suffer and make no sign, while that obtuser class known as the "general public" allow with stupid indifference the work to go on of destroying natural beauties that can never be replaced. It is very hard for the average American to understand that anything can have a price outside of or beyond its commercial value; and for the Irishman or German it is an utter impossibility. To get any such idea into the cranium of the average foreigner would be like getting a joke into the head of a Scotchman—only to be received through a surgical operation. Men may come and men may go, but the advertising goes on forever in spite of all laws to the contrary. "Natural beauty," says a writer in "Garden and Forest," "has an intrinsic value as a refreshment to the spirit, and a restorer of the health of the mind and body. This is not a merely sentimental or fanciful view of the case. It is fundamental truth." But it is a truth which the people will have to be educated up to better than they are at at present before the laws against spoiling natural beauty by "offensive" advertisements are enforced.

The greatest sinners, however, so far as defacing buildings are concerned, are the theater companies. In which connection it may be said that at North Adams, the W. C. T. U. have begun a vigorous crusade against the posting of immoral lithographs, and the granting of licenses to the theaters for the production of immoral plays. The white ribboners are God's reserve forces in the great moral conflict now upon us, and I wonder if it is not owing to them more than anything that the good old Saxon word "woman" is being so largely substituted for "lady." But it has taken generations, nay, centuries, to teach us how much grander is the name the Bible gives our sex than the one invented by man.

I am glad to see that societies are being formed with the object of preserving our local New England dialect from utter extinction. It is a rich mine for the etomologist. Still, in back country districts housekeepers who spend their strength on petty domestic details are said to "putter;" and we hear the good mother tell her reluctant young hopeful to "hyper along to school"—hyper by the way is pure Greek, and reminds one of a tropical palm shooting up from a hedge of yankee currant bushes—or scolds her young daughter for going "traipsing off into the woods," when she is wanted at home for some domestic duty. None of us will live long enough to see the last of these old words vanish absolutely from use, but time, or rather the march of education, is slowly blotting them out of the common speech of the people; and why should we not seek to preserve the New England dialect which is more full of interest, and older by many centuries than the oldest of her historical buildings.

The Christian Endeavorers are much stirred up over the charges made by Priest Phelan against that body, and I see that at Asbury Park and Ocean Grove, the different C. E. societies have united in petitioning Mgr. Satolli to unfrock, degrade and depose the offending priest. Scandalous and unfounded as were these charges, the Christian Endeavorers would do better to let them slip into innocuous oblivion, instead of going down on their knees, as it were, to Satolli, with the unctuous flattery that "we are encouraged to make this petition from the many protestations which you, as well as the Holy See that you so ably represent, have recently made towards America and American institutions." Priest Phelan has no monopoly of extravagant remarks. Statements are being continually made at patriotic meetings which it would be difficult for the speakers to prove. This is a source of weakness. Indiscriminate denunciation is a kind of boomerang which recoils on itself.

Levy P. Crouch, president of the Connecticut Peace Association, has brought on himself the ire of the Grand Army because, owing to conscientious scruples, he wishes to have his children who attend the public schools excused from saluting the flag. Just now the G. A. R. and the A. P. A. seem disposed to arrogate to themselves all the patriotism there is in the country; and it takes considerable courage to withstand their opposition, and the slur of being "unpatriotic" if one does not approve their pet measures, and frankly says so.

The liquor men are revolting against what they are pleased to call "the continual nagging of the temperance fanatics." There has been a law passed prohibiting the issuing of licenses within one quarter of a mile of a city or a town which votes for no license, if the authorities of that city or town remonstrate. Many who live in no license towns and object to a saloon located at their back door, have taken advantage of this privilege, and filed remonstrances. It is only simple justice that towns so voting should be given some protection from their license neighbors, though it is true that a quarter of a mile would not be much of a hindrance to a man who wanted to drink. The liquor traffic is the one business that nobody wants. The outlying districts wish to banish the saloon into the centers of business. The centers of business on the other hand want to shove it off into the suburbs. Such a cordon of restrictions drawn around any legitimate business would long ago have driven it out of existence, and the fact that it lives and thrives under such circumstances shows what immense profits are made in the murderous traffic.

"A late spring is a great blessing," says some wise weather-prophet. Farmers and fruit-raisers may congratulate themselves. No "lagging rear of winter's frost" has nipped the leaf-buds which, hidden in their varnished sheaths, have had no days of unseasonable warmth to lure them out. I notice that the Industrial Aid Society has asked for contributions of money and lands to furnish work for the unemployed by which they can raise food for their families. Every charity which helps the improvident to be provident, and makes self-supporting citizens out of those who would otherwise become tramps and paupers, and at the same time causes two blades of grass to grow instead of one, is one of those far-reaching philanthropic schemes which give rich men the best interest for their money—could they realize it.

ELIZABETH E. FLAGG.

OUR NEW YORK LETTER.

Masonic pride.—G.A.R. excitement.—Another heresy trial possible—State and city politics.—A Mohammedan propaganda.

A party of thirty-four Master Masons have recently returned home from Palestine, as proud of their pilgrimage as any deluded Romanist pilgrim who has visited a sacred shrine. On March 6th a session of a Masonic lodge was held in King Solomon's quarries in Jerusalem, in which they all participated. They brought home many interesting souvenirs, and New York will have a block of limestone granite cut from the quarries, to be used in the new Masonic Temple now being built in Albany. Perhaps they suppose that Masonic virtue will accrue to them in the "Grand Lodge above" because of the pious devotion which they have shown in visiting the tomb of that old Jewish royal debauchee, whose ultimate repentance and salvation have always been matters of dispute, and are doubted to-day by the most thoughtful students of Holy Scripture.

The city papers are still publishing many letters about Col. Waring's attack on the G. A. R., an account of which was recently given in the *Cynosure*, and the mayor's office is daily besieged by squads of so-called veterans, insisting that the colonel be removed from the office of street cleaning commissioner. In a more recent letter Col. Waring characterized the G. A. R. as an organization that placed the bounty-jumpers of '64 on the same footing with the enthusiastic volunteers of '61, and which would vote for any party that would secure it a pecuniary bonus. The communication closes with the following peroration: "The unending crime of this organization has been the destruction of the sense of duty and of the spirit of patriotism, and the substitution for these manly motives of a mere cash consideration. Henceforth windy clamor must take the place of noble incentives, and the nation's gratitude can be expressed only in dollars and cents, as it is now expressed in the millions paid to unworthy 'veterans,' who have been hunted up and seduced by the claim agents; and what is even worse, have been coddled, pauperized, and emasculated by the Grand Army of the Republic."

These words are significant, as coming from a man who served with distinction throughout the whole war, and whose record has been scanned in vain for any spot or blemish. It is gratifying to note that many papers are publishing letters every day upholding and applauding his statements.

Rev. Dr. R. Heber Newton, Rector of All Soul's church, recently preached on the "Resurrection of Christ," with the result that some of his brother clergymen in the Protestant Episcopal Church have complained to the Bishop, and are seriously considering the advisability of preferring formal charges of heresy against him. In his discourse he emphatically rejected the doctrine of the resurrection, and frankly said that he could not accept the testimony of the disciples because no one saw Christ in the act of rising from the tomb. Since one article of the Apostles' creed is, "I believe in the resurrection of the body," some of the more loyal churchmen insist that Dr. Newton ought to be deposed from the ministry of the church. Several years ago, in like manner, he publicly repudiated the doctrine of the Incarnation, and although a similar discussion arose, it soon subsided, and he was left in the undisturbed possession of his parish. It is not considered probable, at the present time, that Bishop Potter will pay any attention to these complaints; and it seems to be a fact becoming more prominent every year that one may be a minister of the Episcopal Church in good standing, and believe and preach anything he pleases without the slightest regard either to the Bible or the creed of the church.

The passage of the police magistrate's bill last week is a triumph in the cause of reform. It was feared that the deal between the Republican machine and Tammany Hall would prevent its passage, and it undoubtedly would have done so had not Gov. Morton appeared upon the scene, and disciplined three Republican senators in the very nick of time. The Tammany senators have sworn the direst vengeance on what they were pleased to call this breach of faith on the part of the Republicans, and on the following day Senator O'Sullivan attacked O'Connor in a speech that was said to have been the most severe and bitter invective that has been heard in the legislature for many years. Reformers are jubilant over the timely and prompt action of the governor.

The Raine's ballot bill has been reported by the judiciary committee. As passed previously in the Senate it contained the fatal provision that an illiterate voter might designate some person to accompany him into the booth to prepare his ballot. It was pointed out that this would enable every venal voter to designate some man whom he might suspect of having money for the purchase of votes to accompany him to the booth, and thus be assured that the illiterate voter would deliver his vote for the right candidate. This provision was stricken out, and as a substitute an amendment was reported that when an illiterate voter applies for ballots, the inspectors may designate two men, of opposite political belief, to accompany him inside the booth and aid in preparing his ballot.

Some of the city pastors have been preaching against the Percy-Gray racing bill, claiming that it nullifies the constitution, and that it is a most infamous measure for a so-called reform legislature to pass. Meanwhile the sporting and racing fraternity are clamoring for its passage, with good prospects of ultimate success.

A Mohammedan missionary movement has been

in progress for some months in the city. Every Sunday, at the corner of Broadway and 13th street, up four ricketty flights of stairs, in an Odd-fellow's lodge room, a mere handful of the disciples of the False Prophet meet and pick Christianity to pieces, and prophesy that Mohammedanism will soon supplant it altogether. The lodge room is a fitting place for it, as it is most kindly disposed to Masonry, Theosophy, and all forms of Oriental mysticism. "The unspeakable Turk" has a big contract on his hands in undertaking to graft Islam and Kismet into American citizenship. F. W. FARR.

AN INTERESTING ITEM.—Oliver Ainsworth graduated from Harvard College in the year 1794. Two years later it became known that he was writing an exposition of the secrets of the Masonic lodge, of which he was a member. One evening he was called to the door to speak to some one who called at his home in New England. Not expecting to go out of the house he went to the door without his hat, but stepped outside and was never seen again by his family. Vague rumors were circulated that he was seen in Elktown, Maryland, but he probably was taken care of by the fraternity.

REFORM NEWS.

FOR VICTORY.

CHICAGO, May 4, 1895.

DEAR CYNOSURE:—Pressure of work has prevented reports for the past two weeks. For ten days I labored in New York and vicinity. The usual list of *Cynosure* subscribers was secured and new friends enlisted. One Sabbath was spent with my special friend, Rev. James Parker, Jersey City. Bro. Parker is pastor of the Second United Presbyterian church of that city. His church, known as one of the Conservative, is enjoying a healthy growth, notwithstanding its aggressive testimony against popular evils. I responded to Bro. Parker's invitation to speak at the morning service, and had the pleasure of listening to the logical, thorough and convincing sermon which he preached in condemnation of promiscuous dancing in the afternoon. Bro. Parker does not spend much time in condemning the sins of the Jews, but evidently endeavors to point out those sins the most likely to entrap those who may hear him.

Returning to Washington I found the *Cynosure* of April 11th containing my open letter to Dr. Easton was in demand. So far as I have heard the doctor has not replied to this letter. As it has been widely read it could hardly fail to set some to thinking. In his church paper Dr. Easton publishes his wish to be chaplain of the next House of Representatives, and urges his members to use their influence to secure for him this position. He calls attention to the fact that he is a 33 degree Mason, a leader among the Oddfellows and Knights of Pythias, evidently thinking that such an enunciation will have great weight in getting him the salary paid the chaplain. Whether the members of the next Congress desire one who has done so much swearing to do their praying remains to be seen.

Friends having *Cynosures* of April 11th who do not wish to retain them would help our cause and do me a favor by mailing the same to 355 Pennsylvania Ave., Washington, D. C. Late parlor meetings in our mission there have been well attended, and new light has been given. I shall (D. V.) respond to requests to give lectures in Washington Co., Pa., in the near future. Sabbath, May 19, I am to be at Venice, and a week later at McConnell's Mills. If there are friends in that county who desire lectures soon, they can address me at Venice. W. B. STODDARD.

FROM THE PACIFIC COAST AGENT.

PORTLAND, Ore., April 29, 1895.

From Castle Rock I went to Centralia in Lewis county, Washington. This is a little city of about two or three thousand people. It is where the Grays Harbor branch leaves the main line of the Northern Pacific railroad. The hard times have left their impress on this, as on many other places. Many good buildings are vacant.

I was expecting to speak here in the Christian church, but was side-tracked to the W. C. T. U. hall. There was no one to look after the opening, but we got there in good time, and a young man (God bless him) hunted the key, and opened and lighted the hall for us. Some of the members of the Christian church explained that they had a few lodgemen in their society, and did not wish to offend them by having it in the church. The pastor was very anxious for it, and thought it just the thing needed. He says, "I think it is time to call a halt on these lodges, especially for Christians."

Well, we had a good crowd at the hall. They listened very attentively, and quite a number gave their approval of the lecture by nods, amens, and various ejaculations. I was very kindly entertained here by Mr. and Mrs. Harry McCall.

When I arrived at Tacoma, I found they had not received my appointment. We set out to see what we could do. I agreed, as the pastor was away, that I would preach for them on Sabbath morning. We had an excellent service, holding till one o'clock. No chance to stop. The people got happy and shouted the praises of God. At night, spoke directly on the lodge evil. Only a small congregation, but a very good interest. Two took the *Cynosure* for a year. One gentleman walked down street with me after the address. Said he, "I suppose I was the only lodgeman to hear you to-night. I can assure you your work is of the Lord. When I got salvation two years ago, I saw that in order to keep it, I must quit the lodge. I have never been back to it. I find enough in Jesus to satisfy me. If you can open the eyes of Christians to this it is well." I told him there were other lodgemen present, but he was the only one who seemed to have his eyes open to the truth. I am constantly receiving such testimonies. This man was a member of the M. E. church.

From here I went to Seattle, passing Puyallup by, not being able to secure a house in which to speak. I spoke on Tuesday night at the Seattle Seminary, a Free Methodist institution of learning. Prof. Clark W. Shay is principal, with two excellent lady teachers to assist him. The college is doing an excellent work mentally and morally. It should be supported well by the denomination, and other Christian people who are opposed to what is false, and who love the truth. The address had been mentioned to a number of lodgemen in the community, who were especially invited to be present. Prof. Shay led in prayer, after which Rev. Beers gave us a good introduction. Always during my lecture work I give opportunities for replies. I even challenge a successful contradiction. Two subscribed for the *Cynosure*. Quite a number took books. The students seemed anxious to know more of the subject.

The next night I spoke in Maple's Hall, South Seattle. Here I thought the lodgemen would beat me out of a crowd, but after I began speaking the hall filled up well. Here we were cheered on by such veteran reformers as Rev. M. H. Nichols and Bro. J. C. Card. Mr. Maple was present. He is treasurer of King county, and an avowed infidel. I heard him say to a young man as they came out of the hall, "There's more truth than poetry in that address." I think many minds were aroused to investigate the crying evil of secret societies.

As I returned next day through Castle Rock, a gentleman boarded the train. He said, "Mr. Williams, nothing has so stirred our town for years as your lecture. It is all the talk. The Presbyterian and Christian minister have both taken up the fight, and have spoken out freely against the order. You must return and lecture again." This I will do if the Lord wills.

La grippe is handling me roughly for a while. Pray for me and our cause on this coast.

P. B. WILLIAMS.

As the warm weather comes on the labor unions begin to threaten strikes. Worse than poor pay, worse than honest hunger even, is the effect of these strikes on the laborer. We would not for a moment justify men in oppressing the poor. Doubtless this is done in many cases; God will certainly avenge the wrong; but for men, *free men*, to swear to obey unknown superiors, and to conceal from their wives secrets which affect the welfare of themselves and children; and then to not only not receive pay for being idle, but violently prevent others from doing the work which they refuse to do, cannot but degrade and destroy these men who would be honored and blest if they would suffer for a season, if need be, rather than do wrong!

THE LODGE IN POLITICS.

The county treasurer of Clinton county, Pa., (I think of '93) was a defaulter of over six hundred dollars. He was never prosecuted and they elected another, and he appointed the defaulter as his secretary. They are both Masons; the one that is treasurer now is a 33d degree Mason. Now what do you call that but Masonic rule? Our country has no laws which can be used against a Mason. A WITNESS.

CORRESPONDENCE.

FROM THE VENERABLE J. G. FEE.

To members of the National Christian Association:

I have, as some of you know, just passed through the severest trial of my life—the giving up of my dear wife. She was of the Lord—a stay to me in the many trials of life. She was constant in her protest against secret orders as contrary to the spirit of the Gospel and inimical to the well-being of human society.

Our church has a resolution, a written protest against secret orders. I see not how the great evil of secret orders is to be removed from our land but by the protest of the Christian church. The church is supposed to echo the voice of God, which only can reach the conscience of men.

I know no movement which is so stealthily and successfully injecting the poison of secretism into the mind of the populace as the Grand Army of the Republic. It comes with the show of patriotism, and yet maintains and practices that which is perilous to a republic. The devil is never so successful in injecting evil, as when he "comes in the livery of heaven." I wish the editor of the *Cynosure* would again specify reasons why this organization is seriously objectionable. The people need "line upon line" JOHN G. FEE.

THE DECEPTIVE CHARACTER OF THE LODGE.

The secret fraternities claim to be a helping brotherhood, but the claim is false and deceptive. The carnal brotherhoods are a caricature of the brotherhood which Christ instituted. Jesus asked the question, "Who is my mother and who are my brethren?" and then answered, "Whosoever doeth the will of my Father the same is my mother and sister and brother." But because it is a brotherhood in being pledged to help each other, many are deceived, and suppose they may innocently prefer its members though not so needy to more needy ones outside of their fraternity, though the latter be ever so truly the children of God. And so, blinded by the god of this world, they turn away from the Bible requirement, "Do good unto all men, *especially* to them who are of the household of faith." I cannot see how so many are so greatly deceived except on the supposition that devils are busily at work on these various lines influencing, suggesting, and impressing.

We know Satan is called the adversary, the seducer, the deceiver; that he is called "the prince of the power of the air, that worketh in the children of disobedience." "Even Satan himself is transformed into an angel of light." Not so much wonder then that even church-goers and church members, seeing false religions dressed up in the gaudy hues of great pretensions and seeming devoutness, should be deceived. Especially are they liable to be thus deceived if they are not genuinely consecrated to the service of God, but are vacillating in their minds between the world and carnality on one hand and Christ on the other hand.

We account for the deception partly from the fact that it is so much more in accord with the pride of the human heart to think of saving one's self by ceremonies, and by faithfully keeping pledges and obligations made in secret fraternities. Join this fact with the bold, unscrupulous pretension that "Our rites embrace all the possible needs of man, moral, social and spiritual; and have a meaning high as the heavens, broad as the universe, and profound as eternity," and we have some clue to the readiness with which many are drawn into Masonic ceremonies. While the devil

impresses them with the thought, if you are only faithful to these ceremonies and obligations you will be all right, there is no offence of the cross in this. The heart may retain its pride and love of the world, and hope to be saved.

So many good men join the fraternities, they must be good. In this way many are deceived. The looker-on seeing ministers and deacons, elders and class-leaders joining the lodge fraternities will think that, of course it is a good thing or *they* would not go into it. But, (1) Many professing to be good men are not really so. (2) Many of them have never studied the real character of Freemasonry—its origin and designs —and so are themselves deceived; and if they have real goodness, that fact is the means of deceiving others who naturally suppose that if the minister belongs to it he understands it. The writer of this has in a number of instances conversed with ministers (Masons and Odd-fellows) who said, with apparent honesty, that these fraternities require the candidate to believe in the Bible and to believe in the Lord Jesus Christ. Yet nothing could be further from the truth. So they are "deceiving and being deceived." (3) Many who are nominally members of these fraternities have become informed as to the anti-Christian character of the lodge religion, and so in their hearts renounce it and do not attend the meetings of the lodge, yet are looked on by outsiders as genuine lodgemen; and so the deception continues.

The initiation in Freemasonry is evidently Satan's counterfeit regeneration, and answers to the work of the Holy Spirit, contemplated in the Gospel of Christ. Satan evidently has power to impress human spirits, and succeeds best with those who do not by faith in Christ resist him.

Yours truly, C. POWERS.

PROHIBITION IN THE COLLEGES.

WHEATON COLLEGE.

The third annual convention and contest of the Inter-Collegiate Prohibition Association of Illinois was held at Wheaton College, April 18th and 19th. It was very interesting and encouraging from first to last. The meeting of the executive board occurred Thursday afternoon, the 18th of April. Delegates were present from the Northwestern University of Evanston, Eureka College, University of Illinois, Northwestern College of Naperville and Wheaton College. Chicago University was also represented on Friday afternoonand evening.

Thursday evening Pres. Blanchard gave the annual opening address on "The Church and the Saloon." It was an exceedingly interesting argument for a firm stand on this and other reform questions by the churches of our country. The music for this as well as the other meetings of the convention was furnished by quartettes of Wheaton College.

During Friday morning, papers were read and discussed by the delegates and club members. The first, on "The Need of Education inPolitics," by Alfred O. Shacklee, president of the Wheaton Club, was able and interesting. Mr. Shacklee said that American citizens were not lacking leaders; "they were led to death;" they needed to be taught to think rightly for themselves. The second paper was on the "Mission of the Illinois College Prohibition Association," by Mr. M. E. Nonnamaker from Naperville. This was a very practical subject for the convention, and was to the effect that while all the people need to be educated in politics, the particular business of the associatien was to educate college men on this particular question, since they will to-morrow make laws embodying their opinions of to-day. After the discussion of this subject, Mr. William Drummet, of Eureka, read a paper on the "Financial Needs and Means for Raising Funds" for the association.

The afternoon was taken up by a paper on "The Sphere of the Local Club," written by Thos. W. Reely of Champaign; an address—"Wanted—Men," by Mr. C. P. Nadelkof of Wheaton, and the reports of committees and clubs, and the election of State officers. Mr. Drummet of Eureka was elected president, Miss Belle Blanchard, of Wheaton, vice president, Mr. Gaston, of Champaign, secretary, and Mr. Walter S. Davis, of Chicago, treasurer.

In the evening came the anxiously awaited contest. The order on the program for the orations had been settled by lot. Mr. Edward S. Hutchins, Evanston's representative, gave the first oration on "The Great Leader of a Great Cause" to the large audience which nearly filled the chapel. Miss Evelyn Pinkney followed with an oration on the Prohibition party as "Our Nation's Hope." Then the program was varied by a piece from the male quartette, "Bury Him Deeply Down," which was followed by "Oh Neighbor, Come Off the Fence" as an encore. Mr. J. F. Smith did credit to Eureka College by his oration on "King Alcohol in the Arena of Life." It was an apt comparison of the old Roman rulers looking upon the gladiatorial combats, with modern King Alcohol enjoying the destruction caused by his orders. After another song Mr. Geo. H. Gaston, of Champaign, delivered his oration on "The Basis of the Prohibition Principle." "Liberty, law and growth," said he, "furnish the basis of prohibition reform." Mr. J. Howard More gave the last oration on "The Scourge of the Republic." It astonished everyone, and delighted truth-seekers. He had a wonderful store of pointed and piquant epithets which were used to great advantage. While the averaging committee were ascertaining the decision of the judges the audience were entertained by music. The decision of the judges seemed to be in accord with that of the audience, as is not always the case. The first prize of $25 was presented to the representative of Chicago University, Mr. More, and the second of $15, to Miss Pinkney of Wheaton College. We hope Mr. More will carry off the honors at the national contest.

Mr. J. A. Benson, the State secretary of the association, came a long way at his own charges to preside over the meeting, which he did most handsomely. Miss Guild, the State treasurer, acted as secretary. E. ALBERT COOK.

ODD-FELLOWS CELEBRATE.

LISBON, Ia., April 30, 1895.

DEAR CYNOSURE:—The *Lisbon Herald* gives an account of a great Odd-fellow convention celebrating the seventy-sixth anniversary of the founding of that order in America, held in our town last Friday. You will see that the oration was a long string of laudations of the order; *Christ* and the *divine atonement* and *salvation*, all left out, and nothing but the human side and human goodness and duty presented. And that very falsely, for instead of it embracing all mankind, as the orator said, their brotherly love and benevolence is all confined to the order, and that only on condition of it being well paid for. And yet the ignorant masses seemed to take it down like butter and honey, with a few noble exceptions. And as I mused, I thought how has the fine gold become dim. This once strong anti-secrecy United Brethren town, where some years ago no such lodge demonstration could have been held, now welcome the demonstration, and some of our brethren and sisters are in the lodge.

Our present law on oath-bound secrecy is just about as effective against the lodge as the Mulct law of Iowa is against the saloon in our State. For it won't be long, unless some counter influence is brought to bear, until all the larger towns will have all the saloons that the whisky ring will want, and thousands of young men (in this once prosperous prohibitory State) on the inclined plain downward, toward a life wasted, parents' hearts broken, and the end a drunkard's grave. Oh, that God would turn back the tide of evil that is coming up in the various channels of our national life, and give us a deeper channel of righteousness, peace and prosperity than ever before. Yours as ever, I. L. BUCHWALTER.

TWO VETERANS AT REST.

(BUCKNELL UNIVERSITY,) LEWISBURG, Pa.

DEAR CYNOSURE:—It is with inexpressible sadness that we announce the death of our esteemed brother, Rev. Nathan Callender, who departed this life on Saturday, April 20, at the home of his son, A. L. Callender, Scranton, Pa. He had often expressed his desire either to die or to be buried on his birthday. The latter might have been granted, but owing to the inconvenience for some of his friends to be present his burial was delayed one day—otherwise he would have been buried on his seventy-fifth birthday. He had been in poor health for several years. but maintained his pastorate with the Scott Valley Baptist church until the early part of last winter, when his declining health compelled him to resign.

Elder Callender was a man of unblemished Christian character, and lived strictly in accordance with his convictions, a sincere and devout Christian. Having been converted at the age of nineteen, he early entered into his Master's service, where he was a very active and faithful servant, as well as a diligent student, studying to "show himself approved of God, a workman that needeth not to be ashamed, rightly dividing the word of truth." He was a firm Prohibitionist, and the first man to vote that ticket in Susquehanna county, and for a time he stood almost alone for its support. As a pastor he was dearly loved by his people, and even those who did not agree with him in his views on moral questions highly respected him for his sound reasoning and gentlemanly courtesy.

He faithfully opposed the workings of the secret lodge, as he believed it to be the enemy of the home, the church, and the equal rights of man; and until his earthly labors were ended he endeavored to "throw out the life line" in continuous warnings, to keep the ignorant from being led "*blindfolded*" into the Christless lodges.

For a number of years he held the position of president of the Anti-secret Association of Pennsylvania, and as long as his health permitted he was among the leading lecturers in the anti-secret cause. The last time he was able to meet with the National Christian Association was in the convention held at Binghampton, N. Y. His remarkable address on that occasion was published in the *Cynosure*, of which he has long been a subscriber.

In his death we feel that our loss is almost irreparable. All who knew him, and especially those who watched over him in his last moments, can testify to his unfaltering faith and trust in Him unto whom, while living, he "presented his body as a living sacrifice," and in whose arms he is now enjoying the reward of the blest.

On the same day that the remains of Rev. Callender were laid to rest, Rev. S. E. Miller of Clifford, Pa., passed suddenly away. He had been declining in health for nearly a year, but was not considered to be in danger. His last sickness was only for thirty hours, and his death was a surprise to all. He was a man of strong Christian character, and was respected by all who knew him. He was a staunch anti-secretist, and he publicly and fearlessly denounced the workings of the lodge. He and Elder Callender were co-workers, not only in the Christian ministry but also in the battle against the Masons. Singularly they had agreed that the one surviving should preach the other's funeral sermon; but God in his providence saw fit to take them both to himself at an interval of scarcely three days. We deeply mourn their loss, and feel that it can only be compensated in the assurance of eternal rest with Jesus, whom *they* were never reluctant to proclaim as the Saviour of all mankind. B. F. THOMAS.

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"The anti secret force in Maine for active work has developed very rapidly within the last few years. A single copy of the *Cynosure* coming to an honest praying man for two years had much to do with the anti-secret character of the Cornish church, and still more to do with the revival aud re-organization of the Maine Christian Association. Behold what God hath wrought! Praise his name forever!"—*Elder S. C. Kimball, Editor Christian Witness, New Market, N. H.*

——o)o(o-——

The *Cynosure* and *Tribune* give five pages of reading matter for every working day in the year at a cost of about one-half of a cent per day. The news from the whole civilized world is given, and reform news and facts of vital interest nowhere else obtainable. Send $1.60 to the

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HOW TO MAKE PICTURE FRAMES.

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Have a plain pine frame made the size of the picture. Procure from a druggist a quantity of cork covered paper, such as bottles are packed in. It is usually given away. Cover the frame with this, then give two coats of ivory white paint or gild with gold or bronze paint. Another way is to cover the pine frame neatly with plush or velvet. A narrow gilt molding next the picture gives a pretty finish to either frame.

At the picture stores they give away the triangular pieces that are left after making a frame. These make a part of a very pretty frame for a square or round picture. Take a piece of pine board an inch thick and 14 inches square. Plane it smoothly and cut off the corners to form an octagon. Cut a round hole in the center 10 inches in diameter. Cover this frame neatly with plush, paste a strip of the plush an inch wide around the inside edge of the circle. Now take the triangular bits of molding. They may be had of all sizes, according to the width, but for this frame they will need to measure seven inches the longest way. Four of these are to be placed one on each corner. Glue will hold them nicely. Fasten the picture to the back, and it is ready to hang. If a glass is needed, it may be held in place by strips of cloth pasted around the edges, which will hold it to the frame. The frame should be hung diamondwise—that is, with a corner at top and bottom.

Passe partout for photographs, small engravings or inexpensive pictures are made by binding together the picture and glass (a cardboard back may be added) with black ribbon. Lap on glass half an inch. Fasten on two brass rings, with narrow strips of cloth for hanging. Use flour paste for binding and fastening on rings.

How to Make Vienna Rolls.

To make crescents similar to those sold in the shops as Vienna rolls, roll the dough into pieces about eight inches square and a quarter of an inch thick. Cut this across twice from corner to corner, which will give four triangles, each of which will make a horn. Take the triangles, one by one, pull them out a little to make them longer and place the broad side nearest to you; then roll them lightly from this broad side. Place them on a tin with the point uppermost and bend the points so that they nearly meet to make the roll crescent shaped. Let these crescents rise a second time, brush the surface with milk or white of egg and bake. Sometimes, in order to keep the folds of dough distinct, a little butter is spread barely over the triangles and then lightly floured before the horns are rolled.

How to Make a Portable Sewing Cloth.

Where a sewing room is impossible a rug of linen crash under the machine, large enough to cover half the room, will be a great convenience. At a moment's notice all the threads and scraps may be gathered up in this rug and shaken on a paper in some convenient place, keeping the room neat and clean without the trouble of sweeping. Such a rug may be purchased by the yard, 2½ yards wide, at 80 cents a yard. Two yards and a half will make a sewing rug that will last for years, and it may be easily washed and ironed when soiled.

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The Christian Cynosure.

WM. I. PHILLIPS, PUBLISHER.

CHICAGO, THURSDAY, MAY 9, 1895.

"Depart, I pray you, from the tents of these wicked men and touch nothing of theirs, lest ye be consumed in all their sins." Num. 16: 26.

Many of our —— subscribers, alas! seem to be as baskets or sponges: either leaking out the truth as fast as they receive it, or else absorbing it for self only. They forget the precious promise of God: "The liberal soul shall be made fat; and he that watereth shall be watered also himself." Prov. 11: 25. But some of our subscribers and readers are like wells and reservoirs: they receive the living water and give it out to other souls. They send in new subscribers, send lists of names to whom we may send specimen copies, help circulate our books, and otherwise promote the work of the Lord. "Go thou and do likewise."

Cynosure subscribers, please read the above *once more*, and then ask yourself, Am I like a basket or sponge, or like a well or reservoir?

We desire to call especial attention to the letter from the aged John G. Fee, page 5. The war of Rebellion was hatched in the Southern lodge-rooms. Now the G. A. R. strews flowers annually over the graves of the rebels, and has begun to go South and fraternize with the *Confederate Veterans' lodges*. And we find such setiments as the following: "Masonry, while non-sectarian and non-partisan, has ever encouraged loyalty to the government—where that government was free. It is true a majority of the Masons in the South, during the civil war, were opposed to the Union, but it is equally true that they were ever ready to recognize the sign, and to render all the relief in their power to a brother though a foeman." Bro. Ezra A. Cook's article on page 2 will be read with interest as showing how this favoriteism—this treason—prolonged the war.

KING SOLOMON'S QUARRIES.

We have a letter from the Washington *Post* of April 8th, written by a minister whose name is M'Corkle. In it he describes a meeting of American Masons in the excavations at Jerusalem, which are said to be the place whence Solomon obtained stones for the Temple. Having made himself known as a Mason, he was permitted to join in the organization of the lodge, and in the "refreshment" which followed the "labor." Repeatedly he makes allusions to the alleged fact that Freemasonry had somewhat to do with the erection of the Temple; that Solomon was a Freemason, etc., etc. We do not know whether he was sincere in this writing. Very possibly he was, for Masons who are intelligent men, and well informed respecting most questions, are often totally ignorant of the history of the organization to which they lend their spirit. All persons who are well read in the history of the lodge know that Freemasonry, as a speculative system, is not yet two hundred years old; they know that neither Adam, nor Noah, nor King Solomon, nor the two Saints John, nor any other of the Scripture worthies had anything to do with it. They know that all the speculative Freemasonry there ever was in Jerusalem has been carried there by lodgemen from Europe and America. Mr. M'Corkle may not know these facts, as already said; we do not know whether he is one of the ignorant or one of the well informed members of the order. It is pitiful, however, to see a man professing to be called by the Holy Spirit to preach the Lord Jesus Christ to dying men, busying himself with the signs and ceremonies of Freemasonry, and joining with Masons, very possibly with godless men, in the ceremonies of that pagan religion. It is not needful to seek the cause of spiritual barrenness in our churches when the shepherds of the sheep, who should be guiding the flocks, are associating with all sorts of unbelievers in the work of pagan religions like the Masonic. It is interesting to know that the lodge which is called the "Royal Mother Lodge" has only twenty-four members, and that these are almost all merchants and importers. There are a few natives, but these are doubtless men who have been deceived into supposing that Masonry has some historic connection with this ancient city.

The Royal Mother Lodge at Jerusalem is probably one of the youngest organizations of that kind in the world, yet true to the Masonic instinct for false pretense, it calls itself "Mother Lodge." How long will Christian men, even sensible men who are not Christians, have patience with such an organized and perpetual lie?

CHARITY AND BENEVOLENCE.

These terms have been misapplied by secret lodges until their real significance is nearly lost. Both of these words by their derivation mean a feeling of love or good-will; and as such feelings generally find expression in kind deeds and loving acts, came to be applied to actions prompted feelinges. Addison has said, "Charity is a virtue of the heart, and not of the hands; gifts and alms are the *expressions* not the *essence* of this virtue."

There is no true charity but that which springs from love to God; no true justice but what rests on the fear of God; no true morality but that which is founded on the Word and law of God. Men are by nature selfish; every one knows this is true of his fellowman even if he does not realize that it is true of himself. *God* is *love*, and when a man is born of God and becomes his son the change of heart becomes apparent, by the fact that love for his brother man springs up in his heart.

Now the secret lodges, nearly if not all of them, claim to be charitable institutions. "Masonry," says an eminent Masonic author, "is but another name for that spirit of pure, brotherly love which should unite all men."

> "God hath made mankind one vast brotherhood,
> Himself their Master, and the world his lodge."

When the candidate for the Mollie Maguires knelt to take the oath, the officer who administered it first read to him the following statement of the objects and principles of the society: "We are joined together to promote friendship, unity, and true Christian charity among our members, by raising money for the maintenance of the aged, sick, blind and infirm. The motto of the order is Friendship, Unity, and true Christian Charity." The motto of the order of Odd-fellows is "Friendship, Love and Truth."

And yet Masonry gives nothing except in return for money paid in, and not then, unless the dues are *paid up to date;* the Mollie Maguires, while that order was allowed to exist in our government, was the most murderous institution that can be imagined; and the Odd-fellows' lodge brings to mind the couplet:

> —"With one hand he put
> A penny in the urn of poverty,
> And with the other took a shilling out."

But men say we feel the necessity of a loving brotherhood, where each seeks the other's good and not his hurt; where the strong bear the infirmities of the weak—a shelter in the time of storm. This they find more in theory than in practice in the church; *hence the organization of the lodge.* If a member is sick it pays him so much per week till he recovers. If necessary, its members will sit up with him night after night. If he dies, it will bury him, and provide for the widow and orphans. Do you say the church does this? Yes; a few choice spirits do; but ninety per cent feel under no such obligations. "Said a man to his friend, "I think I will go into a lodge." "Why not into the church?" "I put the lodge first and the church second," said he, "because the lodge will show more sympathy and love for me in sickness, adversity and death, than the church shows."

In other words, this man did not want an opportunity to do good to his fellows; his heart was not stirred by love either to God or man; and not knowing it by experience, he judged there was no such thing as charity, and was going to join the lodge which he thought would *be obliged to help him* if reduced to want. Now any one can see at a glance that as soon as an organization, even if started by benevolent persons, has a majority of such members they will simply prey upon one another.

The truth is, *Christ* is "the desire of all nations." He *only* can satisfy. We are in God's universe and we can walk at liberty only by seeking his precepts. Ps. 119: 45. Much of the suffering and misery in the world is occasioned by the untruthful idea that men would be happy if they could have what they think they want. Wealth, health, friends, these are all desirable things to have; but Paul and Silas, beaten, sore, with their feet in the stocks, are infinitely happier than the jailor who incarcerated them. "God," in the words of St. Augustine, "has made us for himself, and our heart is restless till it rests on *him.*" Christ is the head of the Christian church. His word to his followers is, "Do good and lend, hoping for nothing again." "And this commandment have we from him, that he who loveth God, love his brother also."

G. A. R.—GREAT ARROGANT RENEGADES.

The Grand Army of the Republic, falsely so-called, seems to have drank "the waters of vanity" until they are ready to burst. A part of the old soldiers, *possibly* half, get together and shut out all who cannot conscientiously promise to keep their secrets, and style themselves the Grand Army. Their *name* is false in two particulars: (1) They are not *the army.* (2) They are not in any sense grand.

But they are great in a few particulars: They are great for breaking the Sabbath; they are great for getting offices which they are not fitted morally, at least, to fill; and they are great leeches on the United States Treasury. Since they assume to be great when not really so, they are arrogant; and of late this body has well earned the title renegade, so that after all the lettered title G. A. R. is right.

First, this great arrogant body of men set apart May 30 as a day to be observed every year to decorate the graves of the old soldiers; not only those who had given their lives for their country, but equally with these they concluded to honor those who had been *traitors!* We see such captions as these: *Reunion of Blue and Gray.—Northern Veterans Entertained by their Brethren in Atlanta.* And such statements as this:

"Commander-in-Chief Thomas G. Lawler, of Rockford, Ill., and staff arrived in Atlanta to-day from Montgomery. There was a session of the Georgia and South Carolina departments at the Atlanta Post. The Grand Army men were driven about the city and entertained at the Capitol City Club to-night. To-morrow evening there will be a general reception at the Post hall, at which the Fulton County (Confederate) Veterans' Association will be present in a body."

In other words, the secret lodge in the North is being entertained by the secret lodge South; and when one of their number protests against such treasonable doings, this great renegade order cries out in the following style:

UNPATRIOTIC AND OUT OF DATE.

Department Commander J. A. Thayer of the Massachusetts division, G. A. R, needs the lesson which the Grand Army men of Chicago and other places seem disposed to give him. When the friends of dead Confederate soldiers proposed to dedicate the Confederate monument at Oakwoods cemetery on memorial day one of the most prominent Grand Army Posts in the city, acting in human sympathy and fellowship, asked to be allowed to participate. Prominent men of both North and South took heed of the good example and joined in the effort to make this memorial day service a beautiful and fitting symbol of national unity and brotherhood. The event promises to be one of the most notable re-unions of the blue and gray ever known. To the glory of the Grand Army be it said Thayer is likely to have few associates in his task of trying to rend asunder the healed wound. He is living far behind the age, and neither humanity nor patriotism is in his speech.

"This know also, that in the last days perilous times shall come." . . . "Whereby we know that it is the last time."

THE REBEKAH DEGREE--A WARNING.

This side degree of Odd-fellowship was invented by Mr. Schuyler Colfax. The motives he gives for its formation are the following: 1. "It will tend to increase the resources of the subordinate lodges," and "to induce them (members) to progress upward in the order." 2. "Save the trouble of wives' and widows' cards. 3. Lessen and ultimately destroy the prejudice felt against the order by many of the fairer sex, which prevents accessions of members." In a word, it was a scheme to compliment women, appeal to their vanity in the name of charity and then extort money from them. The organ of the Odd-fellows Lodge, the *Companion,* says:

At first a sister held her membership only through her husband. If for any reason the husband lost his member ship in the subordinate lodge, the wife went out of the order with him. To-day a married sister holds her membership independent of her husband, and the case is not infrequent where a married sister has held active membership after her husband had severed all affiliation with our order.

When ladies were to be admitted the Noble Grand gave the word, "admit them (calling the lodge up with two raps as they entered)." Being admitted the conductor, with the candidates (who had removed previously their bonnets and shawls), and their husbands marched around the lodge-room, while an ode was being sung to them.

The bait took well, and soon we find that unmarried daughters of Odd-fellows, above the age of eighteen years, when proposed by either parent or guardian, or sisters proposed by their brother, such young ladies took their degree; but the more money that came in the more generous these charitable Odd fellows became. And "now," the *Companion* says, "that the law, making *all* unmarried women, over eighteen years of age, eligible for membership in the Rebekah branch of our order, we expect that the applications for admission will be double that of any previous year." And these young women, their hats and shawls removed, march around the lodge with the men who proposed them for membership, while the lodge sings, "Welcome sisters to a shrine," etc. "Thus women are inducted into a secret order intended and named only for men." It is a woman's degree, practiced in the night, in which men, known and unknown, may be a majority of ten to one, while women, as before, are excluded from the order itself.

With the customary formalities of an oath, with her right hand on the Bible, the deluded woman is pledged to conceal—not, indeed, the secrets of Odd-fellowship, of which she is permitted to know nothing—but to conceal the secrets of her single degree.

When we remember that the Grand Lodge statistics show that the order receives three dollars in dues to one paid back in benefits—taking these avowed motives and this published practice together—the order must, on its own authority, be regarded as a gigantic swindle. And nothing but the wide reputation of Mr. Colfax, and the success and popularity of the imposition, prevents its being handled by the law like mock auctions, lotteries, and other swindling practices. And the benefits, such as they are, being paid indiscriminately to rich and poor, proves its perpetually repeated boast of being "a ministry of love," "drying the widows' tears," etc., etc., to be bald hypocrisy and wicked pretense.

All this in a world where, alas! corruption is so common, would not justify a national appeal against it, were not this secret order, like the others, a false religion, as is shown abundantly in the "Analysis of the Order" proper. Even the poor Rebekahite, after being bedrabbled through her weak degree, is told that she is now "*within our* SACRED CIRCLE," and receives a pink and green ribbon as an *emblem of* ETERNAL LOVE. (!) (*See p. 254*) The Bible is quoted abundantly to make the farce solemn, and the most fulsome adulation of woman, merely as a sex, is poured into the ears of the initiate throughout the lecture of the degree. Whoever reads and ponders the degree itself will see that its wicked and hateful nature is not and cannot be overstated.

The Philippian damsel, who "*brought her masters much gain by soothsaying*" (Acts 16: 16), is a type of the condition of women in all false religions, ancient and modern.

A missionary of the A. B. C. F. M. informed the writer that no females were educated by the pagans in his part of Asia but a few brilliant and beautiful girls for the uses of the temple and companionship of the priests. Two thousand such were kept in the single Temple of Diana at Ephesus, which was 220 years in building, at the expense of all Asia Minor. The priests were pimps and panderers to the prostitution of these unfortunates, and gained untold wealth by renting their persons. The poor Pythian damsel at Delphi was placed upon a tripod over the exhilerating gas, when "she immediately began to swell and foam at the mouth, tearing her hair and cutting her flesh." Her masters took her ravings, while in this state, for oracles, and interpreted them for money. Such are some of the Greek "Mysteries" from which Masonic and Odd-fellowship writers boast their orders descended! And women in Freemasons' and Odd-fellows' side-lodges are as near the condition of women in the old lodges of paganism as a Christian country will allow. They are under "masters." Every lodge of females was finally obliged to be adopted by, and under the guardianship of, some regular Masonic lodge (*Mackey's Lexicon, p. 22*); and "a banquet and a ball," says Clavel, "are inseparable from a lodge of adoption, and are, in fact, the real design of its organization." (*Lexicon, p. 26.*)

LEFT FOR CHRIST'S SAKE.

Bro. Malcolm McNeil, while in the *Cynosure* office a short time ago, gave the following interesting account of his experience with the A. P. A.'s: A Scotchman, he is relentlessly opposed to the Roman Catholic Church because by its human ceremonies and false priests it keeps men from *Christ*, and by its interference in national affairs it seeks to overthrow our free government.

A friend knowing his feelings about the Romish church urged him to join the A. P. A., and he finally said yes he thought he ought to help against the aggressions of Rome. But he was opposed to secret societies, and went, praying for guidance.

There were five to be received, and in the anteroom a paper was brought with questions, for the candidates to answer: "What is your name? To what other societies have you belonged?" etc.

In reply to the second quetion, Mr. McNeil wrote: "Masons, twenty-three years; *but left for Christ's sake.*"

The papers were taken into the lodge-room, and that answer created a furor. In a few minutes a large man came out, and in a defiant manner asked, "Where is that man who says he belonged to the Masons?"

"I am the man, sir," said our brother:

The A. P. A. gentleman looked at him, and without a word turned and went back into the lodge room, where it was decided that a man who had left the Masonic lodge for Christ's sake was not good timber for the A. P. A. lodge. And he was rejected.

PERSONAL MENTION.

—Mr. J. A. Krum of Hudson, Ind., relates the following interesting annecdote: When Mr. Ronayne was lecturing against Freemasonry in Indiana some years ago, the Masons were holding a lodge meeting and a member of the fraternity came from the lecture to the lodge and said: "He" (Ronayne) "is telling it all out word for word; what shall we do?" "Why, we will just call him a liar," they said. So they went out and pronounced Mr. Ronayne "a miserable liar." But later when one of these Masons was convicted for sin, he said he "would not dare affront God by even going forward for prayer or doing anything to get religion until he confessed and gave up Masonry."

—Our good brother, W. J. Gladwin, writes: "Praise God for bringing my dear sons Victor and Vivian back to India to help in this great revival evangel campaign. We welcome them in Jesus' name, to live and to labor for his glory alone. By a happy coincidence the lads came just in time to begin work upon the new printing machine, which came to our office to-day. These blessed responsibilities and duties are new pledges of God's wondrous grace toward us, and of his promised greater things than these." We rejoice with this faithful Christian missionary, and pray that with his sons he may continue to accomplish much for the glory of God and the salvation of precious souls.

—One very pleasant circumstance in connection with the coming of the annual meeting is that it brings to the *Cynosure* office so many friends of the truth and of our Lord Jesus Christ. We have enjoyed visits lately from C. B. Ward on his way back to his mission in India; J. W. Wolfe, a home missionary evangelist from Indian Ter.; Bishop Dillon, Bros. Chalmers, Deveneau, Ronayne, Hodge, Hinman, Hitchcock, W. B. Stoddard and possibly others. It is inspiring and encouraging to see and converse with these good men, who labor together in prayer for us, and who expect to be present and take part in the important meetings next week.

OUR WASHINGTON LETTER.

Drunkenness in Germany.—Ashamed of their record.—Gamblers —Dr. Thurber.—Dr. Easton on Rome.—No war with England.

Who has not heard some well-meaning advocate of the moderate use of light wines and beer for beverages declare that in Germany, where the practice is well-nigh universal, there was comparatively little drunkenness? It would be well if all those well-meaning people could be crowded into one audience and addressed by Mrs. Mary Clement Leavitt, the famous W. C. T. U. around-the-world missionary, who is at present delivering daily addresses in Washington churches. Mrs. Leavitt does not speak from hearsay, but from knowledge gained by personal observation and investigation. She calls attention to the fact that in Germany, the land of beer and light wines, the official returns of physicians, which are acknowledged to have been incomplete, show that in a single year 25,000 people died from drunkenness, and expresses the opinion that Germany has at least 100,000 deaths a year from drunkenness. Just file those figures away in your mind and spring them on the next person you hear advocating the moderate use of light wines and beer. Mrs. Leavitt says European drunkenness is noticed less than it is here because it is the common and expected thing. She quotes recent remarks of the Emperor of Germany, who has become greatly alarmed at the great increase of drunkenness in that country. According to Mrs. Leavitt's figures, which are not exaggerated, ten out of every eleven murders are due to the use of intoxicants; nine out of every ten criminals owe their downfall to the same baleful influence, while seventy-five out of every one hundred divorces can be traced to the same source.

In a town near Washington—Hagerstown, Md.—the courts have been appealed to, to prevent Rev. Edmund Walton, a minister in charge of one of the town's churches, carrying out his threat to publish the names of all those who signed saloon-keepers' applications for license. It is said that the signers include church members and other prominent citizens, and the wording of the application for an injunction shows that many of the signers are ashamed to have it known to the public that they signed. The bill asking for the injunction says the publication of the names of the signers would bring them into odium and ridicule and would damage their reputations. Nevertheless it is hoped that the court will not interfere. Men who sign saloon-keepers' applications for license ought to be known; and if making them known brings them into odium and ridicule and damages their reputations, it will serve them right.

The ministers of Washington are keeping up the crusade against the gambling dens located in and around the race tracks on the Virginia side of the Potomac, and they have been joined by a powerful auxiliary force made up from the ranks of our most prominent business men. Arrangements are being made to bring such influence to bear upon the Governor of Virginia as will compel him to break up these dens of thieves.

Rev. Dr. E. G. Thurber, pastor of the American church in Paris and a member of the board of direction of the McAll Mission, is in Washington. He preached Sunday evening, on his church and the missionary work in France, in Foundry church, and on Monday he delivered an address on the same topics at the regular meeting of the Washington Auxiliary of the McAll Mission, held in the New York Avenue Presbyterian church.

Rev. Dr. T. C. Easton, pastor of the Eastern Presbyterian church, preached last Sunday the fourth of a series of sermons dealing with the general relations of the Roman Catholic Church to Protestant Christianity. As usual, the doctor used some very strong language. For instance, the following extracts: "It is now Rome and anti-Rome. Let the cry of the Protestants be: For God and home and native land; one flag supreme, and that the stars and stripes."...."Despotism is the same, whether under the Pope of Rome or the Czar of Russia. We are practically fighting over again the old battle of Luther against papacy. Well may we again inquire, what shall be the limit of power between church and state? Shall they be separate or a unit?"....."Free Bibles! free speech! free press! free schools and liberty of conscience! Abolish these at the behest of Rome and the republic is not only lost but destroyed."

There has been more or less wild talk in Washington about trouble between the United States and Great Britain, as a consequence of the latter's invasion of Nicaragua's territory, but none of it has come from those in authority, who anticipate no trouble. Nothing official has been made public by the Department of State, and there is no indication that anything will be made public at present.

SECRET OF SUCCESS.

TELL THE TRUTH ABOUT YOUR BUSINESS.

Madison C. Peters Says It Is an Awful Bargain to Sell Goods and Soul at the Same Time—Good Manners a Winning Force. Do All Things Well.

I cannot better introduce the few secrets of success to which I must limit myself in this article than by quoting a paper which is interesting in itself and from its history. Some of you may remember the burning of the steamer Henry Clay on the Hudson river in 1852. Among the victims of that criminal disaster was the Hon. Stephen Allen, an old and rich merchant of New York, and who had been mayor with credit to himself and satisfaction to his constituents. On his body was found a well worn newspaper slip containing the following good maxims:

Keep good company or none.
Never be idle.
If your hands cannot be usefully employed, attend to the cultivation of your mind.
Always speak the truth.
Make few promises.
Live up to your engagements.
Keep your own secrets, if you have any.
When you speak to a person, look him in the face.
Good company and good conversation are the very sinews of virtue.
Good character is above all things else.
Your character cannot be essentially injured, except by your own acts.
If any one speaks evil of you, let your life be so that none will believe him.
Drink no kind of intoxicating liquors.
Ever live (misfortunes excepted) within your income.
When you retire to bed, think over what you have been doing during the day.
Make no haste to be rich, if you would prosper.
Small and steady gains give competency with tranquillity of mind.
Never play at any kind of game of chance.
Avoid temptation, through fear you may not withstand it.
Earn money before you spend it.
Never run in debt unless you see a way to get out again.
Never borrow, if you can possibly avoid it.
Do not marry until you are able to support a wife.
Never speak evil of any one.
Be just before you are generous.
Keep yourself innocent, if you would be happy.
Save when you are young to spend when you are old.

Both the merchant and the salesman may consult these maxims with advantage. In the spirit of these hints let me further observe: Tell the whole truth about your business. Don't let unfair competition tempt you from the straight line. It is an awful bargain that a man makes when he sells his goods and his immortal soul at the same time.

From the moment you enter the service of a firm their interest must be yours. Guard their interests as your own. Avoid whatever may injure them. Take hold of the humblest piece of work that comes along and push it to the highest success. Do it as if it were the grandest thing you ever expected to do. Whatever you do, do it well. A rival of a certain lawyer sought to humiliate him publicly by saying: "You! You blacked my father's boots once." "Yes," replied the lawyer unabashed, "and I did it well," and because of his habit of doing even mean things well he rose to greatness. Many young men's performances may all be summed up in the phrase "eye service." When their employers are present they are extremely diligent, when absent models of sloth and unfaithfulness. The young man who rises is he who is always at his post, advancing himself toward usefulness.

Good Manners Win.

Good manners are a winning force in life. "Manners make the man," and a man's manners are often the making of him. They determine his reception among his fellows. No policy pays like politeness. Unmannerly actions are among the most expensive luxuries of life.

Keep your engagements. If a man's word cannot be depended on when he makes an engagement, he will be mistrusted.

Never disregard appearances. The apparel often proclaims the man. Dress affects a man's manners and morals. A general negligence of dress very often proclaims a corresponding negligence of address.

Costly thy habit as thy purse can buy,
But not expressed in fancy—rich, not gaudy.

What Success Is Not.

When a rich man passes, most people sigh, "How I should like to be that man!" We worship success by itself apart from the means used to get it. To be a successful man is enough, no matter what has preceded it. Men bow down when he passes as in the fable the people bow down to the golden idols that were strapped on the back of a donkey who was ass enough to swell with pride because he thought all this reverence was for him.

Money has its uses, but you need not be rich to be good and happy and useful. Emerson says, "Give me health and a June day, and I will make the pomp of kings ridiculous," and if with that a man can add God's smile and love how he pours contempt on the flimsy, fading possessions of the merely rich!

What Is Capital?

Capital is not what a man has, but what a man is. Character is capital; honor is capital.

Take, then, no thought for aught save truth and right,
Content, if such thy fate, to die obscure.
Youth fails and honors, fame may not endure,
And loftier souls soon weary of delight.
"Keep innocence; be all a true man ought.
Let neither pleasure tempt, nor pain appall.
Who hath this, he hath all things, having naught;
Who hath it not, hath nothing, having all."

MADISON C. PETERS' ADVICE FOR TRAINING BOYS.

Teach Them to Be Honest, Modest and Truthful—Consideration For the Feelings of Others—Decision of Character. Victory Comes to the Persevering.

The tender twig is bent in childhood, the spirit is then shaped, the principles are then implanted and the whole character formed. What to teach a boy is an important question. Divine wisdom, "Train up a child in the way he should go, and when he is old he will not depart from it" harmonizes with the proverb, "As the twig is bent, the tree inclines."

Accuracy.

The great want of Americans is accuracy. Some men live in a kind of mental telescope, through whose magnifying medium every anthill is turned into a mountain. General Pope was renowned among his soldiers for his exaggerated rhetoric. In one of the engagements a private was mortally wounded. A chaplain knelt beside him, and opening his Bible at random read about Samson's slaughter of the Philistines with the jawbone of an ass. He had not quite finished when the poor fellow interrupted him by saying: "Hold on, chaplain, don't deceive a dying man. Isn't the name of John Pope signed to that?" If a man is to be accurate, he must be taught to be accurate in his childhood. Let your boy with the first lispings of speech be taught to speak accurately on all subjects, be they trivial or important, and your boy when he becomes a man will scorn a lie. Teach your boy to be sober, honest, modest and truthful in his observations. By example show him the strict letter of the fact and do not deal in the marvelous. If your boy has committed a fault or carelessly broken anything and takes the full blame upon himself and makes no excuses about it, that boy will make every inch a man. Encourage him to tell the truth. Don't whip him because, like a little man, he tells the truth. Whip him—he may lie the next time to escape the whipping.

Consideration For the Feelings of Others.

Teach him to have consideration for the feelings of others, to say not a word, to give not a look, that would cause unnecessary pain. We can understand how that a boy who had never been taught better might carry torpedoes in his pocket and delight in throwing them at the feet of passersby, but we cannot understand how a man who was well instructed as a boy could do such a thing. And yet there are men who carry torpedoes all their lives and take great pleasure in tossing them at people and enjoy a fiendish delight in seeing them jump.

Decision of Character.

Early instill into your boy's mind decision of character. Undecided, purposeless boys make namby pamby men, useless to themselves and everybody else. They are tossed to and fro, carried about by every wind of doctrine. As Dryden puts it:

"Everything by starts and nothing long."

Teach your boy to have an object in view, the backbone to go after it and then stick. How many men slumber in nameless graves or wander through a life more than wasted because they had not a worthy purpose, a patient energy for its accomplishment, a resolution that never flinches, never flies the track.

Treating.

Treating is the cause of more than half of our drunkenness. America is the only country where this silly and expensive show of hospitality is recognized. Many of our young men are established in intemperance because they feel themselves bound by a law of reciprocal generosity to treat. Let us prohibit treating by law.

Proves His Sincerity.

The only conclusive evidence of a man's sincerity is that he gives himself for a principle. Words, money, all things else, are comparatively easy to give away, but when a man makes a gift of his daily life and practice it is plain that the truth, whatever it may be, has taken possession of him.—Lowell.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning May 12. Comment by Rev. S. H. Doyle.

TOPIC.—How can we Endeavorers help our church?—I Cor. xii, 1-27. (Meeting to be led by the pastor.)

In this chapter Paul, by analogy, represents the relation that exists between Christ and the church as similar to that which exists between the head and the body, Christ being the head and the church the body, and going still further he represents the relation of the individual members of the church to it by that which the members of the body sustain to it. Endeavorers, therefore, as members of the church are members, organs, of the body of Christ, and in studying the relation of the members of the body to it we may see the relation of the members of the church to the church and consequently how they may help it.

1. All the members of the body have something to do. Not one organ of the body has been created without an object. God intended it to do something, and if it does not do it it loses the power of doing it. The blind fishes in Mammoth cave once had the power of sight, but by living in continual darkness they neglected to use it and consequently lost it. To fulfill his relation to the church, to help the church, the Christian, the Endeavorer, must have something to do. Inactivity, do-lessness, can never help the church. Christ wants the members of His body to be active in His service. We are to present our bodies a living sacrifice, not a dead one. We are to be living stones as a part of Christ's temple. There is no place in the body of Christ for slothful, idle and indolent members. The branch that does not bear fruit is removed and cast into the fire. The one who does not use the talent given to him loses it. Forfeiture is the penalty of neglect in all cases.

2. Each member of the body has a definite, specific work to perform, and the success and harmony of the whole structure lies in its faithfully performing it. All have work, but not all the same work. The eye is for seeing, the ear for hearing, the feet for walking. It is the same in the body of Christ. To each one God has given some talent—ability to do some special work for Him. All are not apostles, all are not prophets, all are not teachers, but it takes the work of all to make a full rounded, symmetrical, successful church. If you would help your church, find out what is the talent God has given you and use it. Be content to fill a little space if necessary that the Lord may be glorified and His church may prosper.

3. All of the members of the human body work in harmony and unity. The eye is not jealous of the ear or the ear of the tongue. Endeavorers, do the work that God has given you the power to do in peace, harmony and fellowship with one another, and you cannot but help your church.

Bible Readings.—Ex. xxxv, 21; Neh. iv, 6; x, 39; Ps. xxvi, 8; lxxxiv, 1-4; cxxii, 1-9; Mal. iii, 10; Math. v, 14-16; xxv, 14-30; Acts ii, 44-47; xx, 28; Rom. xii, 4-8; I Cor. x, 31-33; xi, 22; xiv, 19; Eph. v, 29, 30; vi, 18; Heb. x, 23-25.

Stands For Christian Endeavor.

The editor of The Lutheran Evangelist devotes the first two columns of a recent issue of his paper to a defense of the Christian Endeavor form of organization as opposed to all forms that might be used to separate the young people of his church from the young people of other evangelical denominations. He says that if the animus of such societies as he names is antagonistic to the Christian Endeavor society "then we stand squarely for the great Scriptural providential movement which has organized the young for Christian work with the pledge of loyalty to Christ and to the denomination."

The Greatest Attraction.

"It was the best meeting that I have ever attended, because so many testified of Jesus." Such was the testimony of an unconverted young man concerning a Christian Endeavor prayer meeting in Savannah, Ga., which he chanced to attend. We cannot too early learn that the most attractive thing about our meetings, as about our religion, is Jesus Himself.—Golden Rule.

The Woman's Suffrage Movement.

The movement for woman suffrage began in conservative New England, and its advocates were regarded as dangerous fanatics. However, they became so strong that a law was passed authorizing women to vote at school elections, a privilege that very few availed themselves of. New England has taken rather an advanced step, and social relations did not appear to be so greatly disturbed as had been confidently predicted by leading writers, and Wyoming, where there were very few women, gave them suffrage and invited believers in it to settle there. The proceeding was a popular one, and the territory of Washington followed Woyming subsequently, incorporating woman suffrage in its state constitution. Utah followed suit, and Colorado also put in a bid for the women. Then Illinois allowed them to vote at municipal elections. Kansas gave them suffrage, and Ohio provided for them a ballot in school elections.

Miss Addams as Scavenger.

Miss Jane Addams of Hull House, Chicago, has applied by bid for the scavenger work of one of the worst wards in the city—that in which the "social settlement" of Hull House has already done so much good. Her plan involves the offering of a cent a bushel as a prize for clean ashes, unmixed with garbage. The ashes then can be sold to the railroads for ballast. The public dump can thus be supplanted by the garbage crematory, where all the refuse may be burned. The Chicago Tribune says:

Miss Addams' scheme is so practical and so businesslike that her bid should be accepted forthwith. The character of her opponents, the present scavengers, may be judged from the fact that last summer Hull House lodged 700 complaints for failure to empty garbage boxes.

But the contractors have more to fear than simple business skill. While they are moved by the desire of gain only, Miss Addams is moved by a fine enthusiasm. Women are the centrifugal force of the world. They are forever driving things out from their own center, pushing apart the systems that men have pulled together, resolving the complex again into the simple for the recreation of the times. Through Miss Addams and women of her own sort the simple

standards of right and wrong, honor and dishonor, may be brought back into phases of American life where they have seemed to be lost.

Twenty Years After.

The United States supreme court was called upon only 20 years ago to determine the momontous question as to whether or not a woman was "a person" under the citizenship clause in the federal constitution, finally declaring that she was not, under the following facts: Mrs. Myra B. Bradwell of Chicago, the talented editor of the Chicago Legal News, who died about a year ago, after occupying a prominent position in the American bar for a quarter of a century, wanted a license to practice law. She was allowed to enter the examination before the supreme court and passed with the highest average possible. There was no question as to her qualifications except that of sex, but upon this ground license was withheld. She appealed to the supreme court of the United States, and that august tribunal decided that she was not a legal "person," and hence not entitled to the "privileges and immunities of citizenship." The legislature of Illinois subsequently passed a statute allowing women to practice law. Now there are women lawyers in almost every state in the Union, and a woman pleading a case no longer shocks the chivalry of courtroom officials and habitues.

More Bread and Less Cake.

"At this end of the nineteenth century," said one of the bright club women of New York on a recent occasion, "we women ask from the table of society more bread and less cake. We want to know all the details of municipal housekeeping, feeling sure that our knowledge of domestio housekeeping may be of some help in keeping a clean, pure atmosphere." "Municipal housekeeping" is a good phrase. Every woman should bring to bear the weight of her influence, since she cannot vote, upon the fathers, husbands and sons who can. No man has a larger interest in better schools, better sanitation, better illumination, nor in the betterment of any and every department of municipal housekeeping, than has his sister woman. "More bread and less cake!" is a good battlecry.—Philadelphia Record.

To Fluff Your Hair.

It is quite the thing to have fluffy tresses again. To do that your hair must be kept scrupulously cloan and free from all oily mattter. A splendid wash for the hair is to break an egg in a dish and beat it up; then apply to the roots of the hair with the fingers, rubbing it well into the scalp. Have ready a big bowl of soft water, or water broken with some borax, and wash the head well in that; then rinse in two or three waters, but use no soap. Dry on hot towels and brush for an hour with a clean, moderately stiff brush, being careful not to scratch the scalp too hard. After that process every hair will stand almost by itself, but at the same time will be glossy.—Kansas City Times.

MARIE OF GREECE.

A Pretty and Well to Do Princess Who Also Has Brains.

Princess Marie of Greece narrowly escaped becoming czarina of Russia. She was the choice of the present emperor's mother, who had set her heart on having the pet daughter of her favorite brother as her successor. But there were religious obstacles to the match. Strict rules exist in the Greek church prohibiting marriage between first cousins. Although dispensations are readily granted in such cases by the pope, the Orthodox church is far less amenable to leniency in the matter, and so bigoted a member of the Greek rite as Alexander III could certainly not be expected to set an example of disobedience to the canon laws by permitting his eldest son to wed his first cousin. Princess Marie is a pretty girl, somewhat full faced. She has inherited the comeliness that distinguished her maternal grandmother, the Grand Duchess Constantine Constantinovitch, nee Princess of Saxe-Altenburg, whose sister, the ex-queen of Hanover, and herself were known in their youth as two of the most beautiful women in Europe.

Princess Marie has inherited her mother's tasto for the sea and is passionately fond of yachting, knowing how to handle a boat almost as well as her mother, who enjoys the distinction of being the only petticoat admiral in existence, having boen appointed to that dignity in the Russian fleet by the late czar, a recognition of her action in passing the examination for a sailing master's certificate. The princess is a very desirable catch and should experience no difficulty in finding a good husband, for in addition to her good looks and amiable character she will inherit the principal portion of the large fortune which her cautious and exceedingly wide awake father, King George, has been ahle to amass since he was elected to tho throne of Greece by means of thrift and speculation.

Miss Grace Harriman.

Miss Grace Harriman has issued in pamphlet form six lectures upon "Tomato and Fruit Growing For Women," which she gave at the forestry exhibition, Earl's court, in 1893. She is now both a practical fruitgrower and a county council lecturer at Sawley, near Derby, England, and her own experience justifies her desire to see many women following her example. She shows how a woman's small plot of ground can he worked to profit and gives valuable instructions on the details of horticulture. She thinks it is wise not to take more than half an acre in hand at first. Upon this a cottage, tomato house, poultry yard and fruit plantation may be planted.

The Latest Silver Craze.

It has come to pass that a collection of silver all in the shape of spoons is no longer thought as interesting as a collection of silver made up of many quaint and curious things having different shapes and uses or no use at all. The curio silver table of latest fashion has sometimes a silver lamp of exquisite shape, picture frames of silver, bonbon boxes, odd spoons, a piece of embroidery heavy with gold and silver threads, filigree silver from Venice and pretty things made from silver in all parts of the world. Such is a collection that is not easily called together, and its owner values it accordingly.—New York Post.

WOMEN ARE MORE INTEMPERATE.

London Police Records Show an Increase In Feminine Intoxication.

Intemperance among women is increasing. The metropolitan police returns show that there has heen a decided advance during the last two years in the number of women apprehended for drunkenness. In 1889 the total was less than 8,000. In 1891 it was nearly 3,500. There was a corresponding growth in the number of "drunk and disorderly" cases during the same period. Last year 8,373 women were taken into custody on this charge in London alone.

Inquiry of magistrates, clerks, jailers, missionaries and others whoso daily duty obliges them to frequent the metropolitan police courts and petty sessions has resulted in the accumulation of information which unfortunately leaves no room for doubt that the recent magisterial comments upon the frequency of feminine intoxication are more than justified by the facts. The statements from the bench are corroborated, too, in other quarters.—London Telegraph.

Alcoholism Leads to Consumption.

Alcohol has the power of degenerating nerve fibers. It is especially an irritant to the pneumogastric nerve and has an especially destructive affinity for that nerve. The children of parents who suffer from alcoholism are in a tremendous percentage of cases the victims of consumption. In fact, the children of parents who are even moderately hard drinkers always prove the easy victims of consumption. Furthermore, our records show that hard drinkers themselves are particularly susceptible to consumption, and that alcoholism in a great percentage of cases leads to consumption. These facts are due to reflex action over the pneumogastric nerve.—Drs. W. L. and M. L. Amick.

Powderly on the Saloon.

I believo in Sunday rest. So do the Knights of Labor. If the dry goods man is compelled to close on Sunday, the saloon ought to be closed. I believe that in five years the sun will shine on a country whose saloons are closod on Sunday. If I had my way, the saloons would bo closed until the next Sunday.—T. V. Powderly.

Cause and Effect.

Jones—Whisky, I notice, has different effects in different parts of the metropolis.

Brown—How is that?

Jones—In the borough it causes drunkenness, in Fleet streot alcoholism, in Piccadilly heart failure.—Pearson's Weekly.

Deal Gently.

Deal gently with the erring.
Yo know not of the power
With which the dark temptation came
In some unguarded hour.
Ye may not know how earnestly
They struggled, nor how well,
Until the hour of weakness eame
And sadly thus they fell.

—Selected.

Prohibition That Prohibits.

Yet, my friends, there's one kind of prohibition that can be enforced. There is one saloon that can be closed, and that is the saloon hetween a man's chin and his nose. That can be prohibited, and if every man and woman would practice total abstinence for their own sake, for the sake of the community and for the sake of their weak brother who may be influenced by their acts it would not be long before the corner saloons would be closed every day in the week.—Thomas E. Murphy.

Has Father Got Here Yet?

One of the most touching pictures for the year is "a snap shot" of two little girls in rags and harefooted standing just inside the saloon, with men drinking and carousing, and timidly asking, "Has father got here yet?"—Chicago Inter Ocean.

THE SUNDAY SCHOOL.

LESSON VII, SECOND QUARTER, INTERNATIONAL SERIES, MAY 19.

Text of the Lesson, Mark xv, 1-15—Memory Verses, 14, 15—Golden Text, Mark xv, 5—Commentary by the Rev. D. M. Stearns.

1. "And straightway in the morning the chief priests held a consultation." The devil's servants are very quick and very persevering—they put the Lord's servants to shame. The disciples could not watch one hour, hut these servants of satan watched all night in their hatred of Him who loved them. Then in the morning they consummated their wickedness. There is a morning coming, however, when the tahles will he turned. See Ps. xlix, 14; Isa. viii, 20, R. V., aud compare Dan. vi, 19-24.

2. "And Pilate asked Him, Art thou the king of the Jews? And He, answering, said unto him, Thou sayest it." The wise men from the east hare witness that He was king of the Jews even when He was a babe (Math. ii, 2). Nathanael testified to the same very early in His ministry (John i, 49), and Gabriel stated it very plainly hefore His birth (Luke i, 32, 33). Notwithstanding all the scoffing of Jews and gentiles of those days or these days, the time draweth nigh when all nations shall see it.

3. "And the chief priests accused Him of many things, hut He answered nothing." There was no truth in their accusations any more than in those of the false witnesses whom they had previously summoned, so there was nothing for Him to answer. When we are falsely accused, let us learu from Him to commit our way unto the Lord and trust Him to manage it for us. He had confessed that He was the Christ, and knowing what awaited Him He calmly awaited their disposal of Him.

4. "And Pilate asked Him again, saying: Answerest thou nothing? Behold how many things they witness against thee." Pilate did not know that there was no truth in any of the charges which they brought against Him, and therefore could not but have heen surprised that He had nothing to say. Pilate was not accustomed to cases of this kind. he had never seen a prisoner like this and was greatly perplexed by His manner.

5. "But Jesus yet answered nothing, so that Pilate marveled." He was oppressed and He was afflicted, yet He opened not His mouth (Isa. lii, 7). He was probahly communing with His Father. Nothing will help us to be quiet under false accusations and in the presence of enemies like the realized presenee of the Lord and that we are ever before Him.

6. "Now, at that feast he released unto them one prisoner, whomsoever they desired." Jesus knew all this, but there was nothing iu it for Him, for He knew well that His only release would be death. He was not seeking release, but to fulfill all righteousness, and as He had often foretold (chapters viii, 31; ix, 31; x, 33, 34) He knew that He was about to be slain.

7. "And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection." Here is a real child of the devil brought into the story with the Holy One of God. Already He begins to be numbered with the transgressors as if He, too, was a transgressor. When cut to the heart hy being thus numbered with sinners (if it should ever he your experience), think of Him.

8. "And the multitude, crying aloud, began to desire him to do as he had ever done unto them." Probably anxious to get the man they wanted released, and afraid lest Pilate might attempt to release Jesus.

9. "But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?" By comparing the parallel accounts this seems to he Pilate's sixth attempt to release Jesus. For the first five see John xviii, 28, to xix, 14, and Luke xxiii, 4-16. See his threefold testimony to His innocence in John xviii, 38; xix, 4, 6. See in Math. xxvii, 19, his wife's plea that he should let Him go. This King of the Jews was the heaviest and most perplexing case that Pilate ever had on his hands. So it is still.

10. "For he knew that the chief priests had delivered Him for envy." See how Joseph's brethren hated and envied him (Gen. xxxvii, 8, 11). Israel envied Moses and Aaron (Ps. cvi, 16). "Wrath is cruel, and anger is outrageous, but who is ahle to stand before envy?" (Prov. xxvii, 4.) In Gal. v, 21, envy is followed by murder as one of the works of the flesh. Let us hate every appearance of it iu our hearts as we should hate the devil himself.

11. "But the chief priests moved the people, that he should rather release Barahhas unto them." Who can estimate the guilt of those in high places who move the people against Christ? The worst we have to contend with today is from the professed friends of Christ who, while saying beautiful things about Him, yet move the people against His atonement and His precious hlood, which alone can save us from hell (Lev. xvii, 11).

12. "And Pilate answered and said again uuto them, What will ye theu that I shall do unto Him whom ye call the King of the Jews?" Or as in Math. xxvii, 22, "What shall I do theu with Jesus, who is called Christ?" It is not a question for us to ask another's opinion about. We are responsible to Him for our treatment of Him. Pilate knew He was innocent and should have rescued Him from His tormeutors, but the weakness of Pilate is overruled to accomplish the Lord's purpose. Bad for Pilate all the same.

13. "And they cried out again, Crucify Him." They preferred Barabbas to Jesus, a murderer to a Saviour, darkness to light. It is plainly written that "all that is in the world is not of the Father, but is of the world," and that "the friendship of the world is enmity with God" (I John ii, 16; James iv, 4), yet how many are deliherately choosing the world instead of Christ! They would not say as these did, "Crucify Him," hut taey do say that they prefer the world and its pleasures.

14. "Then Pilate said unto them, Why, what evil hath He done? And they cried out the more exceedingly, Crucify Him." In connection with this verse we find in Luke xxiii, 22, that Pilate said, "I have found no cause of death in Him." But the people will not listen, they thirst for His hlood, satan has control of them, and he will kill Jesus if he can. What he failed to do in the garden of Gethsemane he will do now, and God will let him, for this is his hour and the power of darkness.

15. "And so Pilate, willing to content the people, released Barabbas uuto them and delivered Jesus, when he had scourged Him, to be crucified." See the contrasts, Pilate contenting the people, Jesus pleasing the Father; Barabbas the guilty, Jesus the guiltless; the people crying out, Jesus silent. How cruel, unjust and perfectly fiendish it all was! How can we have fellowship with such a world? Let us honestly face the question, Am I seeking to please the people or to please God? (Gal. i, 10.)

DEADLY TORNADO.

Region Near Sioux Center, Ia., Terribly Devastated.

FRIGHTFUL LOSS OF HUMAN LIFE.

School Houses Wrecked and Two Teachers Killed—Numbers of the Pupils Dead and Wounded—All One Family Wiped Out but the Husband and Father—Meagre but Terrible Details.

CHICAGO, May 4.--A telegram from Sioux City says a cyclone is reported at Sioux Center, Ia., forty-four miles north, and that fifty-two persons have been killed. The report has not been confirmed, but dispatches from Lemars and Lyons, Ia., Lodl, Manitowoc and Neillsville, Wis., tell of furious storms and several fatalities. Nellie Marsden, teacher at the school house four miles north of Ireton, Ia., was killed and the school house wrecked.

Some Details of the Horror.

OMAHA, May 4.—A special to The Bee from Sioux City says: Dispatches were received here by the Sioux City and Northern Railroad company from their agent at Sioux Centre, forty-five miles north of here, telling of a terrible cyclone near there in which a number of people were killed and injured and much property destroyed. The wires where the storm was were blown down and telegraph reports are consequently very meagre.

Teachers and Children Killed.

The first dispatch received by the Northern road said that the cyclone passed three miles northeast of there at 3:50 p. m. A school house near the town was destroyed, the teachers and a number of the children killed and injured. Have not yet been able to learn the exact number or names. The whole country in the path of the storm was devastated. The Sioux City and Northern tracks between Perkins and Doon are washed out for several miles.

Reports His Whole Family Killed.

Dispatches from Sioux Center at 3:30 p. m. say three school houses and at least twenty residences and barns were swept away. At the school houses two teachers and three children were killed and many injured. Two women were found dead not far from the point where one of the school buildings stood. One man who arrived in Sioux Center late in the evening reported that his house was blown away and his family killed.

Says the Dead Reach Hundreds.

He reports that at least 200 or 300 people must have been killed. Parties have been sent out from Hull, Sioux Center, and Orange City, neighboring towns, but their work is being carried on in total darkness in the midst of a tremendous rain and wind storm. A number of bodies have already been recovered, although the exact number cannot be learned.

It is said that Perkins, a small town between Sioux Centre and Doon, was directly in the path of the storm and was almost entirely wiped out. The wires leading to it are all down.

DEATH ROLL SO FAR AS KNOWN.

Definite Reports of the Storm and Details of the Destruction.

LATER.—Definite reports are beginning to come in as to the path followed by the cyclone. The storm originated about a mile and a half southwest of Sioux Center. It moved from there in a northeasterly direction and passed directly through Perkins, a small town six miles north of Sioux Center. After passing Perkins nothing was heard of any damage.

Late last evening, however, news was received from Sibley to the effect that a storm struck there about 6 p. m., destroying the house of John Watterson, killing Mrs. Watterson and injuring Watterson and his son. The Sioux City and Northern train which arrived at 10 o'clock last evening brought in several passengers who witnessed the storm.

They reported that thirteen dead bodies had been brought into Sioux Center at 6 o'clock. They estimated that fifty people must have been killed. The northern train barely escaped a smash up near Doon, but was stopped by section men before it passed upon the dangerous territory.

A List of Thirty-One Dead.

Everett Arnold, of Creston, aged 18, killed by lightning; Mrs. Herman Bellkamp, of Sibley, killed by lightning; Miss Nellie Coombs, of Sibley, killed by lightning; two Coombs children, struck by lightning; L. D. Everett, of Sioux Center; eight children still missing from the Haggie school house, thought to have been killed; Matilda Haggie, of Ireton, killed by falling debris; Jacob Jansen, of Sioux Center; Mrs. John Koster, of Sioux Center; two Koster children of above; Miss Anna Marsden, of Sioux Center, a school teacher: George Marsden, of Sioux Center, a school teacher; Mrs. C. B. Ost, of Ireton; Mrs. Postma, of Sioux Center; Miss Anna Post, of Ireton; Peter Stimmer, of Superland, killed by lightning; Rudolph Schwerdtfeger, of Laurens, killed by lightning; —— Verhof, a child, of Sioux Center; Louis Verhof, of Sioux Center; Mrs. John Watterman, of Sibley; Mrs. Warie and babe, of Ireton.

Two Score People Injured.

The injured are: M. Blackmore, of Sibley; Nathan Blackman, of Ireton, Miss Minia Coombs, of Ireton, bruised; will recover; Miss Jennie Coombs, badly bruised about head and face, will probably recover; Miss Luella Coombs, seriously injured; Devoort, four girls, of Ireton, bones fractured and internal injuries; Peter Devoort, face and arms cut and bruised; Albert Devoort, hurt internally; John Freys, of Sibley, badly injured; Miss Haggie, of Sioux Center, badly injured; John Haggie, internal injuries, badly hurt; Herman Haggie, leg broken; Lewis Haggie, face bruised and internally injured; William Haggie, shoulder dislocated; George Hulstein, aged 5 years, of Sioux Center; John Jansen, of Sioux Center, arm broken; Miss Nellie Koster, of Sioux Center, badly hurt; Miss Agnes Koster, face bruised; Miss Mildred Koster, internal injuries; two Meeks children, of Hawarden; three McConless children, of Ireton; A. M. Perry, of Hawarden, face cut and bruised; Mrs. Rosburg, head and arms cut; Miss Ida Rosburg, injured internally; Thomas Rosburg, aged 15, slightly hurt; Daniel Rosburg, bruised slightly; Lewis Rossbury, of Sibley, shoulder dislocated; John Rossbury, of Sibley, badly bruised; two Sherman children, of Sioux Center; Alice Smith, aged 9 years, of Sibley, bruised; James Smith, aged 11 years.

Drowned or Frozen to Death.

PORT TOWNSEND, Wash., May 4.—News has been received from Kokiak Island, Alaska, by the steamer Alki, that the steamer George R. White, of Seattle, was wrecked in a gale on April 14. Seventeen of the crew were either drowned or frozen to death. Eight reached shore and still survive. The schooner Kodlak was also wrecked in the same gale near the same place, but no lives were lost. The schooner George R. White cleared from this port on July 24, 1893, for a year's cruise in the North Pacific ocean and Behring sea.

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NEWS OF THE STATE.

TELEGRAPHIC REPORTS OF HAPPENINGS OF NOTE.

Work of the State Lawmakers at Springfield—Bills and Resolutions Introduced, Etc.—Other State Items of General Interest to Our Readers.

SPRINGFIELD, May 1.—The sonate advanced several important bills to third reading, mostly appropriations, and passed the following: Placing the Lincoln monumont under state control; to put flags on all the public school houses; Cook county civil service reform bill; Humphrey drainago bill; amending the warehouse law; providing that fees from dram shops shall be applied to roads and bridges; resolution that Frank H. Cooper. of Siegel, Cooper & Co., be brought to the bar of the senate because he declined to answer questions asked him. The house passed the bill providing for more expeditious trial of election contests. The bill to create a free employment bureau in each county was killed.

SPRINGFIELD, May 2.—The unique spectacle of a citizen on trial for contempt before the state senate for refusing to talk about his private affairs to legislators was presented in the capitol by Frank H. Cooper, vice presldent of Siegel, Cooper & Co. of Chicago, appearing before the bar of the senate to explain why he declined to answer the questions put to him by Senator Salomon's department store investigating committee. Cooper refused to reply to questions that he considered his private business. The expectation is that he will not be held. Nothing else was done in the senato. In the house senate bills regulating street railways were passed as was a bill to establish a western insane hospital. A resolution for sine die adjournment May 24 was recommitted.

SPRINGFIELD, May 3.—The house engaged in a bitter fight, that took up all the morning over, adjournment. The Evans resolution for adjournment today was amended by the committee to read May 28. It was defeated, the country members being largely against it. They think June 15 early enough to adjourn. The matter was postponed for a week. The legislature has been in session four months. The house did little other business. In the senate a resolution was presented declaring that Frank H. Cooper, of Chicago, had purged himself of contempt and that he be excused from answerlng the disputed questions. It will probably pass. Houso amendments to the "L" railway bill were concurred in. Bills were passed for statues to Marquette and Elijah P. Lovejoy. A bill was introduced making it a penal offense to make such claims as those made by Schweinfurth and others.

SPRINGFIELD, May 4.—The senate and house have adjourned until Monday evening. The only bill passed in the senate was one to prevent the spread of swine diseases. A number of bills were advanced to third reading. The house advanced the drainage blll to third readlng without opposition. A resolution was adopted appointing the speaker, Lieut. Gov. Gill, and C. C. Brown, a committee to arrange for the formal transfer of the Lincoln monument to the state.

Argument on the Income Tax.

WASHINGTON, May 4.—There is no doubt that the argument on income taxes in the supreme court will begin next Monday. General Wheeler has received a letter from Justice Jackson, in which he says that his health is so much improved that he hopes for its complete restoration.

Gresham and Hitt Are Better.

WASHINGTON, May 6.—Secretary Gresham was much more restful yesterday and last night was said to be somewhat improved. The secretary suffers some pain at times, but finds relief in sleep. Representative Hitt passed a comfortable day and his conditlon is said to be slightly more hopeful.

THE MARKETS.

New York Financial.

NEW YORK, May 4.

Money on call easy offered at 1½ per cent. Prime mercantile paper 3@4½ per cent. Sterling exchange heavy, with actual business in bankers' bills at 489@489½ for demand and 488 @ 488½ for sixty days; posted rates 488½@489½ and 490@490½; commercial bills 487¼.

Silver certificates 67⅛@67⅜; no sales; bar silver, 66¾. Mexican dollars 52½.

United States government bonds firm: new 4's reg., 120⅜; do coupons, 120½; 5's reg., 115¼; 5's coupons, 115¼; 4's reg., 112; 4's coupons, 112½; 2's reg., 97; Pacific 6's of '95, 100.

Chicago Grain and Produce.

CHICAGO, May 4.

Following were the quotations on the Board of Trade today: Wheat—May opened 64c, closed 63c; July, opened 64⅞c, closed 64½c; September, opened 65⅜c, closed 64¼c. Corn—May, opened 49⅜c, closed 49¼c; July, opened 49⅞c, closed 49¾c; September, opened 50½c, closed 50⅜c. Oats—May, opened 28½c, closed 28½c; June, opened 28⅞c, closed 29c; July, opened 28⅝c, closed 28⅝c. Pork—May, opened $11.80, closed $11.80; July, opened $12.10, closed $11.95. Lard—May, opened nominal, closed $6.52½.

Produce: Butter—Extra creamery, 16¼c per lb; extra dairy, 14½@15c; fresh packing stock, 6@7c. Eggs—Fresh stock, loss off, 12c per dozen. Live poultry—Chickens, 8½@9c per lb; turkeys, 7@11c; ducks, 9@10c, geese, $3.00@5.00 per dozen. Potatoes—Burbanks, fair to choice, 60@64c per bushel; Hebrons, 57@60c; Peerless, 55@57c; mixed, 50@56c. Apples—Fair to choice, $2.50@4.50 per bbl. Honey—White clover, 1-lb sections, new stock, 13½@14c; broken comb, 10@12c; dark comb, poor packages, 8c; strained California, 5@6c.

Chicago Live Stock.

CHICAGO, May 4.

Live Stock—Prices at the Union Stock yards today ranged as follows: Hogs—Estimated receipts for the day 11,000; sales ranged at $3.50@4.60 pigs, $4.40@4.75 light, $4.40@4.45 rough packing, $4.45@4.80 mixed, and $4.50@4.90 heavy packing and shipping lots.

Cattle—Estimated receipts for the day 300; quotations ranged at $5.70@6.20 choice to extra shipping steers. $5.15@5.75 good to choice do, $4.65@5.30 fair to good, $4.10@4.80 common to medium do, $3.90@4.50 butchers' steers, $2.60@3.85 stockers, $3.80@4.45 feeders, $1.75@3.80 cows, $3.50@4.80 heifers, $2.50@5.00 bulls, $2.90@4.90 Texas steers, and $2.00@5.00 veal calves.

Sheep—Estimated receipts for the day 4,000; sales ranged at $3.00@4.55 westerns, $1.50@3.80 Texas, $2.00@4.70 natives, and $3.75@5.60 lambs.

Milwaukee Grain.

MILWAUKEE, May 4.

Wheat—No. 2 spring, 64⅜c; No. 1 northern, 72c; July, 65¾c. Corn—No. 3, 49¾c. Oats—No. 2 white, 32¾c; No. 3, 32¾c. Barley—No. 2, 50c; samples, 50½@52c. Rye—No. 1, 63c.

Toledo Grain.

TOLEDO, May 4.

Wheat—Cash, 66c bid; May, 66c bid; June, 67c½ bid; July, 66c; August, 65c; No. 3 soft, 66½c. Corn—Cash, 49¼c. Oats—Cash 30c; No. 2 white, 33c.

St. Louis Grain.

ST. LOUIS, May 4.

Wheat—Cash, 66c bid; May, 66c asked; July, 63¾c bid; August, 61½c nominal; September 61½c nominal. Corn—Cash, 47½c; May, 47½c; July, 48c asked; September, 49c. Oats—Cash, 29½c bid; May, 29⅝c asked; June, 29⅝c bid; July, 27¼c.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from April 30 to May 5:

J C Berg, H Curtis, S C Dodd, W S Dodd, G M Elliott, Mrs N Frazier, Miss M A Goodwin, E J Ray, T W Smiley, C E Temple, D E Will, Rev L Wilson, P M Woodhull.

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B. Fay Mills: "A wonderful book—an excellent book."

Chaplain C. C. McCabe: "This book will remind the reader that there are Elijahs still upon the earth."

Bishop Wm. Taylor: "True to its title."

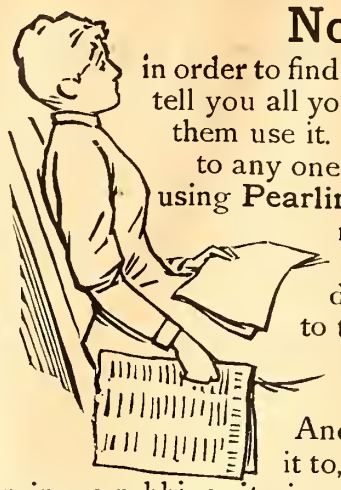
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A STRIKING LIST OF NEW BOOKS

This list, repeated from last month, has proved to be of exceptional interest. Mostly published since January 1st, a very considerable proportion have already required second editions. "Practical and Helpful" are the terms by which they have been uniformly described.

Revival Sermons in Outline. With Thoughts, Themes and Plans. By Many Eminent Pastors and Evangelists. Edited by Rev. C. Perren, Ph. D. Buckram cloth, 12mo, $1.50.

This work comprises (Part I.) eighteen short chapters on methods, plans and suggestions regarding revival work by different writers, and (Part II.) a large collection of the best outlines of sermons by a score or more of the most successful Pastors and Evangelists.

St. Paul and Woman; or, Paul's requirement of Woman's Silence in Churches reconciled with Woman's modern practice. By Rev. Wm. De Loss Love, D. D. 12mo., cloth, 75 cents.

My conviction is clear and strong that the manuscript should be published.—*Rev. Joseph Cook.*

Strikes the keynote of the mystery of this subject * * For one I thank the author with all my heart, and I commend the work to every one who seeks light and knowledge on this most interesting subject of woman's true relations toward the mental and moral advancement and elevation of our race, in the whole field of human progress.—*Hon. Noah Davis, (Ex-Chief Justice of the Supreme Court of New York.)*

The Priest, The Woman and The Confessional. By Father Chiniquy. 12mo, cloth, $1.00.

Its author has done good service in the cause of Protestantism, and he speaks from a personal experience in the workings of the Roman Catholic Church where he held high position.

The Ministry of the Spirit. By Rev. A. J. Gordon, D. D. 235 pages, 12mo., cloth, uniform with the author's earlier works, $1.00.

Certainly no man was better qualified than Dr. Gordon for writing on this subject. His sweetness of spirit has brought him in touch with Christians everywhere, and his special qualifications for writing on the office work of the Holy Spirit, will assure to them the most thorough treatment of this subject yet published.

Life Power; or, Character, Culture and Conduct. By Rev. Arthur T. Pierson, D. D. 12mo., cloth, $1.00.

A practical work of counsel and suggestion in Character building.

The Holy Spirit in Life and Service. Introduction by Rev. A. C. Dixon. 12mo., cloth, 75c.

Addresses delivered before the Conference on the Ministry of the Holy Spirit, held in Brooklyn, Oct. 1894.

Pleasure and Profit in Bible Study. By D. L. Moody. 12mo., paper, 25c; cloth, 50c. (*March 12.*)

In this volume Mr. Moody has gathered together a vast amount of practical suggestion as to various methods and plans for Bible Study.

Essential Christianity. By Rev. Hugh Price Hughes, D.D. *New and cheaper edition.* 12mo., cloth, $1.25.

This deeply spiritual volume is devoted to enforcing the truth that Christianity is not primarily or essentially a system of ethical precepts, or of moral rules, nor a scheme of humanitarian relief, nor belief in a historic person or event; but it is a conscious and vital intimacy with a living Christ.—*Advance.*

Topical Outlines of Bible Themes. Being an Illustrative Scripture Reference Book. By Rev. G. S. Bowes, B. A. 12mo., cloth, 410 pages, $1.50. (*In press.*)

The aim of this work is to present a complete scriptural treatment of the most important themes of the Bible, with teaching, illustration, application, etc., wholly Biblical.

The Prayer that Teaches to Pray. By Rev. Marcus Dods, D.D. 16mo., clo., 75c.

This exposition by the gifted Scottish professor holds first place in the literature on the pattern prayer.

The Tongue of Fire. By Rev. William Arthur. 16mo., paper, *net* 35c.; cloth, 60c.

A new edition at moderate price of an accepted religious classic.

Christ and the Church. Essays concerning the Church and the Unification of Christendom. Introduction by Rev. Amory H. Bradford, D. D. 12mo., cl., $1.50.

The papers comprising this volume were delivered as lectures before the American Institute of Christian Philosophy, at Chautauqua, July, 1894. The subjects were selected because of the great and growing interest in the unification of Christendom both in this country and England.

Pictured Truth: A handbook of Blackboard and Object Teaching. By Rev. R. F. Y. Pierce. Introduction by Rev. Russell H. Conwell, D. D. 12mo., cloth, $1.25. *Very fully illustrated.*

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Items on Pump Irrigation.

It is generally conceded, not only in theory, but it is backed up by practical application, that for low heads or for elevations not exceeding 100 feet the simple form of handling water with centrifugal pumps stands at the head, says The Irrigation Age, which calls attention to the following: In the San Joaquin and Sacramento valleys, particularly in that portion occupied by the swamp land reclamation districts, centrifugal pumping plants have been used with marked success.

The use of the very large pumps is naturally, owing to their construction, limited to comparatively low heads, and in no case thus far have any large plants been put in handling water over 30 feet. With the smaller or moderate sized centrifugal pumps 100 feet and even more is not an uncommon matter.

In southern California and Arizona many large pumping works have been installed for irrigation purposes, and it has shown that in many cases it is much cheaper in first cost and operation to put in a pumping plant than to use a gravity system. There is practical data which shows that in large tracts and where the lift does not exceed 20 to 25 feet, water can be furnished at a cost of 50 cents per acre, including all charge of operating and fixed charges of interest, taxes, depreciation, etc.

Reclaiming the Waste Places.

Under the Carey act the states in which the arid and desert lands still owned by the government are located are entitled to 1,000,000 acres each for the purpose of reclamation. It is proposed to accomplish their reclamation through private enterprise, the states transferring the lands to settlers by whom they will be capitalized to secure the water rights necessary to make them valuable. Of the 606,000,000 acres of land still subject to public entry Colorado holds 36,000,000, Nebraska 10,000,000, Nevada 30,000,000, New Mexico 42,000,000, Wyoming 41,000,000, Montana 14,000,000, Arizona 10,492,000, North Dakota 10,856,000, Idaho 7,841,000, Washington 5,131,000 and Oregon 24,742,000. This comprises something over one-third of the public lands.

Wyoming has taken the lead in the attempt to reclaim and settle its share of arid lands, but Oregon, Montana, Washington and other western states are preparing to work along the same lines. The land when transferred from the state to the settler at from 50 cents to $1 an acre will still be subject to a charge of from $8 to $15 an acre for securing water rights, and as long as there is land in the valley states still available at not much above that price the states or companies at interest will be expected to offer the most liberal inducements to settlers. There is no question of the value of irrigation as a means of reclaiming the alkali lands of the west. In New Mexico, Arizona and California such lands when properly irrigated produce fruit and vegetables not equaled elsewhere in the country. The problem of their profitable settlement is almost wholly one of water rights, says the New York World.

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HISTORY OF A WEEK.

Wednesday. May 1.

The Minnesota Iron company, at Tower, Minn., has announced a 10 per cent. raise in wages for its 1,000 employes, beginning today.

The commissioner of internal revenue now estimates the product of the income tax at scarcely $10,005,000.

Thursday, May 2.

The supreme court of Kansas has decided that the law of 1892 giving a mortgagor eighteen months for the redemption of property after foreclosure is constitutional in so far as it applies to contracts in force prior to the passage of the law.

Friday, May 3.

Bismarck, through the Hamburg Nachtrichten, has returned thanks to all his friends at home and abroad for their recent overwhelming congratulations.

Saturday, May 4.

S. Feinheimer, of Chicago, ran his tongue along the flap of an envelope, the edge of which cut his tongue. He was dead in less than a week of blood poisoning.

Monday, May 6.

The half breed difficulty, at Turtle Mountain, S. D., has been subdued without loss of life. The United States marshals have arrested the men wanted, the half-breeds concluding that a fight would end disastrously for them.

PEACE IS IN SIGHT.

The Trouble Between Great Britain and Nicaragua About Over.

WASHINGTON, May 3.—The state department has received a telegram from Ambassador Bayard at London, stating that Great Britain has accepted the guarantee made by Salvador of the payment of the indemnity by Nicaragua in London within a fortnight, and that so soon as Nicaragua confirms and so informs the British admiral, the admiral is instructed to leave Corinto.

The above official statement given out at the state department may be regarded as chronicling the passage of the acute phase of the difficulty between Great Britain and Nicaragua. It cannot be doubted that Nicaragua will promptly confirm the arrangement, and the British fleet will leave Corinto as soon as notice of the action of the British foreign office can be communicated to Admiral Stephenson, which by the way might be sooner had not the Nicaraguans purposely interrupted the communication by cable directly between the foreign office and the admiral.

The guarantee by Salvador of Nicaragua's indebtedness, it is said, is simply repayment of the favor extended to Salvador by Nicaragua at the time of the Ezeta incident, when Dr. Guzman, the Nicaraguan minister at Washington, took up the case of Salvador by instructions of his own government and worked so hard to secure the extradition of the refugee to Salvador. In addition to this consideration, based on gratitude, the Salvadorians are supposed to be influenced in espousing the Nicaraguan cause by a feeling of apprehension at the presence of British troops on Central American soil.

Although it may be safely assumed that the acute phase of the Nicaraguan incident has passed—supposing that there should be no hostile collision before the formal orders have reached the commanders on each side—there are yet some matters to be adjusted before the incident can be regarded as entirely closed. After the settlement of the "smart money" claim on account of the treatment of Hatch, a commission must be selected and proceed to adjudicate the claim of other British subjects, not officials, who were expelled from Bluefields at the time of the outbreak last summer.

If damages are assessed against Nicaragua in these cases there will be some grumbling, but it is not likely to lead to serious trouble. The "smart money," it should be remembered, is for mistreatment of a British official. The Nicaraguans claim that Hatch was never really an official, but the British—without contradiction so far—assert that though Hatch never had an exequator he was acknowledged in his official capacity by the Nicaraguan government, which communicated officially through him to England. And because that in mistreating him Nicaragua insulted the British government, owing to Hatch's official position, England refused to arbitrate in his case.

MANAGUA, May 6.—The city of Corinto was evacuated by British troops yesterday morning, and the Nicaraguan flag now flies in its accustomed place in the port.

MANAGUA, Nicaragua, May 6.—Nicaragua has authorized Senor Chrisanto Medina, the Salvadorian minister at London and Paris, acting Nicaraguan minister in London, to accept the modified ultimatum of Great Britain. This modified ultimatum, it is understood here, was secured by the influence and through the intercession of the United States. Senor Medina is also authorized by the government of Nicaragua to pay the £15,500 in London, under protest, within five days after the departure of the British squadron from Corinto. It is understood here that the other items in the original ultimatum of Great Britain will all be settled by arbitration.

TURNEY DECLARED GOVERNOR.

Contest in Tennessee Won by the Democrats in the Legislature.

NASHVILLE, May 4.—The joint convention of the legislature decided at 12 o'clock last night that Peter Turney had received a majority of legal votes cast at the November election and was duly elected governor of Tennessee. The day was spent in discussion which lasted until 12 o'clock last night, when a vote was taken which resulted as above stated.

A battery of artillery boomed forth the news to the sleeping city and enthusiasm prevailed. The attendance at the capitol was great and the enthusiasm was most marked. The Turney majority on joint ballot was thirteen.

Death Strikes in Wisconsin.

MANITOWOC, May 4.—A great storm passed over the village of Kellnerville, and John Anderla, 14 years old, who was yet in bed, was killed by a bolt of lightning. At Neillsville, Mrs. Joseph Sutherland, of the town of York, retired to the cellar, and no sooner was she there than lightning struck the house, stunned her husband and killed her. At Lodi, a bolt of lightning killed Joseph Chlup and his team.

Five Killed by a Powder Explosion.

SOUTH ACTON, Mass., May 4.—The powder mills of the American Powder company blew up, killing Charles O'Neill, Jr., Nelson Morton, Fred. K. Winslow, Charles Estes, and A. Estes. Three buildings were destroyed.

Condition of Secretary Gresham.

WASHINGTON, May 3.—Secretary Gresham passed a comparatively good day. Though not quite so well his general condition shows a satisfactory improvement.

CYCLONE IN ILLINOIS.

Four Persons Killed and a Store Building Blown Down.

AURORA, May 6.—The village of St. Charles was visited by a cyclone which passed through the town with fatal results. The old stone postoffice building on the east side of Main street, occupied by Mrs. Church as a millinery store, was blown down and Mrs. Church was killed. Two young ladies had apartments in the building and one of them who is missing is supposed to be in the ruins; the other, Miss Augusta Anderson, was killed. The falling walls caught and killed a passing horse, and the driver was seriously injured.

Two other men were struck by flying timbers and were quite badly hurt. Several other persons about town received injuries more or less serious. A man named

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Luther Caustin had one leg and an arm broken. Andrew Johnson, of Elgin, had his back broken. The killed are: Mrs. Hattie E. Church, Miss Augusta Anderson, Charles Johnson and Joseph Thompson, all of St. Charles.

JACKSONVILLE, May 6.—This section was treated to a storm which amounted almost to a cyclone. Rain and hail fell in torrents and the wind blew a hurricane, doing great damage. Two men were driving under some trees when one fell on them and crushed the vehicle to atoms, injuring the occupants. Buildings were unroofed and much property destroyed.

PEORIA, Ills., May 6.—A wind and hail storm, the severest in recent years, swept over the city, doing many thousand dollars' worth of damage. Hail an inch and a half in diameter fell.

Night Watchman Found Murdered.

CAIRO, Ills., May 2.—Frank Axley, night watchman at the box factory of the Carey-Halliday Lumber company, was found murdered. He was on duty and when he was missed search was made for him and his body was found in the Ohio river in front of the factory. There were wounds on his head and many marks on the ground, showing where the body had been dragged from the top of the hill to the river. Two negroes are under arrest on suspicion.

Pension Suspended.

ROCKFORD, Ills., May 6.—Rollin D. Fowler of this city has received notice of the suspension of his disability pension. He fought in thirteen important battles, was a prisoner in Libby and Belle Isle, and has been a life-long Democrat. He was appointed internal revenue collector for the Ninth Indiana district by President Andrew Johnson.

Deadly Lightning at Work.

GREEN BAY, Wis., May 6.—At Seymour lightning struck the house of John Kitchenmeister, killing Kitchenmeister and seriously injuring his wife.

LANCASTER, Ills., May 6.—James Ashford and George Rhodes, of Downing, Mo., were killed by lightning.

CHICAGO, May 6.—During a heavy rainstorm lightning struck a party of field laborers at East Prairie, near Niles Centre. Herman Spandikow was instantly killed and his 16-year-old son badly hurt.

Took Senator Palmer's View.

AMBOY, Ills., May 4.—At a meeting of the Democratic county central committee of Lee county, held here yesterday, resolutions were unanimously adopted refusing to call a convention to nominate delegates to the state Democratic silver convention. The committee took Senator Palmer's view of the situation.

Notes of the State.

J. T. Callahan, who was editor of the Alton (Ills.) Free Lance before its conversion into the Alton Morning Advance has brought action against Editor C. R. Brinton, Jr., of the latter paper for criminal libel. The article charged Callahan with irregularities in the execution of a chattel mortgage.

Michael Pitts, a saloonkeer of Nashville, Ills., who fatally kicked a man while ejecting him from his saloon, has been held responsible by a coroner's jury.

The large general store of William Wisenand, at Diana, Ills., has been closed by the sheriff on eleven judgments. Liabilities are $6,500; assets, $3,000.

Mrs. Mary J. Colvin committed suicide at Horner, Ills., by drowning herself in the Salt Fork river.

The St. Louis Sermon.

Are Secret Societies a Blessing or a Curse?

An Address by Rev. B. Carradine D. D., Pastor of the Centenary M. E. Church, St. Louis, Mo., Jan. 4, 1891.

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THE MYSTERIOUS MACHINE: was it Lawnmower, Town-pump, Balloon, Wheel-barrow,—or what? by Prof. E. D. Bailey of the Civil Service Dept. U. S. Government.

This booklet includes other interesting matter connected with the unveiling of the Morgan monument t Batavia, N. Y. Address

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At the national meeting of the A. P. A. in Milwaukee, just closed, it was recommended that a higher degree be formed, composed of those members of the order *only* who by long trial had proved to be faithful to the movement.

Reports have reached Little Rock, Ark., from Ouachita county of the wholesale kidnaping of Negroes by white men of Louisiana, farmers living adjacent to the Arkansas line, who needed farm laborers. When laborers were needed they crossed into Arkansas, selected the Negroes they wanted, and took them to Louisiana by force. Similar reports have reached here from Union and other counties on the Louisiana border. A dispatch from Eldorado says Judge Smith of Ouachita convened a special grand jury to investigate the recent outrages of this character. In some cases the kidnapers have been seen driving before them like so many sheep a bunch of Negroes with their arms pinioned and tied together.

The State Federation of Labor is planning to have a great patriotic demonstration by organized labor on July 4. The object of the demonstration will be to show the public where the great majority of the organized workmen of this State, and particularly of this city, stand in regard to American institutions. They intend to make it clear that the faction which is trying to force un-American ideas and un-American methods upon the labor organizations of Chicago do not represent the sentiment of the great mass of the men themselves. Committees were appointed to take charge of all arrangements in connection with the event, and also to arrange with committees in other cities in the State for similar demonstrations on the same occasion.

A group of about thirty-five laborers, reenforced by others whom they had stirred up to mischief and by the usual hangers-on who are always ready to make trouble, set forth to mob and drive out the workingmen employed at the works of the Illinois Steel company in South Chicago, May 7. As a result of this lawless proceeding there was a riotous conflict, the rioters attacking first the workingmen and afterward the police who were sent to quell the disturbance. This outrageous performance is not to be tolerated, and the real workingmen at South Chicago should be the first to demand that the rioters be suppressed. The "strike" of the few who undertook the mischief was conducted in utter defiance of the rules of peaceable labor unions. No warning was given; no effort to treat with the employers was made. The rioters simply picked up the handiest weapons and started in to drive peacable workingmen out of the works. When the workingmen failed to comply, the rioters set upon them and started in to violate laws and ordinances as they saw fit. Whatever the real or imaginary grievances of the small group of employes who precipitated the riot, the methods by which they sought to enforce their claim are intolerable. The workingmen at South Chicago who value their good name should take every measure in their power to co-operate with the authorities in suppressing these rioters and restoring peace.

There is a movement on foot among the people of northeastern Minnesota, northern Wisconsin, and a portion of Michigan in favor of separation from the States to which they respectively belong, and the formation of a new commonwealth or State to be called the State of Superior. Prominent public men are said to sympathize with the scheme, and the Legislatures of the three States affected are to be asked to sanction the proposition. It is assumed that if the Legislatures of the States concerned are induced to give their consent to the separation no difficulty will be encountered in Congress. According to the plan of the separationists, the new State is to have the important cities of Duluth, Superior, Marquette, and Menominee, and all the mineral lands as well as the greater part of the timber lands of Minnesota, Wisconsin and Michigan. The chief reason for the separation advanced by the citizens of the territory involved is that their industrial interests are different and distinct from those of the bulk of the population of the three States named above, and that fair and just legislation is impossible under present arrangements. The interests of the new State would be chiefly mineral, while the paramount influence in the existing Legislatures of the three States is exerted by the agricultural sections. The scheme has met with little favor by the press, but its popularity among the people of the affected region is admittedly considerable.

May 1st the city refused to renew the amusement licenses which were held by the saloon-keepers previous to that time. Chief Badenoch issued orders requiring that all saloons should be closed at midnight according to the ordinance, and that the concert-hall feature be eliminated. The chief's order was sent to Inspector Lewis, and by him delivered to the patrolmen. The saloon-keepers were notified, and a strict watch was kept upon them to see that the orders were obeyed. The orders were not obeyed at all the saloons after the second night. The men were instructed to gather evidence. They did so, and a result was that thirteen of the saloon-keepers were arrested, the patrolmen swearing out the warrants. "There is to be no foolishness about this thing," declared Inspector Lewis last night. "We warned the men not to keep open on penalty of arrest. They have chosen to make a test and the police department will do its duty. The saloons must be closed after midnight." Bonds were furnished by the saloon-keepers, and their cases will come up for trial. Such news items as this cannot but inspire law-abiding citizens with courage and gratitude to God; and Christians should remember the personal danger that these officers of the law have to encounter, and the moral courage required to resist temptation. Samuel said, "God forbid that I should sin against the Lord in ceasing to pray for you." Are Christians in the United States sinning against the Lord in not praying for the officers of the law, "For rulers and all in authority?"

The commander of the Confederate veterans of Chicago says that G. A. R. posts have very generally decorated the graves of the Confederates and the Confederates the graves of the Union soldiers in the cemeteries. The money for the monument was mainly raised by himself, and no Northerner asked to recognize the right of the Confederate cause. But neither "he nor any other Southerner who was an actor during '61–'65 can or will forget the past," and he adds, "it is not reasonable to expect us to change our original opinions." A monument, if it has any meaning at all, is meant to be a perpetual memorial. The graves of heroes and statesmen may be neglected, and often are; but monuments survive, not merely as tokens of sentimental affection, but as tributes to services in a great cause or in behalf of a worthy principle. The reason why this ex-Confederate is so interested in the Chicago monument is because he "cannot and will not forget the past;" because he has not "changed his opinions." Had he done so he would care little or nothing about the monument. He would be far more likely to be ashamed of it than to be proud of it, and busy himself in tearing it down rather than in erecting it. When monuments shall be erected anywhere in the South to the memory of Lincoln and Grant; when the anniversary of their births is celebrated there, then it will be high time to erect monuments in the North to the lost cause and to the wrong the Confederates undertook to uphold and perpetuate. But by that time the people of the South will not want to erect monuments to Davis, Lee, and their soldiers. They will feel that they are no more deserving of monuments than George III. or Cornwallis, who struggled to uphold tyranny and oppress their fellowmen. They will consider them as complete failures as the French now consider Louis XVI. or Louis Napoleon. Rational opposition to Confederate monuments is not based upon hatred or a spirit of revenge, but upon sound moral principles and an earnest and sincere desire not to allow those principles to be confused or obscured. There should be no resurrections.

FREEMASONRY ON TRIAL—A DREAM.

BY REV. H. H. HINMAN.

The so-called Ancient Free and Accepted rite of Masonry was duly indicted by a grand jury of citizens, and was brought to the bar of public opinion and put on trial before that court. This trial, which had long been evaded by the counsel for the accused, was of great interest.

In the indictment Freemasonry was charged with false pretensions, in that it was neither free nor ancient nor benevolent; but that it imposed unlawful and profane obligations and practiced ceremonies that would not be tolerated in the light of day. That it required its candidates to invoke upon themselves the penalty of death if they should be disobedient to its mandates; and that its penalties are most shocking to a rational mind.

It was charged with unduly influencing courts of justice, legislative bodies and executive officers, and with bringing into being a great host of legitimate children which have been an incubus on society and which tend to destroy public morals and the Christian religion.

To this indictment attorneys of the order entered the plea of not guilty, and consented to a trial before their peers.

After much delay the following twelve men were selected as a wise, fair and competent jury, and were impanneled: For foreman, John Marshall, Chief Justice of the United States; ex-President John Quincy Adams, Wm. H. Seward, Millard Fillmore, Daniel Webster, John C. Spencer, Thaddeus Stevens, Wendell Phillips, Gerrit Smith, Horace Greeley, Samuel Adams and James Madison, the fourth President of the United States.

These being duly sworn, the case was opened by the prosecution and the following witnesses testified:

Elder David Bernard deposed and said: "I am a minister in good standing of the Baptist denomination. In early life, before I fully comprehended the nature and practical workings of the order, I took seventeen degrees in Freemasonry, including those of the lodge and chapter. I am well acquainted with all the ceremonies and covenants of the order, and can testify from personal knowledge that these oaths, penalties and ceremonies are such as any unprejudiced citizen would pronounce immoral and profane, and that the execution of its penalties would involve a horrible crime; and I know that Freemasonry has often been used for the perversion of justice."

In rebuttal he was asked: "Did you not swear that you would always conceal the secrets of Masonry? Are you not now a self-confessed perjurer in giving this testimony?" He replied: "It is true that I promised to always conceal and never reveal the secrets of Masonry; but it was only after the most positive assurance that there was nothing in the obligation I was about to assume that would conflict with my duty to God, my country or myself. When I found that this was *false*, I regarded my covenant as *void*. I found, too, that there was *no secrets* in Masonry; that what they chose to call secrets had all been published to the world before I promised to keep them."

Chas. G. Finney was then called, and testified: "I am a minister; and president and theological professor in Oberlin College. In early life, before I became a Christian, I took three degrees in Freemasonry. When I became a Christian I was completely converted *from* Freemasonry *to* Christ, and could have no fellowship with any of the proceedings of the lodge. Its oaths appeared to me monstrously profane and barbarous."

The prosecution then called Edmond Ronayne, Jacob Doesburg, Geo. R. Clarke and Stephen Merritt. The two former had for years been masters of lodges respectively in Chicago, Ill., and Holland, Mich. The two latter had been evangelists.

The testimony of Mr. Ronayne and Mr. Doesburg was very full and explicit as to the character of the lodge and the chapter. Their testimony was made a matter of record and was legally attested. It cannot here be given in detail, but it fully sustained the charges of the indictment. The two evangelists corroborated the testimony of the others, but dwelt mainly on its baneful influence on the cause of Christianity. They, too, had taken many degrees in Masonry. Several hundred others gave corroborating testimony, and some eminent Freemasons were found to have written the work of the lodge in cypher. This, on examination, fully sustained the expositions.

The defense refused to plead to the specific charges or to deny the direct statements of the witnesses. Their position was one of "dignified silence." They affirmed in general terms that many eminent men had belonged to the order; that *therefore* it could not be bad, since no good man would ever be connected with a bad institution.

(*Concluded next week.*)

REMINISCENCES. — FREEMASONRY IN THE ARMY.

BY EZRA A. COOK.

(*Concluded.*)

1. Gen. McDowell was in command of the Union army at the terribly disastrous battle of Bull Run, and I believe that he and Gen. Patterson deliberately planned the Union defeat.

2. Wherever his troops went the property of rebel sympathizers was most carefully guarded, and his own soldiers when choked with thirst were not permitted even to get a drink from the wells of these outspoken "fire-eaters," who were permitted to curse the soldiers as they passed. My authority for this is the word of eye witnesses.

3 Gen. McDowell was in command in the second battle of Bull Run in the spring of 1864, when McClellan had been superseded by Gen. Pope, and when the traitor FitzJohn Porter with McDowell did all in their power to wreck the Union cause. Gen. Pope sent a division to occupy Manassas Gap (adjoining Bull Run) and thus head off a large rebel column. They arrived in time, and taking the railroad embankment for breastworks, awaited the rebel attack. Just as the rebel advance arrived, an order came from McDowell to fall back from the railroad, which was obeyed. When the rebel column came up they took this railroad embankment for breastworks and Union soldiers were literally mowed down by the rebel troops, the Federal soldiers being *forbidden to return their fire.* Those murdered and wounded by this traitor were taken to Alexandria, Va., but a few miles distant. A comrade of mine, who credits me with saving his life, was then a nurse in the hospital at Alexandria. He said that when the hundreds of wounded from this slaughter (for it was not a battle) told the harrowing tale of cold-blooded, wholesale murder, a squad of the nurses grasped their muskets and declared that they would shoot the monster, McDowell, if they could find him, but they failed to find him.

Most of the winter of 1863–4 I spent with a few others of my regiment on "detached duty" at the south end of Hilton's Head Island, in sight of Fort Pulaski and in hearing of the drums of the rebel forces stationed for the defence of Savannah, a few miles south of us. While there three deserters of a New England regiment were recaptured, as they were trying to reach the rebel lines, and for several days were guarded by us They had deserted several weeks previously, and while on their way to the rebel lines were met by a party of rebels who were deserting to our lines and were brought back by them. The penalty for deserting to the enemy was death; and the evidence was so clear that when tried by court martial they had been found guilty and sentenced to be shot, and their sentences were sent to President Lincoln for his approval. Before these sentences were returned approved they were permitted to escape, and it was while they were seeking the rebel lines that we recaptured them. The leader of this party of deserters was an intelligent American, while the other two were unusually ignorant appearing foreigners. Shortly after this, and the day before we were to embark for Fortress Monroe, we, with many other soldiers, were drawn up in the line of battle to witness the execution of some deserters. The "death cart" passed close by us, and we saw that its only occupants were the two ignorant foreigners that we had recaptured. A few minutes later we witnessed the terrible execution scene. "But where is the Yankee?" was the question of the boys who had recaptured and guarded the trio; and as we recounted the circumstances to others, they too asked the same question. As no answer came for several days the question was asked still louder and more earnestly than at first. The answer was, that the name of the American was spelled wrong and the sentence was therefore inoperative; but this answer only aggravated the matter, and we were finally told that the Yankee was a Mason and that the name was purposely spelled wrong, which we did not doubt was the true answer, especially as some were bold enough to defend the villainous act and later brag of it as showing what Freemasonry will do for a brother in trouble.

Of course Masonic favoritism in the promotion to office was common. When going on a camp guard one day in South Carolina, a brutal, ignorant officer, who had learned to write his own name in the army, and who had been promoted from the ranks to the captaincy, told us he had noticed some of the men did not walk their beats, and if he saw any of us standing still on our beats he would tie us to a post. This brute was a zealous Freemason. As it was midsummer and the tropical sun made the sand so hot that it literally blistered the flesh that it touched, and a soldier standing in the shade of a palmetto tree could guard the line better than when walking, the heartlessness of the order is apparent; especially when you consider also the fact that camp guard was not a necessity but a mere matter of form, as we were on a desert island; and further, that just two-thirds of the time day and night we were under the fire of the rebel forts that formed the defence of Charleston.

AN ODD CHURCH.

NO CHURCH AND STATE FOR IT.

In the Toronto *Globe* of April 27 is a report of the annual meeting of the rather celebrated Jarvis Street Baptist church of that city, which persists in its extraordinary course of paying enormous taxes (imposed by itself) which it need not do if it would do as our Catholic and Protestant American churches are doing all the time! This Jarvis Street (Toronto) Baptist church actually raised $15,337 for all her purposes, and wouldn't keep $1,442 that she thought was her honest share of taxes which the city ought to accept. So Toronto tax-payers have $1,442 less to pay for the one year past. This is even larger than has been done for years past. When will our American churches render to Cæsar the taxes honestly due Cæsar, and not expose themselves to the charge of wrong-doing by the A. P. A.?

THE FATAL ALLIANCE OF CHURCH AND STATE.

In a volume of "Sermon Stuff" by the rector of St. Stephen's church, Philadelphia, the Rev. T. D. McConnell, D. D.. accounts for the weakness of episcopacy in this country in this way: "All our church's feebleness in the United States is due to the fatal alliance of the mother church with the political power of England." And "she has been seriously hindered in this country by her too close identifications with wealth."

The above remarks are in connection with Satan's offer to Jesus of the kingdoms of the world if he would serve him. It would be an awful temptation to a young man, and is a constant one to those who would bring in the kingdom by alliance with forces which are powerful in the world whose kingdoms can only be won in the way that Satan suggested.

The reality of the the temptation was in the fact that the devil told the truth. Preferment does come in this way:—elbowing one's way to a fortune, stabbing rivals in business, etc. It seems easy to use these methods for advancing the kingdom—measuring success by the visible fabric of the church and calling on the secular power to endow and enforce her beliefs. But alas, the issue of all is failure, because the kingdom of God has its own laws.

Just so. The kingdom of our Lord Jesus Christ has its own laws on record in the New Testament, and he is the King and the Lawgiver. Not Cæsar, not Moses, not any civil power nor pope. T. H.

[We cannot agree with this brother that Satan told the truth in the case cited. Nor can the kingdoms of this world be won for Christ in the way Satan suggested. "And there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." Rev. 11: 15.—ED. CYNOSURE.]

SECRECY OPPOSED TO CHRISTIANITY.

Joseph Cook distinguishes between gilt-edged and guilty-edged secret orders. The Highbinders of California are imported from China. The flowery kingdom is honeycombed with them. Their chief weapon is murder. The government has tried in vain to suppress them. The English gunboats keep the Triads of India at bay on the coast, but in the interior of India they have all but supreme control. Our government found it necessary to assail the "Knights of the Golden Circle" during the war, for they were plotting to destroy it. It became necessary to throttle the Molly Maguire and Ku-Klux clans as a means of self-protection. The Supreme Court of the United States has decided that any one who has taken the Endowment House oaths of the hierarchy should not be naturalized, and if naturalized, should be disfranchised. Taking the secret oaths disqualifies them for becoming citizens, or if citizens, for exercising the privileges of citizenship. The Mafia is a secret order from Italy. They discovered their real character in the murder of Chief of Police Hennessey of New Orleans, just as the Clan-na-Gael in the murder of Dr. Cronin of Chicago. The murder of Wm. Morgan by the Freemasons in 1826 caused forty-five out of every fifty of the members to leave the order. They exposed the oaths. This gave rise to the law passed by the Vermont Legislature in 1833, that any one administering or taking an oath not authorized by law should be fined not more than $100 and not less than $50. In 1839 this penalty was increased to $200. Massachusetts adopted this law and Daniel Webster advocated it. It ought to be adopted by every State in the Union.

The Jesuits are a secret order. Through the 100,000 confessionals in America they manipulate the votes, the business, the politics of half a million of our citizens. They have their hands upon the secular press and the city governments of this country. They have complete control of the liquor traffic, and that is the greatest factor to-day in our political life. They are the most dangerous enemy in our land.

These orders are very different from the Orangemen, the G. A. R. and A. P. A. But all are alike in the matter of secrecy, and that is the badge of Satan's kingdom. Secrecy identifies them with the kingdom of darkness, the kingdom of the evil one. Secrecy makes them a source of danger to the life of the republic. Out of 13,000,000 voters, 1,000,000 belong to secret orders. They hold the balance of power in closely contested elections. This government cannot afford to have her policy dictated by the lodge. We must throttle the serpent or it will ruin us.

The lodge oaths are unscriptural. Take the first three degrees of Masonry. The Entered Apprentice swears to keep the lodge secret, on the Bible, in the name of God, on the penalty of having his throat cut, his tongue torn out by the roots, and his body buried in the sands of the sea at low water mark. The Fellow Craft oath, besides secrecy, adds "a promise to abide by all lodge rules, obey signs and summonses, assist poor Fellow Crafts, etc., under penalty of having his breast torn open, and his heart plucked out, and exposed to be devoured by the vultures of the air," etc. The Master Mason's oath adds, the keeping of a brother Master Mason's secret, murder and treason excepted, and they left to his own discretion, binding himself "under no less penalty than that of having his body severed in twain, his bowels taken thence and burned to ashes, and the ashes scattered on the rough sands of the sea where the tide ebbs and flows twice every twenty-four hours." The Royal Arch degree amends the above with "murder and treason not excepted." These oaths and imprecations increase in blasphemy and barbarity through all the thirty-three degrees. Are they taken in earnest or jest? Let Dr. Lansing speak: "If in earnest, then these penalties are to be executed in case of failure to keep, or betrayal of, secrets. Who then will execute them? Some one must. Solemnly God's name is invoked, the Holy Scriptures appealed to, human life declared forfeited, savage penalties threatened,—and for what? To compel the keeping secret of the forms, orders, rites, ceremonies of a society alleged to be organized for fellowship, for benevolence, for religion, and for keeping each other's secrets. Was ever a more horrible contradiction between purpose and method? The things sworn to be done are of a very dubious character:—secrecy and obedience to laws as yet unknown to the oath-taker—fidelity to a class of men and their families, and secrecy, warning, and help to such, when criminal, except in case of murder and treason—which leaves ninety-nine hundreds of all crimes under protection of the oath. This is a fierce and savage oath to do a wicked thing, and less than blasphemy it cannot be, if taken in earnest. But if not in earnest, they are in jest. Then, and then only, are they neither to be kept nor avenged. And if not, the blasphemy of such jesting is as plain as its folly. Let a man say: 'I offer myself to this penalty, but it is never to be executed;' then he jests all through the oath, and he may as truly say: 'I promise secrecy, but the promise is not to be taken as in earnest.' The lodgemen say that those who reveal these secrets are perjured. But they that take these oaths and keep them, can they be other than perjurers and even murderers? If they take them and keep them, are they not sanctioning and committing the highest crimes? It were better not to take the oaths; but if inveigled into taking, one can never be innocent in keeping, only in breaking them. If taken seriously and kept, these oaths, as a prior obligation, make invalid, perjured and blasphemous every other oath subsequently taken in courts of law, since no witness, lawyer or judge can keep the lodge oath and the court oath, at once. If the court oath is kept, the lodge oath is violated and rendered inoperative and blasphemous."

The oath of an A. P. A. is milder in form and perhaps less lable to involve complicity with crime. But swearing to keep secret something, the nature of which is not known, is sinful. In Lev. 5:4, 5, we read: "If a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man pronounce with an oath, *and it be hid from him*, when he knoweth of it, then shall he be guilty in one of these." A man who swears to keep secret what is said and done in the lodge, whether he discover that the thing is evil or good, in either case his swearing to keep secret what he did not know beforehand is an unworthy and sinful act. It is surrendering his manhood. It is bartering away his birthright of personal liberty. It is breaking the law of God which secures the independence of the immortal spirit.

Secret societies are essentially idolatrous. Idolatry is a capital offense. It is spiritual adultery. It is worshiping the devil instead of God. For this sin Moses commanded the sons of Levi to slay every man his brother until 3,000 had fallen. For idolatry Israel was carried captive to Babylon. It is a sin God cannot tolerate. The lodge is a religion. In the lodge, pagan, Mohammedan, Jew and Christian unite in worship. Whom do they worship? Not the Christian's God. It is not good Masonry to mention Christ's name in the lodge. The worship is often led by a known libertine and drunkard. They sacrifice to devils and not to God. As was said of the Samaritans, whose religion was a strange medley of the heathen nations with whom the king of Babylon colonized the land and the few Israelites left after the deportation: "They feared the Lord and served graven images."

Now we raise the question, What is the present duty of the friends of Christ who repudiate the lodge to make their reform complete and secure the blessing of our Saviour and Lord?

They should refuse to hold membership or receive the sealing ordinances in any church that permits the members of the lodge to remain in full communion. The lodge worship is idolatry. It is devil-worship. They sacrifice to devils and not to God. The churches that fellowship these devil-worshipers as members and officers and ministers, are parties to this devil-worship. So long as the children of Christ who repudiate the lodge remain in full communion with these churches they are parties with them in this devil-worship, and their testimony is neutralized. The only way in which they can free themselves from complicity in this devil-worship is to separate themselves from these churches. So long as they remain identified with them and their idolatry God will not hear their prayer to destroy the lodge. They must have faith strong enough to part company with sin and lay hold upon the divine arm, else they cannot have fellowship with him. Hence the significant command of Paul in Hebrews: "Let us go forth unto him without the camp, bearing his reproach." The apostle asks five questions, and in each uses a different word, and yet in every one teaches the duty of dissenting from wrong. "For what *fellowship* hath righteousness with unrighteousness? And what *communion* hath light with darkness? And what *concord* hath Christ with Belial? Or what *part* hath he that believeth with an infidel? And what *agreement* hath the temple of God with idols?" Our duty is to separate from evil. This is the position of power.—*J. M. Foster in Christian Statesman.*

HOW WE SEE GOD.

The pure in heart shall see God in prosperity. It is a singular fact that most people are more inclined to see God in their afflictions than when he blesses them with prosperity. They are apt to attribute their temporal blessings to their own sagacity or efforts. But the pure in heart praise God for their prosperity, recognizing his hand in it all.

The pure in heart see God in his providential dealings. They recognize God in the affairs of men. In whatever happens among the nations and kingdoms of earth they see his moulding hand turning and overturning for the glory of his coming kingdom.

The pure in heart see God in nature. The scientist sees only scientific laws as he views nature. The artist is charmed and delighted by its beauty only, but the pure in heart see God in everything, from the lowly daisy to the majestic forest. In all they see the work of their Father's hand.

Especially do the pure in heart see God in his Word. The mere scholar sees only the rhetorical beauties of the Bible. The natural man hears and sees the writings of prophets and apostles; but the pure in heart see through these writings and recognize the mind and will of God.

Deeper than all else, they whose hearts are "purified by faith" see God as dwelling within, according to his glorious promises often repeated: "I will dwell in them and walk in them." "I will sup with him." "Christ in you." He gives peace and power. The pure hearted are full Christians, mature, strong in the Lord, made perfect in love, perfect as their Father in heaven is perfect,—not in degrees but in kind and character. But the time is coming when the pure in heart shall see God in the unclouded vision of heaven's eternal glory. "See him as he is." "See the King in his beauty."

> "In rapturous awe on him to gaze
> Who bought the sight for me,
> And shout and wonder at his grace
> To all eternity."

No wonder that Jesus said that such are BLESSED, happy, joyful. Well may we "rejoice in the Lord always" with "joy unspeakable and full of glory." What a pressing duty is upon us to testify to all of this great salvation.—*India Watchman*

"MAMMA, ARE YOU A CHRISTIAN?"

A woman of influence, the wife of a prominent lawyer, told the story of her conversion in a prayer-meeting. She said, "Last evening my little girl came to me and said:

"'Mamma, are you a Christian?'

"'No, Fanny, I am not'

"She turned away, and I heard her say:

"'*Well, if mamma is not a Christian, I don't want to be one.*'

"I tell you, my dear friends, it went to my heart; and then and there I tried to give myself up to Christ."

Little do mothers think of the influence which they are exercising over their children for good or ill. The children look to mother as the pattern of all perfection, and if mother is not a Christian, why should they be? But if the mother is trying to serve the Lord faithfully, that fact is a reason why the child should follow in her footsteps.—*Sel*

The *Western Catholic News* (March, 1895,) speaks of "the *old corroded principle of private judgment* which encourages every man, woman and child to be their own spiritual guide." The *Catholic Review* (May, 1895,) says: "When Catholics are in power they always respect the rights of conscience possessed by the minority."

NEW ENGLAND LETTER.

The Common burying ground.—A "Trilby" suicide.—Liberalism in the Episcopal church.—Dr. Fulton on "Woman and the A. P. A."—Madame Blanc on "A Prarie College."—Connecticut's purchasable voters.—The Mayflower for Massachusetts.

The subway business can hardly fail to force on the public mind thoughts curiously interlinked with the living bustling present, and the shadowy past just behind us; the struggling army of labor, and the innumerable company we shall soon join who have no part in the work of the world nor lot with the workers. Throngs of able-bodied men stand idly watching the process of excavation go on, in vain hope of a job, while women and children are toiling on starvation wages. It sets us to thinking of what 1900 may see if these things continue. At the same time who can help a sentimental sympathy with those whose mortal remains have been disturbed in the march of improvement? They were laid to rest —at least many of them—so reverently and lovingly, by hearts rent with the anguish of parting, but which would have been rent with a still keener pang could they have foreseen the future. Let us be glad that they didn't and couldn't; that to them the end of the world would have seemed a nearer and more probable event than that a great city should grow up around them which in a hundred years would require every square inch of available space to fill its congested lungs. The Common burying ground is a modern affair, comparatively speaking. It is not so old as King's Chapel, Copp's Hill or the Old Granary by considerable more than a century, yet it antedates the Revolution. It was the sepulchre of the common soldiers who died of disease or wounds during the British occupation of Boston; and among those buried there we can boast of at least one distinguished name, that of Gilbert Stuart, the portrait painter. Another is M. Julien, the Delmonico of Boston in those early days, whose name has gone down to posterity immortalized by the famous soup, a recipe for which can be found in every cook-book. I have no doubt that the New England Cremation Society, which is going to hold a public meeting in May, will have a much larger attendance and stronger following for the unpleasant sights to which so many have been unwilling witnesses the last month.

Yellow-colored novels with blood-curdling titles are not responsible for all the mischief wrought on weak or ill-disciplined minds. Reading and re-reading "Trilby" has recently driven a young man in Hartford to commit suicide under the belief that he was hypnotically controlled by Svengalia, the hyynotist of the story. This unreal, unwholesome kind of fiction acts upon some minds like poison, and it is a pity that the press and even the pulpit has combined to give so much prominence to this book, which I doubt not a hundred years from now will be unknown except as a curiosity. But every age has its fads, and ours seems to concentrate in itself all the fads of all the ages which have preceded it. A distinguished Theosophist has recenty been lecturing to the convicts at Charleston. The papers did not report whether any became converts to the new religion; but if anyone needs Christ and the power of the Gospel, it is the man behind prison bars who has forfeited his social standing, and must have a supernatural power to aid him if he would ever conquer his past life. It is sad when a stone instead of bread is offered him.

The Episcopal church has its Andover question, and perhaps the next Diocesan convention here in Massachusetts may see some hot theological disputes. There are a small minority who verge on Unitarianism; there is a majority who believe that the Episcopal church is *the* church, and its thirty-nine articles an infallible *resume* of all that needs to be known in the way of doctrine. Meanwhile I should think it quite natural that those who belong to the high church party should look longingly through the bars towards Rome, which cannot by any stress of possibility have an Andover question any more than a fossil of prehistoric era could have the toothache.

Dr. Fulton is now lecturing every Sunday afternoon in Music Hall, at the same hour that the Patriotic meetings are held in the People's church, but it does not perceptibly thin the large audiences which gather at the latter place, nor damp their "patriotic" enthusiasm. Now patriotism is surely a good thing, but when it trenches on the Sabbath, and desecrates the house of God with noisy demonstrations befitting a town meeting, it becomes something else. Dr. Fulton spoke the other Sunday on "Woman and the A. P. A.," lauding this secret organization which, according to him, "has ushered in a new era into the world's history," and warning its members not to put themselves on record as in favor of woman suffrage,—a thing which the doctor hates next to Romanism itself. Yet when he urges women to help the A. P. A., and speaks of their presence in council as "an inspiration," and their instincts as "a necessity" in the great work of saving the Republic, it is difficult to see how they can do all this and keep always in their sphere without the defiling touch of politics. I see that the Supreme Council which has just met at Milwaukee, though its sessions are of course secret, is supposed to have gone deep enough in politics for "the determination reached by this body," in the language of the *Standard*, "to have an important bearing on the next Presidential election." It is supremely queer to see men like Fulton and Parkhurst invoking the aid of women in their work which is certainly political, dealing as it does with problems that can only be settled at the ballot box, yet denying them the only weapons which can make their aid effective. Dr. Fulton has done a good work against Rome, but one cannot help wishing that he would occasionally drop the *ego*, and forget that he is Dr. Fulton.

There is an article in a late number of "McClure's Magazine" by Madame Blanc on "A Prairie College" that will rejoice the souls of many a man and woman now bearing the burden and heat of the day who received their education at this Western institution which she celebrates —Knox College. Madame Blanc, Parisian woman though she is, has the eye and heart which loves naturalness and delights in simplicity. Having twice visited Galesburgh she acknowledges that she would gladly "take her knitting" and go back to enjoy again its quiet atmosphere of culture, and study anew the problem of co-education answered so successfully in the experience of the college of which Dr. Jonathan Blanchard was so long the honored president. In fact, Knox and Oberlin, and the other young Western colleges which have sprung up in their tracks, never debated the question at all; and Madame Blanc notes with admiration that what in Europe, even in New England would have been considered a revolutionary step, or at least a very radical experiment, was the simple, natural outcome of life as it was lived in the new and then far West. Says Madame Blanc: "The wild odors of the prairies do not prevent me from appreciating certain drawing-rooms in Boston or New York. But I have often been shocked at the willing ignorance which Americans who have crossed the ocean ten times profess for the still new portions of their own country as if the treasures of the future were not buried there. I left Galesburgh with regret. I afterwards returned to it from a long distance."

Connecticut has a very unenviable reputation for the venality of its voters, the number of those who are purchasable being placed as high as 20,000 out of a total of 159,741. It has also another peculiar distiction of being the only State in the Union which practically disfranchises the residents of its cities. The town of Union which has less than 500 inhabitants has two representatives, and the city of New Haven, with a population of 100,000, has the same number. Thus it will be seen that a large part of her citizens have really no voice in state matters, while the country districts where most of the purchasable voters are found have much more than their fair share. Connecticut ought to amend her State laws, and not allow such inequality to exist for the benefit of political schemers.

Massachusetts is rather slow in choosing a national flower. Maine has selected the pine cone and tassel, and Vermont the red clover, but so many flowers have been suggested for Massachusetts that it is not strange she cannot at once make up her mind. The mayflower seems to belong to her of right, not that it is a common flower in all parts of the State, but it was the first that greeted the pilgrims;—tiny pink censers of fragrance trailing lowly on the ground, but brave and sweet and pure as the Puritan maidens who plucked them with rejoicing hearts on the first spring days that followed that terrible winter. The mayflower and no other should be the chosen floral emblem of Massachusetts.

ELIZABETH E FLAGG.

OUR NEW YORK LETTER.

The recent census.—Arbor Day.—Brooklyn trolleys —College courses for poor boys.—The Governor's veto.

The result of the recent police census, as verified by the board of health, fixes the population of the city at 1,846,866. Of this total 925,310 are males, and 924,566 are females. This is an increase of 139,151 over the census of 1890, and shows an annual increase of 30,966 These figure are regarded as approximately correct, and show a normal and satisfactory growth. Should the greater New York idea materialize, the bill for which is now mysteriously hanging fire in the Legislature, the total population would become 3,051,838, which would make New York the second city in the world, coming next to London. There is a strong element, however, in Brooklyn that opposes annexation through local pride and patriotism, regarding Brooklyn as the city of homes and churches and the most distinctively American city in the Union. New Yorkers, on the other hand, look on Brooklyn as merely one of the dormitories of Manhattan Island, which, without the great bridge as a means of easy communication, would not be one-half its present size. Area and population, however, do not always harmonize. New York has only 42 square miles, while Chicago has 189, Philadelphia 129, Brooklyn 66, St. Louis 61 and Boston 37. The value of real estate is the true standard of a city's wealth. The value of real estate in New York is $1,562,000,000, and in Chicago, $204,000,000, so that New York's 42 square miles are worth seven times as much as Chicago's 189 square miles. Again it has been said that the debt of a city shows the amount of stealing that has been carried on by the politicians having the government in charge, and in this respect New York easily carries off the palm, for the city debt is $104,000,000, while that of Chicago is only $17,000,000, Brooklyn $49,000,000, and Boston $35,000,000.

The usual Arbor Day exercises were held in all the public schools, although with much variety, since the law permits each principal to determine the character of the exercises to be held in his school. The day is not of so much significance in the city as in the country, where the planting of trees can be indulged in and where the children can receive practical instruction in arboriculture. It is encouraging, however, that the day is so generally observed, as there is no day of the school year that can be more productive of fruitful and lasting benefits both in the minds of the children and the improvement of the country.

The Brooklyn Trolley companies have a new time schedule. The cars creep through the streets at a pace much slower even than that of the average horse car. It is believed to be a sharp trick on the part of the railroad magnates to turn public opinion against the city authorities who have at last taken tardy action in relation to the use of fenders in view of the 109 lives already sacrificed upon the streets. Passengers are complaining bitterly, while motormen and conductors encourage their protests with suggestions that they present them to the mayor. Within the next thirty days, Mayor Schieren said, every company in the city would be compelled by a new ordinance to place safety-fenders on their cars, so as to save the lives of the people. Although this ordinance will oblige the companies to adopt life-savers, it cannot direct the kind of fenders they shall use; and for this reason some of the companies propose to get the cheapest in the market, which have already been proved to be practically useless. It is only a question of time, however, when public sentiment will triumph over selfishness and greed, and the cars will not only be run at reasonable and satisfactory rates of speed, but will also be properly provided with life-saving appliances.

Mr. Joseph Pulitzer, of the New York *World*, proposes to give $250 a year to certain boys graduating from the Grammar schools of New York City, for the purpose of enabling them to take a college course in any first-class college in the United States which they may choose. In addition to this sum these boys will receive free tuition in the Horace Mann high school for a period of three years, at the end of which time they will be fitted to enter the college of their choice. While

they will be free to enter any first-class college, arrangements have been made to have them given free tuition at Columbia College in the School of Arts, Mines, Law or Medicine. An examination for the purpose of selecting ten boys from the graduating classes of the present year will be held in June, and will include English grammar and literature, American history, arithmetic, geography and free-hand drawing. The whole period covered by the course of study will not exceed seven years, and it will thus be possible for the poorest boy in the city to receive a liberal education that will put him on an equality with the richest. This is a most sensible form of philanthropy, and yields the largest and most satisfactory returns.

Gov. Morton's veto of the King's County Charities Organization bill was a tremendous and most unpleasant surprise to the machine politicians of both parties who had been conniving and combining to secure its passage. The best men in all parties commend the wise and patriotic interference of the governor with the plundering schemes of the political thugs and tricksters, who through this bill were seeking to build up the machine of Thos. Platt and Jacob Worth. Lieut. Governor Saxton comes in for his share of praise for his sturdy labors in bringing this iniquitous measure to naught. It is hoped that this will mean the total and final collapse of the Platt machine in this part of the State at least. Only a feeble protest was made in the Assembly when the veto was received, and there is little or no possibility of a successful appeal to the courts.

F. W. FARR.

OUR WASHINGTON LETTER.

The polyglot petition.—Baptist convention.—Anti Saloon League —Open-air workers —Edmunds law in D. C.—Anniversaries.—Dr. Easton.— Income tax.—Patents.

The big polyglot temperance petition of the World's W. C. T. U., which has been in the vault of a Washington safe deposit company since last February, when the meetings in connection with its presentation to President Cleveland and Congress were held, will shortly resume its journey around the world. It will be due at the monster meeting that is to be held in London, Sunday, June 16, and the demonstration which will accompany its exhibition in Albert Hall, in that city, two days later. The steamer Berlin of the American line has been chartered to carry the petition and such American delegates as will accompany it. After the London convention the delegates will go to Grindenwald to participate in a temperance convention now being arranged by Rev. Dr. Lunn. In August the petition will be taken to Christiana, Stockholm, Copenhagen and St. Petersburg, and in the autumn to the capitals of all the countries bordering on the Mediterranean Sea. That is as far as the program has been definitely arranged, but later the central countries of Europe are to be visited, and afterwards Australia, Africa and Asia.

Washington is rapidly filling up with visitors to the Southern Baptist Convention, which opens Friday. Present indications are that the attendance will be larger than any similar convention has ever had.

There was some very plain talk at the last meeting of the executive committee of the Anti-Saloon League, because of the reported refusal of the officials of an Episcopal church to co-operate with the league in preventing a bar-room license being issued to a small hotel in the vicinity of the church. It is claimed by the league committee, which has filed a formal protest and is now considering the advisability of appealing to the courts, that the license was illegally issued, the hotel being within 400 feet of a church.

The third annual convention of the Open-Air Workers was held in the hall of the Central Union Mission this week, Rev. Dr. Tennis Hamlin, vice-president at Washington, presiding. Probably the most interesting feature of the convention was the sermon on open-air work by Rev. A. T. Pierson, formerly of London, now of Philadelphia, himself a successful open-air worker of wide and long experience. Once there were scoffers at this class of religious work, and some of them were church members, too; but the good results have been so apparent in Washington that no scoffers are now to be found. The talkers from the gospel wagon maintained by the Central Union Mission are treated with the same respect that ministers preaching from their pulpits have accorded to them. Among those in attendance were Rev. Llewellyn Caley, of Philadelphia; D. L. Davis, Cleveland, Ohio; Frank H. Marston and Rev. E. H. Byington, of Brooklyn; and Rev. Dr. J. S. Stone, of Bedford, N. Y. The association has grown in three years from 75 to 275 members.

Since the court decided that the Edmunds law against the co-habitation of men and women not legally married was in full force in the District of Columbia, an earnest effort has been made by some of our foremost moral reformers to have the officials proceed against the violators of that law, and they have partially succeeded. Some of the parties arrested have escaped punishment by marrying, and the effects of the few arrests made have been altogether wholesome.

Anniversary services were a feature in several Washington churches Sunday. At the Fourth Presbyterian it was the twenty-first anniversary of the ordination of the pastor, Rev. Jos. T. Kelly, and the eleventh of his pastorate of that church; at the Church of the Reformation it was the sixteenth anniversary of the origination of the church as well as of the pastorate of Rev. W. E. Parson; at the Ninth Street Christian church it was the fourth anniversary of its organization as a mission of the Garfield Memorial church, and at the First Baptist church it was the sixty-seventh anniversary meeting of the Washington Bible Society which was held, the anniversary address being delivered by Rev. C. A. Fuller, of Baltimore.

Rev. Dr. Easton is still after the Catholics. In the course of a sermon on "The Jesuits: their Rise and Organization," he said: "It is not, to any thoughtful student of history, at all surprising that in this closing part of the nineteenth century two assassinations of American Presidents have been charged to the Jesuits, and that Wilkes Booth and Guiteau were but pliant tools of the *Societas Jesus.*" He closed by saying: "A storm is gathering, and the hope of averting the religious conflict as seen by Lincoln and Grant is in the expulsion of Satolli and all of the Jesuits from this land consecrated to civil and religious freedom."

The arguments before the Supreme Court for a rehearing in the income tax cases have been followed with the greatest interest by officials and lawyers. The decision is thought to depend upon the vote of Justice Jackson.

List of patents granted to Illinois inventors this week, reported by C. A. Snow & Co., solicitors of American and foreign patents, opposite the U. S. Patent Office, Washington, D. C.:

J. Q. Adams, Marseilles, ear-corn conveyor for corn shellers; A. Barrows, East St. Louis, spike machine; J. O. Carroll, Pittsfield, cultivator; L. F. Dagnan, Rockford, animal trap; W. D. Frederick, Peoria, harness; L. J. Haberkorn, Chatsworth, flue-stopper; F. Kaempen, Jr., Quincy, oven for cook stoves or ranges; J. L. Keagle, Springfield, draft attachment for farm implements; M. Loftus, Joliet, combined scrubber, mop and mop-wringer; J. Macphail, Blue Island, twine regulator or tension device for harvester grain binders; W. S. McCracken, Kewanee, pipe-rolling machine; A. F. W. Meyer, Blue Island, telephone switch; W. S. O'Bryant, Parkville, windmill; A. Schreiner, South Evanston, screen-door; C. W. Storm, Elgin, bicycle-bell; W. E. Sullivan, Roodhouse, pump attachment; J. M. Wells, Peoria, filter; F. A. Whitney, Waterman, gate. *

REFORM NEWS.

NEWS FROM THE GREEN MOUNTAINS.

MONTPELIER, Vt., May 4, 1895.

EDITOR CYNOSURE:—The secret lodges in this and the neighboring city of Barre are numerous and strong. Very little, so far as I can learn, has been said against them of late years. A very few only have any knowledge of the discussions of the question fifty and sixty years ago, and the church rules adopted and civil legislation of that period are either forgotten or ignored. The act of Nov. 7, 1833, stands upon the statute books, and if enforced would sweep every lodge in the State out of existence. It is exceedingly comprehensive, and T. C. Phinney, Dept. Secretary of State, admitted to me that its design was to prohibit the administration of oaths and obligations by Masonic and kindred orders. The language is, "Any oath, affirmation or obligation in the nature of an oath, not authorized by law," etc,; and the penalty of not less than fifty, or more than one hundred, dollars is to be exacted of the one who administers and the one who takes the obligation. Since the secret government of clans has obtained a supremacy over the open government "for the people and by the people" to the extent of nullifying this law for over half a century, it is doubtful if it could be enforced, but it might be well to test it in a court of competent jurisdiction. A Mason, prominent in the order for many years, holding a civil office, tells me that only two members of the fraternity living in Montpelier at the time when the law was passed refused to sign renunciation papers, and a judicious agitation of the subject would result in a general desertion of the lodge.

I find here but one clergyman who is not "unequally yoked with unbelievers" and living in constant violation of a statute of the State. Bro. N. M. Shaw is a free man; and with his "little flock" has shown me much kindness. Rev. —— Webster, of the Baptist, has recently joined the K. of Ps., and Rev. —— Webb, M. E. pastor, attends the Odd-fellows lodge about once a quarter. Both these gentlemen treated me courteously, and unlike many pastors I met, they were too conscientious to cover the "unfruitful works" of their lodges by absolute falsehoods.

Rev. Edgar M. Smith, D D., is president of Montpelier Seminary, an M. E. school, with about one hundred and seventy-five pupils in attendance. He was a college mate of Dr. I. J. Lansing, with whom he differed on the secrecy question. He frankly avowed his opposition to my work and said, "I have received more benefit from a secret society than from any other organization except the church." He said there were secret societies in the church. He said there were secret societies in his college, but he thought their secrets amounted to very little. He did not favor my speaking to the students, but kindly allowed me to give each one as they retired from chapel service a copy of Dr. Carradine's Sermon and Folly, Expense and Danger of Secret Societies. The tracts were received with avidity; and coming out of the president's office a little later I saw that they were being read by scores of young men and women with apparent eagerness. The Dr. claimed to know the persons whose faces and testimonies appear in "Danger Signals", but expressed his opinion of their judgment and candor in terms not unfamiliar to those who remember the days of Wm. Lloyd Garrison, John Brown, Wendell Phillips, Nathaniel Colver, Chas. G. Finney and Jonathan Blanchard. He consented to allow the *Cynosure* to come to the college reading-room, but with the express understanding that such permission should not be construed as in any way endorsing our work. With a ministry living in constant violation of the example and teaching of Christ, who ever spake openly and commanded his followers to let their light shine, and in contempt of a civil statute enacted in the interest of morality and religion, it is no marvel that Zion languishes and the love of many waxes cold, where the devil has five churches working in darkness to Christ's one with open doors, and where the members and pastors and Worshipful Masters and High Priests of Baal altars are mutually and interchangably commingling in the sacramental communion of our Lord and the "cup of devils."

At Barre I met with greater encouragement and with more spiteful opposition. Bro. P. C.

(*Continued on 9th page.*)

CORRESPONDENCE.

TITLES ROYAL AND MASONIC.

SCHUYLER'S LAKE, N. Y., May, 1895.

DEAR CYNOSURE:—Freemasonry can never gain the esteem in England that it has in this country because there it is in rivalry with the aristocracy. Respect for the wealth and position of the latter in that country prevents the fulsome adulation common in our own. Aristocratic titles detract from the popularity of the Masonic, and the older institution asserts its superiority within and without the lodge.

The *Century*, from the imperial standpoint, says that the name and existence of Freemasonry do not antedate the eighteenth century. But the great Standard Dictionary, published in this

country by Funk and Wagnalls, in its desire to puff Masonry rather exceeds the province of a dictionary, and illustrates with a representation of Washington in the regalia of the York rite; on the principle, possibly, that an object of doubted value is enhanced by connection with one of known worth. A strict regard to real and symbolic truth would have employed the effigy of Satan, *the arch Mason.*

The truth is, Washington did not enter the lodge but once or twice for thirty years before his death, and spoke very disparagingly of it. A Mason in our time following this course would not be held up as a paragon or even honored with the burial rites of the order.

Why was not Arnold, the Mason and traitor, chosen to exhibit the regalia? He has no higher use in the memories of mankind, and aptly illustrates this essence of conspiracy. The fraternity employs many expedients to gain an introduction to the public. They corrupt the Bible by omissions, and books of reference by fraudulent interpolations in their own behalf. A READER

REBEL FLAGS.

DARLINGTON, Mo , May, 1895.

DEAR CYNOSURE:—Benjamin B. Piper was for nearly four years a sharpshooter in the Confederate army during the late war. After the battle of Corinth he said some Roman Catholic flags, red flags with the white cross, appeared in the hands of the flag-carriers. This was under Lieutenant Commander Kirby Smith of the Trans-Mississippi, Gen. M. M. Parsons over Gen. Price. The Missouri Johnnies refused to march under these colors until Gen. Price made a speech explaining that the Sisters of Charity in Mississippi had presented him with these flags, and that the sympathies of the Catholics was with the Rebellion. Al. Hamilton carried one of these papal standards for about two years.

I had heard of this flag business in a vague way, and Providence seems to have ordered that I should meet and converse with living witnesses. Add this to the fact that the Pope was the only European power to officially recognize the "Confederate States of America," and that Booth, a papist, killed Abe Lincoln, and it places another link in the chain against Rome. AMERICAN.

THE CHRISTLESS FATHERHOOD AND BROTHERHOOD

CHICAGO, May 4 1895.

DEAR CYNOSURE: —The two expressions, "Fatherhood of God, and brotherhood of man," have become very popular since the World's Fair. But Christians believe Christ when he said, "No man cometh to the Father, but by me," and the lodge does not so teach. In Chicago there are 1088 lodges and only 384 churches, nearly three to one; and the question is, how shall the true churches of Christ obtain control in the hearts and minds of the people of Chicago? How can Chicago continue to be regarded as a city in which Christianity predominates, when such a difference in numbers exists between the supremacy of Christ and that of the lodge chieftains —destitute of our New Testament Christ as all these secret chambers are? Jesus himself warned his people against "false Christs and false prophets," whether in the wilderness or in the secret chambers, and commanded his people not to believe he was there. (See Matt. 24: 23–28.) This passage may have had its first application to Jerusalem, but what are the signs of the times when Chicago has nearly three times as many lodges as churches? As Christ has said, "No man can serve two masters;" so no man can be equally loyal to the lodge and the true church of Christ. What said Alexander Campbell?

"Of the impropriety of Christian men joining any nominally moral society but the Christian church, we have many instructive and alarming proofs. Their affections are such as must in all cases be divided; and if the rival claims of the two associations conflict, they cleave to the human rather than to the divine institution; and show more respect for the brotherhood of the human than for the brotherhood of the divine fraternity.

"But 'the man of sin' and the spirit that inspires him have always plead for a church and state amalgamation, and for bringing the whole unregenerate world into the forms and under the name of a Christian people. Hence the middle wall of partition being broken down, not between Jew and Gentile, but between Christ's church and the world, Christian people are prepared to inter-marry, if not to commit adultery, with any institution that may be got up under the show of some public good that may do honor to them before the world. One would think the world had ceased to be, as in old times, under Satan. John spoke in a very impolite, unsocial, uncharitable style, when he said, 'We are of God, little children, and the whole world lieth under the devil.' All mixed communion in religion with the world, under any pretence whatever, is spiritual adultery or fornication, according to my Bible.

"The friendship of the world is enmity against God. Whosoever will be a friend of the world is an enemy to God. Out of Christ's church 'the whole world lieth under the wicked one.' I know no Temperance, Odd-fellow or Freemason fraternity that does not recognize a brotherhood with the world. 'They are of the world, they speak of the world, and the world heareth them.' Christians though *in* the world are not *of* it. Any union, then, for moral purposes with the world, that brings us to commune religiously with it, by the laws and usages of the institution itself, is opposed to the law and kingdom of Jesus Christ, and cannot be favorable to the church or to the world."

Yours truly, A DISCIPLE.

THE LODGE MOST CENSURABLE.

May, 1895.

DEAR CYNOSURE.—"For the time *is come* that judgment must begin at the house of God." 1 Peter 4: 17. The time was, and it is more fully so now, that censure rests on the church. The seven churches were censured more or less in many things. If these things are so of churches ordained of God, how is it with organizations that reject Christ? If God ordained the church and it did not always act right so that it must be censured, how is it with organizations ordained of Satan to reject Christ? If the worst church that ever existed is censurable, the lodge is much more so. Who ever heard of a church ever so fallen that it rejected the name of Christ in prayer, by discipline? The name of Christ is expunged from his own Word in lodge Bible readings. The ritualistic prayer of the lodge rejects Christ, and it is un-Masonic to pray in the name of Christ. No Christian church was ever so badly fallen.

But the church is censurable for not being faithful in her testimony concerning the lodge. She has compromised and made a *truce*, not *peace*, with "the unfruitful works of darkness." The church, not to be censurable, should be unswervingly loyal to Christ and not truckle to the lodge. But bad as the churches may be in compromising with evil, there is not one believes in rejecting Christ. Nor does the Spirit bring such accusation against the seven churches of Asia in censuring them. "There is no other name given in heaven or among men whereby we can be saved, except in the name of Jesus." He is our salvation, and the churches know it. His enemies are ours. CYRUS SMITH

LITERATURE.

The story of the diplomatic maneuvers between England and France for the restoration of Napoleon's remains to France and of their removal from St. Helena to Paris, in 1840, and their burial, with imposing ceremonies, in the Hotel des Invalides—in some respects the most curious and dramatic episode in all the Napoleon history—is told by Miss Ida M. Tarbell in *McClure's Magazine* for May. The paper is illustrated with a remarkable series of contemporary engravings, portraying the funeral progress from the reception of the remains on board the French ship at St. Helena to the final scene at the Hotel des Invalides.

Much interest will be felt by the public in the return of Rudyard Kipling to India. He has just agreed to furnish a regular contribution to the *Cosmopolitan Magazine* for the coming year, beginning his work upon his return to India. India has never been critically considered by such a pen as Kipling's, and what he will write for the *Cosmopolitan* will attract the widest attention, both here and in England. Perhaps the most beautiful series of pictures ever presented of the Rocky Mountains will be found in a collection of fourteen original paintings, executed by Thomas Moran for the May *Cosmopolitan.* To those who have been in the Rockies, this issue of the *Cosmopolitan* will be a souvenir worthy of preservation. This number contains fifty-two original drawings, by Thomas Moran, Oliver Herford, Dan Beard, H. M. Eaton, F. G. Atwood, F. O. Small, F. Lix, J. H. Dolph, and Rosina Emmett Sherwood, besides six reproductions of famous recent works of art, and forty other interesting illustrations—ninety-eight in all. Though the *Cosmopolitan* sells for but fifteen cents, probably no magazine in the world will present for May so great a number of illustrations specially designed for its pages by famous illustrators.

The welcome extended in England to Volume II. of the Standard Dictionary is something remarkable, especially so as England, being the mother of the language, might be expected naturally to be somewhat sensitive at being asked to accept from America a dictionary claiming to be authoritative in the use of a language peculiarly her own. The cordiality of the reception measures a notable change in sentiment since the historic comment of the "Edinburgh Review," made some decades ago, "Who reads an American book?"

NEVER IN VAIN.

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country by Funk and Wagnalls, in its desire to puff Masonry rather exceeds the province of a dictionary, and illustrates with a representation of Washington in the regalia of the York rite; on the principle, possibly, that an object of doubted value is enhanced by connection with one of known worth. A strict regard to real and symbolic truth would have employed the effigy of Satan, *the arch Mason.*

The truth is, Washington did not enter the lodge but once or twice for thirty years before his death, and spoke very disparagingly of it. A Mason in our time following this course would not be held up as a paragon or even honored with the burial rites of the order.

Why was not Arnold, the Mason and traitor, chosen to exhibit the regalia? He has no higher use in the memories of mankind, and aptly illustrates this essence of conspiracy. The fraternity employs many expedients to gain an introduction to the public. They corrupt the Bible by omissions, and books of reference by fraudulent interpolations in their own behalf. A READER

REBEL FLAGS.

DARLINGTON, Mo , May, 1895.

DEAR CYNOSURE:—Benjamin B. Piper was for nearly four years a sharpshooter in the Confederate army during the late war. After the battle of Corinth he said some Roman Catholic flags, red flags with the white cross, appeared in the hands of the flag-carriers. This was under Lieutenant Commander Kirby Smith of the Trans-Mississippi, Gen. M. M. Parsons over Gen. Price. The Missouri Johnnies refused to march under these colors until Gen. Price made a speech explaining that the Sisters of Charity in Mississippi had presented him with these flags, and that the sympathies of the Catholics was with the Rebellion. Al. Hamilton carried one of these papal standards for about two years.

I had heard of this flag business in a vague way, and Providence seems to have ordered that I should meet and converse with living witnesses. Add this to the fact that the Pope was the only European power to officially recognize the "Confederate States of America," and that Booth, a papist, killed Abe Lincoln, and it places another link in the chain against Rome. AMERICAN.

THE CHRISTLESS FATHERHOOD AND BROTHERHOOD

CHICAGO, May 4 1895.

DEAR CYNOSURE: —The two expressions, "Fatherhood of God, and brotherhood of man," have become very popular since the World's Fair. But Christians believe Christ when he said, "No man cometh to the Father, but by me," and the lodge does not so teach. In Chicago there are 1088 lodges and only 384 churches, nearly three to one; and the question is, how shall the true churches of Christ obtain control in the hearts and minds of the people of Chicago? How can Chicago continue to be regarded as a city in which Christianity predominates, when such a difference in numbers exists between the supremacy of Christ and that of the lodge chieftains —destitute of our New Testament Christ as all these secret chambers are? Jesus himself warned his people against "false Christs and false prophets," whether in the wilderness or in the secret chambers, and commanded his people not to believe he was there. (See Matt. 24: 23–28.) This passage may have had its first application to Jerusalem, but what are the signs of the times when Chicago has nearly three times as many lodges as churches? As Christ has said, "No man can serve two masters;" so no man can be equally loyal to the lodge and the true church of Christ. What said Alexander Campbell?

"Of the impropriety of Christian men joining any nominally moral society but the Christian church, we have many instructive and alarming proofs. Their affections are such as must in all cases be divided; and if the rival claims of the two associations conflict, they cleave to the human rather than to the divine institution; and show more respect for the brotherhood of the human than for the brotherhood of the divine fraternity.

"But 'the man of sin' and the spirit that inspires him have always plead for a church and state amalgamation, and for bringing the whole unregenerate world into the forms and under the name of a Christian people. Hence the middle wall of partition being broken down, not between Jew and Gentile, but between Christ's church and the world, Christian people are prepared to inter-marry, if not to commit adultery, with any institution that may be got up under the show of some public good that may do honor to them before the world. One would think the world had ceased to be, as in old times, under Satan. John spoke in a very impolite, unsocial, uncharitable style, when he said, 'We are of God, little children, and the whole world lieth under the devil.' All mixed communion in religion with the world, under any pretence whatever, is spiritual adultery or fornication, according to my Bible.

"The friendship of the world is enmity against God. Whosoever will be a friend of the world is an enemy to God. Out of Christ's church 'the whole world lieth under the wicked one.' I know no Temperance, Odd-fellow or Freemason fraternity that does not recognize a brotherhood with the world. 'They are of the world, they speak of the world, and the world heareth them.' Christians though *in* the world are not *of* it. Any union, then, for moral purposes with the world, that brings us to commune religiously with it, by the laws and usages of the institution itself, is opposed to the law and kingdom of Jesus Christ, and cannot be favorable to the church or to the world."

Yours truly, A DISCIPLE.

THE LODGE MOST CENSURABLE.

May, 1895.

DEAR CYNOSURE.—"For the time *is come* that judgment must begin at the house of God." 1 Peter 4: 17. The time was, and it is more fully so now, that censure rests on the church. The seven churches were censured more or less in many things. If these things are so of churches ordained of God, how is it with organizations that reject Christ? If God ordained the church and it did not always act right so that it must be censured, how is it with organizations ordained of Satan to reject Christ? If the worst church that ever existed is censurable, the lodge is much more so. Who ever heard of a church ever so fallen that it rejected the name of Christ in prayer, by discipline? The name of Christ is expunged from his own Word in lodge Bible readings. The ritualistic prayer of the lodge rejects Christ, and it is un-Masonic to pray in the name of Christ. No Christian church was ever so badly fallen.

But the church is censurable for not being faithful in her testimony concerning the lodge. She has compromised and made a *truce*, not *peace*, with "the unfruitful works of darkness." The church, not to be censurable, should be unswervingly loyal to Christ and not truckle to the lodge. But bad as the churches may be in compromising with evil, there is not one believes in rejecting Christ. Nor does the Spirit bring such accusation against the seven churches of Asia in censuring them. "There is no other name given in heaven or among men whereby we can be saved, except in the name of Jesus." He is our salvation, and the churches know it. His enemies are ours. CYRUS SMITH

LITERATURE.

The story of the diplomatic maneuvers between England and France for the restoration of Napoleon's remains to France and of their removal from St. Helena to Paris, in 1840, and their burial, with imposing ceremonies, in the Hotel des Invalides—in some respects the most curious and dramatic episode in all the Napoleon history—is told by Miss Ida M. Tarbell in *McClure's Magazine* for May. The paper is illustrated with a remarkable series of contemporary engravings, portraying the funeral progress from the reception of the remains on board the French ship at St. Helena to the final scene at the Hotel des Invalides.

Much interest will be felt by the public in the return of Rudyard Kipling to India. He has just agreed to furnish a regular contribution to the *Cosmopolitan Magazine* for the coming year, beginning his work upon his return to India. India has never been critically considered by such a pen as Kipling's, and what he will write for the *Cosmopolitan* will attract the widest attention, both here and in England. Perhaps the most beautiful series of pictures ever presented of the Rocky Mountains will be found in a collection of fourteen original paintings, executed by Thomas Moran for the May *Cosmopolitan*. To those who have been in the Rockies, this issue of the *Cosmopolitan* will be a souvenir worthy of preservation. This number contains fifty-two original drawings, by Thomas Moran, Oliver Herford, Dan Beard, H. M. Eaton, F. G. Atwood, F. O. Small, F. Lix, J. H. Dolph, and Rosina Emmett Sherwood, besides six reproductions of famous recent works of art, and forty other interesting illustrations—ninety-eight in all. Though the *Cosmopolitan* sells for but fifteen cents, probably no magazine in the world will present for May so great a number of illustrations specially designed for its pages by famous illustrators.

The welcome extended in England to Volume II. of the Standard Dictionary is something remarkable, especially so as England, being the mother of the language, might be expected naturally to be somewhat sensitive at being asked to accept from America a dictionary claiming to be authoritative in the use of a language peculiarly her own. The cordiality of the reception measures a notable change in sentiment since the historic comment of the "Edinburgh Review," made some decades ago, "Who reads an American book?"

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Then shall we see that "unto each one of us was the grace given according to the measure of the gift of Christ;" . . . . and we shall all "attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fullness of Christ;" and

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Take a porterhouse steak, which should be cut 2 inches thick and well trimmed of bone and fat, and put it on the broiler. Broil quickly over a hot fire and place it on a hot platter, spreading both sides of it with the following mixture: A tablespoonful of melted butter, a half tablespoonful of salt and a half tablespoonful of white pepper. On top of the steak lay 3 plantains which have been fried in butter. The plantains are the red bananas. Over this pour a half pint of bechamel sauce, and over the whole sprinkle a tablespoonful of grated horse radish. This will be found a delicious dish for a luncheon party. It has the advantage of novelty.

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The Christian Cynosure.

WM. I. PHILLIPS, PUBLISHER.

CHICAGO, THURSDAY, MAY 16, 1895.

"If any man serve me let him follow me..... I spake openly to the world.....and in secret have I said nothing." Jesus Christ.

MASONIC BAPTISM.

There are some honest persons who doubt whether Masonry is a religious institution. Of course all who have studied with any reasonable amount of thought, know that it is a religion, Christ-rejecting and man-destroying. Its altars, prayers, priests and prelates prove this beyond the possibility of successful dispute. Among the evidences bearing on the point, is the rite of baptism, which is fully described in the following extract from a Washington paper. The service here referred to took place a number of years ago, but the lesson that thoughtful people should learn from it is not altered by that fact:

The first public Masonic baptism which has ever taken place in the District, was performed last night in the Chapter chamber, Masonic Temple, in the presence of a large number of Masons, their wives and daughters. The children were an infant son of Dr. Joseph W. Nairn, 32-degree, and a son of Mr. G. B. McGrotty, 18-degree, who were baptized in Mithias Lodge of Perfection, Ancient Scottish Rite, which is the consistory of this Masonic jurisdiction. The rite was performed by Thrice Illustrious P. O. M. Albert Pike, assisted by Illustrious J. O. Sinclair, S. G. W., Illustrious L. H. Pike, J. G. W., C. W. Bennett, Grand Orator, M. W. Leland, Master of Ceremonies, B. F. Hedrick, Senior Deacon, C. T. Nutze, Junior Deacon, Rev. Mr. Harris, Chaplain, H. J. Martin, Secretary, J. L. Stoddard, Tyler.

The ceremony of Masonic baptism has always been celebrated in the Ancient and Accepted Scottish order, ... Grand Master Pike gave a short history of the ceremony, saying that it taught neither hatred, intolerance nor revenge. . . . . Soon after the Master of Ceremonies returned, followed by one of his assistants bearing a lighted candlestick, with three lighted candles, one white, one black and one red, forming a triangle. Following were two assistants, one carrying the child of Dr. Nairn—Robert Brice Nairn—on a cushion covered with light blue silk, the other leading the child of Mr McGrotty—Edwin Albert McGrotty—and behind these came the parents of the children and the sponsors. After the third circuit of the room, the procession halted, and the candlestick was placed before the altar, and the children returned to their mothers, who, with the sponsors, took their seats in the center of the room. The Masonic choir then sang, "My soul doth magnify the Lord." . . . After an invocation to the Deity, and music, the children, the parents and sponsors were conducted forward to the altar, on which water, oil and salt were placed. The Master then called the lodge up, descended from his throne, and after a few words addressed to the group, lighted the incense on the altar. After a chant by the choir, the Master took the children severally in his arms, dipped their left hands in a basin of perfumed water, and said, "By this symbol I devote, in each case, thee to the service of virtue and truth. May our Father who is in heaven keep thee innocent and pure in heart, all the days of thy life." The Master then took the vessel of perfumed oil, dipped the little finger of his right hand therein and marked it with a delta on the forehead of each child, saying, "I set upon thy forehead the symbol of wisdom, power and love of God. May he protect thee and guide thee in right courses all the days of thy life," the choir singing in the meantime the chant, "Blessed are the undefiled in the way." . . . . After rising, the Master, taking the vessel of salt in his hands, repeated the Arab vow, which sanctifies the enemy with whom he had tasted salt, and placing a portion of salt on his tongue, said, "With this salt I seal my vow." The vessel was then passed to each brother, who in turn repeated the vow. The children were then invested with the lambskin aprons, and each was presented with a Masonic jewel, the Master saying, "In the name and under the auspices of the Supreme Council I do proclaim these children consecrated to the service of truth and virtue by Masonic baptism and anointing after the ancient custom of Masonry, to be wards of Mithias Lodge of Perfection."

Albert Pike who performed this rite of baptism was the rebel general who brought Indians on to the battlefield at Pea Ridge, to kill and scalp wounded Union soldiers. The writer never saw him, but is credibly informed that he was one of the most profane persons in the District of Columbia. Some time since we called attention to the fact that the lodges in San Francisco have large assembly halls, from which they bury their dead, so they are not under the necessity of calling upon the churches even at the end of life. In this region, while Masons do not generally go to church while living, their friends ordinarily like to have them buried from the church when they are dead. We think that the San Francisco plan is better, and that persons who care nothing for the church when alive, would be consistent if they should not seek the use of its buildings for their funeral occasions. The general lesson taught by all these movements is that the Christian church and the pagan church are active rivals, and will in the end not continue to exist side by side as now, but by the very necessities of the case continue their real and deadly struggle, though silent, until one or the other triumphs.

THE ANNUAL MEETING.

The annual meeting of the National Christian Association assembled in Carpenter Hall at the appointed hour. A letter was read from the president, Rev. J. E. Roy, stating that it was impossible for him to be present. Rev. M. C. Ranseen, the vice-president, was called to preside.

There was a good attendance, and letters of interest were read from members who were unavoidably absent. Reports given and some of the speeches made will be reported to our readers next week. Prayer was offered by Rev William Fenton.

One very pleasant feature of the meeting was the presence of some who have been actively engaged in this reform in years past. Edmond Ronayne, who has lectured extensively and whose books, the "Master's Carpet," etc., are authorities, J. L. Barlow, Mr. M. L. Worcester, and some others who have not been able to attend these meetings of late, were present.

The officers elected for the ensuing year are:

President—Rev. W. G. Moorehead, Xenia, O.

Vice President—Calvin Pritchard.

Secretary and Treasurer—W. I. Phillips.

Recording Secretary—Mrs. M. C. Baker.

Directors—C. A. Blanchard, E. B. Wylie, J. M. Hitchcock, H. F. Kletzing, W. O. Dinius, E. Whipple, Ezra A. Cook, J. A. Collins, T. B. Radabaugh, C. J. Holmes, T. B. Arnold.

After the business was accomplished, an opportunity was given for friends present to express opinions on various phases of the work.

Mr. Ronayne was called, and among other things said: "Freemasonry should not be compared with other secret societies. They are not comparable. Freemasonry is an association of assassins. If Masons carry out their obligations they must assassinate those who reveal the secrets of the order."

Bishop Dillon of Oregon spoke of the utter selfishness of the Masonic order, and endorsed a plan suggested by Mr. Ronayne of forming clubs and of questioning candidates as to their connection with secret societies.

Rev. E. B. Wylie said: "God is rolling upon the pastors of the churches the importance of instructing the young on this important subject. God is at work."

Bishop Wright spoke of those who had under God begun the great work of enlightening the world and ridding it of the evil of secretism, and who have finished their work.

Bro. W. B. Stoddard spoke of the fact that he had not worked on the line of separate organization, but through the *church*, which is "the *pillar* and *ground* of the truth" in the world.

After the minutes of the meeting were approved, and prayer by Bishop Dillon, the Association adjourned.

THE CONFERENCE.

The conference began with a prayer meeting, led by Rev. E. B. Wylie, pastor of the Summerdale church. A fair audience was present, and listened with interest to W B. Stoddard, of Washington, D. C., in a carefully prepared address on the "Religious Character of Freemasonry," and to a *practical* as well as intensely interesting address on the present "Duty of the Church Respecting Lodges," by Pres. C. A. Blanchard. A partial report of the latter is given in the present issue of the *Cynosure*.

Thursday morning M. A. Gault presided and Bishop Dillon of Oregon gave an address, "Christ the Light of the World vs. Lodge Darkness," which will be fully reported to our readers next week.

At 2 P. M. the meeting was begun with prayer. W. I. Phillips was appointed moderator. Rev. N. W. Deveneau, a French evangelist of this city, gave an interesting account of how he escaped being entrapped. In conclusion he said: "To me there can be but one course in my ministry, to speak of Masonry as I do of any other sin."

Edmond Ronayne then spoke at length in a very forcible manner on the "Oaths and Death Penalties of Freemasonry."

Mr. M. McNeil, chaplain of "Chicago Sailors' Mission," gave his testimony as to how God had delivered him after being twenty-three years in the lodge, or in his own words, "how he left for Christ's sake.

Mr. John Sutcliffe, of Wheaton, Ill., gave his experience very simply and convincingly. He had been burned out; and was assured that it would help him to become a Mason. His minister was a member; and he at length, though he did not like to subscribe to things which he could not fully understand beforehand, concluded to join. After taking the first two degrees he did not want to go to the lodge again; but the master came over to his home at nine o'clock at night and persuaded, almost compelled him to go and take the third degree. Mr. Sutcliffe said, "I felt guilty. It seemed as if I should lose my *soul* if I did not get out." The oaths were like a heavy burden on his conscience. He never went again and decided he would drop out. But no; after moving from Wheaton, on his return some years later his dues were demanded. He told the lodge brethren he had left the lodge and would not pay dues. He asked for demit, but the lodge said no, "not until dues are paid." This he felt it would not be right to do. But the lodge bought lumber of Mr. Sutcliffe, who was a lumber dealer, and when he sent his bill they charged lodge dues and refused to pay, but sent him a demit.

A gentleman (a Mason) present was allowed to ask questions. In the evening a short prayer meeting was followed by three addresses: "The Sabbath Question and the Lodge," by M. A. Gault, "Separation," by J. E. Wolfe of Indian Territory, and "My Objections to the Secret Lodge System," by Rev. Samuel H. Swarts. These addresses will be reported in part, at least, in the *Cynosure*.

THE CHURCH AND THE LODGE.

The following is the abstract of an address given at the St. Paul convention by Pres. C. A. Blanchard, of Wheaton College:

Obligation is determined by need, knowledge, and ability. We are not bound to do all good, but only such good as we can do. We are not under obligation to rectify all wrongs, but those which come under our observation, and are within the limits of our power.

The church is related to all forms of social life, and should favor and aid those which are helpful to men, while it antagonizes those which are injurious. The attitude of the church toward lodges should be determined by the character of the lodges. The work of the church should be determined by her power.

We think it entirely safe to say that no evil can prosper in our country without having in some way silenced the Christian church. In other words, we believe that the church has the power to abolish or drive into obscurity every organized evil which affects mankind. This seems to be clear from the very nature of the case. The church, when pure and devoted, is the body of Christ, the representative of God to men. He dwells in her, speaks through her, and providentially co-operates with her. He causes the forces of nature, the work of evil men, and the course of history to labor with her for the extirpation of that which he hates, and for the establishment of that which he approves.

But not only does this truth that the church may rule the world if she will appear from the nature of the case. History seems to teach the same lesson. In our own land the churches have never, but in a single instance, uttered a united testimony against prevailing evil. They never declared as a whole against slavery, until it was abolished. They have not as yet declared against the legalized sale of intoxicating drinks. They have never made a united protest against Sabbath breaking, but they did unite to condemn the opening of the World's Fair on the Lord's day.

God blessed their testimony. Congress heeded it. The directors heeded it, and that Fair was a failure so far as attendance was concerned, until its management voted to respect the will of the church.

We are of the opinion that the same course respecting secret societies, or the liquor trade, would be followed by the same result. These evils live because the churches are willing that they should live. In other words, the churches are indirectly responsible for them, and so long as they continue to neglect obvious duty respecting them, so long they are sharers in the evils which they might but do not remove.

The secret society system is at the present time

one of the strongest if not the stongest movement which Satan is directing against the life of the church, life of the state, and the salvation of men. Beginning with the Jesuits, passing through the numberless lodges of all names and kinds, with their varying rituals, and regalia, we find certain principles common to them all. They are secret. They obligate their members to conceal their transactions from the uninitiated, and secrecy has been the badge of evil, ever since Adam and Eve sought to hide themselves, after having sinned. We are never ashamed of our excellencies. We do not seek to conceal them. It is our defects, our sins that we do not mention, that we should be glad to forget. As of the individual, so of the organization, associations of men doing good work for humanity, do not hide themselves, their objects or their motives from the public eye. Combinations of men for lawless and evil purposes always do hide. They are compelled to do so. The success of their efforts depends upon the measure of their secrecy.

That these organizations are rivals of the church, appears to the most casual observer. They profess to teach morals, and in their burial service they plainly intimate that those who heed their moral instructions, and secret obligations, are saved throughout eternity. In almost all of them there is the altar; and what is an altar? From the beginning until now, a place of worship. The altar means nothing but worship. It does not belong to a business house, an insurance company, or a mutual aid society. It belongs to a church.

But these lodge churches differ by the diameter of the universe from the church of Jesus Christ. The latter receives all, the poor and the halt, the maimed, the blind, the man, the woman, the little child. The lodge churches generally receive men, twenty-one years of age, able-bodied, sound in mind, prepared to pay before and after they enter. The church of Jesus Christ requires men to repent of their sins, to acknowledge them, to put them away, and to trust in Jesus Christ for pardon. The lodge church requires none of these things. It requires men to pay money, to go through certain initiatory ceremonies, to take certain obligations, and promises life eternal to those who do these things. In the early dawn of human history, there were reared up two altars side by side. On the one there was a bleeding lamb, image of Jesus Christ, telling of death for sin, and of hope for the sinner, because of that death. On the other, there were corn, wine and oil, fruits of the earth, offerings of gratitude, without confession of sin, or recognition of a sacrifice. Those two altars are in the world to-day. The one is set up wherever Jesus Christ is preached as the sole remedy for man's guilt and sorrow. The other is set up wherever men are taught to hope for righteous living and safe dying, without those two things. Anyone who will study the lodge will see at a glance that the lodge altar is Cain's altar, that the lodge religion is not Christ's religion, that the lodge god is not the God and Father of our Lord Jesus Christ, but is, on the other hand, the god of this world, the power that now works in the children of disobedience.

It follows directly from these premises that it is the duty of the church to enlighten the people respecting this great system, which is now swallowing the money, the time, the thought, and the religious hope of millions of our young men. The church has no right to be silent respecting it, and if she is, is responsible for its continuance, the partner in the deaths of those who die eternally because of it. Women and childen make up more than two-thirds the membership of Christian churches at the present time. Men are as religious naturally as women. It is as natural for them to feel the guilt of sin, the desires for holiness, and the fear of death as for their mothers, sisters, wives and daughters. Yet they are content without the Christian church. They sit on the Sabbath smoking, and reading newspapers, while the women of their households are in church. Their religious natures are satisfied with what they have heard. They believe that in some way or other, they do not exactly know how, they are going to be saved, and so they drift, and drift, and drift, until they pass over and out of sight. It is time for a change. The needs of men require it. God demands it, and with faith in him, and faith in his Word, we should warn men against the deceptive claims of these institutions, and against trusting to their false pretensions for life that now is, and life that is to come.

PERSONAL MENTION.

[We insert this week words of greeting and encouragement which were sent by persons who could not attend the annual meeting. The extracts are short, but will stimulate to greater efforts and more earnest prayers.—ED. CYNOSURE]

—Bro. W. G. Moorehead, Xenia, O.: "I am in sympathy with all Christian efforts to teach the people of God that they are to be separate from all worldly and ensnaring alliances. I am unable to attend the convention."

—Bro. I. R B. Arnold, of the Floating Chapel, writes that he is willing to work up a dozen county and township conventions, commencing early in June, in this State. Friends who would like Bro. Arnold's assistance, please write to the N. C. A. office, 221 W. Madison St., Chicago, Ill.

—J. K. Alwood, Morenci, Michigan, sent greetings to the annual meeting as follows: "Dear brethren in Christ:—Grace, love and peace from our Saviour Jesus Christ on you all, and on your holy cause evermore. Glad to be remembered by and numbered with true reformers."

—Bro. John Dorcas, who was detained by affliction in his family, writes: "It is my desire to be a member of the National Christian Association while I live, whether I can be present at the annual meetings or not. Hoping you will count me worthy of this relationship and praying that the spirit of the Divine Master may be manifestly present with you in all deliberations, and that the divine benediction may rest upon your labors in this reform in church and state, I am, as ever, your co-laborer and brother in Christ.

—J. A. Conant, Willimantic, Conn., writes: "It would give me much pleasure to meet with the brethren on said occasion, and enjoy a free interchange of views regarding the best way to stem the tide of iniquities now rolling in like a flood upon the whole body politic, even threatening to deceive and drown the very elect. Ofttimes are not the efforts of the various church societies of young people so perverted that a large number of their members are led to believe they are performing works of merit, and thus to ignore the necessity of the blood of Christ. That God may be honored at your meeting in the transaction of business which shall redound to his glory and the dispelling of darkness, is the prayer of your brother in Christ."

REFORM NEWS (*Continued from 5th page*).

Abbey, pastor of the Baptist church, is not indifferent to the dangers from secret societies. He has members who sympathize with him, and has spoken against them from his pulpit. Bro. J. A. Wright and his wife, of the Free Methodist, refreshed and encouraged me much by their counsels and prayers.

Rev. Davenport, M. E. pastor, expressed great surprise that President Smith should allow the attention of the students to be called to the subject, and as I, not having been a Mason, knew nothing about it, he had no time talk on the subject. Dr. Jackson, who is just moving into the city as pastor of the Congregational church, was not accessable; but his nephew, Dr. Joseph W. Jackson, informed me that he was himself "a 7-degree Mason; that his father belonged to the 33 degree Scottish rite, and that I had better keep clear of the Jacksons if I was opposing secret societies." I was told, afterwards, that the young Dr. was "of a rather excitable temperament." I learned of one Covenanter, Bro. John Taylor, and hope to see him later. Spoke to the Christian people here last evening, and shall probably worship with them on Sabbath. JAMES P. STODDARD.

"*The Blue Degrees are but the outer court of the Temple. Part of the symbols are displayed there to the initiate, but he is intentionally misled by false interpretations. It is not intended that he shall understand them, but it is intended that he shall imagine that he does understand them. Their true explanation is reserved for the Princes of Masonry.*"—Albert Pike, Grand Commander of the Supreme Council, Sovereign Grand Inspectors-General, in "Morals and Dogma," page 819.

STERLING TESTIMONIES.

JAMES G. BIRNEY, *Candidate of the Liberty Party for President*, was a Freemason, "but never entered a lodge after he joined the church, and, as his sons grew up, he cautioned them against joining any secret order."—*Gen. Wm. Birney.*

DISRAELI, LORD BEACONSFIELD: "In conducting the governments of the world there are not only sovereigns and ministers, but secret orders to be considered, which have agents everywhere—reckless agents, who countenance assassination, and, if necessary, can produce a massacre."

CHARLES SUMNER, *in a Letter to Samuel D. Greene:* "I find two powers here in Washington in harmony, and both are antagonistical to our free institutions, and tend to centralization and anarchy—Freemasonry and Slavery; and they must both be destroyed if our country is to be the home of the free, as our ancestors designed it."

A. M. SULLIVAN, *Irish Leader:* "I had not studied in vain the history of secret, oath-bound associations. I regard them with horror. I knew all that could be said as to their advantages in revolutionizing a country, but even in the firmest and best of hands they had a direct tendency to demoralization, and are often on the whole more perilous to society than open tyranny."

HORACE GREELEY: "Many persons were brought to trial on account of the murder of Morgan, but no one was judicially found guilty of murder. It was established by seceding Masons that the oaths—at least in some of the highest degrees—that were administered, and taken by those admitted to Masonic lodges, disqualified them from serving as jurors in any case where a brother Mason of like degree was a party, and his antagonist was not."

JOSEPH RITNER, *Governor of Pennsylvania*, 1837: "If it be true as the lamented Colden (himself one of the initiated) declared, that many a Mason became a great man but no great man ever became a Mason, how nearly does it concern the youth of our country to pause and reflect before they commit their present standing and future reputation to the keeping of a society, which for its cold-hearted and selfish purposes could immolate even the fame of Washington at the shrine of its abominations."

RICHARD RUSH: "Hooker, personifying law, eloquently exclaims, 'her seat is the bosom of God, her voice the harmony of the world; everything on earth does her homage, the highest as not beyond her control, the least as claiming her protection.' Masonry has overset this primordial system. She has dethroned this image of God upon earth. To reinstate it over so insolent a victor, we must have a political organization. There is no other way of assaulting, there is no other hope of vanquishing, there need be no other dream of humbling such a foe. It fights with desperation."

HON. EDWARD BLAKE, *Leader in Canadian Parliament, in a Debate, March*, 1884: "I am not in favor of State recognition of any secret societies. I have never joined one, though many of my best friends are members of secret societies. But I believe the tendency of secrecy itself to be injurious. I believe that it brings with it the possibility of evil; I believe that it involves a certain amount of sacrifice of individuality and independence, and gives very great facilities for the misleading of members by designing leaders—very great and mischievous facilities for that purpose." "I believe that a great deal of the trouble, social and political, that has occurred in those countries [Europe and America] is due to secret societies."

JOHN ADAMS: "The use of my father's name for the purpose of which Mr. Sheppard would now apply it, is an injury to his memory, which I deem it my duty, as far as may be in my power, to redress. . . . While Mr. Gridley lived, he was the intimate friend, personal and professional, of my father. He died in 1767. My father often resorted to him for friendly counsel, and, as he was Grand Master of the lodge, once asked his advice, whether it was worth his while to become a member of the society. In the candor of friendship, Mr. Gridley answered him—NO,—adding that by aggregation to the society a young man might acquire a little artificial support but that he did not need it, and that there was nothing in the Masonic institution worthy of his seeking to be associated with it. So said at that time the Grand Master of the Massachusetts Masons, Jeremy Gridley; and such I have repeatedly heard my father say, was the reason why he never joined the lodge. The use of the name of Washington, to give an odor of sanctity to the institution as it now stands exposed to the world, is in my opinion as unwarrantable as that of my father's name."—*Letter of John Quincy Adams, Aug.* 22, 1831.

PLEASURES OF SIN.

THEY ARE LIKE WATER IN A BROKEN CISTERN.

Madison C. Peters Says Fast Life Is a Negative Quantity—"Sowing Wild Oats" Is the Devil's Maxim—Vain Regrets of Ill Spent Lives.

Fast life, taken at its best, what is it worth? Its value is what mathematicians would call a negative quantity; it has the minus sign before it. In the equation of life it does not add to, but rather subtracts from, the sum total of your happiness and leaves you less truly yourself than you were before you enjoyed it.

The pleasures of sin are short lived. In the expressive symbolism of the Bible they are like water in a broken cistern which speedily runs out, or like the blaze of thorns which crackle and flame up for a little and then die down into a heap of ashes, and the experience of all who have indulged in them will corroborate these statements. There is in them at best only a temporary thrill which vibrates for a moment and needs to be reproduced again and again. They are not joys forever. The pleasure of iniquity in any form is confined to the moment of indulgence in it. "You have to manufacture it anew on every occasion, and you can only recall the enjoyment by repeating the sin, and with repetition the same discovery of the fleeting nature of the joy is made. It is not a fountain sending ever forth its sparkling waters, but it is a leaky pitcher, which is empty before we can drink out even that which it first contained." Lest you may think I am straining my very utmost to make out a case because it is my business as a preacher to talk morality, and so representing the matter unfairly, I would have you listen to other testimonies whose bitter personal experiences may add weight to my opinions. Listen to Robert Burns, whose testimony I give in lines which are not more exquisitely beautiful than they are strictly true:

Pleasures are like poppies spread—
You seize the flower, its bloom is shed;
Or like the snowfall in the river—
A moment white, then melts forever;
Or like the borealis race
That flit ere you can point the place;
Or like the rainbow's lovely form
Vanishing amidst the storm.

Burns had indulged in the pleasures of sin. He had taken from them all they had to give, and yet this is his testimony regarding them. But why need I call up the shade of that gifted poet here? I make my appeal to yourselves. Have you got that amount of pleasure out of sin which you expected from it when you began to yield to it?

Over every sinful pleasure you may write the Lord's own words, "Whosoever drinketh of this water shall thirst again." Ask that brilliant courtier, Lord Chesterfield, and he will tell you: "I have enjoyed all the pleasures of this world, and I do not regret their loss. I have been behind the scenes, I have seen all the coarse pulleys and dirty ropes which move the gaudy machines, and I have seen and smelled the tallow candles which illuminate the whole decorations, to the astonishment of an ignorant audience." Ask the dazzling wit, faint with a glut of glory, yet disgusted with the creatures who adored him, Voltaire, and he condenses the essence of his existence into one word, "ennui." Ask Byron, and we will be answered with an imprecation by that splendid genius who

Drank every cup of joy, heard every trump
Of fame; drank early, deeply drank, drank drafts
That common millions might have quenched, then died
Of thirst, because there was no more to drink.

Sowing Wild Oats.

In all the range of accepted American maxims there is none that, take it all in all, is more thoroughly abominable than the common one that "a young man must sow his wild oats." Look at it on which side you will, and I defy you to make anything but a devil's maxim out of it. The only thing to do with wild oats is to put them carefully into the hottest part of the fire and get them burned to dust, every one of them. If you sow them, no matter in what ground, up they will come with long, tough roots, luxuriant stalks and leaves, and as sure as there is a sun in heaven a crop will follow which turns one's heart cold to think of. The botanical definition of wild oats is: "A species of oat remarkable for the length of time the grain will lie in the soil and retain its vegetative powers. Where it abounds naturally it is an inveterate weed." There is a popular delusion that after a little while those who have sown wild oats will settle down to steady habits, and that they are more likely to make better men for having sown wild oats. The prevalence of these notions has ruined thousands. It is a monstrous impeachment of God's wisdom. "Whatsoever a man soweth that also shall he reap."

The Mystery of Sin.

There is a deep and awful mystery in the downward progress of a soul, when he who was once master of sin becomes the slave of sin. Alas, there are scores of men who would give all they have to begin life over again. There was a time when they never intended to be vicious, but step by step they lowered themselves; shame, truth and self respect died. The lower elements of their nature first were freely indulged, then became importunate, then exacting, then domineering, then uncontrollable. I have seen young men in the envenomed chains of disease, compared to what are hot pinchers? There is no inquisition so bad as that which the doctors have to look upon. In the words of Shakespeare they might say, "But that I am forbidden to tell the secrets of this prison house, I could a tale unfold whose lightest word would harrow up your soul." You know young men who have suffered worse pangs than ever savage produced at the stake.

Independence.

Let your boy wait upon himself as much as possible. The more he has to depend upon himself the more manly a little fellow he will show himself. Self dependence will call out his energies, bring into exercise his talents. Pythagoras says, "Ability and necessity dwell near each other." It is not in the hothouse, but on the rugged Alpine cliffs, where the storms beat most violently, that the toughest plants grow. So is it with man. The wisest charity is to help a boy to help himself. Let him never hear any language but this, "You have your own way to make, and it depends on your own exertion whether you starve or live."

Perseverance.

Lucky for the boy who can say, "In the bright lexicon of youth there is no such word as fail." Out upon weathercock men, who change with every wind! Give us men like mountains, who change the winds. You cannot at one dash fly into eminence. You must hammer it out by steady and rugged blows. A man can get what he wants if he pays the price—persistent, plodding, perseverance. Never doubt the result. Victory will be yours. There may be ways to fortune shorter than the old, dusty highway, but the stanch men in the community all go on this road. If you want to do anything, don't stand back shivering and thinking of the cold. Jump in and scramble through. Push and pull.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning May 19.
Comment by Rev. S. H. Doyle.

TOPIC.—The story of Pilate and its warnings.—Math. xxvii, 17-26.

Pontius Pilato was the sixth Roman governor of Judæa. He was appointed A. D. 25-76 in the twelfth year of Tiberius and reigned until A. D. 36. The principal event of his life was his relation to the trial, condemnation and execution of the Lord Jesus Christ, and it is from this standpoint that we are to study his life and its warnings.

1. Pilate's life warns us against moral cowardice. Pilate was not a physical coward. He was a brave soldier on the field of battle, but he was a moral coward. He was afraid to do right in the face of the possibility of losing the political position that he occupied if he did it. He knew Christ was innocent. He acknowledged it, for he said, "I have found no fault in Him," and yet when the Jews charged that he would not be Cæsar's friend if he set Christ free he yielded to his fear of man and delivered Christ to be crucified. Yet this did not save him from political disaster. Through difficulty with the Samaritans he was sent to Rome to answer charges against him and lost his kingdom and is said afterward to have taken his own life. This is a terrible warning against moral cowardice. We should never fear to say no to evil. We should never fear to do right. Our only fear should be to do what is wrong in the sight of God.

2. Pilate's life warns us against trying to shift our responsibilities upon others. When Pilate heard that Jesus was a Galileean, he sent Him to Herod of Galilee, thinking that He would place the responsibility upon Herod of condemning or acquitting Him, but Herod returned Him. When at last Pilate consented to release Jesus, he took water and washed his hands, as if to cleanse himself of the guilt of Christ's blood, and said to the Jews: "I am innocent of the blood of this just person. See ye to it." But all the water in Christendom would not have cleansed Pilate's hands. He was the ruler and not the people. He was the judge and not they. Although so willing to have His blood upon their heads, they could not take Pilate's guilt upon them. We are every one individually responsible to God for our actions. We cannot place this responsibility upon any one else. Each one must answer for himself, and himself alone, to God. What a solemn thought! Individually responsible to God!

3. Pilate's life warns us against rejecting Christ. Christ stood before Pilate, but the day is coming when Pilate will stand before Christ, and it were better for him if he had never been born. Christ now stands before us, but soon we will stand before Christ. What are you doing with Jesus, the King of the Jews? Answer for eternity.

Bible Readings.—Isa. xiv, 12-16; Prov. xxix, 25; Eccl. xii, 13; Math. xviii, 1-4; xxvii, 22; Mark viii, 35-37; Luke xxiii, 5-7; John xii, 25; xix, 12, 13; Acts iv, 18, 19; v, 27-29; Rom. xii, 2, 10; xiv, 12; I John ii, 15-17.

Where Heaven Is.

Where the good man stands with his eye on God is heaven. Where the wicked man cowers is hell. No longer joy gilds the guilt, and misery no longer vexes the goodness. The setting free of joy and sorrow from their long unnatural attachments to seek their fitness of character—that is the coming in of the King; that is the judgment day.—Phillips Brooks.

Proverbs.

Sleep much, weep much.

Unbridled passions bridle the soul.

The secret of popularity is personality.

Fallen man's only hope is a risen Christ.

The Christian's sole aim should be a soul aim.

Until we are willing to pray we cannot be ready to work.

Sin lions cannot hurt the man who lives close by the Lamb.

The weak kneed Christian is the one who seldom exercises his knees.

Open hearts, with closed purses, satisfy no neighbor's hunger.

The fires of ambition often end only in smoke, and cigarette smoke at that.—W. T. Ellis.

Social Obligations.

Christian Endeavor has a social side. It assumes social obligations, and it exerts a social influence. The chief end of Christian Endeavor is not the discharge of social duties, and this is not the most important business of the society. This should be borne in mind. But when this is said it remains that the social obligations of the Endeavor society are of great importance. One of the important committees is that which has charge of the social work of the society. The extending of social courtesies to individuals and the providing of social entertainment for the members and their friends may exert a very important influence upon the popularity and efficiency of the society. Recreation and amusement are a want of our nature. Especially is this true of young people. Moreover, it is right and fit that Endeavorers should act in concert in providing for this want. It is well that the society as an organization should, in a degree at least, give direction to the social life of the members.—National Presbyterian.

True Christian Endeavor.

In one Christian Endeavor society of Australia was a young lady who offered herself to the mission field. The missionary board of her denomination was not financially able to send her out, but her Christian Endeavor society at once took up the matter, fixed upon an annual contribution that they themselves would make and canvassed the church for the remainder, so that now they have guaranteed her permanent support.—Golden Rule.

As God Wills.

We can all be servants of God wherever our lot is cast, but He gives us different sorts of work, according as He fits us for it, and calls us to it.—Beacon.

Christian Endeavor Jottings.

The Epworth league meets in international conference in Chattanooga June 27-30.

Missions! Missions!! Missions!!! These are the words that we hear growing louder and louder as the time for the Boston convention draws near. Boston, '95, is to be first and foremost a missionary gathering.

The Hawaiian Islands report several flourishing Christian Endeavor societies that know no revolution from the steady march of Christian progress. It seems as if "every kindred, every tribe," could praise God for the Christian Endeavor movement.

A Lima (N. Y.) society finds an "antigossip pledge" conducive to the spirituality of the members.

Woman's Courtesy Title.

The use of the term "lady" is plainly courteous, writes Margaret Deland in "When Lady, When Woman," in The Ladies' Home Journal. Even when the street car conductor cautions us, "Don't get off, lady, till the car stops," or the cash girl wails at us, "Here's your change, lady," and we feel half impatient and half amused, we hardly know why, even then, we do realize, I think, and appreciate, that it is meant courteously. "Woman, here's your change," would be distinctly unpleasant, even though strictly true and not meant to be impolite.

There is, however, another term which is coming more and more into use, which saves us either of these extremes. I mean the old, dignified, noncommittal word, "madam." "A conventional term of address," the dictionary declares it to be, "to women of any degree."

Connecticut Women Voters.

Connecticut women have taken in many towns a lively interest in the school election. In Bridgeport alone more than 3,000 women voted, and their efforts were crowned with success. Wherever there was any contest in choice of school committee, women very generally registered and voted.

Mrs. Beecher.

During the discussion on woman suffrage at the recent Utah constitutional convention the following extract from a letter written by Mrs. Henry Ward Beecher was read: "My life has always been a busy one, with no time and less inclination to allow the question of 'woman's rights,' or 'woman's sphere,' in connection with public affairs, to disturb me. My own legitimate sphere in past years has been larger than I have been able to fill to my own satisfaction, and, as to woman's rights, I have always had more than I could attend to and would have at any time willingly sun-

plied those women who find time hang heavily on their hands for lack of more outside public right."

Little Alice's Good Night.

Little Alice never liked to go to bed. She made many excuses for this dislike. One night she was fussing a little as usual. "Oh, mamma," she said, "I feel so lonesome!"

"Suppose," said mamma, "you think about the pretty, bright stars. They are shining so brightly. There is one almost opposite your window, just over the roof of papa's office."

"Let me see," cried Alice, running to the window. "Mamma, I am going to choose that brightest one for my own."

"Very well, dear," said mamma.

Every night after this for some years before jumping into her little bed Alice went to the window, lifted the curtain and bade one star good night. She had a verse she used to say:

Good night, little star.
I go to my bed.
I leave you to shine
While I lay down my head
On my pillow to rest
Until morning light,
When you will be fading
And I shall be bright.

If the nights were cloudy and Alice could not see any star, she said the verse just the same, for she thought the stars were shining somewhere behind the clouds. After this she said no more about being lonesome, but went happily to bed.—Youth's Companion.

The Clock's Face.

One of the questions that the sharp eyed boy or girl is sure to ask is, Why isn't the hour of 4 on a clock's face put IV instead of four ones, thus, IIII? The reason for it is said to be that away back in the time of Charles V of France, who reigned in the latter half of the fourteenth century, when the first clock was made, its maker, Henry Vick, was commanded to bring it before the king. He did so, and the king was very well pleased with it, watching the works with much interest. But he said finally, "You have got the figures on the dial wrong."

"I think not, your majesty," replied the clockmaker.

"Yes. That four should be four ones."

"Surely not, your majesty," urged the man again.

"Yes, it should be four ones," insisted the king.

"You are wrong," once more said Vick, which made the king very angry.

"I am never wrong," he cried. "Take it away and correct the mistake." The poor clockmaker could only obey, and the blunder of the king has come all the way down to us, for all clocks have been so marked ever since.

His Facts.

A teacher requested her pupils to bring in three items of information about the neighboring river that they could prove to be facts, and one little fellow contributed the following: "I have lived near it. I have sailed over it. I have fallen into it."—New York Tribune.

"What Can We Do?"

Oh, what can we do, my brothers,
To speed the cause along?
We can speak a word to others;
We can cheer them with a song;
We can give them hearty greeting;
We can shake them by the hand;
We can bring them to the meeting;
We can help them firmly stand.

Oh, what can we do, my brothers,
To haste the longed for day
When the weeping babes and mothers
Shall wipe their tears away?
We can sow the seed and reap it;
We can help the sad hearts sing;
We can sign the pledge and keep it
In the strength of Christ our king.
—Church Monthly.

Fermented Liquors Dangerous.

The Danish Temperance society, with the consent of the education department of the government, has sent copies of an admirable book on alcoholics designed to assist the work of the school in promoting temperance to all teachers. This work clearly shows the danger of the weaker fermented liquors as well as the distilled spirits and the fallacy of alcohol as a remedial agency.—Exchange.

Never Hanged a Teetotaler.

Berry, the English hangman, while lecturing at Grimsby recently, said that during his term of office he had conducted over 500 executions. A great many of the crimes were caused by drink; but, he added emphatically, "I have never hanged a teetotaler." This is another evidence of the righteousness and virtue of total abstinence.—Selected.

Drunkards Are Punished In Normandy.

Normandy's law against intoxication is that on the third conviction for public drunkenness the offender is liable to the following: 1. Loss of his vote. 2. May not be voted for. 3. May not serve on a jury. 4. May not exercise any administrative faculty, such as acting as executor of a will. 5. Loses the right to carry arms.

Inebriates Can't Get Married.

In Waldeck, a little German principality, a decree has been proclaimed that a license to marry will not be granted to any individual who has the habit of getting drunk, and if one who has been a drunkard applies for such license he must produce sufficient proof of reformation to warrant his receiving it.

A BRAVE LITTLE JAPANESE.

Would Not Break His Promise When Ordered to Drink by His General.

A little Japanese lad was engaged on the occasion of a special ceremony in the army to pour out the wine, and on being asked at the close by the general in chief to take a drink himself, as he must be tired and in need of something refreshing, the little fellow said he didn't care for any. The general thought this strange and urged him to take some anyway, as it would be good for his health, even though he disliked it. But our temperance youth persisted that he didn't want any. This somewhat vexed the officer, to find any one connected with the army guilty of disobeying his orders, and he said rather roughly to the lad, "Well, if you won't do as I say, you never can become a soldier in the army."

One of the lower officers who was standing by and heard the conversation laughed and came up to the boy and asked him why he was so disrespectful to the general, threatening that if he persisted in such insubordination he would cut him down with his sword. (This was in old feudal days.) The brave little fellow, with tears in his eyes, said he could not drink, even if he had to disobey the general's order, and, in fact, he did not think it was necessary for a soldier to obey such orders. His own (the boy's) father, he said, had lost his life through drinking "sake," and when he left home he solemnly promised his mother that he would never taste "sake," and he felt he must keep his word. The officer and the general were so filled with admiration at the boy's simple firmness that they, from that time, showed him special kindness, and it is said that the boy became one of the most trusted officers in the army.—Christian Herald.

WORKSHOPS AND DRINK.

Toiling In Unwholesome Rooms a Fruitful Cause of Drunkenness.

Writing upon workshops and drink, The Hospital says: In the first place it ought to be demonstrated whether drunkenness is or is not actually a product of the modern workshop, and it should be demonstrated by facts and concrete evidence, not alone by arguments addressed to the understanding of that limited class who have had the advantage of an elementary scientific training. Next it ought to be shown, and still by undeniable facts, not by general reasons of an abstract or specialized character, what is the extent of the drunkenness, what is the approximate number of drunkards who can be proved to be annually manufactured by unhealthy workshops.

Thus we should get a complete picture of the whole deadly circumstances of the case, and we should be able to go to the legislature and say so many tens of thousands of our toiling industrial classes are made drunkards annually by unwholesome workshops; so many in consequence are annually consigned to premature graves, and so many tens of thousands of widows and orphans are thus thrown annually upon public charity or upon the rates. This ought not to be. It must not be. The state has the power to decree that the creators and utilizers of factories and workshops shall make their factories and workshops healthy. They shall make them healthy, or they shall not make them or utilize them at all.

Better Burn the Money.

The use of intoxicating liquor brings no benefit whatever to him that uses it, but how much money is constantly spent for it by the workingman! I know the need he has for these dollars, and yet in the country at large the amount spent yearly is simply appalling. How many would be in comfortable circumstances but for this money spent in drink! Far better indeed did they burn the sums. The saloon keeper is the hardest taskmaster. The moment people take the pledge they learn the value of money and afterward learn to work for themselves and not the saloon keeper.—Archbishop Ireland.

Liquor Drinking In Finland.

Finland long ago decreed local option, and under its enforcement the country has changed from being given over to drink to a condition of practical total abstinence. It was supposed in other times that in cold countries it was absolutely necessary to take spirits, but that fallacy which fed the liquor traffic has been put away, with many others of similar character. Indeed science and invention have been the two worst foes of the drink delusion.—Christian Work.

Dangers of the Drink Traffic.

In addressing a recent public meeting in Glasgow Premier Rosebery said: "We know how much of crime and how much of all the evils of civilization are to be traced to drink. And there is this further danger in this question. I see it coming in that shape, nearer and nearer, that, owing to the enormous influence wielded, directly or indirectly, by those who are concerned in upholding the drink traffic, we are approaching a condition of things perilously near the corruption of our political system."

THE SUNDAY SCHOOL.

LESSON VIII, SECOND QUARTER, INTERNATIONAL SERIES, MAY 26.

Text of the Lesson, Mark xv, 22-37—Memory Verses, 25-27—Golden Text, Rom. v, 8—Commentary by the Rev. D. M. Stearns.

22. "And they bring Him unto the place Golgotha, which is, being interpreted, The place of a skull." After Pilate scourged Him and delivered Him to their cruel pleasure the soldiers crowned Him with thorns, smote Him and did spit on Him, mockingly bowed their knees to Him and finally led Him out to crucify Him. Think on these things until you see Him bearing all that for you and your whole heart cries out, "I am Thine, O Lord!" Then cheerfully, not by compulsion, like Simon the Cyrenian, bear the cross after Him (verses 16-21). Happy Simon! Blessed burden! But where was Simon Peter?

23. "And they gave to drink wine mingled with myrrh, but He received it not." On the way to Calvary He spoke to the weeping ones of the coming days of sorrow because of this national rejection of Him. To reject Christ brings unutterable misery. Matthew, Mark and John call the place of crucifixion Golgotha. Luke alone calls it Calvary. In Rev. xi, 8, it is spoken of as a part of the great city where our Lord was crucified. See in the wine and myrrh (compare Math. xxvii, 34) a fulfillment of Ps. lxix, 21. But He would not accept it.

24. See in this verse a literal fulfillment of Ps. xxii, 18, for every detail of His humiliation and sufferings was accurately foretold and fulfilled to the letter. So shall it be also with every detail of the predictions concerning His coming again. As He would not be stupefied by the drink offered to Him, may we not shrink from suffering with Him this little while.

25. "And it was the third hour, and they crucified Him." About 9 a. m. He endured the agony of having both hands and feet pierced with the cruel nails (Ps. xxii, 16). He was the fulfillment of all the sacrifices that had ever been offered at that morning hour. Naked that he might be clothed: a king, yet not a thread of the trappings of earth's glory; all for us.

26. Over the cross by Pilate's orders there was written in Hebrew and Greek and Latin (the three languages which represented all the world), "Jesus of Nazareth, the King of the Jews," and Pilate would not alter it, though the chief priests asked him to (John xix, 19-22). It was a title which was, and will yet be manifest to be, of interest to all the world. Are you interested now on the line of Isa. lxii, 6, 7? See R. V.

27. Two evildoers were crucified with Him and He in the midst (John xix, 18). He could not choose His company any more than Joseph could in the prison, but He could glorify God even under such circumstances, and He did. Even these were such as He would choose to save, and for just such He was then dying. It is a faithful saying that He came into the world to save sinners (I Tim. i, 15).

28. Long years before it was written concerning Him, "And He was numbered with the transgressors" (Isa. liii, 12), and here was part of the fulfillment. In His lifetime, while going about doing good, He was told that he had a devil and that He was a glutton and winebibber (John viii, 52; Luke vii, 34).

29. The passersby could not let Him alone, but railed on Him and perverted His words and repeated some of the very words which satan used in the temptation, "If Thou be the Son of God" (Math. iv, 3; xxvii, 40). It looks as if all the dogs of hell were let loose upon Him (Ps. xxii, 16), yet He meekly bore it all and answered not.

30. "Save thyself and come down from the cross." On one occasion Simon Peter told Him to pity Himself, but He told Simon that that was satan talking through him and added that there was no way for Him or for His followers but by the cross (Math. xvi, 22-24, margin).

31. "He saved others; Himself he cannot save." Thus said the chief priests, and they said better than they intended, for He could not save Himself and us, but He chose not to save Himself that He might save us. As to His being unable to save Himself if He wished to, that of course was a lie, for His own testimony was as to His life, "No man taketh it from Me, but I lay it down of Myself" (John x, 18). See our privilege in I John iii, 16.

32. They mockingly called Him "King of Israel," and said that if He would descend from the cross they would believe on Him. Contrast the testimony of Nathanael to His being "King of Israel" and his reception of Him (John i, 49). Even the thieves reviled Him, although one of them afterward believed and was saved. Between people and priests and soldiers and thieves it was surely mountains of mockery, and no follower of His seemed bold enough to comfort Him with a word of loyalty to Him.

33. Even the sun refused to shine on such a scene, and for three hours there was great darkness. We think of the darkness of Gen. i, 2, and Ex. x, 21, 22, and the outer darkness of Math. xxv, 30; Judg. xiii, but the darkness of our lesson was unique. Never in all earth's history was there or will there be again just such a day. It was the Creator of all things suffering for His creatures that He might redeem them from destruction.

34. After six hours on the cross He cried out in the words of Ps. xxii, 1, forsaken of His Father for our sins, for He was made sin for us (II Cor. v, 21). See His seven sayings from the cross in Luke xxiii, 34, 43; John xix, 27; Math. xxvii, 46; John xix, 28, 30; Luke xxiii, 46. Mark gives but this one, for in this gospel Jesus is peculiarly the suffering servant. He was forsaken for us that we might never be forsaken, even as it is written, "I will never leave thee nor forsake thee" (Heb. xiii, 5).

35. "Behold He calleth Elias." So thought some of the standers by. They understood neither Him nor His words, and it is even so still. He had at one time to say to His disciples, "How is it that ye do not understand?" (Mark viii, 21.) And it was but a few hours before that he had said to Philip, "Have I been so long time with you, and yet hast thou not known me, Philip?" (John xiv, 9.)

36. As one ran to give Him drink, probably because of His cry, "I thirst" (John xix, 28), another hard heart said, "Let alone; let us see whether Elias will come to take Him down." They could not understand one willing to die if He had power to save Himself. They were believers of satan's doctrine, "All that a man hath will he give for his life" (Job ii, 4).

37. "And Jesus cried with a loud voice, and gave up the ghost." Notice also the loud voice of verse 34. He was in His full strength, but died of a broken heart, as was foretold in Ps. lxix, 20, and manifest in John xix, 34. So it was finished, and commending His spirit to God (Luke xxiii, 46) He died. Compare Acts vii, 59, and believe that "absent from the body" means "present with the Lord" (II Cor. v, 8) if only we are redeemed by His blood.

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NEWS OF THE STATE.

TELEGRAPHIC REPORTS OF HAPPENINGS OF NOTE.

Work of the State Lawmakers at Springfield—Bills and Resolutions Introduced, Etc.—Other State Items of General Interest to Our Readers.

SPRINGFIELD, May 7.—There was no quorum in the senate. The senate advanced several bills on the calendar and adjourned. About sixty members were present in the house. A number of petitions favoring the passage of Merriam's "anti-Catholic" bill were presented. All the house bills on the order of first reading were advanced to second and the house adjourned.

SPRINGFIELD, May 8.—Several bills were advanced by the senate, and then the Siegel, Cooper & Co. case came up. It was finally decided that Frank H. Cooper be required to state how much business his firm did last year, the vote being a tie and the presiding officer (Gill) voting aye. Cooper refused to answer, and was given into the custody of the sergeant-at-arms, who says he will not put him in jail unless the legislature passes an indemnity resolution. In the house the question of adjournment was postponed for a week. Many members expect to be in session later than June 15. A number of bills were advanced.

SPRINGFIELD, May 9.—Fitspatriok in the senate called for the ayes and, noes when the chair decided there was no question before the senate and refused to recognize him. Fitzpatrick refused to take his seat until the chair ordered the sergeant-at-arms to seat the senator, when he sat down denouncing Gill's ruling. The only legislation done was the advancement of a few bills. The house killed the bill making train robbery a capital offense on the plea that it was really aimed at strikers. The senate committee on charges that distillery and brewery slops were unfit for cattle feed reported sustaining the charge and asking prohibitive legislation.

SPRINGFIELD, May 10.—The senate defeated a resolution ordering Frank H. Cooper incarcerated in the jail here until he agrees to reply to questions as to the business of Seigel, Cooper & Co., of Chicago. The bill regulating child labor was referred to the appropriations committee. The Littler bill to repeal the trust law was defeated, but reconsideration moved. The bill providing that counties shall pay for treatment of habitual indigent drunkards passed. The house adopted the resolution to submit to the people a constitutional amendment so that three proposed amendments can be submitted at the same time. The revenue bill was discussed.

SPRINGFIELD, May 11.—The Illinois legislature has taken its regular three-days weekly rest. The senate made the reconsideration of the Cooper contempt case special order for next Wednesday, and did little else. The house passed appropriations as follows: 98,000 for the blind asylum at Jacksonville, $309,500 for the Quincy Soldiers' home, $107,000 for the Normal Soldiers' Orphans' home, $302,000 for the Elgin insane hospital, $216,000 for the deaf and dumb asylum at Jacksonville and $158,000 for the asylum for feeble minded children at Lincoln. The revenue bill was postponed to next Thursday and a number of bills advanced, including that for pensions for retired school teachers.

Good Wheat Crop in Illinois.

SPRINGFIELD, May 11.—The state board of agriculture gives out the following crop report from the state at large to date: Indications for a large crop of cereals are most favorable. Wheat is making fair growth and slightly below the average. Northern Illinois shows 88 per cent. of average; central and southern Illinois show 92 per cent. average; but 4 per cent. of the area seeded was winter killed. The area left for harvest is less than last year, being about 1,800,000 acres.

Silver Conference for Iowa.

DES MOINES, May 13.—A call has been issued for a silver conference to meet here June 6. The call is a 16-to-1 document and declares that the Democratic platform of 1892 is being falsely construed by a minority of the party. The call favors the "restoration of silver to its rightful place * * * as it was prior to the surreptitious demonetization * * * in 1873." Among the signers are ex-Lieutenant Governor Bestow and the editors of eight Iowa papers, including the Charlton Democrat, Ottumwa Sun and Creston Advertiser.

Swore Falsely to His Circulation.

ELDORA, Ia., May 13.—The Hardin county grand jury has found a bill against W. A. K. Campbell, ex-editor of The Ledger, for malicious and willful perjury. Campbell obtained the county printing last January by making oath that The Ledger had 1,024 bona fide subscribers, when it was afterwards found that he had but 600 or 700.

Iowa Women's Clubs.

CEDAR RAPIDS, May 10 —The Iowa Federation of Women's clubs devoted the day to listening to papers by delegates on various subjects. Dubuque was chosen as the place for the next biennial convention and the following officers elected: Mrs. Anna Belknap Howe, Marshalltown, president; Mrs. W. H. Bailey, Des Moines, secretary.

Death of a Prominent Veteran.

QUINCY, Ills., May 7.—Colonel William W. Berry, past department commander through the war of the Louisville Legion, which gave birth to the Army of the Cumberland, died suddenly of apoplexy at his home here. He was born in Maryland fifty-eight years ago.

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THE MYSTERIOUS MACHINE: was it Lawnmower, Town-pump, Balloon, Wheel-barrow,—or what? by Prof. E. D. Bailey of the Civil Service Dept. U. S. Government.

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LEFT IT IN A TANGLE.

THE QUESTION OF THE SENATORSHIP FROM DELAWARE.

The State Legislature Having Adjourned Without an Unquestioned Election—Addicks the Real Victor — Republicans Claim That Dupont Received the Necessary Vote and Declare Him Senator.

DOVER, Del., May 10.—The general assembly of Delaware adjourned sine die at 8 o'clock yesterday afternoon without choosing a successor to ex-Senator Higgins, although the Republicans claim that their leading candidate, Colonel Henry A. Dupont, was legally elected. The matter will probably be taken to the United States senate for a decision. The 211th ballot since the deadlock began four months ago, and the last of the session, was taken a few minutes before 3 o'clock. It resulted: Henry A. Dupont, Rep., 15; J. Edward Addicks, Rep., 4; Edward Ridgeley, Dem., 9; Tunnel, Dem., 1. During the day the Democrats filibustered with the object of preventing balloting, and when the state house clock rang out the hour of three and sounded the death knell of the legislative session of 1895 the clerk was in the midst of a roll call on a dilatory motion made by a Democrat.

Formal Declaration of Dupont.

As soon as Governor Watson (Dem.) who—by reason of the fact that he was speaker of the senate before his elevation to the gubernatorial chair upon the death of Governor Marvil—presided over the joint session, announced the sine die adjournment Speaker of the House McMullin (Rep.) arose and formally declared Henry A. Dupont elected United States senator. This action had previously been agreed upon by the Republican leaders. The Delaware legislature is composed of twenty-one representatives and nine senators, sixteen being a majority on joint ballot. The Republicans claim that when Watson, by virtue of his position as speaker of the senate, succeeded to the governorship upon the death of Governor Marvil one month ago, the number of senators was reduced to eight, and therefore there were only twenty-nine on joint ballot, and that fifteen votes constituted a majority.

Democrats Take Another View.

On the other hand the Democrats and Governor Watson claim that the law distinctly declares that the "speaker of the senate" shall become governor. Therefore if Watson withdraws from the senate he ceases to be "speaker of the senate," and consequently loses the governorship. The senatorial question is likely to occupy a large amount of public attention for months to come. Whether the governor has a right to appoint is a disputed question. If he has, the appointment will be only until the next legislature, which meets in January, 1896, unless sooner called together by the governor. This latter contingency is not probable, however.

Baptists Adopt the Tithing System.

WASHINGTON, May 13.—At the Southern Baptist church convention the report of the committee on tithing recommended that members contribute one-tenth of their incomes to the church. The report was adopted by a viva voce vote.

THE MARKETS.

New York Financial.

NEW YORK, May 11.

Money on call easy at 1½ per cent. Prime mercantile paper 3@4½ per cent. Sterling exchange weak with actual business in bankers' bills at 487@487½ for demand and 486@486½ for sixty days; posted rates 488½@487½ and 488@489; commercial bills 482¼.

Silver certificates 66¼@67; no sales; bar silver, 68¾. Mexican dollars 52¾.

United States government bonds strong; new 4's reg., 122½; do coupons, 122½; 5's reg., 115; 5's coupons 116; 4's reg., 112¾; 4's coupons, 113; 2's reg., 97; Pacific 6's of '95, 100.

Chicago Grain and Produce.

CHICAGO, May 11.

Following were the quotations on the Board of Trade today: Wheat—May, opened 62½c, closed 63½c; July, opened 62⅞c, closed 64¼c; September, opened 63¼c, closed 64⅜c. Corn—May, opened 49¾c, closed 49⅞c; July, opened 50⅜c, closed 50⅜c; September, opened 50¾c, closed 50⅞c. Oats—May, opened 28⅝c, closed 28⅛c; June, opened 28⅜c, closed 28⅜c; July, opened 28¼c, closed 28¼c. Pork—May, nominal, closed $11.92½; July, opened $12.07½, closed $12.12½. Lard—May, $6.60, closed $6.60.

Produce: Butter—Creamery, 16c per lb; extra dairy, 14c; fresh packing stock, 6@7c. Eggs—Fresh stock, loss off, 11½ per dozen. Live poultry—Chickens, 9c per lb; turkeys, 7@10c; ducks, 8@9c, geese, $3.00@5.00 per dozen. Potatoes—Burbanks, fair to choice, 58@55c per bushel; Hebrons, 48@50c; Peerless, 45@48c; mixed, 45@48c. Apples—Fair to choice, $2.50@4.50 per bbl. Honey—White clover, 1-lb sections, new stock, 13½@14c; broken comb, 10@12c; dark comb, poor packages, 8c; strained California, 5@6c.

Chicago Live Stock.

CHICAGO, May 11.

Live Stock—Prices at the Union Stock yards today ranged as follows: Hogs—Estimated receipts for the day 8,000; sales ranged at $3.40@4.55 pigs, $4.40@4.70 light, $4.25@4.40 rough packing, $4.40@4.75 mixed, and $4.45@4.80 heavy packing and shipping lots.

Cattle—Estimated receipts for the day 400; quotations ranged at $5.65@6.20 choice to extra shipping steers. $5.15@5.70 good to choice do, $4.60@5.30 fair to good, $4.00@4.70 common to medium do, $3.90@4.40 butchers' steers, $2.50@3.70 stockers, $3.75@4.35 feeders, $1.75@3.80 cows, $3.50@4.80 heifers, $3.00@4.40 bulls, $2.90@5.20 Texas steers, and $2.00@4.75 veal calves.

Sheep—Estimated receipts for the day 3,000; sales ranged at $3.00@4.55 westerns, $1.50@3.80 Texas, $2.00@4.70 natives, and $3.75@5.70 lambs.

SUBSCRIPTION LETTERS

The following have made remittances to the *Cynosure* from May 6 to May 13:

I B Barnes, L A Cole, Jas Ferguson, A I Gammon, W F Haughawout, Rev S Jamison D D, A C Lane, Rev R Lawton, A S McConnell, Henry Myer, F C Stamm, Mrs E A Tozier, C H Watson, Geo M Wildin, Mrs L J Wilcox.

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The St. Louis Sermon.

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An Address by Rev. B. Carradine D. D., Pastor of the Centenary M. E. Church, St. Louis, Mo., Jan. 4, 1891.

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A STRIKING LIST OF NEW BOOKS

This list, repeated from last month, has proved to be of exceptional interest. Mostly published since January 1st, a very considerable proportion have already required second editions. "Practical and Helpful" are the terms by which they have been uniformly described.

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A practical work of counsel and suggestion in Character building.

The Holy Spirit in Life and Service. Introduction by Rev. A. C. Dixon. 12mo., cloth, 75c.

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HISTORY OF A WEEK.

Tuesday, May 7.

Theodore Roosevelt has been chosen chairman of Gotham's new police board.

H. W. Seymour and Martin J. Russell have purchased the mechanical plant of the Chicago Evening Post together with the lease of the building and will use it for a new Democratic paper, the name of which has not yet been chosen. The Post will be printed in the Herald building.

Fire at Buffalo, N. Y., destroyed M. Strauss & Sons' tannery, postal station A, Groben's coalyard, barns, several freight cars, two dwellings, a number of horses, and a large amount of stock in East Buffalo. The loss is estimated at $250,000, with $125,000 insurance.

N. P. Clarke & Co., of St. Cloud, Minn., lumber dealers, have assigned with liabilities estimated as high as $800,000, and assets $1,250,000.

Wednesday, May 8.

The railway crriage of King Humbert was derailed near Incisa lake, Italy, and its royal occupants given a shaking up, but otherwise not hurt. It is not known whether it was accident or design.

The attempt to force C. P. Huntington into the state of California, where he has been indicted at the instance of labor leaders for giving a man a free pass over the Southern Pacific, has failed. Judge Brown, of the United States court, says Huntington need not go to California unless he so chooses.

The steamship lines at Colon, Colombia, have been notified on behalf of the Nicaraguan government that the port of Corinto, which was declared closed when the British occupied it, is now open.

Thursday, May 9.

British Columbia canners have petitioned the Canadian government to place salmon on the free list to enable them to meet American competition.

Obituary: At St. Johns, N. B., Josef Heine, the blind violinist. At Yankton, S. D. ex-Mayor Potter. At Oregon, Ills., Clarence A. Anderson, 46.

Colonel and Mrs. Joseph Wentworth celebrated their golden wedding at Concord, N. H. Colonel Wentworth is a brother of the late "Long John" Wentworth, of Chicago.

About 1,500 delegates are in attendance on the general convention of the Southern Baptist church, which is in session at Washington.

The cause of insurrection in Ecuador this time is the fact that the president has resigned and the vice president, who succeeds, is not popular.

Friday, May 10.

Dr. Buchanan, whose execution has been twice deferred, may remain at Sing Sing some time longer. His attorney claims that he is legally dead and cannot be executed, the time set for his execution having passed.

Lincoln's birthday has been made a legal holiday by the New York legislature.

C. W. Nehrbras, agent for the Deering Machine company of Chicago, lost his life in a fire which destroyed the Hotel Arlington at Montrose, Colo.

Trustees of Episcopal church property in Mississippi are charged by a committee with badly, almost criminally, mismanaging their trust.

Charles S. Fairchild succeeds William R. Grace as executive chairman of the New York State Democracy.

The Amalgamated Association of Tin, Iron, and Steel Workers and the Merchants' Bar Iron Manufacturers' National association have gone into a combine to raise prices of the product and wages of the men.

Saturday, May 11.

Chinch bugs are injuring rye and barley in western Nebraska.

Seventy-five per cent. of the enlistments in the regular army last year were of Americans.

The new Democratic paper to be published at Chicago will be called The Chronicle, and it is said that John R. Walsh is backing the enterprise.

The revolution in Ecuador is reported to be everywhere gaining ground.

Monday, May 13.

The session of the National League of Musicians at Cleveland voted unanimously not to affiliate with the American Federation of Labor.

A three-story elevator at Oshkosh, Wis., collapsed and is a total wreck. The elevator contained 20,000 bushels of oats.

The order of Railroad Telegraphers of North America will meet in annual convention at St. Louis May 20.

The Milwaukee and Waukesha Railway company, with a capital of $1,000,000, has been organized.

The city council of Ripon, Wis., has passed an ordinance requiring a license fee of $500 for the sale of cigarettes. This virtually prohibits their sale.

PRINCIPLES OF THE "PROTECTIVES."

Two Paragraphs of Their Declaration Which Refer to Rome.

MILWAUKEE, May 13.—The declaration of principles adopted by the American Protective Association in so far as it refers to the Roman Catholic church is contained in two paragraphs—the third in the preamble and the fifth in the declaration. The preamble says that the organization realizes "that the progress and development of constitutional governments are wilfully and selfishly obstructed by certain organizations claiming universal recognition, and which, through the completeness of their systems of organization, exercise a more or less universal jurisdiction to the detriment and injury as well of constitutional sovereigns and governments as of the subjects and peoples thereof."

Therefore, says the fifth paragraph of the declaration, "All institutions of an ecclesiastical character claiming temporal dominion or the right to define the extent of their own jurisdiction, are inimical to all forms of constitutional government and are a menace to the perpetuity thereof."

The supreme council of the A. P. A. closed its session in this city at 3 o'clock yesterday morning. The junior A. P. A. was organized. Boys and girls aged from 14 to 18 will be eligible to membership. It is proposed to teach the children patriotism. President Traynor will appoint a committee of five to meet with the council of patriotic organizations at Washington Dec. 10, 1895, to take under consideration the question of the campaign of 1896.

ORIENTAL WAR FORMALLY ENDED.

Treaty of Peace Duly Signed by the Two Belligerent Powers.

WASHINGTON, May 10. — An official dispatch from Tokio received at the Japanese legation states that the ratifications of the treaty of peace between Japan and China were exchanged at Che Foo on Wednesday. No change was made in the text of the treaty as originally concluded. Taking into account, however, the recommendations made by Russia, Germany and France, the Japanese government has agreed to renounce the permanent possession of the Liau Tung peninsula on condition that the arrangement regarding the terms and form of renunciation shall be reserved for adjustment between itself and the government of China.

This latter stipulation is construed to mean that Japan will not surrender the peninsula until a suitable indemnity shall have been paid, and that it may have been agreed between Japan and China that the possession of Port Arthur itself will be retained by the Japanese for a term of years extending beyond the date when the indemnity has been paid in full, thus assuring to Japan not alone the payment of the indemnity, but also sufficient time to safeguard herself against anything like a war of reprisal.

WILL NOT ARREST THE GOVERNOR.

County Attorney at Topeka Says Governor Morrill Has Done No Wrong.

TOPEKA, Kas., May 13.—County Attorney Safford has announced that he would not cause a warrant to be issued on the complaint of G. W. Powers, charging Governor Morrill with having obtained money out of the state treasury by false pretenses. He says the vouchers which Powers refers to are evidence to show what they were given for, and the auditor of state had full knowledge of the facts when he approved the accounts, and that there was no concealment by the government and no attempt at deception. Such a complaint, he says, states no cause of action, and he will not be a party to such a proceeding or permit the state of Kansas or the county to be a party to it.

LAW BASED ON THE REPORT.

And Consequently Enacted Hamilton's Views on the Subject.

Judge Vincent remarks as follows upon the foregoing: "Inasmuch as the number of grains in a silver dollar was suggested to be exactly fifteen times the number of grains in a gold dollar Mr. Hamilton's report necessarily recommends the adoption of a bimetallic system at the ratio of 15 to 1, and his reflections are certainly of greater value than those made by others years before that time. Based upon the Hamilton report congress enacted the law of April 2, 1792." Sections 9 and 11 of this law are then given. The first enumerates the coins of the United States, beginning with the eagle and closing with the half cent; of the "dollars or units" this section says each is to be "of the value of a Spanish milled dollar as the same is now current."

Section 11 provides briefly that in United States money fifteen pounds of silver shall be of equal value to one pound of gold, which proportion shall obtain through any greater or less quantity of the metals. Judge Vincent proceeds: "A careful reading of Secretary Hamilton's report and the act of April 2, 1792, cannot fail to convince that congress substantially adopted and enacted all of his views on the subject, as it would be very apt to do when his views agreed with those of Thomas Jefferson." As to the omission of the gold dollar piece, in spite of the fact that Hamilton recommended such a coin "to have a sensible object in that metal to express the unit," and that 50,000 would be enough, the judge says it was omitted because it was too small for practical use, and as Hamilton said: "In small payments no inconvenience can accrue" from the sole use of silver and copper.

Hamilton's idea was to have the value made equal in gold and silver, says the judge, and he proceeds: "It was intended by Hamilton's report and the act of 1792 to have free and unlimited coinage of gold and silver * * * at the ratio of 15 to 1, the then commercial values of the two metals, and both were made legal tender for all debts. It is undoubtedly true that the Spanish milled dollar, as it was then current, was the starting point, and the number of grains to compare a gold dollar was ascertained by dividing the number of grains in the silver dollar by 15, but this does not alter the fact that units were expressed in gold and silver. On the contrary it seems to show that both were made units of value.

"The word 'unit' was employed as the equivalent of 'dollar,'" and the dollar was to consist of either one of two different things—one-tenth part of 247¾ grains of gold, or 371¼ grains of silver—just as equal values may be embodied in given weights of any two given commodities, such as wheat or corn. A unit of value is the unit in which values are expressed; the value of both gold and silver are expressed in the act of 1792; so we had two units of value. If both had not been so expressed we could not have had bimetallism. The unit is simply the starting point in the reckoning of money. * * *

"The language of the proposition submitted for decision is not as clear and satisfactory as might be desired, but I am of the opinion that under the act of 1792 the unit was to be the dollar. The value of this unit was to be measured in both gold and silver, 371¼ grains being the quantity of silver, and 24¾ grains being the quantity of gold, which were to equally express the measure and value of the unit adopted. As I conceive this to be the point at issue, as understood by the parties to the controversy, and which was intended to be expressed in the written statement thereof, I decide in the affirmative of the proposition.

"WILLIAM A. VINCENT."

JACK FROST OUT OF SEASON.

He Arrives on Time, However, as Scheduled by Old Probabilities.

CHICAGO, May 13.—A special bulletin issued by the weather bureau says: The frost area reported yesterday morning was unusually extensive and severe for this time of year, frost occurring in all the fifteen states for which it was forecasted Saturday. In the peach belt of Michigan and the cranberry marshes of Wisconsin the temperature was below freezing, and the frost of a killing nature, as it was also throughout the remainder of those states and northwestern Illinois, Iowa, eastern Minnesota, Nebraska and northern Missouri. Frost more or less severe occurred throughout all the states of the upper lake region, middle and upper Mississippi valley, and east slope of the Rocky mountains.

SIOUX CITY, Ia., May 13.—Specials to The Journal from northwest Iowa and South Dakota report a heavy frost, water freezing at several points. Fruit and vegetables will be damaged considerably, but corn and small grain escape without serious injury.

DETROIT, May 13.—Reports from the fruit region of western Michigan indicate that damage by the frost of Saturday night was confined principally to vegetables and small fruits and low places.

LACROSSE, Wis., May 13.—The heavy frost appears to have damaged everything susceptible to injury. Strawberry plants and grape buds were killed. A great deal of corn is up and will be killed.

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WAR ON THE RACE TRACKS.

Hawthorne at Chicago Closed and Ed Corrigan Arrested.

CHICAGO, May 11.—It is cold weather sports at race tracks now, with a law in for New York that spoils the business of the bookmakers, Roby in Indiana shut down by Hoosier law, and, now Hawthorne in this city closed for alleged violation of the statute. This latter came off when 150 deputy sheriffs marched on the ground and proceeded to gather in Edward Corrigan, master of Hawthorne; John Brenhock, his business partner; Joseph F. Ullman, proprietor of the foreign book, and twenty-six smaller fry. The prisoners were all admitted to bail in $300 each.

The officials of the Civic Federation have determined that there shall be no racing contrary to law in Cook county this year, and they declare they will repeat the raids as often as the management of Hawthorne cares to open up.

Steamers in Collision.

MACKINAW CITY, May 11.—The steamers Joseph L. Hurd and Cayuga collided off Skillgalee fog horn during a fog and the Cayuga went to the bottom, the Hurd being kept afloat by her cargo of lumber. George Johnson, cook of the Hurd, was drowned.

Schweinfurth Must Stand Trial.

ROCKFORD, Ills., May 11.—In the circuit court Judge Shaw overruled the motion to quash the indictments against George Jacob Schweinfurth and three angels and they must stand trial. The case may come to trial next week.

THE DEATH RECORD.

Judge HARVEY HUSTON, formerly a prominent citizen of Monticello, Ills., at Chicago.

JOHN WHISTER, vice president of the First National bank of Wabash, Ind.

JAMES KELLY, one of the founders of the Chicago Tribune, at Chicago.

JAMES A. WESTON, ex-governor of New Hampshire, at Manchester, N. H.

DANIEL B. EVANS, prominent and respected citizen of Greenville, Ills.

GEORGE B. JOINER, oldest member of the Iroquois county bar, at Watseka, Ills.

ANDREW H. LUCAS, well-known inventor, at St. Louis.

Ex-Congressman ANDREW H. HAMILTON, at Fort Wayne, Ind.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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The daily papers report that six expeditions of Americans, armed with Winchester rifles, have been landed on the island of Cuba during the first two weeks of this month of May. "They are guaranteed all the plunder they can take." It is to be feared that a desire for plunder, rather than a desire to better the condition of the Cubans, is at the heart of the demonstrations and sympathetic meetings that have been held in Florida recently.

After a heated debate in regard to the matter of the Confederate monument, the "Sons of Veterans" at their meeting held in Chicago last week, by a vote of 51 to 41, afterward made unanimous, adopted resolutions condemning the proposed dedication and declaring that "no patriotic organization could as a body attend such a ceremony." This action on the part of the "Sons" may bring the older organization, the G. A. R., to a better mind.

Dr. P. S. Henson, at the meeting of the Illinois Sunday School Convention held in Elgin, beginning May 14, in a lecture on "The One Book" said: "By the fall of Adam man became sensual and devilish. Human nature became depraved by being deprived. We are children of Adam and not children of God by nature. We are nothing like the creature God created in his own image. The doctrine of the fatherhood of God is a devilish lie and its outcome is Universalism pure and simple." There is much truth in this statement. "All ye are brethren" is true only of those who, by receiving *Christ*, have "become *sons of God.*" The brotherhoods instituted by Christless lodges are counterfeits.

We had hoped that the day was passed when the Masonic lodge would be called upon to put *Cain's* offering (corn, wine and oil) on the corner-stone of a *Christian church* while men in their white aprons and other ridiculous toggary would stand around and sing Hail Masonry divine! We saw this done at an M. E. church South corner-stone-laying more than twenty years ago in California. But a report comes that the corner-stone of the new Baptist church in Olney, Ill., is to be laid by the Grand Lodge of this State of the A. F. and A. M. on June 4th proximo. Will not those who love our Lord Jesus Christ pray that Satan may be defeated in this thing, and that God will turn the counsel of these Ahithophels into foolishness?

Julius A. Palmer, a newspaper correspondent who went to the Hawaiian Islands to investigate the state of affairs there three months ago, believes that there will be a crisis there soon, and that the end can only be the restoration of the monarchical form of government. He says: "The missionaries, as we call most of the political party in power, have claimed to be in favor of annexation, but have never been so really. The annexationists mistrust them now. As to the future? Well, annexation is an impossibility, and all are about agreed on that. A republic seems an impossibility, such a large part of the population are incapable of governing themselves. All things considered there will probably be no harmony until the monarchy is restored, and Princess Kaiulani placed upon the throne."

A recent occurrence at the State Univerity, Mich., would have passed unnoticed by the *Cynosure* as too revolting to mention but for the fact that the faculty sustained the young men who were guilty of the barbarous treatment of their fellow student, and of other atrocities, and *expelled the young man* who made public *the facts.* The *Inter Ocean* states the case as follows: Quite a sensation was created at the University of Michigan a few days ago by an article that appeared in the Detroit *Evening News*, telling how a student nicknamed "The Baron" had been forced by brutal jokers to eat human flesh in the anatomical laboratory. Norman McLaren Cameron is the student correspondent of that paper, and a member of the law department. This evening he was asked to substantiate his story, and this he did by bringing forward the man upon whom "the joke" was played. When the members of the faculty found themselves cornered in this way they decided that the article was injurious to the institution, and expelled the correspondent. The faculty vote was divided on the question, some of the members maintaining that the university was a State institution, and anything happening there was public. Mr. Cameron brought other witnesses to prove that flesh throwing and the like went on in the laboratory." It is to be hoped that the Spartan idea that it is no disgrace to *sin*, but to be *found out* is a punishable offense, will not prevail in our land!

"The Powers" have instructed the Turk; but the outlook for the Armenians is still far from inviting. Among the measures preliminary to the reforms the note demands the appointment of a high commissioner, generally amnesty for and release of all political prisoners, the revision of certain judgments, and the appointment of a commission, to sit at Constantinople, charged with the surveillance and application of the reforms, and working in concert with the high commissioner previously referred to. The principal reforms demanded are that the Governors and Vice-Governors of Van, Erzeroum, Sivas, Bitlis, Kharput, and Trebizond be *Christian* or *Mussulman*, according to how the population of these places is divided. From this it appears that in places where the Christians have been killed off so that only a minority remain they are to have *Musselman governors.* The judicial reforms proposed by the powers make radical changes in the present system, insure proper trials, the surveillance of prisons, and the total abolition of torture. This would be a hopeful movement if it were carried out, but with a police composed *equally* of *Turks and Christians*, promises of reform cannot raise our hopes to the point of enthusiasm. The gendarmie, or police, is to be composed equally of Turks and Christians, and the latter and Kurds are still to be retained in the notorious Hamadian cavalry; but they are not to be allowed to have arms except during drill. Finally, the goverment is to strictly enforce the laws against compulsory conversions to Islam. In many circles here it is contended that the foregoing reforms are quite inadequate and that the abuses complained of by the Armenians will soon re-commence. *Poor Armenia!*

A remarkable instance of piety among persons of wealth and official dignity came to light at the recent eighth annual conference of the New England Evangelist Association. A number of years ago the wife of Adjutant General McAlpin was converted and devoted her life to practical Christian work, leading a far different life from that in the gay whirl of society where she formerly reigned. She deserted the worldly life for the life of a Christian. After her husband was appointed on Governor Morton's staff she moved to Albany with her husband prepared to uphold the social dignity of his position. Here was her opportunity, and she improved it. The society of Albany was astonished at the stand she took. It was unprecedented. "The first social function she attended was a grand reception at the residence of Governor Morton. What did she do there? She inaugurated the policy of drawing-room evangelism. Before the evening was over she had taken the two daughters of the Governor and talked to them of their souls. Imagine such talk at a society reception! She made a most favorable impression upon the two young ladies, and, indeed, upon the entire family. Not long afterward the society women of Albany were astonished to receive invitations to attend "religious service" in the morning at Mrs. McAlpin's residence. The society women wondered, and then they went, and they kept going. Mrs. McAlpin said: "I tell them that they're lost, and I preach the Gospel to them. If I can't get them to talk with me at my meetings, I get into my carriage and go to them." It is reported that six of these women of wealth and leisure have been converted. Slumming is all right, but there is also much work to do at the other extreme of social life." Frequently this class are as much neglected spiritually as the most degraded.

FREEMASONRY ON TRIAL—A DREAM.

BY REV. H. H. HINMAN.

(*Concluded.*)

They presented some celebrated names. Among others, George Washington, the father of his country, was brought to the bar. Quite a flutter attended his appearance, and as the spectators saw the apron that he is supposed to have worn, there was a general feeling that there was to be a strong defense. When he came to testify it was to this effect, that he took the first two degrees in the lodge before he was of age. Shortly after his majority he took the Master's degree. On being cross-examined, he said: "I was never the master of any lodge, and for more than thirty years I was not in a lodge more than once or twice." He also said that "Masonry is a benevolent institution that may be used for the best or the worst of purposes."

Among the eminent men summoned was Wm. Wirt, who for twelve consecutive years had been Attorney General of the United States. He testified that he took two degrees in Masonry, and that at that time and for some years after he saw no evil in the system. But when he was made familar with the practical workings of the order, he said: "If this be Masonry, as according to uncontradicted evidence it seems to be, I regard it as at war with the fundamental principles of the social compact, a wicked conspiracy against the laws of God and of mankind."

A great number of witnesses were summoned by the defense, and though many of them were persons of unquestioned veracity, their testimony was mainly *negative.* It was not what they *had* seen. This they declined to tell, but rather what they had *not* seen. Like the celebrated case before the Dutch magistrate. The prisoner was charged with stealing a watch. Three competent witnesses swore that they *saw him take it from the owner's pocket*, and here the prosecution rested their case. But the defence brought *six* witnesses, all men of veracity, who swore that they did not see him take the watch, and the magistrate was asked to acquit him. The defenders of Freemasonry asked an acquittal on precisely this ground. There were more witnesses who had not seen the evils of the system than those who *had* seen them, though the latter was able to specify and point them out.

When the testimony was all in, the counsel for the state thus summed up the evidence. He said in substance: "Gentlemen of the jury, you are called upon to give a most important decision. Upon your verdict rests the settlement of many questions now pending before this court. Remember your oaths and judge righteous judgment. It has been proved by the admissions of the counsel for the defence that Freemasonry is not ancient, except as all sin is ancient; that neither Solomon or Hiram king of Tyre or Hiram Abiff were Freemasons; nor was John the Baptist or John the evangelist; that Grand Lodge Masonry began in England in 1717, and that it took for its model the old 'sun-worship, of which Freemasonry is a philosophical development.' It has been shown that its claims to benevolence are false; that not one-fifth of all its funds are used for relief, and only then when such relief has been paid for. Its members are not free to tell the *truth* about the order. They have sworn under death penalty to *not* tell the truth, though many of them feel quite free to tell lies in its defence. It has been shown that it has often been used in the perversion of justice, and that as a social fraternity it excludes the great majority of mankind, and denies both to the church and state any right to investigate its principles and practices. As a system of religious philosophy it excludes the name of Christ, and is therefore not Christian. As a fraternity that binds it members to special relations to each other and to keep each other's secrets in all cases 'except murder and treason,' it is not loyal to government nor truly republican; and since the oath of a Master Mason makes a distinction between the obligation to obey the Seventh Commandment when the proposed victim is the relative of a Mason and when she is *not*, it is not *moral* nor *favorable to morality.*"

To this the counsel for the defence replied in substance as follows: "Gentlemen of the jury, it is with great reluctance that I condescend to reply to an attack upon perhaps the most ancient and honorable of all institutions; certainly one that has included most eminent men both in the church and state. Is it not probable that these great and wise men knew more than their critics? Can you afford to assail them? What is Masonry? It is *powerful.* It comprises men of all ranks, wealth, office and talent; in power and out of power, and in almost every place where power is of any importance; and it comprises among other classes in the community, to the lowest in large numbers, active men, united together and capable of being directed by others, so as to be the force of cement throughout the civilized world. They are distributed, too, with the means of knowing each other, and in the means of keeping secret, and with the means of co-operation, in the desk, the legislative halls, and on the bench; in every gathering of business, in every party of pleasure, in every enterprise of government, in every domestic circle; in peace and in war, among friends and among enemies, in one place as well as another. So powerful indeed is it at this time that it fears nothing from violence, either public or private, since it has means to learn it in season to counteract and prevent." (Masonic address delivered at Hartford, Conn., 1825.)

The case went to the jury; and what is unusual in such cases, we have been permitted to know the private convictions of the jurors which they had formed while hearing the testimony, and which they talked over while making their verdict.

Mr. Marshall thought that Masonry was "capable of much evil, and incapable of any good, and ought to be abandoned."

Mr. Adams said "a common cannibal would be ashamed of such oaths."

Mr. Seward, Mr. Fillmore and Mr. Spencer thought that Masonry "trampled on every government it could not control."

Mr. Phillips said "every good citizen ought to make war on secret societies."

Thaddeus Stevens said "the trial by jury is transformed into an engine of despotism and Masonic fraud."

Messrs. Sumner, Greeley and G. Smith were equally confident that it was inconsistent with good government and the administration of justice.

Samuel Adams said "I am decidedly opposed to *all* secret societies."

Mr. Madison said "it is at least susceptible of abuse outweighing any advantage," while Mr. Webster was "in favor of a law abolishing all such oaths and obligations."

With such convictions it is not strange that a verdict was rendered and the culprit consigned to oblivion. May the day of its return to power be most remote.

THANKS FROM FOOCHOW, CHINA.

In this Foochow mission the Lord is wonderfully blessing the educational work. Our schools for higher education have more pupils than at any previous time. Within the past two months more than one hundred day-schools have been opened in places never before worked by the missionary. By the blessing of God and the help of his dear people, we have been able to establish more than eighty of these day-schools, nearly all of which are in and about this great city of Foochow, the recognized hardest place in the mission. To God we give the glory. It is he who is turning the hearts of the people toward us. We wish next to most heartily thank the editor of the *Christian Cynosure* for so kindly giving space to our article on "Christian Education in China." It touched the hearts of many readers so that I have been enabled to open many schools in their name. I never realized the power of the press so much as since I came to China.

To the dear people who have so liberally responded with cards and money, I wish again in this way to express my hearty thanks for their kindness. I surely shall, as promptly as possible, fulfill all promises made in my letter of last August. Next August I will render a report of the half year's work. Let me just say in passing that a number of schools have opened on faith, and more than thirty applications have been refused. Perhaps we should have had more faith and grasped every opportunity. If we have erred, we hope the Lord will forgive and give more faith in the future.

Any person wishing to help answer our prayers by supporting one of these faith schools is at liberty to do so if they have fulfilled their obligation to the missionary society. Send forty dollars to Dr. A. B. Leonard, 150 Fifth Ave., N. Y. City, requesting that it be forwarded to me to support a day-school, and receive a quarterly report in both Chinese and English, a picture of the school, an idol that has been worshiped, and a letter from the teacher. Smaller sums and picture cards will be thankfully received, and acknowledged accordingly.

The evangelistic work was never more encouraging. The news of souls being saved comes from all points in the mission. The revival that is now in progress at this station is resulting in much good. The Chinese are forsaking their gods of wood and stone and turning to the true God. The war has given us no trouble as yet. The majority of the natives desire a general revolution, and are hoping for better things. There is no doubt but what the outcome of this conflict will result in great good to China. Her leading men acknowledge their mistake and are going to take on new life. It is the earnest prayer of every missionary that the church may realize its opportunity and keep the Gospel abreast, if not in advance, of the modern civilization that is sure to sweep over China. Now is the accepted time; to-day is the day of her salvation. May we all do what we can in this grand work. Please send picture cards direct to me by mail. We can use many thousands to great advantage in our work.

Yours, G. S. MINER,
Foochow, China.

CHRIST, THE LIGHT OF THE WORLD VS. LODGE DARKNESS.

AN ADDRDESS GIVEN AT CONFERENCE AT RAVENSWOOD, ILL , MAY, 1895, BY BISHOP WM DILLON, OF OREGON.

Light is that which discovers and makes visible truths and objective realities. Darkness conceals, covers and hides from sight objects and facts. When Adam was created in the image of God, he walked forth in manly independence. Milton says of him, "There was dignity in every look and in every gesture grace." When the guilt of his condemnatory fall came on him, its first impulse led him to the secretive. Gen. 3: 7: "And Adam and his wife *hid* themselves from the presence of the Lord God amongst the trees of the garden."

Jesus Christ was the light of the world, the true light which enlightens every man that comes into the world. When Pilate asked him of his disciples and his doctrine he answered, "I ever spake openly to the world and in the synagogue whither the Jews always resort, and in secret have I said nothing." Jesus had no esoteric teachings, no secret associations. He was as open as the sun, transparent as light. He wanted his truths proclaimed to every land, his doctrines sounded in every ear. Under the reign of lodge darkness the first duty of its devotees is to "always conceal and never reveal;" to hide from view; to divert a conversation and manage it discreetly, so as to conceal the truth. The two are antithetical and directly opposite. The light emanating from Christ came down from heaven and will lift men up to heaven. The darkness from beneath comes up like an ocean fog, to drag men down into the dark. Hear the tent-builder of Tarsus, telling what the Ephesian Christians were, then with the next stroke of his pen what they now are as he wrote to them, then his command what they should be in all time to come: "Ye were sometimes darkness," "But now are ye light in the Lord." "Walk as children of light." This related to them personally. The next stroke of his pen tells their attitude to others, in their fellowship, "And have no fellowship with the unfruitful works of darkness, but rather reprove them, for it is a shame even to speak of those things which are done of them in secret." To fellowship the works of darkness is to suffer blood poison to be communicated to the members of the body. Amputation, excision, is the remedy for mortification; contact is death.

I have seen both man and beast initiated, and inducted into the lodge; the same process is used for both. He that is duly and truly prepared must have the inevitable hoodwink over his eyes, to enter upon the sublimely ridiculous, with his eyes covered and the light shut out. At Kirkwood,

Shelby county, O., I saw a mule initiated. This hybrid animal was needed in an upper story to operate a machine in a wheat elevator. Slats were nailed on the gradually ascending stairway to enable his hoofs to catch, and that his feet should not slide back. But the mule with open eyes was too sharp to make the ascent. Halter pulling would not induce him; oats offered and gradually taken upward would not persuade him. He asserted his historic nature and stubbornly refused to enter or ascend. A bystander who had lodge experience knew how to humiliate and influence the ascent. A bag served as a hoodwink. It was placed over the mule's eyes, the rite of circumambulation was performed to confuse, then the holder of the halter brought the blindfolded mule to the ascent, and he ran up without delay or hesitation to take up his upper-story lodge life among his peers of the light-excluding orders. Lodge darkness degrades the man; it does the same for the beast, and they are alike started in the dark. God commanded the light to shine out of darkness; the lodge commands that the darkness shall obscure the light. The Christian cannot suffer himself to be hidden in lodge gloom without moral death.

The old commoner Thaddeus Stevens said in an address at Hagerstown Maryland: "Organized secrecy in a voluntary society is itself the evidence of iniquity." Jesus Christ said, "He that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God." "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds be reproved." Here Christ makes the mode taken to be the index of the act. The strongest words known to our language are employed in the Scriptures to condemn the works of darkness, of which the lodge is chief. John says, "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him and walk in darkness, we lie, and do not the truth." Five times the loving John condemns, with this strong triliteral word. This is the first, where men profess to have fellowship with God, and walk in darkness. The profession is so inconsistently absurd that John brands it as a lie upon its face.

Nor do the Scriptures leave us in doubt what light is. Eph. 5: 13: "For whatsoever doth make manifest is light." But whatever conceals is darkness. The thief, the saloon-keeper, the libertine and the lodge love darkness, because their deeds are evil.

We should turn on the lights; illuminate, build a bonfire, lift the curtains, open the blinds; the light will kill the lodge. It is a beetle that will run when the stone is upturned and the light shines in. Darkness fosters the lodge, the light hurts only diseased eyes. Let the sun, moon and stars shine down; let every candle burn brilliantly; let the lamps be lighted; put the reflectors back of them; turn on the electric lights; let the light of the Lord God and the Lamb shine in effulgent splendor on the lodge, and it is as certain to die as if already dead.

HIGH NOON.

Time's finger on the dial of my life
Points to high noon. And yet the half-spent day
Leaves less than half remaining! For the dark,
Bleak shadows of the grave engulf the end.
Battling with fate, with men and with myself,
Up the steep summit of my life's forenoon,
Three things I learned—three things of precious worth
To guide and help me down the western slope.
I have learned how to pray, and toil, and save;
To pray for courage to receive what comes,
Knowing what comes to be divinely sent;
To toil for universal good, since thus,
And only thus, can good come unto me;
To save by giving whatso'er I have
To those who have not. This alone is gain.

—*Ella Wheeler Wilcox in Wheaton College Record.*

DIRECTORS' REPORT.

REPORT OF THE BOARD OF DIRECTORS OF THE NATIONAL CHRISTIAN ASSOCIATION, FOR THE YEAR MAY 16, 1894 TO MAY 8, 1895.

Brethren and Sisters of the Association:

At your last annual meeting you elected the following Executive Board: T. B. Arnold, Chicago; C. A. Blanchard, Wheaton, Ill.; E. A. Cook, Chicago; J. A. Collins, Chicago; W. O. Dinius Chicago; J. M. Hitchcock, Chicago; A. G. Johnson, Huntington, Indiana; H. F. Kletzing, Naperville, Ill.; J. P. Richards, Chicago; Elliot Whipple, Wheaton, Ill., and E. B. Wylie, Chicago.

The same day an organization of the Board was effected as follows: President Charles A. Blanchard, chairman; Mr. T. B. Arnold, vice chairman; E. B. Wylie, secretary.

Committees appointed: Professor Eliott Whipple, Prof. H. A. Fischer, and Mr. J. M. Hitchcock, on finance and auditing: Messrs. T. B. Arnold, E. A. Cook, and W. B. Lloyd, on publications, including the *Cynosure;* Messrs. W. I. Phillips, W. B. Stoddard, and E. A. Cook, on real estate.

The Board has had meetings throughout the year for transaction of business touching the regular work for which the Association exists. There have been no new phases of the work developed, but thought and energy have been concentrated upon the lines already marked out. There has been a dominant endeavor to conserve and strengthen the main things. Notwithstanding the financial stringency, which has been sorely felt by all concerns which depend in part on money, there has been a good degree of prosperity in being able to support an able corps of agents in the various districts. It should be said that the wise and economical management of the finances is due, with the blessing of God, to the able and devoted committee on finance, in conjuction with the general secretary, Mr. Wm. I. Phillips. Friends of the great reform which is the distinctive work of this Association will in view of this financial management bestow their gifts with confidence. We speak of the material side of the year's work because, while there have been great needs aud even necessary retrenchments in the working force, the financial blessing in these times has been marked.

In general the lives and health of the members of the Association and Board have been precious in the keeping of God. The circle of the Board was broken by the sudden death of Rev. J. P. Richards, who had been a loyal and useful member of the Executive Board since 1889.

July 1, '94, Rev. Henry L. Kellogg was reinstated in the editorial chair of the *Cynosure*, which he had previously filled for more than twenty years; but in the plan of God he was soon taken to service in the home above, leaving a vacancy which we must look to God to fill again with a man after his own heart.

Rev. Dr. A. J. Gordon, who retired from the presidency of the Association at the close of last year, was also called to put aside the armor of conflict for the crown of accomplished victory. The Board opportunely expressed in your behalf a deep gratitude to God that these noble men had been in active sympathy with the great work of guarding the interests of the church and the honor of Christ against the encroachments of the evil of oath-bound secrecy.

The literature of the Association has engaged the attention of the Board repeatedly, and especially the *Cynosure.* Plans were devised looking to the betterment and circulation of the paper. A committee of three, after much deliberation, recommended as the editorial policy of the paper the following, among other things:

1. That the paper be made to appeal especially to fair-minded and Christian secretists. It should have more of the "come, now, let us reason together" spirit.

2. It should depend upon demonstration of facts rather than upon denunciation.

3. It should magnify the essentials and minimize the non-essentials.

4. It should keep close to the actual rites of the lodges and present more expositions of their workings. There is much which needs to be often repeated, "line upon line." What is needed is a clear forthsetting of the actual doings of the lodges and not so much of philosophizing on them. Anti-secrecy is a gospel which contains Christ. The *Cynosure* should be chiefly a defender of Christ. But no swords are to be used in that defense. Sharp, bitter things ought never to appear in the paper. Its editor ought not to allow any correspondent to appear with such weapons. Careful, clear, candid, fearless, exhaustive statements of the truth should characterize its columns.

5. As to denominationalism, it should allow different names and respect each while it contends for one spirit and one Lord. Being the organ of a reform that is to become the cause of all evangelical churches, it should be an organ of all such churches in the essentials of religion. It should champion the great principles in which all evangelical bodies agree, and respect the unimportant differences.

6. The *Cynosure* is *sui generis.* One north star in the heavens, one *Cynosure* on earth. No other paper is devoted exclusively to the question of secrecy. Its "one idea" is broad. It must show that sworn secrecy is detrimental to an ideal family, church or state. Questions relating to the best condition of each must engage the *Cynosure.* Marriage laws, clean politics and a Bible basis for the church are subjects which fall within its balliwick.

7. It must not make mere anti-secrecy a religion. As there are many strong Protestants who are not Christians, so there are pronounced opponents of the lodge who are not Christians. The gospel of the *Cynosure* must place the Lord Jesus Christ first, and make it clear that all religions which do not recognize him are doomed.

8. As soon as possible a series of articles should be obtained which would have a tendency to bind this year's issues together and which would do for the paper and the reform what the writings of Miss Flagg did some years ago.

9. There should be a generous supply of editorial matter, and this should give character to the paper.

10. The form and dress of the paper should be improved, as soon as the obstacle of the expense is not in the way.

In addition to the foregoing report it may be said that the State conventions during the year have been of the evangelical character. This was especially true of the Iowa and Nebraska conventions. Christ was preached as the Saviour of men—and men were convicted. It will be a glad day when all the workers come deeply to feel that they have a marvelously important message to men's souls. Anti-secret lectures of such a spirit will be welcomed by the pastors of the churches.

So important has it seemed greatly to extend the circulation of the literature and especially the organ of the Association, that a standing committee was appointed to devise means to that end. A partial report was rendered in which it was suggested that the Spirit of God must come down upon the present readers of the paper and endue each with the faculty of making friends for the *Cynosure.* The efforts of the present readers, coupled with that of special solicitors, ought to double the circulation in one year. It is gratifying that some are giving evidence of that enduement of which our committee reports. The *Cynosure* is loved, and must be more intensely loved, by its present readers before it shall find its way into the tens of thousands of homes which need the messages of light it brings.

Following the custom of former years this report will have respect to the detailed reports to be made by the treasurer, publisher, general secretary and district agents, leaving to those who have been personally engaged in the work the presentation of their own reports, which we also await with great interest.

In closing this report of our stewardship we feel that tender thanksgiving should be raised from all hearts to God for the many tokens of his favor during the year, and that, while the progress of our work is less than we wish it were, still the reasons are manifold for renewed efforts in behalf of the cause we love. Respectfully submitted,

CHAS A. BLANCHARD, *Pres.*
EDGAR B. WYLIE, *Sec'y.*

REPORT OF COLLEGE AGENT.

National Christian Association:

DEAR BRETHREN:—It would have given me pleasure to attend the yearly gathering at 221 W. Madison St., but duty calls me to the distant Northwest, to do missionary work on the frontier.

My winter campaign in the South was fairly successful, although the weather was unusually severe. As a general rule, I was kindly received by the college authorities, and invited on the Sabbath to preach reform sermons in the college chapels. I delivered brief addresses to the students in their class-rooms, and distributed many copies of the *Lodge Lamp*, enclosing a letter prepared for the occasion and calling attention to

the anti-secrecy books placed in the college library. This created considerable excitement in some places, and appeared to be an efficient way of turning divine light upon the thick darkness of secret selfishness. Secret societies have more undivided sway in the South than in other parts of America. The better classes in the old slave States are almost universally in the lodge; and the freedmen who are not under the influence of mission schools, taught by Northern teachers, rush into secret organizations almost universally. They evidently feel that it is needful for them to follow the example of the white people around them in order to use their freedom. But the secret empire is very general in its influence, pervading all parts of the country with a multitude of organizations endeavoring to overrule every department of the nation. It is indeed a constant menace to all departments of the state, in the execution of the law and in law making. It is a peril to the church of Christ—pretending to take Jew and Gentile, Mohammedan and pagan up to eternal glory, without the Saviour and without any pure love to God or man.

I tremble for my country while I survey the innumerable ranks of secret orders, labor unions, strikers, commonwealers, ruled by autocrats, walking delegates, and triangles. The necessity and wisdom of the work of the N. C. A. plainly appears. We must arise and testify. God's people must turn on the clear light of God's truth that the abominations ruling in darkness may be revealed and rebuked. The kingdom of Christ must be upheld and defended against all the cunning wiles of the devil, and the free government of this new nation of the Gospel dispensation must be preserved from the grasp of Grand Kings, and Great Grand Sovereigns, and Past Grand Masters, and Grand High Priests, that all the people may be what God made them, simply brothers of one great family; and the interest of every one equal to those of every other one.

May the dear Lord direct and bless the N. C. A. in its efforts to build up his kingdom and to save mankind. Respectfully yours,

SAMUEL F. PORTER.

NEW ENGLAND LETTER.

Bird Day for Massachusetts.—Work for Boston's unemployed —The Intercollegiate Prohibition Convention.—Roman Catholic music in the Medford schools.—A Boys' Brigade incident.

Massachusetts is considering the subject of having a Bird Day. This is a pretty thought, which I suspect comes originally from the Mercy Department of the W. C. T. U. in connection with Mr. Geo. T. Angell. The scarcity of the blue bird this spring in New England has caused general remark. Mr. R. Ridgway, the curator of the Smithsonian Institute at Washington, writes to the *Christian Register* that thousands of these "harbingers of spring," so loved and protected in New England, may be seen exposed for sale on the game-stalls of the markets of Washington. People who will eat a songbird have no right to call themselves civilized. It is a barbarism pure and simple. The Southern white ribboners had better agitate for a Bird Day in their section and New England farmers whould gain thereby, as they would not have to pay out so much for insecticides; but the South would gain still more in the moral influence which the day would exert. Children who have learned to be kind to a bird will not be likely to kill and torture a fellow-being suspected of crime.

The death of Hon. Julius H. Seelye, president of Amherst College, was doubtless hastened by the recent loss of his son under most tragical circumstances. He was elected to Congress as an independent without receiving the nomination of any party; and if the assertion of the *Transcript* is true, that the type of independence which Mr. Seelye represented has so nearly gone out of fashion in Massachusetts that no district in this State would to-day think of choosing a member of Congress unpledged to the upholding of party interests, the more's the pity.

The Anti-tenement House League of Boston is agitating a plan to obtain the use of idle tracts of land in the city and suburbs, and dividing them up into patches of one-third of an acre or more for each family, furnishing potatoes for planting, and seed free of cost. It will be a surprise to many, even those who have lived in the city all their lives, that two-thirds of the land of Boston is lying idle, without any profit to the owners. The same thing might be said of a large part of the land in New England, and there is no reason why the plan, if it proves practical, should not be extended, and the labor question in some measure solved. I have seen a woman digging dandelions on some waste land belonging to the Boston and Albany railroad, where it is very possible that something else might have been made to grow. The plan has everything to recommend it. Thriving kitchen gardens are certainly pleasanter to look upon than these waste bits that if they were in the country would be clothed with a wild beauty of their own, but in the city are scrubby, stony, marshy haunts of desolation. In connection with this Mr. William E. Smythe's plan for making the arid lands of the far West blossom with the homes of millions of working people, through the process of irrigation, is worthy of note. Rev. Edward Everett Hale is an interested patron of this movement, as of everything in the philanthropic line. It is a better way to combat anarchy with the hoe and the spade than with Gatling guns.

The Intercollegiate Prohibition Association has just held an interesting convention. Mr. E. D. Burr, pastor of the Ruggles Street church, said some good things on a vitiated physical taste fostered in childhood, sometimes in the lower classes while yet infants in arms, as laying the foundation for drunkards and criminals. He advocated the establishment by the churches of manual training schools to offset the action of the trades-unions which, being largely under the control of foreigners, are crowding American youths out of the shops, with the sad result that they are growing up without learning any useful trade, to become burdens and pests of society. It is difficult to accept his statement that native born Americans form 75 per cent of the convicted criminals in our country; but if true, it is time Christian patriots everywhere aroused and took in the gravity of the situation. The oratorical contest which followed in the evening was not the least interesting part, and showed that the young collegians had done some serious thinking on the prohibition question.

I notice that a Junior A. P. A. has been formed, the effect of which can only be harmful as training young people in the methods of secrecy, at an age when all their training should be in the opposite direction. It would be interesting to know if they are taught like their elders to evade the charge of being A. P. A.'s under the mental reservation that they are "Amoreans."

Medford, though a very quiet place and not celebrated for anything except being the site of the world-renowned rum-distilleries bearing that name, and the home of their proprietor, Eminent Grand Commander Lawrence, head of the Sir Knights Templar of Massachusetts and Rhode Island, is passing through quite an exciting time on the school question. The rehearsal for the annual high school festival included the Roman Catholic hymn, Ave Maria, of which these opening verses are a fair specimen:

Ave Maria! full of grace,
Mother of sorrows bow thine ear;
Withhold not thou thy kindly face,
Our supplications deign to hear.

Benedicta! blessed maid!
Chosen of women, fair and pure;
Support our hearts when sore dismayed,
Let not the world our souls allure.
Ave, Ave Maria!

It is not strange that Protestant parents should protest against such sectarian teaching for their children. When Roman Catholics will scarcely allow the Lord's Prayer in the public schools, it does not become them to introduce their church hymns, and that is a very weak-kneed Protestantism which will not contest such a vital point to the end. To crown all, it is said that the school superintendent has been recommending the teachers to go to a parochial school in Hyde Park to learn how they should teach their pupils to read!

"By all means let us have military drill and instructions in our public schools," says an anti-Romanist paper; and then it adds: "The victorious battles of the Franco-Prussian war were fought by the little school boys who in the earlier sixties or in the latter fifties learned their military drill and marched to patriotic music twice a week from college or school to drilling-place." This spirit in a so-called "patriotic" journal is lamentable; still more the blindness which can institute "Boys' Brigades," and not suppose that like results will follow. Here is an incident sent me by a friend, which came under his own observation, and illustrates too plainly to need any comment the tendency of such things. Three little boys, members of a brigade, were walking ahead of him one day, too much absorbed in themselves to notice him. They each had a toy sword, one strutting along with it up to his shoulder, the other two trailing the point on the ground. That it was all to them an intense reality was soon proved by a single clear utterance, strange indeed from such boy lips, which caused a shudder in the soul of their unseen auditor: "*Now we must kill somebody!*" The friend who sent me the incident writes: "It ought to be published far and wide, and come before every church and minister in the land." Doubtless many zealous promoters of Boys' Brigades are sincere, but the above ought to show that they cannot put murderous weapons into a child's hands without at the same time instilling into the tender mind the spirit of murder. They cannot sow the thistles of warfare in his soul and reap the fruits of peace.

ELIZABETH E. FLAGG.

OUR NEW YORK LETTER.

Mayday festivals.—The Washington Arch.—Columbia College.—The new police commissioners.—Masonic women.

The origin of May parties is lost in the dimness of legendary lore. The May pole is still seen in rural England, France and Holland. Thanks to good old Peter Stuyvesant, the promoter of holidays in old New Amsterdam, the Mayday festival still lingers among us. In his day such assemblages were held every Saturday afternoon on the green lawn at the Battery. Here old Peter would sit under the spreading trees, while he watched the innocent merriment of the youths and maidens. Now the custom has been transplanted to Central Park, where every Saturday in the month, children, often to the number of 30,000, revel in the beauties of sky and field. Here the rich and the poor meet together: private schools and orphan asylums, aristocrats and paupers, the girls in white dresses and gayly-colored ribbons, the boys carrying the May pole and lunch baskets, each group presided over and protected by some careful teacher. Parties have been held in this manner on the Park since 1871. Permits are obtained by applying to the secretary, and by naming the time and place desired. Often children stand fifty deep waiting in order to secure the necessary permit.

The Washington memorial arch at the southern entrance of Fifth Avenue has been duly dedicated and turned over to the city. There was an imposing military pageant and the usual display of oratory. After the exercises had been postponed once on account of rain, the weather on this day (Saturday, May 4th) was perfect. The governor and staff were present, and the speaking was done by Gen. Horace Porter and Henry G. Marquard, chairman of the committee of erection. Mayor Strong received the key of the arch from the president of the park board with an appropriate speech. The corner-stone of the arch was laid on Memorial Day, 1890, and the design is by Stanford White. It is a reproduction in a permanent form of one of the decorations of the centennial celebration of the inauguration of Washington in 1789, which was greatly admired.

Seth Low, formerly mayor of Brooklyn and now president of Columbia College, has recently given a princely gift of a million dollars to the college, to be devoted to the construction and furnishing of a new library building as a memorial to his father, A. A. Low. The act is characteristic of the man and is a noble illustration of the Christian conception of the stewardship of wealth.

The influence of Tammany Hall in the police department is at an end. A new board of police commissioners has been named and they are about to undertake the herculean task of raising the whole department from the depths of mismanagement and corruption into which it has sunk. President Theodore Roosevelt has publicly declared that all appointments will be made wholly without regard to political or religious consideration, and

that all the members of the force will be treated purely on their merits in any question of promotion, reduction or dismissal. Col. Fred Grant, Hon. A. D. Parker and Maj. Andrews, the other commissioners, fully endorse these principles; and their eminent standing and previous record in upholding the principles of civil service reform give occasion for great expectations regarding their future administration of this difficult department. People are beginning to see that the Bi-partisan Police bill, which Mayor Strong recently approved and the governor signed, practically provides for a single-headed commission, for many of the executive powers formerly vested in the board, now by law belong to the chief of police, who is the real head of the force and can do what he pleases with his subordinates. The new commissioners are fully aware of this, and are pleased to have in Chief Byrnes a man who will exercise his great power for the good of the city. Measures are now being taken for the reorganization of the Broadway squad, with a view to making it the finest in the city both in physical development and in general capability. The recent trial of Inspector M'Laughlin resulted in a disagreement of the jury, ten rearding him guilty and two standing out for acquittal. After all, the disagreement is a moral victory, for the public has drawn its own deductions and found the inspector guilty. The trial has already cost the county about $30,000, and the next trial is scheduled for May 20.

The New York *Herald* has recently been investigating the traditional accounts of the single historic Masonic woman, and giving its readers the benefit of its discoveries. There are so many conflicting accounts that it is difficult to arrive at satisfactory conclusions, and so the discussion is still going on.

The Grand Chapter of the Order of the Eastern Star will hold its 26th annual convention here in a few weeks. This is sometimes called the Women's Mason Order because it is composed mainly of women, and while they are not actually Fremasons they are as near that definition as women can be. The leading officers in this chapter are women, but a few men hold constitutional offices. It might be supposed from this condition of affairs, that the men would have little or nothing to say in running the order, since they are in such a hopeless minority, but this has never been the case. The few men have always run the whole concern to suit themselves. The women get together and pass resolutions and make a show of doing business, and are supposed to be content with such a semblance of authority as the "masculine dictators" are pleased to allow them. There is much wire-pulling in Masonic politics over the offices of Grand Patron and Grand Matron, which are to be filled at the approaching convention. Thus the "wood-shed degree," which was originated to silence and satisfy feminine curiosity, is as big a humbug as any other feature or phase of Freemasonry.

F. W. FARR.

A NEWSBOY'S HOLIDAY.

"Morning papers here," roared the newsboy, as on that restful Sunday morning a man and his wife stepped out of their front door.

"My boy, you ought to have a holiday every seventh day, just as I do. When you have a chance won't you get the newsboys to send a petition to the management of the Sunday newspapers, asking them to put their great issues and attractive supplements on the market Saturdays instead of Sundays?"

"All right," was the reply; and the lady resumed her place by her husband's side with the remark, "How much *efficient noise consumers* on the Sunday news-venders would lessen the annoyances of city life, and help our city morally!"

CORRESPONDENCE.

LETTERS TO THE ANNUAL MEETING.

TOMAHAWK, Wis., May 4, 1895.

To my co-laborers in the N. C. A., Greeting:—I regret that it is not possible for me to be with you at the annual meeting. God bless you in your labors with that wisdom that is from above. No one in immediate conflict with the empire of darkness, as manifested in the lodge system, and with even a superficial knowledge of facts, but must feel that the work before us requires more than earthly wisdom and power.

In addition to the suggestions in my last article in the *Cynosure*, I have but one thought I would at this time like to emphasize. It is with regard to work among our women. I do not know whether it be by deliberate forethought, or simply that they are caught in a strong incoming tide, but there can be no doubt of the fact that our women are being rapidly caught in the lodge net. If once they be gathered into the lodge, in anything like the numbers that now throng the lodges of men, I for one shall consider our condition desperate. I speak not only from the argument of principle, but from observation. I would suggest that a strong effort be made by our lecturers wherever practicable to interest the ladies of the W. C. T. U. in this cause. I am convinced with them it is a matter of self-protection. The lodge will practically kill the W. C. T. U. in ten years at its present rate of development among the women. Cordially yours, A. THOMSON.

MENOMONIE, Wis., May 3, 1895.

Dear Brethren:—It would give me great pleasure to be present at the forthcoming convention in Chicago against the abominations of the secret empire, but other duties will render it impracticable. I entertain the same intense antipathy to the lodge system as in other years, and am doing about the same as ever to warn the disciples of Christ against it. I was present when the *Cynosure* was started, and, as the lamented President J. Blanchard informed me, I sent him the first dollar to encourage him in that enterprise, and it is a joy to me to know that through its influence largely many other papers have long time been turning the light upon those synagogues of Satan. While many have closed their eyes to the light, many others have been rescued, and many more have been kept out of those dens of darkness. Let us give God the praise, and let the good work go on.

Let us not forget what President Blanchard, Sr., used to say about Masonry and Romanism, that "they are tied together at the top." And I am sure that there is nothing nearer the bottom but the devil himself. It is at the confessional that the papacy gives the lie to her public protestations against evil. This is not saying that there are no truly pious people within her pale. What is the notorious Powderly but an emissary of the Romish church? Debs is a Romanist; and notwithstanding the great show of restraint placed upon him, yet it seems he has spent months going as far as the Pacific coast organizing the A. R. U., which, it is feared, will result in a railroad strike that will put the one of last year far into the shade.

The papacy is working with zeal and determination to gain supreme control of our country. And doubtless this is just what Judge Brewer means in his celebrated decision that "this is a Christian country," backing the declaration with the plea that the king and queen of Spain sent Columbus to this country for the purpose of establishing here the Christian religion. The papacy very graciously promises to do for *this* country what she has done for others. "May the good Lord deliver us" should be our prayer. May he help us to shun the use of the methods and weapons both of Romanism and Masonry, and to wield the sword of the Spirit, which is the Word of God, and mightier than all else to transform the sons of men, as individuals and nations. "The Gospel is the power of God unto salvation to every one that believeth,"—which in a few years, under the labors of Baxter, transformed the village of Kiderminster from one of drinking and profanity to one of praise and prayer, and has done more than anything else for any nation on earth. May the soon coming Christ rule in the approaching conference and make it fruitful of great good. Love to all the brethren and sisters in the cause.

Yours in Christ, W. W. AMES.

PORT NORFOLK, Va., April 29, 1895.

Dear Brethren:—I would like very much to attend the conference in May, but have not time or means to do it. We have an independent Congregational church at this new place; and I have also begun a school. This is a suburb of Norfolk, just beginning to grow. I am wearied with denominationalism; and whether this work survives as an independent effort or not, it will, while it lasts, *be free*. Praise the Lord! It is worth considerable sacrifice to stand upon a platform where one is free to speak the truth. You know, at a great price, Wheaton obtained that freedom, but our little church is free-born. So far as I know I am the only voice in this wilderness that is free to witness against secret orders. I do not make this a specialty, because all kinds of iniquity abound, but I do not refrain from a clear testimony. Everywhere this testimony costs me something, but I am glad to resist the devil in this his—I was about to say, greatest enterprise. It is hard, however, to select the devil's specialty in southeastern Virginia. Both white and colored men love the lodge but they do not love each other. I wish you a pleasant, profitable conference. Your friend, CHAS. H. ABBOTT.

FAIRBANKS, Fla., April 23, 1895.

Beloved Co-workers:—How glad I would be to be one among you at the annual meeting. But as I cannot, will tell you how the battle goes on at this end of the line. We have here in our midst four strong powers to fight and overcome—(will put them down in the order as to their nature and influence for evil as they appear to me)—the sect power, the rum power, the secret power and the tobacco enemy—four great hell-born institutions. I put the sect devil ahead because I think in heart he is the worst. The rum fiend next, because he seems to be the worst. The secret enemy third, because he is worse than he seems to be. The tobacco Satan comes on behind, like unto some old smoke pipe of an engine, claiming he is needed to push; but it being the same old deceiver, he pushes the wrong way.

You see at once, I have not only my hands full but my heart is sad, exceedingly sad, at the awful state of things I find here. But, brethren, I find only one way for us to do. That is this: Let each one of us do our best, in working under Jesus, and working together in destroying the works of the devil. Let us work while it is day. With me the sun is

"—— sinking fast;
My race is nearly run."

Yours for Jesus only, RUFUS SMITH.

NEWMARKET, N. H., April 28, 1895.

Dear Brethren:—To the annual meeting of the National Christian Association the New Hampshire Auxiliary sends greeting. We are glad to report that our Association is prosperous and growing stronger year after year. We have been organized twenty years. The first ten years our annual meetings were almost wholly taken up with the discussion of the lodge question. This became somewhat monotonous, and gave color to the accusation of our lodge friends that our whole business was to fight secret societies. By general consent, about ten years ago we gradually began to introduce more worship, more Gospel preaching, and all moral reforms as their importance seemed to demand.

Our Association has also been incorporated by the State, and we license and ordain preachers as occasion requires. The lodge-bound condition of our churches rendered the latter step absolutely necessary to our existence. Since broadening our work we have been much more successful in bringing Christian men out of the lodges than before, our meetings have been more largely attended, popular prejudice against us as Christians has been much lessened, revival interest has attended our meetings, and the manifest presence of the Holy Spirit has given greater emphasis to our testimony against organized secrecy and other sins.

When we organized we were obliged to send to New York to get a man who had been a Freemason to tell the truth about that iniquitous system. Now we have a surplus of seceders from all the lodges of any consequence, including Masons, Odd-fellows, Knights of Pythias, G. A. R., I. O. G. T., Grange, etc.

Our N. H. C. A. is a Christian association. We seek no help from those who reject Jesus Christ or the cardinal doctrines of his Gospel. We are undenominational, not in name only, but in fact. That is to say, all Christians are treated with impartiality. May the Holy Spirit guide your deliberations and increase the usefulness of the N. C. A. a hundred-fold. Your brother and fellow-servant, S. C. KIMBALL.

THE IMPORTANCE OF TESTIFYING TO THE TRUTH.

ST. PAUL, Minn., May 14, 1895.

DEAR CYNOSURE:—The testimony of Bro. Sutcliffe at the Ravenswood convention seemed to indicate the awful state of an ingenuous soul, sensitive to truth and to God, caught in the coils of a poisonous viper. Doubtless, unless God dealt with him as he did with his servant Job—giving him over to the power of Satan for trial, for a season—there was some spiritual declension whereby his soul was off its guard, or some worldly ambition as the cause or motive for him to join the Masons, or he would not have been lured into the lodge by the seductive wiles of his Masonic neighbors. And we must remember that his allurement into the lodge was before the lodge had been exposed in Wheaton.

We can hardly suppose that such a man as he would have fallen into the lodge snare if he had been warned against it, hence the importance of bearing testimony against these wiles of the devil. We can imagine the awful agony of a soul like that of Bro. Sutcliffe while feeling, as he testified, that not only the Masons would torment him if he broke his obligations to Masonry, but his neighbors would look upon him with suspicion. And there was the spiritual menace against him; for we wrestle not against flesh and blood, but against wicked spirits. His testimony of the spiritual horrors of his lodge experience ought to incite us to let our light shine on the lodge darkness.

NOT TO TESTIFY IS TO COUNTENANCE SIN.

My visit to Alexandria in Minnesota, a few weeks ago, was not fully reported in the *Cynosure*. At the close of one of my lectures, invitation was given for replies and testimonies. The invitation was accepted, and one man testified that before he joined the Masons he showed a book exposing Freemasonry to a Mason and asked him if the book was true. The Mason told him that the book was false, and he joined the Masons. But upon returning to his home after his initiation, his wife asked him if the book was true, and he lied like a true Mason also, and told his wife that the book was false, while the lodge ceremonies he had just then gone through with had proved to him that the book was true.

But he has quit lying for the Freemasons and has made himself free from the lodge god by breaking his Masonic obligations. A "demit" does not absolve a man from Masonry and its criminality in the light of God; it does not interfere with the obligation that makes a man a Mason. The candidate is told before he takes the obligation that when once it is taken it can never be repudiated or laid aside. Hence the maxim: "Once a Mason, always a Mason." And, therefore, in order to be free from Masonic bondage in spirit, a Mason must break the Masonic obligation and tell the public what he swore in the lodge that he would not tell. God's Word requires confession of sin in that thing. (See Leviticus 5: 4, 5.) The good of his neighbors also demands the confession.

Readers of the *Cynosure* may remember that the First Baptist church of this city passed a resolution to suppress testimony against Masonry in that church. The resolution is:

"*Resolved*, That no member of this church nor any visitor to it shall ever say anything about Masonry in any of its meetings."

Of course it is obvious as to the side on which that resolution is, and its spirit was manifest the other evening when, upon invitation, a 32 degree Mason delivered a discourse in that church in which he glorified Freemasonry and told the people that he was about to take the thirty-third degree. So does a silly, corrupt bride glory in her shame while she advocates the cause of her paramour—Satan.

Yours truly, WM. FENTON.

A FRENCH BISHOP ON MASONRY.

BOSTON, MAY 1, 1895.

DEAR CYNOSURE: — Monsignore Dussanloup, Bishop of Orleans, France, treats the of subject of Freemasonry from the standpoint of a Christian, and his arguments and facts are pertinent.

Without "mincing the matter" he boldly faces his antagonist with the question, "Can a man be at the same time an intelligent Freemason and a Christian?" To which he unhesitatingly answers "No." After making due allowance for the sincerity of many who are kept in ignorance by designing leaders, he appeals to official utterances and to the constitution of the order and from them brings the proofs upon which he predicates his conclusions. Having traced the record of the lodge from a simple union of operative masons to its maturity, in an order which repudiates divine revelation and the hope of immortality, he shows that this is the logical and the inevitable result of Masonic teachings. "Because Freemasonry, in its true spirit, in its very essence and in its last acts, is the declared enemy of Christianity, and by its fundamental principles an unreconcilable enemy." He then fortifies his position by numerous quotations showing what those "*last acts*" are, relating to the vital doctrines of Christianity.

Referring to article 125 in the Masonic ritual, which excludes all questions of religious controversy from the lodges, he shows that this belonged to the initiatory stage, when men were not prepared by a systematic training to accept the true doctrine of the mysteries. In brief, that it was the schoolmaster to lead its disciples to the altar upon which they are required to sacrifice every hope of immortality and eternal life. He affirms that the order in Belgium was the first to throw off the disguise and proclaim the real mission of Freemasonry, and that France soon followed. Retaining their professions of "philanthrophy, fraternity, humanity and progress," they openly proclaimed that Christianity "is a used-up formula, a worm-eaten fabric;" that its author was "a bastard" and that "the lying religion of the false priests of Christ" should be "repudiated by every sensible man," and that the Gospel "enchains all progress, stifles all light, and destroys all liberty," so that its ministers "reign quietly over a brutalized population of ignorant slaves" and the "torch of reason" is the only guide to the summit of goodness and greatness." Voltaire was a light in the lodge of his day, and eulogized by the most distinguished Masons after his decease. Brother Jean Mace, eminent in the order, proposed as a toast to this prince of French atheists, "To the memory of Brother Voltaire, that indefatigable soldier; all the battles he fought he gained, my brethren, on our behalf and for our profit." And in further proof of their admiration and gratitude the author adds: "It is a well-known fact that all the Masonic workshops [lodges] of Paris, saving one, subscribed to Voltaire's statue." This is perhaps enough, but I presume to add one further quotation as climactory in this ascending pyramid of blasphemy. "Our final object and aim is, the total annihilation forever of Catholicity and of all ideas of Christianity. WE ARE OUR OWN GODS "

From the plain simple Blue Lodge Masonry introduced into Boston in 1733, the Masonic movement in America has been steadily advancing towards the same goal. And although it has not as yet attained to the bad eminence of *officially* repudiating all religion and boldly denying God and a future life, it is educating its membership in a Christless creed, and there can scarcely be a question but that the hand that guides, the brain that thinks, and the heart that beats in the Masonic body are shaping the destiny of the lodge to the same bold apostacy against God and all revealed religion. Is it not the duty of every Christian to cry out against such a bloody system before its hellish work is completed and our land deluged by atheism, and rent by merciless and contending factions who, having denied God and immortality, have no moral restraint upon their desires, and whose lusts and passions are circumscribed only by their inability to gratify them? JAMES P. STODDARD.

LITERATURE.

Bro. H. L. Hastings' pen is busy most of the time. He has just sent out a book written in his clear, concise style, of about 500 pages, on the subject of "Higher Critics Criticised." The subject of higher criticism is thrust upon us just now by the enemies of truth, and it is well that there are those who are able and willing to show what the truth is to this class of persons who confuse the minds of the simple, if not their own, while attempting to measure the *word* and *law*,—the book of the infinite God—by their six-inch measure! Mr. Hastings says: "The phrase 'Higher Critic' is as indefinite as the term reptile, which may mean either a crocodile, a mud-turtle, a lizard, or a striped snake; or the word animal, which may be a mouse, a mammoth or a Bengal tiger." ...."The field of criticism is world-wide. There are matters which are not worth a critical thought; and there are matters concerning which men should offer criticism with care and respect."...."There is perhaps no more important field for criticism than that which is afforded by the Sacred Books which have come to be regarded in various quarters as of superhuman origin and divine authority. These books....make such demands upon the faith and obedience of men, that it is an obvious duty to scrutinize their claims, and refuse to admit them unless they are solidly established. Of course we must not be left without something, and we wish to know to whom shall we go to find the words of eternal life."...."The *Christian Register* for June, 1891, a paper fully alive to the merits, and quite in harmony with the methods and conclusions of the higher critics, says: 'Thomas Paine, though stigmatized and set aside as an infidel, finds reincarnation in the modern Biblical critic. Paine pointed out the contradictions in the Bible, which rendered impossible the claim that it is an infallible book. He lived too far in advance of his age. The spirit of modern scientific criticism had not yet come. ....And now it is interesting to find that with a different spirit, and with different tools, and bound by certain traditions from which Paine was free, the *professors in our orthodox seminaries are doing again the work which Paine did*, and like him, in the interests of honesty and truth.'"...."But they must not ask us to depend on authority when we drop the Bible. We cannot make a *fetish* of the new books of the higher critics. They must give us evidence, and demonstration, and must bring this evidence down where the common people can read and understand it; and if they will kindly agree among themselves, so that when one of them has settled everything no one else will come along next day and upset the whole, we shall be truly thankful. Especially would we be glad to have them tell us what they believe, and *why they believe it*. 'Tell me what you believe, I have doubts enough of my own;' is a saying attributed to Goethe. These gentlemen have spent time enough telling us what they do *not* believe; now will they inform us what they *do* believe, and also why they believe it? They have showed us how to cut our cable; will they now tell us how to come to anchor, and where we are to find an anchorage ground? Truth courts investigation. Candid men are not afraid to consider difficulties which occur in the Hebrew Scriptures; but when such difficulties are invented or exaggerated, they indicate the errancy of the critic rather than the Book he criticises." The book is one of research and well written. We would recommend it, not instead of the Bible but its perusal *with* the Bible, to any candid one who has time and inclination to read on the important question "what is truth?" The book is bound in cloth. Price $1.50. By H. L. Hastings 47 Corn Hill, Boston.

A minister once asked a saloon-keeper if his conscience never troubled him respecting his business. The man said: "Come inside, sir." It was the middle of the day. There were none of the usual customers about. My friend walked in. The grog-seller went behind his own bar, and leaning on it said: "Reverend sir: There are times when I stand behind this bar and look at the men who fill this room; I hear their blasphemy and their lewd songs; I see their fighting and their awful misconduct, and I often say to myself, 'If there is a picture of hell on our earth, it is in places like this.'"—*Golden Censor.*

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The beauty and value of pearls depend on their color, form, texture (skin), transparency (water) and luster. A pearl to be perfect must possess the following qualifications: It must be perfectly round or drop shaped, have a perfectly pure white color, must be slightly transparent, free from specks, spots or blemishes and must possess the peculiar luster characteristic of the gem. A perfect pearl of one grain weight is worth from 40 to 50 cents, while one of 30 grains is worth from $400 to $500. Round pearls above this weight are so rare that they command exceptional prices, depending on the circumstances of the sale to bring almost any figure. In India and China the yellow pearls are preferred.

How to Make Clothing Semifireproof.

Add one ounce of alum to the last water used to rinse children's dresses, and they will be rendered uninflammable or so slightly combustible that they would take fire very slowly, if at all, and will not flame. This is a simple precaution which may be adopted in families of children. Bed curtains and linen in general may also be treated in the same way.

How to Send Fruit Long Distances.

Ventilation of packages in which fruit is packed for shipping serves no purpose except to allow the escape of surplus moisture. Otherwise the contact with fresh air every moment hastens its decay all the more. The important point in packing fruit is to see that it is dry on the outside as it can be made. Then wrap each specimen in a little cotton, which will serve both to exclude air and to absorb any moisture that the fruit will naturally exhale. This was the way that strawberries were successfully shipped to the World's fair at Chicago last summer. When taken out of the cotton, each specimen was as fresh as when put up and would keep six or eight days. With large fruit a piece of lime put in the package proves an excellent absorber of moisture, which is what is most likely to cause decay.

How to Select Curtains.

In choosing curtains it is well to remember that a bright yellow fabric will light up a north room as nothing else can. Curtains in a dull shade of light green are most suitable for a room furnished in rose color or yellow, as a green light will soften the bright tintings and is always pleasant to the eye. Curtains for bookcases add much to the appearance of a room and are an absolute necessity on a low bookcase containing volumes with unattractive bindings. Inexpensive curtains may be made of the heavy repped cretonne which is now offered in such beautiful colorings. Blue denim, which is made softer than the old fashioned blue jean and is therefore more suitable for embroidering, is also an excellent material for this purpose, provided the other furnishings of the room will permit its use.

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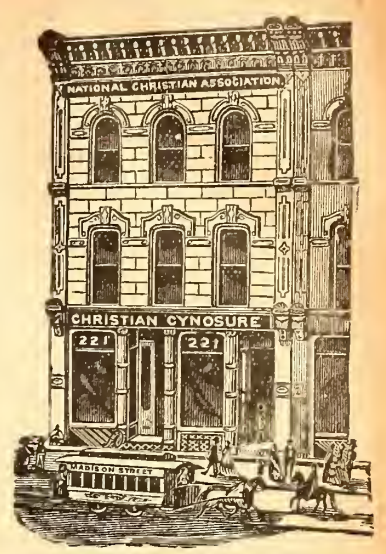
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The Christian Cynosure.

WM. I. PHILLIPS, PUBLISHER.

CHICAGO, THURSDAY, MAY 23, 1895.

Sanctify the Lord of Hosts himself and let him be your fear, and let him be your dread. Isa. 8: 13.

We are glad to promise our readers a full and interesting account of the Annual Meeting Conference, by Rev. E. B. Wylie, next week. Shall we not hear from other members of the Board of Directors?

THE KEELEY PROPOSITION.

There is an effort being made by the Keeley League to get a bill passed by the Illinois Legislature which provides for the treatment of "indigent inebriates medically *at the expense of the counties.*" It is stated in a circular sent to the papers that six States already have such laws, and twelve other States are considering the advisibility of making such a law. The Keeley League is composed of "cured inebriates." The following reasons are assigned by them for the law:

(1) Because every thinking person knows that drunkenness is an evil of mammoth proportions, and we as cured men know it better than any. (2) Drunkenness breaks up and ruins families which are the foundation of the commonwealth. (3) Millions are spent which should go into the legitimate channels of trade; crime is largely due to drunkenness, as statistics clearly show seventy-five per cent of all the sentences passed by the various courts are upon persons who owe their downfall to drunkenness. (4) It populates jails, poorhouses and insane asylums. (5) It is estimated that in this country upwards of one hundred thousand people die or are killed each year by reason of drunkenness. It is because we desire to see this monstrous evil removed that we ask for legislation on this subject.

The principle on which the Keeley cure is established is that drunkenness is a *disease*, and consequently drunkard should be cared for as a man who had the lung fever or any other disease should be.

That men become diseased by drinking is *true*. Still the sickness is not the worst feature of his case; and to make him an object of charity, to tax the sober and industrious to enable him to escape the effect of his sin while the sinful nature and tendency is unchanged and the power to gratify the lust remaining, would, in the end, promote the very evil we wish to remove.

Drunkenness is a *sin* first. "Every man is tempted, when he is drawn away of his own lust and enticed. Then when lust hath conceived, it bringeth forth sin, and sin when it is finished bringeth forth death." Jas. 1: 14,15. "Nor thieves, nor covetous, nor *drunknards*.....shall inherit the kingdom of God." 1 Cor. 6: 10. It is right that the way of transgressors should be hard; it is a merciful provision of a loving God.

But it is urged the innocent suffer, families are broken up, etc. All this is true, but the scheme proposed is not to care for the innocent, but to relieve the guilty one who, with his eyes open to the evils with which strong drink has cursed the earth in all ages, deliberately took his first drink.

If the *traffic* in strong drink were put out of the way we might, with reason, bear the tax cheerfully, but while the present condition of things remains we can only kindly urge inebriates to flee to Him who can "save to the uttermost *all* who come to God by him." And we would suggest that it were no more than right so long as saloons exist that if any class of persons should be taxed to support and relieve the drunkard, it should be those who have defrauded him of his money, manhood and strength.

POLITICS AND REFORM.

A call for a National Conference on Political Reform, to meet in the University Temple, Prohibition Park, Staten Island, June 28 to July 4, is signed by more than one hundred persons, many of them eminent as reformers, lecturers or otherwise, such as Joseph Cook, ex-Gov. St. John, Miss F. E. Willard, etc. The object of the conference is an interchange of views on the following leading questions:

1. No manufacture or sale of alcoholic liquor for medical or other use except by the State and Federal Government; total prohibition for beverage purposes.
2. The details of the tariff regulated by a national bureau.
3. No monopolies or trusts dealing in the necessities of life and preventing fair competition.
4. The ownership by the government—federal, state, or municipal—of railroads, telephones and telegraphs.
5. Civil Service Reform rigidly applied to non-political offices.
6. Woman suffrage.
7. Tax reform.
8. Bi-metalism.—Monometalism.—Free coinage of silver and gold.—The demonetization of both gold and silver.
9. A national currency issued by the federal government only, exchangeable in gold and silver bullion at the option of the government; in gold bullion at the rate of 25.8 grains (standard) to the dollar, and in silver bullion of an equivalent market value.
10. The election, by direct vote, of United States Senators.
11. The system of proportional representation.

The discussion shall be open alike to those who are friendly or hostile to these various views, believing that the way to reach a closer union is through free speech and a clearer understanding of the views held by all. If possible, without a violation of principle, the friends of political reform should enter the next Presidential campaign united. No harm can come from a frank talk along these lines.

The conference will be a representative one, all political reform organizations being invited to participate; as the Prohibition party, People's party, Socialist Labor party, organizations that advocate civil service reform, single tax, direct tax, Sunday observance, and all other organizations that aim at cleaner politics and a better government.

NUMBER OF DELEGATES.

Local organizations to be entitled to one delegate to every twenty members; representative organizations less than State, five delegates each; State organizations, ten each; national organizations, twenty each. Each delegate will be expected to present credentials signed by the proper officer of the society or organization he represents. Other delegates may be granted the privilege of the floor, but not the privilege of voting.

The resolutions or motions adopted or carried will be expressive of the sentiment of the conference, but will not be binding upon the individual delegates or the bodies they represent.

ASSESSMENT.

Each delegate will be required to contribute one dollar to meet the expenses of the conference. The auditorium, lighting, and much of the general advertisement, are contributed free.

RAILROAD FARE.

It is expected that special rates can be secured on the railroads for delegates and friends. Full announcement will be made later.

Hotel accommodations within the park at $1.00 to $2.00; good accommodations at the Park Hotel at $1.50 per day, or guests who prefer can stop in New York City.

E. J. WHEELER, *Temporary Sec'y*,
30 Lafayette Place, N. Y.

MEETING OF THE BOARD OF DIRECTORS OF THE NATIONAL CHRISTIAN ASSOCIATION.

The Board elected at the recent annual meeting met at the Association rooms, 221 West Madison St., May 15, 1895, and organized as follows: Pres. Charles A. Blanchard, chairman; Prof. H. F. Kletzing, vice chairman; Edgar B. Wylie, secretary.

The committees were constituted as follows:

Prof. Elliot Whipple, Prof. H. A. Fischer and Mr. J. M. Hitchcock, on Finance and Auditing of Accounts.

William I. Phillips, W. B. Stoddard, E. A. Cook and C. J. Holmes, on Real Estate.

P. A. Raidabaugh, E. A. Cook, M. A. Gault, T. B. Arnold and W. I. Phillips, on Publications, including the *Cynosure*.

The Finance Committee, together with Rev. W. O. Dinius and Rev. Dr. J. A. Collins, were made a Committee on Convention and Field Work.

Since the death of Rev. Henry L. Kellogg, a committee appointed for the purpose has sought a successor to the important editorship of the publications of the National Christian Association. Some months ago a proposition was made to Rev. M. A. Gault, who is well known to the constituents of the Association as a man of an evangelical spirit and large experience in various moral reforms. Mr. Gault, after careful consideration, has accepted the trust and will enter upon the duties of the office June 1st. Until then, as for some months past, Mrs. Henry L. Kellogg will act as editor.

Various communications from friends in different parts of the country were referred to the appropriate committees for their consideration and report at the next meeting.

The General Secretary, Wm. I. Phillips, submitted a plan for a convention to be held in the South, which was favorably received and referred to the Committee on Conventions for report at an early date.

The salary of the treasurer and general secretary was made the same as last year, and his bonds were deposited with the secretary of the Board. In view of the eminent success of the general secretary on the field, the Board urged that as much as possible of the details of the office work be put into the hands of a clerk, and that Mr. Phillips devote himself to the field work.

Special and appreciative mention was made of the work of Messrs. W. B. Stoddard, P. B. Williams and S. F. Porter, and the contracts between them and the Board were voted, with much confidence in their ability and faithfulness.

The meeting closed with prayer by Mr. J. M. Hitchcock, who sought the blessing of the Father of lights upon the work and workers for the new year. The whole meeting from first to last was characterized by a hopefulness born of faith in God and confidence in the wisdom of the work of the National Christian Association.

With the return of business prosperity the finances of the Association will be strengthened and more aggressive work will be done. Through great sacrifice donations have been made to the work the past year. The loyal friends of the Association will understand that whatever they may be able to do at once will encourage and strengthen the official Board throughout the new year.

CHARLES A. BLANCHARD, *Chairman*,
EDGAR B. WYLIE, *Secretary*.

SABBATH DESECRATION.

This subject was considered in a union meeting of the young people's Christian societies of Wheaton, Sabbath evening, May 19. Several of the addresses were especially strong, in that they were scriptural, practical and suggestive.

As a nation we are sowing,—"Sunday newspapers," travel on street cars and railroads, Sabbath-day mail service, grocery and drug business, saloons, games, pleasure-riding, walking and social visits on Sabbath afternoon,—these are the seed; what shall the harvest be? "Be not deceived, God is not mocked: for whatsoever a man soweth that shall he also reap." "For he that soweth to the flesh shall of the flesh reap corruption: but he that soweth to the spirit shall of the spirit reap life everlasting." Gal. 6: 7, 8.

PERSONAL MENTION.

—Benj. T. Worrell, "though not able to bear testimony against the heathenish practices of the secret empire," writes: "Such practices have not grown less hateful in my sight in the lapse of years."

—Rev. E. L. Harris writes: "My father was a decided Anti-mason, and I hope never to dishonor his memory by forsaking his principles. May God bless your gathering and help you to plan wisely."

—The word from Wooruff Post is: "Be assured you have my prayer and sympathies in reference to the great work in which you are engaged. The Lord be with and bless the members of the association."

Bro. A. W. Parry writes: "I regret I cannot be present at your meeting. I am to speak at Winnebago this week on the topic 'The Relation of the Lodge to the Church and State.' This is by request and an arrangement which I cannot postpone. I am in full accord with you, and though absent in person, you have my prayers,

in your work of faith and labor of love and patience of hope. Stand fast in the faith. Quit you like men; be strong."

—Bro. S. F. Proctor writes from Stout, Tex.: "The battle is on here now in earnest. 'Without holiness no man shall see the Lord.' Ten of the twelve said we are not able to possess the land. But I take the minority report and through the strength of Israel's God I do possess the land. Pray that I may go to battle in no other name."

—Rev. R. Cooper Bailey, of Humboldt, Neb., pastor of the Baptist church, has been requested by a large majority of his church to continue with them in that capacity another year. Mr. Bailey was very helpful during the State Convention held in Humboldt, Neb., last February. His sermon on Separation was a strong plea for a church walking with God.

"If my house were in flames, and I could not replace it, I would (next to saving my children) make the greatest possible effort to save my Bible. I come home, open that Book, read perhaps the Sermon on the Mount, and although I am not a Christian, I am a better man for it. The Book holds supreme place in my affections." This said, the practical, patient, prominent politician and pleader-at-law turned to his waiting client.

OUR WASHINGTON LETTER.

The Southern Baptist Convention.—Its findings.—Liquor to minors.—Epworth League—Board of trade and gambling.

The Southern Baptist Convention completed its work yesterday and its members are on the way to their homes. They had a good time, the cool weather being specially propitious for Washington sight-seeing, and if there was any disappointment over what the convention did or did not do it was not publicly manifested. The convention voted down the proposition for the organization of a Southern Baptist young people's union, condemned many of the amusement features which are common in churches, and voted strongly in favor of the adoption of the Old Testament tithing system—giving one-tenth of your income to the Lord. A report, which was rejected, recommended the establishment of a permanent building board to have general charge of the erection of church edifices within the territory controlled by the convention. According to the report, there are now more than 30,000 Baptist churches in the South, and still there are 3,000 homeless congregations, most of them in the Southwest. In Texas alone there are 1,000 Baptist congregations without shelter. The same authority says there are 10,000,000 people in the South without the Gospel and that 2,000 missionaries are needed. The rejection of the report leaves the erection of churches under the partial control of the Board of Home Missions.

It was made clearly apparent in the address of Rev. Dr. Hawthorne, of Atlanta, Ga., on the history, work and future prospects of the Southern Baptist Convention, that the Southern Baptists were not at this time inclined to go any further towards uniting with their Northern brethren than the plan for co-operation on terms of equality which has been agreed upon by the Home Missionary Boards of the two wings as to missionary work among the Negroes. He also emphasized the statement that there are now more Baptists in the South than in all the rest of the world added together and stated his belief that a union of Southern and Northern Baptists was not desirable. He also used the following language upon a subject more or less interesting to members of all denominations: "There is another ancient principle, laid down by as good a man as the apostle Paul, that, I think, it will be long before we desert. It relates to the place of woman in the church. I tell you that the blizzard that blasted the hopes and the crops of our Southern States in the past winter will be a mild summer zepher in comparison to the blast that awaits the Baptist minister who shall suggest in a Baptist conference to ordain to ministerial orders the woman who has usurped the discarded habiliments of her subjugated husband."

If any incentive were needed to keep up the work against those saloon-keepers who sell liquor to minors it is furnished by such cases as this: A sixteen-year-old boy, son of respectable parents, was arrested in a boisterously intoxicated condition, for disturbing a meeting held by the Salvation Army. He positively refused to tell the names of the saloon-keepers who furnished him whisky, but said that some of them had given him liquor for nothing. Poor, misguided boy, he seems to think that these human fiends who gave him whisky for nothing were doing him a kindness, and is utterly unable to comprehend that in making him a drunkard they are his worst enemies.

Last Sunday was celebrated by appropriate services in a number of the Methodist churches as the sixth general anniversary of the Epworth League. A feature of the services at Wesley church was an address by Rev. F. L. Wilkins, president of the Baptist Young People's Union, who referred feelingly to the great and noble work that was being done by the young people's church organizations.

A special meeting of the Washington Board of Trade was held last night for the purpose of discussing and devising ways and means of breaking up the gambling dens on the Virginia side of the Potomac. A number of ministers attended the meeting by special invitation. Every speaker emphasized the necessity of ridding the national capital of the demoralizing influences which these gamblers are exercising over the young men of Washington. Prominent business men and ministers, who personally visited the two race tracks, which are the headquarters of the gambling and criminal element, described what they saw, and they did not see things at their worst, as by an error on the part of somebody their visits were announced to the gamblers before they were made and the surroundings were made as respectable as possible. But enough was seen to convince the visitors that the places must be broken up. *

The *Reformed Presbyterian* says: "Why are so few from the world joining our churches? Because so many from our churches are joining the world. Parents who are halfhearted in religion soon find their children whole-hearted in worldliness. Our young people are vanishing from the churches like snow in a spring thaw. It is the swell thing to give 'Sunday' afternoon teas now. I notice with pain that many church-going people attend these Sunday afternoon teas.' We would class with these teas the Sunday morning paper, and the afternoon drive to the park. The tide of the world has a fearful suction power, and many are going seaward, worldward, with the tide."

REFORM NEWS.

W. B. STODDARD IN PITTSBURG.

PITTSBURG, Pa., May 17, 1895.

DEAR CYNOSURE.—I reached this city last evening. Find the hotels filled with ministers, and things moving generally. The General Assemblies of the Presbyterian and United Presbyterian churches are held here. The Reformed Presbyterians (New School) are holding their General Assembly meeting at Darlington, Pa., near by. I hope to look in on all of these bodies and call attention to our work as the way may open. En-route for this city I stopped with friends in Ohio, visiting Cedarville, Clifton, Columbus, and Steubenville.

At Cedarville I was permitted to listen to an interesting account of the mission work being done by the Covenanter church in Syria. The address was given by Miss Edgar, a returned missionary. In presenting the field and its needs she is hoping to enlist greater aid in enlightening those benighted ones. The church there is run largely on the Masonic plan in this country, the men alone being admitted. The women are looked upon as mere animals, having no souls, and unable to keep the secrets of their husbands' church.

I spoke last Sabbath to an audience of some 300 in the United Presbyterian church at Clifton, Ohio, Rev. Davidson, pastor. There are several readers of the *Cynosure* in this congregation. I am always sure of a welcome here from pastor and people.

Friends at Cedarville renewed for *Cynosure* and contributed to the furtherance of our work as usual. They believe in the perseverance of the saints down there, and try to practice what they preach.

Is there not some friend in Ohio who could give time for lecture work? There are some funds in the treasury, and more would be secured to back a live worker. Write to W. R. Sterrett, Cedarville, O., State Treas., or Rev. S. P. Long, 1238 Wesley Ave., Columbus, O., Chairman of State Executive Committee. I trust the Lord may move some one to take hold of this much-needed work in Ohio. There are plenty of loyal friends who will help the right man.

I write in the United Presbyterian book-rooms. Preparation is being made for the tearing down of this building and the erection of a nine-story structure as the headquarters of this growing denomination. May the Lord bless our United Presbyterian brethren and keep them ever true on the lodge and all reform questions.

Doors are open and opening for work here. Home Hotel, Pittsburg, will be my address for a week or more. W. B. STODDARD.

TIME TO CALL A HALT.

The spread of the so-called liberal thought, sometimes called the higher criticism, or advanced Christianity, is greater than the casual thinker would imagine. Especially is this true on the Pacific Coast. In fact, on the one hand it is disgusting to the true Christian; on the other a source of sorrow and deep regret. Beyond it all, however, there is a brightness which is very encouraging. It is in the fact that our Christianity is divine. Nothing else could carry such a load of stuff and push through, as our blessed religion does. Yet it does seem to me it is time to call a halt to the course pursued by some very prominent pastors of the truly orthodox churches, as they appear Sabbath after Sabbath, preaching anything and everything except "Christ and him crucified."

One of the most popular preachers of the coast recently preached a discourse for thirty-five minutes without mentioning Christ, God, Gospel, salvation or religion. He is now putting in his Sabbath evenings discoursing on Lincoln and Grant. He takes the position that there is no personal devil, nothing more than our evil dispositions. The "wish," I presume, is "father to the thought."

Another of our very popular city pastors preached last Sabbath evening that Christ's body never rose from the tomb. It was but his spirit that rose and ascended on high.

If these expressions came from ignorant men, we might overlook them. But coming from these prominent doctors of divinity, it is time to enter our protest. So long as good men and women will listen to such stuff, and pay their money for it, they can have their ears tickled. The time will come when men and women will get their eyes open, we hope, to see the folly and sin of such teachings, and turn away.

How far the lodges and lodge relations are responsible for this sort of preaching is a question for thought. What right have such men to exalt and extol Lincoln and Grant as great heroes, when they (the pastors) are cowering before moral evils. What such men need to do, is to stop praising the heroes of the past, and become heroes themselves, to dare and do what the heroes of the past dared and did. Even greater things are needed. They convert their churches into "play houses," and they and their backslidden members become of the world. All we can do, however, is to protest. When the tide of evil is against us until it would almost overwhelm us, protest; have the courage of your convictions, and protest against evil anywhere and everywhere. Let us keep a good conscience, a conscience as steady as the needle to the pole. Always know our duty and do it. Knowing our message and telling it, whether men "hear, or whether they forbear. Because "they forbear" is no reason why we should; but let us always ask, "would Christ do so?"

P. B. WILLIAMS.

GEORGE WASHINGTON, *to Friends in* 1794, *Quoted by Myron Holley:* "The real people occasionally assembled in order to express their sentiments on political sentiments, ought never to be confounded with permanent, self-appointed societies, usurping the right to control constituted authorities, and to dictate to public opinion. While the former was entitled to respect, the latter was incompatible with all government, and must either sink into general dis-esteem, or finally overturn the established order of things."

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning May 26. Comment by Rev. S. H. Doyle.

TOPIC.—Christ's cross. My cross.—Mark viii, 34-38.

It cannot but be interesting and instructive to study and compare Christ's cross and our crosses. It is only in the light of His cross that we can understand our own, and nothing inspires us to bear our crosses so much as the thought of His. In the light of His cross, then, we may learn what it is to have a cross, how it is to be borne and in what it is to result.

1. Christ's cross required self denial. So will mine. Christ denied Himself of many things that were rightfully His, in order that He might take up His cross. He denied Himself of heaven, of his Heavenly Father's association and fellowship. His life upon earth was a constant self denial, and at last He denied Himself of life itself. To us He says, "Whosoever will come after Me, let him deny himself and take up his cross." To take up our crosses we must deny ourselves. We must deny ourselves of all that is sinful, of all that would bring injury to ourselves or to our fellow men, of all that is condemned of God. To give up all for Christ may sometimes seem a hardship, but by constant practice even self denial for Christ becomes a positive pleasure, and, as by comparison, we see how insignificant our cross of self denial is to His, how willingly we should deny ourselves for Him.

2. Christ took up His cross. So should I. To die on the cross Christ had to carry it to the place of execution, and He did it, and even when Simon was compelled to assist Him, still He bore the heavier end of it. He not only bore the real cross, but all the sorrows and burdens typified by the cross. As Christ bore His cross, so should I mine. "Let him deny himself and take up his cross" are the words of Christ Himself. We must take up our crosses. We must carry the burdens and tribulations that come to us as Christians, comforted and sustained by the fact that He will assist us. As He carried the heavier end of the cross for Simon, so Christ bears the heavier end of the crosses of all His disciples.

3. Christ's cross led to His crown. So will mine. "He humbled Himself and became obedient unto death, even the death of the cross, wherefor God hath highly exalted Him and given Him a name which is above every name." Christ lost His life that He might save it; He died that He might live; He bore the cross that He might wear the crown. The same law governs our lives. If we would save our lives for eternity, we must lose them in time; if we would reign with Christ, we must suffer with Him; if we would be exalted, we must humble ourselves; if we would live, we must die; if we would wear a crown, we must carry the cross; to enter heaven we must come up through great tribulation.

Bible Readings.—Math. x, 38; xvi, 24; xxvii, 32; Luke ix, 23; xiv, 27; John xix, 17-19; Acts xiv, 21, 22; Rom. vi, 5-9; viii, 16-18; Gal. ii, 20; vi, 14; Eph. ii, 14-16; Phil. ii, 5-11; Col. i, 19, 20; ii, 13-15; Heb. xii, 1, 2; II Tim. ii, 11, 12; Tit. ii, 11-14; I Pet. ii, 21-25; Rev. vii, 13-17.

French Endeavorers.

The Christian Endeavor society of the American church in Paris is very energetic nowadays. Since its annual meeting in the latter part of October it has accomplished a great deal.

The society holds its third prayer meeting every mouth in connection with the church missionary service, and a special mission field is discussed.

The attendance upon the society meetings averages about 100. Our young people render efficient service in connection with the pastor's receptions. Altogether the work here is prospering with an enthusiasm worthy of the country of its birth.

Work of the Tract Society.

Ninety-five years ago the Religious Tract society was founded. Since then it has printed the gospels in 201 languages. It has issued the "Pilgrim's Progress" in 87 languages. Its New Testament commentary has appeared in Chinese, Arabic, Syriac, Mahrati, Bengali, Tamil, Urdo, Hindoo, Canarese, Cingalese and Karen. Last year it sent out 67,000,000 publications.

Keep Up the Interest In Missions.

A New York Endeavorer suggests that members of the missionary committee take turns in bringing to each prayer meeting of the society some brief thought or fact about missions. There can scarcely be a prayer meeting topic with which missions cannot accord.

Christian Endeavor Clippings.

"I cannot conceive of any good reason why the principles of Christian Endeavor should not take firm hold on our beloved Protestant Episcopal church," writes an earnest Episcopalian Endeavorer.

Some Endeavorers were praying earnestly for months that one of their society might be led to enlist in foreign missionary work. Before long two Endeavorers from that society declared their intention to go to the foreign field when the way opened.

The Waco (Tex.) Christian Endeavorer suggests that the Boston convention and the state convention should be continually kept before societies by the information committees, who could report from week to week the progress that is being made by the convention committees.

A Plucky Woman.

Miss Nannie Robinson, aged about 20 years, since the death of her father, George Robinson, last fall, has been running their farm, on Back Oak ridge, six miles north of Hancock, and a sawmill besides. She is assisted only by her brother Charles, aged about 15 years. About nine months ago her father, mother and sister, Letitia, a schoolteacher about 18 years of age, were all stricken with typhoid fever. The father and daughter died within a few days of each other. The mother is still lingering, and is in the constant care of Allie, the oldest daughter. A water power sawmill on the farm has been kept going since the father's death.

With the assistance of the boy, Miss Robinson cut down trees and hauled the logs to the sawmill, where they were converted into timber. Four months were consumed in logging, and Miss Robinson cut down most of the trees herself. She put the logs on the mill and personally superintended the sawing. Most of the framework of the large warehouse of E. P. Cohill, now in course of erection at Hancock, was sawed by her. Lumber from her mill has been purchased by dealers in Hancock. Miss Robinson is a stout young woman and a very energetic worker. She is a splendid horsewoman. Besides doing all this, she attends to the farm work.—Hancock (Md.) Dispatch.

Florence Nightingale Seventy-five.

On the 15th day of May Florence Nightingale celebrates her seventy-fifth birthday—as great a woman and as great a public benefactor and as much of a heroine as she was 40 years ago, when she went forth from her comfortable home in England, not as a mere nurse to attend to the wants of the wounded and dying British soldiers in the Crimea, but as a fearless organizer of a great field hospital system, which the British war office authorities, staff officers and generals had looked upon as a mere matter of afterthought in the preliminary arrangements of one of the most difficult campaigns in the history of the civilized world, writes Fitz Roy Gardner in a sketch of "Florence Nightingale at Seventy-five" in The Ladies' Home Journal.

No one had thought of the physical sufferings which would have to be undergone by the brave soldiers who were sent out with the prospect of a long winter campaign before them, without any adequate hospital arrangements having been made. When the great mistake was realized, it was a woman who came forward to rectify the terrible blunder, and it may easily be imagined that obstacles were thrown in her way. But public opinion was soon aroused, and when Miss Florence Nightingale arrived at the Crimea with her band of nurses she had the whole British people at her back.

A Woman Sexton.

Many women in New York have mastered the art of embalming and are employed as undertakers' assistants in much the same way as a doctor calls on the services of a nurse. There are several women undertakers who sell coffins, provide shrouds and attend to other details of their gloomy calling. These last are not necessarily embalmers and are in most instances the widows of undertakers, carrying on the business which their husbands established. They assume charge of a dead body and prepare it for burial, but invariably call on some friendly man undertaker to conduct the funeral and ostensibly appear in charge. Brooklyn boasts a woman who is not only an undertaker, but the sexton of a church as well, successfully discharging all the duties that pertain to both callings, except the personal conduct of a public funeral.—New York Tribune.

The Women of Baltimore.

The women of Baltimore have formed a good government club, with 70 members. The purposes announced are to look after the economical and efficient management of city affairs, to promote cleanliness, health and beauty and to establish cooking schools for the training of young women. This is cutting out a good deal of work for any club, and excellent work, too, and would furnish the most salutary employment for people of leisure, and who find that time hangs heavily on their hands. We don't see anything in these objects that should detract from feminine grace or render women less competent to fulfill their part in the world.—Boston Transcript.

German Degree to a Woman.

Miss Grace Chisholm, an English woman, has just taken the degree of philosophy at the University of Gottingen, with the express permission of the Prussian minister of education.

This is the first degree ever taken by a woman at Gottingen since it became a university. The emperor has hitherto opposed the admission of ladies to the imperial universities, and it is supposed that the conferring of the degree upon Miss Chisholm indicates a change of policy in regard to the higher education of women.—Berlin Dispatch.

A Busy Invalid.

Mrs. Stewart, wife of Hon. Gideon T. Stewart of Norwalk, O., although an invalid for many years, is interested in all suffrage and temperance work, and many of the meetings are held in her large parlors. She not only looks after her household, but also has a large farm under her direct supervision.

Battleball.

The feminine version of football as played at Boston university and called "battleball" seems a fit counterpart for the genuine article. A dislocated finger, another finger sprained, a chandelier broken and a glass door cracked in the first game make a noble record.—Boston Journal.

Women School Trustees.

The commissioners of the District of Columbia have just appointed two women school trustees—Mrs. Louise Reed Stowell and Mrs. Mary Church Terrell. Both are college graduates, one from the University of Michigan and the other from Oberlin college.

Mrs. Frances Lybrand.

Mrs. Frances Lybraud of Ohio has been on the examiners' corps in the civil engineering department of the patent office at Washington for about ten years. She is a majestic looking woman, with a force of character that would ennoble her to construct a railroad, if need were, and she has the knowledge to do it.

This extension of municipal suffrage to women is a right and not an expediency.—Waltham Free Press.

There are a large number of retired teachers among the successful women fruit farmers of California.

ALCOHOL IN FRANCE.

ACADEMY OF MEDICINE PROTESTS AGAINST THE ABUSE.

Statistics Show That Fifty Per Cent of Hospital Patients Suffer From Alcoholic Poisoning—Use of Absinthe Increasing. A Strong Indictment.

It will not be the fault of the doctors and other men of science in France if the public conscience is not aroused to the dangers threatened society from the abuse of alcohol, writes the Paris correspondent of the New York Tribune. In the last few days the Academy of Medicine, the Academy of Moral and Political Sciences and the superior council of the public assistance have listened to important and interesting reports on the subject by noted specialists in tuberculosis, insanity and the other diseases which follow on alcoholism. Experts on criminal and social statistics have also given their testimony. So formidable an indictment has not been drawn up since M. Claude, senator of the Vosges, presented to parliament in 1887 his monumental report on the consumption of alcohol in France, and never have there been so contemptibly weak answers from the politicians who defend free alcohol for reasons of their own.

At the Academy of Medicine the speaker was Dr. Lancereaux, who has made a special investigation of a habit which is becoming characteristically Parisian—"absinthism." The doctor began from a fact in his own general experience. In his hospital service he has found that out of 20 patients ten are regularly suffering from some form of alcoholic poisoning, in the proportion of five from wine and the ordinary distilled liquors and five from absinthe or similar "bitters." Naturally, he asks, if this is the case, what is to become of the people of Paris? To satisfy himself fully as to the extent of the danger, he made inquiries of the director of direct taxes, and the statistics of the state entirely confirmed his own observations.

From 1885 to 1892 the amount of absinthe and similar drinks coming under the observation of the excise authorities of the city was more than doubled. Not only that, but the rate of increase at the end of these seven years had itself doubled, the yearly increase being now nearly 500,000 gallons. The total annual consumption is about 3,630,000 gallons, or more than two gallons for each member of the adult population. These exact figures, it should be noticed, concern only those "bitters" distilled with essential oils, which act far more powerfully than even the impure simpler alcohols in producing epileptic and tuberculous heredity and criminal insanity and in the extinction of the family itself.

According to the same statistics, the consumption of ordinary alcoholic liquors increases more slowly. It had risen, however, in 1892 to a total of 35,325,246 gallons. This represents, not the ultimate amount of liquid, but the alcohol of 100 degrees proof actually consumed by Parisian drinkers. Altogether it amounts to at least 15 gallons yearly for each adult. The liquor sellers acknowledge that, so far as absinthe and the like are concerned, women come in for a large proportion of this enormous consumption.

Dr. Lancereaux sums up the results on the population at large as a mortality greater than that from the gravest epidemics, the ruin of labor, the steady diminution of the riches and—what is already startlingly evident in France—of the very population of the country.

At the Academy of Moral and Political Sciences, M. Theophile Roussel treated of certain dangers arising from the present state of legislation. On the one hand, juries are obliged to acquit criminals who are declared insane as being irresponsible for their acts. On the other hand, experience shows that a large proportion of this criminal insanity is simply an advanced stage of alcoholism, which is soon cured to all outward an-

pearances by the abstinence enforced in the asylum to which the irresponsible criminal is committed.

When this happens, the law orders that he be discharged and left free for the next manifestation of his madness, which is almost sure to come. At Sainte-Anne, the Paris asylum for the insane, there are irresponsible criminals of this kind who have been under treatment 20 different times after as many trials before a jury. Zola, in "L'Assommoir," brought out this fact many years ago. His alcoholic workman is made to speak of this enforced sojourn in the asylum as "going to the country." The serious side of the matter comes from the horrible tragedies—murders and the like—which are constantly occurring in Paris and presumably elsewhere from just such alcoholism merging into madness.

Rum Responsible.

Warden George of the Frankfort (Ky.) penitentiary makes the thought stirring statement in his annual report that of the 500 convicts received during the last year more than 400 claim to have been drunk when they committed their offense. Comment is unnecessary in the face of such an object lesson.

An Excellent Suggestion.

There is great need in this state of a law providing that when a fire breaks out all saloons within a radius of a quarter of a mile shall be closed until it is extinguished. Such a statute would greatly improve the efficiency of fire departments, especially volunteer ones. —Kingston Freeman.

Liquor Never Elevates.

An indulgence in intoxicants of any sort has never helped a man to any social position worth the having. On the contrary, it has kept many from attaining a position to which by birth and good breeding and all other qualifications they were entitled.—Ladies' Home Journal.

Glad Tidings.

From lands across the ocean wide,
From our own states so free,
From every hill and vale and plain
And islands of the sea
Glad tidings come of battles won,
Of onward moves each day,
Achieved by Templars brave and true,
While pressing on their way.

While glad news comes of good deeds done,
And lives from ruin brought,
Let us remember that this work
By patient toil was wrought;
That we cannot obtain results
That will uplift our race
Unless we work and humbly pray
For God's strong aid and grace.

Oh, may our order onward go
And combat more and more
The dreadful curse of every land
Than it has done before!
May we resolve to win the day,
And never to retreat,
But ever fight until the foe
Is crushed beneath our feet.

Then let us now new courage take
And firmly let us stand,
United by our love and aim,
A strong, determined band.
Fear not, for God is on our side,
Success will surely come,
And all the nations shall then be
Forever freed from rum.

—Banner of Gold.

Crime Due to the Saloon.

In a recent speech on the subject of Sunday saloons the Hon. Noah Davis of New York formerly chief justice of the supreme court of New York city, said: "From my 30 years of judicial experience I pronounce that eight-tenths of all crimes are due to the saloon. The saloon is something on which virtue must make eternal warfare. What was my astonishment to find the liquor men, immediately after election, demanding more liberal excise laws! What right have the liquor interests to ask the right to do business on Sunday?"—Exchange.

A KAFFIR PROHIBITIONIST.

Chief Khama Is Making a Noble Effort to Keep Rum From His People.

In the person of Chief Khama the "dark continent" furnishes an example of Christian heroism that may well challenge the admiration of the world, for whatever the view taken of the liquor question in South Africa or anywhere else both "Christian" and "heathen" can but admire the courage and persistence with which the Kaffir chief is endeavoring to protect his race from the curse of strong drink. "Christian" and "heathen" alike must in their hearts do homage to the nobility of character which, amid the most powerful opposing influences, remains true to God and to conscience, even if that nobility be enshrined in the dusky form of a "benighted" Bamangwato chief.

Khama's reply to the question, "Why abolish native beer, which does more good than harm?" contains the kernel of prohibition philosophy. It is Christian temperance in a nutshell, "Because people always get drunk when the beer is made." Stripped of all the sophistries which the governments of England and America have thrown around the liquor question, this truth stands out so clearly that even the barbarian of South Africa may read. As long as intoxicating beverages are manufactured so long will "the people get drunk," American and English people no less than Kaffir people.

We doubt not that the brave stand taken by Chief Khama will tend to awaken Christian nations to the iniquity of the "rum and missionary" policy and cause them to recognize the right of native Africans to resist the approach, upon the heels of civilization, of that evil which is already in such marked degree draining their own lifeblood.—Union Signal.

THE FOUR TRAVELERS.

An Impressive Temperance Lecture Delivered In a Strange Way.

The following true story is related by one of the participants in the remarkable incident:

Not long since in a certain New England city four commercial travelers met for the first time at the table. With that genial bonhomie peculiar to the craft they were soon engaged in conversation. In a few moments one of them said:

"Gentlemen, suppose we begin, being all strangers, with the gentleman opposite me, to introduce ourselves and our firms' business."

This was unanimously agreed to.

Said No. 1, "I am ——, and I represent the house of X. Y. Z., selling glass bottles."

Said No. 2: "Well, gentlemen, perhaps it is no chance that I come next, for I represent P. D. Q. I am ——, and I sell the stuff that goes into bottles. I sell wines and liquors."

There was a moment's silence as No. 3 said: "That, gentlemen, does seem a little strange, but perhaps there is a fatality about this. I am —— of the firm of W. U. S., dealers in undertakers' goods."

No. 4 now remained silent and suggested that it would be well not to pursue the subject further, and that it had been well never to have started it.

After much urging to complete the chain he said: "Gentlemen, it is indeed a fatality. I am —— of D. B. E., and I am taking orders for gravestones." Was there ever a temperance lecture compressed into so few lines?—Selected.

ALCOHOLIC BARBARISM.

Excessive Drinking In Belgium Increases Insanity and Crime.

Our Brussels correspondent writes under date Feb. 13: "The discussion that took place in the chambers yesterday upon the subject of alcoholic liquors revealed the existence of an alarming increase in the consumption of spirits in Belgium. M. Lejeune, former minister of justice, declared that the nation was reverting to a new form of barbarism, which could only be described by the term alcoholic barbarism.

"From statistics furnished by him it appears that the revenue from excise, which amounted to 4,000,000 of francs in 1851, has now attained 33,000,000; that during the same period the number of public houses has increased from 53,000 to 175,000, and that the annual consumption of spirits is at the rate of 12 litres per head for the entire population, or 48 litres per adult; further, that from 1851 to 1888 criminality increased at the rate of 200 per cent and insanity at the rate of 138 per cent, and that of every 100 deaths among the male portion of the community 80 may be traced to alcoholic causes. M. Lejeune attributes this disastrous state of things to two causes. The first is the insufficiency of the food procurable by the working classes, and the second the poisonous quality of the spirits purchased by them."—London Times.

A Model Temperance Town.

The town of Harvey, Ills., is established on a solid temperance basis and has proved that manufacturers can be more prosperous when their employees are prosperous and are free from the saloon curse. It has been fully demonstrated there that men can do better work in foundries and iron and steel works without beer than with it. They have just located three additional industries. One hundred and sixty-eight new houses are under contract, and there is great activity in this manufacturing town. Harvey is without a saloon, and the restrictons are such on every lot that saloons cannot come in the future.—Christian Work.

Drunkards Will Be Photographed.

A photograph album will be required in the saloons of New Zealand if the proposed local option bill is carried into effect. A clause of this bill provides that every one convicted of habitual drunkenness shall be photographed at his own expense, and every saloon keeper in the district where he lives must be supplied with a copy.—Exchange.

Adulterated Liquors.

Ohio's food and dairy commissioner is authority for the statement that for every gallon of genuine liquor there are manufactured 100 gallons of adulterated drinks made of alcohol and flavoring oils.

Notes About Drink.

The "poor man's beer" helps to keep him the poor man.

Every man who drinks a little drinks a great deal too much.

In 1893 Chicago people drank only 2,761,741 barrels of beer, 32 gallons each, while New Yorkers drank 4,838,960 barrels.

THE SUNDAY SCHOOL.

LESSON X, SECOND QUARTER, INTERNATIONAL SERIES, JUNE 2.

Text of the Lesson, Mark xvi, 1-8—Memory Verses, 6, 7—Golden Text, Luke xxiv, 34—Commentary by the Rev. D. M. Stearns.

1. "And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices that they might come and anoint Him." In Lev. xxiii, 10, 11, we read that a sheaf of the first fruits of the harvest was to be presented to the Lord and by Him accepted for the people, "on the morrow after the Sabbath." In I Cor. xv, 23, we find that the resurrection of Christ was the fulfillment of that type. The women mentioned in this first verse of our lesson were some of those who followed Him and ministered unto Him. They loved Him devotedly, but they were lacking in faith, for had they believed His words that He would rise again the third day (chapters viii, 31; ix, 31) they would not have thought to anoint His dead body on the third day. Without faith it is impossible to please Him.

2. "And very early in the morning, the first day of the week, they came unto the sepulcher at the rising of the sun." How sad they must have felt! Who can tell their thoughts? After all His wonderful works and teaching concerning the kingdom, to have it end this way was a disappointment indescribable. Oh, if they had only believed Isa. liii and the words of His own lips, what sorrow and darkness they might have been spared! Mary of Bethany believed His words and anointed Him beforehand, and evidently expecting His resurrection, as He had said, was not found with the others at the tomb. What darkness would be dispelled from sorrowing hearts if those whose friends have died in Christ would only believe (Phil. i, 21, 23; I Thess. iv, 16-18), and what sums of money might be saved for better use which are vainly spent for the dead body!

3. "And they said among themselves, Who shall roll us away the stone from the door of the sepulcher?" It was a real difficulty from their standpoint, yet they moved on as if it would some way be removed. Love is not hindered from acting by apparent difficulties. When it is a work of faith as well as a labor of love (I Thess. i, 3), then all is well, but faith should be first, lest love perform unnecessary labor, and there can be no faith apart from the word of God (Rom. x, 17).

4. "And when they looked they saw that the stone was rolled away, for it was very great." Difficulties vanish as we go forward. How often we have found it so! In Math xxviii, 2, we find that the angel of the Lord descended from heaven and came and rolled back the stone from the door and sat upon it, for seals and soldiers were nothing to him. The angels who excel in strength, that do His commandments, hearkening unto the voice of His word (Ps. ciii, 20), know no difficulties, and nothing is hard to them. Read the angel stories in Acts xii and Isa. xxxvii, 36, and rejoice that they are still ministering spirits who minister unto the heirs of salvation (Heb. i, 14).

5. "And entering into the sepulcher they saw a young man sitting on the right side clothed in a long white garment, and they were affrighted." If we believed in the ministry of angels, and that they are ever with us serving unseen and unthanked, perhaps we would not be afraid if some day one or more should appear to us. It is true that most of the people in the Bible record to whom they appeared seem to have been afraid, but we do not read that either Abram or Elisha were afraid, and Elijah was not afraid to have them come for him with a carriage that day that he went home. Notice that this angel, who must have been several thousand years old, is called a young man—oh, the joys of eternal youth! If spared to the day on which this lesson shall be taught, I will be 51 years old, but I am sure I feel more like 15 than 51, and I am perfectly sure that I shall feel younger still 10,000 years hence.

6. "And He saith unto them! Be not affrighted. Ye seek Jesus of Nazareth which was crucified. He is risen. He is not here. Behold the place where they laid Him." The angels always say, Fear not (Gen. xxii, 17; Luke i, 13, 30; ii, 10), and so does the Lord Himself from Gen. xv, 1, to Rev. i, 17. His thoughts to all His people are peace and not evil (Jer. xxix, 11). Therefore let our hearts say, "I will trust and not be afraid" (Isa. xii, 2). In Math. xxviii, 6, the angel said, "He is risen, as He said," as if they might also have said, "Why did you not believe Him?" Let us have a simple, childlike, unwavering faith in every word of God, and thus He will be glorified in us.

7. "But go your way, tell His disciples and Peter that He goeth before you into Galilee. There shall ye see Him as He said unto you." Oh, how Christlike to have a special message for poor Peter, who must have felt, because of his awful conduct, that he was no longer worthy to be one of them. But the Lord loved this erring one, and he alone of all the disciples is mentioned by name in the resurrection message. "He is risen," "Go, tell!" may well be called the watchwords of Christianity. If He be not risen, our faith is in vain, we are yet in our sins, and all who have trusted in Him and have died have perished (I Cor. xv, 14-18). If He be not risen from the dead, then His spotless life and His death on the cross all go for nothing, as far as the work of redemption is concerned. But He is risen, God hath raised Him from the dead and given Him a seat at His own right hand, and, as He said to John in Patmos, He is alive forevermore and has the keys of hades and death (Rev. i, 18). The present business of every believer is to tell out the fact to all the world, as far as each individual may, that through the risen Christ is proclaimed the forgiveness of sins, and all who believe are justified from all things (Acts xiii, 38, 39).

8. "And they went out quickly and fled from the sepulcher, for they trembled and were amazed; neither said they anything to any man, for they were afraid." Matthew says that they departed quickly with fear and great joy and did run to bring His disciples word (Math. xxviii, 8). They would speak to no one by the way, but filled with joy because Jesus was alive and awed by the facts, the angel's message and their own now manifest unbelief, they hastened to tell the disciples. There is nothing inconsistent between this kind of joy and fear. See Phil. ii, 12 and similar passages. We may have great joy in the Lord, and withal a fear of grieving Him.

How to Please an Author.

Mark Twain tells us that there are three "infallible ways of pleasing an author: 1. To tell him you have read one of his books. 2. To tell him you have read all of his books. 3. To ask him to let you read the manuscript of his forthcoming book. No. 1 admits you to his respect. No. 2 admits you to his admiration. No. 3 carries you clear into his heart."

LICKED UP A MILLION

ST. ALBANS, VT., LOSES HEAVILY BY A CONFLAGRATION.

The Blaze Cuts a Swath Through the Town, Leaving Nearly $500,000 Worth of Property in Ashes—Gate City, Ala., Has a Scorch That Costs Three Lives,

ST. ALBANS, Vt., May 20.—A disastrous fire swept St. Albans yesterday afternoon, destroying dwellings, business blocks, public buildings and a large amount of other property. The fire broke out in the lumber yard of W. B. Fonda, and in a short time several large piles of lumber and business offices had been ignited. There was a heavy wind blowing at the time and the fire spread rapidly and before it was stayed 440 homes and store bulldings had been destroyed. Among these was the government building on Kingman street. Most of the papers, furniture, etc., were saved.

Loss of Nearly Half a Million.

The fire after leaving Fondas lumber yard pursued a northerly course along Catherine street, cating up many wooden buildings nearby, then going along Kingman street. From Center street on one side to Hoy street on the other a wall of fire swept through the entire district, to and across Main street, which for several blocks was laid waste, including a number of tenement houses. Fully thirty families are homeless. The hotels are using kerosene and candles, as the gas and electric light service are cut off. No serious accidents are reported. It is impossible to give the insurance on the burned property, as the underwriters are unable to ascertain what the figures are. The total loss, as far as can be figured, is above $492,000.

Called on Neighbors for Help.

During the fire the wind increased to a miniature hurricane and burning embers were carried in every direction. Swanton and Burlington were called on for help and soon responded. It was found impossible to prevent the main street blocks from burning, and a dozen buildings were soon on fire. The first Main street structures that ignited were the stores of W. S. Bailey and F. B. Morton. The Wallace Printing company's building, the stores of Lombard & Winthrop, Marceau & Vincent and Fuller's livery stables were soon in ashes. Shortly before 6 o'clock the entire Burlington fire department arrived and all companies joined forces in an attempt to stop the fire on Main street. The attempt was partially successful, and the fire was checked about 6:30 o'clock, in time to save the more valuable blocks on Main street.

CLOSE CALL FOR A HOLOCAUST.

Three Men Supposedly Cremated and One Body Recovered.

BIRMINGHAM, Ala., May 20.—Fire broke out in George Mitchell's grocery store at Gate City and burned an entire block before it could be checked, destroying Mitchell's store, J. C. Fant's boarding house, Jake Wise's grocery, Pierson's meat market, Mrs. Horsefee's residence, Gate City high school, and two other buildings. Fant's boarding house was upstairs over Mitchell's store, and the rooms were occupied by fifteen rolling-mill men. They had been drinking the night before and it was with great difficulty that any of them were saved.

Rescuers dragged some from their beds, while others jumped from the windows, clad only in their night garments. Three men are missing and are supposed to have been burned to death. James Smithson's charred corpse has been recovered from the debris. The other two missing men were strangers and their names are unknown. Rich Long had a leg burned off, and others received slight injurles.

HALIFAX, NOVA SCOTIA, SCORCHED.

Government Property to the Value of $300,000 Goes Up in Smoke.

HALIFAX, May 20.—Halifax has been visited by a $300,000 fire, and there was not a cent's worth of insurance on the property destroyed. The flames started on the Intercolonial railway's long wharf in the cattle shed. Both the wharf and the shed, in which were sixty cattle, were soon consumed, as well as the freight and immigration sheds. The fire then swept the immense coaling pier, trestle work and wharf of the Dominion government, on which were a number of loaded coal cars.

The property was mostly owned by the dominion government and consequently was not insured. The big iron ship Ancyna, which was loading at the wharf, narrowly escaped. The fire is thought to have been the work of an incendiary. The other government terminus was destroyed by fire some time ago and the loss of this one means great inconvenience to shipping and commercial circles.

POWELL ELECTED COMMANDER.

He Defeats McNulta in the Illinois G. A. R. Encampment.

BLOOMINGTON, Ills., May 16.—Nearly all the Sons of Veterans and many members of the Grand Army have left Bloomington. Rain fell all day and the weather was chilly and disagreeable. Owing to the desire of the delegates to get away the election of officers was brought up and General W. H. Powell, of Belleville, elected commander. The vote was: Powell, 453; McNulta, 319, and it was made unanimous. C. T. Coleman, of Canton, was elected senior vice commander, and B. D. Hubbard, of Neoga, junior vice commander.

The matter of selecting the location of the encampment next year comes up today. It will probably be left to the commander and a committee, and located wherever the best railway rates can be secured. Cairo still seems to be in the lead for the honor. It is conceded that Commander Powell will retain Fred W. Spink, of Chicago, as adjutant. This fact figured in the election. Schroeder's Opera House was crowded last night on the occasion of the camp fire by the Prisoners of War association. There was a reception at the Windsor hotel in honor of the president and staff of the Woman's Relief Corps.

Two Brothers Instantly Killed.

MILFORD, Ills., May 15.—While operating a circular saw on their father's farm Hiram and Frank Schumburg, aged 17 and 20 years respectively, were instantly killed by the flywheel, which burst. The machinery was operated by a thrashing engine and so great was the velocity that the imperfectly cast wheel could not stand the speed. One boy was disembowled, while the other was struck on the left side of the head. The father and two brothers witnessed the accident.

Fish Dying of a Strange Disease.

ELGIN, Ills., May 20.—Thousands of fish, mostly suckers, have died in Fox river within two or three days of a strange disease. State Fish Commissioner S. P. Bartlett was here investigating and secured samples of fish to send to Washington. He says the disease is some sort of fungus never before seen by him in fish in running water. Experts in pisciculture are expected here in a few days. The city gets its water supply from the river and some apprehension is felt.

TIRED WOMEN

Should stop and consider the dangers which threaten them because of their weakness, languor and lack of ambition. Thousands of women find their strength unequal to the demands of duty. And yet there is no escape from the incessant round of care and toil. They must have strength. How shall it be given? By building up their systems through purified, enriched and vitalized blood. Hood's Sarsaparilla will give them strength because it will make their blood pure and enable it to feed the nerves upon their proper nourishment. It will give them strength because it will create an appetite, tone the stomach and invigorate every organ. Hood's Sarsaparilla is exactly what tired women need.

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NEWS OF THE STATE.

TELEGRAPHIC REPORTS OF HAPPENINGS OF NOTE.

Work of the State Lawmakers at Springfield—Bills and Resolutions Introduced, Etc.—Other State Items of General Interest to Our Readers.

SPRINGFIELD, May 15.—The senate received messages from Governor Altgeld vetoing bills requiring the consent of a majority of property owners on a street before gas pipe, street railways, etc., can be laid and preventing elevated and street railways crossing at grade, etc. Consideration of the same was postponed. The bill to give Mrs. John H. Logan and others $30,000 for work in collecting the direct tax in 1861 was passed. A bill was introduced to prevent gambling in wheat, etc. In the house the governor's vetoes were made special order for tomorrow. The revenue bill was taken up, several amendments adopted and the bill ordered to third reading. The garnishment bill was defeated.

SPRINGFIELD, May 17.—The house has adopted a resolution for final adjournment June 14. In the senate action on the governor's vetoes was postponed to next Wednesday, and the house amendments to the two normal school bills were concurred in. Two bills regarding husband and wife and estates of deceased persons, a bill to prevent the spread of contagious diseases among animals, and a bill to prevent extortionate charges in chattel mortgages were passed. The Aspinwall pool selling bill was postponed for two weeks. The house passed the senate bill to appropriate $65,000 for monuments on Chicamauga, Lookout Mountain, and Missionary Ridge battlefields.

Fired on the Pickets.

POCAHONTAS, Va., May 15.—Governor O'Ferrall has returned to Richmond. He made a thorough investigation of the troubles here and is satisfied that the presence of troops is necessary to preserve order, and says they will remain as long as the condition now existing continues. His persistence in keeping the military here is bitterly contested by local men. West Virginia miners are closely watched, an firing on the picket lines has increased. Rioting is reported at Thackers, W. Va., and operations were suspended there.

Costly Blaze at Steven's Point.

STEVEN'S POINT, Wis., May 20.—Fire broke out in the basement of the Wisconsin River Paper and Pulp company's mill located at Whiting, a few miles from here, and nearly destroyed the same. The pulp mill alone was saved. The mills were owned by George Whiting, of Menasha, and William Whiting, of this place. The loss will reach $150,000, with insurance of about one-half. About 120 people were employed by the mill.

Not Even Fit for a Thief.

SPRINGFIELD, Ills., May 16.—Governor Altgeld has pardoned Frank Fogelsong, of Stark county, out of the county jail. He was sentenced for seven years in December, 1894, for larceny. The governor speaks of the shocking condition of the jail, and declares it unfit for human habitation.

Woundod by a Saluting Gun.

COLUMBUS, O., May 15.—When a special Toledo and Ohio Central road car arrived at Corning, en route to Gauley bridge with the Columbus city council and other officials on board, somebody fired a small cannon from the rear of the train, wounding Frank Love, of Corning, in the face, making a disfigurement for life.

THE MARKETS.

New York Financial.

NEW YORK, May 18.

Money on call nominally 1@1½ per cent. Prime mercantile paper 2¾@4½ per cent. Sterling exchange dull and steady, with actual business in bankers' bills at 487@487¼ for demand and 486@486¼ for sixty days; posted rates 486½@487 and $4.87@488; commercial bills, 485¼.

Silver certificates 67¼@67¾; no sales; bar silver, 67½. Mexican dollars 53.

United States government bonds steady; new 4's reg., 122½; do coupons, 122½; 5's reg. 115⅝; 5's coupons, 115¾; 4's reg., 112¾; 4's coupons, 113; 2's reg., 97; Pacific 6's of 95, 100 bid.

Chicago Grain and Produce.

CHICAGO, May 18.

Following were the quotations on the Board of Trade today: Wheat — May, opened 68⅞c, closed 70⅞c; July, opened 69¾o, closed, 71¾c; September, opened 69⅝c, closed 71⅛c. Corn—May, opened 51c closed 53⅛c; July, opened 51⅝c, closed 53½c; September, opened 52¼c, closed 54½c. Oats—May, opened 28⅝c, closed 29¼c; June, opened 28½c, closed 29½c; July, opened 28½c, closed 29½c. Pork—May, nominal, closed $12.40; July, opened $12.12½, closed $12.47½. Lard—May, nominal, closed $6.70.

Produce: Butter—Creamery, 16o per lb; extra dairy, 15c; fresh packing stock 7@7½. Eggs—Fresh stock, loss off, 11½ per doz. Live Poultry—Chickens, 9 per lb; turkeys, 7@9c; ducks, 8@9c; geese, $3.00@5.00 per doz. Potatoes—Burbanks, fair to good, 52@57c per bushel; Hebrons, 48@54c; Peerless, 45@50c; mixed 45@50c. Apples—Fair to choice, $2.50@4.50 per bbl. Honey—White clover, 1-lb sections; new stock, 13½@14c; broken comb, 10@12c; dark comb, poor packages, 8c; strained California, 5@6c.

Chicago Live Stock.

CHICAGO, May 18.

Live Stock—Prices at the Union Stock yards today ranged as follows: Hogs—Estimated receipts for the day 10,000; sales ranged at $3.25@4.45 pigs, $4.30@4.60 light, $4.20@4.40 rough packing, $4.35@4.65 mixed, and $4.45@4.70 heavy packing and shipping lots.

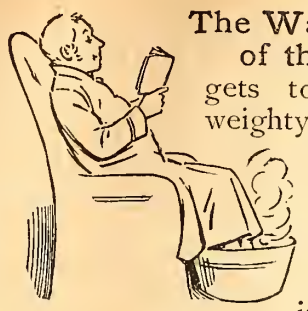
Cattle — Estimated receipts for the day, 1,000; quotations ranged at $5.65@6.10 choice to extra shipping steers, $5.15@5.65 good to choice do, $4.60@5.25 fair to good, $4.00@4.60 common to medium do, $4.90@3.35 butchers' steers, $2.50.3.70 stockers, $3.65@4.50 feeders, $1.75@3.80 cows, $3.50@4.80 heifers, $2.00@4.40 bulls, $2.90@5.10 Texas steers, and $2.50@5.25 veal calves.

Sheep—Estimated receipts for the day 2,000; sales ranged at $3.00@4.80 westerns, $3.25@4.15 Texans, $2.25@5.00 natives, and $3.50@6.00 lambs.

Milwaukee Grain.

MILWAUKEE, May 18.

Wheat—No. 2 spring, 71¾c; No. 1 northern, 69c; July, 72¾c. Corn—No. 3, 52o. Oats—No. 2 white, 32½c; No. 3, 32@32¼c. Barley—No. 2, 48c; sample on tracks, 49½@49½c. Rye—No. 1, 67c.



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BY PROF. GEO. J. FRITSCHEL.

This is a valuable tract of forty pages which should be widely scattered. The *Litteraturblatt* of Reading, Pa., says:

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SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from May 13 to May 20:

Mrs M W Ames, J L Barlow, Benj Casey, John Clair, Mrs M H Dallas, C G Fait, W H Fischer, W B Guild, Louisa H Hull, Iowa Masonic Library, Rev G P Lineweaver, John Manville, Luman Rutty, Mrs Calista Stout, Mrs E Talcott, Mrs H R Tinkham, Hiram Utter, R. W Wass.

A STRIKING LIST OF NEW BOOKS

This list, repeated from last month, has proved to be of exceptional interest. Mostly published since January 1st, a very considerable proportion have already required second editions. "Practical and Helpful" are the terms by which they have been uniformly described.

Revival Sermons in Outline. With Thoughts, Themes and Plans. By Many Eminent Pastors and Evangelists. Edited by Rev. C. Perren, Ph. D. Buckram cloth, 12mo, $1.50.

This work comprises (Part I.) eighteen short chapters on methods, plans and suggestions regarding revival work by different writers, and (Part II.) a large collection of the best outlines of sermons by a score or more of the most successful Pastors and Evangelists.

St. Paul and Woman; or, Paul's requirement of Woman's Silence in Churches reconciled with Woman's modern practice. By Rev. Wm. De Loss Love, D. D. 12mo., cloth, 75 cents.

My conviction is clear and strong that the manuscript should be published.—*Rev. Joseph Cook.*

Strikes the keynote of the mystery of this subject * * For one I thank the author with all my heart, and I commend the work to every one who seeks light and knowledge on this most interesting subject of woman's true relations toward the mental and moral advancement and elevation of our race, in the whole field of human progress.—*Hon. Noah Davis, (Ex-Chief Justice of the Supreme Court of New York.)*

The Priest, The Woman and The Confessional. By Father Chiniquy. 12mo., cloth, $1.00.

Its author has done good service in the cause of Protestantism, and he speaks from a personal experience in the workings of the Roman Catholic Church where he held high position.

The Ministry of the Spirit. By Rev. A. J. Gordon, D. D. 235 pages, 12mo., cloth, uniform with the author's earlier works, $1.00.

Certainly no man was better qualified than Dr. Gordon for writing on this subject. His sweetness of spirit has brought him in touch with Christians everywhere, and his special qualifications for writing on the office work of the Holy Spirit, will assure to them the most thorough treatment of this subject yet published.

Life Power; or, Character, Culture and Conduct. By Rev. Arthur T. Pierson, D. D. 12mo., cloth, $1.00.

A practical work of counsel and suggestion in Character building.

The Holy Spirit in Life and Service. Introduction by Rev. A. C. Dixon. 12mo., cloth, 75c.

Addresses delivered before the Conference on the Ministry of the Holy Spirit, held in Brooklyn, Oct. 1894.

Pleasure and Profit in Bible Study. By D. L. Moody. 12mo., paper, 25c; cloth, 50c. (*March 12.*)

In this volume Mr. Moody has gathered together a vast amount of practical suggestion as to various methods and plans for Bible Study.

Essential Christianity. By Rev. Hugh Price Hughes, D.D. *New and cheaper edition.* 12mo., cloth, $1.25.

This deeply spiritual volume is devoted to enforcing the truth that Christianity is not primarily or essentially a system of ethical precepts, or of moral rules, nor a scheme of humanitarian relief, nor belief in a historic person or event; but it is a conscious and vital intimacy with a living Christ.—*Advance.*

Topical Outlines of Bible Themes. Being an Illustrative Scripture Reference Book. By Rev. G. S. Bowes, B. A. 12mo., cloth, 410 pages, $1.50. (*In press.*)

The aim of this work is to present a complete scriptural treatment of the most important themes of the Bible, with teaching, illustration, application, etc., wholly Biblical.

Jeremiah: Priest and Prophet. A new volume of the "Old Testament Heroes." By Rev. F. B. Meyer, B. A., uniform with other volumes of the series. $1.00.

Speaking of this author Rev. F. E. Clark in the *Golden Rule* says: "Mr. F. B. Meyer whom all American Christians love"—rarely has an author had such a tribute.

Demon Possession and Allied Themes, an inductive study of Phenomena of Today. By the late Rev. J. L. Nevius, D. D. 12mo., $1.50.

In addition to the exhaustive study of the subject, to which the late lamented author had given the closest attention during nearly forty years sojourn in China, the value of the work is further enhanced by the most complete Pathological, Bibliographical and general Indexes.

The Prayer that Teaches to Pray. By Rev. Marcus Dods, D. D. 16mo., clo., 75c.

This exposition by the gifted Scottish professor holds first place in the literature on the pattern prayer.

The Cartoons of St. Mark. By Rev. Robert F. Horton, D.D. *Second edition.* 12mo., buckram, $1.50.

A series of familiar yet carefully studied expository discourses, still alive with the glow of actual delivery. In a remarkable degree they illustrate what good expository preaching is. This is preaching such as people always are ready to listen to. The likening of the chapters of the gospel to cartoons also is a felicitous introduction and far from involving any great stretch of the imagination. The reader will find his heart touched and drawn toward Christ, while his intelligence is stirred and informed at the same time.—*Congregationalist.*

The Tongue of Fire. By Rev. William Arthur. 16mo., paper, *net* 35c.; cloth, 60c.

A new edition at moderate price of an accepted religious classic.

Christ and the Church. Essays concerning the Church and the Unification of Christendom. Introduction by Rev. Amory H. Bradford, D. D. 12mo., cl., $1.50.

The papers comprising this volume were delivered as lectures before the American Institute of Christian Philosophy, at Chautauqua, July, 1894. The subjects were selected because of the great and growing interest in the unification of Christendom both in this country and England.

Pictured Truth: A handbook of Blackboard and Object Teaching. By Rev. R. F. Y. Pierce. Introduction by Rev. Russell H. Conwell, D. D. 12mo., cloth, $1.25. *Very fully illustrated.*

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Fifty Years in the Church of Rome. By Father (Rev. Charles) Chiniquy. *Forty-third* Edition. 12mo., cloth, 832 pages, $2.25.

There is no book upon the Romish controversy so comprehensive as this. It is a complete picture of the inner workings, aims and objects of Popery. It is from the experience of a living witness and challenges contradiction.

The Neglected Continent. A mission study of South America. By E. C. Millard and Lucy E. Guinness. Small quarto, very fully illustrated. Paper, 50 cents; cloth, 75 cents.

An account of the mission tour of Rev. G. C. Grubb and party through South America, together with a historical sketch and summary of missionary enterprise in these vast regions.

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"He is thoroughly in earnest and uncompromising in his opposition to the errors of a destructive criticism, but his tone is not at all that of a man who is trembling for the ark; we venture the assertion that his discriminating and dignified papers will do more good among intelligent people than all the objurgation and rhodomontade of our slashing sciolists combined."—*Union Seminary Magazine, Hampton, Va.*

The Divine Indwelling. By Rev. E. Woodward Brown. 12mo., cloth, $1.25.

A carefully prepared exposition of the work of the Holy Spirit. The thirty-six chapters cover all the various aspects of the question on both its divine and human sides.

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This work has always been the recognized final authority on all matters connected with the life of the great explorer and missionary. This new and unabridged edition is published at a greatly reduced price.

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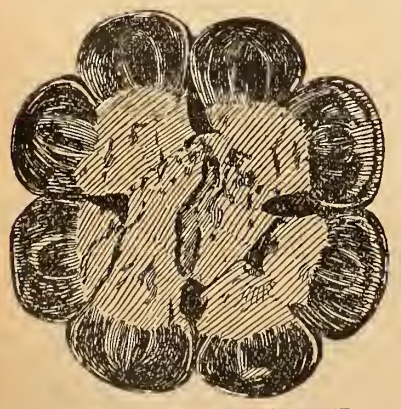
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FARM AND GARDEN

EARLY FIELD CORN.

A Brief Report of a Test of Some of the Best Varieties.

Last season an effort was made to find out the earliest field corn on the farm of Editor Carmen of The Rural New Yorker. The varieties tried were Waterloo Extra Early, Whitecap Early Dent, Joe Waite, Early Butler, Smoked Flint, White's Mammoth, Iowa Beauty, all from Philadelphia; Bristol 100 Day, from Philadelphia, and the Conqueror, from Minneapolis. All except the Conqueror were planted in drills on May 17 four feet apart and about a foot apart in the drills, the soil being an impoverished clay loam. At the rate of 1,000 pounds to the acre of potato fertilizer was broadcasted before the last harrowing.



CROSS SECTION OF SMOKED FLINT.

The first named began to glaze on Aug. 27. Bristol 100 Day began to glaze on Aug. 28. Whitecap Early Dent was a few days later. Joe Waite was ripe on Aug. 30. Early Butler was no earlier to mature than the preceding. White's Mammoth began to glaze on Aug. 30. Iowa Beauty developed two objections. It is late, and the ears are borne so high that the plants would lodge during ordinary storms.

Smoked Flint proved different from any corn heretofore grown by Mr. Carmen. The main stem is slender, growing from six to seven feet. But there are six or more shorter leafy stalks growing only two feet high—all from one seed, forming a sort of dwarf bush, with a taller central stem. There are from two to three ears to every plant, and these are borne near the soil or in the bush portion of the plant. The ears are long—12 inches or over—about eight to ten rows, which are often more or less separated. The kernels are of medium size, broad, but not deep, of a yellowish color and 58 to 60 to a row. The cob is too small and long to be shelled without breaking. It is the earliest of any to mature, being fully ripe on Aug. 23, or 106 days. It strikes Mr. Carmen that this Smoked Flint ought to be a most valuable variety for ensilage.

The Conqueror is another variety which Mr. Carmen suggests be given a trial in a small way. The claim is made



CROSS SECTION OF CONQUEROR.

that it is "earlier than Pride of the North and a much larger yielder; gives double the fodder; has outyielded Leaming; early as Minnesota King; ear much larger, averaging nine to ten inches long and having from eight to fourteen rows." In the test under consideration it began to glaze 106 days from the time of planting.

A similar trial was made on the same grounds many years ago, resulting in favor of the two named variety, Pride of the North, so introduced by Hiram Sibley, and Queen of the Prairie, so introduced by B. K. Bliss & Sons. This variety of Yellow Dent has since bobbed up under many other names as a novelty, "the earliest dent ever introduced, and for the earliest the most prolific." But the authority quoted has not found that they were material improvements upon the old Queen of the Prairie.

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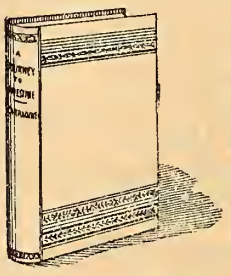
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Allyn's Ritual of Freemasonry by Avery Allyn contains the fully Illustrated Ritual of the Blue Lodge, Chapter Council and Commandery, 11 of the Scotch Rite Degrees, Several Masonic side degrees and what is termed a Key to the Phi Beta Kappa, the Orange and Odd-fellows Societies. Price in cloth $5.00.

Duncan's Masonic Ritual and Monitor. Profusely illustrated with explanatory engravings, and containing the ritual and work of the order for the seven degrees, including the Royal Arch. Though extensively used as an Instruction Book and one of the best in the market it is not as accurate as "Freemasonry Illustrated," the first book on catalogue. Price in cloth, $2 50.

Richardson's Monitor of Freemasonry. Containing the ceremonies of Lodges, Chapters, Encampments, etc. Illustrated. Although extensively used in conferring the higher degrees, it is not only very incomplete but inaccurate especially as regards the first seven degrees, and as to the higher degrees it gives but a description and general idea of the degrees rather than the full ritual. Price in cloth, $1.25; Paper covers, 75c.

Look to the East. A Ritual of the first three Masonic Degrees by Ralph Lester. Price in cloth $2.00. Notwithstanding the high price this book is very inferior in every way to Freemasonry Illustrated or The Handbook of Freemasonry at a quarter the price.

Ecce Orienti. The Complete Standard Ritual of the First Three Masonic Degrees in Cypher, with complete Floor Charts of Initiating, Passing and Raising a Candidate. Pocket size, Full Roan, Flap, $2.50.

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Knights of the Orient. The complete Ritual of the Commandery Masonic Degrees, Knights of the Red Cross, Knight Templar and Knight of Malta, 11th to 13th degrees. Pocket size, full Roan, flap, $2.50.

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Freemasonry a Fourfold Conspiracy. Address of Pres. J. Blanchard. This is a most convincing argument against the lodge. 5 cents each.

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Exposition of the Grange. Edited by Rev. A. W. Geeslin. Illustrated with engravings. 25 cents each.

Ritual of the Grand Army of the Republic, with signs of recognition, passwords, etc., and the ritual of the Machinists' and Blacksmiths' Union. (The two bound together.) 10 cents each.

United Sons of Industry Illustrated. A full and complete illustrated ritual of the secret tradesunion of the above name, giving the signs, grips, passwords etc. 15cts each.

Rituals and Secrets Illustrated. Composed of "Temple of Honor Illustrated, "Adoptive Masonry Illustrated," "United Sons of Industry Illustrated," and "Secret Societies Illustrated." $1.00 each

Temple of Honor Illustrated. A full and complete illustrated ritual of "The Templars of Honor and Temperance," commonly called the Temple of Honor. By a Templar of Fidelity and Past Worthy Chief Templar. 25cts each.

Knights of Labor Illustrated ("Adelphon Kruptos.") The complete illustrated ritual of the order, including the "unwritten work." 25cts each.

MISCELLANEOUS.

History Nat'l Christian Association Its origin, objects, what it has done and aims to do, and the best means to accomplish the end sought, the Articles of Incorporation, Constitution and By-laws of the Association. 25cts each.

Folly, Expense and Danger of Secret Societies. By Pres. C. A. Blanchard. This booklet of 32 pages is a general discussion of the secret orders, whether religious, political, industrial, insurance or social. Postpaid, 5 cents.

Disloyal Secret Oaths. By Joseph Cook, Boston. He quotes the law of Vermont which makes the administration of the Masonic oaths illegal. Joseph Cook's address is a national treatment of a national subject, and very valuable for reference. Postpaid, 5 cents.

Are Secret Societies a Blessing? An address by Rev. B. Carradine, D. D., pastor of the Centenary M. E. church, St. Louis, Mo., Jan. 4, 1891. W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's, too." A pamphlet of 20 pages and cover. Postpaid, 5 cents.

Light on Freemasonry. By Elder D. Bernard. In cloth, $1.50 each. Paper, 75 cents each.

Adoptive Masonry Illustrated. A full and complete illustrated ritual of the five degrees of Female Freemasonry, by Thomas Lowe. 20 cents each.

Finney on Masonry. The character, claims and practical workings of Freemasonry. By Pres. Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. In cloth, 75 cents. Paper cover, 35 cents.

The Master's Carpet, *or Masonry and Baal Worship Identical,* explains the true source and meaning of every ceremony and symbol of the lodge. Bound in fine cloth, 420 pages, 75 cents.

Masonic Oaths Null and Void: or Freemasonry Self-Convicted. This is a book for the times. The design of the author is to refute the arguments of those who claim that the oaths of Freemasonry are binding upon those who take them. 207 pages. Postpaid, 40 cents each.

Judge Whitney's Defense before the Grand Lodge of Illinois. Judge Daniel H. Whitney was Master of the lodge when S. H. Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the lodge, but he boldly replied to the charges against him, and afterwards renounced Masonry. 15 cents each.

General Washington Opposed to Secret Societies. This is a re-publication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies,*" communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10cts each.

Morgan's Exposition, Abduction and Murder, and Oaths of 33 Degrees. Composed of "Freemasonry Exposed," by Capt. Wm. Morgan;" "History of the Abduction and Murder of Morgan;" "Valance's Confession of the Murder of Capt. Wm. Morgan;" "Bernard's Reminiscences of Morgan Times," and "Oaths and Penalties of 33 Degrees." 300 pages; cloth, $1.00.

Mah-Hah-Bone; comprises the Hand Book, Master's Carpet and Freemasonry at a glance. Bound in one volume. In cloth, 589 pages, $1.00.

Oaths and Penalties of Freemasonry, as proved in court in the New Berlin trials. The New Berlin trials began in the attempt of Freemasons to prevent public initiations by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 13 and 14, 1831, and General Augustus C. Welsh, sheriff of the county, and other adhering Freemasons swore to the truthful revelation of the oaths and penalties. 10 cents each.

Masonry a Work of Darkness, adverse to Christianity, and inimical to republican government. By Rev. Lebbeus Armstrong (Presbyterian) a seceding Mason of 21 degrees. 15 cents each.

Are Masonic Oaths Binding on the Initiate? By Rev. L. A. Post. 5 cents each.

Sermon on Masonry. By Rev. J. Day Brownlee. In reply to a Masonic Oration by Rev. Dr. Mayer, Wellsville, Ohio. 5 cents each.

Masonic Outrages. Compiled by Rev. H. H. Hinman. Showing Masonic assault on lives of seceders, on reputation, and on free speech; its interference with justice in courts, etc. Postpaid, 20 cents.

Grand Lodge Masonry. Its relation to civil government and the Christian religion. By Pres. J. Blanchard. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities. 5 cents each.

The Broken Seal; or Personal Reminiscences of the Abduction and Murder of Capt. Wm. Morgan. By Samuel D. Greene. In cloth, 75 cents. Paper covers, 40 cents.

The Mystic Tie, or Freemasonry a League with the Devil. This is an account of the church trial of Peter Cook and wife, of Elkhart, Indiana, for refusing to support a reverend Freemason. 15 cents each.

History of the Abduction and Murder of Capt. Wm. Morgan. As prepared by seven committees of citizens, appointed to ascertain the fate of Morgan. 25 cents each.

The Anti-mason's Scrap-Book, consisting of 53 "Cynosure" tracts. In this book are the views of more than a score of men, many of them of distinguished ability, on the subject of secret societies. Postpaid. 25 cts.

Reminiscences of Morgan Times. By Elder David Bernard. This is a thrilling narrative of the incidents connected with Bernard's Revelation of Freemasonry 10 cents each.

Sermon on Masonry. By Rev. James Williams, Presiding Elder of Dakota District Northwestern Iowa Conference M. E. Church—a seceding Master Mason. 10 cents each.

Oaths and Penalties of the 33 Degrees of Freemasonry. To get these thirty-three degrees of Masonic bondage, the candidate takes half-a-million horrible oaths. 15 cents each.

A Booklet of 107 pages, which includes "The Martyr's Own Monument," by Rev. J. E. Roy, D. D., Western Secretary of American Missionary Association; "Christian Politics," by Rev. J. Blanchard, late President Wheaton College, and Editor *Christian Cynosure;* "The Mysterious Machine: Was it Lawn-mower, Town-pump, Balloon, Wheel-barrow,—or what?" by Prof. E. D. Bailey, of the Civil Service Dept. U. S. Government. Postpaid 25 cts.

Jonathan Blanchard's Sermons and Addresses. Select discourses of the first editor of the *Cynosure.* Lectures, sermons and speeches given from 1834 to 1892 in leading cities of the United States, discussing topics of living reform, Secret Societies, The Sabbath, Temperance, National Reform, Christian Education, Christian Socialism, The Bible, etc. A book everybody should read. 12mo. Fine photogravure portrait. Price, 75 cents.

American Handbook and Citizen Manual. By Manlove N. Butler. Contents: Bible and Secretism; Masonic Religion; Masonic Sun Worship; Masonic Government; Unwritten History; Grand Lodge Masonry; Public Opinion; Lodge and Saloon; The American Movement. Over 200 pages. Paper, single copy, 40c.

Image of the Beast: A Secret Empire; or, Freemasonry a Subject of Prophecy. By Rev. Richard Horton. Third edition. 200 pages. Cloth. Price, 60 cents.

Secret Societies Illustrated. Containing the signs, grips, passwords, emblems, etc., of Freemasonry (Blue Lodge and to the fourteenth degree of the York rite), Adoptive Masonry, Revised Odd-fellowship, Good Templarism, the Temple of Honor, the United Sons of Industry, Knights of Pythias and the Grange, with affidavits, etc. Over 250 cuts, 99 pages. paper cover. 25cts each.

Eminent Men on Secret Societies. Composed of "Washington Opposed to Secret Societies," "Judge Whitney's Defence," "The Mystic Tie," "Narratives and Arguments," the "Anti-mason's Scrap-Book" and "Oaths and Penalties of Freemasonry as Proved in the New Berlin Trials." 328 pages, cloth, $1.00.

College Secret Societies. Their customs, character and the efforts for their suppression. By H. L. Kellogg. Containing the opinions of many prominent college presidents and others, and a full account of the murder of Mortimer Leggett. 25cts each.

Sermon on Secretism. By Rev. Theo. Cross, pastor Congregational church Hamilton, N. Y. This is a very clear array of the objections to all secret societies, and to Masonry especially, that are apparent to all. 5cts each.

Ex-President John Quincy Adams' Letters on the Nature of Masonic Oaths, Obligations and Penalties. Price, cloth, $1.00. Paper, 35 cents.

Prof. J. G. Carson, D. D., on Secret Societies. A most convincing argument against fellowshiping Freemasons in the Christian church. 10 cents each.

Sermon on Secret Societies. By Rev. Daniel Dow, Woodstock, Conn. The special object of his sermon is to show the right and duty of Christians to examine into the character of secret societies, no matter what object such societies profess to have. 5 cents each.

Secret Societies. A discussion of their character and claims by Rev. David McDill, Pres. J. Blanchard and Rev. Edward Beecher. In cloth, 35cts each; paper covers, 15cts each.

Between Two Opinions: or the Question of the Hour. By Miss E. E. Flagg author of "Little People," "A Sunny Life," etc., etc. Everyone who loves to read a good story, chaste and elegant in expression, pure in thought, interesting in narrative, should read this book upon the power of secret societies in politics, and the remedy. 389 pages; cloth, postpaid, $1.00.

Narratives and Arguments, showing the conflict of secret societies with the Constitution and law of the Union and of the States. By Francis Semple. The fact that secret societies interfere with the execution and pervert the administration of law is here clearly proved. 15cts each.

Anti-masonic Sermons and Addresses. Composed of "Masonry a Work of Darkness;" the Sermons of Messrs. Cross, William M'Nary, Dow and Sarver, the two addresses of President Blanchard, and the addresses of President H. H. George, Prof. J. G. Carson and Rev. M. S. Drury; "Thirteen Reasons Why a Christian cannot be a Freemason," "Freemasonry Contrary to the Christian Religion," and "Are Masonic Oaths Binding on the Initiate?" 287 pages; cloth $1.00.

Stories of the Gods. By I. R. B. Arnold. Brief sketches from the mythology of Rome, Greece, Egypt, India, Persia, Phrygia, Scandinavia, Africa and America, showing the relations and unity of past and present systems. The idolatrous worship of the Masonic lodge is thus clearly seen and understood. Postpaid, 10 cents.

Secret Societies, Ancient and Modern. Table of Contents: The Antiquity of Secret Societies, The Life of Julian, The Eleusinian Mysteries, The Origin of Masonry, Was Washington a Mason? Fillmore and Webster's Deference to Masonry, A Brief Outline of the Progress of Masonry in the United States, The Tammany Ring, Masonic Benevolence, The Uses of Masonry, An Illustration, The Conclusion. 50cts each.

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HISTORY OF A WEEK.

Tuesday, May 14.

The Salvation Army is preparing to invade China, the leader in the movement being a young Chinese convert.

A special from Tokio, Japan, alleges that the last battle of the war between Japan and China at Tien Chwangtai March 10, resulted in a butchery equal to the atrocities of Port Arthur.

George Culp, who celebrated his 86th birthday at Goshen, Ind , is the father of ten children, grandfather of 105, and great grandfather of 106.

The war department has closed all the mills on Fox river, Wis., by stopping the use of the power, owing to lack of water.

Wednesday, May 15.

A three-foot vein of gold-bearing quartz has been found near Guntersville, Ala.

A strong shock of earthquake was felt at Corfu, Greece, at midnight. No damage was done.

Australian colonies are enthusiastic over the British Pacific cable scheme, and each will vote a bonus to aid its construction.

By the collapse of a flue in the boilers of the steamer Unique in Lake St. Clair, between Detroit and Port Huron, George Robinson, the engineer, and Anthony Cast, coal passer, lost their lives, and John Plant, fireman, was fearfully, probably fatally, scalded. No others were injured.

Thursday, May 16.

The treasury deficit is stated now at $50,404,887.

At Loveland, O., Frank Hill and George Myers collided while going at full speed on their bicycles, fracturing each other's skulls. Neither is expected to live.

The "Logan 103" will hold a reunion at Springfield, Ills., May 28. The "103" will commemorate the fight they fought and the battle they won when they elected John A. Logan senator in 1885 against a Democratic majority in the Illinois legislature.

The greater New York bill has passed the New York state assembly. The house has reconsidered its adverse vote on the measure.

Friday, May 17.

There are 327 cases of typhoid fever at Stanford, Conn.

The Yankton-Sioux reservation in South Dakota and the Siletz reservatien in Oregon will be thrown open to settlement May 21 at noon. There are less than 200,000 acres in beth of them.

Harlem race track at Chicago has shut up rather than have to fight the Civic Federatien as to what it has a right to do. Eight of the men arrested at Hawthorne were held to the grand jury in $500 each.

At Troy, N. Y , a statue of the founder of Willard seminary, Emma Willard, was unveiled, and a costly dormitory, built by Russell Sage and named "Russell Sage Hall," was dedicated and presented to the seminary.

Yellow fever has broken out among British artillerymen at St. Lucia, W. I.

The total immigration into Canada during 1894 was 27,911, against 63,447 for 1893. Immigrants from the United States numbered 859.

Saturday, May 18.

The C. B. and Q. directors have declared a dividend of one per cent. for the past quarter.

Governor William McKinley will deliver the annual address before the members of the Grand Army of the Republic at Chautauqua, Aug. 24.

A gentleman very close to the president says that unless the income tax be declared constitutional the president will, in his next message to congress, recommend the doubling of the beer tax.

Monday, May 20.

Great excitement existed in the Chicago Board of Trade when wheat, instead of seeking a lower level, persisted in going above 70 cents a bushel, while corn sold up to 55¾ cents.

Special Agent Johnson, of the land office at Duluth, Minn., has discovered the theft of about a million feet of timber in the Ashland, Wis., district, for which some lumbermen will have to pay.

The building at Santiago de Chile occupied by the congress of Chile has been totally destroyed by fire. It is believed that the disaster is of incendiary origin.

The Bankers' Associatiou of Illinois will hold its fifth annual meeting at Rock Island, June 5 and 6.

INDORSED BY COL. LAWLER.

Grand Army Commander-in-Chief on the Confederate Monument.

CHICAGO, May 20.—Colonel Thomas G. Lawler, commander-in-chief of the Grand Army of the Republic, has given to General J. C. Underwood what is a practical indorsement of the dedication of the Confederate monument in Oakwoods cemetery. The following was penned on the back of a photograph of himself personally given by Colonel Lawler to General Underwood:

"I admire your zeal in the noble work of marking the last resting place of brave men. We were all Americans.

"Yours respectfully,

"THOMAS G. LAWLER,

"Commander-in-chief Grand Army of the Republic, 1894-5."

SIDNEY, O., May 20.—Commander E. E. Nutt, department of Ohio, G. A. R., has issued a circular concerning the dedication on Memorial Day of a Confederate monument in Chicago. It says in part: "In memory of comrades who fell in the nation's cause we protest that to give equal honor on the same day to those who fought desperately to destroy the nation, placing them on a parity with those who fought to prevent them from their deadly purpose of destruction—I say diversion of the day from its purpose, is an insult to the Grand Army and to loyalty and an attempt to turn the day we hold sacred into a farce and a mockery."

PLUNGED OFF A BRIDGE.

Trolley Car Accident in Which Two Persons Are Fatally Hurt.

NORRISTOWN, Pa., May 20.—Trolley car No. 16, of the Citizens' Schuylkill Valley Railway company, plunged off an overhead bridge crossing the Trenton Cut-off branch of the Pennsylvania Railway company in Plymouth township, fatally injuring two persons and seriously injuring four others. The fatally injured are: Motorman Charles Naylor and Conductor Frank Smith, of Norristown. The seriously injured are: Mrs. Frank Birmingham, Norristown, cut about the face and body; Mrs. Harry Haas, Norristown, cut about the face and shoulders; Mrs. Johnson, of Gulf Mills, injured internally; Francis Baxter, of Norristown, ternally injured.

Just how the accident occurred is not definitely known, but President Shepp claims that the supports were taken from under the bridge by the railway company, thus weakening the structure.

BROOKLYN, May 20.—A serious collision between trolley cars occurred here. Among those most seriously injured are: Adolph Fluger, Joseph Williamson, William Messerschmidt, Robert H. Furman and James Behermann. They were all either bruised about the body or injured internally. Of the hundred or more passengers on the two cars the great majority received bruises of a more or less painful nature.

FREIBURG GIVES UP HIS BONDS.

Turns Over His Whisky Trust Holdings for What He Gave for Them.

CHICAGO, May 20.—As a sequel to the bill filed by Receiver McNulta charging that Greenhut, Morris, Freiburg and others had sold to themselves whisky trust bonds at 50 cents on the dollar W. J. Freiburg, of Cincinnati, has offered to sell to the receivers all his holdings of that sale for the price paid, and Judge Showalter has agreed that the receiver may accept the offer, the reorganization committee supplying the money. The bonds have been transferred.

Attorney Edwin Walker, for Greenhut and Morris, later filed a bill for their clients to foreclose on the trust's property on the petition of the Central Trust company of New York, which is the trustee under the $1,000,000 bond issue. The effect of the bill is to partially turn the tables on the receiver and the reorganization company, and change the positions of Greenhut and Morris from that of the defensive to that of aggressive. When the hearing on the application for the foreclosure takes place before the court the questions and charges raised in the receiver's bill will be revicwed.

WANT THE NORTHERN PACIFIC.

Sugar Men Trying to Secure Control of a Great Railway.

TACOMA, Wash., May 16.—News was received by letter from New York that Havemeyer and Searles, the sugar trust men, are working with Rockefeller to secure control of the Northern Pacific, soon to be reorganized by the second and third mortgage bondholders. Mr. Searles, who is secretary and treasurer of the trust, was on the sound two weeks ago and since then a sugar magate has been here looking over the situation. People here who are on the inside believe that "sugar and oil" are to control the Northern Pacific destinies and are glad of it. It means, they say, that the road will be operated as a purely business enterprise.

Nicaragua Pays the "Smart" Money.

LONDON, May 17.—In compliance with the agreement under which the British men-of-war were withdrawn from Nicaragua on condition that the "smart" money, amounting to $75,500, demanded by Great Britain be paid in London within fifteen days, that amount of money was yesterday covered into the treasury of Great Britain on behalf of Nicaragua by Senor Chrisanto Medina, minister to London for Salvador.

INCREASED THE WAGES.

Employes of the Carnegie Company Get an Advance.

PITTSBURG, May 15.—The board of managers of the Carnegie Steel company decided last night to advance its 25,000 men 10 per cent., the raise to take effect on June 1. The notices which were posted in all the mills this morning read as follows: "Notwithstanding the existing contracts between the Carnegie Steel company and its employes, fixing the rate of wages for 1895, this association has decided that the present business outlook will justify higher rates, and accordingly takes pleasure in notifying its employes at the Edgar Thomson furnaces, Edgar Thomson Steel works, Duquesne Steel works, Homestead Steel works, Lucy furnaces, Keystone Bridge works, Upper Union mills, Lower Union mills and Beaver Falls mills, that from June 1, 1895, and until further notice the scale rates paid to all tonnage, day and turn men will be increased 10 per cent.; this without prejudice to the 1895 wages contracts still in force."

This action is entirely opposed to what members of the board gave out after Saturday's meeting on the demand for an increase made by the furnacemen at the Edgar Thomson furnace. It is claimed, however, that Frick cabled to Andrew Carnegie in England, and that the increase was first suggested by Carnegie. It is not known what effect this action will have on the fight of the Amalgamated association in other mills. Outside manufacturers claim that in many instances the Carnegie scale is 50 per cent. lower than the Amalgamated scale, but this cannot be determined accurately by reason of the fact that the improved machinery of the Carnegie company's mills gives the men much greater earning power than in other mills. This is the first advance since the reduction of 1892.

Not So Warlike in Cripple Creek.

CRIPPLE CREEK, Colo., May 15.—Jack Smith, leader of the Bull Hill miners during the Cripple Creek war last summer, who was shot by Marshal Kelly, of Altman, Monday evening, is still alive, but cannot live long. His companion, George Papst, although seriously wounded, may recover. Smith refuses to make any statement. Papst says he was not shot by Kelly, but by Deputy Sheriff Benton. Kelly says he shot both men. Public sentiment in the camp is in favor of the officers, and no further trouble is anticipated.

The Dole Reply to Gresham.

SAN FRANCISCO, May 16.—The steamer Australia from Honolulu May 8 brings the following: Minister Hatch has handed Minister Willis his answer in regard to the recall of Minister Thurston, which will go forward by this mail. It is a lengthy document and makes a general denial of the charges against the Hawaiian minister. The latter's course is upheld in every particular. Gresham is informed that Thurston will not be returned to Washington, but his successor is not named.

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40 YEARS THE STANDARD.

Death of Admiral Almy.

WASHINGTON, May 17.—Rear Admiral John Almy, U. S. N. retired, whose death, which had been expected for several days has occurred, was 81 years old, and sixty-three of those years he had served his country faithfully and well, rising from midshipmen through all the grades of service to rear admiral and earning all his honors. His actual service at sea was twenty-seven years and ten months, the longest time on record in the American navy.

CONTROL OF THE CHURCH COLLEGES

Debate on That Question the Feature of the Presbyterian Assembly.

PITTSBURG, May 20.—Assembly control of the seminaries has possession of the Presbyterian general assembly, even if the assembly has not the possession of the seminaries, which it desires. At the close of the Saturday session adjournment was taken till today, when the debate on the proposed plan of gathering the seminaries into a close and guarded fold was resumed. The net result thus far attained has been to divide the assembly into two clearly marked parties, and it is judged that the line of cleavage is near the numerical center of the body. It seems probable that the vote of 4 to 1 that was recorded last year will be wiped out in large part and the disproportion greatly reduced.

There is a plan on foot to secure the adoption of an alternative report, replacing that of the committee. It is proposed to recommend that in view of the answers made by the directories of the existing seminaries setting forth their unwillingness to make any charter changes, these seminaries be let alone, and that the restrictions that have been devised by the committee shall be applied only to institutions that may hereafter be chartered. This plan will have strong backing, and will meet with good support. Those who have had experience of previous assemblies, however, entertain some doubts of its adoption, but it is certain that the support which it will get will astonish the conservatives forces.

Union seminary in New York is the bete noire of the conservative elements in this assembly. This was shown when it was referred to as the cause and occasion of all this disturbance. Dr. Briggs has scarcely been mentioned, and the odium which attached to him has been transferred to the seminary directors in New York. One of the speakers declared that when they repudiated their agreement with the assembly they took out valuable endowments which belonged properly to the church as such.

Obliterated the Color Line.

CHICAGO, May 20.—The Chicago Woman's club has obliterated the color line. Character and character alone, backed by intelligence, is now the only condition of membership in that organization. Race, color, creed, political leanings are all pushed aside by an amendment to the constitution.

Trouble in Minnesota Ended.

DULUTH, May 15.—The trouble at Virginia is practically over. While the miners have not declared the strike off as yet, the Franklin mine started up this morning with a new crew under the protection of the deputies and there is no apprehension of further trouble.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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All may speak at once! Bro. I. R. B. Arnold offers to visit a dozen different towns or cities in the interest of the N. C. A. work during the month of June. He does not ask salary but a collection will be taken. Who will furnish hall and entertainment. It is best to hold two evening meetings in each place. Do you want the "Floating Chapel" evangelist to visit you with his stereopticon and illustrated lectures?

The report comes from Shanghai that the island Formosa has declared itself a republic, the flag being a yellow dragon on a blue ground. The governor, Chang Ting Sung, is made president, and has notified the foreign representatives.

"Liar! Liar! Liar! What is the biggest lie you ever heard? Write it down in 200 words or less and send it to the Sunday *Times-Herald.*" The above, cut from the *Times-Herald* Friday morning, is suggestive. What sort of Sabbath reading can be expected in response to such a request. And yet we really think that is the right sort for a Sunday paper.

The Brotherhood of Railway Trainmen has just held its second biennial session at Galesburg, Ill. Secretary Sheahan, in an address to this body of men, referring to the great Pullman strike of 1894, said: "I do not pretend to say that the cause of the Pullman Company was just, but I am obliged to admit that the strike against the railroad companies, and particularly those with which our membership and that of other railway labor organizations had contracts, was wholly unjustifiable. I am satisfied that those members now see the error of this action, but at the time it was impossible to convince them that strict compliance with the law and their contracts with the companies was the only proper course for them to pursue. The effect of the strike will be beneficial in the end to organized labor. It has taught the lesson that in order to win a fight of any consequence you must be in the right." We believe that Secretary Sheahan is right in a sense. Men cannot, ought not, to expect to win ultimately if they are in the wrong; but the hope of winning, or fear of defeat ought to have no place in determining our course. Are we willing to suffer, to give up our life if necessary, rather than do wrong? If not we have no claim to be called true or honest; we are simply *discreet.*

In New York City it is proposed to have a grand review of the boys on Decoration Day. The boys are flattered with the title, "The American Guard." The newspapers say the movement has been carried on almost secretly in order to create a great surprise on Memorial Day. The work has gone forward quietly and effectively, and there is not a grammar school in the city that will not parade from two companies to an entire regiment of the size of the National Guard regiments. There is to-day a force of sixteen full uniformed and drilled regiments of school boys between the ages of twelve and eighteen years in this city who are equal in drill and soldierly bearing to the best militia, and almost as capable of performing efficient duty in case of sudden emergency. Does this movement bode good or ill to our country? "Do men gather grapes of thorns, or figs of thistles?"

The International Sabbath Observance League held a meeting Sabbath afternoon, May 26, at Sacrameto Ave. M. E. church, to promote better Sabbath observance. The principal address was delivered by Rev. J. W. Fifield, who urged the closing of the saloons on Sunday. He said the root of the iniquity was the taproom. The Sunday Observance League, the speaker said, wants to enforce the laws and preserve the Christian Sabbath. Outside of the fact that the desecration of the Sabbath was the violation of the law of God, it was a violation of the laws of the State of Illinois. Saloons violate the law when they do business on Sunday, and Sunday ball games are illegal. It is the desire of the league to stop the Sunday ball games at the West Side Ball Park by a permanent injuction. Rev. W. C. McNaul, the next speaker, said that when he came to Chicago he was struck with the great amount of thorough-going godlessness which appeared on the surface. He was told that he would get used to it in time. The trouble with the members of the churches and all the Christian people of the city, he said, was they have got used to it. If the people of the churches were aroused, much of the vice and desecration of the Sabbath would soon be stopped. Montalembert said, Without a Sabbath, no worship; without worship, no religion; and without religion, no permanent freedom."

Chief Justice Fuller says: "The Constitution divides Federal taxation into two classes—first, direct taxes; second, imposts and excises," and that "direct taxes must be apportioned among the several States in proportion to their representation in the House of Representatives." Apparently the logical result of this opinion is that all Federal taxes, except duties of import (that is to say, taxes collected under the tariff laws), must be apportioned among the States according to their representation in the House of Representatives. The act of Aug. 27, 1894 (the Wilson bill), section 48, provides: "There shall be levied and collected on all distilled spirits, etc., a tax of $1.10 on each proof gallon." The statutes of the United States levy a tax of 6 cents a pound on tobacco, etc. It seems clear that according to this opinion of Chief Justice Fuller they are direct taxes on personal property, and not being apportioned among the several States according to representation, they are unconstitutional and void. If this view *be correct, the Supreme Court has not only wiped out the income tax,* but has practically repealed *the internal revenue laws as they affect tobacco, whisky, brandy, etc.* We believe the income tax was *just.* If a man is protected in holding immense sums of money or other valuable property it is right that he should help bear the expense of such protection; but if by losing the income tax, we as a nation are relieved of the reproach of being supported by a tax on the *vices* of the lower classes; if the "internal revenue laws as they affect tobacco, whisky, brandy, etc., are repealed" by that act, it will by a happy loss. If we as a nation would fear God and keep his commandments; if men would be sober, just and pure, there would be no lack of money. "Happy is the nation that is in such a case; yea, happy is that people whose God is the Lord."

According to the dispatches from Charleston, that politico-volcanic Southern center, it is a long time between rebellions, and she has resolved to add to the gaiety of the Republic by starting a brand new one. Her grievance now against the general government is an incident of her "dispensary law," under the operation of which she undertakes to regulate the rum traffic. She has gone into the saloon business, and is so much in love with it that she is resolved to make it a monopoly. A citizen of Charleston imported a barrel of beer, a lot of whisky from Baltimore, and a few cases of wine from Savannah, notifying the Governor of South Carolina that he was laying in a private supply of the beverages, so grateful to the palate of the Governor of North Carolina, and that they were intended for his own private consumption. He defied the soveriegn authority of South Carolina to seize them, and it prompt ly accepted the challenge by carting off the beer, the whisky, and the Savannah decoction labeled wine. Appeal followed to one of the Federal courts on the ground that this was a gross viola tion of that provision of the fundamental law of the country regulating commerce, liquid and solid, between the States. The Federal Judge saw the constitutional point of the beer, whisky and wine contention right off, and issued an injunction restraining the constables of South Carolina from moving the beverages. Governor Evans was equal to the emergency. He has declared that the injunction shall not be obeyed, and the war may be said to be on. It is the second whisky rebellion in our history. George Washington put down the first one, which was in Western Pennsylvania more than one hundred years ago. The issue of the second is still doubtful.

THOU ART THE WAY.

O Father, when the tempest comes,
The tempest fierce and wild,
And all the path that we should walk
With tangled drift is piled;
When lost among the grim, cold rocks,
And in the dark defiles,
Where torrents roar with icy wrath
Among the homeless wilds;
Then let me hear thy whispered word
In gentlest accents say:
"I am the living way."

When thus perplexed with many things
I know not what to do;
When two opposing duties seem
Both equally in view;
When Worry comes with brow of care
And all her nettles sows
Within the garden where should bloom
The lily and the rose;
When night comes with her pirate flag
Where bright should beam the day,
Then Father show the way.

What am I, Father, in thy sight,
But just a little one,
Whose only hope for life and truth
Is resting in thy Son.
And not in work that I have done,
Or aught that I can do,
For all of mine that pleases thee
Thy mercy led me to;
Yet am I safe because I trust;
And joyously can say,
Thou, Saviour, art my way.

—*Rev. Alexander Thomson.*

THE ANNUAL MEETING CONFERENCE AT RAVENSWOOD, MAY 8, 9.

Said an English traveler to an American audience: "You are in no danger as yet of becoming intoxicated by antiquity as we are across the water, but you are already intoxicated by vast territory." The same may be said of the city of Chicago. It intoxicates its visitors by its extent of reach to the south and west and north. The only hindrance to enlargement toward the east is the bounds which God placed for Lake Michigan. Some years ago the city proper took in the city of Lake View on the north, so that the northern boundary extends some twelve miles from the court house, which marks the center of the city. The beautiful station of Ravenswood is north on the Milwaukee division of the Chicago and Northwestern Railway, and is about six miles from the center of the city. It is a residence section of the city and is removed from the smoke of factories and the commotion of heavy traffic. Ravenswood and the cluster of stations about it, including Cuyler, Bowmanville, Argyle Park and Summerdale, are well supplied with churches. There are four Congregational, three Methodist, two Catholic, one Baptist, one United Presbyterian (5th in the city), and one Christian church. Some of these are small mission churches, but are doing faithful work along the usual lines of Christian enterprise. When it was determined to hold the conference at Ravenswood, it was reasonably hoped that the earnest people of the various churches would evince an interest in the question considered. The section was carefully canvassed and some five thousand eight-page programs were distributed. The programs contained testimonies of D. L. Moody, Dr. Pentecost, the late Dr. A. J. Gordon and others; but the response was not what was hoped for. A local paper in referring to the convention said that the attendance made up in intelligence what it lacked in numbers. The program, as published in the *Cynosure* of May 2, was very largely carried out and with marked ability. The half hours for prayer at the beginning of the sessions were very helpful. Rev. Frank E. Weston, the earnest and able pastor of the Ravenswood Baptist church, led the devotions of Thursday morning in place of Rev. Ralph Atkinson of the United Presbyterian church, who found it inconvenient to be present at that time, though he and the leading elder were present the evening before and met the members of the convention with cordiality. The United Presbyterian church enforces its rule touching affiliation with secret societies, and is fast becoming a powerful agency for good in the city. It has the largest Sunday-school in this section of the city.

Wednesday evening Rev. W. Blanchard Stoddard, the Washington (D. C.) agent, delivered his first address to a Chicago audience. Mr. Stoddard portrayed the religious character of Masonry in an address worthy of the most intelligent and refined people of Ravenswood. He showed a spirit of earnest sympathy which those who are ignorantly dishonoring their Saviour in the lodges would do well to imitate, and by carefully selected quotations from standard authorities in Masonry clearly established the proposition of his address.

Mr. Stoddard was followed by Pres. Chas. A. Blanchard on "The Duty of the Church Respecting Lodges." Said Bishop Milton Wright at the close of the address: "How convincing that argument was." The report of Pres. Blanchard's address at St. Paul, published in *Cynosure* of May 16, presents very substantially the line of argument pursued at Ravenswood. The Thursday morning session was of intense interest. Not all the readers of the *Cynosure* have heard William Fenton, though he has been read and admired for years by all. One speaker, referring to his address, pointed out the personal resemblance between Mr. Fenton and the traditional appearance of Peter or Paul, only he is a better looking man than Paul makes himself to be. With the keenest logic Mr. Fenton reasoned as Paul did at Mars Hill. There was no effort at oratorical effect, but adjusting himself to the audience his reasoning was more suggestive than exhaustive, and yet it was conclusive. No one could follow and do more than emphasize what he had said: "Modern Masonry is ancient sun worship. The sun-god of the Ancients was Satan. Modern Masonry is a worship of the god of this world. Masonry is not merely negative, *i. e.*, anti-Christian, but also and principally positive, *i. e*, Satanic." And all this was said as a mathematician might demonstrate a proposition in geometry. Mr. Fenton's use of the chart was very effective.

The address by Bishop William Dillon was incisive and scholarly. The readers of the *Cynosure* are promised the reading of it. It was a delight to meet Bishops Dillon and Wright, men of beautiful spirit and calm faith in the working together for good of all things. While in the city Bishop Wright was entertained at dinner by Dr. and Mrs. E. P. Goodwin.

Several years have passed since the voice of Edmond Ronayne has been heard on the platform of the Association. Though sixty-three years of age, he has lost none of that Irish oratorical facility which has always marked him. Thursday afternoon Mr. Ronayne spoke for well nigh two hours on the "Oaths and Death Penalties of Freemasonry." At the close of his address a Mason present asked some questions, which were easily answered by one who was free to speak the truth. The questions were propounded in a gentlemanly manner; and no doubt great good could be done at such conventions by encouraging participation on the part of members of lodges. On this occasion there was not time for the most effective discussion, and some overzealous members of the audience, when the questions were offered, showed too much spirit to encourage free expression from opponents. Candor toward candid men should characterize these conventions.

The address by Rev. N. W. Deveneau showed the speaker to be a man of pronounced convictions and fearlessness in the face of wickedness in high places. As an evangelist he is accustomed to enumerate secretism among the evils to be shunned and opposed. He sees no reason why he should not speak as freely about secret societies as about the saloon power or the errors of the Catholic church, of which he was once a member. It is agreeable to meet a man who, possessing a balanced mind, calmly examines all matters for himself in the light of the Holy Spirit, and as calmly gives utterance to the substance of his discoveries. Such a man is a light in the world, and will shine under the effulgence of God's approbation in the world to come. Last but not least came a triumvirate in the evening. Rev. M. A. Gault spoke briefly and considerately, and gave way for Mr. J. E. Wolfe and Rev. Samuel H. Swarts. In the few moments of Mr. Gault's address he spoke on the damage done to the Sabbath by the secret societies in the way of Sabbath excursions and parades. We felt that we would hear him further on that subject; and with the columns of the *Cynosure* at his command, we shall look there for what he said and what he did not have time to say.

The closing addresses were a fitting climax to the convention. Mr. Wolfe has as his motto John 3: 16, and he believes in a complete salvation and as complete a separation from the worldliness of the old life of sin. He considers secret societies as a part of the great apostasy which will occur in the last days. His advice to all is: "Stand from under." Mr. Wolfe has had experience with secret societies in the Indian Territory, where they dare to show their assassin nature. In his work there he is sustained by the truth that supported Savonarola in his ecclesiastico-political reform in Italy in the fifteenth century. Though the present life is within the reach of those disposed to take it, the life to come is "hid with Christ in God" far beyond the reach of any man or devil.

The evening rounded out with the address of Rev. S. H. Swarts, giving his objection to secret societies. It was the writer's privilege to hear Mr. Swarts at Birmingham last fall where he gave substantially the same address. The chief characteristic of truth is that it never tires—is always new. The address stood the test of truth. The objections advanced are sound and were put forth in a brotherly manner. Said a young man at the close of Mr. Swarts' address: "He is a fine man," and that was said because the truth was spoken in love. It is evident that all such conventions should be followed by a systematic local distribution of a printed report of the proceedings and addresses, for these reasons (1) many are unable to attend and would like to read; (2) many will read who would not come to hear if they could. If the mountain will not come to Mohammed, Mohammed must go to the mountain.

EDGAR B. WYLIE,
Secretary Board of Directors.

ANNUAL REPORT OF GENERAL SECRETARY.

[The General Secretary, W. I. Phillips, made a verbal report at the annual meeting concerning the field work, which we give below as nearly as as it could be reproduced.]

The time of holding our annual meeting, just one week after the close of our financial year, has its disadvantage in the necessarily hurried character of the reports which must be prepared. Notwithstanding the difficulties, always many and great in every large undertaking, it is more profitable to look at our blessings than at the obstacles. Chief among the things to be thankful for is the evangelical character of the work of the past year. More and more are the workers seeing that our chief business is to exalt the Lord Jesus Christ as the only way of salvation, and to contrast that true way with the Cainite altars of the secret lodge.

There have been encouraging deliverances from the power of the secret empire during the last twelve months; and wherever the conventions and conferences have emphasized the fact that now is the day of salvation, along with their faithfulness upon the various popular hindrances to entering into the way, consciences have been quickened and the manifestations of God's blessing have been apparent. Your attention is especially called to the remark of the New Hampshire secretary, Elder S. C. Kimball, to this annual meeting on the revival interest which has attended his efforts, since the preaching of the Gospel has been made prominent in their conventions. Since this change, he says: "The Holy Spirit has given greater emphasis to our testimony against organized secrecy."

THE WORKERS.

While it is true that the fields "are white already to harvest" and laborers are few, yet, let us thank God for what has been wrought. Rev. P. B. Williams has gone up and down the coast from Seattle, Washington Territory, to Los Angeles, California; and while ringing the golden bells of testimony from house to house and car to car in his travels in three States, he has given on an average over five set addresses for every week in the year.

It is only necessary to name the Stoddards, father and son, the fame of whose work is more widely known to-day than that of any other persons connected with this Association. They have held four successful conventions during the year, and substantial progress has been made towards a permanent headquarters in Boston for New England. Rev. Wm. Fenton, of Minnesota, has been constantly preaching Christ in the streets and in the churches, and has borne testi-

mony against the church of Hiram Abiff in Minnesota, South Dakota, and Iowa, as well as in Illinois.

Then there is that aged saint, Father Porter, over 80 years of age, but fulfilling his vow of over 60 years ago that, if it pleased God, he would "die in the harness." Preaching to churches in the far North in the summer, and laboring in the colleges of the South in the winter, God has accepted his early consecration vow in a wonderful manner. Kentucky, Tennessee and portions of other States have been blessed by his visits during the past year.

Secretary Kimball writes that when they held their first meeting in New Hampshire they were obliged to send to New York City for some one who had seceded from the lodge to tell the people what was done in the inside; but that now there are many seceders from many different secret lodges testifying for Christ in all parts of the State, and warning against the false worships of the lodge. He has kindled anew the reform fires in the State of Maine, and been instrumental in the reorganization of the work in that State and the election of a new set of State officers.

Rev. F. J. Davidson was employed for three months, or during the vacation granted by his church, and labored with his accustomed energy and faithfulness in the States of Louisiana and Mississippi. The faithfulness to God and his truth, which Bro. Davidson has shown among his colored brethren, and the persecutions which he has endured, ought to make him greatly beloved by the brethren.

Nor must we forget our colporteur evangelists, Rev. C. Powers in Tennessee, and Bro. Jasper Tucker in Michigan, and Rev. S. F. Proctor, who labored first in Arkansas and of late in Texas.

It is not probable that I can now recall the names of all who have come in touch with the N. C. A. work in one way or another during the past year, but a few come to my mind as they doubtless are also in your own. Pres. Blanchard, Rev. T. N. Chalmers, Rev. S. H. Swarts, Bro. M. N. Butler, Rev. O. T. Lee. Mr. and Mrs. Daniel Powers, Bro. I. R. B. Arnold, of the "Foating Chapel," Rev. D. S. Faris, Rev. J E. Wolfe, Rev. W. O. Ferris, Rev. M. A. Gault, and others.

CONVENTIONS AND CONFERENCES.

While it may not seem very much to say that one convention has been held for every month in the year, yet considering the stringency of the times and the fewness of the agents, this number is one for which to give thanks. Massachusetts, the Pacific Coast, New Hampshire, Maine, Illinois, Nebraska, Ohio, Indiana, Iowa, Minnesota, Pennsylvania and New York have had one or more conventions or conferences during the year.

These gatherings are of the greatest importance, not only to the cause in general by attracting the attention of many who do not attend them to the truth, but especially to the communities in which they are held, since there is always a pretty thorough seed-sowing of anti-secret testimonies from house to house along with the distribution of programs. But the greatest blessing comes doubtless to the evangelical pastors and churches of the cities in which the conferences meet. Many churches will not brook a word from their pastor on this subject. Most pastors realize that these irreligious secret lodges keep men from Christ. The people are ignorant, the ministers unable to give them the facts, and the lodge triumphs; hence the importance of the convention work which is done by the Association for these churches in the various cities. If the pastors are wise they will do all they can to encourage the N. C. A. agents in these efforts for the redemption of the young men of their parishes.

FINANCES.

It has been a hard year to meet current expenses. Cannot some new plans be inaugurated at this annual meeting to enlist more heartily our corporate membership in supporting the financial interests of the Association? Such able men as M. N. Butler, the Rev. S. O. Irvine and others well posted, are willing to give their whole time to the work if they can see any possible way to provide for their families while they are absent from them. This should appeal strongly to our constituency to do more, if possible, the coming year than ever before for the evangelization of our cities and villages through the N. C. A. agents. In the providence of God, I have been permitted to write a number of wills during the year, in which provisions have been made for the future enlargement of our work. May God's blessing rest especially on all those who are thus planning for future work.

THE CYNOSURE.

Some 200,000 copies of the *Cynosure* have been sent out during the past year, but the paper has not been quite so well supported this year as last There are doubtless reasons for this state of things; but are we doing all that we can, notwithstanding these difficulties, for the support of our organ. The New York *Witness* acknowledges, after having published some facts reflecting upon the lodges, that it cost them hundreds of subscribers. What the newspapers fear and dread, individuals, merchants, mechanics and laborers also fear, and this should lead us to pray that we may not count our lives dear unto ourselves but resolve that *at all hazards we will sustain this most necessary agency of this important work.*

To all who have justly criticised our organ, we commend the words of a Wisconsin pastor, who wrote: "All friends of our reform may well pray God to bless the *Cynosure*, for after all it is the great light-giver in the question of the secret empire." Let any one go through the files for the past year and select simply those articles which are of permanent value and which are indeed to become the future library of reference when the hour strikes when all men will be inquiring, "What are the facts about this awful secret empire?" Notice, for instance, Miss Flagg's "Deep Things of Masonry;" Rev. J. C. McFeeter's address of welcome, which was a gem of its kind; the address by Rev. J. S. Thompson; addresses by Prof. F. W. Farr, and articles of great value by Josiah W. Leeds, Prof. Simpson Ely, E. Ronayne, and others. These are samples of what this paper is doing year after year for the future, when an encyclopedia from which pastors and evanglists are to draw their facts shall have become a necessity.

Our tractlet, the *Lodge Lamp*, is now a child of ten months; it has been sent out largely to a new constituency, and has been one of the most important enlargements of the past year. The circulation has amounted to some 85,000 copies. There have been many tokens of its usefulness.

OUR FUTURE WORK.

For the present year there will come before your Board of Directors nothing specially new. The same general questions will have to be considered, but with this advantage, that we have new light because of added experience with which to answer the questions. (1) How best to reach the churches. (2) How to present to the members of each denomination more thoroughly than heretofore the testimony of their own great men. (3) How to secure a fuller recognition in the denominational press. (4) How to secure a fuller representation at our annual meeting of delegates from churches, synods, conferences and other associations than heretofore. (5) How may our agents more efficiently exalt Jesus Christ, (as did Peter and John, Acts chapters 3 and 4) win souls and show that these secret lodges are crucifying Jesus and destroying souls? These questions, by the grace of God, must be answered

It is encouraging to see in our present meeting representatives of nine different denominations, and delegates from so widely separated portions of our country.

The roll of those who have fallen asleep is impressive, not only as to numbers but especially as to character. Rev. H. L. Kellogg, one of the original charter members, and for many years one of the editors of the *Cynosure;* Rev. Dr. A. J. Gordon, of Boston, our president for 1893–4; Rev. J. P. Richards, a corporate member and a member of the Board of Directors at the time of his death; Judge W. W. Farwell, attorney for the Association at its organization and for many years; Rev. A. D. Freeman, Nathan Callender, L. Taylor, corporate members; Rev. J. E. Ambrose, one of the speakers at our conference in 1890, and one of the first as well as the oldest Baptist ministers in this State; as well as others whose entrance upon their rest from earthly labors has been noticed in the *Christian Cynosure.* It seems as though God has been speaking as in no other year to each of us,—"What thou doest, do quickly."

THE NEED OF BETTER SABBATH OBSERVANCE BY ITS PROFESSED FRIENDS.

BY REV. CHAS A. BLANCHARD, WHEATON COLLEGE, WHEATON, ILL.

The importance of the Lord's day rest to men, communities and nations can scarcely be exaggerated. The body of man cannot stand the strain of ceaseless toil. It becomes prematurely old and suddenly breaks down if subjected to it. The mind in many instances shares the wreck of the body, and softening of the brain, paralysis of the intellectual powers, or madness testify to the fundamental character of the Sabbath law. Men's manners and morals are also involved. Truthfulness, integrity and purity do not characterize cities or States where there is no weekly rest day. On the contrary, profanity, lying, licentiousness, dishonesty and murder are always associated with indifference to the day of rest and worship. Social, financial and political interests also share the fate of the Sabbath. When it is honored they are secure; when it is trampled under foot they are imperilled or destroyed. The nations which now set good examples in civil polity, which dominate the world's commerce and furnish the highest types of social life, are those which most fully recognize man's need of the Lord's day and God's goodness in its establishment. It is safe to say that the nation which will not observe the Sabbath, as set forth in the Bible, will be damaged in physique, deteriorated in mind, degraded in morals and injured in its social, financial and political institutions. A comparison of Asia and Africa with England and the United States makes this so evident that argument is needless.

But though all this is true, it is equally evident that for years the Sabbath has been losing ground in the United States. At the present time the barriers seem giving way on all sides and there are many who boldly declare that the American Sabbath has no rights which foreigners are bound to respect. The Sunday newspapers, the street car line, the railway, and the mail service lead in a movement which has for its logical terminus three hundred and sixty-five days' labor in each year for every wage worker. These are re-enforced by barber shops, bakeries, butcher shops, factories and mills, so that at the present time there are more than two millions of men chained to this wheel of ceaseless toil. These two millions of men represent a population of eight or ten millions, who are being paganized in the midst of churches and prayer-meetings.

In addition to the cruel wrong done to these toilers and their families there is also to be considered the reactive injury to those who use their labor. The Sunday newspaper, which in the making keeps hundreds from rest and worship, in the reading injures hundreds of thousands who are kept from church, or rendered incapable of understanding and appreciating a sermon by the load of politics, business, sports, theatrical news and society gossip which is thrown into the mind. The street car, so far as used by church-goers, damages those who ride to the centers and the outlying congregations which need the very people who are taken away. The railway train is a murderer of engineer, fireman, conductor, brakeman, operator, train-dispatcher and gateman, but it also destroys the conscience of business men and pleasure-seekers, who rush along to death and judgment careless and unconcerned. There is a true solidarity in our race and it is not possible for us to degrade and destroy our fellowmen without suffering a vengeful reaction ourselves.

The worst feature of our national Sabbath-breaking is that professed Christians are often leaders in it. It is probably impossible to name one form of desecrating the Lord's day in which members of churches do not participate. They go to the postoffice and handle their mail on the holy day. They ride on street cars and railways, sometimes on religious work, often on mere secular employments. They own stock and hold offices in corporations which are hiring thousands of men to labor on the rest day. They read the newspapers all through the week and then take up the biggest one for Sunday morning. They read while reporters, compositors, pressmen, and editors sleep after the long night's labors. They often patronize shops on Sunday which they might just as well reach on Saturday, and, at

times, mills and factories which they control compel men who have labored six days to turn out for a seventh working day when God's law and common humanity demand a day of rest for them.

It is some relief to believe that multitudes of church members, who have thus shared in these occupations which wear out the body, overtax the brain, destroy the family, depopulate the church and loosen all the bonds of society, have done so not maliciously but carelessly; nevertheless the sin is grievous to note. It is more an occasion of thanksgiving that we can recover our lost ground if we are so disposed. If the ministers and officers in our churches will "Remember the Sabbath day to keep it holy," the members will largely follow their example; even unconverted but self-respecting men will do so. No evil in our land can stand against the honest and persistent protest of the churches of Jesus Christ. Especially is this true of an evil like Sabbath-breaking, which is so evidently ruinous to men that even atheists and infidels cannot frame a plausible argument for its defense. If we do not set a Christ-like example and utter a true testimony on this vastly important subject, our brethren will perish and their blood will be required at our hands.

NEW ENGLAND LETTER.

Two old New England worthies.—An ancient law against big sleeves. Evangelist Wm. F. Davis on Boys' Brigades.—A stringent anti-gambling law.—Lodge Sabbath-breaking.—Unitarian preaching on the Common.

Just 204 years ago (May 20), in old Colonial Roxbury, with birdsongs and scent of blossoming apple boughs in the air and the same strange, undefinable dreamy sweetness which through all the centuries has made a day in May like no other in the year, as if it held concentrated in itself the essence of all the springs that have been or will be, John Eliot, the saintly, the beloved apostle to the Indians, lay dying; he to whom Richard Baxter wrote: "There is no man on earth whose work I think more honorable and comfortable than yours. The industry of the Jesuits and friars, and their successess in Congo, Japan, China, etc., shame us all save you." This was a hundred years before William Carey aroused English Protestantism from its inglorious slumbers with his appeal for the perishing millions of China. That the missionary spirit should die out of the church for nearly eighteen hundred years, except as it flashed forth in a few sporadic instances, like the evangelization of Ireland under St. Patrick, is one of the strangest things in the history of Christianity. But it makes a brighter halo around the name of Eliot, who could not rest in the comparative ease and comfort of his Roxbury pastorate, while he heard in his soul the cry of his red brother, "Come over and help us." He did not work for fame, yet no name in New England annals will go down through the ages with a purer lustre than his.

A contemporary of Eliot's, though born more than forty years later, was Sir William Phips, a kind of Yankee Dick Whittington, with as strange and eventful a story as his prototype of Bow Bells. It was the sea, however, that sang in the ears of the youngster—the youngest of 21 boys in a family of 26 children—and made him weary of his humdrum employment of tending sheep, and long for the life of a sailor. So he left his native Maine forever behind him, learned the trade of a ship-carpenter, and came to Boston, unable to read and write, though he was 22. But Massachusetts' future governor meant to be a power among his fellowmen, and the first thing he did was to remedy the defects of his early education, or rather lack of education. His next step was to marry a rich widow. History is silent on the dozen or more years which followed, but when the opportunity of his life came Phips was ready to seize it. Immense wealth was transported in Spanish galleons to the Old World, and as these vessels were sometimes wrecked, wonderful stories were told of the treasure sunk to the bottom of the sea, or imbedded among the coral reefs on which they stranded. This shrewd son of Maine anticipated the trusts and monopolies of three centuries later, and formed a company with a patent from the king giving him and his associates the exclusive right to all wrecks that should be discoverad for a number of years to come. More than half a century before a richly-laden Spanish vessel had been wrecked near Port de la Plata. The story of Phips' persevering efforts to obtain this treasure, his repeated failures, and final discovery of a fabulous amount of gold, silver, and precious stones, reads like a romance. It bought him his baronetcy, and made him a power in the colony; but one's mind goes back to the old Roxbury parsonage, and the life of this colonial crœsus with all the fame and honor to which he attained, pales and dwindles beside the higher glory of a life, so pure, so unworldly, so Christlike as John Eliot's, who counted the soul of one of his Indian converts a greater prize than the most richly-laden galleon that ever sailed the seas.

Now that we are on antiquarian subjects, it may please those who consider the present style of exaggerated sleeves neither tasteful nor economical, to know that the old town of Dedham, so far back as 1639, tried to reduce their size,—from which we infer that the Puritan maids and matrons were no more indifferent to fashion than their fair descendants. The enactment reads that "hereafter no person whatsoever shall make a garment for woman or any other sex with sleeves more than half an ell wide in the widest part and so proportionate for bigger or smaller persons." "Any other sex" looks as if the women were not the only sinners in the way of "immoderately great sleeves and some other superfluities," but leaves the reader in a state of some bewilderment as to the number of sexes in those early days. This sounds very funny, but perhaps no funnier than the modern attempt to reduce the size or rather the height of women's hats may seem to a coming generation.

Evangelist Wm. F. Davis does not mince matters in giving his views of the Boys' Brigade. He characterizes it as "men's measures for manufacturing boy murderers by the wholesale. The Sunday-schools are being made recruiting stations for the Dagon of war." Still the craze goes on—a madness in which there is no method. The Boston schoolboys who paraded last week before admiring crowds doubtless think that a military life must be a fine thing, and if the present trend continues they may have a chance to learn that it does not consist entirely in wearing a smart uniform and carrying swords and muskets. There is a military spirit in many of the addresses delivered at so-called "patriotic" gatherings which does not make for peace, but is certainly calculated to stir up a belligerant temper in our Catholic fellow-citizen unless he is much more lamb-like than the average Protestant.

I notice that in a neighboring city there are a number of estates to be sold at auction for unpaid taxes, which shows the result of the hard times and makes one question anew the wisdom of the recent income tax decision. Why should not these proprietors of small estates who have little or no income be exempt from taxation, and the burden placed on those with an income of three thousand dollars and upward? Under our present system every thing seems done to crush out the small proprietor, and help the rich to grow richer.

Massachusetts has passed a very stringent anti-gambling bill, which is so worded as to leave no loophole of escape. Under the words, "gaming," "illegal gaming," or "unlawful gaming," everything that partakes of that character is rigorously excluded. It makes possession of any gambling implement, or even an attempt to conceal it, *prima facie* evidence upon the trial of any complaint or indictment. The bill prohibits in very stringent terms any betting or horse-races, or any contest of skill, speed or endurance of "man, beast, bird, or machine;" also betting on elections or nominations. This will stop—if the law can be enforced—these most demoralizing practices.

Two hundred Patriarchs Militant parading through the streets to the music of a band last Sunday evening on their way to take the boat for Philadelphia where they will participate in the dedication of the new Odd-fellows' Temple, was another illustration of the readiness of the lodge to desecrate the Sabbath, which ought not to pass without comment by those who are seeking to secure a better observance of this sacred day.

The Unitarians have taken a new departure, and inaugurated a series of open-air meetings on the Common, with the Rev. Edward Everett Hale for leading speaker. This is something out of the usual line for our liberal brethren, and shows that they are awakening to the fact that the poor need something besides bread. They have been too exclusively humanitarians, ignoring entirely any spiritual needs; but Rev. E. E. Hale, both in his writings and his spoken words, has blended the two with a rare beauty and peculiar helpfulness which makes him by far the most popular man in the Unitarian pulpit to-day. It is doubtful whether he will have many followers. He is too decidedly individual, yet his spirit cannot fail to influence the denomination, and permeate it with the idea that "Christianity," in the words of President Tucker of Dartmouth College, "is more than a religious or even social question; it concerns our whole economic life."

ELIZABETH E. FLAGG.

OUR NEW YORK LETTER.

Greater New York.—Suicides.—Light without heat.—The Legislature —Parkhurst on civil liberty.

The Legislature has adjourned, and the Greater New York bill was defeated on the last day. Although defeated, it is only deferred, for the relation between the cities is so intimate that their union is only a question of time and would probably be a greater advantage to Brooklyn than to New York. A union forced upon an unwilling population, however, would be no union at all. It is no injustice to the half of the people of Brooklyn who desire political unity to compel them to postpone that desired end until they can persuade a larger proportion of their fellow-citizens that the change is desirable; but it would be a distinct injustice to compel the other half to become part of the great metropolis on so short a notice and against their protest. The Greater New York after all is not a mere aggregation of cities in this immediate neighborhood, but rather the new life of the metropolis expressing itself in art, in institutions of learning, in educational facilities and in a revival of the civic spirit. There are many evidences that New York has entered upon a new stage in her life. The rise of splendid and imposing structures in all parts of the city, the new homes for art association, the fine houses already provided for music, the enlarged system of public parks, all bear witness to it. Existing side by side with these causes of thanksgiving and pride are the usual causes for humiliation and shame. The recent census showed that in the district bounded by Fifth, Canal, Essex and Mercer streets, having nearly 95,000 residents, there are seven churches and 563 liquor saloons, or one church to 80 saloons.

There has been another recent epidemic of suicides, the paper reporting about half-a-dozen every morning. Occasionally the attempt is unsuccessful, and then the would-be suicide finds himself in the hands of the law. Recorder Goff last week sentenced a man to one year in the penitentiary who had attempted to take his own life, but had not succeeded. This is supposed to be the heaviest sentence on record for a case of that kind. The craze for committing suicide has even appeared among the brute creation, and the New York *Herald* recently gave an extended account of the suicide of a sparrow at the Gilsey House on Broadway, through despondency, because painters had destroyed her nest, hanging herself with a piece of string before a large crowd of spectators.

A young New Jersey electrician claims to have discovered the secret of the firefly, and that he can now make light without heat in accordance with a new principle of molecular vibration. He proposes to emulate the glow worm, and instead of having the present red-hot filament in the ordinary incandescent light, he will make the whole surface of the glass glow with a brilliant illumination. Theoretically there is no more reason why we cannot have light without heat, than there is why we cannot strike a chord on the piano without striking all the chords, in order to have music. The inventor claims to be able to separate the several divisions of energy and employ only the illuminating elements. He employs the ordinary current of 110 volts and asserts that a one-volt current is enough to accomplish illumination. He expects one of these days to sell sticks of light about the size of a stick of candy, that will burn forty-eight hours. They will be a sort of storage battery, and a man can carry them around in his waistcoat pocket. At night all that is necessary to be done is to press a little button, and you will have a bright light.

Under the present incandescent lamp lighting the heat amounts to ninety-nine per cent of the energy. Under this new system nearly all this would be saved, and the cost of the lamps correspondingly reduced.

The Legislature which has just adjourned has been a great disappointment. It was chosen and called a "reform" legislature, but the name has been a sad misnomer. The various reform measures have fared badly at its hands. It has been found impossible to get a bill favorably reported on unless it met the approval of the party bosses and came through the regular machine. The will of the people has been, most insolently and repeatedly, set at naught; and unless the people have shorter memories than they are usually credited with possessing, the next election will bring deserved retribution.

Dr. Parkhurst preached a ringing sermon last Sunday on the obligations of liberty, and among the many good things that he said were the following: "We have been born into freedom. We have inherited it from men and generations who have earned it and paid for it by their sufferings and their life. History has been one long war of emancipation. If we had earned our liberties ourselves, then the discipline required in earning it would ensure all the necessary vigor to be put forth in its defense. We did not earn it and we have not had the discipline of earning it, and in that exactly is our peril. The enjoyment of inherited prerogatives is inherently debilitating. It is the beginning of slavery not to feel that you are being enslaved. This is the condition upon which autocrats and dictators feed, and our American life is full of them. It is a matter of unutterable amazement how much in the way of depotism a man whose civil liberty is only an inherited liberty will put up with, before he begins to get out his armor and gird on his sword." F. W. FARR.

What is lodge worship? At first, the doctrine that Masonic ceremonies were devil-worship brought us a multitude of reproofs. Now the statement is become so common that it is received as settled ordinary truth that worship not paid to Christ is paid to Satan.—*Jonathan Blanchard.*

REFORM NEWS.

FROM THE GREEN MOUNTAINS.

EDITOR CYNOSURE:—Less has been accomplished during my first visit to Montpelier and Barre than is desirable, but a beginning has been made. The opposition has been located and some knowledge of his strength has been obtained. A number of friends have been enlisted and literature put into homes and given to parties who will read and use it to advantage. I attended and took part in two week-day prayer-meetings, and besides assisting at a communion service on Sabbath morning, the way opened for me to preach in the afternoon and evening. My last work was at Barre, which is reported to have more lodges than Montpelier. One gentleman gave fifty as the number. Another said: "Anything in the line of lodges imported or invented in Boston is at once shipped to Barre, marked C. O. D." The city and its granite industry are developing rapidly, and a weekly distribution of ready cash among so many workingmen is favorable to lodge growth. I was told that skilled labor commands $2.75 per day, and that probably nine-tenths of the operatives were of foreign birth. The most desirable material is obtained some four miles from the center and brought down either on wagons or on the "sky railroad" to the shops where it is worked and made ready for shipment. The largest block ever taken from the quarry was recently removed to the factory.

Rev. J. A. Wright, of the Free Methodist connection, conducts Sabbath services at the quarries in the public school house. Obtaining permission to use the house for an evening service, he announced that I would speak there on Monday evening, the 5th inst., giving a Bible view of secret societies. We were met on our arrival by the gentleman from whom the house had been obtained, and kindly informed that the town was in a commotion. It had been reported that the secrets of their lodge were to be exposed, and if a meeting was attempted he feared trouble. Personally he would be glad to open the house, but as the custodian of public property he must forego personal wishes and protect the persons and property of the citizens. A crowd from the village had gathered, and several coming from a distance were waiting on the steps for admission. The situation was rather anomalous for a Vermont village, though it would doubtless have been familiar in Dixie. We had violated no law of the State, nor had we threatened violence to the person or property of anyone, but suddenly we were confronted by a mandate from the secret empire asserting the supremacy of lodge above civil authority. A room some mile or more distant was offered, but after a brief consultation it was decided to hold an open-air service on the lawn in front of the school house. I spoke briefly and the people seemed interested. Carradine's sermon, "Folly Expense, and Danger of Lodges," *Lodge Lamps* and a few copies of "Danger Signals" were distributed, and the people quietly dispersed while I returned with Bro. Wright to the city. Up to this time I had supposed the whole affair a simple spasm of mistaken zeal among the young miners, and like many boyish pranks deserving but little attention. When I learned later, however, that it was known in Barre before hand, and that remarks had been made to the effect that if I attempted to speak there would be trouble at the quarries, it put the affair in a different light. Instead of being a spasmodic effervescence of youthful indiscretion it assumed the appearance of a deliberate purpose on the part of the lodge leaders to suppress any expose of their pretended secrets, even by mob violence, if necessary. I prefer no charge against the average membership because it is their duty to obey the orders of their superiors, but I fail to see any good reason why they should threaten a disturbance, and jeopardize the security of public property in their own village unless incited to acts of lawlessness by outside parties. The only rational solution of the threatened demonstration of the quarries is that the "Worshipful Masters" and "Sovereign Princes," the "Noble Grands" and "Worthy Chiefs," meeting in secret conclave, had decreed that henceforth, so far as the right of free speech is concerned, the civil law should be subordinate to lodge dictation, and that the Green Mountain State should be one with her Palmetto sister in denying to citizens, neither accused or convicted of crime, the right to assemble, and in an orderly and peaceable manner discuss such questions as they deem proper and expedient. If I am mistaken I shall be glad to be undeceived and to return and give a course of three or more lectures in Barre in some suitable church or hall without fee or reward, and free to all who may choose to attend. Would not friends in Vermont favor a convention some time during the summer at the capital city to discuss the merits of the secret system, and if it seemed expedient, to organize for more systematic and vigorous work throughout the State. Will not any who are interested in such a movement write me at 218 Columbus Ave., Boston?

JAMES P. STODDARD.

AFFAIRS IN MANITOBA.—The Presbyterian synod in Canada has come out in favor of the Manitoba legal enactments of 1870 versus that of the Catholic for his religion in the public schools. In the resolution passed the synod has expressed *"their strong conviction that Manitoba should be left alone under her own immediate legislators."* Canada is fighting the same battle against the church and state principle that *must be fought here.* If Americans *stand true to the principle* of no *union between church and state*, well. If not, then farewell to our dearly bought civil religious liberties.

CORRESPONDENCE.

THE BIBLE IN THE LODGE—A REMINISCENCE.

BY EZRA A. COOK.

For several years, when publisher of the *Cynosure*, I received an annual pass over the Iowa division of the Northwestern railroad in payment for advertising.....This gave me an opportunity for short trips over that road. I often took a sleeping-car from Chicago at night and waked up in the Hawkeye State, when after four or five days' canvassing I returned. When returning from such a trip I observed a gentleman in clerical dress in the next seat who seemed interested in me; and he at last addressed me, stating that he was an M. E. pastor stationed, I think at Geneva, Ill.; and he asked where I was from. I answered by handing him my business card, when the following conversation took place. I will designate the Rev. Freemason as Rev. F.

Rev. F.—"Are you the publisher of that Anti-masonic paper?"

Cook—"Yes, sir, the *Christian Cynosure.*"

Rev. F. (in a loud tone)—"I told one of your *Cynosure* crowd what I thought of him the other day. He had the face to tell me that he knew one Masonic sign correctly, for he had tried it on a conductor and he let him ride free. I told him he was a scoundrel and ought to be arrested. He tried to explain, but I refused to hear a word from the self-confessed swindler."

Cook.—"Quite likely he wished to tell you that after proving that the grand hailing sign of distress would bring a free ride, which Masons like yourself usually refuse to admit, he afterwards gave the conductor his fare. I know from observation that Masonic signs do bring favors from all kinds of officials."

Rev. F.—"A man that is not a Mason knows nothing whatever about the institution. The Bible is the great light of Masonry."

Cook.—"You mean, I suppose, to state that the Bible is one of the three great lights of Masonry, for your monitors state that "The three great lights are the Holy Bible, square and compass."

Rev. F.—"True, but the Bible alone contains any information or instruction. The square and compass say nothing. Therefore, as I said, the Bible is the great light of the order."

Cook.—"Freemasonry is found all over the world, I believe, and is the same in Europe and Asia as in America, is it not?"

Rev. F.—"Yes, Freemasonry is found in every land, and is the same everywhere."

Cook.—"But in Mohammedan countries they use the Koran instead of the Bible; and as Freemasonry is everywere the same, you say the Koran is the great light of Masonry. In another country the Zend Avesta is the book used; and that is the great light of Freemasonry. Your lodges are full of Jews, and it is forbidden to use the name of Christ in your lodge prayers."

Rev. F.—"Oh no, it is not. I have often prayed in the name of Christ."

Cook.—"How many degrees have you taken?"

Rev. F.—"Seven. I am a Royal Arch Mason, and I know what I am talking about. The name of Christ is used in Masonic prayers, for I have so used it myself."

Cook.—"If so, you know very well that your use of the name of Christ was un-Masonic, and had there been a Jew present it would have been the duty of the Worshipful Master to rebuke you. If you are a Royal Arch Mason you must know that in the Scripture reading in the Mark Master's degree, the name of Christ, which occurs twice, is stricken out both times. I defy you to quote one single Masonic authority in conflict with what I have stated."

Rev. F.—"I care nothing about Masonic authorities, for I acknowledge none. I know of my own knowledge what Freemasonry is. It is much older than the New Testament, and hence the name of Christ is not mentioned, but I have used his name in the lodge repeatedly."

Cook.—"Such pleading will not do. In taking those degrees one or more monitors or manuals were used. The authors of these books have virtually made Masonry in this country, and they are its exponents. They are and have been the Grand Masters of their Grand Lodges. Confessedly the Masonic Bible is but a mutilated Bible. The great age of the order is but a fiction. No one questions the age of stone-masonry, but Freemasonry or Speculative Masonry started in 1717 with but a single degree. The mutilated Scripture quotation in the Mark Master's degree to which I have referred is taken from the New Testament. But even your mutilated Bible is of no authority whatever in the order, and is but a piece of lodge furniture."

Rev. F.—"But I refuse to accept as authority what others may choose to say about the order. I am as much entitled to my say as they are to theirs, and what I have seen myself I know."

Cook.—"Your refusal to accept and acknowledge Masonic authority simply shows that you

are contumacious. The Worshipful Master of a local lodge represents the sun; and as you have heard it recited scores of times, "As the sun rises in the east to open and govern the day, so rises the Worshipful Master in the east to open and govern his lodge." Morris says his sway is as despotic as the sun. These Worshipful Masters and Past Masters form the Grand Lodge of each State, and they make the laws of Freemasonry. Against the statement of these Masonic leaders, that not even the Ten Commandments from the Bible are of force in Freemasonry, you insist that the Bible is the great light of the order. Geo. W. Chase, author of "Digest of Masonic Law," quotes the decisions of the Grand Lodges on the subject, and sums up those decisions by saying, "Blue Lodge Masonry has nothing whatever to do with the Bible. It is not founded on the Bible; if it was it would not be Masonry; it would be something else."

During the latter part of our conversation this Reverend Freemason got considerably excited. We had the undivided attention of the occupants of the car, and they came in from other cars; even the conductor of the train, who wore the jewel of a Knight Templar, stood listening most of the time. The passengers laughed at the discomfiture of my antagonist who, in his excitement, allowed himself to be carried several stations beyond his home, much to his chagrin; and the conductor with an oath called his brother Mason a fool after he had left the train.

A few weeks afterward we met in the corridor of an office building in Chicago, when he exclaimed: "You are the man that abused me so in the cars," when he hurried away without giving me a chance to answer him other than with a smile. The truth is, I treated him with deference until he utterly refused to allow that the teachings of Masonic leaders, or even the decisions of Masonic bodies, should have more weight than his unsupported assertions, when ridicule of his position seemed necessary, but everything on my part was said good-naturedly.

AN IMPORTANT MEETING.

FAIRBANK, Florida, May 15, 1895.

TO GOD'S REFORMERS OF AMERICA:—A call for a conference in New York City of reformers to be held from June 28th to July 5th next, is of God, sure. It is time, certain, for those who claim to be reformers to find the great secret of success in any work. I can see, though way down here in Florida, there is danger ahead. Old Satan intends to be there. I know just what he is bound to do. Simply continue his work. *Create and continue divisions.* I think God wants me to be there; and to be on the lookout for the old fox. I am learning of his many tricks, traps, and snares, South. He is a great hand to get into ministers, conferences, etc. I will tell you an alarming truth. He has more in number who claim to be reformers than God. But that does not bother God's reformers, because one can with ease handle a thousand and two set ten thousand aside. So my beloved, let us be on hand and on time in the great city, and aid to start a movement that will make all the hell powers of earth fear and quake, and all the heavenly powers shout glory to God.

RUFUS SMITH.

LODGE DARKNESS SCATTERED IN TENNESSEE.

MCNAIRY. Tenn., May 11, 1895.

DEAR CYNOSURE:—I am encouraged by results to persevere in making manifest the evil nature of organized secrecy; for some do and will accept the truth when fairly presented. Yet there are an interesting variety of ways used by lodgemen to ward off the force of truth. One minister with whom I conversed, endeavoring to enlist him in the reform, said: "There are some things worse than Masonry." I asked him what they were. He replied: "Life insurance." Another said: "I don't believe in making a hobby of anything." Another minister signified that "Modern Masonry" does not reject Christ as the Masonic books would make it appear. I had cited some sentences from them. At Liberty Grove I gave a lecture setting forth the two religions of the Bible, the true, and the false, and used the Brahma worship of the Hindoos as at present practiced, and the secret worships of Freemasonry to illustrate the false religion or sun-worship of Bible times, when Baal, so much spoken of in the days of the prophets, was regarded as the sun-god. I set forth the fact that Masonry, by its standard writers, is a religion, and claims to save men, at the same time rejecting the Lord Jesus Christ. Liberty being given for remarks, the Baptist minister replied that "Freemasonry is not a religion. It is just a social fraternity for mutual benefit, and is not a religion at all." I re-quoted the authors and assured the congregation that Masons generally acknowledge these books to be good authority in Masonry. The minister rejoined that he had been a Mason twenty-seven years and he knew. Yet before we closed our exchanges he acknowledged that he had not read those authors. I then briefly gave out some of the inside work of the lodge, including some of the obligations with the horrid penalties, and closed with a consciousness that the truth, which is light, had made manifest some of the hidden works of darkness.

C. POWERS.

A NEW VOICE IN THE WEST.

MAY 17, 1895.

DEAR CYNOSURE:—It has been on my mind and in my heart for some time to write you a line letting you know that the good work in which you are engaged has many friends and is progressing slowly but surely out on the Pacific Coast where the people are almost wholly given over to the lodge idolatry.

I have been well acquainted with your work for a number of years and have watched every move with more than ordinary interest. We spent three years in school work at Spotsylvania Court House, Virginia, where the lodgeites make such bold and unfounded assertions of George Washington being an affiliating Mason.

I am well acquainted with Mr. Stoddard of Washington, D. C., having shared the kind hospitalities of his Christian home more than once. The thoughts of the many kindnesses received from Brother and Sister Stoddard are most refreshing. God bless and prosper them.

Your agent on the Coast, Rev. P. B. Williams, is doing a noble work. Rev. Williams delivered the first lecture on the "Evils of Organized Secrecy" that we have had in Seattle Seminary. The lecture was masterly and was well received by the large audience that listened to it. Some of the secret order men were out, and the pointed truth from their own standard authorities made them squirm a little, and yet they all felt that Mr. Williams was correct. One lodgeman was heard to remark that the speaker told so much truth and was so courteous about it that it was hard for anyone to become offended. He handled his subject without gloves.

Bro. Williams delivered two other lectures in Seattle, both of which were very successful. He has made many warm and influential friends in Seattle who will give him a welcome at any time he may choose to visit us in the future.

I find the *Cynosure* to be full of information and interest. Every one who wishes to keep up with the times should read it. Yours for the work.

ALEXANDER BEERS,
Pastor Second F. M. Church, Seattle, Wash.

THE SABBATH IN GREECE.

BATSE, ANDROS, Greece, May 1, 1895.

DEAR CYNOSURE:—Last Sunday, April 28th, elections took place throughout the kingdom of Greece, and the churches are the places where the ballots are cast. A great deal of disturbance took place at this time. At Patros, one of the ports from which a great many raisins are exported, a regular war took place between the parties, and it was as though there was a war between Greeks and Turks. Many were killed and a great many were wounded. We do not know what happened in other places, for we have not heard yet. The party of Mr. Deleyane won by a very great majority, and we hear by telegraph that Mr. Treeconpes, the late premier of Greece, was not even elected congressman. The reasons for this awful failure of Mr. Treeconpes are these: The national debt has become so great that the nation is almost bankrupt, and he had to put very heavy taxes on things to keep up, and that disappointed the people, for the Greek people as a general thing do not want to pay taxes. For many years, whenever there was a deficiency, instead of levying taxes on things to make it up, they would borrow money from some of the nations of Europe, and now the debt has become so great that it is impossible to keep up either by means of taxes or in any other way. They blame Mr. Treeconpes for many things; but we do not see that anyone is to blame except the people. They have become very ungodly and blasphemous. With the least little disappointment between one another, one will curse the God and Christ of the other one, and both have the same religion too. Even the little children blaspheme terribly.

The Sabbath is so desecrated that you can hardly find anyone in the church on Sunday; but very many start off early in the morning for the market and stay there all day and get drunk and fight, and in the evening when they go home their pocketbooks are empty. So Greece has no Sabbath. Sunday is the worst day.

The three congressmen who were elected from the island of Andros called on us before the elections and wanted to have our influence; and Mr. Zaraphonithes spoke to me and asked me to play and sing for them a hymn to the tune of America, but the words are, "Our King from heaven, look upon us," etc. And he said to them, "May God look upon you, and bless you, so that you may be a blessing to this nation." And also he said to them, "May God be with you so that some of you may stand up before congress to speak about the Sabbath, that it may be kept holy, and that the day for the elections be changed from Sabbath to another day, and that the Sabbath be kept sacred as it is kept by other Christian nations." And they said amen to it. Now we ask the Christian people of America to pray for this, that God will give courage to some one to stand up in congress and put this great question of the Sabbath before that august body.

Last election day we had an all-day meeting at our mission building. We had a house full, and had an opportunity to speak to many different crowds who collected about the door in the street. The subject of all our talks was the observance of the Sabbath. Mr. Z. told the people that it lies in their power to interest their congressmen on this subject and make it a national question. The people said among themselves that the Sabbath ought to be kept holy.

Mr. Z expects to take Bibles and make a tour about this island and on other islands as soon as the Lord will open the way. The Bibles are ready and waiting, but the means with which to travel have not made their appearance from anywhere yet.

We saw by the *Cynosure* that the father of dear Miss Flagg has been released from his sufferings, and we wish to extend to her our hearty sympathy, and we pray that God will be with her in her loneliness and help her to bear up under this affliction. With Christian love,

MR. AND MRS. A. D. ZARAPHONITHES.

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TESTIMONY.

"The anti secret force in Maine for active work has developed very rapidly within the last few years. A single copy of the *Cynosure* coming to an honest praying man for two years had much to do with the anti-secret character of the Cornish church, and still more to do with the revival and re-organization of the Maine Christian Association. Behold what God hath wrought! Praise his name forever!"—*Elder S. C. Kimball, Editor Christian Witness, New Market, N. H.*

——o)o(o——

The *Cynosure* and *Tribune* give five pages of reading matter for every working day in the year at a cost of about one-half of a cent per day. The news from the whole civilized world is given, and reform news and facts of vital interest nowhere else obtainable. Send $1.60 to the

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How to Make Saratoga Potatoes.

After paring six large potatoes slice them very thin and put them into 3 quarts of cold water. Let them stand all night in a cold place—in the ice chest if possible. In the morning pour off the water and put in some that is fresh as well as a large piece of ice. When the potatoes are brittle, drain about a pint of them, and putting them into a frying basket lower them into a kettle one-third full of boiling fat. Cook for ten minutes, lifting them with a spoon from the bottom of the pan two or three times while they are frying. Drain the potatoes well and turn them into a dish lined with soft brown paper. Continue cooking the potatoes in this way until all are done.

How to Make Toilet Water at Home.

For violet water put a quarter of a pound of fresh picked sweet violets, together with their weight of pure alcohol, into a large bottle, cork and shake the botttle every day for one week; then add a quarter of a pound of water. Filter and bottle for use. Lavender water is made by slowly steeping for one hour in a covered farina boiler a pound of fresh lavender with a pint of water. On its removal from the fire add 2 quarts of alcohol, filter and bottle for use. One of the most delightful homemade waters is cherry laurel water. Bruise an ounce of bay leaves and add to them a half pint of water. Steep for an hour in a farina boiler, take it from the fire and add a quart of lavender water. Filter and bottle for use.

How Firing of Heavy Artillery Causes Rain to Fall In the Vicinity.

Whatever lowers the temperature of the air at any place below the dew point is a cause of rain. Various causes may conspire to effect this object, but it is chiefly brought about by the ascent of the air into tho higher regions of the atmosphere, by which, being subjected to less pressure, it expands and in doing so lowers its temperature. These ascending currents are caused by the heating of the earth's surface by the sun's rays, or, in fact, by anything which raises the temperature of the superincumbent air, and it is very obvious that the continued discharge of large pieces of ordnance will have a considerable effect in raising the temperature of the air lying on the earth's surface, which will ascend, expand and discharge its aqueous particles in the form of rain, for the reasons given above.

How to Prepare Salted Almonds.

Pistachio nuts, peanuts and almonds are the nuts chiefly salted. The process is so simple that any housewife can easily perform it. First, the nuts are "bleached" by dipping them quickly into boiling hot water. This serves to remove any particles of chaff or dirt and to soften up the exterior of the nut. After being partially dried they are then placed in a bath of hot salted olive oil or butter and allowed to remain a minute or two. The olive oil is better than butter, but it is more expensive. On being dipped out the nuts are placed in an oven and baked or else crisped in a roasting pan. The process originated in Paris about 12 years ago. Probably the best salted nuts are Jordan almonds from Spain. They cost about 80 cents a pound.

How to Make Asparagus Omelet.

Cut cold asparagus in inch pieces and set it in a covered earthen dish in hot water to be heated thoroughly through, but not to cook. Season it slightly again. Make a nice omelet with four eggs, put a cupful of the heated asparagus in it, fold it and serve it at once. Make as many omelets as the asparagus requires, but do not attempt to make any larger ones than four eggs will make.

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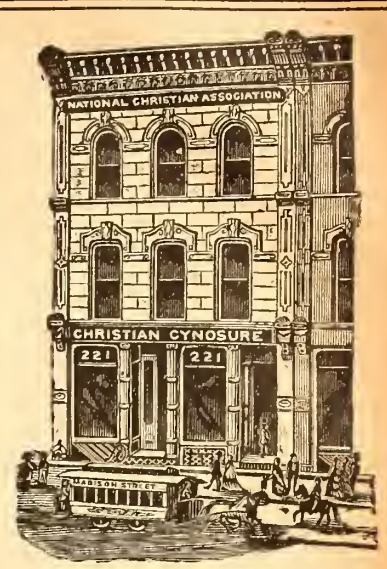
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The Christian Cynosure.

WM. I. PHILLIPS, PUBLISHER.

CHICAGO, THURSDAY, MAY 30, 1895.

"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isa. 55: 7.

A subscriber in Pennsylvania sends the names and addresses of five friends to whom he would like to have sample copies of the *Cynosure* sent. This is a good idea. If there is a number that you would like to have friends see, that you think will do good somewhere, send us word, please.

Those who "call the Sabbath a delight" will read with pleasure the article "*The need of better Sabbath observance by its professed friends*," by President Blanchard, on the third page. This essay received the second prize from the Philadelphia Sabbath Association last year. The subject is of vital importance to us individually as Christians, and to our nation.

CORRUPTERS OF OUR YOUTH.

We are in receipt of a monthly paper called *The Star*, devoted to the interests of a new secret society known as the C. M. A. (the Coming Men of America). Any boy under 21 years of age can be admitted *free of charge* and duly instructed in the secret work, including signs, grips and passwords, provided he signs a pledge of perpetual secrecy, subscribes and pays for the paper, and buys a *badge*. He is also instructed in a system of secret sign writing.

The paper says: "Nearly every man over 21 years of age belongs to some secret society, such as Masons, Odd-fellows, Knights of Pythias, Knights of Honor, etc., but none will admit any one under 21 years of age." It proposes, in short, to become a training-school for all of these orders.

We can scarcely conceive of a more pernicious movement, or of one fraught with greater danger to our youth and to the nation. We deplore the enticements of the saloon, the wiles of the "strange woman" and the snares of the gambling hells. Their victims are many, and their way is "the way of hell going down to the chamber of death." But all these are under the ban of public opinion, and there is at least a partial protection of our youth from their snares. But here is a scheme, led by men of apparent respectability, to cultivate in our boys those qualities that will lead them, if followed out, into the grossest sins and the most grievous departures from God. It begins its work by teaching children the arts of dissimulation in keeping pretended secrets from their parents and guardians by teaching them a system of favoritism not based on merit, and which is liable to be used to screen each other in wrong-doing; and it holds out the false promise of great personal benefits to those who will but commit themselves to that system of lodge rule which robs men of true freedom and absorbs a vast amount of treasure, for which it gives no adequate return.

It is true that this society makes no pretension to religion. This may be just as well for religion, but is bad for the boys who, most of all, need its restraining and ennobling power. It is true that it excludes the girls. This is well for the girls, but is a practical consent to the impurity of life and words which would not be possible in a mixed society. We have seen no plan for the general corruption of our youth that seems so skillfully devised as this society of so-called Coming Men of America.

GOOD TEMPLARS.

The aim of the Good Templars in starting was to "unite in one grand organization" all the temperance orders. Ignoring Christ's command, "If any man serve me let him *follow* me," these societies claim to serve him in rescuing the fallen and in promoting temperance and brotherly kindness; but they not only do not *follow* Christ, they do what Christ said he never did: adopt secret methods, and if they have any light they put it under a bushel. Christ is left out of their religious creed after the Masonic example. But to blind Christians on this point two of its ten prayers are Christian in form and three others allude to Christ. A belief in the "existence of Almighty God, the Ruler and Governor of all things," is required of a candidate as he enters the lodge; and "The omission of Christ from its creed at the door is the omission of Christianity from all beyond. The creed itself is that of the pagan, Mohammedan, Jew, deist and Freemason." Hence the God of the Good Templars is not God in Christ, the true God.

This fact is seen further in the un-Christlike methods pursued in the Good Templar order Christ ever spake openly to the world. He commanded his disciples, "What I tell you in darkness that speak ye in the light." Matt. 10: 27. This order is in principle and often in practice a foe to the home. It obligates, in some instances, husbands to conceal from their wives or wives from husbands. Parents from children, but oftener children from parents. Thus it *confuses the ideas of the young as to who are the God-appointed persons to receive their confidence* and friendship, and leads youth to feel that there are closer ties than those which bind families to each other and to God.

Since we are indebted to Christ for the pure home and a free country, it is easy to see that an order worshiping a false god (while it pretends to pray to the true one); that an order which forbids in many instances the confidential relations of parents and children, is a foe to a healthy home and civil government. But it is also an enemy in that it breaks down in the minds of the members of the order the capacity for perceiving the pernicious character of the oath-bound secret orders.

Thus the order of the Good Templars is an incipient power for the dethronement of Christ, the destruction of Christian homes, and the subversion of Christian government.

THE END DOES NOT JUSTIFY THE MEANS.

A mother desiring to prevent her husband from drinking liquor conspired with her children to tell him a lie. Her object was worthy; the means she used for its accomplishment devilish.

"Shall we do evil that good may come?" Shall we, in order "to save the fallen and prevent others from falling," bind pure daughters and innocent brothers into a secret league with hypocrites, liars, profane swearers, fornicators, unclean persons and weak drunkards, who go from their temperance vows in the lodge to a saloon, as the secret temperance orders do? Let us be kind to all these sinners; invite them to attend our prayer meetings, to hear our hymns, our prayers and our Bible readings; let us present to them Christ a Saviour from sin. But let us "abhor" that institution which, being contrary to Christ's teaching and example in precept and practice, shuts out from its fellowship those who are prayerfully striving to follow him.

Let us keep a good object before us, and also let us encourage and use only pure and holy methods for its promotion.

WILBUR F. CRAFTS IN WILLARD HALL.

An instructive as well as interesting course of lectures was given under the auspices of the Chicago Central W. C. T. U., May 20–24, by Rev. W. F. Crafts, in Willard Hall, at the noon hour. His subject was "Practical Christian Sociology:" Monday, "From the Standpoint of the Church;" Tuesday, "From the Standpoint of the Family and Education;" Wednesday, "From the Standpoint of Capital and Labor;" Thursday, same concluded; Friday, "From the Standpoint of Citizenship."

The Tuesday lecture seemed to us to be of special interest, The lecturer began with the proposition that purity is more important than property. He represented purity and the home as the root and flower of the family, which is the unit of society. Mr. Crafts said, "The family is an integral part of the state." Families are the life blood of the nation. Whatever purifies and strengthens the home life builds and strengthens the nation; and whatever weakens the home ties or corrupts the family must tend to destroy our national life.

Monogamy and purity in the home are characteristic of, and essential to, a *Christian* nation. Wherever the Bible is recognized these two essentials to [illegible] home life are found. But where the Bible [illegible] not found, even where the most cultured and [illegible] philosophical religions prevail, things are exalted as a part of religion which are here driven to back streets and alleys.

One great enemy of the home and of our nation is the ease with which divorces can be obtained. It is a matter that requires faithful Christian legislation. Boarding of families was mentioned as one thing that tended to weaken the home tie.

The fact, that as the opportunities for girls and women to obtain a livelihood increased, more girls remained unmarried, the lecturer said he did not consider a bad sign, for he thought while it prevented girls from assuming the sacred duties of wife and mother simply as a convenient way of getting a home, it did not prevent the union of pure and loving hearts and lives. The effect and cure of this tendency, he thought, would be to elevate men and make them more worthy of the love and life-companionship of pure and noble women. Men, he said, refrain from marrying because they *cannot* maintain women in the life of ease and luxury such as the majority desire to live.

Social clubs were mentioned as being inimical to the home life. "The number of lodges and other societies," Mr. Crafts said, "is three times as great as the number of churches. A man frequently has time for every society you can imagine *except* the society of his wife and children!" Christianity turns the heart of the father to the children. There are three great elements in the education of children. Heredity, training and conversion. The greatest of these is the last-named —conversion; but training is a greater factor than heredity. We see that where the best conditions have prevailed for children bad training makes them bad; and where children have had the misfortune to inherit a downward tendency, they have in response to good training become good and useful members of society. Children must learn to *obey*. It is not enough for them to do what is pleasant and nice because it is nice to do that way; but they should be taught that there are things they *must* do, and there are things they must *not* do, simply because it is *right*.

To show his opinion in regard to woman's suffrage, he told a story about Mrs. H. B. Stowe. "Mrs. Stowe," he said "could not drop a ballot into the ballot-box, but she dropped a book that outweighed a majority of all the ballots which all the men of her day cast! On one occasion, after the war, in her Southern home, a colored man came to carry out the ashes from her fireplace who, by the way, had a legal right to vote. "Sambo," said she to the man, "Don't you think I ought to be allowed to vote?" The poor ignorant man looked at her and said, "Why, really now, missus, you don't s'pose a woman would have sense enough to vote, dose you?"

But the most dangerous foe to our national life is irreligion in the family. No amount of wealth or culture can atone for a deficiency in this regard. And nothing could so bless and help us as a nation as to repair, in the *nine tenths* of the homes of our land, "the altar of the Lord which is broken down."

THE BIBLE IN SCHOOLS.

Rev. J. L. Withrow touched a chord that will find response in many a mother's heart in his sermon May 26, from the text "The entrance of thy Word giveth light."

Following the example of Cincinnati and New York, the Bible has been ortracised in our Chicago schools since 1875. Now for several years there has been an organization working as wisely and effectively as possible for its restoration. We do not know whether Dr. Withrow knew of or had any reference to the Woman's Moral Educational Union, but that society and all Christians may well rejoice in having the truth set forth so clearly. We must take with the text the promise, "My word that goeth forth out of my mouth.... shall not return unto me void, but it shall accomplish that which I please and shall prosper in the thing whereto I sent it." Isaiah 55: 11.

Mr. Withrow said: "The publisher of the *Inter Ocean* has done a timely service by raising the question, 'Shall the Bible be restored to the public schools of Chicago?'

"This is proposed not as a political question,

but because 'the youth of this city [illegible] being raised without sufficient moral instruct[illegible] Previous to 1875 the Bible was used in [illegible] public schools.

"LET THE CHILDREN HEAR.

"It is questioned whether a mere reading of a chapter in the Bible would better things. We answer: Not in a day. But during the next twenty years let there be reverently read and with proper elocution such mighty Scriptures as 'In the beginning God created the heavens and the earth,' and 'God spake,' saying: 'Thou shalt not steal,' 'thou shalt not kill,' 'thou shalt not commit adultery,' 'thou shalt not bear false witness'—lie. Let the rising generation hear such Scriptures every day, and we will not breed a race of atheists and anarchists.

A number of members of the board who voted to evict the Bible spoke deferentially of its value. Even the inspector, who seemed to lead the attack upon the old book, paid it a passing compliment while hurrying to complete its expulsion. As when they cried out for the crucifixion of Christ, Pilate asked: 'Why, what evil hath he done?' so might the friends of the Bible have asked the school board, 'Why, what evil hath it done?'

"The most rabid opponent of the Bible declares we should have morals taught in the schools! But what code shall it be? Morals based on what? We do not teach a child morals by telling him not to steal lest the police lock him up. That imparts terror of punishment only. And moral character cannot be based on anything but the principle that it is wrong to do wrong, although no human eye should see, or ear should hear, of the act forever. And this cannot be made the basis without belief in a living, all-seeing, all-knowing God. It is the spirit of paganism and apostate Christianity to hold only that to be sin which gets found out. The Bible [illegible] up before us the tempted young man, Joseph, [illegible] resists solicitation to sin by help of a conscience in him which voiced itself thus: 'How can I do this great wickedness and sin against God?' But during the past twenty years no such majestic truths from God's book have been allowed in our public schools. And statisticians tell us crime is increasing more rapidly than population. In some communities the increase is four-fold faster than population. A commercial newspaper of Chicago recently said editorially: 'Anybody who has been but a casual observer of events in this country must have been forcibly impressed with the recent growing tendency to dishonesty and downright villainy in politics, official life, corporate responsibility, and private business obligation.' That silly bird which they say buries its head in the sand to escape the hunter hurrying after it is not more foolish than are they who shut their eyes to the facts which are here mentioned. Let twenty more years roll round with not a Bible, nor a word from it being heard in our schools, and then what will be the condition? Already the city hears with only a little astonishment of millions of dollars of public funds being misapplied, and pay rolls and contracts being given with defiant indifference to the law.

"But so stupefied and paralyzed is the public conscience that no one expects retribution to reach any culprit unless it be some scrub or scab of the slum strata, whose punishment stands for nothing."

OUR WASHINGTON LETTER.

Extra session of Congress unnecessary.—Care for the Messenger Boys.—Anti-"Crap" society.—Liquor at the grocery.

The general topic of conversation in Washington is the decision of the Supreme Court, annulling the income tax. There is more or less wild talk on the subject, and some of it comes from those who ought to know better; but the general impression is that the decision will be accepted as final, and that nothing will come of the talk of a proposed amendment to the constitution providing for the imposing of a Federal income tax, although the proposition will almost certainly be submitted to Congress and will be made much of by a certain class of professional agitators. That the loss of the revenue which would have been produced by the income tax will be more or less embarrassing to the government is freely acknowledged by officials, but they much prefer the last decision to the first one, which excepted incomes derived from state and municipal bonds and rents, and which would have caused endless trouble and litigation. Officials say the decision will not make the calling of an extra session of Congress necessary, and that unless something now unlooked for shall prevent, the government will have money enough to meet all proper claims until after the meeting of Congress in regular session.

Those who have had the widest experience in all branches of moral reform work are practically unanimous in declaring that the best and most lasting results are obtained by winning over the young, bending the twig as you would have the tree grow. For that reason I think two movements begun here within the last week will produce important results. The first of these movements was begun by the W. C. T. U., ably assisted by one of our daily papers. It seems that it has been a custom for the boys employed by the local Messenger companies—ranging from twelve to sixteen years of age—who have either gone after or carried messages to the immoral houses of the city, to enter those houses, and some revolting stories have been told of the scenes these boys have thus become accustomed, to and in some cases in which they were persuaded or compelled to take part. The publication of these facts brought about a state of indignation which has already resulted in action on the part of the authorities, and yesterday an order was issued by the Chief of Police, that no messenger boy should be allowed under any circumstances to enter one of these houses; and the W. C. T. U., is now trying to get the Messenger companies to take their call boxes out of these houses, and also proposes to look after the moral welfare of these boys in other ways. The other movement, which is for the benefit of the colored boys, was originated by Prof. Geo. W. Cook, of Howard University, and is supported by a number of our most prominent colored citizens. Its object is the enrollment of the colored boys in a law and order league, each member pledging himself not to gamble or countenance gambling in any form, especially the game of "craps," to which the colored newsboys and bootblacks are so generally addicted. Prof. Cook inaugurated the movement by inviting a large number of colored boys living in the vicinity to take lunch with him at the University mission. After the lunch he gave them a practical talk and invited them to take the pledge against gambling and join the league. More than sixty joined. Weekly meetings are to be held. This is a field that certainly needs working, as any policeman will tell you that the boy "crap" players of to-day are the men criminals of the future. Prof. Cook deserves and will receive every encouragement in the work he has undertaken.

The latest move of the Anti-Saloon League was the adoption of the following resolution: "Resolved, That we, the Anti-Saloon League, earnestly request all people in sympathy with the cause of temperance to patronize those grocers who do not deal in intoxicants." The idea is to force the grocers who sell liquor, by the loss of patronage, to give up the cursed traffic, and there is no doubt that it would work well if "all people in sympathy with the cause of temperance" would live up to that resolution; but, if it be fair to judge by previous experience in similar attempts, they won't. That's the trouble. The average man who privately believes in and practices temperance himself cannot be made to see the good that might be accomplished by his publicly and aggressively advocating what he believes in. When some method of making him see has been discovered a knockdown blow will have been struck the liquor traffic. *

W. B. STODDARD'S REPORT.

BRETHREN AND FRIENDS OF THE N. C. A.—The following is my report for the year ending May 1, 1895:

Number of lectures and addresses given, 96. Approximate number of calls made, 1,754. Number of *Cynosure* subscriptions obtained, 394. Collections and receipts per *Cynosure* subscription, $836.51. Incidental expenses, $315.39.

In addition to the above I secured over $300. This was largely expended in defraying the expenses of State conventions, and the balance was put into the State treasuries.

Reviewing my work and the condition of the field in which I have labored, I see much to praise God for and no reason for discouragement. I have not secured as many subscriptions to the *Cynosure* as some years. Cash collections have been much the same as last year.

During the first of the year I met with a serious, and what came near being a fatal, accident, which kept me from active work for two months. Since that time I have been able to prosecute the work with my accustomed energy.

The interest manifest at conventions, held in New York City, Xenia, Ohio, and Philadelphia, Pa., show a live growing sentiment. As reports have appeared in the *Cynosure* together with some of the addresses, I need not here speak of these gatherings in detail. Suffice it to say that as a rule the friends stood by the truth firmly. Our list of friends and co-workers increases with the increase of the knowledge of the work.

The assistance given by Bro. Phillips in sending special *Cynosures* and tracts from the home office has been considerable. He has called the attention of many to our conventions who would otherwise have had no knowledge of them. The coming of Bro. and Sister Powers from Boston to labor with us, has enlarged our sphere of usefulness in the capital city. Pleasant rooms overlooking Pennsylvania Ave. are kept by these friends. Many have received their first knowledge of the inside of the secret lodge system by attending parlor meetings that are there held. We have conducted our work on the same general plan as heretofore, working through and out from the churches sympathizing. The attendance, if any different from other years, has been larger. Collections in some instances quite light, but generally good. My field is too large for thorough cultivation. Shall we not pray that God will send forth more laborers into this department of his vineyard? Very respectfully,

W. B. STODDARD.

ANNUAL REPORT FROM THE PACIFIC COAST.

PORTLAND, Ore., April 13, 1895.

To the National Christian Association:

MY DEAR BRETHREN:—May grace and peace be multiplied to you all. You will find the following a synopsis of my work on the Pacific Coast district from June 1, 1894, to March 31, 1895—ten months: Anti-secrecy addresses, 120; other addresses, 131; total, 251. These addresses were delivered at 108 different places. Expenses, $345.70; collections, $199.28. Seventy-six are known to have left the lodges through our efforts. We hope many more. I have a large field, extending from the British possessions to the Mexican border, north and south, and from the Rockies to the Pacific Ocean, east and west. This necessitates much travel and great expense. Railroad fare here is from four to five cents per mile. Do the very best I can, it seems impossible to keep my expenses down to what my collections and *Cynosure* receipts amount to.

The interest in our cause is increasing. My visit to California has aroused the friends of reform mightily. There is a demand for an organization in that State in the near future. I wish (if in your province) that you would decide whether it is best to organize the State of California separately, or work it in connection with our association. Had we a man for that field, I would know at once what to do.

Our annual convention meets in Portland, Sept. 25, 26, 1895. A number of ministers have already consented to be present and speak, if the Lord wills. We have only a partial program thus far. We are expecting the largest gathering of any yet held on this coast. Pray that the Holy Ghost may greatly bless us and help us in this most difficult field.

I had hoped to meet with you in this annual convention, but circumstances will not permit it. While you are in session there, I will (D. V.) be battling for the cause here. I shall pray the divine benedictions upon you all in your deliberations. May you so deliberate as to glorify God and save souls. Amen. Your brother in Christ's cause,

P. B. WILLIAMS.

THURLOW WEED: "I now look back through an interval of fifty-six years with a conscious sense of having been governed through the Anti-masonic excitement by a sincere desire, first to vindicate the violated laws of my country, and next to arrest the great power and dangerous influences of secret societies."

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Wheaton, Illinois

GRACES OF RELIGION.

CULTIVATE THEM, SAYS REV. MADISON C. PETERS.

The Christian Must Have Force of Character—Gentleness Can Be Overdone—What Is Necessary to a Pure Life—Charity the Noblest Virtue.

The subject of Rev. Madison C. Peters' sermon at the Bloomingdale Reformed church, New York, Sunday, May 26, was "The Christian's Addition Table." The text was II Peter i, 5, "Add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity." The preacher said, in part:

We are not to content ourselves with a single grace. Give all diligence, make good use of every Christian advantage and secure as high attainments as we possibly can. The graces of religion are as susceptible of cultivation as any other virtues. We are to have an accumulation of virtues and graces. It is our business to add on one after another until we have become possessed of all.

Faith is mentioned first because it is the foundation of all Christian virtues—faith in Christ, and not a mere intellectual belief in the general existence of God, which may be said to be a universal religious sentiment. The devils believe and tremble. The belief in God is an ineradicable instinct of man's religious nature. It is incorporated in the structure and functions of his moral being. A belief in God's existence is inevitable, and there is nothing praiseworthy or meritorious for a man to believe on God.

Neither is there anything praiseworthy in a general belief in the historical existence of Jesus Christ as recorded in the gospels. An intellectual acceptance of the mere facts of Christ's life and death is not saving or gospel faith. Every man who believes in history at all is obliged to believe in the existence of Christ, whether he wishes to or not. There is no escaping it, except by a universal historical skepticism.

"Add to your faith virtue." Virtue here has reference to the common meaning of the Greek word, as referring to manliness, firmness and independence. Many men's gentleness is the gentleness of weakness. The Christian must have strength of conviction and force of character. Gentleness can be overdone.

We can be explicit and open and honest and withal courteous and considerate of the feelings of others. We can add to fidelity brotherly kindness. No one was ever more plain in speech, more faithful and certain in reproof, than Christ, but his love infused every warning. We can be strong characters, men of remarkable decision, inflexible purpose, aye, even be stirred with the anger that is as majestic as the frown of Jehovah's brow—the anger of truth and love—without renouncing the meekness and gentleness which were in Christ.

"And to virtue knowledge." The knowledge of God and salvation through the Redeemer. It is the duty of every Christian to make the highest possible attainments in knowledge. We should know as much of Christ as it is possible for us to know. The greatest object of Paul's desire was to know Christ, to become as fully acquainted as he could with his character, his plans, with the relations which he sustained to the Father, and with the claims of his religion. To know Christ is the greatest privilege of the Christian.

"And to knowledge temperance." The word temperance here refers to the mastery over all our evil inclinations and appetites. "Temperate in all things"—in sleep, in food, in drink, in speech, in business, in pastime, in everything. We are to confine everything within proper limits, and to no propensity of our nature are we to give indulgence beyond the limits which the law of God allows.

The temperance cause should not be based upon a philological argument over a disputed word, nor on the debatable ground that drinking pure wine is a sin in itself. The wine that Christ made and drank was not the fiery and poisonous compound of modern distillation and manufacture. The wine of Palestine was light, pure wine.

"And to temperance patience." I do not take patience in this connection to mean simply enduring trial without murmuring, complaining or rebelling in order that the effects of affliction should produce in the soul the results which trials are adapted to accomplish. We are to exercise our opportunities for the play of good nature. We are not to be irritable, huffy, sensitive. We should not lose our temper. We live only by the forbearance of God. We are to repeat in our lives, as his children at least, something of this patience.

"And to godliness brotherly kindness." Kindness is the sun of life. Give no pain. Say not a word, give not the expression of the countenance that will offend another or send a thrill of pain to his bosom. Kindness is the charm with which the Christian should captivate and the sword with which to conquer. How true it is that

A little word in kindness spoken,
A motion or a tear,
Has often healed the heart that's broken
And made a friend sincere!

Cherish a bright, sunny, cheerful temper and disposition.

"And to brotherly kindness charity." Charity is the brightest star in the Christian's diadem. With Cotton, let us pray:

Fair charity, be thou my guest,
And be thy constant couch my breast.

Charity "thinketh no evil." With an unwilling ear and sad heart it hears bad news. It glories in no man's misfortune. It rather holds down its head and partakes of his shame. It rejoices in the belief that everybody is sincere. Where it cannot succor want it will condole.

Soft peace it brings wherever it arrives;
It builds our quiet, latent hope revives,
Lays the rough paths of nature smooth and even,
And opens in each breast a little heaven.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning June 2. Comment by Rev. S. H. Doyle.

TOPIC.—A living Christ; Christlike living.—Gal. ii, 19, 20; v, 22-25.

1. A living Christ (Gal. ii, 19, 20). Christ may be said to be a living Christ in two senses. He lives in Himself. Though having died, yet He still lives at the right hand of God, having risen from the grave and ascended into heaven, where He liveth evermore. But Christ also lives in those who are His followers. Paul states this fact in the first topical reference: "I am crucified with Christ. Nevertheless I live, yet not I, but Christ liveth in me," or, as the American revisers more correctly put it, "and it is no longer I that live, but Christ liveth in me." Christ living in us! This is true Christianity. We die that we may live. We are crucified to self, but rise to Christ. We give ourselves up entirely to Christ, so that the ruling power in us is no longer self, but Christ. We crucify the old self, and yet we do not die. New energies spring up from the grave of the old life. This new life is Christ's life. It derives its power and its support from Him, and it is fashioned and patterned after the model of His own life.

This life Paul says is lived by faith. "The life that I now live in the flesh I live by the faith of the Son of God." It was Paul's faith in the Son of God that made him able to destroy his old self and to become the ruling principle in his life. If we want Christ to live in us, we must have faith in Him. It is by faith alone that we can be crucified with Him, can die to self and live no longer, but Christ live in us.

2. Christlike living (Gal. v, 22-25). In these verses Paul sets forth some of the characteristics of true Christlike living, as it may be called. 1. Christlike living should bear fruit. "The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance." If the Spirit of Christ dwells in us, it will produce results. Every branch that abideth in Him bringeth forth fruit. This may be made a test of Christ's living in us—"By their fruits ye shall know them." Do our lives prove that Christ, by His Spirit, dwells in us? This is an important question for us to consider. A living Christ in us will produce a Christlike life. It could not be otherwise. 2. A Christlike life is devoid of self. We have crucified the flesh with its affections and lusts if Christ lives in us. This is another test of Christ's living in us. 3. A Christlike life requires obedience. "If we live in the Spirit, let us walk in the Spirit." Christ in us will not only transform our dispositions, crucify our sinful desires, but lead us to obey the laws of God. We die to sinful ways and live to God's ways. "If ye love Me, keep My commandments."

Bible Readings.—Math. v, 43-48; xi, 28, 29; Luke vi, 35; John i, 1-4; xi, 25; xiii, 12-15; xiv, 18, 19; Rom. viii, 12, 13; xiv, 7-9; I Cor. xi, 1; xv, 19-22; Eph. iv, 32; Phil. i, 20, 21; ii, 5-11; Col. i, 27, 28; I Thess. i, 6; I Pet. ii, 21-25; I John ii, 6; Rev. i, 18; iv, 8, 9.

On Leading a Meeting.

Do not carry the service yourself. Lead it.

If the meeting has not been on your heart, your heart will not be in the meeting.

One word fitly spoken is better than an erudite address.

Do not "make a speech." The prayer meeting is the place for the communion of saints, and not your eloquence, but your heart experience, is wanted.

Have a definite plan, but let it be so flexible that it can be altered at any moment if the spirit of the meeting makes a change desirable.

Watch for the guiding of the Holy Ghost. Let Him lead the meeting.

Never speak or sing or pray merely to fill up the time. That is sacrilege.

Have several of the most spiritual members promise to continue in silent prayer throughout the service for the presence of the Holy Spirit.

Lead the meeting, but be willing to let the meeting lead you.

Be ready with a verse of Scripture to direct the service should thoughts wander.

Secure an organist who is a good musician, but a better Christian.

Do not exhaust the subject with your opening remarks. Better that a dozen members should discuss the subject poorly than that the leader should preach about it ably.

Try something new. See what God can do with a consecrated ingenuity.

Be humble. If you seek to make a reputation for yourself, you will make no reputation for Christ.

Go in the spirit of prayer if you would stand in the spirit of Christ.

Be yourself. Let your true nature speak. Only arrows from the heart's quiver ever reach the mark.—Golden Rule.

ONE OF ILLINOIS' ACTIVE WORKERS IN THE CAUSE OF WOMAN.

Miss Cecilia Beaux—Mrs. Cleveland as a Writer — Gentlewoman Housekeepers. A Code of Honor For Women — The Pocket Problem—Mrs. Patrick Campbell.

Mrs. Mary E. Holmes, who was recently elected president of the Equal Suffrage association of Illinois for the tenth time, has been in active work as an educator and reformer for many years. She was for several years a teacher and always took advanced grounds in introducing the latest and newest methods. She taught in Peoria, Ills., and in Berlin and Oshkosh, Wis.

Mrs. Holmes and her husband, Rev. D. E. Holmes, were members of the first faculty of the Oshkosh Normal school. A failure of Mr. Holmes' health made a change to a business life a necessity, and Mrs. Holmes widened her sphere of usefulness by beginning the reform work that has occupied so much of her time for the last 20 years. Her home was in Galva, Ills., where her husband was engaged in the lumber business until about three years ago, when the family moved to Chicago to obtain better educational advantages for the children. Mrs. Holmes was for some years a temperance worker and was superintendent of the franchise department of the Woman's Christian Temperance union of Illinois. She was a member of the "government reform" committee of the woman's branch of the world's congress auxiliary, and also represented the National American Suffrage association at the World's fair as the committee from Illinois.

Mrs. Holmes is also an active member of Plymouth church and has a large Sunday school class of men and women, which meets in the auditorium of the church. She is president of the industrial school connected with the church. But the greater part of her time and strength has been given to the development and elevation of woman. She believes that woman should be enfranchised that she may represent the home. She has great confidence that mothers would legislate in the interest of family life. She expects women to eventually purify politics and make the world a purer and sweeter place in which to live. To do this she believes woman must have the opportunity to express her convictions of men and measures in the only way possible in a republic—by the ballot box.

Mrs. Holmes has seen the equal suffrage sentiment grow from indifference and scorn to respect and popularity since she has been president of the state association, and she believes that the present interest is the beginning of the end.—Chicago Post.

Mrs. Cleveland as a Writer.

Mrs. Cleveland is every now and then in receipt of requests to write articles in behalf of charities or enterprises of this nature, all more or less worthy doubtless, but which, if acceded to in each case, would keep the spare time of the president's wife pretty well filled, to the exclusion of everything else, says an exchange. Occasionally there comes a request from a magazine asking Mrs. Cleveland to write upon a special subject, but to each and every offer, even those of the most flattering description, a refusal is returned.

Mrs. Cleveland writes to her friends, and that is the only way in which her signature is ever to be found attached to any bit of handwriting of her own. These letters are generally brief and to the point, as in the nature of things it would be impossible for many lengthy letters to be written by the mistress of the White House, especially when, as in the present case, there are constant demands made upon her time and thoughts by two young children in addition to the official duties necessarily devolving upon the wife of the president.

Gentlewoman Housekeepers.

The millennium of the housekeeper has come when she is promised a real, live gentlewoman to "brush the hearth and put the plates away." A new society has been formed for the elevation of the cook stove, not that it is to surrender its old place in the basement—at least that has not been promised—but that its operator shall be lifted to the same standing, social, economical and professional, as a professional nurse.

In order to accomplish this, to establish a standard of gentility from the beginning, it is the purpose to exclude any one who has the unhappy preparation of a "previous condition of servitude." She is promised to "milady," in all the virginal purity of the reduced gentlewoman, who has "never had to work for her living before."

The society has begun life with the name of Society of Gentlewomen Homemakers. It offers prizes in the way of badges of honor to the first 100 gentlewomen who take positions in families as homemakers.

The society will have a cooking and training school for the benefit of those who know something of the work, but are not entirely competent.

"Women's work for women" is the motto of the society, and to all who send a request it will issue a list of proofs which will convince the most skeptical of ambitious women as to the desirability of woman's work over business. By this means it expects to rid the long suffering housewife of incompetent cooks who demand high wages, and

provide her with a jewel of a cook who traces her ancestry back to the colonial dames. The new society means business. —New York Herald.

A Code of Honor For Women.

A discussion has lately arisen respecting a code of honor for women. The advanced woman needs one. If she is to compete with men in men's work she must adopt the code which men have found effective and practical. She must learn to hold her tongue, to respect other people's business, other peoplo's secrets, other people's letters. She must not pry, or tell white lies, or do little mean underhand actions In fact, a man's honor must be a woman's. This will necessitate a complete change in woman's prejudices, opinions and conduct. For while in quiet heroism, in steady performance of dnty, in unselfish sacrifice, even in moral courage, women bear the palm, they decidedly have not that keen sense of honor, that conviction that certain courses, not necessarily wicked per se, would be accounted dishonorable, which possesses the soul of a public school man.

Miss Nightingale's Advice.

The Young Woman publishes the following autograph message to the girls of Great Britain from Miss Nightingale: "My 'message' to girls would be: (1) Train yourselves to your work, to your life. The last 25 or 30 years have recognized beyond everything this necessity of training. (2) Have a higher object than the mere undertaking in all you undertake. When we fail or are disappointed, we lose heart and perhaps 'strike work.' But if we have recognized ourselves as (I will not say only) a wheel or a tool in the hands of that Almighty highest and truest and best, we have that blessing of being a part of the whole, and whatever our own failures are never cast down. (3) As one of the best women workers of our day says, 'The' talk now is of rights, not right.' Let that not be our case. I am myself always a prisoner from illness and overwork, but all the more I wish you godspeed."

English Woman Suffragists.

The English woman suffragists have collected and published in the London Echo opinions from many eminent divines, English, Scotch and Irish, in favor of extending full parliamentary suffrage to women. The list includes the bishop of London, the dean of Durham, Dr. James Martineau, Rev. Hugh Price Hughes, Canon Wilberforce. Dr. Newman Hall, the bishop of Edinburgh and many others. The Boston Transcript says, "This does not look as if the 200,000 women in Great Britain who already possess the municipal suffrage had made a very bad use of it."

Artistic Homes.

The Princess de Polignac of Paris, daughter of Isaac Singer of sewing machine fame, is about to open a shop in the French capital for the sale of articles of household art. Her object is not financial gain, but to teach Parisians the artistic arrangement of their homes. Prizes will be awarded for the most successful creations and models in the various departments.

Ellen F. McCarthy.

Miss Ellen F. McCarthy received one of the best averages in a recent examination for internes, and she will have the distinction of being the first woman interne in any of the hospitals in Cincinnati. She will graduate this month from the Woman's Medical college, which she has been attending for three years, and will then take her position as interne in the City hospital. Her home is in Titusville, Pa. Miss McCarthy is not yet 23 years of age and is described as a pretty little woman who ranks as one of the brightest students in her college.

A Rumor About the Chignon.

The latest rumor in regard to hairdressing is that the waterfall or chignon is about to return and render the heads of womankind the monstrosities they were a generation ago. Even the accompanying net is threatened. The only comfort is that this is a "go-as-you-please" era, and it is not at all likely that a fashion so ugly will prevail to any great extent. A more immediate prophecy is that the demure parting is about to depart and the pompadour will take its place There is no style so charming for a low, broad forehead as the loose, softly brushed pompadour. The hard, clearly defined roll is inartistic, and the hair can easily be made to stand up on crimping pins or with the waving irons with half a dozen prongs which come for the purpose.—Paris Correspondent.

To Make a Daisy Chain.

This is almost picnic time, and it will be a novelty for the girls to know how to make flower wreaths for their hats, so that they may spend one day doing as their favorites about whom they read always do. First, be careful how you pick the flowers. Break them with as long stems as possible. Make the stem into a loop, slip the head of the next daisy through it, draw the loop tightly, loop the next and keep on looping and slipping in flowers and tying until you have a string long enough to fasten aronnd your hat. Another way to make daisy chains is to slit the stems close to the flower and slip one stem through another, thns making a close set wreath.

SATAN'S BEST FRIEND

RUM DEMON, PARENT OF ALL CRIMES AND ABOMINATIONS.

Cuts Down Youth and Vigor and Fills the World With Weeping—Blasts Hope and Breeds Pestilence—Robert G. Ingersoll's Terrible Arraignment of Alcohol.

The following wonderful piece of word painting has been frequently published, but is good enough to be worth many repetitions. Colonel Robert G. Ingersoll, in addressing a jury in a case which involved the manufacture of alcohol, made the following terrible arraignment of the demon:

I am aware that there is a prejudice against any man who manufactures alcohol. I believe that from the time it issues from the coiled and poisonous worm in the distillery until it empties into the jaws of death, dishonor and crime, that it demoralizes everybody that touches it, from its source to where it ends. I do not believe anybody can contemplate the object without being prejudiced against the liquor crime.

All we have to do, gentlemen, is to think of the wrecks on either bank of the stream of death, of the suicides, of the insanity, of the ignorance, of the destitntion, of the little children tugging at the faded and withered breasts of weeping and despairing mothers, of wives asking for bread, of the men of genius it has wrecked, the men struggling with imaginary serpents, produced by this devilish thing, and when you think of the jails, of the almshouses, of the asylnms, of the prisons, of the scaffolds upon either bank, I do not wonder that every thoughtful man is prejudiced against this damned stuff called alcohol.

Intemperanco cuts down youth in its vigor, manhood in its strength, old age in its weakness. It breaks the father's heart, bereaves the doting mother, extinguishes natural affection, erases conjugal love, blots out filial attachment, blights parental hope, brings down mourning age in sorrow to the grave. It produces weakness, not strength; sickness, not health; death, not life. It makes wives widows, children orphans, fathers fiends, and all of them paupers and beggars. It feeds rheumatism, invites cholera, imports pestilence and embraces consumption. It covers the land with idleness, misery and crime. It fills your jails, supplies your almshouses and demands your asylums. It engenders controversies, fosters quarrels and cherishes riots. It crowds your penitentiaries and furnishes victims for your scaffolds.

It is the lifeblood of the gambler, the element of the burglar, the prop of the highwayman and support of the midnight incendiary. It countenances the liar, respects the thief, esteems the blasphemer. It violates obligation, reverences fraud and honors infamy. It defames benevolence, hates love, scorns virtue and slanders innocence. It incites the father to butcher his helpless offspring, helps the husband to massacre his wife and the child to grind the parricidal ax. It burns up men, consumes women, detests life, curses God, despises heaven. It suborns witnesses, nurses perjury, defiles the jury box and stains judicial ermine. It degrades the citizen, debases the legislature, dishonors statesmen and disarms the patriot. It brings shame, not honor; terror, not safety; despair, not hope; misery, not happiness; and with the malevolence of a fiend it calmly surveys its frightful desolation and unsatiated havoc. It poisons felicity, kills peace, ruins morals, blights confidence, slays reputations and wipes out national honor, then curses the world and laughs at its ruin. It does all that, and more. It murders the soul. It is the sum of all villainies, the father of all crimes, the mother of all abominations, the devil's best friend and God's worst enemy.—Banner of Gold.

Like Consuming Fire.

This alcohol poison is like a consuming firo. It is not necessary that I should waste valuable time to recapitulate to you the dire effects of alcohol upon the human system; that the brain, the most beautiful portion of the human system, is in consequence of its fine and intricate construction the first point to give way, to be burned up, and then other organs following in the order of their beanty and snsceptibility. The brain is possessed of great recuperative powers, is enabled again and again to make resolves to give better protection to the diseased body, yet as often fails in nervous force as disease comes on and overpowers the worn out forces.—Dr. Mary A. Seymour.

The West Virginia W. C. T. U. is working for a bill to provide a State Industrial School For Girls.

Mrs. H. H. Campbell is the leading druggist in Green River, Wy.

Crash is recommended as more chcerful than gingham or calico for the kitchen apron.

THE SUNDAY SCHOOL.

LESSON X, SECOND QUARTER, INTERNATIONAL SERIES, JUNE 9.

Text of the Lesson, Luke xxiv, 13-32—Memory Verses, 25-27—Golden Text, Luke xxiv, 32—Commentary by the Rev. D. M. Stearns.

13. This lesson, like the last, refers to the day on which He rose from the dead. He appeared first to Mary Magdalene: then to the other women; next, probably, to these two; afterward to Peter; and in the evening to ten in the upper room in Jerusalem with others who were with them.

14. As they walked they talked, and Jesus was the topic of their conversation, but it was not a risen Christ they talked of. The one whom they had loved and followed as the Messiah of Israel was dead, and they knew not what to think.

15. As they communed and reasoned He of whom they spake joined them and walked with them. It is still true that He takes a special interest in all who speak of Him (Mal. iii, 16, 17). If we knew Him better, we would be always talking of Him. How careful we would be of our words if we believed that we should have to give account of every idle word (Math. xii, 36).

16. He is often with us, and we do not know it. He has said, "Lo, I am with you all the days" (Math. xxviii, 20, R. V. margin). He often seeks to get our attention that He may speak to us or show us somewhat, but, unlike Moses and John, we are too busy to turn aside to see the burning bush or hear the voice that speaks.

17. He is grieved when we are sad and would have us tell Him all our own troubles. He desires to fill us with joy and peace. See the way in Rom. xv, 13. He overhears every conversation and reads all our thoughts (Ps. cxxxix, 1-4; Ezek. xi, 5.

18. They do not recognize Him and think He must surely be a stranger in the city if He does not know what had taken place during the last two days. Mary took Him for the gardener. They think Him a stranger. His enemies counted him a glutton and a winebibber. How unknown and misunderstood He consented to be!

19. He knew, but He would have them tell Him. He likes to have us tell Him all, as His disciples did when they had been out teaching (Mark vi, 30). They had evidently been talking of the mighty deeds and words of Jesus of Nazareth, and now God had approved him, and the people had received Him and looked upon Him as the long promised Deliverer.

20, 21. But the strangest thing was that the chief priests and rulers had crucified Him, and now He was dead and had been for three days, and the redemption of Israel which they had expected He would accomplish was now as unlikely and as far off as it ever had been. They evidently had their heart upon the redemption rather than the Redeemer and upon their thoughts rather than His words.

22, 23. They had heard the report of the women who had been at the tomb, and that angels had said that He was alive, but they did not quite receive it—at least they could not understand it—and it was all a great mystery to them? They were in great perplexity.

24. Some had even gone to the tomb to see if the story of the women was correct and had found it as the women said, but then they had not seen Him, and if He was alive where was He, and why had He not come to them? So they did not know what to think.

25. Now He speaks to them and shows them their error. If they had only believed the prophets—that is, all that they had said, they would have understood everything and would have saved themselves from all this unnecessary darkness. But, not believing, they had acted as foolish persons. Consider some other fools in Ps. xiv, 1; Prov. xiv, 9; I Sam. xxvi, 21; Luke xii, 30; I Cor. xv, 35, 36.

26. The prophets had in their own personal history as well as in their writings plainly foretold that the Messiah of Israel would suffer and die and rise again. All is clearly written in Isa. liii, and his death is stated also in Dan. ix, 26. "Messiah shall be cut off, but not for himself," or, as in the margin, "Shall have nothing."

27. He went back to Moses, without saying one word about the supposed mistakes of Moses or that Moses did not write this or that. He took up portions in all the Scriptures and made no reference to two Isaiahs or any such wonderful knowledge as many wise (?) men seem to have today. And doubtless from the coats of skins of Gen. iii, 21, down to the fountain and shepherd of Zech. xiii, 1, 7, He taught how His sufferings had been foretold. All our Sunday school scholars should be made to understand that when a teacher or a preacher makes light of any portion of Scripture, such as the story of Jonah, or seems to be wiser than our Lord, that such people are no followers of Christ and must not be listened to.

28. Having arrived at their destination, He made as though He would have gone further, for He will not intrude Himself upon any. If we prefer not to have His company, we need not fear that He will come where He is not wanted. His word is "Ye shall seek me and find me when ye shall search for me with all your heart" (Jer. xxix, 13).

29. It is not difficult to constrain the Lord or his angels to abide if we really mean it. See Gen. xviii, 5; xix, 3; Judg. vi, 18. Contrast the Lord's "abide" in John xv, 4, 7; John ii, 28, and see I Sam. xxii, 23. Think how Peter took Him home from the synagogue (Mark i, 29) and say whether you want Him always with you, or do you get enough of Him at church and prayer meeting.

30. What He did in that house He has been ever doing; giving us His broken body, saying, "I am the bread of life." "He that eateth Me, even he shall live by Me." Therefore make Me your daily food and life and all, and so live till I come again. While He breaks to us the bread we shall surely have enough and of the best, and be "satisfied with favor and full with the blessing of the Lord" (Deut. xxxiii, 23).

31. For the first time since He joined them that day they know who He is. "He was known of them in the breaking of bread" (verses 35). Let us open our Bibles and have Him break to us the bread of life, and quickly He will open our eyes that we may see (Rev. iii, 18). As He walked and talked and vanished, so shall we do in our resurrection bodies, for we shall be like Him even as to our bodies. (I John iii, 2; Phil. iii, 21.)

32. If we will let Him open to us the Scriptures, we, like them, will have such a burning at our hearts that we shall be constrained to tell it out, even though we walk many a mile to do it (Ps. xxxix, 3; Jer. xx, 9; Job xxxii, 18-20). Let us avoid their folly and give good heed to all that the prophets have spoken, lest we walk in the dark, ignorant of coming events and unacquainted with the great restoration soon to come upon our earth (II Pet. i, 19; Acts iii, 19-21).

SILVER CONVENTION.

CARLISLE ADDRESSES THE DELEGATES AT MEMPHIS.

Synopsis of the Arguments He Brings Forward Against the Free Coinage of the White Metal at the Old Ratio—Representative Catchings Presides.

MEMPHIS, May 24.—The "sound money" convention was a success, considered in both its aspects—numbers or enthusiasm. There were 3,000 people in the hall when it was called to order, and it was full before the organization had been effected. Representative Catchings was permanent chairman and all the speeches were anti-silver mono-metallism, and generally characterized the silver movement as a "craze" that like a prairie fire would soon burn itself out. The leaders were men who had taken up in succession all the political and economic heresies that had been before the poople in the past decade. When a speaker eulogized Cleveland and Carlisle. The convention broke out in hearty and protracted applause.

Remarks of the Chairman.

The above remarks were made in proposing Representative Catchings as the presiding officer, a proposition that was unanimously approved, and Catchings in returning thanks for the honor said: "Believing that the free and independent coinage of silver at the 16-to-1 ratio would be disastrous to all private and public interests we have laid aside our private affairs for the time to counsel together how best to prevent it. We have been charged with entertaining views which we scorn and disdain. It is said, for instance, that we are monometallists. Let us here and now place the lie upon that charge. [Applause.] It has been said again that we seek to so contract the currency that prices will fall. Let us stamp that also as a lie. Let us pass a series of resolutions that will be our declaration of faith, and then challenge any man to put other words on our lips. * * *

CARLISLE'S VIEW OF FREE SILVER

Mocks at the "Double Standard" as Absurd and Impossible.

When Carlisle rose to speak he faced nearly 10,000 persons—substantial business men, for the most part. He was loudly cheered as he stepped forward, and as soon as silence was secured began his address with the statement that the free silver at 16-to-1 proposition was an attempt to revolutionize our money system, destroy our national credit, violate all contract obligations, unsettle all values, reduce laborers' wages—a proposition in fact that challenges the intelligence, patriotism, and commercial honor of every man in the country.

Of course the silver men did not really desire to see these things come to pass and for this reason he appealed to them to review their position and correct a possible mistake on a subject so important to everybody in this country. He showed next how small a percentage of coin was used in the business of any civilized country and how improvements in methods of exchange, clearing houses, bank paper and other facilities for business had really increased many fold the actual duty of every dollar in coin in the civilized world. He said that with a gold standard in this country we only had $600,000,000 in gold coin.

The actual stock of gold bullion and coin amounts to only one-third of our currency. He said: "Our gold, full legal tender silver, old United States notes, bank notes and subsidiary silver coin aggregate $1,804,707,763, exclusive of the minor coins, and every dollar of this vast amount is kept equal in value to the standard established by law. This is the financial condition which the advocates of free coinage at 16-to-1 now propose to revolutionize by a change in the standard of value, so the whole mass of circulation for the use of the people would be reduced to about one-half the purchasing power it has now."

Coming to the "double standard" advocated by so many—both free silver men and so-called gold men—the secretary said he could not understand it. These people who wanted to abolish the single gold standard we had been doing business on ever since 1853 and establish what they called bi-metallism were evidently "too deep" for the secretary and he admitted it. He could not conceive, he said, how it is possible to have two different legal measures of the same thing at the same time. How could we have two pound weights, one containing 16 ounces and the other 8 ounces?

The secretary evidently had not heard of the "option" which it is claimed was intended to be given to a de that to pay his debts in "cheap" money if he could obtain it, for he did not mention that important point in the course of his remarks, except to say that the result of the proposed free coinage would better all who are indebted to us would have the privilege of paying in silver, while all to whom we become indebted are to have the privilege of requiring us to pay in gold.

Three Young People Drowned.

EFFINGHAM. Ills., May 24.—Many sorrowful faces are seen in this city caused by the drowning of two young women and one young man at Knagga pond, one and a half miles from here. Katie Johnson, Maud Myers, Sadie Oakley, and Bertha Shinn of this city, and Charley Wiley, an Austin college student, were floating on a raft, when it capsized. Sadie Oakley and Bertha Shinn were rescued, but Katie Johnson and Maud Myers both caught Wiley, pulling him under and drowning all three.

Bryan Replies to Carlisle's Speech.

MEMPHIS, May 24.—Ex-Congressman W. J. Bryan of Nebraska arrived here from Van Buren, Ark., and was given a cordial reception by representative free silver men of the city, who escorted him to his quarters at the Peabody hotel. He spoke at night at the Grand Opera House in answer to the speech delivered by Secretary Carlisle before the sound money convention. He devoted most of his time to a comparison between Mr. Carlisle's present views on the silver question and those which he is alleged to have held in 1878.

The Better Way.

Anti-toxine for diphtheria is all the craze now, as a specific to cure this terrible disease. All honor to Behring and his associates in Koch's laboratory in Berlin, whose experiments have extended for years; also to Dr. Roux and others in Paris, whose experiments at the Pasteur Institute have covered similar ground. The experiments are startling in their claims, and while all humanitarians and physicians earnestly hope the expected success may be realized, yet the effort is still largely problematical, and we watch and wait. Isn't it better to bar the door before the strong man enters? Pure blood and a vigorous organism offer no foothold to the disease germs, the seeds of the giant evil. Take Hood's Sarsaparilla to purify the blood. This medicine is not new, or its action doubtful, for thousands testify that Hood's has purified the blood.

No one in ordinary health need become bald or gray, if he will follow sensible treatment. We advise cleanliness of the scalp and the use of Hall's Hair Renewer.

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TELEGRAPHIC REPORTS OF HAPPENINGS OF NOTE.

Work of the State Lawmakers at Springfield—Bills and Resolutions Introduced, Etc.—Other State Items of General Interest to Our Readers.

SPRINGFIELD, May 22.—The senate reconsidered the order sending Frank H. Cooper to jail for refusing to answer questions about his store in Chicago. This, however, does not end the matter except probably for Cooper. Littler's anti-trust bill reached a vote on reconsideration and failed to pass again. In the house another bill was introduced in place of the Miller bill, vetoed by the governor last week. A bill was introduced appropriating $10,000 to aid Fred A. Cook in a south pole expedition. The resolution was adopted instructing the superintendent of the Soldiers' and Sailors' Home at Quincy to prosecute all saloonkeepers selling liquor within the forbidden limit of the home. Bills on third reading were then taken up and a number disposed of.

SPRINGFIELD, Ills., May 24.—The special senate bridge committee reported that the St. Louis bridge companies were in a combine and have returned to extortionate rates for the use of the bridges, and are in open violation of law. It is recommended that the facts be laid before the authorities. The labor arbitration bill was referred to the appropriations committee. The slop-feed report was postponed. The bill was passed providing for annual inspection of county officers' accounts, and a number of bills were advanced. The house passed the revenue committee's revenue bill, the bill to regulate grants of rights and privielges by cities—an improved Miller bill referring to gas and street railway rights, etc., and several other bills and advanced a number.

SPRINGFIELD, Ills., May 25.—The weary statesmen of the Illinois legislature have quit work practically until Tuesday next. There was hardly a quorum in the senate and little business was done. The house bill fixing the standard of weights for grain was advanced to third reading. The house passed the ball to prevent the theft of dispatches from wires. A couple of bills of local interest to Chicago were also passed and the bill to abolish days of grace read the third time and made special order on its passage for Wednesday next.

THE MARKETS.

New York Financial.

NEW YORK, May 24.

Money on call nominally 1@1½ per cent. Prime mercantile paper 3@4½ per cent. Sterling exchange dull but steady, with actual business in bankers' bills at 488½ for demand and 487½ for sixty days; posted rates 487½@488 and $4.88½@489; commercial bills, 486¼@486½.

Silver certificates 67¼@67½; no sales; bar silver, 67. Mexican dollars 53.

United States government bonds firm; new 4's reg., 122¾; do coupons, 122¾; 5's reg., 116; 5's coupons, 116; 4's reg., 112¾; 4's coupons, 113; 2's reg., 97; Pacific 6's of 95, 100.

Chicago Grain and Produce.

CHICAGO, May 25.

Following were the quotations on the Board of Trade today: Wheat — May, opened 74⅝c, closed 78½c; July, opened 75⅝c, closed 79½c; September, opened 75⅞c, closed 80⅛c. Corn—May, opened 51½c, closed 52½c; July, opened 52⅞c, closed 53¾c; September, opened 54⅛c, closed 54⅞c. Oats—May, opened 28½c, closed 29c; July, opened 29c, closed 29¾c; September, opened 28⅝c, closed 29½c. Pork—May, opened nominal, closed $12.25; July, opened $12.10, closed $12.35. Lard—May, nominal, closed $6.50.

Produce: Butter—Creamery, 17½c per lb; extra dairy, 15c; fresh packing stock 7@8. Eggs—Fresh stock, loss off, 11½ per doz. Live Poultry—Chickens, 9c per lb; turkeys, 7@9c; ducks, 8c; geese, $3.00@5.00 per doz. Potatoes—Burbanks, fair to good, 50@55c per bushel; Hebrons, 48@52c; Peerless, 45@50c; mixed 40@50c. Apples—Fair to choice, $2.50@4.50 per bbl. Honey—White clover, 1-lb sections; new stock, 13½@14c; broken comb, 10@12c; dark comb, poor packages, 8c; strained California, 5@6c. Strawberries—Illinois, $1.50@2.00 per 24-qt case.

Chicago Live Stock.

CHICAGO, May 25.

Live Stock—Prices at the Union Stock yards today ranged as follows: Hogs—Estimated receipts for the day 18,000; sales ranged at $3.00@4.20 pigs, $4.20@4.60 light, $4.15@4.30 rough packing, $4.20@4.45 mixed, and $4.35@4.65 heavy packing and shipping lots.

Cattle — Estimated receipts for the day, 800; quotations ranged at $5.60@8.00 choice to extra shipping steers, $5.05@5.50 good to choice do, $4.70@5.10 fair to good, $4.20@4.55 common to medium do, $4.00@4.40 butchers' steers, $2.80@3.65 stockers, $3.80@4.60 feeders, $2.00@4.30 cows, $3.65@4.80 heifers, $2.25@4.20 bulls, $3.10@5.25 Texas steers, and $2.50@5.15 veal calves.

Sheep—Estimated receipts for the day 4,500; sales ranged at $3.25@4.90 westerns, $2.25@4.45 Texans, $2.50@5.15 natives, and $3.50@6.10 lambs.

Milwaukee Grain.

MILWAUKEE, May 25.

Wheat—No. 2 spring, 79¾c; No. 1 Northern, 86½c; July, 80¾. Corn—No. 3, 53½c. Oats—No. 2 white, 32c; No, 3, 31⅞c. Barley—No. 2, 49c; samples, 52½c. Rye—No. 1, 67c.

St. Louis Grain.

ST. LOUIS, May 25.

Wheat—Cash, 82¼c; May, 84c; July, 80¾@80⅞c bid; August, 78½c nominal: September, 80½c bid. Corn—Cash, 53c; May, 53c nominal; July, 53¾c bid; September, 54⅜c. Oats—Cash, 29c bid; May, 29¼c bid; June, 29½c July, 29⅝c; September, 29½c.

Toledo Grain.

TOLEDO, May 25.

Wheat—Cash, May and June, 83c; July, 81¾c; August, 80½c; September, 80½c; No. 3, soft, 81c. Corn—Cash, 55c; July, 54½c. Oats—Cash, 30½c; July, 30½c.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from May 20 to May 26:

S Avery, J Bancroft, S Blanchard, Wm Cheetham, Mrs M H Dallas, W H Fischer, R M Fonda, C C Lawrence, A C Lemm, R S McCune, Mrs M E McKee, J W McPherson, E Martens, Wm R Morley, L B Skeel, Chas. E. White, J S Yaukey.

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A STRIKING LIST OF NEW BOOKS

This list, repeated from last month, has proved to be of exceptional interest. Mostly published since January 1st, a very considerable proportion have already required second editions. "Practical and Helpful" are the terms by which they have been uniformly described.

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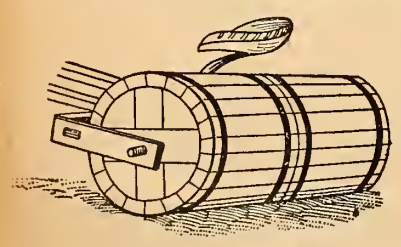
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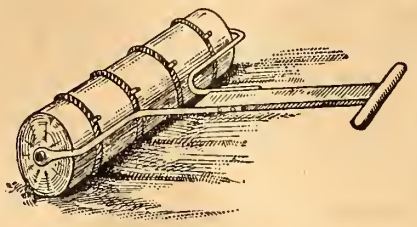


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ROLLER AND MARKER.

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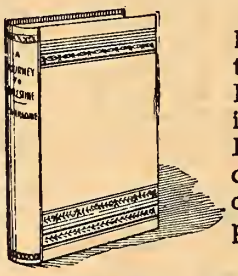
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HISTORY OF A WEEK.

Tuesday, May 21.

Seven Americans who have been exiled from the Hawaiian islands have written United States Senator Davis, of Minnesota, regarding the Dole government, which they say while "masquerading under a republican label is the veriest despotism of modern times."

Wheat went to 74⅞ cents a bushel at Chicago, and there was a great time on the board of trade. The cereal closed at 73¼.

Wednesday, May 22.

The United States having refused to permit Groat Britain to land a Pacific cable on any of the Hawaiian islands the cable will be built to Fanning island. It means 800 miles more of line, but every station will be on British territory.

The pacific overtures of Marshal Campos to the Cuban rebels having failed officers skilled in guerilla warfare will be put in charge of the Spanish troops and the most vigorous measures adopted to stamp out the rebellion.

Thursday, May 23.

Sheepmen have been forbidden the freedom of the Bar River valley in Colorado —by a "mass meeting of citizens." The sheepmen depend on protection by the state. "A war is imminent," says the dispatch.

The Illinois State Medical society is in session at Springfield with 200 doctors in attendance.

Snow to the depth of one foot is nature's summer resort decoration just presented to Creede, Colo., and vicinity.

Colonel Noble Smithson, a prominent lawyer of Tennessee, has carefully prepared an opinion that the income tax decision repeals the internal revenue laws.

Friday, May 24.

The Peltz anti-betting bill, which is now Pennsylvania law, prohibits betting on horse races and kills racing in the state. The track owners say there was little or no money in race tracks with betting privileges; without them they will be a dead loss.

Saturday, May 25.

New York politicians are putting Governor Morton in front for the presidential nomination next year. Ohio men are just as active for McKinley. Indiana boomers are keeping Harrison's name in view, and Maine hears of no one except Reed. It is the time of the "favorite son."

The Jefferson county (Ky.) grand jury has refused to indict Gordon for butchering his wife and her paramour in a Louisville hotel.

Queen Victoria was 76 years old yesterday and the anniversary was celebrated wherever the British flag flies.

Monday, May 27.

Wheat hangs close around 80 cents a bushel at Chicago, and there are plenty of men who predict "dollar wheat" before the boom stops.

THE PRESBYTERIAN ASSEMBLIES.

PITTSBURG, May 24.—In the United Presbyterian assembly, which opened its session yesterday, Rev. D. J. B. McMichael, of Monmouth, Ills., was elected moderator by acclamation. The moderator announced the various committees. The most interesting matter that came up was, as in the old school body, seminary control, but no action was taken. A number of committee reports were made, and a committee from the old school body, headed by General Beaver, was received. speeches being made in favor of union, which were applauded.

PITTSBURG, May 27.—The stated clerk of the Presbyterian general assembly announces that the assembly will adjourn sine die this afternoon. An attempt to obtain reconsideration of the vote by which Union theological seminary was practically declared out of the pale of the chuch was defeated, less than 100 voting for reconsideration. The situation consequently is that the New York presbytery is enjoined to bar out of the ministry all students in Union. A resolution was adopted rebuking congress for holding a session on Sunday.

REPORTS OF A SHORT CROP

The Cause of the Persistent Rise in the Price of Wheat—Gotham Excited.

CHICAGO, May 23.—Unmistakable confirmation of the reports of damage to growing crops and shortage of visible supply not only in this country but in every other country where wheat is grown got under the market and gave it such a boost as it has not had during all these weeks of excitement. Even before the market opened the advance had begun. At closing Tuesday evening the price for July was 73⅝ cents; yesterday morning it was in the neighborhood of 75 cents, but it was on the rise and and did not stop until it reached 77 cents. There had not been so much excitement on the board since B. P. Hutchinson ran the price up to $2, while the bears stood around "cussing" him.

The advance may be explained as the result of a strengthened belief in a short crop. For weeks reports have been coming in from all portions of the northwestern and central states of damage by frost and insects. From South America and Europe and Russia also reports came of short crops and limited supplies. All this was verified by the national crop report and that of Crop Expert Inglis. They both agreed that the damage done to wheat in Dakota, Minnesota, Nebraska, Iowa, Illinois, Indiana, Michigan and even New York had been underestimated, if anything. So wheat went up.

Prices on the curb after the close of the day's business rose to 79½ and 80.

NEW YORK, May 23.—Intense excitement prevailed in grain circles here, the transactions in wheat alone footing up to 34,000,000 bushels, making over 103,000,000 bushels for three days. As the market neared the close July wheat touched 80 cents. This price was greeted with loud cheers from the bulls. The market closed at top prices.

QUANTITY OF METAL MONEY.

Greater Now Than at Any Time in History —The Platform Adopted.

As to the quantty of gold and silver used as money now the secretary said, and gave authorities therefor, that there is now more gold and silver in the aggregate and more of each one of them in use as full legal tender money than ever at any other time in the history of the world. The gold in use amounts to $3,965,900,000, the full legal tender silver to $3,435,800,000, and the limited legal tender silver to $619,000,000. The policy of maintaining, or rather attempting to maintain, the so-called double standard never succeeded in keeping so large an amount of full legal tender silver in circulation in the world as there is at this time. And in the gold standard countries the stocks of money are greater per capita than in the silver standard countries.

The secretary closed with the statement that what we wanted now was for the government to go out of the banking business entirely by the withdrawal of its arbitrary compulsory issues of notes, and afford the people an opportunity to supply their own currency based upon their means and credit, thus enabling every community to utilize its resources when necessary, and adjust the circulation from time to time to the actual demands of legitimate commerce.

At the conclusion of Secretary Carlisle's address there was another noisy demonstration. And after speeches by Representative Patterson, of this city, and others adjournment was taken to 8 p. m. When the convention reassembled the platform committee was ready to report and the resolutions were read. They indorse a uniform and certain standard of value as necessary to the proper development of the country, and the maintenance of all our money—gold, silver and paper at a parity.

In short on this point the convention declared that "each dollar shall have equal debt-paying and purchasing power with every other dollar." The bi-metallic standard is declared impossible of maintenance where the legal ratio is different from the market ratio of the two metals, and in this connection a brief review of the fluctuations of the two metals from 1792 until now is given. Real bi-metallism would be an excellent thing, but it is impracticable. This country should be always ready to join with other nations in an effort to secure real bi-metallism, but cannot do it by itself.

It is proposed that all notes other than silver certificates shall be withdrawn of the denomination of less than $10, those withdrawn being reissued in denomination of $10 and upward. A change in the banking system so that it shall be more "elastic" is also favored—on the lines proposed by Secretary Carlisle. The resolutions close with a commendation of President Cleveland in his efforts "to protect the national honor and to maintain the public credit during a period of great financial distress and under conditions which threatened danger to both."

The convention concluded its business by authorizing the appointment of a committee of one delegate from each state represented to superintend the distribution of proper literature coming under their control, the chairman of the committee to be a resident of Memphis. The convention then adjourned sine die.

EX-SECRETARY M'CULLOCH DEAD.

Passes Away at the Ripe Age of Over Eighty Years.

WASHINGTON, May 24.—Hon. Hugh McCulloch, formerly secretary of the treasury, died shortly before 3 o'clock this morning. With him when the end came were his two sons, a married daughter, and a grandson. Death was calm and peaceful, the patient being for some time previous in a comatose condition. Mr. McCulloch was over 80 years of age.

Troops to Go to Pender, Neb.

WASHINGTON, May 25.—The secretary of the interior has requested the secretary of war to send troops to Pender, Neb., to quell the trouble that has arisen over leased lands there between the Omaha and Winnebago Indians and the Flournoy Land and Improvement company. Secretary Smith's action is taken at the request of Indian Agent Beck, who says the Indians are thoroughly aroused. Beck says that the leases are clearly illegal and the courts have so declared them. The cases are now in the United States supreme court.

Strike To Be Declared Off.

PITTSBURG, May 27.—Secretary Warner, of the Miners' union, has announced that the strike in the Pittsburg district would be declared off today. He said the miners were starving and had to work at any price.

SCHEME THAT HAS BEEN TRIED.

Free Coinage a System That All Nations Have Experimented With.

Proceeding to tell what other nations had done Carlisle said free coinage was a system that nearly every civilized nation had experimented with, and every one had failed to make it work. The results in this country were only repetitions of those in other countries. One effect of the "oscillation" of silver and gold under free coinage was to drive out half the "redemption" money each oscillation—that is, when gold was undervalued it left the country and when silver was undervalued it disappeared. A man who had 1,000 silver dollars that were worth, bullion value, say 1,030 gold dollars, would sell the bullion for gold dollars before he went to market or paid his debts.

Then he took up the strong point of the silver men—that there has been a fall in the price of products since 1873 coincident with the fall in the price of silver, which fall is chargeable to an increase in the value of gold. On this he said: "The assertion that the fall in prices since 1873 is due to the appreciation of gold alone is based upon the assumption that the relations between supply and demand have not changed; that there has been no diminution of the cost of production and distribution; that the facilities for effecting financial exchanges have not been improved; in short, that the world has made no progress in the conduct of its industrial and commercial operations for more than twenty years. The assumption is so inconsistent with well-known economical and historical facts that it seems scarcely worth while to give it serious consideration."

During the debate on the tariff in 1891-3 in the senate a senate committee was at work on a matter that covered this subject perfectly although it was not intended to do so. The committee, strange to say, reported unanimously as to the facts, but drew different conclusions therefrom as to the tariff. The investiga-

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40 YEARS THE STANDARD.

tion covered a period of fifty-two years and embraced all the occupations in which our people were engaged and the fact unanimously found was that the wages of labor were higher in 1891 than in '72 or '73. Wages were nearly 64 per cent higher than in 1860, which was thirteen years before the silver legislation and more than 8 per cent. higher than 1873 when that legislation was adopted.

Illinois Sunday School Convention.

DECATUR, Ills., May 23.—About 400 delegates to the state Christian Sunday school convention have arrived. Rev. H. M. Brooks of Paris opened the convention. George Hall of Decatur made an address of welcome. W. W. Weedon of Taylorville made the response. Rev. J. W. Alled of Chicago made an address. Committees were appointed, and President S. S. Jones of Danville made his annual address.

Bucket Shop Proprietors Indicted.

QUINCY, Ills., May 27.—The grand jury has indicted all the bucketshops and commission houses, including J. W. Christy, Frank T. Evans, and A. L. Kull, who are Chicago operators with former branches here. There are ten indictments, and the grand jury threatens to follow up by indicting the owners of the buildings in which the bucketshops are operated.

Neglected to Draw His Salary.

KANKAKEE, Ills., May 27.—As the result of an expert's investigation of the records of the county for ten years back it has been discovered the county is in debt over $1,500 to ex-County Clerk Kenaga because of his neglect at three different times to draw his quarter's salary. He held office for thirty years.

Growth of the Tinplate Industry.

NEW YORK, May 27.—The Metal Worker says: In less than four years, from nothing the American tinplate industry has become an established industy of large proportions, which already gives employment to some 15,000 hands. There are now in actual operation twenty-eight tinplate works proper, rolling their own black plates. Ten more are building, a majority of which are expected to be in operation by July 1.

Fatal Trolley Accident at Chicago.

CHICAGO, May 27.—A South Chicago electric motor drawing a trailer crashed into a wagon containing five persons at Seventy-ninth street and Yates avenue last night. The wagon was demolished, one woman killed, another woman probably fatally injured, and a third slightly injured, and two young men also slightly hurt.

Notes of the State.

Harry Stevenson, a young man of Fairview, Ills., was killed by being run over by an Iowa Central train.

Fire did $8,000 damage to the village of Plainsville, Ills. Among other buildings destroyed was the office of The Weekly Observer.

Mrs. Grace Hines of Beardstown, Ills., was bound over to the grand jury at Monmouth, Ills., for abandoning her 3-month-old babe. She left the babe in a depot outhouse, where it was found half dead a few hours afterward.

William Ribeau, an old resident of Peru, Ills., killed himself by shooting. Ill-health was the cause.

William O'Brien, James McCarthy, John Welch and John C. Ruggy pleaded guilty to sending and receiving a prize fight challenge and were sentenced to four months in the county jail at Monmouth, Ills., and fined $100 each.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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Commencement at Monmouth College will be June 9.

What an incentive to missionary effort is the fact that two-thirds of the human race for whom Christ died never heard of him.

The reform work that tells, is continued and united effort. A fitful attack upon a great evil is often worse than no attack at all.

Prejudice is the worst opposition the reformer has to overcome, because mal-information is more difficult to remedy than non-information.

Commencementat Amity College, Ia., will be held June 13. President Littlejohn is to be congratulated over a prosperous year for the college.

A large number of Covenanter ministers and elders passed through this city this week on their way to attend the annual synod which meets at Denver, June 5th.

The Iowa Supreme Court has decided that the mulct saloon-keeper must furnish proof that his petition is signed by a majority of voters. It is said this decision will close nearly all the saloons in Des Moines.

Twenty-three students graduated at Geneva College, Pa., last week. This is the largest number the college has ever graduated at one time. In many respects it has been the best year in the history of the college.

The Wesleyan Methodists of Indiana hold their annual camp meeting at Fairmount June 6 to 16. This denomination has ever been so loyal to the anti-secret cause that we hope to secure some representative of our movement who will present some plan for co-operation at this important meeting.

Rev. C. Powers has secured signatures of quite a number for a Christian Reform Conference to be held in Jackson, Tenn., commencing at 10 o'clock A. M., July 17, 1895, and closing on the evening of the 18th. Several speakers are already engaged. A further notice will be given next week.

Trying to do Christian work if your heart is not in it, is like trying to move a ship on land. In order to work easy the labor must be congenial. We excuse an occasional fit of the "blues," but when the disease becomes chronic either the condition of the heart or the health needs looking after.

The Lord has greatly blessed the orphanage at Gwenn Dale, Indian Territory, which he led our Bro. J. E. Wolfe to establish, and which now shelters about thirty under its roof. Increased facilities would give increased results. Who desires to share in the work and its rewards? Letters may be addressed to Bro. Wolfe, in care of this office.

The opening sermon of the U. P. General Assembly which met in Pittsburg May 22–27 was by the retiring moderator, Prof. John A. Wilson, D. D. A few years ago while pastor at Wooster, O., Dr. Wilson preached a strong sermon against college secret societies which was published in pamphlet form and caused quite a stir in university circles.

The right man in the right place is our Pacific Coast secretary, Rev. P. B. Williams. He is holding revival services in Mondovi, Wash., and writes: "The Lord is with us here. Five saved last night. Will send a nice list of subscribers to *Cynosure* at close next Monday. Three have been led out of their lodges, and have renounced their secret society obligations.

Nowhere have we heard of higher ground on Sabbath observance being taken than at the union meeting of Christian Endeavor societies in Wheaton College chapel, Sabbath evening, May 19th. A number of excellent addresses were given. On another page we give the substance of the one by Miss Harder, which is a sample of the practical points made by the other speakers.

The victory of the North over the South was celebrated at Cascade, Ia., last Sabbath afternoon in the Opera House, Protestants in general taking part in the celebration. Is it not time for the war to be forgetten—especially on the Sabbath? "From whence come wars and fightings among you? come they not hence, even of your lusts, that war in your members? ye lust and have not: ye kill and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not." James 4: 12. Christ is "the Prince of *peace*."

The Lord has directed the steps of Bro. J. E. Wolfe, evangelist, to Wheaton, and has sealed with his blessing the preaching of his Word, which has been "in demonstration of the Spirit and of power." Skeptics are confounded, sinners are converted, and saints are comforted by the truth he so fearlessly proclaims. Meetings will continue (D. V.) in the large tent and all welcome.

In his sermon in Wheaton College chapel last Sabbath, the pastor, Rev. W. H. Chandler, discoursed on the importance of faith. He said when our Lord comes again he will doubtless find much Christian organization, such as the Y. M. C. A., the Y. W. C. A., the Y. P. S. C. E., the W. C. T. U., the A. B. C. F. M., the W. F. M. S. But the important question is when he comes will he find F–A–I–T–H on the earth?

We once heard Dr. Talmage say with great emphasis in his own pulpit, "When you find a man who loves any place better than his own home, then *look out!*" intimating that he had crossed the danger line. It is on this line that the lodge works the greatest mischief by separating, as most lodges do, husband and wife, so that most of the husband's spare hours are spent in the lodge room rather than with his wife and children.

The growth of secret societies in this country during the last quarter of a century has been marvelous. There is scarcely anything now that is not under their control. It is conceded to be in vain to seek any office of honor or employment without becoming identified with one or more of these secret associations. It seems to us that the church is to blame for this condition of affairs. If its ministry and membership had been faithful in testifying against this evil it could not have flourished so extensively, if at all.

Dr. J. P. D. John has resigned the presidency of De Pauw University. Some of the trustees do not sympathize with his devotion to the "new education." Dr. John is an evolutionist of the advanced school. We heard him preach the Baccalaureate sermon for the Indiana University at Bloomington last year, in which he discriminated rather severely against the Psalms of the Old Testament, and even the Decalogue. The Psalms, he said, with few exceptions breathed an unforgiving spirit, and were mostly imprecations by the writers upon their enemies. The Decalogue was largely negative and destructive, and was designed to tear down rather than build up.

The death of Secretary of State Walter Q. Gresham, on the morning of May 28th, removes one of the most prominent figures in our national politics. How comforting it is to read that during his last hours his wife read to him favorite texts from God's Word. His aged mother, who resides in Lanesville, Ind., a little hamlet off the railroad, when notified by a messenger of her son's death, wept in an agony of grief, exclaiming: "Wat is dead! My poor boy is dead!" He was buried in Chicago on Thursday. We are in hopes he had no lodge membership, as they did not officiate at his funeral. During his administration as Postmaster General, he attracted national attention by his determined fight against the Louisiana State Lottery, which up to this time had edjoyed the privileges of the mails for conducting its business.

REPORT OF THE N. E. ASSOCIATION.

BY SECRETARY J. P. STODDARD.

We are sowing the good seed, leaving the harvest with Him who shall garner the wheat and burn the chaff. The multiplication of secret lodges renders their pernicious influence all the more palpable to such as are not "blinded by the god of this world," and so will hasten their ultimate and complete destruction.

To account for the zeal of some "professing godliness," I am constrained to believe that we are in that state of apostacy where, under strong delusions, men "believe a lie." Of this sad condition we have complete proof. How else can the *fraternal* union of Tremont Temple Baptist church with De Molay Commandery Knights Templar, in celebrating Easter, be explained? If "Satan himself is transformrd into an angel of light" then "it is no marvel" that one coming out from the midnight orgies, where wine is drunk, not "from vessels of gold and of silver," but from human skulls, should pose as boon companion of the most noted rum distiller in America. What but a revelation of the "man of sin" is the exhibition of Rev. Sir Knight George C. Lorimer, D. D., and Samuel C. Lawrence, Right Eminent Grand Commander of Knights Templar and distiller, exalting themselves in the "temple of God?" If such a *federation* of divinity and drunkard making is not *the* "anti-Christ," it is certainly a "covenant of death and an agreement with hell." The chief actors in such desecration of the Sabbath and sanctuary of God, might safely challenge the enemies of Rome to deny them and equal right with the pope to citizenship in Mystery, Babylon the Great; "the habitation of devils." Have they not the credentials of citizenship, while making the people literally and spiritually drunk with wine, and what Paul declares to be the worship and the "cup of devils."

This is a specimen of "spiritual wickedness in high places," against which we have to contend; but even worse than this is the apathy of many who are at "ease in Zion," and have a horror of being disturbed. When Dr. Lorimer announces that if he had to separate from the church or the lodge, he would go with the lodge, thoughtful men ask why. And when he yokes up with a destroyer of the bodies of men, and assigns the place of honor on the platform in Sabbath service to a distiller of rum and his staff, and composes odes, and pronounces eulogies upon the brotherhood that knows no distinction between a preacher and a distiller, the spiritually minded note the incongruity, and are repelled from a man and a movement that have no higher regard for character and conduct. Such preachers are seldom quoted by pious people in justification of the lodge, but the minister who is silent —who says nothing about the lodge in his pulpit, and seldom mentions it anywhere—is the more dangerous and difficult man to deal with.

Conservative New England has a surplus of this class of ministers, who are closing the avenues by which the people may ordinarily be reached and instructed and who are doing more to strengthen the lodge than all the spectacular exhibitions and encomiums of Dr. Lorimer & Co. There are honorable exceptions, and their number is increasing, but the *choke damp* of the lodge is still appalling. So far our work has been carried on very largely by means of the press and by personal conferences. There is only an occasional opportunity to address audiences in New England. At our conventions there is very much less difficulty in obtaining good speakers than in getting the people to attend in any considerable numbers. Until the cause of anti-secrecy is more popular and the lodges less powerful, we must reach the people as individuals and be content with small audiences in New England. The New England Christian Association has printed 43.000 tracts during the year. Over 30,000 of these have been put into circulation with very encouraging results. Persons frequently call to obtain information who have learned of our work or become interested through a leaflet put into their hands, or given them by some friend.

Boston is a city of conventions of some kind in almost perpetual session. People come from all parts of the land to attend these gatherings and thus a means is furnished for giving to our literature a wide circulation among people of very diverse views. The bulk of matter thus distributed is never heard from, but occasionally a man will write to express his indignation, and more frequently others write words of encouragment and ask for tracts. We have sent out 2,000 copies of *Home Light* each month during the year, which has proved seed sown upon fruitful fields in many instances. There is a marked advance in the sentiment of leading W. C. T. U. workers on the line of our work, and the monthly visits of the *Home Light* has done its full share in producing this result. This little monthly, though not owned or controlled by the New England Christian Association, has nevertheless an intimate connection with its field work.

Our first venture in the way of publishing anything beyond tracts was an issue of 5,000 copies of "Danger Signals," or "Secret Lodges Illuminated." There have been many calls for this little volume from all parts of the country, and from a class of readers who, as religious teachers, will have a lasting influence. Nearly or quite one-half the issue have gone out on their mission and are uttering a voice of warning wherever they are read. We held two conventions during the year in New England under the auspices of our association, with fairly good attendance and results. I have assisted at four anti-secrecy conventions in other States, and addressed a number of camp meetings and religious conventions in this and other States. In financial matters we have been compelled to practice economy, but so far have kept out of debt, and it is the settled policy of our Board to keep strictly within our means.

Our great need is a suitable hall or class-room, where from fifty to 100 persons can be accommodated and the lodge system systematically explained and exposed. To be used also as a reading-room, where books of reference will be always at hand, and where a weekly or daily prayer-meeting can be held without any restrictions upon those who wish to express their views upon the lodge or any other reform question. We are looking forward to the possession of such a place, favorably located, when it shall please God and the good people to whom he has intrusted the means, to add to what is already in hand, sufficient to purchase a home and headquarters for the work in this city. The almost fabulous prices asked for real estate in any desirable location is a serious obstacle, but one which, by the blessing of God upon persistent prayer and determined efforts, may be overcome in time. Our present quarters in the fourth story of Hotel Howland are not favorable to meetings, but callers are frequent and some go away to return with friends, and a number after listening to an explanation of the system have become active workers.

It would give me great pleasure to attend and meet my brethren and sisters in this your annual gathering. The thought of such a meeting revives sacred memories and recalls the fact that the major part of those who, in earlier days "sowed in tears," "having died in faith" are reaping in joy. As their divinely appointed successors, may you prove worthy of the honor and the service and the cause committed to your hands.

If in your wisdom you can suggest in what way the New England Christian Association, or its agent, can be more effective in work and more helpful in seconding your efforts, I am confident that my associates, without exception, would be very grateful for your counsels, and as heretofore, ready to co-operate to the extent of our ability.

May the God of all grace, by his Holy Spirit, give you power to cast out devils in Christ's name, and make this your annual meeting to surpass all that have preceded it in wisdom, strength and unity.

WHO ARE WEAK CHRISTIANS?

BY REV. H. H. HINMAN.

Some time since I attended a large church prayer meeting, on which occasion the topic was "How to deal with weak Christians." The lessonwas, of course, Rom. 14th. After reading and a few prayers the time was occupied in practical exegesis. Much that was said was timely and quite in keeping with the general tenor of the Scriptures—that we should be forbearing towards those from whom we conscientiously differ—that we are to sometimes abstain from things that to *us* seem just and desirable, and that self-denial and cross-bearing for the sake of the weaker brethren of Christ is a part of our obligation to him as well as to them. We were all quite agreed that "It is good neither to eat flesh nor to drink wine nor anything whereby thy brother is stumbled or is offended or is made weak."

But when, by way of illustration, we were told that those who conscientiously abstain fron dancing, card-playing, theater-going, tobacco, and Freemasonry are the "weak brethren" with whom we are to be forbearing, it seemed to me that there was a serious *misapplication*. The case cited by the apostle, where men ate herbs and observed certain days, were not examples of emminent conscientiousness, but rather of clinging to old superstitions. It was because there was nothing intrinsically wrong or specially harmful in such practices that they were to be condoned.

But manifestly it is *not* the "weak Christians" who conscientiously abstain from the dance and the lodge. The compassionate forbearance of the theater-going and card-playing church members is as little called for as the pity of the brethren. It savors of superciliousness and arrogance. Take out of any local church all the members thus classed as "weak brethren" and what would become of the prayer meetings? Who would labor in revivals, respond to the call for foreign missions, or give of their substance for the spread of the Gospel? No; it is not the self-indulged and pleasure-loving who are the strength of the church. They are rather its weakness—the burden it must bear. The worthy pastor did not "rightly divide the word of truth" when he reversed the order of these two kinds of Christians.

Oberlin, O.

THE WORLD AND THE SABBATH.

AN ADDRESS BY HELEN L. HARDER, OF WHEATON COLLEGE.

The world in general regards the Sabbath as a day of rest from everyday toil, and as a day of pleasure. Very few of the people of the world believe in working on the Sabbath, yet they do not hesitate to spend the day in drunkenness and pleasure-seeking. They say, "The Sabbath is the Christian's day of rest, but we are not bound to observe it as they do. Let the Christian worship his God if he will, and we will keep the day as seems best to us."

If you have ever spent the Sabbath in a large city, it will not take you long to find out how the Sabbath is desecrated by the world. Noisy newsboys waken the overworked citizen about six o'clock Sabbath morning by the needless crying of newspapers. Later the shrill whistle of the train carrying the Sunday mails, as our laws command, or perhaps carrying a load of excursionists going out to some country grounds to spend the day in dancing, feasting, drinking and what the world calls pleasure. The clattering of the Sunday street-car carrying crowds of people to the parks, base ball games, picnic grounds, theaters, political meetings, yea, and saddest of all, Christians to church.

Greatest of all, the saloons are a source of Sabbath desecration and help many to waste their money and precious time. In Chicago alone seven thousand saloons have their doors open in direct violation of law.

Now the question comes to us as Christions, are we not somewhat to blame for all this Sabbath desecration?

In regard to Sunday mails, Christians, as well as the world, argue that some letters about sickness or death might be detained if the mails were not handled on the Sabbath. But this argument melts at the touch. Letters delivered on the Sabbath must have been posted not later than the previous day, so that telegrams forwarded on Saturday could have been delivered on the selfsame day. People say business makes the Sunday mail a necessity. What good will it do a man to get a business letter on the Sabbath? His place of business is closed, or ought to be, so he cannot attend to it till Monday, and it is just as well for him to receive his letter Monday morning. Even if it is better for his business,

the harm done in other lines far exceeds the benefit he gains.

Do you know that not less than one hundred and fifty thousand people are unnecessarily deprived by the government of their right to Sabbath rest, and the much-needed culture of spiritual life, while millions more are prevented from mental rest by the Sabbath mails, simply that your curiosity to get your mail may be satisfied, and business may be accelerated a little. What can we expect from a nation whose government set the people such an example?

The argument some Christian people use in regard to Sunday street cars is that they are a necessity because they carry people to church, especially in large cities. Do you realize, my Christian friends, that some of those men who are working for your sake never get a chance to attend church on the Sabbath? How do you expect their souls are ever going to be saved? Do you talk to them about Christ while you are riding to church? And how much do you think they are going to believe in a Christianity that shows such almost diabolical selfishness? Do you know that street car drivers and conductors are among the hardest classes for Christian workers to reach because they carry so many Christians to church on Sabbath? I believe it is true that every Christian who rides on a Sunday car endangers at least two souls, and the better the Christian the worse it is. Do you think that the conductor will believe that you believe in an endless eternity of good or evil for his soul or anybody's when you don't care any more about it than to take away his chances for learning the way to heaven, just to save yourself a little physical weariness? This argument, as well as many others which I have not time to mention, only opens the way for an excuse for the world to desecrate the Sabbath. They say Christians use the cars to ride to church on the Sabbath, and why cannot we use them for our pleasure? Many a Christian reads his Sunday paper through before going to church instead of preparing himself for the sanctuary. Some of our Sunday papers contain twenty-six pages full of gossip, politics, advertisements and sensations.

The pulpit's teaching often falls on pre-occupied ears when the hours between breakfast and church have been spent on the newspaper. How can we expect the world to do any better than a great many of our Christians are doing? The world watches us with the keenest eyes, and as long as there are Christians who do things which they know are against the laws of God and the teachings of the Bible, how much will they believe in Christianity?

Sunday visiting is another thing in which Christians often indulge, and thus set an example of Sabbath desecration, and give the world an excuse for their actions. Of course the fact that Christians do these things is no excuse for the world, and we should not for one moment take the blame for the world; but how can we expect them to honor and respect the Sabbath if Christions do not?

A great many times our Christians, while they ride to church in their handsome carriages or on the street cars, leave their servants at home to prepare Sunday dinners. They forget that the Fourth Commandment says: "Thou, nor thy man-servant, nor thy maid-servant." President Hayes and President Garfield are said to have walked to church on Sabbath in order that their men-servants might rest and worship God, as well as themselves. A hostler once told a minister in New Haven that Christians drove out so much on Sabbath that he could not find time to attend church; it was the busiest day of the week for them. Let us remember that "the Sabbath was made for man": for the postman, the railroad man, the newspaper man, the street-car man, the livery man, the servant man—for all. God expects every one to do his duty in securing it to them.

On Sabbath afternoons, in violation of law, immense crowds gather to view the illegal Sunday ball-playing. On Sabbath evenings, in defiance of the law, the theaters are open. What can be done to check the violation of human and divine law? Some Christians think that the Sunday newspapers have come to stay, and so they should be made as refined as possible. Has not sin come into the world to stay? But it is to be hoped *not* in Christian homes and hearts. A century ago it looked as if slavery had come to stay, but it has ceased, and certainly Sabbath breaking is not more unconquerable.

In the first place the Bible tells us, we should be separated from the world and should keep ourselves unspotted from it. Then for our own sakes as well as for the fact that the world looks to us for an example, we should not indulge in these worldly things. We should be like Paul, who says, "If meat maketh my brother to offend, I will eat no meat while the world stands." Then we should work for reformation and not be like the priest and the Levite in the parable of the Good Samaritan who passed by on the other side. Some priests and pastors look the difficulties of Sabbath reform in the face, and pass by on the other side, too cowardly to rebuke the popular modes of Sabbath desecration which are represented in the pews, or too indolent to give the subject that thorough study which it requires. Wilbur F. Crafts says, "Indeed, the greatest peril to the Sabbath to-day is from these wounds inflicted by its professed friends."

It is time for another reformation. The world's ideas get into a rut, and stay there until a Luther comes forward, and with mighty power puts the world on a different track. Shall not this united Christian Endeavor be the power? The million and a half of Endeavorers, shall they not take a stand? You young men vote for prohibition and close the saloons every day, and that will be the best way of closing them Sabbath. Let Christians reform the Sunday mails, Sunday newspapers, enforce the laws in regard to base ball games, theaters, races, and all these evils which are ruining our Sabbath. If only the Christians of this land could realize that Sunday labor is increasing; that our rum shops are multiplying; and that we are in danger of losing our Sabbath; they would arise and be doing. Fellow Endeavorers, let us warn these Christians; let us unite like a strong army sent against a mighty foe; and let us fight Sabbath desecration. We cannot put down these evils unless we rise against them. We claim to be a Christian nation; let us have a Christian Sabbath. Then we can go out into the world and claim the world for Christ, as is our motto, if only we would strike our best blows for Sabbath observance!

CHURCH PROPERTY UNTAXED.

General Grant, when President of the United States, warned the people of the danger of discontent possibly to be *settled not without "blood"* if the untaxed church property of churches was allowed to increase with the growth of our country. The amount exempted in 1850 was said to be $87,000,000 and might be $3,000,000,000 in the year 1900 if not checked.

What will our readers think when in our Illinois Legislature a bill has just been brought in to prevent such accumulations, and that in the discussion it was said that the value of the property exempted from taxes in our *one State*, owned by *one church* (the church of Rome), is declared to be $65,000,000, only $20,000,000 less than was exempted for all the churches in our country forty-five years ago. Why has Grant's warning been unheeded? Did he know how to settle a great question *"not without blood?"* Was he not a good President and a great general? Have the people been asleep? T. H.

SECRET SOCIETIES.

Can the church fellowship them or receive their members into her communion? Are they for Christ or against him.

These questions press upon our minds as we press our way onward and upward toward the heavenly gate through which our Forerunner has already entered, elbowing our way through vast multitudes of these societies who have been and are still endeavoring to impede our march, because we will not consent to take their route and reach our destination via the lodge below to the lodge above.

I have always from my childhood been under the impression that the so-called lodge above is really situated very far below; that the only chart guiding to heaven is the Holy Bible, and that any other guide assuming to outline the way would lead to sure destruction.

My attention is freshly called to the above questions by an article written by J. H. Laughlin, of Fort Randol, South Dakota, in which he undertakes to defend the lodge against the recent edicts of the Church of Rome. The writer says: "I am a Roman Catholic, born and bred, and do challenge any man of that faith to be able to instruct me in the precepts of my church." The next sentence is: "I am also a Mason, an Oddfellow, a past officer of the Grand Army of the Republic and of the regular army and navy of the United States of America; all of which are secret." Hence, he is, or should be, competent to speak upon this question. First, he seeks to mislead by claiming that the orders are really fraternal, and that the only real secret societies are such as the Hibernians, the Clan-na-Gael and the Mafia; but no evidence is offered in support of this view and we presume he has been reading some of Bishop Weaver's testimonies. He justly takes the ground that Rome, which organizes and fosters in its bosom numerous secret orders, can not justly place under its ban other like societies organized upon the same plan, with the same principles and the same general objects in view as those she fosters.

Mr. McLaughlin then makes these statements: "While we thus require a decided assent to the great doctrine of God's existence and fatherhood, we do not ask such belief in any sectarian sense, nor consider our different lodges ecclesiastical organizations. We are antagonistic to no religion, least of all to any which holds the belief in God as the Father of us all. It is unjust, therefore, for the Roman Catholic church to deem us, and term us anti-Christian, because we admit men of all religions into our orders"

Is there anything in these declarations that would lead us to believe that these orders are therefore Christian, and can claim the privileges of Christian fellowship, or are they anti-Christian, as charged? Who does not believe all that is here required respecting the existence and Fatherhood of God? Are all who believe this great doctrine Christians, and therefore fit subjects for membership in the Christian church? Jesus said: "The devils believe this and tremble."

If the lodge is not an ecclesiastical organization, why then does it appropriate to itself the duties, obligations and functions of the Christian church? Why the Bible, the altar and worship? Why the priest, the ritual, the burial service, the promise of happiness in the lodge above, etc.? "We are antagonistic to no religion." Jesus said: "Resist the devil." The prophet declared that the stone cut out of the mountain, the kingdom of Christ, should break in pieces and consume all other kingdoms. Paul says: We wrestle against spiritual wickedness in high places." Can the lodgeman tell us how an organization that does not antagonize false religions can be Christian? But if not Christian, they are surely anti-Christian.

"We admit men of all religions into our orders." Is not that conclusive? "He that is not with me is against me." Again he says: "True, we have a religious test. We have forms of worship. No lodge or encampment can be legally opened without the presence of the Bible; and we frequently read valuable lessons from that sacred volume and draw from it our moral code, etc. So far we are a religious body and have religious faith for the basis of our fellowship, and to unite us in religious duty. But we are religious, each for himself, uniting in heart and form only as far as judgment, conscience and affections can unite in belief and worship, as a man of any sect worships in the congregation of a different sect, and we hold our religious creed only as a common fundamental principle, on which every one for himself may build, with mind and heart, whatever he deems necessary to believe or profess."

Can anything be found more inconsistent or farther from the teachings or spirit of the Gospel of Jesus Christ? There is no need of farther review. Any jury, with this plea in one hand and the Gospel in the other, would pronounce such a system anti-Christian and its adherents unfit for membership in the church of Christ. Many other strange statements we pass over for lack of space. But is it not remarkable that a man so high in the church and the orders, in a long and carefully written article to teach mankind the true relation of the lodge and the church, fails completely to even once refer to the name or person of Jesus Christ.

Can he convince men that the systems he de-

fends are not anti-Christian without proving that they are Christian? But the strangest of all is his final declaration: "I would not give up my connection with any of the lodges to which I have the honor to belong for any church teaching." All this in the face of the plainest teachings of Christ and his apostle. Separation from the world and unity of faith in Jesus Christ. Until the advocates of the secret lodge can prove that they believe in Jesus Christ, and depend alone on the merits of his atonement, I, for one, must believe them anti-Christian, and unfit for membership in the church of Christ our Lord. I am persuaded that the angels will soon complete their task of gathering together the tares into bundles to be burned, and then will the wheat be gathered into the storehouse. Meanwhile let us be active, separating the wheat from the tares. God bless those engaged in true moral reform.—*L. E. Cole, in Christian Conservator.*

COLONEL WARING AND THE G. A. R.

"I never appoint a veteran, however good, without telling him that I do so with regret, for the reason that I cannot get rid of him if he proves unsatisfactory. If veterans were the men now they were in 1861, they would be willing to stand on their own feet and take their chances on their merits." When still further pursued about the matter Colonel Waring said: "My statement concerning the Grand Army of the Republic was deliberately made. The organization has, in my judgment, sold itself for cash to the claim agents of Washington. Because of its nefarious action the workingmen of this country are now paying annually $100,000,000 more in pensions than they ought to be paying." Colonel Waring is a Union veteran and he can, therefore, discuss this subject without liability to having his loyalty to the government called in question.

One looking on from a safe distance, and not having the fear of the G. A. R. before his eyes, might perhaps risk the statement that Colonel Waring had hit the nail on the head. When the soldier left the ranks he should have become a citizen. But the braves who were second in war and third in the hearts of their countrymen are undoubtedly first in pursuit of the fleeting dollar. The cry "on to the treasury" is not less inspiring to them than that of "on to Richmond" in the olden times. The pension system had two reasons for the present stage of its existence. It was meant as a bribe to a certain class of voters to stick to the party, if for revenue only. The other purpose was to get rid of the treasury surplus without reducing the tax on beer or foreign goods. Thus they sought to gather in three birds with one stone. These were the manufacturers, the pensioners and the liquor dealers. The country has no use for secret orders of any kind, and especially for those who try to manipulate parties for private ends.—*Prof. J. M. Coleman, in Christian Nation.*

NEW ENGLAND LETTER.

A Frenchwoman's view of Boston.—The Congregational ministers espouse the cause of Pastor Dyer and his church.—Rev. Philip S. Moxon.—A just decision of the Maine Supreme Court.—A breeze in the city council —Patriotism true and false.—Crime in our country districts.

Mme. Blanc, the Frenchwoman who has been writing such pretty things about America and Americans, says she "admires more and more the public spirit shown on every occasion by Boston women." They deserve the compliment. Pre-eminently may it be said of the Boston woman that whatever touches humanity touches her. And there are not many questions discussed to-day that do not somewhere and somehow touch on humanitarianism. A Boston woman who withholds her name has come forward with an offer of a quarter of a million to the Emergency Hospital, which has been so straitened for lack of funds that there has been some fear that it would have to close its doors. The offer is conditional on $50,000 more being raised by the citizens, which ought to be easily met, considering the importance of the institution in cases where waiting an hour for a surgeon may make all the difference between life and death. It is no wonder that Madame Blanc felt drawn with all her warm, impulsive French nature to a womanhood so bright, so gracious, so large-minded and whole-hearted. Only the gods can know the gods, and it takes the highest types of one nationality to thoroughly appreciate and understand the best that is in the other. But in fact, Madame Blanc finds something beside its culture and philanthropy to admire in the Puritan city. Is not this a delicious bit in which she describes the panorama which met her eyes the morning after her arrival:

"Beneath a cloudless sky, deeply tinged with rose, one of those American skies which seem so much loftier than those of France, stretched the wonderful Charles river, sparkling as if sprinkled with diamonds, broad as an arm of the sea.... The water flowed up to the wall of the garden beneath my window, washing on one side the semi-circular quay, bordered by straight, red lofty roofs, and on the other, one of the Cambridge bridges. Opposite, beyond the long bridge, flung boldly between the two sister cities, which are in constant communication, wooded hills were outlined in the atmosphere of singular purity. I could almost fancy myself in Venice .....But Charles river sunrises are as nothing compared to the sunsets."

There is nothing like looking at our country through the eyes of a cultured foreigner to whom our most familiar scenes may be a revelation of surpassing beauty, to lift those scenes out of the atmosphere of the commonplace, and make us realize to what a marvelous inheritance we have been born.

The General Association of Congregational churches which has lately met at Lynn, did some good things. It tabled the Norwegian bill, and passed some ringing resolutions in favor of the Medfield pastor, Rev. Nathan T. Dyer (whose persecution by Col. E. V. Mitchell, was referred to in a former letter, and which it will be remembered had its origin in the action brought by the former against a rum-selling hotel of which the latter was proprietor), offering the boycotted church and clergyman "their heartiest sympathy," "urging them to stand firm for their rights," and calling attention to the effort being made "to interfere with the freedom of speech, and intercourse of trade and of worship." Public opinion ought to be strong enough to teach this liquor oligarchy a lesson. One noticeable presence in the association was that of Rev. Mrs. Amelia A. Frost of Littleton, said to be the only woman Congregational preacher in the State, and who must have had a slightly queer feeling like a black swan or a white crow, sitting there alone among her clerical brethren.

The call of Rev. Philip S. Moxon to that Presbyterian church in New York where Jay Gould worshiped, and Mr. Russell Sage is one of the chief pillars, seems a little strange in view of the fact that he has a strong leaning to socialistic ideas, and has not hesitated at times to give them expression. Moody was asked on his first evangelistic trip across the water "if he was willing to preach to the miserable poor of London." "Yes," was his quick rejoinder; "and the miserable rich, too." Dr. Moxon will certainly have the grandest opportunity of any man on the continent to preach to "the miserable rich." His salary of $10,000 is not any too much considering the difficulty of the task before him.

The Supreme Court of Maine has decided that a man who uses profane or indecent language can be put off a train by the conductor. This rule ought to be adopted in every State, and made to include men who are the worse for liquor. In this connection it may be added that the large number of non-smokers who daily patronize the electric cars will have to submit to the old conditions consequent on the tobacco nuisance which the officers of the West End seem to have no inclination to stop. It is a curious fact that in a matter like this the few have the privileges, and the patient many must suffer in silence.

A very lively breeze was recently stirred up in the city council through the objection made by one of its members, Mr. E. S. Crockett, to appropriating the city's money on the 17th of June for the use of private and sectarian organizations, especially the Ancient Order of Hibernians. Mr. Crockett spoke like a man and an American, but his remarks, though fair and moderate, stirred up the angriest excitement among the Irish members, who rather unreasonably felt that he had insulted their race, especially when he declared himself an A. P. A. The young man whose name was scarcely known before is now the hero of the hour in patriotic circles.

There must be a great deal of certain kind of patriotism in Boston to fill Music Hall and the People's church every Sabbath with such crowds; but whether it is the true kind is a question which does not seem hardly debatable. As at present conducted, these meetings strike at the very foundation of citizenship, which is a regard for the Sabbath. Let Rome have a monopoly of Sabbath desecration if she will, but Protestants, men who profess to be fighting for the principles our fathers died to maintain, should have a care not to nullify them by practice so opposite as to make all they say on this head a mere glittering "generality." A correspondent of the *American Citizen* advocates for the public schools "the discarding of all religious exercises," patriotic songs for the girls to be sung at every session, "with a free display of 'Old Glory.'" For the boys "a military training with the rifle," the advantages being that "it will teach them obedience to the laws and officers of the country," "give the natural leaders a chance for advancement, who could be called on in time of need," reduce "desertions from the army and navy in time of war, etc.;" everything as will be seen with an eye to a future conflict which, if "the wish is father to the thought," they are certainly doing all they can to precipitate. Romish aggressions on our free institutions must be fought, but it is of supreme importance how we fight her—whether with the sword of the Spirit, or her own weapons of satanic forging; though I recently heard a "patriotic" speaker say that methods in this warfare did not matter provided the end was gained. I do not really suppose that the good man—he was a clergyman and a D.D.—really meant to endorse an order of Protestant Jesuits, but this is exactly the trend of such mischievous teachings.

The Massachusetts Society for the Promotion of Good Citizenship is an organization which is working in the right direction. Rev. Edward Everett Hale, who is now the foremost living exponent of New England thought, and is looked to for an opinion on every subject involving the public welfare, gave some startling statistics at a recent meeting of this society, which are calculated to make thoughtful minds change the question, "What shall we do with the crime and vice in our city slums?" to "What shall we do with the vice and crime in our country districts?" Out of 33 murders in Massachusetts 22 were committed in the western part of the State, and the murderers were generally of foreign extraction, without the checks of education or even that wholesome fear of law which in the larger cities overawes the human brute to an extent we could only realize should the restraint be removed. On every side we are surrounded by ominous conditions, and it is these open organizations like the one mentioned above, and the Patriotic League, a kind of political chautauqua which knows no distinction of sect, race, or color, that will under God solve the problem, and show us a better way to fight Romanism than by secret organizations and the training of schoolboys to carry rifles, and strut in all the mock "power and circumstance of glorious war." ELIZABETH E. FLAGG.

OUR NEW YORK LETTER.

The Brooklyn Sunday-school parade —A converted priest.—Disbanding of the Committee of Seventy.—Travel by electricity.—A sad object lesson against secretism.

One of the most pleasing and at the same time inspiring sights that the whole year affords, is the annual parade of the Sunday-school children of the city of Brooklyn. On Friday, May 25th, an army of 70,000, with fluttering banners, flowers and songs of rejoicing swept through the streets and were reviewed in Prospect Park by ex-President Harrison, Prince Francis Joseph, of Buttenburg, and Sir Bruce Burnside and other distinguished guests and visitors. The whole city was in holiday attire, the weather was perfect; and both General Harrison, to whom the horrors of war are familiar, and Prince Francis, who has seen the maneuvers of the Austrian cavalry, said they were never more impressed than they were by these peaceful troops of Sabbath-school children as they marched past the reviewing stand. They made the usual addresses of courtesy and congratulation.

There arrived in New York from Venezuela

last Saturday a converted priest, Senor Ferranda, as he is now called, accompanied by an attache of the United States Legation, who had promised to escort him to safety here. He fled from South America, believing that his life was in danger from the Roman Catholics, who bitterly resented the fact that he had recently renounced allegiance to Rome, and intended to become a Protestant minister. He brought letters of introduction to Rev. Jas. O'Connor, of Christ's Mission, where he is now staying, and where next Sabbath he will publicly relate the history of his conversion and escape. He was a member of the Capuchin Order, and has labored as a missionary among the Indians of South America. He was brought into the light through the Presbyterian missionaries and agents of the Bible society. He is a member of the old Castilian nobility, has a fine education and possesses brilliant abilities.

The famous Committee of Seventy, whose patriotic efforts contributed so largely to the recent overthrow of Tammany Hall and the revolution of municipal politics, are about to disband. An impression exists that its dissolution will be partly due to dissatisfaction with Mayor Strong, whose recent approval of the Bi-partisan Police bill displeased many of the members. The chairman has only said, however, that there seems to be no reason for the continued existence of the Committee now that the legislation has adjourned. Such concerted movements are of great value in times of political crisis, in helping to create public sentiment, influence politicians and stimulate better legislation.

The New York and Northern railroad has been experimenting with a new motor system, which is claimed to be superior to anything similar, and which they are soon to put in operation between New York and Yonkers. The New York Central and Hudson River railroad also contemplate adopting the system on the line from Buffalo to Niagara Falls, and it is probable that this will be the first line to be in operation. The cars are only half as large as those now in use, and each car will generate its own electricity.

There has recently been a sad object lesson against the folly and iniquity of secret societies. A man was committed to Bellevue hospital violently insane, who imagined he was being initiated in all manner of secret societies and was being tortured in every variety of ways through the different degrees. Who ever heard of a man becoming insane on the question of joining a Christian church and imagining that he was being tortured to death by receiving the right hand of Christian fellowship? Comment is needless. Such facts have only to be mentioned to enforce their own lessons. F. W. Farr.

FOES OF SABBATH AND TEMPERANCE REFORM.

Not the living alone, but the dead are disturbed by the subway under Boston Common. For a time the papers reported a traffic in human bones unearthed by the workmen. The latest ghastly installment was "fourteen skulls," but their accompanying skeletons were unfit for use in the Odd-fellows' initiation, which probably accounts for their omission in the market reports. Possibly the cheapness of skeletons has some connection with the unwonted activity of the three-link fraternity of late. Parties who have recently examined the skeleton in the Odd-fellows' temple here, report it in good condition, but I suppose country lodges order supplies through the Grand Lodge, which of course has a monopoly on the "mysteries."

The six working days are not sufficient, and so we had a Sabbath parade of a hundred and seventy "Patriarchs Militant" on the 19th inst. Enroute to Philadelphia, they passed directly in front of our window with the pomp and circumstances of a gala day before real battle begins. It was really amusing to see the fellows "swell and strut" to make an "impression." It was evident that, like a clown in a circus, they were attempting to amuse the crowds, and furnish a "big show" with a very small capital of common sense. And as to reverence for God and respect for his Sabbath it was quite evident that they were "not in all their thoughts." Reporters accompanying them on their pilgrimage sent back word that the "patriarchs are having a splendid time" in New York and Philadelphia theaters, and that "Chaplain Edward A. White is taking good care of the morals of Shawmut canton." They do not tell us who is caring for God's holy day, or for the morals of the crowds who witness its desecration by these frequenters of New York and Philadelphia play-houses. Whatever may have been the bearing of "Chaplain White" or other *professed* Christians toward the "widows and orphans"—girls that furnish attractions in city pleasure resorts—they would scarcely have the affrontry to claim that they were "avoiding the very appearance of evil," or that when parading our streets they were "remembering the Sabbath day to keep it holy."

The drift seems not to be heavenward, *but in the opposite direction* just now in Boston. We have a great amount of churchanity and lung patriotism by which the meeting house is transformed into a forum, and the pulpit into a rostrum, and what should be congregations of solemn and reverential worshipers, its boistrous and unreasoning assemblies. Some hold fast to their old mooring, and refuse to drift with the currents; but too many have cut their cables, and spread their sails to catch the popular breeze.

Wednesday, the 22nd, was field-day for the Pythians, and some seven or eight hundred Knights of the "Spike Brigade" were on duty. Of course they were brave men, for they had passed the ordeal of leaping with bare feet upon Indian rubber spikes, and what could be more heroic than such a chivalrous feat. As to appearance, it matters very little what the business, the morals or the record of the Knight may be, so that the helmet, the visor, the toga and the military men are according to Grand Lodge dictum. The brewer of Medford rum, the saloon-keeper who deals it out, or the bunko-steerer, may rival the minister, the deacon or the class-leader in the street parade and appeal for admiration and applause. Who, for example, shall decide whether Geo. C. Lorimer, D. D., the preacher, or Samuel C. Lawrence, the rum-maker, gave the finest exhibit of Knightly endowments, as they appeared in loving fellowship in Music Hall Easter service? Indeed it is quite possible that the distinguished disciple of "Gambrinus" outranked that *other disciple?* Modern Knighthood is something *put on* and not *into* the man, and the frame that bears the panoply most gracefully, is the beau-ideal of Knighthood.

Chapter No. 3 transpired at Didly Street Baptist church, where Rev. A. S. Gumbart, D. D., addressed the Sir Knights on Ascension day. After the religious program was rendered the pious (?) brotherhood adjourned to their hall for a banquet; but the reporters does not inform the public how much of Bro. Lawrence's Medford rum was consumed, or whether or not they substituted for the orthodox benediction the accustomed dance. Perhaps it was not "ladies' night" and so the dance was omitted.

Yesterday was memorial Sabbath and special services were announced in just twenty-five churches. At some of these the veterans appeared in uniforms with side arms and attended by the Women's Relief Corps and the Sons of Veterans. Of course there were street parades and the general running to and fro that is the inevitable attendant upon such desecrations of God law. No seer can foretell the time when the end will come, but God has told us plainly what that end shall be. "Shall I not visit for these things, saith the Lord; and shall not my soul be avenged upon such a notion as this?"

James P. Stoddard.

REFORM NEWS.

WORK AT PITTSBURG AND VICINITY.

125 Flavel St., Pittsburg, May 23, 1895.

Dear Cynosure:—I learned from a friend attending the United Presbyterian General Assembly here that the Worshipful Master of the Masonic lodge in Xenia, Ohio, was arrested for gambling during the last evening of our State convention held in that town. A young man who had just started up the Masonic ladder was rebuked for gambling by some of his lodge brethren. He could not see why it was such a sin for him to gamble, as the "*Worshipful* Master" was doing the same. Perhaps the difference is in the degree. Should he ever be worshiped by his lodge brethren he might be permitted more liberty in that direction.

The Thirty-seventh General Assembly of the United Presbyterian church opened in the Sixth church, this city, last evening. The spacious edifice, said to be the finest in the denomination, was crowded. Dr. Wilson, the retiring moderator, preached an excellent sermon. The attendance of delegates is large. Many warm friends of the *Cynosure* and its friends are here.

Since my last writing I have visited Beaver Falls, New Brighton, Rochester and Midway, Pa. I spent Sabbath at Rochester, speaking in the Free Methodist church morning and evening. The house was well-filled Sabbath evening. The Monday evening lecture was to an audience perhaps larger at the beginning. As a majority were lodgemen, as fast as they were weighed they passed out. Bro. Brodhead, the pastor, is true-blue, and will stand firm for the truth.

The attendance at my lecture, given in the U. P. church, Midway, Tuesday evening, was not large. A good number of the young people gathered and gave close attention. I learned of some who said after hearing the address, that they never should unite with a secret society. I was shown every kindness by the pastor, Rev. Graham, who has generously promised his horse and carriage for a trip several days in Washington county.

I shall (D. V.) preach for Rev. Timmons at McConnell's Mills next Sabbath. Bro. Timmon's success in opposing lodgery is well known to friends in this section. Must go to the U. P. General Assembly now. W. B. Stoddard.

FROM THE PACIFIC COAST.

Mondovi, Wash., May 22, 1895.

Since writing last I have spoken in Portland United Brethren church, Sabbath, May 5th, to a full house. This address was by special request of the trustees of the church, which to succeed here must be aggressive in declaring and defending her principles. If secret societies are wrong we should say so and give the reasons in an intelligent Christian manner, and good will result. On the second Sabbath I spoke twice at Otterbein church near West Portland. In the evening we had a very good audience, which gave excellent attention to the truth.

Of course, a few lodge friends did not receive the address with great kindness, yet, I am sure it caused them to think, and we hope that it may open their eyes. I am greatly interested in this community. I had been their pastor three years, and have preached to them a number of times since. Four persons subscribed for the *Cynosure* here, and I received five subscriptions at Portland.

I failed in my appointment at Castle Rock on account of not getting the hall in which to speak. Afterwards I received a letter from a prominent gentleman, saying: "When you can come, let *me* know. I will rent the hall for you, and bill the town at my own expense."

I came to Mondovi, Wash., on the 17th, where I am at present, assisting in a camp meeting, on the out and out line of separation from the world. I am in the company, and am assisted by such ministers as Dr. J. Kenoyer, of Guy; Elder J. A. Kenoyer, of Colfax; W. P. Griffin, of Mondovi, and J. Ells, of Colfax, all staunch anti-secrecy men. Dr. Kenoyer, though near seventy-six years of age, is one of the very strongest Gospel preachers I have ever heard. He preaches the Gospel with old time plainness and power. His son, the presiding elder, has his father's fire, zeal, devotion to principle, and is following in his footsteps. He is greatly beloved by all the people of his district. He is almost certain to be re-elected.

Rev. W. P. Griffin, the pastor, came to this Big Bend mission nine months ago. There were no members, but a very small neucles around which to rally. Now he has two good societies organized and the work is increasing. At the quarterly conference last Saturday one man was licensed to preach. Thus far, during the camp meeting, three have been saved and eight have united with the church. Rain has greatly hindered us, but it proves a wonderful blessing to the farmers. Four have signed for the *Cynosure.* Several subscriptions have been taken for the *Lodge Lamp.* I go from here to Spokane, and from there to Tyler to assist in another meeting, then to the annual conference at Elberton.

P. B. Williams.

CORRESPONDENCE.

INFLUENCE OF THE LODGE ON MANKIND.

GLIDDEN, Ia., May 24, 1895.

While reading in a recent issue of the *Lodge Lamp* an article entitled "Christian Burial Misappropriated," my mind reverted to a scene enacted in a Western town, and dignified by the name lodge burial.

The deceased had been a prominent member of two secret societies. They took charge of the services, which were held in one of the churches of the town. The members of the two societies were attired in all the regalia of their respective orders. The day was the Sabbath; and two societies marched through the streets to the church, two-thirds of which had been reserved for their use. This desecration of God's holy day by the marching through the streets of bodies of men banded together, not for the purpose of giving honor to Christ or for the observance of his day, but for the performance of rites instituted and upheld by worldly orders the fundamental principles of which deny his name, is grossly profane.

The funeral proceeded with all the ceremonies customary in lodge obsequies. The prayers at the grave were read, not by a minister of God's Word, but by the chaplains of the two lodges. One of the men was a member of the church, but the other was not even a professor of religion. While there was nothing in the prayers themselves that would jar upon the conscience of the observer, yet their utterance by men who were not Christians but officers in worldly organizations was an exhibition which to a Christian observer would make the deepest impression. It is this outward show of piety, blended with their secrecy, that allures men from the paths which Christ has mapped out for erring humanity. Seeing this outward show and ritual, men are led to believe that the inside workings of the fraternity are as pure and promotive of good as outward appearances would indicate.

Once in the lodge, there is for them no withdrawal; for they have not the moral courage to retreat from their position, and brave the ridicule and derision of their companions. If they feel any compunctions of conscience they are frightened into a compliance with the customs of the order by the oath or pledge which they have taken. Thus men who would resent any imputation of their honor as the grossest of insults, are enticed to enter upon a life of continual prevarication. It is a well-known fact that a good member of a secret society denies statements as to the inner workings of his lodge, thereby living a constant lie. Most of them are bound to support members of their orders whether in the right or wrong, and to give preference to the dictates of the lodge rather than to the commands of God.

Oh, that the power of God would descend and utterly annihilate this system of secret societies whose poisonous breath is so destructive of all the attributes which go to make up the Christian, and the patriot, and unfits them for obeying the divine command, do unto others as ye would that others should do unto you; and finally unfits them for heaven.

J. H. BASS.

REASONS FOR OPPOSING SECRET SOCIETIES.

KENT, Ill., May 27, 1895.

The *Christian Cynosure*, so far as I have seen and read it, expresses my sentiments on secrecy. I do not uphold secret societies and can not belong to them. But when a person says he does not believe thus and so, he ought to be able to give some reason for his belief or unbelief. The question that comes to us all, in all stages of life, in everything we do, is, Why? When a person makes a statement similar to the one I have made, immediately the question arises, Why?

Why am I opposed to secret societies? To this question there are so many answers I will not try to give them all at once. But would say, first: Conscience will not allow it. Is conscience a safe guide? To this we must answer: Not always. It depends some on education. If I am educated up to a certain thing my conscience will condemn me if I fail to live up to what I have been taught. But we may safely say, conscience is a safe guide when enlightened by the Word of God and by the Holy Ghost. So I feel that my conscience is a pretty safe guide, for the Holy Ghost has been given me. I cannot conscientiously join a secret order.

It is unscriptural to join secret societies. Now I have no right to make such a statement without proving it, or at least trying to prove it. If I join a secret order I unite with irreligious people. Many of them are out of Christ. Some of them are in the most damnable business on earth. I become their brother, must treat them as such, must support them and stand by them when it is in my power to do so. My Bible says: "Come out from among them and be ye separate." Come out from among whom? God's people? His church? No! but the world! Some offer this excuse, that Paul said: "I am made all things to all men that I might by all means save some." Then Paul means, if I want to win a drunkard, I must be a drunkard; if I would win a Sabbath breaker, a robber, a murderer, or a gambler, I must be these things in order to do it.

Who can conceive of Paul meaning anything like this? But do not many make this interpretation of this Scripture? They say to gain these, one must be one of them. If it holds good in a secret order it does in sin and vice of every kind.

Then again, it is a worldly institution, not a religious organization. For this reason I must stay out of it. It is for the world and run by the world. Again, men sacrifice everything else for the lodge. I have had church members leave the prayer meeting for the lodge meeting. I heard recently of a minister leaving his people on prayer meeting night and going off to join a lodge. This is more than I can bear. God pity all who for such a *small* morsel sell their birthright.

Now I have scarcely begun to give the reasons "*why*" I am not a lodgeman. But these are enough for me if there were no more. I am for God and not for the world. Jesus Christ is my Saviour and not Masonry.

P. G. L.
Pastor M. E. Church.

SIDE-TRACKING THE CHURCH.

[As the tendency of the lodge in many churches is to monopolize funeral services it will not be out of place to republish, by request of an old subscriber, an article by Prof. Simpson Ely, of Fairfield College.—EDITOR CYNOSURE]

FAIRFIELD, Iowa.

Last Lord's day there was buried in our city cemetery a man who had belonged to the Christian church, and to five different orders. He was a Freemason, Knight of Pythias, an Odd-fellow, a Workman and a Woodman! The time of his funeral service was so nearly upon the time of the church services in town (1 o'clock P. M.) that many could not attend both. Almost all the seats in the auditorium were occupied by the men who belonged to the above orders. His brethren and sisters of the church were almost entirely crowded out. Many women had to stand through the whole service.

At the grave the lodges took full possession, and the Christians had to stand back. Many members of the lodges were ungodly, sinful men —men who have no interest in Christianity. Although a member of the Christian church, the funeral was conducted by the pastor of the Congregational church, and in his house of worship. This was contrary to the wishes of the widow of the deceased, and others of the family. His own pastor was not invited to have any part in the exercises, nor even to a seat in the auditorium.

The preacher who conducted the memorial service is a member of the Masonic fraternity, and wore his "lamb-skin apron" during the progress of the service. The representatives of the various orders were more or less uniformed. Some of them carried spears and a few had swords at their sides, and some wore the gorgeous but ridiculous plumes upon their hats. What child's play! What flummery! Oh, for a Don Quixote to burlesque this foolishness until it would hide its face in shame and bury itself so deep that the trumpet of the resurrection will not arouse it from its sleep!

In his sermon the preacher said the deceased had not been a very active member of the church. This was true. How could it be otherwise? How could a man divide his time, money and interest between five secret orders and have much left for the church? He had to give five parts to the human orders, and one part to the Divine organization. The preacher said he had gone through the various degrees that led up to a Sublime Master Mason and now he had entered upon the highest possible degree in heaven. He spoke of God as the Sublime Master of the universe, or words to that effect. Now I protest against this attempt to resolve heaven into a lodge and make God its Grand Master. It borders upon blasphemy.

Members of the church abandoned their duties to train for the funeral. An elder in the church to which the deceased belonged, abandoned the Lord's Supper that he might go to the hall and train for the funeral. Jesus said: "Do this in memory of me;" but said elder disobeyed his Lord's divine command that he might conform to the demands of a human institution. He said by his example that the lodge is superior to the church. Is it any wonder that members of the lodge substitute lodgery for religion, when officials in the church give the lodge precedence? The same elder went the following week to attend a meeting of his order at the State capital. I wonder if he ever attends the State missionary conventions of his church?

I cannot think of these lodges as otherwise than sinful. They rob the cross of its glory and Christ of his allegiance. They have the same burial service for the wicked as for the good. They are clannish and selfish. They dissipate the means and energies that should be devoted to the promotion of the Gospel of Christ.

SIMPSON ELY.

HOW TO HELP THE CAUSE.

WEST UNION, Ia., May 27. 1895.

Let every enlightened Christian enclose suitable tracts with all his correspondence. We can in this way do much reform work. Take advantage of the local press, in short and pointed contributions, and thus get the subject before the people who do not read the *Cynosure*. Diligently collect local facts concerning secret society "influence" and Masonic office-holding, and forward to the *Cynosure* for publication. Recommend such educational institutions as prohibit Greek fraternities and warn students who are so unfortunate as to be obliged to mingle with Greeks, against their unmanly principles.

Consider the rank and file of secretists as dupes, and the high officials either as arrant cowards or arrogant knaves; but always keep good natured, as the secret societies are in the world for the same reason as the saloon—to be exterminated by Christianity. It is a victorious war. No one need fear to press it nor doubt the result.

H. L. F. GILLESPIE.

"I would do almost anything in my power to help on the work of rescuing all Christian men from the 'grip' of Masonry and all other secret and un-Christian societies. I believe that Masonry is an incalculable evil and essentially anti-Christ in its principles and influence."—*From Dr. George F. Pentecost's Letter to Conference of Christians on Secret Societies, Chicago, 1887.*

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TESTIMONY.

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How to Care For Matting.

Matting should never be washed with anything but salt and water—a pint of salt to half a pailful of soft water moderately warm. Dry quickly with a soft cloth. Twice during the season will probably be enough for a bedroom, but a room much used will require it somewhat oftener.

How to Make Potato Pudding.

Mix well together 6 tablespoonfuls of nicely mashed potato, a tablespoonful of sugar, a tablespoonful orange marmalade, 2 ounces butter and 4 well beaten eggs. Pour the mixture into a buttered pie dish and bake half an hour.

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On June 25, 26 and 27, 1895, the Monon Route will sell tickets at rate of one fare for the round trip from all points on its line to Chattanooga and return on account of the SECOND INTERNATIONAL CONFERENCE OF THE EPWORTH LEAGUE. These rates and tickets will be open to all. Tickets will be limited to return fifteen days from date of sale, but can be extended fifteen days by depositing with agents of Q. & C. or Nashville & Chattanooga R'ys before June 30.

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221 W. Madison St., Chicago

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Disloyal SECRET OATHS

ADDRESS OF

JOSEPH COOK,

OF BOSTON,

AT THE

Conference of Christians

CHICAGO, 1895.

No better document of its size for general distribution has been printed. Joseph Cook's address is a national treatment of a national subject, and very valuable for reference.

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

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The Christian Cynosure.

REV. M. A. GAULT, - - - EDITOR.
WM. I. PHILLIPS, - - - PUBLISHER.

CHICAGO, THURSDAY, JUNE 6, 1895.

LODGE MEDICINE.

Many a Christian has a similar experience with Rev. W. J. Gladwin, a Methodist missionary in India, who was once a member of the Knights of Honor. After fourteen years of church membership he was soundly converted. It was after long fasting and continuous prayer, ending with an all-night wrestling with the angel, that God graciously brought him into the light.

At this time the question of the lodge had never occurred to him as wrong. But the first lodge meeting he attended he came out of it with the loss of the sweet consciousness of Christ within. But that night he said after much prayer God restored him peace of mind. He repeated this experience the two following lodge nights, until he perceived the cause of his darkness. The Spirit then showed him that he could not be unequally yoked together with unbelievers and retain the sunshine of God's countenance.

CHRISTIAN CITIZENSHIP.

The Wheaton College Chapel was well filled with students and others Thursday evening, the 23d, while Rev. W. F. Crafts lectured on citizenship from a Christian standpoint. He said:

"'The powers that be are ordained of God.' To a Christian nation that ought not to seem a new doctrine," said he; "but when Rev. Dr. W. J. Robinson stood with me in the Pennsylvania house of representatives in defense of the State Sabbath law, and, with the solemnity of a bishop addressing a group of young ministers, reminded the legislators before him that they were civil ministers 'ordained of God,' called to serve him and humanity by applying the law of Christ to civil affairs, it was manifestly to them, and even to some Christians present, a novel view of politics.

"When a United States Senator declared that 'Politics owes no allegiance to the Decalogue and the Golden Rule,' the indignant public retired him from politics to prove that the law of Christ had not been so retired. Many who think it unimportant to acknowledge the supremacy of the Divine Law in the National Constitution, were outraged by the denial of that supremacy, as in the decision of the Supreme Court of Wisconsin, that the Bible was a sectarian book and the Judge Stine World's Fair decision, that this was not a Christian nation.

"Lawlessness, rather than legislation, claims first attention.

"The increase of crime, as shown by statistics, was referred to, and he turned to the speak-easies in the national capital, the illegal sale of liquor at the World's Fair, especially on Sabbath, and the obscene dances there.

"The Sunday press was scored, and he severely denounced officials who become apologists or defenders of law-breakers. The leaders in the reform movement demand freedom from saloon domination. It will not save a city to kill its Tammany, for the saloon is the tiger. The evils of too easy naturalization were pointed out, and he urged the pulpit and that part of the press which is not afraid of the foreign vote to create such a public sentiment as will remedy this as well as all the other ills of government in this age."

MORAL SUASION.

The Michigan State legislature has just passed a law styled the "Anti-treating Law," which makes it unlawful for any person to buy liquor for another, or to give it to him or to treat him to an alcoholic beverage in any way. The *News Record* comments on the new law as follows:

In theory the law meditates a change which ought to have been encompassed by measures of social reform. The treating custom is peculiarly American, and to its prevalence this country is indebted for part of the malign effect of the liquor traffic. Why the desire of one man to take a drink should be made the occasion of a "round" of drinks for as many other men within speaking distance as the man may happen to know is a mystery which a large number of foreign visitors have never solved. No doubt, but for the fact that it is the custom the drinking men themselves would as lief abandon the practice. To treat involves a tacit obligation to "treat back," the result being that each man of any party of drinkers has to burden himself with as many drinks as there are men in the party or else risk being regarded as discourteous.

The difficulty with the Michigan law is that it aims to reform by public legislation a custom which cannot be reached except through a social reform. The authorities can hardly expect to enforce the law. Given a man anxious to treat and another man possessed of a sufficient thirst, and it will be hard to prevent the two from coming to some basis of negotiation.

The doctrine that moral suasion should be used we all agree to; but that moral suasion without legal suasion is inoperative is plainly shown by experience. And the statement that "the authorities can hardly expect to enforce the law" is a mild and kind way of saying that the liquor traffic is a concern that defies law and it had better be let alone. No one doubts that the liquor business is a lawless and wicked business; but that so far from being a reason for not passing laws for its suppression is a reason for faithful legislation. With Christ's promise, "Every tree that beareth not good fruit is hewn down, and cast into the fire".... "the crooked shall be made straight and the rough ways shall be made smooth; and all flesh shall see the salvation of God."

"To doubt would be disloyalty,
To falter would be sin."

PERSONAL MENTION.

—We are sorry to hear that Rev. A. M. Milligan has offered his resignation as pastor of Jordon's Grove U. P. congregation. He was an active man in our reform work, and if he leaves southern Illinois will be much missed from that field.

—Dr. H. H. George has been lecturing at various points in and around Denver, arranging for a National Reform convention, which met in that city on the 3d and 4th. The questions discussed were Labor, Temperance, Education, the Sabbath and Marriage.

—H. G. Hanson, of Claytonville, cheered us with a call and liberal contribution to the cause last Wednesday. He has long been a standard-bearer in the Cissina Park U. B. church, and held that congregation steady on the old battle-line of anti secrecy during the recent conflict of that body with liberalism.

—Rev. J. D. Nutting is doing important missionary work by building up a Congregational church in Salt Lake City, almost in the shadow of the great Mormon Temple. Our first acquaintance with Bro. Nutting was in '78, when he was publishing an anti-secret paper, the *American Freeman*, at Albany, Mo.

—Rev. D. B. Willson, D. D., professor of theology in the Reformed Presbyterian Theological Seminary in Allegheny, Pa., made the *Cynosure* office a friendly visit last Thursday. He has for many years been one of the editors of the *Reformed Presbyterian and Covenanter*. He is a radical leader in the church and a strong friend of our movement.

—We notice that Bro. B. Baldwin and wife, of the U. B. church, with whom we had the pleasure of laboring in the Gospel at Petoskey, Mich., last summer, have recently held a successful revival in a barn on Mill Creek circuit. They were locked out of the U. B. church by the liberals, and so had to resort to the barn. But even those who locked them out were being converted at their meetings.

—We are sorry that Rev. D. S. Kennedy, D. D., has been compelled to cease preaching for a time because of throat trouble. He is one of the strong men of the U. P. church. While he was pastor at Somonauk we visited him twice in the interests of reform and to no pulpit in his denomination did we receive a more cordial welcome. We are glad he has removed to Chicago, and that he has been appointed to an important municipal office. It indicates that the spirit of reform in Chicago officials is not yet dead.

—Rev. E. Hildreth, corporate member of the N. C. A., and son-in-law of Philo Carpenter, whose wise gift furnished the headquarters for this reform, is spending some time in Boston, and of course is more or less in touch with Secretary Stoddard, with whom he used to labor in Chicago. Mr. Hildreth contributed generously to the first edition of "Danger Signals." Bro. J. P. Stoddard writes that he shall have another booklet out by and by—"Danger Signals No. 2." He hopes also to return to Vermont soon and to have W. B. Stoddard with him.

—Rev. W. W. McMillen died at 9 o'clock on the morning of April 26, at his home in Olathe, Kan. Rev. C. D. Trumbull and Rev. D. H. Coulter conducted the funeral service on the 27th. Friends of the anti-secret cause in the West remember him as one of the most devoted and untiring workers in our conventions in years past. In his death the cause has suffered a great loss. May God raise up others who will take up the mantle he has laid down. He was a graduate of Bloomington, Ind., University and served a long and faithful pastorate over the Covenanter church in Olathe.

—T. H. Gault, Esq., elder in our First church, Chicago, is the attorney for the Society for the Prevention of Crime. He had been in court conducting successfully a case for the destruction of gambling machinery, and while the officers were demolishing the machine he started to his office. A crowd had been attracted on the streets, and a sneaking fellow came up behind the elder with a club and struck him heavily on the head. He followed this quickly with another blow, and when Mr. Gault turned to seize the fellow, he was running. After the surprise of the unexpected blows, Mr. Gault was not able to seize him. The blood that flowed from Mr. Gault's wounds was genuine United Presbyterian blood, with a little dash of the Cameronian in it. Mr. Gault's silk hat saved him from the full effects of the assassin's blow. He was at church next morning with a new hat, and ready to continue the crusade against crime. The pastor and people united in thanking God for their brother's preservation.—*U. P.*

JASPER J. TUCKER, S. S.

It is common to-day to have a title. Mine is S. S.—"saved sinner." I have thought for some time that it would be to the glory of God for me to put my experience with Freemasonry in print, that others my keep out of the trouble which I got into.

In the fall of 1867 I was living in the township of Hanover, Jackson county, Michigan, about five miles from my present home in Spring Arbor. I was not satisfied with my condition; and taking in the fact that many of those that held offices under our government and prominent places in society were members of the order, and that it also included preachers of the Gospel of the Son of God, I was led to form a good opinion of Freemasonry and sent my name in to Concord Lodge No. 30, and was accepted.

A Freemason who was a member of a church in that village came to notify me of the night when I was to take the first degree. He told me not to say anything about it to my neighbor who lived near by, who was a member of the same church with himself.

I asked, "Why?"

"Because he is very much opposed to Freemasonry."

"What is there wrong about it?"

"Nothing. It is a good, moral institution; and if it is lived up to, it is good religion."

I wanted religion, so I went to the lodge and bought seven dollars' worth, and was so sick of my bargain that I could have stopped right there, but the Freemasons said that I had to take three degrees before I got much light. So I thought I could stand what others had stood, and on I went.

I took the third degree in the spring of 1868. I had moved to my present home where the Free Methodists were holding meetings and Bro. E. Mathews was the preacher. He preached against Freemasonry, and it made me so mad that I felt like getting the Masons to help me tar and feather him, but I thank God for not permitting me to carry it out.

In 1878 the Free Methodists were holding revival meetings at Spring Arbor, and another preacher preached against Freemasonry. As I listened to him, I thought I would stay away

from the meetings thereafter. I went home mad. I went to bed about ten, and about twelve God showed me my lost condition. He showed me heaven and hell. He showed me that I was trying to climb up to heaven, and all that I had to do was to stop breathing to be forever in hell. I had a name for what I saw. I called it a vision. A vision and a dream are somewhat alike, but a vision is more real. That caused me to seek after God; but I did not want the kind of religion that those Free Methodists had, for I knew if I came out under their preaching, I should have to give up Freemasonry. So I went seven miles away to another revival; but I did not get religion there, and I thought, "The Free Methodists cannot hinder me from getting religion, and when I have got it, I will join the Methodists under a Methodist preacher." But, praise the Lord, I did not get that kind of religion, but before God would pardon my sins, I had to give up Freemasonry. When the work was done, hatred toward Bro. Mathews was all gone, and I hated no one, thank God. The church I had hated so much, I now began to love. Yet I wanted to know from the Lord more definitely about Freemasonry, and took it to him in prayer. I did not know God was going to let me know, but I did believe he was able to make it clear, for he had answered my prayer so distinctly before on other things.

The next day I was in the field at work, when something seemed to say as plain as anyone could speak: "Fifty-second chapter of Isaiah." At that time I had not read Isaiah, though I had been reading my Bible in the New Testament night and morning for about two weeks at the family altar. I soon went to the house, and as I took the Bible down it opened to Isaiah, and I laughed for joy.

"Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion."

If instead of "bands" I had read rope or cable-tow I would have understood it better. I continued to pray for more light, and the Lord made me understand by his Spirit what Jesus Christ meant when he said in his Sermon on the Mount:

"Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all; neither by heaven; for it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. NEITHER SHALT THOU SWEAR BY THY HEAD, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil."

Also regarding the law as given by Moses:

"Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these. And it shall be, when he shall be guilty in one of these, that he shall confess that he hath sinned in that."

This was proof enough to me of how God looks upon Freemasonry. Then I did not want to join any church that allowed its members to belong to any lodge, for the Bible plainly condemns them all.

Bro. Mathews, that I hated before I was converted, gave a lecture at Spring Arbor about this time against secret societies, and many Masons from the lodge of which I had been a member, and from two other adjacent lodges, were present. He spoke at considerable length, and when he had finished I confessed my sin and sanctioned what he had said. Then the Masons went for me; but praise the Lord, he had brought me to the place where I no longer feared man. If they had been there with loaded guns, I would not have feared them. God made me understand what our Lord Jesus Christ meant by his words as recorded in Luke 12: 2–5:

"For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. Therefore, whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops. And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him."

Right here I wish to speak of some other portions of God's Word that have been helpful to me. Paul says by the Holy Ghost in Eph. 5: 11–14:

"Have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret. But all things that are reproved are made manifest by the light; for whatsoever doth make manifest is light. Wherefore he saith, Awake thou that sleepest, and arise from [among] the dead, and Christ shall give thee light."

And again, in 2 Cor. 6: 14–18:

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Shame on such preachers as belong to any lodge that God's Word condemns! Professed followers of God calling the Bible the first great light in the order! That preacher does not live who can take the whole Bible and from it sustain Freemasonry. It is a false religion, It professes to save a man in that grand lodge above.

I am glad so many have obeyed God's Word, as made plain to them by the Holy Ghost, and have come out from among the dead. May the Lord bless this testimony to the leading out of others on to the Lord's side where he can use them to the pulling down of the works of Satan, and the setting up of the kingdom of our blessed Lord and Saviour Jesus Christ.

N. C. A. TREASURER'S REPORT.

MAY 1, 1894 TO APRIL 30, 1895.

STATEMENT OF RESOURCES.

Real estate—Carpenter building	$20,000 00		
Washington "	10,000 00		
Michigan House...	4,000 00		
Park Place Prop'ty	300 00	$34,300 00	
Bills Receivable—Pub h'se notes	2,887 22		
Loans acc't annuities....	9,273 96	12,161,18	
Fixtures—In Carpenter building	513 82		
In Washington "	66 69	580 51	
Publishing Material		994 05	
Books in stock		592 02	
Tracts in stock		633 54	
Christian Cynosure—estimated value		5,859 50	
Cynosure subscriptions due		666 00	
Reference library		254 05	
Suspense accounts		1,493 03	
Personal accounts, due N. C. A		665 99	
Merchandise on hand, coal, etc		11 00	
Library Fund		208 63	
Foreign Fund		2 87	
Cash on hand May 1,1895		499 07	
		$58,921 44	

STATEMENT OF LIABILITIES.

Capwell annuity fund	$ 754 30
Ninety-three " "	2,500 00
Oregon " "	1,756 17
Columbia " "	6,000 00
Ohio " "	1,000 00
New York " "	550 00
Johnson " "	100 00
Free Tract Fund	4 95
Southern Ministers' Fund	24 60
Cynosure Extension Fund	66 28
Southern Fund	360 30
Cynosure subscriptions owed	1,733 50
Bills payable	500 00
Personal accounts owed	296 42
	$15,546 52
N. C. A. capital	$43,374 92
	$58,921 44

AUDITORS' CERTIFICATE.

May, 1895.

The undersigned members of the Finance Committee and Auditors of the National Christian Association have examined for the year closing April 30, 1895, the books and vouchers of W. I. Phillips, Treasurer, and find the same to be correct; we have also examined the assets of the Association and find them to be as exhibited in his annual report above.

E. WHIPPLE,
J. M. HITCHCOCK,
H. A. FISCHER,
} *Auditors of National Christian Association.*

OUR WASHINGTON LETTER.

Secretary Gresham's funeral.—Noted lectures.—Foreign missionary ordained.—Important Supreme Court decisions.

Bishop Hurst, who was a personal friend of the deceased, conducted the funeral services over the remains of the late Secretary Gresham, in the east room of the White House, this morning. Owing to the limited seating capacity only those especially invited were admitted, and invitations were only sent to members of the diplomatic corps and prominent officials of the government and their families. President Cleveland and members of the Cabinet left here with the corpse immediately after the funeral for Chicago, where the interment will be made. The arrangements for the funeral were as near as possible the same made at the funerals of Mrs. and Miss Tracy, who lost their lives at a fire early in the last administration, Mrs. Harrison and Dr. Scott, her father, all of which took place in the White House. The Cabinet officers were honorary pall bearers, the active bearers being detailed from the Marine Corps. The government departments were all closed as a mark of respect and the flags on all government buildings will be half masted for ten days. Secretary Gresham's death, which was entirely unexpected a few hours before it occurred, was a great shock to Washington people.

Mr. William A. Boyd, General Secretary of the Y. M C. A., of Dublin, Ire., and William H. Roberts, member of the Y. M. C. A. National Council, of London, and District Secretary of Southwest England, who have been traveling in the United States since the recent convention at Sprinfield, Mass., attended a Gospel meeting last night, held under the auspices of the local Y. M. C. A., and delivered interesting addresses on the work that is being done by the organization on the other side of the Atlantic. At the Sabbath afternoon meeting of the Y. M. C. A., Mr. F. R Jacobs, the singing evangelist, of Chicago, told "Why I believe the Bible" in a most convincing manner. At the last meeting of the Presbyterian Ministers' Association to be held before next fall, Rev. J. T. Marshall, of Kensington, Ind., read a paper on "The New Christianity," in which he discussed new forms of worship and sensational preaching, and advised a strict adherence to the old established forms and emphasized the necessity of preaching the doctrinal teachings as laid down in the Bible.

Prabala Ramachandrayya Garu, a convert from Brahminism, and for more than thirteen years a member of the mission church at Guntur, India, lectured Monday evening in the Luther Memorial church, under the auspices of the Lutheran Ministers' Association, on "Castes and the Women of India." At the close of the lecture Dr. Butler, pastor of the church, presented the lecturer with a gold watch as a testimonial from the members of the congregation and the Junior Epworth League.

Ordination services of more than ordinary interest were held in the first Congregational church Sabbath evening, the candidate for the ministry being Mr. Jenichiro Oyabe, a native of Japan, who graduated last year from the Theological Department of Howard University, and who has just completed a post-graduate course at the Yale Divinity school. The ordination sermon was preached by Dr. J. E. Rankin, president of Howard University, and formerly pastor of this church, his text being, "There was a man sent from God whose name was John." Mr. Oyabe will do mission work, under direction of the Hawaiian Evangelical Association, among his countrymen who now reside in Hawaii. His instructors say he has energy and great ability and predict his success as a missionary.

The decision of the Supreme Court, denying the petition of Eugene V. Debs and his associates, who were imprisoned for declining to obey the orders issued by United States courts during the Chicago railroad strikes, for a writ of habeas corpus, was unanimous, and it contained some strong language. For instance, this paragraph: "The entire strength of the nation may be used to enforce in any part of the land the free and full exercise of all national powers and the security of all rights intrusted by the Constitution to its care. The strong arm of the national government may be put forth to brush away all obstructions to the freedom of interstate commerce or the transportation of the mails. If the emergency arises, the army of the nation, and all its militia, are at the service of the nation to compel obedience to its laws."

The Supreme Court decided the Geary Chinese act constitutional, Justice Brewer dissenting. It also practically decided the anti-Lottery act to be constitutional by denying a writ of habeas corpus asked for by a man who was arrested for violating that act by carrying lottery tickets from one State to another. *

VOICE OF APPROVAL.

DEAR TO THE HEART IS THE WORD OF ENCOURAGEMENT.

Rev. Madison C. Peters Believes In Acknowledging Merit—Strew Flowers In the Path of Weary Feet — We Have Blamed Each Other Long Enough.

Rev. Madison C. Peters preached to a large and appreciative congregation at the Bloomingdale Reformed church, New York, on Sunday, June 30. He took for his theme "Encouragement." The text selected was Matthew xxv, 21, "Well done, thou good and faithful servant." The preacher said:

Sweet to the human ear is the voice of approbation; dear to the human heart is the music of approving lips. Everybody has burdens, and what we need is the spirit of helpfulness, words of encouragement. We have blamed each other long enough; now let us praise. Praise your wife! Let your acknowledgments of her merits be felt and outspoken.

She may have ceased to expect praise, but it would do her good were she surprised some day by a tender expression of appreciation of all her care and toil and self denial. Many wives are only upper household servants without the upper household servants' wages.

Tell your wife how much money you have. Appeal to her intelligent judgment. No honorable woman will want to spend more than can be afforded. Every man in comfortable circumstances should keep his wife supplied with money for the disbursement of which she should never be required to give account. Your wife has a sacred right to some expression of appreciation of her unselfish devotion to your interests. You may all the while be full of loyal devotion to her, though for a want of comprehension of a nature more sensitive and more dependent than your own never give her any assurance of your appreciation. Many a husband boasts to others of the treasure he finds in his wife—he is really proud of her—but he does not care to spoil her by telling her so. Dr. Hoge tells of a husband who said: "I always take my wife's advice, but I never tell her so. She is a treasure. She is like a fine day which grows as it advances. I never knew her equal, but I never tell her so."

When did you give her a flower before?
Ah, well, what matter when all is o'er?

Husbands Too.

Wives, praise your husbands. If you let your husband feel that you think him a good husband, it will be a strong stimulus to his being so. As long as he thinks he possesses the character he will take some pains to deserve it, but when he has lost the name he may abandon the reality. Keats tells us that he has met with women who would like to be married to a poem and given away by a novel, but wives must not cease honoring their husbands on discovering that instead of being poetical and romantic they are very ordinary, imperfect beings.

Parents and Children.

Parents, encourage your children! Don't call them stupid. Don't ridicule them and so discourage them that they will not have any heart to do better. Many parents are wanting in courtesy to their children. They speak to them roughly, violently and insultingly and so inflict painful wounds on their self respect. Parents often refer to the faults and follies of the children, faults and follies to which they are keenly sensitive, of which they are ashamed and which it would be not only kind but just to forget. Never allude in jest to the personal defects of the children, nor mockingly humiliate them by adverting to their failures, or speak scornfully of their companions. Don't be tyrannical, thwarting their plans, and do not needlessly interfere with their pleasure. Don't expect old heads on young shoulders. Don't forget that you were once young, and don't impose on them unreasonable and fruitless sacrifices.

Children, encourage the parents. Honor them. Help them. Remember what they have done for you. Save them as many steps as you can. Make them comfortable in old age. Write to them often, if you can't visit them. Anticipate their wants and wishes. Remember, too, that a child's spotless name is while life lasts a father's truest glory and a mother's greatest joy. Young men or young women who are ashamed of their parents because the brilliancy has faded out of their eyes and the roses have fled from the cheeks are base ingrates. Amid all the successes of the noble Garfield nothing stirred his energy more than the thought of the gratification that would be given to his mother's heart. He always found time to write a letter home and to tell her all that he was doing. An old minister once said: "I have seen men die, I have seen children die, but no death ever seemed so pathetic to me as the one I have in mind now, of an aged mother. Her husband died and left her penniless with four children. She sewed, she made drawings, she taught, she gave scarcely any time to eat or sleep. Every thought was for her children, to educate them, to give them the advantages their father would have given them had he lived. She succeeded. She sent her boys to college and her girls to school. When all came home, they gave themselves up to their own selfish pursuits. She lingered among them some three years, and then was stricken with mortal illness, brought on by overwork. The children gathered around her bedside. The oldest son took her in his arms. He said: 'You have been a good mother to us.' That was not much to say, was it? It was much to her who had never heard anything like it before. A flush came over her pallid face, an with husky voice she whispered, 'My son, you never said so before.'"

Oh, friends! I pray tonight
Keep not your kisses for my dead, cold brow.
The way is lonely. Let me feel them now.
Think gently of me. I am travel worn.
My faltering feet are pierced with many a thorn.
Forgive, O hearts estranged, forgive, I plead.
When dreamless rest is mine, I shall not need
The tenderness for which I long tonight.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning June 9. Comment by Rev. S. H. Doyle.

TOPIC.—How to study the Bible.—Josh. i, 1-9.

Joshua is about to take the place of Moses as leader of God's people. God encourages him to undertake the responsible position and the difficult work by assuring him that he shall be eminently successful, and that he may be he gives him but one injunction, and that that he should "observe to do according to all the law," the law of Moses, the Pentateuch. God's word was to be his constant and only guide, and if he adhered strictly to that prosperity and success would meet him. The Bible, God's book, is still man's truest guide in all places of responsibility, and in life it is indeed a lamp to his feet and a light to his path. Notice:

1. We should study God's word. Joshua was not to merely read the law; he was to meditate upon it day and night, give it constant, thorough study and thought. There is too much superficial reading of God's word. It is read hastily and carelessly, but is not absorbed—it is not digested. The reading of a little of God's word, with study, thought and meditation, is better than much reading, which is simply a meaningless perusal of words, clauses and sentences.

2. We should study all of God's word. Joshua was to study and practice "all the law." The student of the Bible should aspire to know the Bible in its entirety. All the names of the books should be learned in their order. The history included should be studied from the beginning to the end. The historical setting of the various books should be thoroughly understood, and there should be familiarity with all the great doctrines of the Bible. Though composed of many books and written by many authors, yet the Bible is one book, and the more general our knowledge of it as a whole the more definite will be our idea of its essential oneness and sameness. Get a broad, comprehensive knowledge of the Bible as one book.

3. We should study God's word constantly. Joshua was to meditate upon it day and night. He would need its help every day, and therefore he should study it every day. A regular, systematic, constant study of God's word is the only effective way of studying it. A little now and a little then is not a good method of study. Haphazard, irregular methods of study make many failures of Bible students. Daily should we read and meditate upon it.

4. We should study God's word with the idea of observing its teachings. Joshua was to meditate upon it that he might do it. Knowledge without practice is valueless. It is worse. "To him that knoweth to do good and doeth it not it is a sin."

Study and practice bring prosperity. "For then thou shalt make thy way prosperous, and then thou shalt have good success" (Josh. i, 9).

Bible Readings.—Ps. i, 2, 3; xix, 7, 8; cxix, 9, 97-105; Prov. xxx, 6; Math. xxii, 29; Luke xvi, 29-31; xxiv, 44-46; John v, 39; Acts xvii, 11; xx, 32; Rom. xv, 4; I Tim. iv, 13-16; II Tim. iii, 16, 17; II Pet. i, 19-21; Heb. i, 1, 2; Rev. xxii, 18, 19.

The Pledge's Fulfillment.

The question may arise, "How soon shall I outgrow the pledge?" And the answer is, "Never!" So long as there is an uncurbed temper, so long as the tongue is not in complete subjection, so long as there lingers a feeling of shame at the confession of Christ, so long as a falsehood escapes the lips or the expression of countenance, so long as there remains one high thought that has not been brought into captivity, so long as every moment's action is not pleasing to the Lord and Master, the pledge's fulfillment is yet distant, and the Christian's ideal has not been reached.—Rev. Frank S. Arnold.

The Common End.

Some walk on the golden sands, others in the mire, but the same uncontrollable necessity of dying involves all. And whatever the way be, whether pleasant or doleful, yet every one passes with equal steps, measured by the same invariable spaces of hours and days, and arrives at the same common end of life.—Episcopal Recorder.

Christian Endeavor Gossip.

The Christian Endeavor society of Katsbaan, N. Y., gives $160 a year to foreign missions.

During the past year the societies of the Elgin district, Illinois, have contributed an aggregate of $1,008.99 to missions.

Although the society at Santee Agency, Neb., is composed entirely of the Indian pupils of the missionary school, it nevertheless collected $27 as its missionary offering on Christian Endeavor day.

The local union of Lansing expects to shortly organize societies in the Boys' reformatory, containing 555 boys, and in the School For the Blind.

There are now in Great Britain 2,363 Young People's societies of Christian Endeavor.

The Christian Endeavorers of the Reformed church in the United States, under the direction of their denominational board of missions, are building Christian Endeavor mission churches.

Christian Endeavor in Madagascar is not yet four years old. Nevertheless it now numbers 91 societies, with 3,377 members.

MOTHER PRINDLE WILL HELP THE WOMEN OF LONDON.

Lady Henry Somerset has decided to establish in London a woman's rescue home similar to the Florence Night mission in Bleecker street, and Mrs. A. L. Prindle, better known as Mother Prindle, matron of the Florence mission, will sail for England on June 5 at Lady Henry's special invitation.

While Lady Henry Somerset was on a visit here last year she visited the Florence mission and admired its methods. She has asked Mother Prindle to start the London Florence mission, which will be opened during the week of the International W. C. T. U. convention.

Mother Prindle is a far famed missionary worker. She has superintended rescue work for women in Buffalo, Chicago, Brooklyn, Columbus and New York, and her name is revered by thousands of outcast women.

The first notable instance of English women calling on American women for aid was when Princess Christian sought the personal assistance of Mrs. Dunlap-Hopkins of New York in starting a school of design for English women similar to the one which Mrs. Hopkins had made successful here.

Mrs. Cleveland and Ruth.

The fact that Mrs. Cleveland was accompanied to the Leiter-Curzon wedding by her little daughter Ruth should effectually set at rest for all future time the false and malicious stories that have been so long current in regard to the child, who is really an unusually bright and sturdy little specimen of childhood. The effort of the president and Mrs. Cleveland to keep their children in the background heretofore has been entirely due to their desire to keep the public from being satiated with accounts of the children, their daily doings, sayings and happenings generally. That their motive has been entirely misunderstood and grossly misrepresented to the extent of having accounts of the children's purported deformities and dullness of comprehension scattered broadcast over the United States is a condition of affairs of which the president and Mrs. Cleveland are perfectly aware.

It may or it may not have been due to the knowledge of such reports that Mrs. Cleveland finally consented to gratify the desire of the bride in allowing Ruth to be present at the ceremony, at which the entire fashionable world was in attendance.

It was certainly the knowledge of such malicious and ridiculous reports that quite recently prompted Mrs. Cleveland to make a witty little speech in the presence of some guests who had driven out to the country place at Woodley. While Mrs. Cleveland was entertaining her callers, the door of the room in which they sat opened softly, and a dainty little childish figure stood irresolutely on the threshold. For a moment the child, seeing that her mother had callers, started to draw back and close the door after her. With a little laugh Mrs. Cleveland held out her hands to the child, calling out: "Come in, Ruth, dear. If you don't, people may say that you have no legs."

African Missions.

The area of west Africa lying within the tropics covers about 1,500,000 square miles, and the populaton is estimated at 37,000,000. Frightful degradation is wrought by strong drink. It is said that rum is being taken into the country at the rate of 70,000 gallons for every missionary. Yet the result of Christian missions is cheering. The Scriptures have been translated into 35 dialects, and some knowledge of the gospel has reached about 8,000,000 people.

The Pen Woman's Club.

The Pen Woman's club of Chicago is made up of women connected with the press. The Woman's Tribune of Washington says of some of these ladies: Miss Gordon came straight from a postgraduate course at the Harvard annex to enter into journalistic work, and was editorially connected first with The Weekly Magazine and later with Unity. She is now a member of the publishing firm of Searle & Gorton, established in 1890, and the editor and proprietor of The New Order. She has recently been appointed by Mrs. Joseph Thompson, president of the board of lady managers for the Atlanta Cotton States and International exposition, press representative for Chicago and Illinois.

Mrs. Starrett began her editorial work on a daily paper published in Lawrence, Kan., and since that time has been engaged on several prominent weeklies, the last The Interior, with which she is now identified. Miss English is now writing special articles for the Chicago dailies and for periodicals published in this city and elsewhere. Mrs. Strong has long been a newspaper correspond-

ent, for a number of years being Washington correspondent for newspapers in the northwest. She is an author and a fluent French translator. Miss Dusenberry is proprietor of the Purdy Publishing company and the editor of the Chicago Woman's News. She has recently been chosen one of the vice presidents of the Illinois Federation of Woman's Clubs, representing the Seventh congressional district.

The American Girl.

Generally the American girl has improved in strength and become less frivolous. The hardest and the cleverest students in the public schools are girls. They are entering freely into every employment that does not demand rude muscular power and rugged endurance. They are better able to take care of themselves than formerly. They are getting over nonsensical notions that dwarfing restrictions are essential to feminine attractions. They are not afraid that they can know too much or do too much. Meantime they are improving in their looks and increasing in their charm and their desirability as companions and comrades, and men are finding it out.—New York Sun.

FOR LITTLE FOLKS.

"YOU'RE IT."

It Was Brought to America With the Game of Tag by Little Cockneys.

Boys and girls, do you know why you say, "You're it!" when playing tag? Of course not. The professor didn't either when we asked him the other day, but he promised to put his entire mind upon the subject and let us know at once.

This is what he says, though with some of his big words left out:

"The people who live over in England do not seem to think much of the letter 'h,' being in the habit of dropping it from the words where it belongs and putting it where it does not belong. What fun there is in it, or why they do it, no one can tell, but they have been in the habit of it for a good many hundred years.

"For this reason when the little English boys who were great-great-grandfathers years and years ago were having grand times in their games they, too, kept dropping their h's from the words they were shouting.

"So, when they played tag, as boys do now, touching each other with their hands, whenever one boy hit another he at once shouted out, 'You're 'it!' for he could not say 'hit,' you know.

"And all the generations of little boys who have since then been playing the game continued to say ' 'it,' instead of 'hit,' even after our fathers learned in America to always put their h's in every other word where they belonged.

"Now, boys, let me whisper a word of warning. Don't tell your teacher what the professor says. If you do, she'll never give you any peace, but will rap on the window at every recess and tell you to say 'hit,' instead of ' 'it.' "

The Mongoose.

In Mr. Kipling's story of "Rikki-tikki-tavi, the Mongoose," in which all young folks and a good many older ones delight, a great respect for that busy little animal is aroused. The splendid way in which he fights Nag and Nagaina, the big black cobra and his wife, is thrilling.

There is such a thing, however, as too much activity on the part of the mongoose. The people in the island of Jamaica are realizing this. They imported the mongoose in large numbers to kill the rats, which were so numerous there that they did much damage to the sugar cane. The mongoose promptly killed the rats, but when they were all destroyed it still went on killing and destroyed all the snakes, toads and crabs that are useful to eat up the stinging insects that live down there. As a result these have much increased, for the mongoose does not care for them, and not only that, but the mongoose, having about finished the rats, snakes and toads, does not find enough to feed upon and so steals eggs and kills young pigs, lambs, calves, puppies, kittens and game birds and destroys fruits and vegetables. Pretty soon the islanders will have to import something to kill the mongoose.

Peter's Peach.

Peter lived on the prairie. When he was 3 years old, the first railroad train came through. Uncle Peter carried the small boy to see it.

A train boy threw a peach to Peter. He ate it, and laughed and squealed with delight.

"Don't throw away the stone," said Uncle Peter. "We'll plant it."

Peter's chubby, brown little hand patted the soft earth over it. That first season he watched the green shoot break through and send out a few leaves. The next season it was tall enough for Peter to jump over it. The next it was so tall he couldn't.

When Peter was 8 years old, there were seven peaches on his tree, one for each of the family, and not one of them had ever tasted anything so good before. He planted all the stones.

Today Peter is a big boy. He has eight well grown peach trees, which carry health and delight to all the neighborhood. And he has a young orchard coming on which will some day bring more money than all his father's crops.—Youth's Companion.

STATE LIQUOR SHOPS

WORKINGS OF THE GOTHENBURG SYSTEM IN NORWAY.

Decreased Consumption of Spirituous Liquors, but Increased Sales of Beer and Wine—South Carolina's Dispensary Law. Immense Profit In the Rum Traffic.

So much has been written and spoken about the Gothenburg system of regulating the liquor traffic that the public ought to be well informed on the subject. There are a few points, however, which have not been made clear, but which are necessary to a full and accurate understanding of the system. A writer in a recent number of an English magazine who claims to have spent much time in Norway investigating the matter gives a description of the working of the Gothenburg method which clears up one or two of the points on which there has been some misapprehension.

The point which the defenders of the system have had the most trouble to explain is the recent increase in drunkenness in the towns and cities where the Gothenburg system is in force. One of the reasons given for this is that these towns and cities are nearly all surrounded by a cordon of prohibition districts, the people from which go to the towns and cities for liquor. This is proved by the inquiries made into the residence of the persons arrested for being drunk, a large percentage of them being nonresidents of the places where they are found intoxicated. Another reason for the increase in drunkenness is known to be the larger sales of beer and wine. But it has been asked why the sale of these liquors has not been brought under the same regulations as the sale of spirituous liquors. The answer is that the law does permit it. The sale of spirituous liquors alone is put under the Gothenburg system, and beer and wines are still sold under nearly the same regulations as in other countries. Only a vote of the national parliament can bring about a change in this method.

The Gothenburg system has undoubtedly been praised above its merits and condemned more severely than it deserves by those who have given it only a superficial study. Previous prejudice has had much to do with the light in which it has been viewed. But a few simple facts must be admitted by all. One is that it has largely decreased the consumption of spirituous liquors. Another is that drunkenness decreased with the lessened sale of intoxicants until the sales of beer and wines began to be pushed. A third fact is that from inquiries into the causes of drunkenness it is found that most of it is caused by the drinking of beer, and a fourth fact is that the advocates of temperance in Norway are anxious to bring the sale of beer under the same regulations as spirituous liquors are now sold. Judging from the success of the Norwegian system with spirituous liquors, it is only reasonable to conclude that it can be made fully as successful with beer and wine.

Some evidence as to the merits of this method of regulating the liquor traffic can be gained in South Carolina. The dispensary law of that state differs in detail from the Gothenburg system, but is the same in principle. It has been in force since July 1, 1893, but on account of the bitterness existing between warring political factions in South Carolina the law has not had a fair trial. Nevertheless a slight but steady decrease in the amount of drunkenness is reported, which would probably be much greater if there had not been so large an illicit sale of liquors. In the matter of revenue the law seems to be a success.

Definite statements as to the sales and profits are not easy to get, but it is claimed that $92,000 was recently paid into the state treasury as its share of the profits, and the city and county of Charleston received $3,578 as their share of the profits from the sales during the month of December. With a subsidence of political animosity and a longer experience in administering the law still better results can be expected.

One beneficial result of the Gothenburg and South Carolina systems is that they are showing people what immense profits there are in the liquor business. And as a large percentage of the crime and the cost of courts and prisons and pauperism comes from liquor drinking the public will not be slow to conclude that a business that is so profitable shall be made to return a larger compensation to the state and municipality for the harm it does.—Philadelphia Press.

Temperance Notes.

The best "cure" for drunkenness is the water cure.

The St. Paul Railway company has discharged 46 engineers and firemen for frequenting saloons while off duty. Thus is the "poor man's club" clubbing him.

THE SUNDAY SCHOOL.

LESSON XI, SECOND QUARTER, INTERNATIONAL SERIES, JUNE 16.

Text of the Lesson, John xxi, 4-17—Memory Verses, 15-17—Golden Text, John xxi, 17—Commentary by the Rev. D. M. Stearns.

4 Seven of the disciples had, under the leadership of Peter, gone afishing. But although they toiled all night they took nothing. Perhaps Peter thought of another night when they had labored in vain, but in the morning the Master filled two boats. He was now no longer with them, and perhaps it was His absence and their need that led them at this time to turn to the old occupation.

5. In the morning one stood on the shore whom they knew not and asked them if they had any meat. They were compelled to confess their emptiness and helplessness as they answered no. They should have trusted Him unseen as when He was visibly with them. But they were like ourselves, very slow to learn and full of doubts and fears and unbelief.

6. At His word they cast the net once more, and as on a former occasion when He called them to forsake all they catch a multitude of fishes. He changes not. His power is ever the same. If we would only trust Him, we might always be filled with joy and peace (Rom. xv, 13) and know somewhat of "satisfied with the favor and full with the blessing of the Lord" (Deut. xxxiii, 23).

7. John, whom Jesus loved, was the first to recognize the Lord. There must have been some unbelief about the fishing business, else he might have known Him sooner. It was unbelief on the part of Mary that caused her not to know Him (chapter xx. 14), for had she believed His words she would never have looked for the body of a dead Christ. The two who walked with Him to Emmaus and knew Him not were also full of unbelief (Luke xxiv, 25). And so always unbelief blinds the eyes (Heb. iii, 19).

8. As soon as Peter heard John say "It is the Lord," he at once cast himself into the sea to get to Jesus, while the other disciples came dragging the net with fishes. As Peter had led off in this going fishing, perhaps he wanted a word with the Lord alone, that he might take the blame upon himself and clear the others. As he had led out, he would be the first to lead back, a thing not always so easily done, as is seen in the case of Manasseh (II Chron. xxxiii 16, 17).

9. Without any efforts of theirs, and without any of the fish that they had caught, their breakfast was ready for them. They might as well have trusted the Lord to care for them, for they had testified that when He sent them without purse or scrip or shoes they had lacked nothing (Luke xxii 35). He will surely provide for all who truly serve and follow Him, according to Phil. iv 19. We wonder if the fire of coals made Peter think of another fire of coals when he got into trouble (chapter xviii, 18).

10. "Jesus saith unto them, Bring of the fish which you have now caught." As if they had done it. He wrought through them and then gave them the credit of doing it. That is the way He does still. He works in us, when we are willing both to will and to do of His good pleasure (Phil. ii, 13), and then promises to reward us for the works which we allow Him to do through us (Rev. xxii, 12). Is not His name truly "Wonderful?"

11. On the former occasion the net broke (Luke v, 6), but not so now, although it contained 153 great fishes. In II Chron. ii 17, we read that there were 153,000 strangers in the land in the days of Solomon, whom he employed to get materials for the temple. We know that the sea represents peoples and nations (Rev. xvii, 15), and that from the nations the Lord is gathering out a people for His name, to form a great spiritual temple as a dwelling place for God (Eph. ii, 21, 22), and that Peter was the first to open the door to the nations (Acts xv, 14).

12. "Jesus saith unto them, Come and break your fast" (R. V). See now why they had gone fishing. They were evidently hungry, had been fasting for some time and no one seemed to care. So it looked as if they must do something, but their somewhat was all in vain till He commanded. Without Him all our efforts will amount to nothing (John xv, 5). He was visibly before them now, and they saw His provision for their need. Their lack of confidence in Him when invisible kept them from saying much.

13. "Jesus then cometh, and taketh bread, and giveth them, and fish likewise.' He is always serving and supplying and caring for His people. The Son of Man who came not to be ministered unto, but to minister (Math. xx, 28), is still our High Priest with girded breast (Rev. i, 13,) whose love and power combine for the best interests of all who are His. "He who spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" (Rom. viii, 32.)

14. This is the third appearance to the disciples recorded by John; see chapter xx 19, 26. While it is probably the seventh appearance since the resurrection, it is the third to any number of the disciples, the other four being to Mary, who first saw Him; then to the other women, and afterward to Peter, then to the two who walked to Emmaus, or possibly to the two before He appeared to Peter.

15. "Lovest thou me more than these?" Did He ask Peter whether he loved Him more than the other disciples loved Him because Peter had made the strongest professions of love before the crucifixion (Math. xxvi, 33, 35; John xiii, 37), or did He ask Peter whether he loved the service of Christ, even though it should involve some hunger and fasting, more than food for the body such as had now been provided? We all need to remember that man doth not live by bread alone, but by every word of God (Math. iv, 4), and that it is possible to esteem the words of His mouth more than our necessary food (Job xxiii, 12).

16. "Lovest thou me?" The second time the question comes, but He does not add "more than these." We sometimes hear people testify in public as to how much they love the Lord. I confess it always makes me feel that they would do better to testify to the great love of God to them, for our love to Him is, I fear, scarcely a thing to be talked of in public. Let us manifest our love by caring for His sheep and lambs: by doing to others as He would do were He here; by acting on John's admonition, "Let us not love in word, neither in tongue; but in deed and in truth" (I John iii, 18).

17. "Lovest thou me?" The third time the question comes, for it is a heart searching one. Would Peter think of his threefold denial? Why was he grieved? How little we think of how we grieve the Lord! Let us pray Ps. cxxxix, 23, 24, margin. Peter had offered to die for Christ. Jesus now tells him that he shall have that privilege (verses 18, 19); has he love enough for that? Have you?

GRESHAM IS NO MORE.

PATRIOT, SOLDIER, STATESMAN AND JURIST CALLED HENCE.

After Weeks of Illness the Secretary of State Succumbs to the Assault of the Grim Terror — Another Citizen Who Made a Distinguished Mark on His Country's History, Both in War and Peace.

WASHINGTON, May 28.—Walter Q. Gresham, secretary of state, and distinguished in his country's service in the field, on the bench and in diplomacy, died this morning after an illness of several weeks. He had improved so much during last week that his final recovery was confidently looked for, when on



WALTER Q. GRESHAM.

Saturday he had a relapse. He recovered partly from this, but yesterday the symptoms were more aggravated and before night he was looked upon as a dying man. After dark last night he had several rigors, and at 10:20 p. m. his physicians gave up all hope, and later informed his friends that he could not live until morning.

Their prediction was only too correct, for at 1:15 this morning he passed away to his eternal rest.

Was Conscious Just Before the End.

During the last hours of his life the secretary's wife, who had been devoted in her attention to him all through his illness, sat beside his bed reading from the Bible the passages he loved to hear. He was conscious until just before the end, spoke bravely and confidently of the great change he knew was coming and words of hope and cheer to his stricken loved ones. Thus he lay until just before 1:15, the great change came, his eyes glazed and his pulse flickered; a peaceful sleep then seemed to fall upon him and—the end had come.

MOURNING IN CHICAGO.

The City Sorrows for Her Lost Chieftain and His Comrades.

CHICAGO, May 30.—The expected arrival here this afternoon of the remains of the late Secretary Gresham cast a pall of sorrow over the ordinary Memorial Day exercises that intensified the feeling of all old soldiers and citizens alike. United States Marshal John W. Arnold were placed in charge of the local arrangements for the interment of the late Secretary Gresham. Colonel Corbin reached Chicago at 7 o'clock this morning, and the marshal and General Merritt met him on arrival and the programme was definitely arranged. It was decided that the entire garrison at Fort Sheridan, consisting of the Fifteenth infantry, four troops of cavalry and the battery of artillery should take part in the ceremonies. The cavalry and artillery left Fort Sheridan last night and marched into the city, arriving at Oakwoods cemetery early this morning. The infantry came in by train this morning.

Marshal Arnold and General Merritt had a conference with A. A. Sprague, the local representative of the Gresham family. They arranged with the undertaker to meet the funeral train with a state hearse, drawn by six black horses. The funeral train was switched to the tracks of the Illinois Central at Fordham. At Sixty-third street the remains were placed in the hearse, and the cortege moved from there to Oakwoods cemetery. The honorary pall-bearers, city officials, county judiciary, and Loyal Legion joined the escort. A meeting of judges of the United States courts and the local government officials selected a long list of honorary pall-bearers.

The list is as follows: Judges William A. Woods, James G. Jenkins, John W. Showalter, Romanzo Bunn, William J. Allen, William H. Seaman, W. G. Ewing, Robert T. Tuthill; Marshall Field, J. Russell Jones, Thomas Dent, Edwin Walker, Charles H. Aldrich, General William B. Anderson, Captain William P. Black, General George W. Smith and James L. High. The Loyal Legion was requested to furnish active pall-bearers. At a special meeting of the city council appropriate resolutions on the death of Secretary Gresham were adopted and the council decided to attend the funeral in a body.

A special meeting of the Illinois commandery, Loyal Legion of the United States, of which the late Secretary Gresham was a commander, was held last night for the purpose of making arrangements to take part in the secretary's funeral. Following were appointed active pall-bearers: General William Sooy Smith, Captain Charles H. Slack, Captain H. B. Jackson, Colonel William L. Barnum, Captain James Dunguid, Captain Myron H. Beach, General John McArthur, Major George L. Paddock, Captain Mason A. Read, Colonel Lemuel E. O. Gilman, Colonel George M. Guion and Captain James H. Bell.

MEMORIAL DAY ELSEWHERE.

Gov. Morton Overcome by the Heat at New York—Washington Ceremonies.

NEW YORK, May 31.—Memorial Day ceremonies here were centered at the Grant monument, where Governor Morton, Governor McKinley, ex-President Harrison and a large number of other prominent men were gathered. The oration of the day was delivered by Governor McKinley, and was an eloquent plea for union and patriotism. During the day there was a great parade of veterans, militia and citizens, which was reviewed at Madison square by Governor Morton and the prominent guests.

Here the untoward incident of the day occurred. The heat was intense and as Governor Morton stood bowing to the passing procession he suddenly sank to the floor of the stand overcome by the heat. Gen. Harrison was at his side in a moment and a young lady in the throng handed him a flask of brandy, which he diluted with water and held to the governor's lips. The governor revived and hearing the strains of music tried to arise, saying he must review the procession. He was restrained by General Harrison and other gentlemen, who insisted that it was impossible.

The governor, however, struggled to his feet, and as a loud cheer greeted him raised his hat in response. It was too much for him, however, and he again sunk down and was conveyed to his hotel, where he soon recovered and does not seem the worse for his attack.

Burned to Death at Bowen, Ills.

QUINCY, May 31.—Fire in the business district of Bowen, twenty miles northeast of here, destroyed six buildings, including four stores, a carpenter shop, and a dwelling. Loss, $20,000. A carpenter named Samuel Stark who lives at Mt. Sterling, ran into the shop to save his tools, the floor gave way, and he was burned to death.

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NEWS OF THE STATE.

TELEGRAPHIC REPORTS OF HAPPENINGS OF NOTE.

Work of the State Lawmakers at Springfield—Bills and Resolutions Introduced, Etc.—Other State Items of General Interest to Our Readers.

SPRINGFIELD, May 29.—Both houses of the Illinois legislature adopted resolutions of sorrow at the death of Secretary Gresham. The bill to prohibit the licensing of saloons within four miles of state institutions was amended by the senate to exclude Champaign university and advanced to third reading. Littler's revenue bill was defeated, but reconsideration was moved. By the casting voto of the presiding officer the bill regulating the granting of street franchises to street railway and gas companies, etc., was defeated. The house sent Callahan's election law revision bill to third reading. A bill was introduced providing the death penalty for rape. Bills were passed: Abolishing the day of grace; appropriating $404,000 for the University of Illinois; appropriating $180,000 for two years for the militia; appropriating $55,000 for the blind asylum at Chicago.

SPRINGFIELD, May 30.—The senate refused to adjourn over Memorial Day after a long disenssion. A committee of sixteen senators and representatives was appointed on a joint resolution to attend the funeral of Secretary Gresham. Nominations to various state institution positions were received from the governor. The vote by which the bill to regulate street franchises for gas companies, etc., was defeated was reconsidered, but nothing further was done with it. Some few bills were advanced. The house passed bills: Requiring railways to maintain stations in all places of 200 inhabitants; prohibiting the use of clock, tape or slot machines; appropriating $225,000 to improve the state fair grounds; to pension school teachers.

SPRINGFIELD, June 1.—The state senate refused Wednesday to adjourn over Memorial Day, but it seems that "tired feeling" got the better of the senators and they held a perfunctory session and adjourned to this evening. The house held no meeting Memorial Day. Yesterday the calendar was cleared of all appropriation bills on first reading and the bill to tax legacies and inheritances was advanced to the order of passage. The Torren's abstract bill was discussed and amended until an amendment was reached that the friends of the bill said struck at the heart of the measure. On the vote there was no quorum and the opponents of the amendment filibustered. Adjournment was proposed, but the speaker said he would stay in the chair while the members went to dinner in hope that they might agree. Upon reassembly the bill was made special order for Tuesday next. Little other business was done and the house adjourned to Monday afternoon.

Two More Counties for Free Silver.

BLOOMINGTON, Ills., May 30.—The McLean county Democratic convention selected fifteen delegates to the Springfield convention instructed to use their influence for the free coinage of both metals at 16-to-1

PONTIAC, Ills., May 30.—The Democrats of Livingston county chose delegates to the silver convention. The resolutions demand the restoration of silver to free and unlimited coinage at 16-to-1.

"The Logan 103."

SPRINGFIELD, Ills., May 29.—The fifth biennial meeting of "The Logan 103" is in session here with about forty members in attendance. The usual banquet was dispensed with, and a business meeting was held in the parlors of the Leland hotel. William E. Mason was elected president of the association for the ensuing two years; Senator Chapman, vice president; W. F. Calhoun, secretary and treasurer, and T. C. McMillan, necrologist.

Pioneer Illinois Man Dead.

QUINCY, Ills., May 31.—Joseph C. Barlow, one of Quincy's pioneer manufacturers and head of the Barlow Corn Planter works, is dead, aged 60 years. He was a great inventor and prominent in the manufacturing world and was a nephew of Stephen A. Douglass.

Death of an Illinois Editor's Wife.

HENRY, June 1.—Cornelia Anna, wife of George Burt, editor of the Henry Republican, died here in the 64th year of her age. Her disease was heart complaint. A husband and a daughter and son survive.

UNION OF THE BLUE AND GRAY.

Memorable Event at Chicago on the Soldiers Memorial Anniversary.

CHICAGO, May 30.—The most memorable event in the history at Chicago of Memorial Day is the one that began last evening with a banquet at Kinsley's and will close the evening with a reception at the First regiment armory, and memorial exercises at the Illinois club. Forty Confederate generals and their wives and daughters are here from the south, and include Generals John B. Gordon, Wade Hampton, Fitzhugh Lee, Eppa Hunton, Butler, Heth and wife, Conrad and wife, French, Lomax and wife, Wright and wife, and H. Kyd Douglas; Mrs. Akers, Captain Littlepage and wife, Colonel Irwin, Major Hunton, Miss Armstrong, Miss Eliza Washington, Miss Cox, the Misses Mitchell and General Longstreet and his daughters.

Carloads of flowers from the south have arrived to decorate the Confederate soldiers' monument and the graves of southern dead at Oakwoods, and the quality of solemnity that should always be a prominent feature of the day was intensified by the arrival at 2 p. m. of the remains of the lamented Secretary Gresham, accompanied by the president and all the cabinet. Secretary Gresham's body will be placed in the vault at Oakwoods, where it will remain until its final disposition is decided upon. Yesterday there was a card reception at the Palmer House to the guests from the north and south who had arrived by scores.

During the afternoon the public schools held memorial exercises and the pupils were addressed by local speakers, the speaking being interspersed with patriotic songs. Last evening there was a brilliant banquet to the guests at Kinsley's, at which responses were made to many patriotic toasts by northern and southern veterans. The decoration of the graves was the feature of this morning's part of the programme. Soldiers' graves at Rose Hill, the Lincoln monument in Lincoln part, Colonel Mulligan's grave, Oakwoods and all the cemeteries had their quota of floral tributes. At 10 a. m. the exercises of dedicating the Confederate monument took place.

Here the programme was as follows: Selection by military band. Prayer by Colonel Joseph Desha Pickett, chaplain of the Kentucky "Orphans'" brigade. Introductory remarks by General John C. Underwood. Address by Rev. H. W. Bolton, D. D. Anthem by Imperial Arion Octette. Memorial poem by Major Henry T. Stanton, of Kentucky. Address by Rt. Rev. Samuel Fallows, LL. D. Consecration of the guns. Placing of the floral decorations. Requiem by the Imperial Arion Octette. Military honors. Firing three volleys over the dead by the First regiment, I. N. G. Bugle blare and taps.

It was noon when those ceremonies ended. The great parade begins at 2 p. m. An interesting feature of the proceedings in the morning was the ringing of the Columbian Liberty bell—the bell that occupied such a prominent position at the World's fair. The bell was placed on the lake front and at 8 a. m. it rang its joyous notes of peace as the guests left the Palmer House on their way to Oakwoods cemetery. The sound of the bell was the signal for battery D, under command of Captain Russell, to fire the salute in honor of the day and occasion.

The city is crowded with old soldiers, both those who wore the blue and those who wore the gray. Business is nearly entirely suspended and the holiday is nearly universal. General Longstreet's welcome was pathetic. He was met at the station by gallant soldiers who had fought with him during the dark days of the civil war, and they greeted him with great warmth and ardor.

Prominent Illinoisan Drops Dead.

CHARLESTOWN, Ills., June 1.—Colonel G. M. Mitchell, commander of the Fifty-fourth Illinois infantry during the war, warden of Chester penitentiary under Governor Oglesby, a former sheriff of Coles county and ex-postmaster of Charlestown, dropped dead from apoplexy. He had been a prominent politician all his life.

Ceremonies at the National Capital.

WASHINGTON, May 31.—The graves of the soldier dead in all the cemeteries of the city were strewn with flowers by their surviving comrades. The principal services were held at the National cemetery at Arlington, but none of the cemeteries were neglected. No services were held at General Logan's tomb in Rock Creek cemetery, but the willing hands of 100 Illinoisans, among them the widow of General Logan, banked the vault with flowers.

John Gray, a prominent farmer, living north of Homer, Ills., was found dead in the road.

At Stillman Valley, Ills., seventeen houses were entered by burglars and a great amount of money, watches and silver were taken. More than half the residents of the town are sufferers. There is no clew to the thieves.

Peter D. Peterson of Emington, Ills., has been taken to the Kankakee insane asylum, a jury before Judge Starr declaring him insane. Religion is supposed to be the reason of the unbalancing of his mind, as he is imagining himself to be a minister.

Douglass Henderson and Frank Jeffrey were hanged at Murphysboro, Ills., for the murder of James Towle at Carterville, Ills., last winter.

THE MARKETS.

New York Financial.

NEW YORK, June 1.

Money on call nominally 1 per cent. Prime mercantile paper 2½@3½ per cent. Sterling exchange strong, with actual business in bankers' bills at 488½@488¾ for demand and 487½@487¾ for sixty days; posted rates 488@488½ and $489@489½; commercial bills, 486¾@487.

Silver certificates 67⅛@67⅜; no sales; bar silver, 67. Mexican dollars 53.

United States government bonds firm; new 4's reg., 123⅜; do coupons, 123⅜; 5's reg., 116; 5's coupons, 116; 4's reg., 111⅜; 4's coupons, 113; 2's reg., 97; Pacific 6's of 95, 100.

Chicago Grain and Produce.

CHICAGO, June 1.

Following were the quotations on the Board of Trade today: Wheat—June, opened 78⅜c, closed 78¼c; July, opened 79⅜c, closed, 79¼c; September, opened 79⅝c, closed 80⅛c. Corn—June, nominal, closed 51⅜c; July, opened 53c, closed 52⅝c; September, opened 54c, closed 53⅜c. Oats—June, opened 29⅜c, closed 29¾c; July, opened 30c, closed 30¼c; September, opened 30c, closed 30⅜c. Pork—June, nominal, closed $12.47½; July, opened $12.75, closed $12.52½. Lard—June, nominal, closed $6.62½.

Produce: Butter—Creamery, 17½c per lb; extra dairy, 15@16c; fresh packing stock 8@9. Eggs—Fresh stock, loss off, 11½ per doz. Live Poultry—Chickens, 8@8½c per lb; turkeys, 7@9c; ducks, 8c; geese, $3.00@5.00 per doz. Potatoes—Burbanks, fair to good, 50@55c per bushel; Hebrons, 47@50c; Peerless, 45@50c; mixed 40@50c. Apples—Fair to choice, $2.50@4.50 per bbl. Honey—White clover, 1-lb sections; new stock, 13½@14c; broken comb, 10@12c; dark comb, poor packages, 8c; strained California, 5@5c. Strawberries—Illinois, $1.25@2.00 per 24-qt case; Michigan, $1.00@1.40 per 16-qt case.

Chicago Live Stock.

CHICAGO, June 1.

Live Stock—Prices at the Union Stock yards today ranged as follows: Hogs—Estimated receipts for the day 19,000; sales ranged at $3.00@4.00 pigs, $4.20@4.50 light, $4.30@4.45 rough packing, $4.35@4.65 mixed, and $4.50@4.75 heavy packing and shipping lots.

Cattle—Estimated receipts for the day, 300; quotations ranged at $5.65@6.10 choice to extra shipping steers, $5.05@5.60 good to choice do, $4.70@5.10 fair to good, $4.20@4.65 common to medium do, $4.00@4.40 butchers' steers, $2.70@3.65 stockers, $3.75@4.60 feeders, $2.00@4.30 cows, $3.65@4.80 heifers, $3.25@4.20 bulls, $3.10@5.25 Texas steers, and $2.50@5.15 veal calves.

Sheep—Estimated receipts for the day 2,500; sales ranged at $3.25@4.75 westerns, $2.25@4.20 Texans, $2.50@4.9 natives, and $3.50@5.6 lambs.

Milwaukee Grain.

MILWAUKEE, June 1.

Wheat—No. 2 spring, 78⅞c; No. 1 Northern 85c; July, 80⅜c. Corn—No. 3, 51½c. Oats—No. 2 white, 32; No. 3, 31½@31¾c. Barley—No. 2, 49½c; samples, 49½@51c. Rye—No. 1, 66c.

St. Louis Grain.

ST. LOUIS, June 1.

Wheat—Cash, 82c bid; June, 82¼c nominal; July, 80¼c; September, 79½c. Corn—Cash, 49⅜c; June, 49⅜c nominal; July, 51c; September, 52½c asked. Oats—Cash, 28⅝c bid; June, 29c; July, 29⅛c bid; September, 29⅝@30c.

SUBSCRIPTION LETTERS

The following have made remittances to the *Cynosure* from May 28 to June 3:

G V Bohrer, Joseph Dalrymple, D F Fay, H G Hanson, Wm Inglis, Wm Lamborn, Mrs R Knodle, W M'Clelland, Wm Meredith, R L Park, Rev C C Potter, Calvin Steck, S I White.

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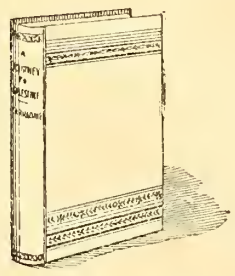
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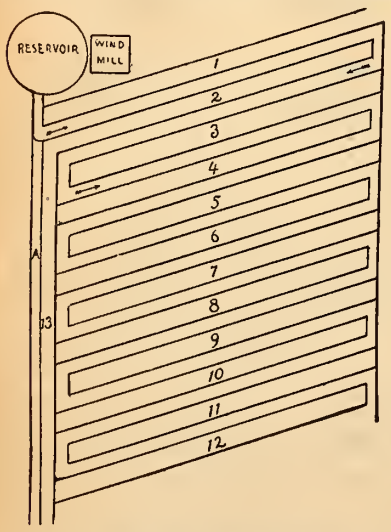
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A plan for irrigating gardens which appears to have given satisfaction presents this advantage: The water can run a long time in one continuous channel and will not wash, as it would down the slope. Land may lay quite sloping



PLAT CONTAINING TWELVE BEDS.

or quite level, still there is one way along its surface that is level. Find the level line and lay out your bed 18 inches wide and then a path 12 inches wide. Make your path go around one end of first bed and then the opposite end of second bed, and so on for as many beds as you want, is the advice of a correspondent who illustrated and described his plan as follows for Kansas Farmer:

I show on this plat 12 beds, each 26 feet long, or 312 feet of beds, and this, with two rows of vegetables in each bed, makes 624 feet of vegetables or plants. As the beds and paths are level from end to end of each, if your paths are 4 inches deep and you turn in 3 inches of water, this 3 inch head, with the fall it will get going around the end of the beds, will carry the water back and forth, until soon after the time the last bed is reached they will all have been soaked through and through and all of your plants be effectually subirrigated. The advantage of having only one stream of water to look after instead of several smaller streams running down the slope, where they soon reach the end of your rows and the water wastes away, is less trouble and by far more economical of water. Any man having an eight foot windmill can, by putting up a 120 barrel tank, or, better still, building a small pond, one he can build in even one day's time with team and an ordinary slip scraper, have as fine a garden as any in the land.

If at any time he wants to water any of the lower beds and not the upper ones, he can let the water run down in ditch "A" to opposite the bed needing water, and by cutting through bed No. 13, can use water where wanted. By laying out beds to left of ditch "A," strawberries, gooseberries, etc., can be planted and watered in same manner as our vegetable garden.

The San Jose Scale.

Professor Smith, entomologist of the New Jersey station, closes a bulletin on the subject of this dreaded insect pest with a series of recommendations, among which are: If on examination the scale is present in a young orchard, use a stiff brush and brush off the scales during the winter season. If the trees are too numerous to be treated by hand, prune back and wash the trees with a potash solution a month later. Treat the trees with kerosene emulsion.

Professor Riley, in a bulletin issued from the Maryland station, expresses doubts as to whether anything is to be gained by the stiff brush treatment urged by Professor Smith and believes that any effective winter wash will obviate the necessity for this preliminary labor. The other treatment recommended he pronounces valuable. He concludes his bulletin with this statement: "As a result of later experiments the past winter it becomes evident that any thorough spraying of the two pound to the gallon solution of whale oil soap will be perfectly effective and may be depended upon as a substitute for the treatment urged by Professor Smith."

A common fault with irrigators is the use of too much water.

The practice of dehorning cattle has come to stay.

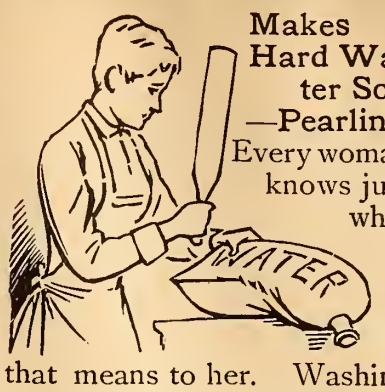
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HISTORY OF A WEEK.

Tuesday, May 28.

Wheat on the Chicago market was hammered by the bears from 81¾ cents a bushel down to 78⅛ cents.

Christian scientists from all over the United States are in convention at Chicago.

The order for troops to assist Captain Beckm in the Winnebago Indian troubles was revoked, as information from the agency seemed to indicate no necessity for them.

Albert Shilvock, general manager of the dining car service on the Grand Trunk railroad between Detroit and Suspension Bridge, committed suicide by shooting. No cause is known.

Two Armenians, editors of the Journal Vatan, have been arrested at Athens for blackmailing the Turkish minister and publishing articles insulting to the sultan.

A postal car is now making regular trips on a Chicago street car line.

Wednesday, May 29.

Rumors that Marti, the Cuban rebel, was not killed have been set at rest by the exhibition of his body at Santiago.

The body of an American, literally cut to pieces, was found at Juarez, Mexico. He had evidently been murdered by robbers.

The Chicago Daily Chronicle, a morning paper, proposes to supply the Democrats of Chicago with straight Democratic doctrine, and the party with an organ, which it has been without since The Times was absorbed by The Herald.

Because the governor "might have commuted the sentence" of a murderer who was to be legally hanged June 7 at Ellicott City, Md., the mob swung him up. No resistance was made by the officials. The victim was a negro.

"Coin" (W. H. Harvey) and Roswell G. Horr, of New York, will meet to debate the silver question at Chicago in the near future.

Thursday, May 30.

The Iron River House at Iron River, Wis., burned and John Goly, a laborer, was burned to death, being suffocated by the smoke.

A monument 8 feet square at the base and 93 feet high will be unveiled at Ashtabula, O., today. The monument is dedicated to the unrecognized dead of the Ashtabula bridge disaster.

Obituary: At Assumption, Ills., Mrs. Belle Hight, 45. At Hanover, Ills., Andrew Kilpatrick, 94.

Wheat went up to 82⅜ cents on the Chicago board of trade, but later lost the advance.

Phillip S. Doeppenschmidt, trusted cashier of Beusinger Bros., Chicago, robbed his employers for years, and when found out shot himself dead.

A report from Santiago says that General Maximo Gomez, the Cuban leader, has died of wounds received in the battle of Dos Rios.

Friday, May 31.

While Fred Burg, a painter, was painting in the elevator shaft in the Counselman building, Chicago, he was crushed between the elevator and the cage. The body then fell from the eighth floor to the basement.

Governor Morton has signed the bill passed by the New York legislature requiring barber shops in all parts of the state, except Saratoga and New York, to be closed on Sunday.

Seventeen-year locusts have made their appearance in the vicinity of Des Moines.

The Atlantic express struck a defective switch near Reno, Nev., while running rapidly. The engine, mail, express baggage and smoker cars were ditched. A tramp named Hickey, supposed to be an escaped prisoner from Oakland jail, was crushed to pulp.

Proprietors of the leading department stores of New York have been indicted for selling "fake" silverware.

Lewis Hall, an electrician, of Marshalltown, Ia., shot his wife through the head. Five hours later she died. Hall claims that he mistook her for a burglar, but willful murder is suspected.

Saturday, June 1.

Fire destroyed the plant of the Hodge Tobacco company and that of William Elliott, at Henderson, Ky. Loss, $135,000; insured.

Seventy-seven members of the Chicago police force were let out by the second reorganization order of the new chief, Badenoch. Sixty of the unfortunates were detectives.

The wife of Baron de Grimm, the artist, shot herself at New York. She had been suffering from queer delusions for some time.

Jessie Bartlett Davis, the Chicago prima donna, is ill with pneumonia at Philadelphia.

The news from Cuba via Havana continues to tell of insurgent bands being routed and dispersed. The news from Cuba via Florida is as full of frightful slaughters of the Spanish troops by the Cuban rebels.

Monday, June 4.

Nine men lost their lives in the Fifeshire main colliery near Edinburg, Scotland, in an attempt to quench flames in the mine.

The report comes from Washington that Mrs. Gresham will permanently reside at Chicago with her children.

Zimmerman the great—bicyclist—has declined to make a match with J. S. Johnson twenty miles for the world's championship.

George M. Gray, general ticket agent of the Pullman company and one of the best known railroad men in the country, is dead at Chicago.

Conductor Lemay and John Grosse, laborer, were fatally hurt in a street railway smashup at Montreal. Five other persons sustained severe injuries.

The steamer Jack, which was in collision with the Norman, is sunk at False Presque Isle.

BUCKEYE REPUBLICANS.

They Meet at Zanesville and Nominate Bushnell for Governor.

ZANESVILLE, O., May 29.—Republican politicians are the principal inhabitants of this town just at present, for the most important state convention that party has ever held in the state is in session here.

It required six ballots to decide the nomination for governor, on that vote General Bushnell receiving 509; Nash, 201; Hoyt, 111; necessary for a choice, 414. The other candidates had been withdrawn or dropped during the balloting. President Woodmansee, Secretary Miller, and other officers of the Republican League of Ohio, together with ex-Governor Foraker, who was sitting on the stage at the time, telegraphed their congratulations to General Bushnell in Springfield. The nomination of Bushnell is a Foraker victory.

Ex-Secretary Charles Foster took the platform at midnight to read the resolutions, but the convention voted to give him leave to print, whereupon the convention adjourned for the day. The platform declares for protective tariff and reciprocity and on the money question for "'Honest money,' consisting of gold, silver and paper, every dollar of which shall be as good as any other dollar, and all backed by the national faith and honor." Bimetallism—the use of both gold and silver as standard—is demanded, either at an international ratio or under such restrictions as will maintain the parity of the metals, so that their purchasing and debt-paying power shall always be equal.

The rest of the document denounces the present administration for its revenue policy; for its foreign policy in Hawaii and Nicaragua; for its pension policy, and generally for everything it has done or left undone, and indorses McKinley's administration, the Nicaragua canal and Joseph B. Foraker for senator. It closes with a eulogistic indorsement of Governor McKinley for president and sympathy and condolence for the death of Secretary Gresham.

The state ticket nominated is as follows: For governor, Asa S. Bushnell; lieutenant governor, General A. W. Jones, of Youngstown; auditor, W. D. Guilbert; supreme judge, T. A. Minshall, of Chillicothe; supreme court clerk, J. B. Allen, Athens; attorney general, F. S. Monnett, Findlay; state treasurer, S. B. Campbell, Steubenville; board of public works, E. L. Lybarger, Coshocton.

LOSS OF THE COLIMA.

One of the Saved Tells How the Ship and Her People Went Down.

CITY OF MEXICO, June 3.—Of all the passengers and crew of the ill-fated Colima at this writing but twenty-seven are known to have been saved. This is authoritative. They were all picked up from pieces of wreckage or rafts, and many were badly bruised. The vessel went down in a storm that threw her on her beam ends, and then before any one could take measures for safety overwhelmed her and down she went. All the women and children went down with her, and their bodies strewed the ocean round about and were seen by scores by those fortunate enough to have gotten hold of something that would keep them afloat.

This is the story of John M. Thornton, one of the saved. He lost a wife and sister-in-law in the wreck, and with a sailor managed to get on a raft which they made themselves. They floated toward shore, but just before reaching land were picked up by the San Juan, having been in the water and on the raft twenty-two hours. It is stated by some of the saved that the vessel had a heavy deck load of lumber which shifted and listed her hours before she went over on her beam ends, but it seems that no effort was made to jettison the lumber. From advices at hand it would seem that the vessel might have been saved if this had been done. The exact number of lost is not known, but is stated at from 150 to 180.

Jockey Killed in a Race.

WASHINGTON, June 3.—Several accidents occurred in the last race at the St. Asaph race track. Dick Corbley, a white jockey, who was riding Kirkover, was killed. He had been in the rear and suddenly commenced riding hard, and was overcoming his field rapidly when the horse went down. Two horses immediately behind fell over Corbley's horse. The boy probably struck one of the fence rails, as an ugly gash had been cut in his head and his back was broken.

ANOTHER COLLISION ON THE LAKE.

Two Steamers Come Together in a Fog and Three Persons Are Drowned.

ALPENA, Mich., June 1.—The big steel steamer Norman and the Canadian steamer Jack collided on Lake Huron off Middle island in a dense fog at 1 o'clock in the morning. The Norman went to the bottom within two minutes, carrying with her the following: Mrs. Reynolds, of Bay City, wife of the steward; Nels Bernstone, watchman; Toney ——, deckhand, shipped at Ashtabula. The Jack filled, and would have also sunk had it not been for her cargo of lumber, which kept her afloat.

The survivors were picked up by the steamer Sicken and brought here. Captain Stratton, of the Norman, said: "We sighted the Jack twenty minutes before the accident. She was then off our port bow. I gave the Jack a signal of one whistle, which she answered. She then disappeared. When I sighted her again she was very close. I then gave one blast of the whistle, but this time the Jack answered with two blasts. I immediately put the Norman hard aport and thought the Jack would pass all right. Immediately after she loomed up close under our port bow, showing her green light. I heard her captain give the order to put her hard a starboard. Then she struck up amidship with the horrible crash."

The Norman was an 1,870 ton vessel and worth $160,000. It is feared that the cargo of the Jack will become so watersoaked that she will go down before she can be found.

MADE HUNDREDS OF HANDS IDLE.

Fire Destroys a Toledo Knitting Factory, Wiping Out $165,000.

TOLEDO, May 29.—Roth & Friedman's knitting factory was totally destroyed by fire early last evening. The factory was a large four-story building, and within twenty minutes after the fire was discovered the walls fell in. The factory was located in the heart of the city, and for a time an immense amount of valuable property was endangered. Several firemen were severely scorched, but none was seriously injured. A number of persons were also hurt by flying bricks when the walls fell.

The loss on the building is about $40,000; insured. Loss on machinery and stock estimated at $125,000, insured for $88,000. The fire is supposed to have originated from a bonfire in the alley at the rear of the building. Four hundred and fifty people are thrown out of employment.

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40 YEARS THE STANDARD.

Disposed of Seminary Control.

PITTSBURG, May 30.—At the United Presbyterian assembly the question of seminary control was finally disposed of. The majority report proposed that the general assembly have the veto power and also the authority to remove professors from the seminaries for unsoundness in the faith. The minority report was the same except that it stipulated that professors should not be removed without first being given a trial. A resolution was passed embodying these propositions. It also provides for the appointment of a committee to negotiate with the synods having control of the theological seminaries with a view to the adjustment of any apparent or alleged discrepancies between their action and their chartered rights. The assembly finished its business and adjourned sine die last night.

Lake Bursts Its Banks.

DENVER, June 3.—A special to The News from McCook, Neb., says: As a result of a heavy rain Curtis lake burst its banks at the place where the Burlington railroad tracks cross the embankment of the lake, and a heavy body of water is now running down the Medicine valley towards the Republican river. A number of freight cars on the track were precipitated into the Medicine valley below and the fine Curtis roller mill is in danger of being destroyed.

PULLMAN WINS THE CASE.

Moloney's Quo Warranto Proceedings Fail in Court at Chicago.

CHICAGO, June 3.—Some time ago Attorney General Moloney began a quo warranto suit against the Pullman company, alleging that its erection of a ten-story building in this city containing much more room than it needed for offices, which excess of room it rented; its sale of liquor on dining cars; its ownership of the town of Pullman; its ownership of stock in the Pullman Iron and Steel company and twenty-three acres of unused land, was in violation of its charter. The suit was begun during the excitement caused by the Pullman strike.

Judge Baker has decided the case. On every point except two he sustains the Pullman company, declaring that all its doings except the two mentioned above are in accordance with its charter. He rules, however, that the company must sell the twenty-three acres of land and the stock in the iron and steel company. The sale of liquor in dining cars is decided to be a desirable and necessary accommodation for the comfort and convenience of travelers. Judge Baker said the general rule is that a corporation may do all that is necessary in order to carry out the object for which it was chartered.

Fighting Begins on Formosa.

HONG KONG, May 31.—Hostilities have commenced at Formosa. Private advices received here are to the effect that the Japanese are bombarding Kee Tung, a town in the extreme north of Formosa.

Cook E. A.
17 River St.
Mar 95

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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A little warm sunshine will melt an icicle sooner than a cold northeaster.

Public morality is a growth from the same seed as individual morality. The same principles that reform an individual will reform a nation.

If we would reach men most effectually in turning them from the false religion of the lodge, it must be by the "Come now let us reason together" spirit.

"Speaking the truth in love" is Paul's idea of the best method of reforming men. In the original it is a stronger expression, for it is literally *truthing it in love.*

Dr. Carradine, whose sermon on secret societies has had such a wide circulation, is now in California attracting large audiences and holding interesting revival services in Los Angeles and other cities.

Secret orders, in attempting to build up a brotherhood with Christ excluded, are most dangerous rivals of the church. They strike at the authority of both civil and ecclesiastical law by ruling out Christ, the author of law.

A class of three—two young men and one young woman—graduate at the Evansville (Wis.) Free Methodist Seminary, at the coming Commencement. The principal, Prof. C. N. Bertels, reports that the work of God has been going on among the students during the present school year. The pastor, Rev. R. G. Shepherd's Bible readings and sermons, have been inspiring and instructive both to the people and the seminary.

Commencement day at Wheaton occurs this year on Thursday, June 27th, at 10 A M. A class of twelve young men and women are to be graduated. Fifteen are graduating from the Preparatory school. The past year has been one of growth and general prosperity. A Woman's Building estimated to cost about forty thousand dollars is (D. V.) to be erected immediately.

The Denver *Daily News* says of the National Reform Convention which met in that city last week: "The reform movement represented by this association is rapidly gaining strength, and already numbers in its membership a majority of the ministers of Denver and many members of their flocks." There is a surprisingly full attendance of delegates at the R P. Synod in that city. Rev. J. M. Wylie, of Denver, was chosen moderator.

We gladly call attention to the strong resolutions on secret societies passed by the late United Presbyterian General Assembly, and which appear in Rev. W. B. Stoddard's letter this week. In them they declare that the secret society evil is on the increase; that they are sapping the life of the church, usurping the prerogatives of civil government, perverting the equity of our courts of justice, and invading the sanctity of the home. They then enjoin their sessions to vigilance in applying the law against secret societies, that the people be instructed from the pulpit in regard to them, and that they endorse the work being done by the National Christian Association, in giving light upon this important subject.

An exchange says the offices of the Carnegie concerns, at Pittsburg, were removed the first of April to a new building. The work of removal was begun at noon, Saturday, and continued on Sabbath in order that everything might be in place for the opening of business Monday morning. The Carnegie company, of course, expects its employes to give strict heed to the commandment that says: "Thou shalt not steal." But when a corporation trains its employes to violate one of God's commands, what reason have they to expect that they will respect any of the others. Destroy the authority that is behind one command and you destroy the authority behind all. Thus, he that is guilty in one point is guilty of all.

Christianity is a religion of motives. It is not so much what we do for Christ, as from what motive we do it. In testifying against secret societies our motive should be love to Christ. We seek to exalt Christ, his authority and his law above all rivals. We oppose secret societies, not to gratify any feeling of revenge or of personal wrong, but because we have the conviction that their influence is not to exalt and honor Christ. In most lodges his precious name is ignored, and even excluded from their prayers, in order that they may fraternize with his enemies. Let us keep before our minds that anti-secrecy is a gospel whose ideal is Christ in everything. And the object of this paper will continue to be to defend Christ, and plead for his rights and royal claims.

It is almost a year since the massacre of nearly twelve thousand Armenian Christians by instigation of the cruel Turks. The European powers have insisted upon an investigation. All the facts have revealed in dark colors the barbarity and duplicity of the Turk. It is only because of international jealousy that this despotic power has been suffered to exist so long. But now it seems the end is near. Leading English papers say they prefer a Russian protectorate over Armenia, or even the Russian possession of Constantinople, to the further residence of the Turk in Europe. The long-expected European war may be very near, and indications point to Palestine as the battle-ground. With some of our exchanges the war spirit is up to the fighting point. The *Northwestern Christian Advocate* says: "We hope to hear the cannon roar against the Sultan of Turkey, for that implies actual economy of human life."

Our motives in opposing the lodge may differ somewhat as we regard it from the standpoint of law, or from the standpoint of worship. We manifest our love to Christ by obeying his commands. This accords with the principle Christ laid down, "If ye love me keep my commandments." We oppose the lodge because we are convinced that in many ways it leads to the violation of the law of Christ. It is easy to see that it leads to much intemperance and Sabbath desecration. E. T. McIntire, a converted 33d degree Mason, says: "The number of breaches of the Sixth and Seventh Commandments that are hidden from public view by the dark mantle of the lodge, only the day of judgment will reveal." Again, we may view the lodge as robbing Christ of his worship; or as the Word signifies, of his *worthship.* It supplants Christ in the estimation of men by claiming supremacy, and giving the title worshipful to its Master. It tends to supplant his church by exalting itself as a religious institution capable of saving men. It robs Christ of his glory and the church of its honor by professing to dispense charity, not in the name of Christ, but of the lodge.

At the dedication of a Confederate soldier's monument in this city on Decoration day, Rev. H. W. Bolton, a high Mason and ex-Commander of Grant G. A. R. Post, presided. A speaker representing the Confederate soldiers' association presented a number of cannon to be placed around the monument. They had done service in slaughtering our brave boys in blue on the bloody fields of Missionary Ridge, Resaca, Dalton, Kensaw Mountain, Atlanta, Franklin, and other battles of the civil war. The speaker referred to the glorious record made by the guns on the battlefield, for which they were henceforth to be memorialized. No one should object to Confederate soldiers monumenting their dead, but when prominent Union soldiers, like Dr. Bolton, and others, take part in such ceremonies it destroys in the public mind the distinction between the patriotism that fought to save the nation and the sentiment that aimed to destroy it. Also when we find Masons taking a prominent part in such public displays, it recalls the time when Masonry was driven from the North it planted its lodges in the South, and in these lodges secession and treason was plotted which aimed to destroy the Union.

THE MASONIC NEW BIRTH.

BY C. A. S. TEMPLE.

In the ancient mysteries the candidate for initiation, after being duly prepared by secret rites and ceremonies, was ushered, in a state of absolute nudity, into the innermost recesses of the temple. There, unmoved and guarded by the mystic rites, he received in his bosom divine illumination, and, divested of his garments, participated, as they would say, in the divine nature. Taylor's Gamblicus, translation of Produr, in Two Babylons; page 300.

This claim for the mysteries, that by the mystic rites performed in the dark ages of the pagan temple the naked and affrighted candidate both receives divine illumination and became partaker of a divine nature, thick and black as it was with impiety and blasphemy, yet it has its counterpart in the initiations and the claims and pretensions of Freemasonry.

The Masonic candidate for initiation is at first in the ante-room divested of all his garments, his shirt excepted, in the first and second degrees; and then in the Entered Apprentice degree dressed in an old pair of lodge drawers, with his left breast and arm bare, the left leg of the drawers is rolled up above the knee, on his right foot is a slipper and the left foot is bare. In the Fellow Craft degree he is in the same plight, except that his right leg is bared above the knee, and his left foot is slippered while the other is bare. The candidate for the third or Master Mason's degree leaves all his clothes behind him, even his shirt, wearing only the lodge drawers. Both of his legs are bare to above his knees, and both feet are bare. (See Morgan, Bernard, and others.) Thus in this plight the candidate is ushered into the lodge in Masonic parlance—neither naked nor clothed, or, except in the third degree—barefoot nor shod. In each degree, too, he is blindfolded and wears a cabletow; a halter in the Entered Apprentice around his neck; in the Fellow Craft twice around his naked right arm at the shoulder. On the candidate in the Master Mason degree it is three times around his body.

To the unpracticed eye such a sad spectacle is simply disgusting, but not so with the brother of the mystic tie, to whom such scenes are familiar. Say those great Masonic Gamaliels, Pierson and Mackey, "There he stands emblematically naked, emblematically profane, in darkness, helplessness and ignorance, and covered over with the pollutions of the outer world, he comes to our door seeking the new birth. No discrimination here. All who thus come to our door, saints and sinners alike, come seeking the new birth." See Mackey's Manual of the Lodge, pp. 20, 21. Master's Carpet, pp. 254, 261.

Again, "Man cannot work or correct the irregularities of life until he is clothed with innocence in the lodge of a Mason. He then becomes a divine, spiritual man or Mason." L. Reynolds, in Masonic Trowel, pages 214, 219, 237. Says Sickels, These first degrees form a perfect and harmonious whole; nor can we conceive that anything can be suggested more which the soul of man requires. Freemason's Monitor, pp. 97, 98.

These various statements are but intimations, though strong and unmistakable, that regeneration or the new birth is communicated and wrought in the heart of man by the criminally disgusting and debasing process of Masonic initiation. But the following from undoubted Masonic authority (Mackey's Lexicon, p. 297) is a positive assertion of this false and blasphemous claim. Says Mackey: "The Master Mason represents a man under the doctrine of love saved from the grave of iniquity and raised to the faith of salvation." The monstrous absurdity, falsehood and wickedness of all these assumptions is fully exposed in that saying of Holy Writ concerning Christ, Acts 4:12: "Neither is there salvation in any other; for there is none other name under heaven, given among men, whereby we must be saved." These words are but a repetition in another form of those of Christ himself. For himself and of his mission he said, John 14:6: "I am the way, and the truth, and the life. No man cometh unto the Father but by me." He had already told them, Jno. 10:1, 2, that "he was the door," by which alone any man can enter the kingdom. How then can Masonry save?

Imagine now a group of such men as Bunyan, John Wesley, Jonathan Edwards, Whitefield, Lyman Beecher, Edward Payson, Charles Spurgeon and Moody, all standing at the lodge-door together; all duly and truly prepared; that is, all stripped, barefoot, all haltered, hoodwinked, and knocking for admittance. Then watch them as thus at the mercy of their conductors and their tormentors, the brethren, they are led into the lodge, pushed over boxes and prostrate chairs, knocked down with the gavel, and then, after a shameful rigmarole of bosh and blasphemy, raised to life on the five points of fellowship. What a spectacle! Before this each of them has put on Christ, been washed with the washing of regeneration, renewed with the renewing of the Holy Ghost; each has been for years an ambassador for Christ, and as such has boldly preached salvation through him alone. Rooted and grounded and built up in him, they have been content to walk as he walked. Hitherto all have supposed that divine illumination was the province and work exclusively of the Holy Spirit; but now they seek it through the falsehood, the profane, grovelling debasement and degradation of Masonic initiation. To add to all this, they have taken upon themselves a series of oaths which nothing but the combined ingenuity of wicked men and devils could ever have invented; imprecations, that is, invocations of penalties, bloody and cruel, which no being in the whole universe but Satan could ever have suggested to the mind of man. In this way they have attained the new birth. What would all this be for such men but an actual renunciation of Christ, of his way, his truth, his life and his salvation, for the secret mysteries of this great masterpiece of Satan? What more or less, what else can it be for any man who professing godliness, accepts the humiliation, the degradation of such an initiation? How much more, when in going through the whole disgusting process, submitting to all its debasements and taking all its horrible oaths, he then and there bows the knee at the altar of Baal. God be praised that none of the names just repeated have ever been tarnished by an act so impious, a record so black; yet the humiliating fact remains, that great numbers of their profession are now by that very means lending their influence, both publicly and privately, to the advancement of this horrible imposture.

But although the church is honeycombed with Masonry, and although though the pulpit is muzzled and even emasculated thereby, the fact remains that salvation is only by the blood of the Lamb; that the new birth is the work of God's Spirit alone, whereby convincing men of sin, enlightening their minds in the knowledge of Christ, and renewing their wills, he doth persuade and enable us to embrace Jesus Christ freely offered to us in the Gospel. Ass. Short. Cat., Quest. 31. Such is the only new birth taught by Christ, by his holy apostles and prophets, and by those later worthies of our own times, and all ministers of God.

With such facts before us it is easy to see that the claim that the new birth is attained by Masonic initiation, that initiation is a resurrection to a new life, that thereby a man becomes complete in morality and intelligence, having thus attained all that the soul of man requires, is a stupendous Masonic lie! What then can the preacher Mason be but a false witness of God? In the pulpit he is the professed preacher of that Gospel which teaches that salvation is through Christ alone; professedly a teacher of that regeneration, that new birth which is only of the Spirit. By becoming a member of the Masonic fraternity, he has practically asserted the theory of the new birth by Masonic initiation. Thus, in practice, he denies the faith he professes to preach. Masonry is a philosophical development of the ancient sun-worship. Mackey says, with the ancients the sun was Baal and Baal was the sun. Hislop, Two Babylons, p. 362. The Masonic professing Christian, by virtue of his Masonic membership, is a devotee, and if a lodge chaplain, a minister of Baal. Thus we are led back to our starting point, viz., that this Masonic theory of the new birth by initiation originated with, and in, paganism—in the ancient mysteries, which were the great training schools of the ancient Baal-worship. It is, therefore, only a relic of that ancient worship of Baal and Ashtaroth, by which Israel was led into idolatry. See Judg. 2:11–13. The same Baal-worship was also a conspicuous element in the great primitive apostacy in the Christian church, from which has come the great apostate church of Rome. That church teaches regeneration and salvation by rites and ceremonies scarcely less humiliating than those of Masonic initiation.

Like that abominable church, Masonry now essays to delude her votaries by inducing them to accept and follow such teaching and such practices as her own arrogance, impiety or caprice may prescribe. Thus, if possible, she would deceive even the very elect. The fact, as Mackey puts it, that Masonry is a philosophical modern development of the ancient sun-worship, proved, as it is, by her teaching of regeneration by her initiations, shows of itself that her chief object is the restoration of the Baal-worship of the ancient mysteries. "If Jehovah be God, serve him; if Baal, then serve him.

THE MASONIC OATH.

BY E. RONAYNE, PAST MASTER KEYSTONE LODGE, NO. 639, CHICAGO

In the Masonic ritual under the Grand Lodge of England the following question and answer occur: "What is Freemasonry? A beautiful system of morality veiled in allegory and illustrated by symbols" And in our American ritual we find this question and answer: "What makes you a Mason? My obligation."

To all who read this I would in the strongest possible manner emphasize this last quotation. It is the oath or obligation that makes a man a Mason—not the oath of a Fellow Craft or Master Mason or Royal Arch—but simply and only the oath of an Entered Apprentice or the oath he takes when being initiated into the first degree. This is the real Masonic oath, while the others above this are merely so many mutual covenants between the members of the same degree. For example: In the Master Mason's degree the candidate promises and swears that he will not "cheat, wrong or defraud a lodge of Master Masons, nor a brother of this degree"—that he "will not have illicit carnal intercourse with a Master Mason's wife, mother, sister or daughter"—that he will "keep the secrets of a brother Mason"—that he will "immediately repair to the relief of a brother," giving the grand hailing sign, etc. All these are but so many mutual covenants between man and man, while the oath of the first degree is the real Masonic oath, binding the candidate to Freemasonry at large as a system, and without having any reference whatever to any duty he may owe to his fellow members.

Now, keeping this fact fairly before us, and remembering also what Freemasonry is, or claims to be, according to the quotation above given, let us carefully examine the Masonic oath itself and see what we can find in it. But right here on the very threshold of our inquiry does it not look suspicious or at least inconsistent that horrible oaths should be administered at all under the cover of night and darkness in Masonic meetings in this free country? Such a practice as this is bad enough among *thieves*, ignorant and brutal *dagos* as in the *Mafia*, or among the opium eaters of China as in the *Highbinders*. We justly condemn the Clan-na-Gaels, the Molly Maguires, the Klu-Klux clan or the old Knights of the Golden Circle because of their horrible oaths, and their brutal death penalties, but what excuse can be offered for intelligent Americans, for ministers of the Gospel, for apparently staid and pious deacons, for professing Christians and for learned lawyers and physicians—what reasonable excuse, I say, can be offered for such men as these for binding themselves under the most terrible oaths that language can express, and for swearing to a mode of death upon the violation of that oath, the most revolting and horrible that the mind of man can conceive?

But now let us examine this awful and most terrible oath. The Masonic candidate, irrespective of who or what he is, stripped to his drawers, and with his left foot, left leg, left knee, left breast and left arm made bare, with a hoodwink over his eyes and a stout rope around his neck, kneels on his naked left knee in the center of the lodge room, and having his left hand under the holy Bible, square and compass, and his right resting thereon, repeats after the Worshipful Master the following illegal and unauthorized oath:

"I (John Doe), of my own free will and accord,

in the presence of Almighty God and this worshipful lodge erected to God and dedicated to the holy Saints John, do hereby and hereon most solemnly and sincerely promise and swear:

"1. That I will *always* hail, *ever* conceal and *never* reveal any of the secret arts, parts or points of the hidden mysteries of ancient Freemasonry *which have been heretofore*, may at this time, or shall at any future period be communicated to me as such to any person or persons whomsoever, except it be to a true and lawful brother Mason or within a regularly constituted lodge of Masons. And neither unto him nor them until by strict trial, due examination or legal information I shall have found him or them as lawfully entitled to the same as I am myself.

"2. I furthermore solemnly promise and swear that I will not write, print, paint, stamp, stain, cut, carve, mark or engrave them or cause the same to be done upon anything moveable or immoveable, capable of receiving the least impression of a word, syllable, letter or character, whereby the same may become legible or intelligible to myself, or to any person under the whole canopy of heaven, and the secrets of Freemasonry be thereby unlawfully obtained through my unworthiness."

Now, will the reader please go over the language of this oath again very carefully. Take particular notice of every expression, and above all be careful to observe that in the first section of it the candidate swears to two things: 1st. He swears to "ever conceal," and 2nd, he swears to "never reveal" what he is falsely informed are Masonic secrets. But how is a Mason to "conceal" the so-called secrets of Masonry? Simply by *denying the truth* of what he hears said about the system. By denying all about the stripping, the hoodwink, the cable-tow, the oath, the death penalty; by denying all about the due-guard, sign, grip and password; by denying everything, or in other words, by *lying* about everything relating to Masonry. The only way in which a Mason can "conceal" Freemasonry is by lying about it; and therefore, I assert without the least fear of contradiction that the very first thing a Masonic candidate swears to do is to "always" lie. He swears to live and die a self-conscious liar on behalf of Masonry, and yet "Freemasonry is a beautful system of morality!" There is no way of getting over or around this; it will bear no other construction.

But once more let me call attention to the first section of this oath. Freemasons pretend that Masonry is a dead secret, and yet here at the very threshold of the order the candidate is given to understand that "the secret arts, parts and points of the hidden mysteries of ancient Freemasonry" may already have been communicated to him possibly long before he ever thought of being made a Mason. If then a man can acquire an accurate knowledge of "the secret arts, parts, and points of the hidden mysteries of ancient Freemasonry" outside of and possibly long years before he comes up for initiation, is it not really a secret how Masonry under such circumstances can be alleged to be secret? Observe the language of the oath: "The hidden mysteries of ancient Freemasonry *which* have been heretofore communicated to you," and yet the candidate is sworn to "ever conceal" that which cannot be concealed, and to "never reveal" that which has already been revealed again and again many long years even before he was born.

But now we come to the second section of this most wonderful oath. Here it will be noticed that the candidate is sworn not to "write, print, paint, stamp, stain, cut, carve, mark or engrave" these alleged Masonic secrets, while the facts in the case are that every Grand Lodge in the United States has these self-same so-called secrets written out and printed; that every Grand Lodge in the United States elects or appoints from its own body, from time to time, certain members called "custodians of the work." That these "custodians" have in their possession these very same alleged secrets in a written or printed form; and yet the Masonic candidate is sworn that he will not "reveal" what has already been revealed, that he will not "write" or "print" what the Grand Lodge has already written and printed; and that if any or all of this rascally business should at any time come to his knowledge that he must "conceal" it by denying that it is so; or in other words, he must lie deliberately for the sole support and benefit of ancient Masonry. Am I here stretching the point, my dear brother Mason, or am I misconstruing the Masonic oath as you and I have taken it? If you are intelligent as a Mason you know that all I have asserted here is literally true; and being true and undeniable, you must also know that your Masonic oath is a mere burlesque, and that Freemasonry itself, instead of being "a beautiful system of morality, veiled in allegory and illustrated by symbols," is a hideous system of fraud, veiled in the grossest falsehood and illustrated by its workings in our courts of justice, in our ecclesiastical circles and in the community generally

In my next letter I shall again refer to this Masonic oath and possibly compare it more fully with the oaths taken in the other degrees.

FROM WHENCE AND WHY?

BY BISHOP H. J. BECKER, DAYTON, O.

From whence comes the boasted system of secret societies? Why do they exist? Are their origin and rise the results of social and moral, of commercial and political necessities? These questions are neither impertinent nor insolent; and could they be properly answered by the votaries of the lodge, that answer would go far towards solving their destiny. The object and origin of these societies are inseparable: the object urging an appropriate organization to be, and to become, the exponent of its supremest desires, whether they be those of doctrine or duty. Should it be alleged that society is best governed, and morals more effectually enforced, by secular organization; and that commercial interests and political relations and obligations are thereby more readily brought about, then the question which pertains to the secrecy of these organizations still remains unanswered.

Social relations and moral characteristics are counterparts one of the other, be they good or evil. Has secrecy a more elevating and virtuous tendency than the exercises and conduct which are open and subject to the observation of the teachers and exemplars of morality and good society? What particular department of the commercial interest of the community depends upon secrecy? Does it lie in the schedule of prices? Then its publicity is as necessary as in the article scheduled for the mart. Is it necessary in order to form syndicate relations? What may we expect from syndicates which thrust out the men who have limited means, and consolidate those whose wealth is counted by the millions?

Is secrecy an effectual factor for the laboring man? Does not his secrecy to confront his employer with his weapons of defense (?) necessitate an organization to consolidate the manufacturing interests of the country? and is it not also necessary for the employer to meet secrecy with secrecy, lest their transparancy become the prey of the employed? Secrecy may be necessary to work "a corner in wheat;" "to arrange a schedule of prices;" to "throw out a scab;" to "order a strike;" to "administer an oath;" to "rebuke or defend a miscreant;" to "ostracise and intimidate a deserter;" to "work for the good of the order;" but when justice and equity are to be regarded, it has no mission.

Political secrecy is chargeable with scheming in the interests of dominating faction. It is inimical to good government, destructive of all the vouchsafed rights of the Constitution, and subversive of the real designs for which the patriot seeks affiliation with a political party.

What benefit accrues from commercial secrecy? Let the "Merchant of Venice" answer. We have already spoken of the "corner in wheat." The accumulation of the farmer's product for a mere stipend have crowded the shipping houses of the speculator. How? By crying and buying down the market prices of produce, concealing the object of his purchase, then holding it until his inflated herald "leaped the schedule" and made a million in a day. Has the Grange, the secret Grange, brought help? Did the abolition of the "middle men" settle the ruffled pool and heal the hurt of the "green goods man?" What benefit came from the Farmers' Alliance? There are the orders of the railroad engineers, the conductors and brakemen, the Knights of Labor, the miners' union, and a half score of other fraternities. What have they accomplished in secret cloisters? Nothing. Whenever they wish to conciliate their differences, they hold public and open counsel.

The source of every secret society claiming ancient origin, trace that origin to those ages and people whose vices led them to fraternate. They held the secret lodge in high esteem because of advantage. Modern lodges have no higher motive than that of personal selfishness. Disinterestedness is as fatal to the lodge as is the deadly nightshade to the life of an infant. When Saladin took the city of Alexandria he inquired of Mohamet Ali what he should do with the Alexandrian library. The prophet replied: "Examine it, and if you find them to contradict the Koran, burn them. If they are like the Koran, burn them, because there is no need of them." If the lodge is not like the church, it should cease to have an existence. If it is like the church there is no need of its existence; therefore let it cease to live. May its demise soon take place.

OUR FOREIGN LETTER.

Social evolution.—Working for posterity — Deserving and undeserving poor.—Instance of the Durham coal strike.

The spring-time finds the churches of this country busy in discussing the nature and measure of the work which they have done, and how their future efforts may realize the largest amount of success. Educational, social and evangelistic agencies are constantly on the increase.

Perhaps the greatest question of late has been that of social evolution. All grades of mind have treated the subject, and in some cases those who have known the least about it have dogmatized the most. Books have been written, speeches delivered, and discussions conducted. As usual there has been a large amount of claptrap and common-place remark, but the theme has also been dealt with as a liberal, devout and Christian spirit. Some very thoughtful men assure us that the "survival of the fittest" will be seen in the way the churches deal with these social problems. There are those who tell us that the mental and moral growth of mankind follows the analogy of the vegetable and animal creation; that in spite of all efforts along humanitarian lines, the inferior races, as well as inferior individuals—that is, those who lack the qualities that can make them victorious in the battle of life—are bound to die off. We are told that nature is too strong for a philanthropic science, or as some call it a *coddling regime*; that only the best live in spite of all our efforts to preserve the rest; that the race does not advance as the result of some rational and logical conviction, which it holds concerning life; nor because it is bribed by the expectation of remuneration from conformity to nature's laws.

When we talk of working for the good of posterity, some laugh, and ask what posterity has done for us that we should concern ourselves about it? Yet, in spite of themselves, men are being forced into the service of posterity by the moulding force of an unseen hand. They are unconsciously working on behalf of unborn generations, even though they know it not. What are we to do? Are we to leave the laggers in the race of life to struggle with an adverse fate and drop off without a helping hand? To this question the church replies: "Certainly not. We must do whatever is possible in order to secure the temporal and spiritual progress of mankind." The farmer does not leave his fields unploughed and unsowed, because some of the seed is sure to be unproductive. He knows not which shall prosper, but he toils in hope of a coming harvest. Whatever the votaries of a pessimistic philosophy may say, the church is convinced that the efforts to save men must not be relaxed. The influence of the numerous self-sacrificing laborers of the church of our day is not always as successful as we desire it to be, nor as we think it ought to be.

There are vast multitudes, not only of poor and deserving recipients of the bounty of the church, but also of many who think they ought to be helped, whether themselves act wisely or otherwise. These latter are the fungus growth of a pernicious civilization. However good their wages they never think of saving; but expect when work is scarce and poverty presses to get help from the funds of some neighboring church or philanthropic institution, and think that they are badly treated if they do not.

During the late Durham coal strike a friend of mine who was a member of the Relief Committee

was waited upon one Saturday evening by a man who represented himself and family to be in the deepest distress. My friend not only promised to do the best he could for him with the Committee, but also gave him half a sovereign for present relief. My friend called to see the family on Monday morning, but finding only two children at home, asked the elder: "How did your mother spend the half sovereign I sent her on Saturday night?" 'Oh," replied the child, "she bought a turkey for yesterday's dinner." My friend then called upon the foreman of the shipyard where the man worked and enquired how much the man earned per week when in work. The reply was: "Never less than £7" "How long has he been out of work?" was the next query. "Three weeks," replied the foreman. That was but a solitary case. Yet these thriftless people think themselves badly treated if they are not petted, pitied and helped when in difficulty.

There are, however, many who are in the depths of poverty through causes over which they have little or no control. In the helping of these, strenuous efforts are made by the churches. As a sample of some of the agencies which are in operation, I may say that the Rev. Hugh Price Hughes has, in connection with his London mission, a series of agencies more numerous than most mission churches employ, yet such as are in line with the general run of aggressive methods now in use. Thousands of garments, new and old, tools, etc., are yearly distributed in addition to the vast quantities of provisions which are daily dealt out to the needy. These, together with nurses and medicines for the sick, and an abundance of healthy religious literature for all, are used to bring the people to a better and nobler life. While some of these efforts may be unproductive of good, yet it is known that thousands of people are yearly helped to a healthful, vigorous and spiritual life thereby. J. BOYES.

Derby, England, May, 1895

NEW ENGLAND LETTER.

Gov. Greenhalge —The slums of East Boston —The city councils.—Dr. Moxom to remain in New England — Father Chiniquy.—A touching incident —June in the city.—Commencent.—The patriotic women of Boston.

Gov. Greenhalge seems to be getting himself into hot water. He attended Bishop Williams' recent jubilee and made a rather fulsome speech on that occasion, which it is to be hoped neither the spirit of Endicott or any other of our old Puritan governors was near enough to take cognizance of, as it would certainly not conduce to their peace of soul. It has lost him the votes of the anti-Romanist party who will surely keep their promise to remember it at the next election. The governor of Massachusetts hobnobbing with Satolli is not a pleasant spectacle. There are times (and this was one) when policy and principle point the same way, and it would have been well for him not to have antagonized the party whose friendliness helped to elect him. For while the A. P. A. claim that they are not a political party, everybody knows better. Their plan will be as usual to keep in the background, and make it appear that the opposition to his re-election comes purely and simply from the Republicans. He has now offended the Grand Army by vetoing the Veterans' Preference bill. Ostensibly the bill was in the interest of the old soldiers; giving the right to appointments in the public service before others; but in reality it was another instance of using our country's gallant defenders as the monkey used poor grimalkin, for a cat's paw. The bill was in direct antagonism to civil service reform. It places no age limit, and seems in all respects to be anything but a wise one. However the Senate has passed it over the governor's veto, who will probably, when the matter of re-election comes up, find that this really courageous action in the face of party pressure has rolled another stone against the tomb of his political hopes.

The Anti-Tenement House League has been making some terrible reports through its agent, which emphasizes anew the necessity for more stringent laws to break up these pestilence breeding holes. East Boston, it appears, has a large number of tenement sweat shops, and Marion street specially is unusually favored. Think of backyards into which every kind of refuse is thrown, of human beings living in a cellar, with no sanitary arrangements whatever, everything being thrown into the sink drain, with the result that even those who call this miserable shelter home, have to escape into the street from the noxious effluvia. It is not surprising to know that scarlet fever is epidemic on Marion St. These people work for the sweat-shops. Think of articles manufactured in such a place, and sold to spread disease and death in the homes of innocent buyers who purchase them because "they are bargains, and so cheap."

The bill for abolishing the Boston City Council has been rejected. This body has done many things to make itself unpopular; its make-up is foreign to a large degree, and its legislation has been in too many cases by aliens for aliens instead of the people; but with all these drawbacks it is safe for the general interest to retain the two branches, instead of vesting all the power in a single legislative body, leaving no power of appeal from bad legislation to the co-ordinate branch.

Dr. Philip S. Moxon has stated publicly that he has refused the call to the First Presbyterian church in New York, and will remain in New England. A man so liberal in his views both theologically and socially might find it difficult to fit in to a pulpit where he would feel his freedom to utter what he thought abridged. The brave veteran, Father Chiniquy, spoke in the People's Temple last Sabbath. Older than Gladstone or Pope Leo, being in his 86th year, he looks able yet in spite of his late severe illness to deal many a hard blow against the papacy. His tender Christ-like spirit is in strong contrast to that shown by too many anti-Romanist speakers. I was glad to see that he checked those demonstrations on the part of the audience which has caused pain to many Christian people who believe that patriotism is best conserved, and "Old Glory" most honored by keeping holy the Sabbath day—not by its desecration.

Last Sabbath was the hottest of the season, and the open air meetings on the Common were well attended. The Unitarians gathered about them the most orderly crowd, due in part to the fact that members of Unitarian congregations were themselves there in considerable force in order to support by their presence the new departure on the part of a denomination which has hitherto kept aloof from all such unconventional methods, being generally more willing to pay out money that the poor may be preached to than to take any personal hand in the labor. The spirit of the age, like new wine, is beginning to ferment in the old bottles into which Channing poured the ripe sweetness of his thought, and Parker the audacious heresies that are almost forgotten now in the excitement of more modern ones. We have warrant in Scripture for believing that it will burst the bottles. The poor and toiling are least able to lift themselves up, least capable of being lifted up by anything short of the lever of the divine. There is nothing like preaching to crowds made up of such, to discover the need of a definite faith by which to hold them, and the limitations of a religion which is purely humanitarian.

The sweet and simple trust of childhood was beautifully illustrated by a scene that lately took place in the Nickerson Home for destitute children. A picnic had been planned, but the weather looked dubious, and scores of anxious eyes watched the skies with as much or as little satisfaction as meterological observations under such circumstances generally bring to the observer. The day before it was noticed that a group of them had gathered in a side-room, and were so suspiciously quiet that it was thought best to make an investigation, but they were found to be praying in their childish faith for a pleasant day on the morrow.

Rosy, leafy June is here in all her glory. She is clothing the parks with verdure, and holding a very carnival of bloom and beauty in the public gardens. The beautiful clinging Boston ivy is clothing the walls of stone and brick with its lovely mantle. This is one of the things which lend an individuality to the Hub—this and its narrow streets. At this season of the year the Old Granary Burying Ground is a poem itself, and it grows on one too, if one will stop to let it. New York can import an Egyptian obelisk and set it up in Central Park, but not all her millionaires together can buy an historic landmark like the Old Granary; and I really doubt if any European city could show a more restful bit of coolness and greenness than can be seen through the iron railing which separates it from the constant stream of humanity passing to and fro. Yet the bustle and hurry and stir and din of carriages and teams and street cars rather deepen than mar the impression made by the grassy slopes and venerable gray headstones of this ancient resting place of the men and women who builded New England and made her what she is.

"Commencement" is in the air already. The baccalaureate address at Boston University was given by President Warren, and pictured the scholastic life as Athens, and the world's busy life into which the student was to go as Corinth. They were to fight the Corinthian principles everywhere prevailing, the love of gain and pleasure, and all petty pursuits that dwarf the soul; and carry wisdom and health and purity, as the natural and fitting point of the higher education, which is a dismal failure if it is of use only to its possessor. The women of Boston are already stirring in regard to the referendum which will decide next fall whether they shall be granted municipal suffrage. I attended a meeting of the ward and city committee the other day, and was impressed not by the mannishness, for there was nothing of the kind, but the intelligence and sweet womanliness of the Independent Women Voters. Their President, Mrs. E Trask Hill, has the brain of a statesman, and I doubt if there is another in America to whom could be more fittingly applied the newly-coined title which I believe has come to us by the way of Australia, of states *woman.*

ELIZABETH E FLAGG.

OUR WASHINGTON LETTER.

The Boston C. E. Convention.—Systematic Bible study.—Extent of prostitution.—How the money goes.

Washington Christian Endeavorers are daily growing more enthusiastic over the international convention to be held at Boston next month, and from present indications will send a larger delegation than went to Cleveland last year. Notice has been given by the chairman of the transportation committee that application must be made to the committee before the 15th inst., by those intending to go to Boston, or accommodations will not be guaranteed. The enthusiasm over the big convention is not, however, interfering with the regular work at home, as was shown at the last meeting of the executive committee, when the missionary committee reported that two young persons had volunteered as foreign missionaries, and that arrangements had been perfected for systematic work among the numerous cabmen of the city, which the committee had reason to hope would soon result in the formation of a society for cabmen. Among other reports showing activity among the Endeavorers was that from the committee of '96, that $8,500 of the $10,000 fund had been subscribed and the committee was confident the remainder would be subscribed before the Boston convention meets.

Dr. Gilbert, secretary of the Society of Religious Education, talked at the regular weekly meeting of the Y. M. C. A. on the systematic and topical study of the Bible. The plan submitted by him for a systematic study of the Scriptures through a regular but limited course of daily reading was, in short, to divide each book and each chapter of the Bible into topics, each of which should have a connected relation with the one following it. He told his hearers that in this manner the attention of the student was attracted and held as though reading a book of fiction, and before one was aware the book would have been gone through. But, he truly said, its study could never be completed. The student would not master the book, but the book would master him, and he would regard this mine of boundless wealth with a feeling of veneration. It would come to be the overmastering, guiding power of his whole life.

Mrs. Charlton Edholm, for twenty years engaged in active newspaper work in Chicago and New York, but who, for several years past, has devoted all her time to working with the Florence Crittenden Mission of the latter city, which is devoted almost exclusively to rescue work among fallen women, delivered an address at a mass meeting held Sabbath afternoon in Hamline church, under the auspices of the W. C. T. U.

In addition to the details of the work she is engaged in the slums of New York, she told some very unpalatable truths concerning the systemized traffic in girls in this country, and related instances in her own experience which brought tears to the eyes of many of her hearers. She said the statistics showed that every five years 230,000 inmates of houses of shame go into the Potter's Field, and to fill their places 100 recruits a day are made, which means "that on this blessed day of the Lord 100 homes are rendered desolate and 100 human souls are seized in Satan's grasp." She should have doubled the last figures, so as to include the men who lead the women astray.

At a temperance meeting Prof. Stewart presented some figures worthy of more than a passing notice. He said that in educational work, through churches, Sabbath-schools, temperance societies, and other organizations, the sum of $459,000,000 in round figures was spent each year, but to offset this it was estimated that the annual expenditures resulting from the liquor habit reached the enormous sum of $1,559,000,000. After submitting those figures he said: "The liquor men have more money than we have, but they have not more brains, more tact, or more ability, for God is on the side of temperance." He closed by saying he thought it was the duty of the churches to unite the 25,000,000 communicants of the country for the purpose of crushing out the curse of curses. At another temperance mass meeting, held in the Fifteenth Street Presbyterian church, Prof. Geo. Cook, of Howard University, spoke of the liquor habit from a hygienic standpoint. He declared unequivocally that the drinking of alcoholic beverages was an unnecessary and natural habit and that its effects were injurious, being exceedingly harmful to the physical and mental powers of men because it impairs his sensibilities and changes his whole nature.

Among the important decisions of the Supreme Court previous to adjournment was that affirming the constitutionality of the Connecticut law which requires druggists who use liquors in the preparation of prescriptions to pay a liquor license. *

REFORM NEWS.

LIGHT IN THE EAST.

BOSTON, June 7, 1895.

Going yesterday to the Boston and Albany depot, in anticipation of meeting Sister Mary Carnes from Detroit, I was surprised and gratified by a square encounter with Bro. R. D. Grant, pastor of the First Baptist church of Portland, Ore. To the editor, publisher and old-time readers of the *Cynosure*, Bro. Grant needs no introduction. Both old and new friends will thank God that he is "hale and hearty," and from the cordial way he gave me his hand, and the brief exchanges of a meeting in the jostling throng of eager exodus from a crowded car, I infer that he is neither ashamed of his record or of his principles, so fearlessly and eloquently avowed at our anti-lodge meetings in Boston. He is to remain for a few weeks in New England, speaking at the cosmopolitan gathering of Christian Endeavorers and at other important meetings in the interests of Christ's militant and triumphant kingdom. I hope for a more protracted interview before he returns to the Pacific slope.

Dr. Henry T. Cheever, of Worcester, is to address the Congregational ministers of Boston on Monday, the 10th inst. I have not learned the precise theme upon which he is to speak, but have no doubt of its relation to the vital questions of the hour. The doctor retains his intellectual and physical vigor in a remarkable degree, and (D. V.) your "New England letter writer" will give the gist of his address. Statistics published in the "*Home Light*" for May last, concerning the "widows and orphans" fund, are receiving notice, and I have been furnished by one who claims to have access to the official entries on the journal with what he claims to be a true bill. Fortunately, I have the printed report which fully sustains the "*Home Light*" in its assertion. As this question is being canvassed in a quiet way, I have issued an edition of 5,000 of "Pres. J. Blanchard's views of the first degree of the Independent Order of Odd-fellowship" which I propose to circulate freely. If anybody wants to help in passing them along, send an order with the postage. Fifty-five thousand is the estimated number of Endeavor visitors to our city at their approaching anniversary. With other live and wide awake societies the New England Christian Association is preparing to welcome these dwellers in all parts of the Christian world and to send them away (when they shall please to return) better informed about our work and its objects than when they came. My last outing was to Connecticut, via Worcester, spending the Sabbath with the faithful in Willimantic. Of the many encouraging incidents of this brief trip, I may speak later. Brethren in the West, "be of good cheer." There "is light in the East." JAMES P. STODDARD.

AT THE UNITED PRESBYTERIAN ASSEMBLY.

IMPORTANT RESOLUTIONS.

WASHINGTON, D. C., May 30, '95.

EDITOR CYNOSURE:—I reached home again yesterday morning after an absence of a month. During this time I traveled nearly 2,000 miles, addressed nine congregations, secured thirty-eight subscriptions to the *Cynosure*, distributed many *Lodge Lamps*, and received contributions as follows: A. W. Sawhill, $5; D S. Ervin, $3.50; J. R. McBurney, $5; Free Methodist church collection, Rochester, Pa , $1.82; U. P. collection, Midway, Pa., $3 27; Wm. A Dickson, $1; J. P. Scott, $10; James Wallace, $5. U. P. collection, Cross Roads, Pa , $5 06; A. Y. Russell, $1; J. G. Berry, $4 25.

Rev. W. J. Graham, of Midway, Pa., kindly gave me the loan of his horse and carriage for several days' drive in Washington county, Pa. The hills in this section are many and high, but not so steep as in some places adjacent. They afford excellent pasturage. Wool-growing has been the farmer's principal industry. As there appears to be no profit in wool in present prices, cattle and other stock are taking the place of the sheep. Oil and gas has been found in paying quantities, and many of the farmers are being helped by their incomes from these sources. The recent advances in prices has stimulated production, and many new wells are being sunk. As the cost of sinking a well is about $5,000 there must be quite a product to make it pay.

I spoke Sabbath morning and afternoon to good audiences in what is known as Cross Roads United Presbyterian church, Rev. J. H. Timmons, pastor. This church has prospered during his pastorate, and is perhaps as strong numerically as circumstances would allow. The closest attention was given to the addressed, and an invitation extended to return.

During my two days' visit at the United Presbyterian General Assembly, I renewed the acquaintance of several I had not seen for years. Bro. Milligan, Pa. State Secretary, favors calling the next State convention to Beaver Falls. Considerable discussion was called forth by the overture giving the General Assembly control of the church theological seminaries. This matter has received much attention of late, owing doubtless to the Briggs' difficulty. I should have been glad to have remained and listened to the able and interesting addresses to be given, but duty seemed to order otherwise. The committee on reform had not reported when I came away. Through the courtesy of the chairman of that committee I was permitted to see the report to be presented, and copy the resolutions bearing upon our theme. The resolutions were strong, and spoke in no uncertain way on the temperance, Sabbath, and other reforms. The following was what was to be presented regarding the church and secret societies:

"We would call attention to the evil of secret societies which statistics show to be on the increase. These institutions which sap the life of the church wherever they exist within its pale, and threaten to usurp the prerogatives of civil government, pervert the equity of our courts of justice, and invade the sanctity of the home, are active and aggressive. Therefore,

"*Resolved*, 1. That we re-affirm our former deliverances upon this subject, and enjoin our sessions to be vigilant and faithful in the application of the law against secret societies, and that instruction thereon be earnestly and timely given from the pulpits of the church.

"*Resolved*, 2. That we endorse the work being done by the National Christian Association in giving light upon this important subject."

Doubtless the Assembly will see the importance of these resolutions, and adopt them as presented by the committee.

Being unable to sleep as the train flew through the darkness toward home, I meditated upon God's goodness to me, his uworthy servant. For over twelve years he has enabled me to travel, carrying the message he has given to those who may need. How he has watched over, protected, and blessed! A broken rail or misplaced switch might any moment usher into eternity. As with the train, so with time, it speeds rapidly. What we do must be done quickly, for soon the reward comes.

Father Patterson, as he was familiarly called, passed to his reward last week. He was pastor of the United Presbyterian church, New Galilee, for more than forty years; a good man, of great faith and courage in the Master's service. He was interested much in reform. Very profitable meetings were held in the church over which he was placed by the writer. He has gone home; the good he did will remain, blessing those who follow on. May God keep us true and faithful.

W. B. STODDARD.

BEYOND THE ROCKIES.

INTERESTING MEETINGS.

SPRAGUE, Washington, May 30, 1895.

The Tabernacle meeting at Mondovi was a success in every respect. The results will reach to eternity. There were in all seventeen saved, and twenty-one added to the church, with more to follow. Quite a number were still seeking salvation. Sabbath the 26th was a day long to be remembered. The clouds began to disperse, and the weather proved all that could be desired. We preached at eleven on the Bible versus Infidelity. Three promising young men accepted the truth and gave themselves to God. We next took a collection amounting to $24, for the expenses of the meeting. I requested the people to meet at

(*Continued on 9th page.*)

CORRESPONDENCE.

WAR UNJUSTIFIABLE.

AN OPEN LETTER TO REV. A. S REED.

MY DEAR BRO —It is with no other feelings than personal kindness and, I trust, a due regard to the honor of Christ, that I send you this criticism on the meeting and sermon in the First Congregational church, last Sabbath night. I feel constrained to say that I was much pained at some things you said and especially at some things you did *not* say.

To my mind, such a meeting, under the auspices of a Christian church, was uncalled for and injurious to the cause of Christianity. Its special object was to glorify a secret society, which, notwithstanding the many excellent men it includes, is manifestly used to endorse and encourage that great net-work of secret orders which honeycombs the entire frame-work of civil society. It is used also, I believe, to secure undeserved and fraudulent pensions. Our pension appropriations exceed in amount the cost of the largest military establishments of Europe—an average tax of $11 per annum to each voter in the nation. This would be cheerfully borne were it not that many pensions are obtained by fraud.

You may not have been aware that in your congregation were two *active, efficient business men*, who are drawing pensions for *total disability* This palpable fraud is with the full knowledge and consent of the G. A. R. post of this city. Similar frauds are practiced elsewhere, and, it is believed, with the connivance of the G. A. R Its influence on the religious character of its members is most deplorable. Some have made shipwreck of their faith.

This glorification of a military organization tends to promote the military spirit, and to postpone the times when "men shall learn war no more." I fear you have never duly considered the nature and tendency of war—it horrid cruelties, its dreadful demoralizing powers, and its direct antagonism to both the letter and spirit of the Gospel You assume that "war is a necessity." This is an assumption that remains to be

proved. Nothing is necessary that is wrong, and surely it is *not* necessary that any Christian should participate in or endorse its sinful wickedness. To tell men that war is a necessity, is to encourage them to engage in "the profession of arms," which is but another name for the profession of robbery and murder.

You doubtless did not wish to say that the fact that these men had fought for their country entitled them to special consideration from God, but many of them think so, and would be likely to draw that conclusion from your remarks.

I thought you greatly misrepresented the Bible when you said of it repeatedly, that "it is a book of war—a book of blood." This is one of those half truths which, standing alone, are the equivalent of a lie. You could with the same propriety say "the Bible is a book of sin and shame." It is true that the Bible tells of war and blood, and sin and shame, but always calls them evil—never calls them good. It points out the disease and declares the remedy. When the Prince of Peace shall have accomplished his work, then will be neither war nor blood. You were, to say the least, most unfortunate in your failure to make any discrimination in the failure of moral and physical warfare. The former is always enjoined as the duty we owe to God and to each other. The latter is nowhere sanctioned in the New Testament, but is everywhere prohibited by Christ and his apostles. This prohibition is enforced by their example, in which there is not a single instance in which physical warfare was resorted to that our Lord did not rebuke. So great was this abhorrence of war, that for 300 years the early church held it to be incompatible with Christianity.

Equally unfortunate was the use you made of Paul's moral warfare as an endorsement of physical strife. You called him a "scarred and veteran warrior." When did he, after his conversion, ever engage in physical war? His sole experience in that line was when he persecuted the church. Of this he deeply repented. For this, he counted himself "the chief of sinners." His only scars come through that passive endurance of injury which his Lord and ours enjoined and exemplified. How unlike the spirit of war are these admonitions to his brethren: "Dearly beloved, avenge not yourselves, but rather give place unto wrath, for it is written, vengeance is mine, I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink, for in so doing thou shalt heap coals of fire on his head. Be not evercome of evil, but overcome evil with good." Rom. 12: 19–21.

You were probably not aware that you were doing a great wrong to many eminent Christian patriots when you said that "a Yankee that would not shoot an armed rebel is no friend to his country." Surely it did not occur to you that you were traducing such men as Wm. L. Garrison, Gerrit Smith and John G. Whittier—men who did vastly more to make emancipation *possible* than all the generals in the Union army. Did it never occur to you that the man you esteem an "armed rebel" may be quite unconscious of anything wrong—really just as honest and fair-minded as the man who shoots him? May he not, at most, be ignorant and honestly *mistaken* as to the nature of the conflict? Have you never thought it possible that this man may be a *Christian brother*, and that when you stab him with your bayonet you are *stabbing the heart of Christ?* Can you reconcile it with your sense of justice to inflict death upon the subordinates in an evil act, while the *principals* are sure to escape? Yet such is war, which you say, is "a necessity to Christian men."

I was specially sorry for the great mistake you made in the enumeration of the requirements of a Christian soldier. Had you limited your requirements to moral warfare, I should have little to complain of. But you did not. Your illustrations all pointed to physical war as the thing you had specially in mind. Your first requirement was that the soldier should "be sure to be on the right side." But do you not know that an enlisted soldier cannot sit in judgment as to the merits of the conflict? It often happens that *both* sides are in the wrong. It is almost always true that, even when the end seems just, the means used for its accomplishment are likely to be very *unjust*. Now, if the soldier, when called to do an un-Christian act, could, like a civil officer, *resign* and *go home*, it would be different. No; he must obey orders. He is sworn to do so. He must do so or die. Your second requisite was equally inconsistent with good sense and loyalty to Christ. You say "there must be *implicit, unquestioned obedience.*" You cite the example of the officer who commanded his men to "jump out of a high window" when the result must be instant death. You praised the soldier who started on a run to obey. You quote from The Charge of the Light Brigade:

"Theirs not to question why,
Theirs but to do and die."

Surely in this you are quite correct; for this *is* doubtless the spirit and practice of war, but it is *not* the spirit and practice of Christianity. To God alone are we to render implicit obedience, but even he does not ask us to do this except as he appeals to our reason. "Come, let us *reason* together," is Jehovah's gracious invitation to men. Now I aver that no one can take an oath of *absolute* and *unquestioned* obedience to his fellowman, without an actual, though perhaps unconscious, repudiation of his covenant with God. A man may tell me to do wrong. God commands me always to do right. Who thinks for a moment that 600 men ought to ride "into the jaws of hell" because "somebody blundered." I am astonished that a minister of Christ should quote, approvingly, such an illustration of Christian warfare. And finally, let me say that "The Sermon on the Mount" contains better theology, and better ethics than "The Charge of the Light Brigade," or the usual sermons preached in honor of the men who are famous for the men they slew. I am sure that if we had more of the mind of Christ, we should be better able to tell men what they *ought to hear*. May God help us to be faithful and true.

H. H. HINMAN.

Oberlin, O., May 25, 1895.

REMINISCENCES—BOOKS ON SECRET SOCIETIES.

BY EZRA A. COOK.

Early in this battle with the secret empire it was seen to be very important to publish the rituals of the leading secret orders, that the people might see just what were their ceremonies and teachings; and at the Oberlin, Ohio, convention, May, 1872, it was voted that the original exposition of Masonry by Capt. Wm. Morgan should be at once reprinted. Orders were then and there taken for about 8,000 copies; the book was promptly issued, and is an exact republication of Morgan's revelation, with errors corrected, including the original preface and introduction, with illustrations added. Editions since the monument over his grave was erected, contain a cut of the monument and also of the author. Probably 50,000 copies have been sold. This publication was soon followed by a revelation of Odd-fellowship, and later by rituals of many of the minor secret orders. The accuracy of the first publications was vouched for by the authors and seceders only, and adhering members of the orders, notwithstanding the fact that they purchased hundreds of them, usually denied their accuracy, though evidence that they actually used them to confer the degrees frequently reached us. That some changes in Freemasonry were made after the Morgan revelation, was known; and it was also evident that the ceremonies were not fully detailed. A comparison of Morgan's book, with Freemasonry Illustrated or the Handbook, will show the deficiencies in the former volume referred to. While Mr. Ronayne's work, the Handbook of Freemasonry, was eagerly sought and purchased by the craft, denials of its truthfulness were common and emphatic.

The N. C. A. lecturers, as well as the editors of the *Cynosure*, had discovered that, from the published utterances of eminent Freemasons, abundant evidence as to the character and teachings of the order could be found. A further careful search convinced us that the ceremonies and even the ritual could thus be proved, by the most prominent adherents and exponents of the order, and many long, weary hours of the night were spent in culling the more than 300 extracts from standard Masonic publications, which are found in Freemasonry Illustrated.

Shortly after these extracts had been prepared we formed, through Bro. Stoddard and others, the acquaintance of Jacob O. Doesburg of Holland, Mich., who had for years been a member of the Grand Lodge of Michigan, Worshipful Master of two different lodges, and was also thoroughly versed in the Chapter degrees. He had recently been converted, as also the Senior Warden of the lodge of which he was Master. Arrangements were made with Mr. Doesburg to furnish the ritual of the lodge and chapter (first seven degrees); and he not only took the greatest care to have the whole perfectly accurate, but fearlessly added his affidavit that the ritual is accurate; and Frank Slooter, Senior Warden of Unity Lodge No. 191, of Holland, Mich., at the time Mr. Doesburg was Worshipful Master, also added his affidavit that the ritual given in Freemasonry Illustrated is accurate. These affidavits are printed in the front part of the book.

To this ritual President J. Blanchard added a historical sketch of Freemasonry—an introduction to the volume and a most masterly and critical analysis of each degree—this analysis to follow each degree; while we furnished the Masonic quotations. By these we sought to not only prove the teachings of the order but the ceremonies, even to the stripping, haltering and leading around the lodge room of "the poor blind candidates," and in this we had complete success.

We had not at first expected to be able thus to prove the horrible oaths and penalties of Freemasonry, but Grand Master Pierson came to our aid, in his most remarkable work, with the following title page: "Traditions of Freemasonry and its coincidence with the ancient mysteries, by A. T. C. Pierson, Past Grand Master, Past Grand High Priest, Grand Captain General of the Grand Encampment of the U. S. of A., Sovereign Grand Inspector General of the 33d." The author takes the different degrees in their order and, as indicated by the title page, shows the marked similarity between certain heathen ceremonies and that degree. Thus under the heading "Entered Apprentice Degree" we quote:

NOTE 60—"A most solemn method of confirming an oath was by placing a drawn sword across the throat of the person to whom it was administered."—*Pierson's Traditions, page 35; Subject, Entered Apprentice Degree.*

For the Fellow Craft degree we have:

NOTE 126.—"The throat was first cut across to let out the blood; the breast was next torn open to ascertain if there was any disease or malformation."—*Pierson's Traditions; Subject, Fellow Craft Degree, page 138.*

For the Master Mason's degree:

NOTE 144.—"Making a covenant was a solemn binding of each other to the performance of a mutual promise by outward ceremonies of cutting a beast in twain and passing between the parts thereof, as if they would say: Thus let it be done to him, and thus let his body be cut in two who shall break this covenant."—*Pierson's Traditions; Subject, Master Mason's Degree, page 202.*

These are quoted at foot of Freemasonry Illustrated, where the oaths and penalties of the degrees are given; and they give the penalty of each degree. Thus these proof notes actually form an outline exposition of the order, and conscientious readers, if non-Masons, who have rejected the testimony of seceders as of "perjured villains," are at once convinced that it is the lodgemen who have done the lying, and their denials no longer have weight with them.

But what is, in my opinion, of far greater importance, is the effect on members of the lodge. Seeing that the leading exponents of the order have thus, over their own signatures, divulged the precious secrets of the order, however unwittingly, they no longer consider their oath of secrecy binding. The following well illustrates the fact:

Soon after Freemasonry Illustrated was first issued, the Worshipful Master of a lodge in a suburban town on first opening the book commenced to openly sneer at what he read, when suddenly his eye caught the foot-note reference, and he read the proof note and followed that by reading four or five other notes that proved different lodge ceremonies, when he colored up and exclaimed: "It's all out then, is it?" He saw that Sickels, Mackey and Morris confirmed Doesburg, and it was useless for him to do any more lying; and thousands of others have thus had the padlock removed from their lips.

A bookseller sporting a Masonic jewel, when buying some books, said to me, "I know that I have sworn that I will not write, print, paint, stamp, stain, cut, carve, mark or engrave the secrets of Masonry, but the boys want the books and I buy them for them."

How to Clean Fruit.

Day by day it is proved that bacteria make the larger proportion of the air we breathe, the water we drink. Caution, however, is another matter, and belongs to all who own common sense, and it is specially required in dealing with modern dirt, which is in many cases synonymous with bacteria at their worst. The human animal is unluckily an extremely dirty one, and the fruit which has passed through the hands of the great unwashed may better never be eaten without cleansing. Street dust itself holds foul forms of dirt, and when to this is added the handling of scores of people, it is plain that these surfaces unwashed are not for any rational human stomach. Even strawberries cannot be exempt, but they must never soak. Only let water run on them, a wire basket being the best method of securing its immediate passing off. Grapes require the same treatment, but in either case only enough should be done at once for a meal.

How Deafness Often Develops In Soldiers.

In battle the auditory nerves, having been unduly excited by the firing of guns, etc., the soldier on coming out of an engagement very frequently suffers from temporary deafness, though no organic or structural disease is developed. Artisans who are engaged in boiler making become in time quite deaf from the same excitement of the auditory nerve produced by the hammering of the iron to which they are subjected, and in their case deafness becomes unfortunately chronic, the auditory nerve being destroyed.

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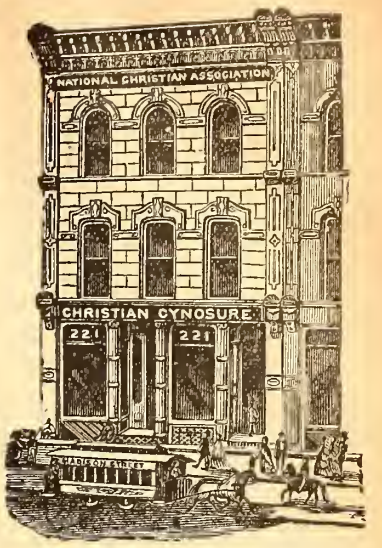
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The Christian Cynosure.

REV. M. A. GAULT, - - - EDITOR.
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CHICAGO, THURSDAY, JUNE 13, 1895.

The Dean of the medical department of the Michigan University writes us, emphatically denying the story published so largely by both the secular and religious press that a student had been forced by brutal jokers to eat human flesh in the anatomical laboratory. He says that so far as he can ascertain, the story was without foundation. He gives a printed letter from the expelled student who started the report, saying that he found that he had been grossly misinformed.

An active W. C. T. U. lady writes from Nebraska that she fears for the future of that organization in the State. It is losing its influence through affiliation with secret societies. At a recent district convention she attended, the State president presided at a question box, and answered the question, Should a W. C. T. U. lady belong to a secret lodge? She said, "I belong to the Good Templars, and many of our ladies belong to the Eastern Star." The district treasurer added, "To exclude secret society members would shut out the W. R. C., and so the question was passed.

C. G. Fait, of Mononga, N. D., writes that wheat in that State can never be raised again with as little labor as in the days when the Russian thistle was unknown. The coming of this pest has increased the cost of raising wheat from twenty-five to thirty per cent. So that farmers are sowing much less wheat and turning their attention to corn, potatoes and stock-raising. Does not this fact suggest that since the wonderful growth of secret lodges in this country, which so largely absorb the vitality that should go to sustain the church of Christ, the minister's labor in saving souls has been made much more difficult. They should lend all possible assistance to aid the Christian Association, whose object is to purge the church of this soul-destroying evil.

More than ninety-five churches out of a hundred are afraid to open their pulpits for the discussion of the lodge question. Many pastors are in sympathy with the anti-secret movement, but dare not identify with it. They know that many of their members belong to the lodge, and have money, and if they are offended their support is withdrawn. The people must be a unit in order to support the pastor. They give him to understand that he must not touch this question; that his business is to preach the Gospel and save souls; and the purest Gospel in their estimation is that which does not interfere with a man's secret societies, with his politics, his business, or even his religion. Their idea of saving souls is like Francis Murphy's idea of saving drunkards, by not interfering with the saloon-keeper, but only to pledge men not to drink. It would be as rational to permit batteries to shell towns, and then try to save people by teaching them how to dodge.

We often think the only process by which reform can work in the overthrow of the lodge, is from the individual to the mass; that we must first convert the individual and he in turn will convert others, until the mass is leavened. But we must admit that God employs other methods in reforming nations. How did God convert the Israelites from the sin of idolatry? How did he reform France a century ago from the oppression of a false religious aristocracy, and Great Britain from the oppression of the American colonies, or our government from the crime of American slavery? Was it by the conversion of individuals, and these in turn making other converts? Was it not rather by war and national revolution that these governments were converted, and then their influence and power was brought to bear upon the individual? How long would it have taken the Abolitionists to abolish slavery by converting individual slave-holders? But when God by the civil war converted the nation, and its influence was brought to bear upon the individual slave-holder, the process was rapid and complete.

By the same process we believe God will convert the nation from the modern idolatry of lodge worship. The indications are that such secret organizations as Jesuitry and the American Protective Association will soon come in collision and crimson the streets of our cities with blood; and likewise the capitalistic secret forces, and the secret labor organizations are approaching a collision which will shake the nation and the world.

In the meantime all the friends of good government should double their diligence in the work of agitation, that the people when these revolutions come may know what to do. Agitation is an indispensable factor in the triumph of reform.

FORTS IN THE LOCUST GROVE.

The battle of Franklin was one of the most bloody battles of our late war. Gen. Hood, who commanded the Confederate forces, had his headquarters on a prominence overlooking the field. As he walked up and down with his artificial limb—for he had lost a limb in a former battle—he could see the line of battle and hear the booming of the cannon and the rattle of musketry. Every time he looked down the lines he saw a Federal battery in a locust grove hewing down his ranks by the hundred. Calling for one of his adjutant-generals, he ordered him to go and present his compliments to Gen. Chatham, and tell him that he asked at his hands the fort in the locust grove. The adjutant soon returned and told him that Gen. Chatham could not be found, and they feared he had fallen on the battle field. Gen. Hood saw the battery in the locust grove was making fearful havoc among his men, and again called the adjutant and directed him to present his compliments to Gen. Claiborne and tell him that he asked at his hand the fort in the locust grove. Again the adjutant loped off down the lines, and in a few moments returned and informed Gen. Hood that Gen. Claiborne was dead on the field of battle. The tears rained down Gen. Hood's face as he still saw the fort mowing down his men. He again called the adjutant, saying: ,'Go and present my love to Gen. Cockrell, and tell him I ask at his hand the fort in the locust grove." Gen. Cockrell, at the head of the First Missouri brigade, charged upon the fort and captured it.

What is illustrated by this war narative? There is a great moral conflict going on in this world between the friends of Christ and his enemies. There are many forts in the locust grove, from behind which the forces of anti-Christ are pouring their destructive fire into the ranks of the Lord's army! None of these are more destructive and dangerous than the great secret lodge system. No other evil is doing so much to paralyze the church's power. Their Christless brotherhoods, and rituals and ceremonies are closing the only door by which sinners can find access to God. They are dividing and scattering the power of God's holy people. The great Captain of our salvation has his eye upon the battlefield, and asks at our hands this fort in the locust grove. It will require resolute, brave and determined men to take it. The conflict will be desperate. But this fort must be taken and its guns silenced before Christ's cause can triumph. Brethren, who will join us in the charge upon the fort in the locust grove?

ODD-FELLOWSHIP VERSUS THE CHURCH.

J. H. Yaukey, of Fayettville, Pa., sends us his reply to a letter he received from an Odd-fellow friend to whom he had loaned "Odd-fellowship Illustrated." His friend says that Odd-fellowship is progressive and ever changing to suit the requirements; that from his knowledge acquired by being connected with the order, and which one cannot possibly get unless he is a member, he can say that very much of the criticism contained in the exposition is unfair and unjust. He offers to hand Bro. Yaukey the constitution and by-laws by which his order is governed, for his perusal.

The following is Bro. Yaukey's open letter in reply:

DEAR SIR:—Odd-fellowship has been revised and amended. This is true, but the very latest emendations are to be found in the latest edition of "Revised Odd-fellowship," which is for sale by the National Christian Association, 221 West Madison St., Chicago. The edition which I handed you, I have been assured by an adhering Odd-fellow, is correct. May I ask you what are some of the things in "Odd-fellowship Illustrated" that you claim are unfair and unjust?

Some of the teachings and principles of your order we may know by observation of your public demonstrations. When a member is buried by the order, they say he has gone to the Grand Lodge above, by which we understand heaven. No mattter whether he professed Christianity or not, or what was his character, whether profane, a drunkard or libertine, yet at his funeral service you always land him in the Grand Lodge above. Thus your public teaching is that membership in the lodge insures his salvation at death. This is contrary to the teaching of Christ, who said: "No man cometh unto the Father but by me," "There is no other name given under heaven or among men whereby we can be saved but by the name of Jesus," "He that entereth not in by the door but climbeth up some other way the same is a thief and a robber." And the New Testament closes with the warning that if any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city.

Christ has established his church in the world to teach that there is no other way of salvation except through himself, and no other standard of morals than his law. Christ will reject any other institution that assumes to save men or set up any other standard of morals. In proportion as we desire to save souls we will love and honor the church of Christ. We will accept Christ for ourselves, and seek from him regenerated hearts and thus become fit subjects for membership in the church of the living God. If we are not true to Christ in his church, we cannot, in the best and truest sense, be successful in leading our fellow men from darkness to light. Give me the church that God has established and which Christ has purchased with his blood, in preference to any man-made institution for the salvation of men. I could give you very many reasons why I believe all secret organizations are dangerous rivals of the church of Christ. I believe any Christian greatly imperils his soul belonging to them, or any one of them.

I will read your constitution if you send it, but I know by personal observation and actual knowledge enough to forever deter me from becoming a member of any secret society. God has established three divine institutions: the family, the church and the state; and in his Word he has prescribed laws for their regulation. Men cannot improve on these Institutions. They are plants of his right hand's planting. And God's Word says, "Every plant which he hath not planted shall be rooted up."

WHO IS RESPONSIBLE?

This is a ruined soul.

This is the rum that ruined the soul.

This is the saloon-keeper who sold the rum that ruined the soul.

This is the license that permitted the saloon-keeper to sell the rum that ruined the soul.

These are the lodges that dictated the nominations of the men who signed the licenses, that permitted the saloon-keeper to sell the rum that ruined the soul.

These are the men that voted for the officials that issued the license that permitted the saloon-keeper to sell the rum that ruined the soul.

At the judgment day who will be held responsible for the drunkard's ruined soul?

PERSONAL MENTION.

—Rev. C. Powers is much encouraged as to the prospect for a good anti-secrecy convention in Jackson, Tenn., on the 17th of July next. Pray for him.

—Rev. W. T. Hogg, editor of the *Free Methodist* and president of Greenville College, is now on his way to Europe in quest of rest and health. The new publishing house of the *Free Methodist* is a model of elegance and convenience.

—Rev. S. R. McClurkin, of Fairgrove, Mich., spent several hours with us last Tuesday on his way to Denver. Ever since his college days when he took an active part in a movement

against college secret societies he has been a strong friend of the anti-secret cause.

—Among the *Cynosure* friends who visited the office last week in passing through the city were Elder Wylie, of Fairgrove, Mich.; Rev. R. J. Gault and Elder E. F. Thompson, of Delhi, N. Y., and Elder J. H. Curry, of Bloomington, Ind.

—Pres. Wm. G. Frost, of Berea College, Ky., addressed the Congregational ministers at the Y. M. C. A. last week. He was called to this reform center of Kentucky from the Chair of Greek at Oberlin, after twenty years of erudition labor, and five years travel in foreign lands.

—Mr. L. E. Reynolds writes to Secretary Phillips of his work in Washington, D. C., where he now resides, and where his missionary labors have been fruitful in arousing the opposition of the Masons. He hopes they have been also fruitful in opening the eyes of the slaves of the lodge, and warning many who have not yet come under its power.

—Rev. J. C. McFeeters, who preached the sermon as retiring moderator at the opening of the Reformed Presbyterian Synod in Denver, Colo., last Thursday, was a welcome visitor at the *Cynosure* office on Tuesday the 4th. He gave the address of welcome at the State Anti-secret convention of Pennsylvania, which met in his church in Philadelphia last spring.

—Bishop Wm. Dillon, of Salem, Ore., passed through Chicago with his son last week on their return home from Ohio. He found time to stop and cheer us at the *Cynosure* office. He is president of the Pacific Coast National Christian Association, and was the former editor of the *Conservator*. Among all the denominations there are few, if any, more thoroughly devoted to the cause of anti-secrecy than Bishop Dillon.

—Rev. Henry Clay Gray, of Texas, who is associated with Secretary J. E. Roy in the work of the American Missionary Association, is now visiting Congregational churches in Wisconsin. He was a welcome caller at this office last week. He was present at the chapel exercises in Wheaton College on Thursday, and in his address to the students, said that the lodges in the South were doing for the colored people what the Catholic priesthood had done for Mexicans on our Southern border. They were destroying their spirit of enterprise, industry, intelligence and Christianity. They were ruining their manhood and self-reliance, by enabling scheming, unprincipled leaders to use them as mere tools in the lodge, and by squandering their time and money in attending lodge meetings and picnics.

CHIPS FROM THE SAME BLOCK.

THE CLAN-NA GAEL OATH.

Under this oath Dr. Cronin, of Chicago, was murdered.

"I, (name in full), do solemnly swear, in the presence of Almighty God, that I will labor, while life is left me, to establish and defend a republican form of government in Jsfmboe. That I will keep strictly secret the name and everything connected with this C'e from all not entitled to know such secrets.... That I take this obligation without any mental reservation, holding the same forever binding upon me, and that any violation thereof or desertion of my duty to the B'd. is infamous, and merits the severest punishment. So help me God."

THE MOLLIE MAGUIRE OATH.

Under this oath hundreds have been murdered in the State of Pennsylvania, including John P. Jones and Benjamin F. Yost.

"I, (name in full), having heard the objects of the order fully explained, do solemnly swear that I will, with the help of God, keep inviolably secret all the acts and things done by this order, and obey the constitution and bylaws in every respect. Should I hear a member illy spoken of, I will espouse his cause, and convey the information to him as soon as possible for me to do so. I will obey my superior officer in every thing lawful, and not otherwise. All this I do solemnly swear."

THE KU-KLUX KLAN.

Scores of white and black men of the South were murdered by this secret organization.

Statement of principles adopted by a general convention of the order at Nashville in 1867:

"1. To protect the weak, the innocent and the defenceless from the indignities, wrongs and outrages of the lawless, the violent and the brutal; to relieve the injured and the oppressed; to succor the suffering, and especially the widows and orphans of Confederate soldiers.

"2. To protect and defend the Constitution of the United States, and all laws passed in conformity thereto, and to protect the States and people thereof from all invasion from any source whatever.

"3 To aid and assist in the execution of all constitutional laws, and to protect the people from unlawful seizure, and from trial except by their peers in conformity to the laws of the land."

THE JESUIT OATH.

Under this oath the saints were murdered in the days of the Inquisition, and in Mexico and South America are still suffering secret martyrdom.

"I, (name in full), now in the presence of Almighty God, the blessed Virgin Mary, the blessed Michael the Archangel, the blessed St. John the Baptist, the holy apostles St. Peter and St. Paul, and the saints and the sacred host of heaven, and to you, my ghostly fathers, do declare from my heart, without mental reservation, that his Holiness, Pope Leo XIII., is Christ's Vicar-General, and is the true and only head of the Catholic or universal church throughout the earth; and that by virtue of the keys of binding and loosing given to his Holiness by Jesus Christ, he hath power to depose heretical kings, princes, states, commonwealths and governments, all being illegal without his sacred confirmation, and that they may safely be destroyed.... All which I do swear by the blessed Trinity and blessed sacrament which I am now to receive, to perform on my part to keep inviolably; and do call all the heavenly and glorious host of heaven to witness these my real intentions to keep this my oath."

THE MASONIC OATH.

Under this oath many have been murdered, including Sam. Pritchard, who wrote an expose of Masonry in 1730; Wm. Miller, of Belfast, Ireland; and in this country, Wm. Morgan, of Batavia, N. Y.; Noah Smith, of Manchester, Vt.; Wm. Michnor, of Jenkinstown, Pa.; Ariel Murdock, Loring Simonds, Oliver Gavit, David Brownlee, and others.

"I, (name in full), of my own free will and accord, in the presence of Almighty God and this worshipful lodge, erected to him and dedicated to the holy Saints John, do hereby and hereon (here the Master places his right hand on that of the candidate) most solemnly and sincerely promise and swear that I will always hail, ever conceal and never reveal any of the secret arts, parts or points of the hidden mysteries of Ancient Freemasonry, which have been heretofore, may at this time, or shall at any future period be communicated to me as such, to any person or persons whomsoever, except it be to a true and lawful brother Mason, or within a regularly constituted lodge of Masons, and neither unto him nor them until by strict trial, due examination or legal information I shall have found him or them as lawfully entitled to the same as I am myself.

"I furthermore solemnly promise and swear that I will not write, print, paint, stamp, stain, cut, carve, make or engrave them, or cause the same to be done, upon anything movable or immovable, capable of receiving the least impression of a word, syllable, letter or character, whereby the same may become legible or intelligible to myself or to any person under the whole canopy of heaven, and the secrets of Freemasonry be thereby unlawfully obtained through my unworthiness.

"To all of this I most solemnly and sincerely promise and swear, with a firm and steadfast resolution, to keep and perform the same without any equivocation, mental reservation or secret evasion of mind whatever, binding myself under no less a penalty than that of having my throat cut across, my tongue torn out by its roots and buried in the rough sands of the sea at low water mark, where the tide ebbs and flows twice in twenty-four hours, should I ever knowingly or willingly violate this my solemn oath or obligation as an Entered Apprentice Mason. So help me God, and keep me steadfast in the due performance of the same."

The seceders are now so numerous that the lodge does not dare to kill every one. Among these are the following named gentlemen, living witnesses of the truthfulness of the exposes of the secrets of Freemasonry. They are men well and widely known: E. Ronayne, 104 Milton Ave., Chicago; Dr. J. O. Doesburg, Holland, Mich.; Rev. A. G. Johnson, Huntingdon, Ind.; John Sutcliffe, Wheaton, Ill.; Rev. Stephen Merritt, 210 8th Ave., New York City; E. T. McIntire, 110 Bower St., Boston.

REFORM NEWS (*Continued from 5th page*).

the Tabernacle promptly at seven for an altar service before the address on the lodge question.

At the appointed time, the large tent was comfortably filled. Fourteen came forward for prayers, eleven were saved, and seven united with the church. Then I started in on the lodge subject at nine o'clock. The people sat and listened with marked interest till after ten o'clock. And when they were dismissed they seemed loth to leave the place. I secured here twenty subscriptions to the *Cynosure*, and five to the *Lodge Lamp*.

Monday the 27th Father Kenoyer brought me to Reardon where I took the train for Spokane. Rev. F. W. Cathey, of the Free Methodist church, met me at the train and took excellent care of me. I spoke at night in his hall to a small congregation. They appreciated the address. Some signed our constitution, and one took the *Cynosure*. Bro. Cathey is doing a good work in Spokane. He goes on the streets every Sabbath evening and speaks to hundreds of people. Some who enter no church get to hear the pure Gospel truth in this way. May the Lord bless him.

The next day I had an opportunity to look over the city. I visited the *Spokesman Review* building. The manager took me all through it. When we got to the dome we had a fine view of the entire city.

On the 28th I ran down to Tyler and spoke to a good audience in the Free Methodist church, Rev. E. W. Achilles, pastor. He is a true man of God, and will succeed here. I am sure he is building up the church on the right foundation. Four took the *Cynosure* A few signed the constitution, nearly all having signed it before under Rev Jas. C. Scott's labors. Bro. R M. Hale is a merchant at this point, who will neither sell tobacco, cigars or cigarettes. He also gave up the postoffice because it required him to open it on the Sabbath. I wish we had many more such business men. I am now at Sprague waiting for a conveyance out to Rock Lake camp. If we cannot get into some of the cities, we can draw many of their people out to hear us in the tent.

P. B. WILLIAMS.

SUNSHINE AND CLOUD.

SEATTLE, Washington, May 25, 1895.

EDITOR CHRISTIAN CYNOSURE:—I heard Rev. P. B. Williams, your Pacific Coast agent, lecture twice in this section—once in the city and once just outside of the city, and I most heartily and cordially endorse his method of handling the secrecy question. His arraignment of secret societies as to the falsity of its boasts, and promises that it does not interfere with a man's duties to his family, his country or his God, and his arguments and array of facts sustaining his well formulated charges are convincing and unanswerable.

He is doing a splendid and a supremely important work and needs and deserves the financial support which cannot be secured on this lodge-ridden Pacific Coast Many of the so-called anti-secrecy churches and their diletante preachers of this coast are of no earthly service to the anti-secrecy cause. But the Norwegian, Danish, Swedish and German Evangelical Lutheran churches are uncompromising in their opposition to secrecy and may be depended upon at any time to furnish an appreciative congregation.

M. H. NICHOLS.

A WICKED PRACTICE.

SWEARING A PREVALENT VICE AMONG AMERICANS.

From the Highest to the Humblest There Is Shameless Guilt In This Matter—Five Reasons Why God's Name Should Not Be Used In Vain.

At the Bloomingdale Reformed church Sunday, June 23, Rev. Madison C. Peters chose for his topic "America's Popular Sin." The preacher's text was Exodus xx, 7, "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain." The preacher said:

A traveler in Russia was judged to be a clergyman because he was not heard to swear, all other Americans being supposed to be addicted to this wicked practice. After Dr. Scudder's return from India he heard a person using profane language in the presence of his son, and accosting the swearer the great missionary said, "This boy was born and brought up in a heathen land, but in all his life he never heard a man blaspheme his Maker until now." The man apologized and moved away ashamed. This vice has become so prevalent as to deserve the distinction of being called a national characteristic.

Its Brazen Impudence.

This vice flaunts itself before us with brazen impudence. The slanderer slyly watches for an open ear and enjoins secrecy, the thief is too cunning to steal in the presence of witnesses, the lecherous man crawls to the house of shame after dark, but men swear publicly, boldly and undauntedly.

Now we have five reasons why the name of God should not be used in vain:

First.—It is useless. Will swearing pay? Is it a real value in character? Does it deepen confidence? Why should an honorable man have to add oaths to confirm his word? Does swearing recommend a merchant's goods? Where is the foreman or superintendent who acquired control over and respect of his workmen through profanity? Does it aid the physician in forming a more correct diagnosis? Does it enlarge a lawyer's practice or better analyze his cases? Did curses ever take the meanness out of a customer? Did they ever collect a bad debt? Did they ever accomplish anything?

Second.—It is cowardly. There was once a man who swore dreadfully in the presence of others, but was rebuked by a gentleman, who told him that it was cowardly for him to do in the presence of others that which he did not dare to by himself. "Ah," said the man, "I am not afraid to swear at any time or in any place." "I'll give you $10," said the gentleman, "if you will go in the village graveyard at 12 o'clock tonight and utter the same oaths you have just uttered here when you are alone with God." "Agreed," said the man. "It's an easy way of earning $10." "Well, you come to me tomorrow and say that you have done it, and the money is yours." He was impatient for the midnight hour. When the time came, he hurried to the graveyard. Darkness and silence were brooding like spirits o'er the still and pulseless world. Beneath him the many dead, above him pitch darkness. The words, "alone with God," came over him with mighty power. A deep sense of his monstrous folly and heinous wickedness fell upon him like the sudden pealing thunder of the midnight storm. His further endeavors were thwarted by the Invisible One. He could go no further. Instead of carrying out his purpose, acting rudely and saucily with God; instead of blistering his mouth with hot and sulphurous oaths, he was humbled and, trembling, cried with a loud voice, "God be merciful to me, a sinner." The next day he went to the gentleman and thanked him for what he had done and said he had resolved never to swear another oath as long as he lived.

Third.—It is impolite. I am reminded of that incident of Abraham Lincoln, who said to a person sent to him by one of the senators, and who in conversation uttered an oath: "I thought the senator had sent me a gentleman. I see I was mistaken. There is the door, and I bid you good day."

Profanity indicates low breeding. It detracts from the grace of conversation. It is an evidence of a weak brain and limited ideas.

Fourth.—Swearing is wicked. It springs from a mere malignancy of spirit in man against God, because he has forbidden it. As far as the violation of the command of God is concerned the swearer is equally guilty with the murderer, the unchaste person, the robber and the liar. Whose is this name which men roll off the lips of blasphemy as though they were speaking of some low vagabond. God! God! God! Yes, men swear by the name of God. God! in whose presence the highest and purest seraphim veil their faces and cry in notes responsive to each other: Holy! Holy! Holy! Lord God of Hosts!

Fifth.—Swearing is dangerous. The third commandment is the only one in the decalogue to which is affixed the certainty of punishment, "For the Lord will not hold him guiltless that taketh his name in vain." It was a capital offense under the Levitical law (Leviticus xx, 10). The New Testament reiterates in paragraph after paragraph and chapter after chapter that profane swearers are accursed now and are to be forever miserable.

An Eternal Echo.

The oaths that you utter may die on the air, but God hears them, and they have an eternal echo. I beseech you, I conjure you, break off this useless, impolite, cowardly, wicked and dangerous habit ere the brittle thread of life breaks and you are plunged into eternal misery. Oh, let your oaths be turned into supplications! Swearer, can you ever again blaspheme such a God and Saviour as this? Does not your conscience cry, God forbid? Even so. Amen.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning June 16. Comment by Rev. S. H. Doyle.

TOPIC.—The proof of our allegiance to Christ.—I John, iv, 1-21.

In this chapter John warns his readers against false teachers and gives them tests by which they may distinguish between the true and the false. These tests may not only apply to others, but to ourselves, and in their light we may learn whether we are in God and may judge of our allegiance to Christ.

The first and most important test to be applied was confession that Jesus Christ had come in the flesh (verses 2, 3). "Every spirit that confesseth that Jesus Christ is come in the flesh is of God, and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God."

Confession of the incarnation of Christ is thus made a test of true discipleship. This confession would, of course, be based upon a belief in it. Belief in and confession of the incarnation of Christ, or practically His divinity, may also be made a test of our loyalty to Christ. Do we believe this? It should not be difficult of belief. God testifies to it. The words, actions and character of Christ all go to prove it. If we believe it, we should also confess it, and if we believe and confess it this is the proof that the spirit of God dwells in us, and that we are the children of God.

Another test suggested is obedience to the word of God (verse 6), "He that knoweth God heareth us; he that is not of God heareth us not." The apostle spoke for God, and in hearing him they heard God. God speaks to us in all His word. If we hear and obey, this is another proof that we are of God and loyal to Christ. Christ himself makes obedience to His commands a test of our love and loyalty, for He says, "If ye love me, keep My commandments." Obedience is here made the test of our love. Do we then hear the word of God, no matter in what form it comes? Do we obey it? "Not every one that sayeth unto Christ. 'Lord. Lord.' shall inherit the kingdom of heaven, but he that doeth the will of his Father in heaven." The true child of God hears word and obeys it. If we do this, it is another proof of our allegiance to Christ; if we do not, a proof of our disloyalty.

Another test given is brotherly love (verse 12), "If we love one another, God dwelleth in us, and His love is perfected in us." Brotherly love is thus made a test of the indwelling of God. Do we love one another? Do we love the brethren? Do we love all men? And do we express it by trying to help, uplift and elevate them? Are we sacrificing for them? Are we bearing their burdens? This is practical brotherly love and the kind that Christ manifested toward all men and the kind that proves our likeness and loyalty to Him.

Bible Readings.—Ps. i, 2; Math. vii, 16-23; xii, 33; xxii, 35-40; Mark viii, 27-29; John viii, 47; x, 27; xiii, 35-38; xiv, 15-21; xv, 10; Rom. viii, 14-17; II Cor. i, 20-22; v, 5; x, 7; Gal. ii, 20; v, 16-18; Eph. i, 13, 14; Col. i, 9-12; I John ii, 3-6; iii, 9, 10, 24; v, 1-3.

Christians, Look Upward!

Christians, it is upward that you must look for light and strength. The tempests may beat against you; men may reject you; prejudice, jealousy and malice may league against you; slander may cast its poisoned dart at your feet, and you may hear the stinging hisses of bitter calumny. All this may well cause you to suffer, for it is inexpressibly bitter to feel one's self misunderstood, misjudged, and for a heart longing for sympathy this isolation is full of anguish and often of terror. But you must endure, and above the gloom of the present hour, with eyes turned heavenward, you will see Him who is invisible and whose love will never fail you.—Rev. Eugene Bersier.

Proved Its Worth by Good Work.

A true Christian Endeavor society, loyal to its own church, will do more to discourage criticism of the movement than anything else. We have just heard of a pastor in Wisconsin who, upon coming to a new church a year ago, roundly denounced Christian Endeavor. The society in his new charge, however, did such noble service during the year that on Endeavor day he came out with a strong Christian Endeavor address, in which he gave warmest praise to the work and workers.—Golden Rule.

Cumberland Presbyterian Pin.

Cumberland Presbyterians now have a distinctive Christian Endeavor pin made for them by the United Society of Christian Endeavor. This is the same as the ordinary pin, with the exception that the monogram includes the letters "C. P." In this way Cumberland Presbyterian Endeavorers will be able everywhere to recognize one another.—Exchange.

Japanese Mission Fund.

The Japan Christian Endeavor missionary fund of the Reformed church in the United States has now reached the sum of $1,520 the greater part of which is in annual shares, which the societies agree to pay every year.

The Night Wanes.

Watch! For the night is coming!
Morn holds her gates ajar,
Light on the gloom is stealing,
Watch for the Morning Star.

Wait! Till with golden banners
Hung on the glowing sky,
Gleams with celestial brightness,
The Dayspring from on high.

Hope! For the working shadows
E'en now are on the wing.
Hope! The Sun of righteousness,
The glory day will bring.

Pray! Lest the wily tempter
Woo thee to careless sleep!
Day must succeed this twilight.
Yield not, but vigil keep.

Watch for the Lord's appearing!
Wait for His welcome call!
Hope for the glorious rapture!
Wait for the tempter's fall!

—Christian Herald.

What She Will Be.

There is one woman in New York who looks for the new woman to be a person with both eyes wide open and her eyeteeth cut, figuratively speaking, and her mental and moral digestion as good as her physical digestion needs to be in order to live at all. From her knowledge of life I look for her to evolve a philosophy, an optimism and a sentiment that can carry self reliance to others, even as she divines it for herself. It has been a comparatively simple matter for women, shielded as they have been in the home, to propound theories and worship their ideals and have the worship all by themselves without knowing it. The new woman must learn conditions, and then her theories will be less ethereal and therefore more practical and sympathetic. A woman's theory founded on an ideal is the most absurd thing in the world. The feminine mind is capable of great optimism and therefore of the purest sentiment. When condition finds it worth while to live up to theory that is founded on truth and not on the ideal, as it certainly must in time not far hence, we shall have a truer, better status of society. It will be the era of the new woman.—Haryot Holt Cahoon in New York Recorder.

A Summer Parlor.

The artistic mistress of an old fashioned house has recently arranged a summer parlor so prettily that a description may incite others to go and do likewise. The porch, which was a very broad one, ran under the drawing room windows, one of which she had cut to the floor, and by taking off the "trim" made it wide enough for two glass doors to open out on the veranda, the end of which she inclosed with wire netting. This made quite a room, which she proceeded to furnish all in blue and white. The floor she covered with white matting and blue and white jute rugs. The divan she upholstered in the way described, but as she could not find canvas with the designs and coloring to suit her she took unbleached sheeting, and with a pot of prussian blue painted a conventional delft pattern, carrying out the idea in the cushions, which she boldly decorated with prussian blue Dutch landscapes on the unbleached sheeting, a quaint old set of plates serving as models. Two wrought iron standard lamps had blue and white shades. A white table for periodicals, a couple of white wicker easy chairs, with blue and white cushions, and four big blue and white flowerpots, with tall plants, completed the furniture of one of the prettiest little outdoor rooms imaginable.—New York Tribune.

New York's Woman's Building.

Work has begun on the Woman's building to be erected in New York. The house, which is to be for the exclusive use of women, will be very handsome and fitted up with every luxury. In the basement, baths, hair dressing rooms, manicure shops, etc., are to be located. Club, reading and assembly rooms, as well as library, offices and a restaurant, will occupy the first floor. The upper floors are to be divided into apartments, single rooms and suits. The building will cost $750,000.

COUNTRY HOUSE TABLE.

A Useful and Pretty Article That Can Be Made In Many Styles at Small Cost.

A charitable woman, who uses her artistic talents for the benefit of others, utilized her Lenten leisure this year in making tables for country houses, which she has placed for sale at the woman's exchanges, and which are so pretty and dainty that a description may be welcome. They are of various shapes and colors and are entirely covered with linen. The blue denim ones, trimmed with white braid, resembling the blue and white delft which is the latest popular fad in china, are perhaps the prettiest, although the rose or yellow duck are lovely with certain colorings.



All white ones are also very effective, trimmed with blue and white braid and

tassels, also touched with blue, with blue nails, the latter being covered with fine Bolton cloth. The white linen braid and tassels may be made to match the material by working in cotton of the same color as the covering. The sketch represents a tall table for a palm pot. The low tea tables may be made after the same design; the legs may be either round or square. Old rose linen, white linen braid, white buttons of Bolton cloth and a design embroidered in white cotton on top are the materials used in this table.

Dainty Toilet Accessories.

Turnover collars and cuffs of sheerest white swiss, tucked with insertions of yellow valenciennes lace, and narrow frills of the same lace are much worn with dark costumes. The effect is pretty and dressy. Swiss can be bought by the yard, all ready to be converted into these modish accessories. The same combination of sheer material and yellow lace can be bought by the yard, wide enough to make the full vests which are a feature of this season's styles.

Double box plaited ruches of wide, satin striped grenadine ribbons threaten to supersede feather boas for warm season's wear at least. These ruches can be made at home, or can be purchased by the yard, an advantage, since those sold in the stores are frequently too short. The grenadine ribbons keep their semi-stiffness, are as becoming as the feather boa, afford a light protection for the neck in case of draft and do not get that draggled and utterly dejected look common to feathers exposed to dampness.

Yokes made of Dresden ribbons, cut in star shape, the points outlined with frills of beurre colored lace, with English eyelet holes and a deep net top, are new and pretty.—Philadelphia Times.

Variety the Word.

The chief characteristics of fashion's present charming show are its infinite variety, its designs, colorings and endless phases, affording an almost unlimited choice of models suited to special peculiarity of face, form or feature. Liberty reigns supreme, and the great dictator in dress is no longer a despot. On the contrary, the fiats of fashion are now very often vetoed, and personal choice and individuality in gowning are everywhere apparent. This was notably shown in the putting down of crinoline proper two years ago. It is, however, again making very unmistakable bids for favor, and it is to be hoped that it will again meet its former fate. Consistence is another characteristic that is receiving especial attention, and gowns and garnitures, jewels and laces appropriate to their own particular time and place appear, the entire costume in perfect accord both with the hour, the occasion and its wearer's surroundings in life. It is also perfect in small details, from the crown of the wearer's bonnet to the tip of her dainty shoe.—New York Post.

A Worker In the Tenements.

Mrs. Lillian W. Betts, whose editorial and miscellaneous work on The Outlook is well known to a large circle of readers, is still a young woman, slight of figure, mentally and physically active and alert and deeply interested in the benevolent enterprises of New York. The causes of the working girl and of the dwellers in tenement houses are especially dear to her, and for these she toils and writes unceasingly. A vacation home in the country for poor girls, recently opened, is largely the result of her determined effort.

A Plucky Bride.

All the world loves a lover, even a soulless board of education. That stolid body in Atlanta has reinstated Miss Laura Morgan, one of the principals of the Girls' High school in that city, whose position was forfeited by marrying her sick lover to nurse him. In addition the bride has been granted one month's leave of absence, with full pay, to enjoy her honeymoon. All honor and praise to the gallant board!—Exchange.

An Able Woman.

Mrs. Schuyler Van Rensselaer is to be a member of the New York school board, by appointment of the mayor. Mrs. Van Rensselaer has been a conspicuous opponent of equal rights for women; but, like some of our most prominent Massachusetts "remonstrants," she has no objection to holding public office herself. She is an able woman and will be an acquisition to the school board. Her experiences as a member of it may convert her to woman suffrage.—Woman's Journal.

Michigan Women School Officials.

Among the women just elected as county school commissioners in Michigan are Julia A. Inglis, Sterling, Arenac county; Emma Sherman, Newbury, Luce county; Flora Beadley, Hastings, Barry county; Mrs. D. E. W. Hall, Manistee, Manistee county; Mary McKenzie, Ludington, Mason county; Melinda L. Mills, Midland, Midland county; Cora M. Goodenow, Berlin, Ottawa county.

She Is an Expert.

Several of the departments of the leading mercantile houses in New York city employ woman buyers. Their discrimination in regard to style and effect makes them invaluable employees. Mrs. Jeannot, the buyer of notions and novelties for a large Broadway firm, is a connoisseur and expert in her chosen vocation.

Proved Her Worth.

The woman who was business manager of the women's edition of the Cleveland Plain Dealer showed such remarkable business ability that she has been offered and accepted the position of advertising agent on a big daily, with a splendid salary, and is doing work required in a satisfactory manner.

It isn't called "women's rights" or "women's suffrage" any more. It is "equal rights" in the new parlance.

When putting away furs, fold them with the fur side out.

ABSTAINERS AND DRINKERS.

Chances of Long Life Are Very Much In Favor of the Teetotaler.

A noted statistician of England, after long and careful investigations, comparisons and observations, has established the following facts, published in the New York Witness some time ago:

Between the ages of 15 and 20, where 10 total abstainers die, 18 moderate drinkers die. Between the ages of 20 and 30, 10 of the former and 31 of the latter. Between 30 and 40 years, 40 moderate drinkers to 10 abstainers die.

That is, a total abstainer 20 years old has a fair chance of living 44 years longer; a moderate drinker has a chance of living only 15½ years longer.

At 30 years a total abstainer has a chance of living 36½ years longer, a moderate drinker at the same age only 13½ years.

At 40 a total abstainer has a chance of living 28 years more, and a moderate drinker only 11⅔.

We may talk and write as eloquently as we will about the "$1,500,000,000" annually spent in our own nation for intoxicating liquors, but half the truth is not told unless we add the actual money value of the wasted mental and physical resources of thousands of otherwise noble and useful citizens destroyed by that insidious enemy of man—moderation.

DISTRUST OF DRINKING MEN.

Total Abstainers In Demand For Places of Responsibility and Trust.

Recently a chairman of a hospital board refused to confirm the appointment of a noted physician on the staff of the hospital because it was found that he was a moderate and continuous drinker. He gave as a reason that his pecuniary interests had always suffered when placed in the care of drinkers, and he could not consistently vote to give larger and more sacred responsibilities to the care of similar persons.

This sentiment distinctly outlines the growing conviction in all business circles, outside of moral considerations or theories.

Within a few years a great change has taken place in all the eastern cities concerning the competency of men who use spirits. The manufacturer, the jobber and the retailer, and even the distiller, brewer and retail liquor dealer, demand total abstainers to do their work. This is seen in the Business Men's Moderation society, where pledges are taken not to use spirits or any strong drinks until after business hours. On the great ocean steamers total abstinence was the rule when at sea, but recently several large companies have enforced rigid laws, making it part of the officer's qualifications that he be a total abstainer. Should he be seen drinking anywhere on duty or off duty he is to be discharged at once. The mayor of an eastern city announced to the common council in his first message that he would oppose every nomination of officials who were not total abstainers. He also said that for years he had refused to employ drinking men in his business, and the public was entitled to the same careful service. These examples are increasing yearly in every part of the country and are above all sentiment and are simply the dictates of bitter experiences and facts that have only one meaning.—Lancet Clinic.

Why Drunkards See Double.

The reason that a man sees double who has gazed too long on the wine when it is red is that the nerve centers are changed by the action of the alcoholic poison. There is a want of harmony in the action of the muscles which move the eyeballs. Consequently instead of both eyes being focused simultaneously on an object, one eye receives an impression independently of the other. The two impressions are communicated to the brain, and the object is seen twice. The inflamed condition of and loss of energy in the brain centers from overdoses of alcohol also account for the staggering gait of an intoxicated man.—New York World.

Free Raw Material For Saloons.

The saloon wants "free raw material." That material is boys. The saloon always gets what it wants from the old parties.—Independent Citizen.

THE SUNDAY SCHOOL.

LESSON XII, SECOND QUARTER, INTERNATIONAL SERIES, JUNE 23.

Text of the Lesson, Luke xxiv, 44-53 (Missionary Lesson)—Memory Verses, 45-47. Golden Text, Math. xxviii, 19—Commentary by the Rev. D. M. Stearns.

44. "And He said unto them, These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses and in the prophets and in the Psalms concerning me." This was on the evening of the resurrection day, after the two returned from Emmaus and were telling the gathered disciples what they had seen. Jesus Himself was suddenly in their midst, showed them His hands and feet and ate fish and honeycomb before them, then spoke as in this verse. After the resurrection, as before when He was with them in His mortal body, He insisted that the Scriptures must be fulfilled. He included all Scripture, the law, the prophets, and the Psalms, and never even hinted at the possibility of any portion being fallible or unreliable. He also added that all Scripture concerned Himself. He is the Alpha and the Omega, the beginning and end of all the book and of every part of it.

45. "Then opened He their understanding, that they might understand the Scriptures." Without a knowledge of the Scriptures which He expounded (the Old Testament) we cannot understand the New Testament, for the story of each is "the kingdom" yet to be set up, with Israel, all holy, as its center, Jerusalem their capital and Jesus of Nazareth their King, but the beginning of the story is in the law, the prophets and the Psalms. The Spirit who wrote the book is dwelling in every true believer, ready to guide the humble and teachable into all truth and to open all eyes that are willing to be opened, but mere human wisdom can never help any one to know or understand a book which came from heaven, and which is forever settled in heaven (I Cor. ii, 14).

46. "And said unto them, Thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day." See how He continues to call attention to what is written, and to the necessity of His fulfilling all that was written, for He came to fulfill all righteousness. Whatever of Scripture has not yet been fulfilled will surely be fulfilled, for the mouth of the Lord has spoken it. They did not believe that He would die and rise again, although the Book plainly foretold it, as in Ps. xvi, 10; Isa. liii, 9, 10. With a similar hardening of heart many of His professed followers will not now believe that He is coming again for Israel's conversion and to establish His kingdom. But He will come (Isa. xxv, 8, 9; xl, 10; lxvi, 15, 16; Zach. xiv, 3, 4, 9).

47. "And that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem." It is not for us to know the times and the seasons when this kingdom shall be restored to Israel (Acts i, 6, 7), but it is the privilege of every believer to do somewhat to proclaim through all the world the forgiveness of sins, through Jesus Christ and by virtue of His finished work (Acts xiii, 38, 39). The glad tidings are to be made known to every creature (Mark xvi, 15), so that the elect church, the future rulers of this world, may be gathered out of all nations (Acts xv, 14).

48. "And ye are witnesses of these things." And so also is the Holy Spirit whom God hath given to them that obey Him (Acts v, 32). Angels would gladly bear the tidings, as they did at His birth (Luke ii, 9, 10, 13), and as an angel will do again (Rev. xiv, 6), but the high honor is given to weak and unworthy mortals who have been redeemed by precious blood to tell it out to others to earth's utmost bound. The cry from Father, Son and Holy Spirit still is, "Whom shall I send and who will go for us?" Let many a willing heart say, "Here am I; send me" (Isa. vi, 8), and His command will quickly come to every one who is willing and ready to be a faithful witness. "Go and tell" (Isa. vi, 9; Math. xxviii, 7, 10).

49. "And behold I send the promise of my Father upon you, but tarry ye in the city of Jerusalem until ye be endued with power from on high." Or as in Acts i, 8, "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witness unto me." They had been with the best teacher that ever lived for two or three years, and yet were not thus qualified for service, for in addition to knowledge there must be power. Fuel is not sufficient to warm one; there must be fire. There is power in gunpowder and in dynamite, but something must make it manifest. These men were truly saved, but the Spirit must take control of them specially for service.

50. "And He led them out as far as to Bethany, and He lifted up His hands and blessed them." The R. V. says "until over against Bethany." It is always blessed to follow where He leadeth. When He putteth forth His sheep He goeth before them. But we must not forget that at one time He was led by the Spirit into the wilderness to be tempted of the devil (Luke iv, 1, 2), and at the end of His ministry He was led as a lamb to the slaughter (Isa. liii, 7). The disciple is not above his Master, and a faithful witness must fear nothing, not even death (Math. x, 28).

51. "And it came to pass, while he blessed them, he was parted from them and carried up into heaven." In Acts i, 9, it is written that "a cloud received Him out of their sight." So the last they saw of Him was with hands outstretched in blessing. What words He used we are not told, but it may have been the benediction of Num. vi, 24-26. Anyway it was the blessing of the Lord which maketh rich, and to which toil addeth nothing (Prov. x, 22, R. V., margin). He had given them His peace, and His joy, and all the glory which the Father had given unto Him (John xiv, 27; xv, 11; xvii, 22), and now He adds that He will be with them all the days until the end of the age (Math. xxviii, 20, R. V., margin). Their only business was to abide on earth wholly for His pleasure.

52. "And they worshiped Him and returned to Jerusalem with great joy." When they were so saddened by His death, how could they be so happy now that they actually saw Him ascend up to heaven, and the kingdom had not come, and He had not told them when it would come. The answer to this must be found in the testimony of the two angels whom He sent back to comfort them. See Acts i, 11, and believe every word of it for yourself just as it is written.

53. "And were continually in the temple praising and blessing God. Amen." May our days begin and end with praising and blessing God and our hearts keep singing, "I will bless the Lord at all times" (Ps. xxxiv, 1). He shall not fail nor be discouraged. He shall see of the travail of His soul and shall be satisfied (Isa. xlii, 4; liii, 11). We have only to dwell with Him for His work, and let Him work in us both to will and to do the things which are pleasing in His sight (I Chron. iv, 23; Phil. ii, 13; Heb. xiii, 21).

GUESSERS WERE OFF.

NEW ATTORNEY GENERAL WAS NOT ON THE LIST

Of Those Who Do the Guessing for the Newspapers—Judson Harmon, of Cincinnati, Appointed—Olney Named for Secretary of State.

WASHINGTON, June 8.—The president late yesterday afternoon announced the following cabinet appointments: For secretary of state, Richard J. Olney, of Massachusetts; for attorney general, Judson Harmon, of Cincinnati. Harmon has been for a long time judge of the common pleas court, and is a man of about 50 years of age, one of the most conspicuous lawyers in the west. Upon the retirement of ex-Governor Hoadley from his Cincinnati firm upon his removal to New York, Harmon took his place at the head of the firm of Harmon, Colston, Goldsmith & Hoadley, the last named being a son of ex-Governor Hoadley, of Ohio.

Cincinnatians Highly Elated.

A dispatch from Cincinnati indicates that the appointment is very popular in that city. The telegram says: "When the appointment of Judge Judson Harmon became known here attorneys from the courts and offices rushed to the office of Harmon, Colston, Goldsmith & Hoadley to congratulate the new attorney general and ask for a date for a farewell dinner from the bar. Judge Harmon said he had received a letter from President Cleveland yesterday and replied to it by wire. He went to Columbus last night on personal business and does not know when he will go to Washington. Judge Harmon is not only recognized as one of the foremost lawyers and jurists of this state, but as one of the most popular citizens.

One of the Men Who "Greeleyized."

"He was born near this city 49 years ago, has always lived here, and is known by all. His father, Rev. B. F. Harmon, was a Baptist minister, well-known throughout the Ohio valley. Judge Harmon was graduated at Dennison university, a Baptist institution at Granville, O., in 1866, and began the practice of law in Cincinnati in 1869. He was a Republican till 1872, when he "Greeleyized." He was elected superior judge in 1878, re-elected in 1883, and when ex-Governor George Hoadley went to New York in 1887 Judge Harmon resigned from the bench to become the head of the firm of Harmon, Colston, Goldsmith & Hoadley, which represents several railways and other large corporations, and with which firm he will continue his connection.

Social Phase of the Appointment.

"When Judge Harmon resigned in 1887 Governor Foraker appointed Judge William Taft, now United States circuit judge, and formerly solicitor general, to the vacancy. Mrs. Harmon is an accomplished lady, the daughter of the late Dr. Scobey, of Hamilton. They have three daughters, Mrs. Edman Wright, Jr., of Philadelphia; Miss Elizabeth, a recognized society leader, and Marjoria, the youngest of the family, who is 14 years old."

The announcement of the transfer of Attorney General Olney to the head of the state department created no surprise here, as it has been well understood for several days that Olney would succeed Secretary Gresham. The appointment of Judge Judson Harmon as attorney general, however, came in the nature of a surprise. His name had not even been canvassed as among the probabilities.

CONFIDENCE REMAINS UNABATED.

Outlook in the World of Trade, According to Bradstreet's.

NEW YORK, June 8.—Bradstreet's says: The speculative spirit which seemed to dominate both commercial and financial circles until within a week or ten days past is still less conspicuous in all lines. Demand for staple goods in a number of instances is smaller, notably at Boston, Pittsburg, Chicago and Kansas City, particularly in dry goods, demand for which at first and second hands has declined, as is customary at this period. While business throughout the country may, therefore, be characterized as quieter, the tone of staple markets continues strong and confidence in a good demand when the fall season opens next month remains unabated.

The feature of the week, as heretofore, is the continued long list of advances in prices, notably those for iron and steel and the upward movement of bank clearings. Statistics show a decrease of over 17,000,000 bushels in available stocks of wheat in the United States and Canada during May. Last year we reduced stocks 1,000,000 in May, while Europe's available supplies practically stood still. Interior stocks of Russian wheat fell away 2,000,000 bushels during May. Heavier shipments of wheat to Europe, with increasing available stocks there mark the latter's confidence in the relative permanence of a higher range of prices for wheat.

Killed in the Kickapoo Rush.

GUTHRIE, O. T., June 8.—A sad seuuel to the wild rush into the Kickapoo reservation was viewed in this city, when a man named Valchester, from southwestern Kansas, drove through the city en route to his old home there, having in his wagon a coffin containing the body of his wife and 1-year-old child, who were both killed in the rush for claims at the recent opening. In the first wild dash Valchester's wagon struck a stone, was partly overturned, throwing out the wife and little one, who were trampled to death by a score or more of horses.

Cigar Firm in Trouble.

LANCASTER, Pa., June 7.—Execoutions for $46,556 have been issued against H. S. Kirk & Sons, proprietors of the Stevens cotton mills and manufacturers of cigars. It is understood that the failure is a very heavy one. In addition claims for over $3,000 have been filed, and other suits are expected to follow. Abram Hirsch, dealer in millinery, has also failed, executions having been issued against him for $22,000.

Got It Right This Time.

ST. LOUIS, June 6.—It now seems that the exact position of Archbishop Kendrick was not properly explained yesterday; that he has not been "retired," but "translated." This means, in this case, made archbishop of an extinct on non-existent see in the far east, thus allowing the aged prelate to die with his office on him, but not its duties.

Turners End Their Meeting.

KANSAS CITY, June 4.—The Turners have brought their annual meeting to a close with a grand ball last night. During the afternoon the prizes in the various contests were awarded, St. Louis carrying off most honors. The ball was kept up into the "wee sma' hours." The meeting was very successful in every respect.

Curfew Rings at Lincoln, Ills.

LINCOLN, June 8.—Under the direction of the city council the curfew is sounded each evening at 9 o'clock to warn all children under 14 years of age that it is time for them to be home, and unless accompanied by their parents, they are taken in charge by the police.

Everywhere we go we find some one who bas been cured by Hood's Sarsaparilla. It is the greatest curative agent. It is the one great blood purifier and nerve tonic.

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Summer Excursion Tickets.

To the resorts of Wisconsin, Minnesota, Michigan, Colorado, California, Montana, Washington, Oregon and British Columbia, also to Alaska, Japan, China, and all trans-Pacific points, are now on sale by the Chicago, Milwaukee and St. Paul railway. Full and reliable information can be had by applying to Mr. C N. Souther, Ticket Agent, Adams street, Chicago.

Christian Endeavorers

and their friends should not decide on their route to the great convention at Boston in July until they have read the illustrated itinerary issued by the Michigan Central, "The Niagara Falls Route." Address for copy O. W. Ruggles, G. P. & T. Ag't, Chicago.

Messrs. Walter Baker & Co., the largest manufacturers of pure, high-grade Cocoas and Chocolates on this continent, have found it necessary to issue a special notice cautioning consumers of their goods against the recent attempts which have been made to substitute other manufactures, bearing labels, and done up in packages, in imitation of theirs. A sure test of genuineness is the name of WALTER BAKER & CO.'s place of manufacture—"DORCHESTER, MASS."

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NEWS OF THE STATE.

TELEGRAPHIC REPORTS OF HAPPENINGS OF NOTE.

Work of the State Lawmakers at Springfield—Bills and Resolutions Introduced, Etc.—Other State Items of General Interest to Our Readers.

SPRINGFIELD, June 5.—Attached to a long report which condemned in entirety the whole system of department stores the Salomon committee added several bills, one of which declares a store a nuisance when it sells more than one class of goods. Another classifies the goods, and another provides for a city cumulative tax on such stores. The first two bills were advanced, without reference, to second reading. The house contested election bill was passed. In the house the discharge of all committee clerks, policemen and janitors was announced. A number of appropriation bills were passed, aggregating about $1,500,000, for state institutions principally. A provision in the pharmacy bill requiring proprietary medicines to "give themselves away" was stricken out and the bill sent to third reading. Adjourned to tomorrow afternoon.

SPRINGFIELD, June 6.—The senate adjourned after less than an hour's session. It confirmed the governor's appointments, passed one bill and advanced a number of others. The bill passed appropriates $425,000 for Champaign university. Adjourned, to "take in" the silver convention.

SPRINGFIELD, June 7.—The senate laid on the table the Aspinwall pool-selling bill. This kills the bill. The bill appropriating money to collect data looking to the building of a ship canal from Lake Michigan to the gulf was sent to third reading on hearing that the bill had been reported unfavorably to the house. The house oleomargarine bill was put on the calendar on order of third reading. The food inspection bill was defeated, the department store bill sent to third reading and the fire insurance patrol pension bill passed. The house passed appropriation bills aggregating $65,000, $20,000 of which was for a home for disabled mothers, wives, widows, and daughters of disabled or dead veterans; also the bill for civil service reform in Cook county.

SPRINGFIELD, June 8.—The senate advanced to second reading the bill prohibiting children under 14 years of age from appearing as performers in any show. A number of other bills were advanced. Bills were passed: To establish a vaccine farm at the State university; to appropriate $25,000 for surveys for a ship canal from Lake Michigan to the Mississippi river. Adjourned to Tuesday. The house passed the bill taxing gifts, legacies and inheritances exceeding $20,000. The wheelmen's road bill was postponed to Wednesday, which means that it is dead. Bills were passed making it the duty of highway commissioners to destroy noxious weeds, and appropriating $15,000 for a state exhibit at the Atlanta exposition, Buehner, colored, of Cook, protesting, saying that a colored citizen of Illinois could not buy a glass of lemonade at the Georgia World's fair building. Adjourned.

REPORT ON ILLINOIS WHEAT.

Condition Drops in a Month from 92 to 62 Per Cent.

SPRINGFIELD, June 8.—In repiy to many inquiries concerning the condition of the growing wheat crop the following bulletin is issued by the state board of agriculture: "On the 1st of May the prospect was all that could have been wished for, when the general condition over the state was fixed at 92 per cent. About this time a severe drought set in and did great damage. The damage done by the Hessian fly and chinch bug has been great in every locality where wheat is extensively raised. Many fields have been plowed up and planted in corn and other crops. In a tour extending over forty counties not one single county can be reported above 75 per cent., while the general average for the wheat belt is not greater than 62 per cent."

GOT HIS CHECK ALL RIGHT,

But Failed to Get the Money and Landed in the Bastile.

SPRINGFIELD, Mo., June 6.—A. H. Chitty, keeper of a hotel at Willow Springs, went into the office of Joseph Fisher, capitalist and extensive property-owner of this city, locked the door and threatened to kill Fisher if he did not give him $1,000. Fisher wrote out a check for the sum, but payment was stopped and Chitty arrested. He blames Fisher for foreclosing on his property and says his wife was worried to death by financial reverses.

Pension Fraud Fined.

SPRINGFIELD, Ills., June 5.—Matilda E. Brayfield of Perry county was arraigned in the United States district court charged with presenting a fraudulent pension claim, and upon a plea of guilty was fined $1,000 and costs. She applied for a pension on account of the service of her husband, when, as a matter of fact, he was not in the army at all.

Horrible Death of Judge Patson.

CARBONDALE, Ills., June 6.—City Judge Irvin C. Patson, while crossing the Illinois Central railrod track on Main street in this city, was run over by a freight train backing up. The car wheels crossed his body about his hips, severing them from his body.

Chicago Drainage Bill a Law.

SPRINGFIELD, Ills., June 5.—The Chicago drainage bill has become a law. Governor Altgeld handed over the bill last night to Secretary of State Hinrichsen. It becomes a law without his signature.

HORRIBLE NEWS FROM CHINA.

Reported Massacre of English, French and American Missionaries.

LONDON, June 10.—A special despatch from Shanghai says that it is almost certain that a massacre of all the persons connected with the English, French and American missions at Chengtu has occurred. Neither men, women nor children have been spared, according to the report.

It is admitted that telegrams have been intercepted by the government, the object being to conceal the news of the massacre. A French gunboat is en route to Wuenchang to investigate the report.

KENTUCKY REPUBLICANS.

They Table an Invitation to Attend the Memphis Convention.

LOUISVILLE, June 6.—The Republican state convention convened at the Auditorium, which place, seating 5,000, was filled to its full capacity. Prayer was offered by Rev. J. B. Collier. Hon J. W. Yerkes, one of the candidates for senator, as chairman of the state committee made a strong speech on the existing conditions in Kentucky and introduced as temporary chairman Judge George Denny. After Judge Denny's speech the usual committees were appointed, the one on resolutions being as follows: John W. Lewis, Walter Evans, C. M. Barrett, W. H. Holt, George Denny, N. T. Hopkins, S. T. Moore, C. M. Brown, W. G. Hunter, Charles Blanford, George D. Todd, W. H. Lyons, C. H. Talbott, John Bennett, Samuel J. Pugh, W. Zitz, D. G. Colson. This committee includes all the Republican congressmen-elect from Kentucky.

Representative Walter E. Evans offered a strong resolution for a gold standard. It was referred to the committee on resolutions. An invitatton to appoint delegates to the free coinage convention at Memphis was tabled. Congressman Evans was made permanent chairman and Samuel J. Roberts, editor of the Kentucky Leader, secretary. It was ascertained that the committee on resolutions was having difficulty on the free silver plank. Colonel Bradley and other leaders appeared before the committee and insisted on a compromise silver plank. The convention remained in session to 5:30, filling in with speeches, when it took recess till 7:30, awaiting the report on resolutions.

On reassembling speech-making was indulged in until the platform was ready. It was read and adopted, and then W. O. Bradley was nominated for governor by acclamation. Bradley made a speech in which he indorsed the platform fully and then proceeded to denounce the Democracy very vigorously. For an hour nearly he poured out a philippic on the national and state administrations, and his speech was punctuated all through with applause.

The Kentucky Republicans nominated W. J. Worthington, of Greenup county, for lieutenant governor; Samuel J. Stone for auditor; secretary of State, Charles J. Finley, and for treasurer George W. Long.

The substance of the platform adopted is a declaration in favor of protection to American industry and against the Wilson bill, which is charged with the business depression; opposition to the state bank system and denunciation of the Cleveland foreign policy. On silver the platform says: "We are opposed to the free and unlimited coinage of silver, believing that is would involve the country in financial ruin. We believe in a sound currency and in the use of both gold and silver for coinage, provided always that a dollar in one is made as valuable as a dollar in the other.

Made an Assignment.

NEW YORK, June 10.—C. L. Woodbridge & Co., importers of dress trimming, buttons, etc., made an assignment, with liabilities of $200,000 to $250,000.

THE MARKETS.

New York Financial.

NEW YORK, June 7.

Money on call nominally at 1@1½ per cent. Prime mercantile paper 2½@3½ per cent. Sterling exchange dull and steady, with actual business in bankers' bills at 489¼@489½ for demand and 488¼@488½ for sixty days; posted rates 489@490; commercial bills, 487¼@487¾.

Silver certificates 67@67½; no sales; bar silver, 67. Mexican dollars 53⅝.

United States government bonds steady; new 4's reg., 123⅜; do coupons, 123⅜; 5's reg., 116; 5's coupons, 116; 4's reg., 111⅞; 4's coupons, 113; 2's reg., 97; Pacific 6's of 95 100.

Chicago Grain and Produce.

CHICAGO, June 8.

Following were the quotations on the Board of Trade today: Wheat—June, opened 79⅞c, closed 81c; July, opened 80⅝c, closed 81¾c; September, opened 81½c, closed 82⅝c. Corn—June, nominal, closed 52½c; July, opened 52⅝c, closed 52⅞c; September, opened 53¾c, closed 54c. Oats—June, nominal, closed 31¼c; July, opened 30½c, closed 31⅛c; September, opened 30¼c, closed 31¼c. Pork—June, nominal, closed $12.57½; July, opened $12.62½, closed $12.55. Lard—June, nominal, closed $6.52½.

Produce: Butter—Creamery, 17½c per lb; extra dairy, 15@16c; fresh packing stock, 8@9. Eggs—Fresh stock, loss off, 11@11¼c per doz. Live Poultry—Chickens, 8c per lb; turkeys, 7@8c; ducks, 8c; geese, $3.00@4.00 per doz. Potatoes—Burbanks, fair to good, 43@47c per bushel; Hebrons, 37@45c; Peerless, 38@42c; mixed 35@40c. Apples—Fair to choice, $2.50@4.50 per bbl. Honey—White clover, 1-lb sections; new stock, 13½@14c; broken comb, 10@12c; dark comb, poor packages, 8c; strained California, 5@5c. Strawberries—Illinois, $1.50@2.25 per 24-qt case; Michigan, $1.25@1.75 per 16-qt case.

Chicago Live Stock.

CHICAGO, June 7.

Live Stock—Prices at the Union Stock yards today ranged as follows: Hogs—Estimated receipts for the day 10,000; sales ranged at $3.00@4.30 pigs, $4.25@4.55 light, $4.35@4.50 rough packing, $4.40@4.70 mixed, and $4.55@4.75 heavy packing and shipping lots.

Cattle—Estimated receipts for the day, 3,500; quotations ranged at $5.60@6.05 choice to extra shipping steers, $5.05@5.50 good to choice do, $4.50@5.00 fair to good, $3.75@4.40 common to medium do, $3.50@4.00 butchers' steers, $2.25@3.25 stockers, $2.75@3.90 feeders, $1.70@3.90 cows, $2.50@4.30 heifers, $2.25@3.90 bulls, $2.60@4.50 Texas steers, and $2.25@5.5 veal calves.

Sheep—Estimated receipts for the day 6,000; sales ranged at $3.50@4.00 westerns, $1.50@3.40 Texans, $1.75@4.4 natives, and $2.50@5.75 lambs.

Milwaukee Grain.

MILWAUKEE, June 8.

Wheat—No. 2 spring, 82¼c; No. 1 Northern, 87c; July, 82¼c. Corn—No. 3, 52½c. Oats—No. 2 white, 33c; No. 3, 32¾@32¾c. Barley—No. 2, 49c; samples, 46@5 c. Rye—No. 1, 70c.

St. Louis Grain.

ST. LOUIS, June 8.

Wheat—Cash, 83c; June, 84c; July, 82⅜c; August, 82c asked; September, 81⅞c. Corn—Cash, 49c bid; June, 49½c nominal; July, 50c bid; September, 51½c bid. Oats—Cash, 29¼c bid; June, 29½c bid; July, 30¼c; September, 30⅝c.

Toledo Grain.

TOLEDO, June 8.

Wheat—Cash, 87c bid, 85¼c asked; June, 87c bid, 87¼c asked; July, 81½c; August, 83½c; September, 83¾c bid; No. 3 soft, 84½c. Corn—Cash, 53c; July, 53¼c bid; September, 53½c. Oats—July and September, 32½c.

SUBSCRIPTION LETTERS

The following have made remittances to the *Cynosure* from June 4 to June 10:

I P Bennett, W L Bitly, H Coke, J C Cozier, Mrs J H Evans, D H King, Mattie and Lizzie McCaughan, Rev R A Paden, Rev Woodruff Post, Abby F Rider, S Russell, Rev P Sjoblom, Rev J J Smith, J W Thompson, W S Turner, J W Alberty.

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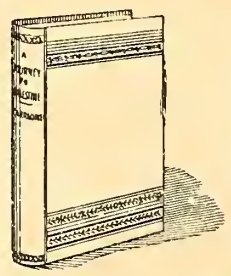
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FARM AND GARDEN

POTATO DISEASES.

The Potato Blight or Downy Mildew, the Macrosporium Disease and Potato Scab.

Among the many fungous diseases affecting Irish potatoes three are especially considered in a farmers' bulletin issued from the United States department of agriculture. The potato blight attacks the leaves, stems and tubers. Generally the first noticeable effect upon the leaves is the appearance of brown areas, which soon become soft and foul smelling. So sudden is this disease that a field may appear green one day and within the next day or two become blackened as though swept by fire. The spread of the disease is dependent in large measure upon certain conditions of moisture and heat. A daily mean or normal temperature of from 72 degrees to 74 degrees F. for any considerable time, accompanied by moist weather, furnishes the best conditions for the spread of the disease. The potato blight fungus seldom occurs to any serious extent in sections where the mean or normal daily temperature exceeds for any length of time 77 degrees. The tubers affected with the disease in question show depressed, dark colored spots on the surface, while within are seen blotches and streaks of a brownish or blackish color.

The macrosporium disease attacks the leaves and sometimes the stems, but never the tubers. It appears at any time after the plants are from four to six inches high. At first the older leaves show gray spots, the affeoted parts becoming hard and brittle. At the end of two weeks half the leaf may be brown and withered, while the rest is of a pale yellow color. Finally all the leaves succumb, and the tubers stop growth and are practically worthless.

Potato scab is too familiar to require description here.

For blight and the macrosporium disease nothing so effective as the bordeaux mixture has been found. For the treatment of potato scab a solution of corrosive sublimate has given best results, and for the macrosporium disease apply the bordeaux mixture, beginning when the plants are about six inches high, and continuing at intervals of 12 or 14 days, until five or six applications in all have been made. If the season is rainy, make the treatments every ten days, the object being to keep the plants at all times covered with the fungicide. By adding four ounces of paris green to each barrel of the bordeaux mixture the treatment will not only prevent the diseases under consideration, but keep in check the Colorado potato beetle and other insects as well. Before adding the paris green to the bordeaux mixture the former should be made into a thin paste by mixing with a small quantity of water.

The success of this work depends in large measure upon the thoroughness with which the fungicides are applied. To reach all parts of the plants above ground with a fine spray requires a good force pump and a suitable nozzle. The knapsack sprayer now on sale in nearly every section of the country will be found one of the most useful machines for spraying fields of five acres or less. For larger plantations more powerful machines should be used.

Millet and Hungarian Hay.

When grown on a good soil, through a long season, the large headed German millet is the best variety, according to A. A. Crozier of the Michigan agricultural college. The pointed headed common millet is adapted to poor soils or late sowing. On fertile soils the small, slender headed Hungarian grass will yield a large amount of good hay in moist seasons. Millet can be sown as a catch crop for hay when it is too late to plant corn, or when insects or a hard winter have destroyed the clover, or whenever a seeding of permanent grasses fails. For hay plant half a bushel per acre; if for seed, sow one peck. It is especially adapted to new lands and good, sandy soil. The thick stems cause it to cure better if bunched in the field when partly dried, like clover.

The census report makes it appear that large farms are decreasing in number and the small ones increasing.

One authority claims that a bushel of wheat will make 17 pounds of pork; a bushel of corn, 14 pounds.

It is the wise stockman who makes liberal provision to feed with alfalfa at critical periods.

Sugar beets are good for sheep; mangels are better.

Bulletin No. 56 from the Ohio experiment station of Worcester treats of the San Jose scale.

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Stories of the Gods. By I. R. B. Arnold. Brief sketches from the mythology of Rome, Greece, Egypt, India, Persia, Phrygia, Scandinavia, Africa and America, showing the relations and unity of past and present systems. The idolatrous worship of the Masonic lodge is thus clearly seen and understood. Postpaid, 10 cents.

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HISTORY OF A WEEK.

Tuesday, June 4.

Emily Faithfull, whose death is announced, was a pioneer in the advocacy of wider field and more remunerative employment for women. She interested Queen Victoria in the matter and obtained her approval generally, and particularly for a printing office she established in which the compositors were all women.

Archbishop Kenrick, of St. Louis, has been deposed by the pope and the Most Rev. John J. Kain has been appointed in his stead. Kendrick for some time has been incapable, on account of the infirmities of age, of managing the business of the archdiocese.

Letters from sixty-two of the 114 country Democratic central chairmen in Missouri show that fifty-eight are unqualifiedly in favor of the free coinage of silver and gold at the ratio of 16-to-1; one is against sush coinage and three are noncommittal.

Wednesday, June 5.

George Dashman, aged 28, was shot three times and mortally wounded by Mrs. Susan Foster, of St. Louis, whose daughter Dashman had betrayed and refused to marry.

The treasury circulation statement for May shows that on June 1 the circulation of all kinds of money in the United States aggregated $1,606,175,556, an increase since May 1 last of $6,745,402. The decrease in circulation since June 1, 1894, is $60,490,000. The per capita circulation on June 1, 1895, based on an estimated population of 69,753,000 is $23.02.

The latest report is that Howard Gould is engaged to marry Katherine Clemmons, the actress.

L. L. Williamson, of Rockford, Ills., went to Chicago two months ago. He has not been heard from since, and his friends fear he has been murdered.

The South Carolina dispensary law will again come before the supreme court of the United States next October for examination of the relation it bears to the interstate commerce clause of the constitution.

Thursday, June 6.

The republic proclaimed a few days ago in Formosa has collapsed and President Tang has escaped. The Chinese forces in Formosa are disorganized at the approach of the Japanese.

At the annual meeting of the Chicago, Rock Island and Pacific Railway company the old board of directors was reelected and R. R. Cable continued as president.

J. Roosevelt, secretary of the United States embassy, will represent the United States in the international railroad congress, which will begin at London on June 26.

Charles Cecil, a young man residing east of Muncie, Ind., was almost instantly killed by a bolt of lightning while he was coming out of a barn.

To call a man a German spy is in France a sure way of securing his arrest, and it is said to be the only form of calumny for which there is no legal redress.

Friday, June 7.

E. R. Cassett, president of the First National bank at Pella, Ia., has been arrested by a United States marshal, charged with bank wrecking and misappropriating $60,000 of the bank's funds.

Edward Moyes, engineer; Elias Botts, conductor, and William Klease, fireman, were killed on the Philadelphia and Reading by a rear end collision between their freight train and a coal train near Shamokin, Pa.

Just thirty persons who took passage on the ill-fated Colima were saved from the wreck.

A cloudburst in the Black forest, Germany, in the Wurtemburg district, swept away many houses and drowned so far as known fifty-six persons. The loss of life will be greater when all is known.

The Standard Oil company and the Scotch Oil company have concluded an agreement, which is to last three years, for an advance in the price of candles.

The Denver board of supervisors has appropriated $50,000 for the Mining and Industrial exposition to be held in Denver next year.

The council at Jeffersonville, Ind., has taken to action arrest, if possible, the persons who have been filling the town pump with broken glass.

Saturday, June 8.

Arthur George Van Sittart, secretary of the British legation at Munich, has been gazetted British consul at Chicago in succession to J. H. Sadler.

President E. R. Casset, of the First National bank of Pella, Ia., was arraigned. He waived examination on the charge of bank wrecking and embezzling $60,000. He is unable to give $10,000 bonds, and being too weak to be placed in jail he is guarded in his hotel by a deputy marshal.

All the "trust" distilleries are now under guard of United States marshals because, as alleged, of fear that the old owners will seize them if the supreme court of the United States forfeits the charter of the trust.

President Cleveland has refused a pardon to George M. McDonald, of Chicago, sent up for eleven mouths and fined $1,000 for carrying on an alleged fraudulent business.

Florizel, the Prince of Wales' horse, was the winner of the £2,000 cup at the Manchester (Eng.) races. Dwyer's Banquet II. "also ran."

Monday, June 10.

John A. Forepaugh, the well-known theatrical man, owner and manager of Forepaugh's theatre, died at Philadelphia, aged 42.

Forty persons are known to have perished in the flood at Robersdorf, Hungary, and thirty are still missing.

Representative Hitt continues to show a slight improvement, and it is hoped will soon be strong enough to be removed from Washington to some health resort.

At Koavy, Laurel county, Ky., T. D. Moore and "Tip" Sterm, brothers-in-law, shot each other to death. Jealousy.

The correspondence left by Miss Harrington, who was murdered so mysteriously at San Francisco, shows that she and ex-Senator Buck were lovers. One letter was signed: "Ever Your Darling Nell." That is all they develop.

William R. Castle has been appointed minister to the United States from Hawaii vice Thurston.

BLAST AGAINST THE WHEEL GIRL.

Woman's Rescue League Wants Her Teetotally Abolished.

BOSTON, June 10.—The Woman's Rescue League has adopted resolutions declaring that the bicycle woman and the coming "mannish" woman are productive of "much harm and no real good, and that the "sporting woman," the "mannish woman" and the "bicycle woman" bring disgrace on the true woman. The league condemns bicycle riding by young girls and women for these reasons:

"Thirty per cent of the 'fast girls' that have come to the Rescue League for aid were bicycle riders at one time. It is resolved that since the closing up of the houses of ill-repute in Boston the sporting girls are taking to bicycle riding because they can better ply their vocation on account of the opportunities given as cyclists." An appeal is made to the prominent clergy of the United States for the suppression of bicycle riding by young girls because of the tendency to encourage immorality.

RESOLUTIONS OF SILVER MEN.

They Demand Unlimited Coinage of Both Metals at the Old Ratio.

SPRINGFIELD, Ills., June 6.—The free silver convention of the Democratic party was called to order by Secretary of State Hinrichsen. All around fluttered banners with the war-cry "16 to 1" emblazoned on them and the seats of all the delegates were full, with a large crowd of more or less interested on-lookers on the floor and in the galleries. There were but few gold men in the legislative chamber when the hour for calling the convention arrived, and they acted as spectators and not as participants in the proceedings. "Buck" Hinrichsen was received with a volley of cheers as he wielded the gavel and called the convention to order. His speech was a clarion call to the Democratic party for the adoption of the free silver policy.

Hinrichson devoted himself mainly to a defense of the action of the Democratic state committee in calling the convention, and in the course of his remarks he took occasion to make a few sly thrusts at the national administration and the "gold bug" members of the party. In accordance with the arrangements of the state central committee the following temporary organization was named: Chairman, Judge Monroe C. Crawford, Union county; secretary, Hon. A. C. Bentley, Pike county; assistant secretaries, William J. Cochran, Cook county; W. P. McDowell, Vermilion county, James D. Breckinridge, Fulton county; Robert J. Hunt, Macon county; William Stoeffel, McHenry county; H. T. Eberlein, Green county; sergeant-at-arms, Thomas Manion, Jefferson county.

The speech-making being ended the resolutions committee reported its work and it was adopted with a rush and a whoop. The resolutions declare that gold and silver have been the honest and recognized money of the world for a thousand years; that the demonetization of silver is the cause of all our woes; that the constitution prohibits any state from using anything but gold and silver as legal tender.

Therefore, resolved, That we demand the free and unlimited coinage of gold and silver at the ratio of 16 to 1 without waiting for any other nation, and that all contracts for the payment of money, whether made in gold or silver, may be discharged by the payment of silver. Democratic congressmen are instructed to vote for this policy.

After a long debate a resolution was adopted requesting the Democratic national committee to call a national silver convention not later than Augnst next, and if that committee refuses Democratic state committees are asked to take independent action to that end.

Governor Altgeld was indorsed with enthusiasm and after passing complimentary resolutions the convention adjourned.

One of the first developments of the morning was a meeting of the "honest money" delegates, at which it was decided on the part of those present not to go into the convention. Among those who attended this meeting were Senator Palmer, Washington Hesing, Adams A. Goodrich, Frank Walker, J. H. Hopkins, J. W. Sutton, ex-Judge Vincent, Rivers, McNeili and about ten others. The first intention was that Senator Palmer and his friends should offer a substitute platform to the convention and make a big fight, but the point was raised that this might only create additional bitterness among the majority, and probably bring about a strong denunciation of President Cleveland and the administration.

The delegates-at-large to the proposed national convention are John P. Hopkins, of Chicago; Secretary of State Hinrichsen; George B. Fithian, of Jasper county, and General L. B. Parsons, of Clay.

FIRE AT MILWAUKEE.

The Cream City Suffers to the Extent of $400,000.

MILWAUKEE, June 10.—Fire broke out in the yards of the Foster Lumber company, on East Water street, at 2 o'clock this morning. The flames spread to the coal yards of B. Uhrig & Co., and to the steamer Raleigh, which was moored at the coal docks. The Raleigh was entirely destroyed and the schooner Lucy Graham was set on fire. She was loaded with a full cargo of coal and lumber. The fire then spread to the Gallun tannery and Schlitz's brewery barns. At 3 a. m. the fire was under control, and the Gallun tannery did not burn. The entire loss will probably reach $400,000.

The largest loss is that at Uhrig & Sons' coal yard, which was not far short of $200,000. The Forster Lumber company's loss is total and will not be far from $25,000. The sailors of the Graham had a narrow escape for their lives, and with difficulty attached cables and dragged their vessel with her deck load of lumber on fire away from the blazing lumber dock. The Brodesser elevator plant is damaged several thousand dollars by smoke and water.

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40 YEARS THE STANDARD.

Iowa Free Silver Democrats.

DES MOINES, June 7.—Free silver Democrats met here in conference. Ex-Lieutenant Governor S. L. Bestow, of Chariton, presided. After many speeches a working committee consisting of a state chairman and one vice president from each congressional district was appointed. The resolutions passed declare that gold and silver are the constitutional money of the country, and declare free and unlimited coinage of both gold and silver on the terms of equality at a ratio of 16 to 1 to be a cardinal principle of the Democratic faith. The working committee will strive to fill the coming state convention with free silver Democrats.

Bankers Oppose Free Coinage.

ROCK ISLAND, Ills., June 7.—The Illinois Bankers' association adjourned sine die yesterday afternoon. Resolutions were adopted pledging the association to support every effort put forth for the enlarged use of silver, favoring the use of gold and silver for money under regulations which will insure the parity of gold, silver and paper money, but declaring opposition under the present conditions to the unlimited coinage of silver at the ratio of 16-to-1.

Four Men Suffocated in a Tunnel.

PEKIN, Colo., June 10.—Smoke from an engine suffocated four men in the Alpine tunnel. Their names were W. M. Flavin, superintendent; N. Matinez, engineer; Michael Burns, fireman, and Oscar Cammann, miner. The bodies were brought here.

Wedding in High Life.

LENOX, Mass., June 6.—There was a known wealth of $801,000,000 represented at the marriage here of Florence Adele Sloane to James Abercrombie Burden, Jr., which took place in Trinity church. The guests were the Vanderbilts, Astors, Mills, Goelets, Shepards, Belmonts, and other multi-millionaires—who own the above noted sum—and dozens of others who are simply millionaires. The wedding presents aggregated in value $700,000. One entire hotel was rented for three days exclusively for guests, and a special train brought the Gotham people here to attend the wedding. It was the swellest affair for years.

Great Relay Race Ended.

NEW YORK, June 8.—The great relay bicycle race of the red and the blue between Chicago and this city was finished at 1:56 o'clock this morning. The actual time of the race was 65 hours, 53 minutes. This break's all American records for a relay race. General Miles and Postmaster Dayton were at the end of the line to receive the messages. The great race, which had its start at Chicago at 9:30 o'clock last Wednesday morning, was begun after months of the most careful preparations.

Guarded by a Dead Man.

CINCINNATI, June 8.—A dead man kept guard over the Osbourne Chemical works at Eggleston avenue. John Nelson, the night watchman, died of apoplexy in his chair in front of the open door early in the night, but his watch was effective and the place was undisturbed. Brother officers who passed during the night saluted Nelson and it was not till morning that he was found to be dead.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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Have you any neighbors to whom you have not given a copy of the *Cynosure* and whom you have not asked to subscribe?

"The wicked flee when no man pursueth," but they flee a good deal faster if they know some law and order league is after them.

"Bring Another," the motto on the wall of a Chicago Mission, would be a good motto for each *Cynosure* reader this year, "Bring Another Subscriber."

Was there ever such an age for reform organization? The enormity of sin in the nation has aroused its reserve force of righteousness as never before.

The reform platform that does not include opposition to the great national peril of secret societies, is narrow—too narrow for an all-around reformer to stand upon.

We earnestly request all friends of the cause in Tennessee to prayerfully consider the question how can we make the anti-secret convention at Jackson July 17th a grand success.

The true power of a reform movement depends not upon the number enlisted in it, or the amount of money in its treasury, but upon the amount of truth in its platform. It is in the truth of God that the power inheres.

One of the most radical branches of the Presbyterian body is the Associated Presbyterian church, whose synod met May 22nd at Unity, Butler Co., Pa. They have four Presbyteries, Clarion, Northern Indiana, Iowa and Kansas. An important question on which this synod's advice was asked was "Whether persons carrying insurance in societies having grips and passwords can be retained in the fellowship of the church?" The synod answered that no one shall be retained in the communion of the church who shall not renounce all connection with such secret orders as are condemned by the law of the church.

Is there any better way you can help on this reform than by inducing others to take and read the *Cynosure*? From the beginning of this movement the interest of its friends has been quickened and kept alive by reading this paper.

As the great system of telegraph wires has no value except as the electric current from the battery flashes along them, so our words printed or spoken will be powerless for good unless the divine electricity of the Holy Spirit quicken them.

We call special attention to the strong article on Masonic death penalties, by Edmond Ronayne. No one is better qualified to reveal the deep wickedness of the Masonic system because he writes from convictions intensified by his own experience in the lodge.

There are very many churches in the same deplorable condition as the one described by the colored brother, who, when asked how old Zion church was getting along, replied: "Old Zion church ain't gettin' long at all." "Why, what is the matter with Old Zion?" "De 'cieties am gettin' away with it." "Why, how is that?" "Well, dare is de order of Red Men dat meets on Monday night. Tuesday night am de time when de Woodmen meet. Wednesday night am G. A. R. night. De order of Maccabees meets on Thursday night. Friday night belongs to de Masons, and Saturday night is lodge night for de Odd-fellows. Then on Sunday night de Good Templars hab to meet, so dar is no time for meetin's in Old Zion church. De 'cieties get all de corn, and dar is nuffin left for Old Zion but just de bare cob."

Our standing charge against the Masonic lodge is that its members largely control the press of the country. An experience of two years in an Indiana city, where were two daily papers, convinced me that the same charge was equally true of the Jesuits. Some of them were on the staff of either reporters or compositors and everything unfavorable to Romanism was carefully excluded. "Washington in the Lap of Rome" is not altogether a myth, and we fear is not even an exaggeration. These secret emissaries of Rome are at the national capital using and abusing the government for its purpose. Joseph Cook says that the men sent from Boston to Washington to investigate in regard to Romanism reported that "there does not go out of the capital of this nation any telegraph dispatch over the lines of the Associated Press touching Roman Catholic interests, without being first submitted to a Roman Catholic official."

In the biography of the late Rev. George E. Flower, of the Disciples' church, by Isaac Errett, we find this testimony as to how the lodge destroys the interest in the church and prayer meeting. Thus he tells of a visit to one church that had invited him to preach for them: "I had a very muddy ride for ten miles and got there just in time for night meeting. I found many of the male members had gone to the Masonic and Odd-fellows' lodges—which only strengthened me in the belief that these societies are doing much to retard the progress of Christianity, for we find, almost without exception, that Christians who belong to them have more interest in their success than in the success of the church. They can miss prayer meetings, but not their lodge meetings. I wish that, as a Christian people, we could be more forcibly impressed with the grandeur and surpassing worth of Christianity, remembering that it is perfect, and that anything added to it decreases its power."

The *Journal of Hygiene* makes this sensible remark: "The Grand Army of the Republic is taking considerable credit for their instrumentality in introducing military drill into many public schools. They propose to do so into all of them if they can. For our part, we think they are doing harm in this rather than good. Military drill is not a good system of physical culture. It is no substitute for a thorough course of instructions in gymnastics; it does not train all the muscles equally. It does not produce an even development of the body, but a one-sided development. In all the countries of the world where soldiers are trained it is necessary to supplement military drill by gymnastic training to get the results required. Not only is the physical effect bad, but the mental is also bad. The drill suggests war, not peace. The true patriot will fight for his country when there must be fighting, but he will use all peaceful means first. In a great majority of cases they will be all which are required."

This paper has been criticised as being too much of one idea. They say, give us something besides anti-secrecy; for one does not relish a dinner that is all of one dish. If these friends would only take time to read the *Cynosure*, they would find that not one-half of it is devoted to the lodge question. Prohibition, the Sabbath and other reform questions, together with current news, occupies much of our space. But no apology is needed if anti-secrecy does occupy the most of our attention. It is a great vital question, involving more than any other the rights and liberties of citizens. It involves as no other the interests of human life and property. It vitally concerns the church and the state, and every interest of society. Besides, there are but very few papers that dare to speak out upon this question. It is very largely suppressed in pulpit, on the platform, and by the press. The *Cynosure* is a special witness for this great and important truth. A great trial is in progress in our world, one involving the destinies of nations and of immortal souls, for time and eternity. We see that other witnesses, for fear of the people, are withholding this testimony on the lodge question. Shall we not, then, when called to the stand, ring the changes upon this truth, which has such a vital bearing upon the case, and in regard to which almost all the other witnesses are silent?

ONLY AN AMERICAN.

BY JOSEPH HOUSTON.

In the early days of the Republic, and for many years after, the cravings of ambition for glory were supplied in the name American. Our writers and orators, inspired with a generous enthusiasm, allowed no rivers or boundary lines or color of skin to limit their theories of what constituted an American. They boldly asserted the truth that all men are created free and equal.

It is true our statesmen, at the framing of the Constitution, did allow and recognize Negro slavery in some of the States; but they all thought and hoped that it would be of short duration. Almost all admitted it to be wrong and only justified by necessity. These wholesome truths took deep root in the hearts of the American people, and were exemplified in their lives. Morality and education were the only distinctions in society, and the meritorious filled the offices from the highest to the lowest. Justice was meted out without fear or favor. They wanted the people to be free and equal, and no privileged or servile classes. It is said that when the question, What shall we call our chief executive? came before the convention, they would not allow of any name that sounded like royalty, and simply called him president.

They prohibited our officers from accepting gifts or titles from foreign governments. In those halcyon days it was honor enough to be an American. But soon parties formed which divided and vexed us. Swayed by the partisan spirit, we would not vote for any one who did not belong to our party; we selected our candidates not from the whole nation, but often from less than the half.

Bad as the partisan influence has been, it still left us comparatively free and equal. It is secret societies that have made us unequal, divided and debased us as a nation. The whole trend of such societies is to make distinctions not only in society but amongst themselves, not based on virtue or intelligence but on wicked oaths and clannishness. They aim to get special advantages, and are the privileged classes. They have royal and hierarchical titles for their officers. The list of adjectives is taxed severely to supply the wants of those bastard and despotic orders. "Noble Grand," "Grand High Priest," "Most Worshipful," etc. Through combination and secrecy they have managed not only to get nearly all the offices, but they protect the criminals so that the people who are only Americans furnish nearly all the convicts, for no others can be convicted.

But the inequality does not stop here. The man who is only an American can not get a day's work or a job that a society man wants; in fact, he is called *scab*, and subjected to all kinds of abuse, and also anyone who employs him. A society man can drop a job for months, and still claim it as his; and they seem to think they are doing right all the time. So the name American is debased, and the most miserable person in all the land is he who is only an American.

McCracken, Pa., June 11.

WHY NOT?

BY REV. H. H. HINMAN.

The following is clipped from the *Sabbath Recorder* of June 6th. It illustrates the influence of secret societies on our boys. If men may unite in a Masonic lodge, swearing "to always hail, ever conceal and never reveal," "under no less penalty than having my throat cut across, my tongue torn out by the roots," etc., why may not the boys unite in a similar covenant?

"An urchin eleven years of age was recently arrested on Halstead street, Chicago, who proved to be the leader of a gang of boy thieves. Their latest exploit had been the robbing of a pawnshop, in which they secured jewelry and other valuables to the amount of $600. After a course in the 'sweat-box' the three boys who were caught confessed their crimes and explained their methods. They had a regularly organized 'Boys' Thief Club,' with an oathbound law, a grip, passwords, and a sinking fund for indigent members. Said the little eleven-year-old: 'We each 'un swore wid his han' on a gun an' a dirk in his belt 'at we'd be true to de club an' kill any member 'at "minches" on club secrets.' The 'blood and thunder' stories seldom mature their fruit so soon, but they are never without their effect."

"Blood and thunder stories" may have had some influence in making such a club possible, but the example of their fathers and elder brothers was far more pointed and pernicious. Will not our worthy contemporary call attention to the baneful influence of the lodge system, and especially to the corrupting force of example? So long as professed Christians take oaths under a death penalty, it will be hard to keep the boys from forming clubs that shall not only be the *schools* but the *shields* for crime.

Oberlin, O., June 7, 1895.

THE BLUE LAWS OF CONNECTICUT.

BY ALBERT M. PAULL.

In a recent issue of the *Weekly Inter-Ocean* is this sentence: "There is some good obtainable even out of the spirit of the old-time blue laws." Evidently this has reference to the popular impression so widely prevalent that the State of Connecticut, particularly the city of New Haven, had some time in the seventeenth century a code of laws which forbade kissing, running, etc., on the Sabbath day, and such like absurdities. There never was a code of laws of that character in the archives of New Haven or any other place in Connecticut, and all this talk about the blue laws of Connecticut is a libel on the character of the State. Notwitstanding, New Haven has, in accommodation to the popular idea, dubbed an old parchment-covered book of demi-royal paper, "The Blue Book;" but were one to read it, he would find nothing in it differing materially from the statute-books of to-day. Judge Smith, in his continuation of the History of New York, published in "N. Y. Historical Collections," Vol. IV., says he carefully read this book, and winds up by saying "so far is the common idea of the blue laws being a collection of rules from being true, that they are only records of convictions consonant in the judgment of the magistrates to the Word of God and the dictates of reason." The American Cyclopædia, Vol. II, p. 758, reads: "The existence of such a code of laws is fully disproved. The only authority in its favor is Peters, who is notoriously untrustworthy."

In the History of New England, by John Gorham Palfrey, Vol. II, p. 31, we read: "The earliest code in Connecticut related only to offences. Adopted a year later than the Massachusetts Body of Liberties, it is in great part a verbal copy from the instrument. Even the same Scripture authorities are quoted. There is a transposition of the second and third articles (blasphemy and witchcraft), and there are some substitutions. The Massachusetts code punished manslaughter and adultery with death; that of Connecticut omits these crimes, and puts in their place rape and incest. The articles which they have in common relate to idolatry, blasphemy, witchcraft, murder, unnatural crimes, man-stealing, perjury endangering life, and treason against the colony. Neither before nor for several years after the confederation of the colonies, had New Haven any body of statutes. During this time the courts were guided in their decisions by what they received as the rules of equity and Scripture. The fundamental order on this subject was: "The judicial laws of God as they were delivered by Moses, and as they are related to the moral law, being neither typical nor ceremonial, nor having any reference to Canaan, shall be accounted of moral equity and shall generally bind all offenders, and be a rule to all the courts in this jurisdiction in their proceedings against offenders till they be branched out into particulars hereafter," This "Blue Law Code" fabrication originated in the highly imaginative mind of Doctor Samuel Peters, and was published in his General History of Connecticut, a work regarded by many as a burlesque history.

Palfrey, in the same volume, page 32, says: "Most readers have heard of the blue laws of New Haven which has been precisely described as making 'one thin volume in folio' embracing the following among other provisions: 'No one shall travel, cook victuals, make beds, sweep house, cut hair or shave on the Sabbath day. No woman shall kiss her child on the Sabbath or fasting day. No one shall read common prayer, keep Christmas or saint days, make mince pies, dance, play cards, or play on any instrument of music except the drum, trumpet and jews-harp. Every male shall have his hair cut round according to a cap." This is from Peters' General History of Conn., pp., 65, 66, 68, 69, 82. It is not perhaps known that these statements are without historical foundation. In the primitive age of the colony the discretionary action of the magistrates sometimes resembled the discipline of the head of a family rather than a formal legal administration, but the existence at any time of a code containing provisions such as are quoted above is a mere fabrication, nor is there any record of so much as single judgments pronounced agreeably to the tenor of those provisions. The anonymous work which first vented the fiction was published in London in 1781, and a second edition appeared the following year. The author was Samuel Peters, a loyalist and refugee. He was a college contemporary of Trumbull, the conscientiously exact historian of Connecticut, and is said to have been a native of the same town. Trumbull said of him, that "of all men with whom he had ever been acquainted, Dr. Peters, he had thought from his first knowledge of him, the least to be depended on as to any matter of fact." (Kingsley's Historical Discourse, p. 84.) The reader at all acquainted with Connecticut history may satisfy himself concerning Peters' credibility by five minutes' inspection of his work.

His "Blue Laws," so readily accepted by many, is simply historical untruth, and of a piece with those other historical untruths which just now we hear repeated over and over, viz.: that it was not religious persecution that drove Roger Williams from Massachusetts Bay, but he was sent away as a disturber of the civil peace; that the Roman Catholics of Maryland planted the principle of soul liberty in this country, and even preceded Roger Williams from two to five years; and other like fictions which we will not stop to mention. All lovers of truth, of whatever bias otherwise, should lend their influence to correct all such misrepresentations, and to eradicate them from the minds of the people; for all error, however small and seemingly insignificant, hinders by so much our effective service for God and humanity.

Riverside, R. I.

"CHRIST IS ALL."

Sometime since I was led to visit a section of Chicago adjacent to the World's Fair site, and when my business was done, I was impressed to call at Dr. Dowie's home. The exact address I did not know. The Spirit suggested, Ask a postman. As I turned to look, I saw one coming from a cross street, and waited till he came up.

Do you know Dr. Dowie?

Yes.

What do you know about him?

My friend—naming him—was dangerously sick with inflammatory rheumatism, and Dr. Dowie came and prayed with him and he was healed, and is a well man to-day.

Are you a Christian?

Yes, I am.

Where does Dr. Dowie live?

6020 Edgerton Avenue.

Thank you.

As I came in sight my heart was thrilled by seeing displayed, above the cornice of the beautiful three-story stone building, the words

"CHRIST IS ALL."

The visit that resulted was so satisfactory, that a little later I came again with my wife, and remained during the entire services in the tabernacle on the Lord's day. Since that time we have attended the week-day meetings as we have had opportunity.

Dr. Dowie's plain denunciation of sin has aroused much opposition from those who have not yet exalted Christ high over all. After my first visit, I told a friend of my intention to go again with my wife and remain over Sabbath.

I wouldn't go, if I were you.

Why not?

Well, he is a man I wouldn't advise anyone to hear.

Why not?

I have been acquainted with him for a number of years, and he has said things that are very hurtful.

What did he say?

He hired the First Methodist church of Chicago, and standing there in one of his meetings said, These walls are leprous with sin and iniquity.

Notwithstanding the warning, we went, and

when we heard among other things Dr. Dowie's condemnation of secret societies, and remembered that on one of the large upper windows of the First Methodist church of Chicago, fronting on Washington street, are inscribed "I. O. O. F.," we thought we knew at least one reason for his saying, "These walls are leprous with sin and iniquity."

Dr. Dowie preaches the plain and full Gospel, and can say with Paul, "I have not shunned to declare unto you the whole counsel of God." Repentance toward God and restitution to men is emphasized. Absolute, unconditional surrender to God on our part, and obedience to his righteous law, is first necessary, and then the power of Jesus Christ is graciously manifested to save, to heal and to sanctify. When he was leading out his chosen people, he revealed himself as Jehovah-rophi, or "I am the Lord that healeth thee." When he was present with us in the flesh, he declared, "I am the way, the truth and the life," and he forgave sins and healed the sick. In his resurrection body he spoke these gracious words: "Lo, I am with you alway, even unto the end of the world." The Holy Ghost, speaking through the apostle, declares "Jesus Christ the same, yesterday, to-day and forever." Dr. Dowie says: "Because he is unchangeable, and because he is present, in spirit, just as when in the flesh he is the healer of his people."

The appearance of the witnesses impresses one with the truthfulness of their testimony. They comprise all classes, young and old, men and women, rich and poor, and their faces beam with joy as they give glory to God for what he has wrought. Space will not permit as full a statement as I would love to give, but a better one than I can write can be obtained by sending to Dr. Dowie for a copy of his "Leaves of Healing," not forgetting to enclose stamps, for the Chicago postoffice has excluded this paper from second-class rates. AMOS DRESSER, Jr.

Chicago, June 12.

KEEP CHURCH AND STATE SEPARATE.

The Canada trouble may soon be ours; but we have had one rebellion and Canada has had two. Will she have another? Probably not; but what is the trouble about? Separate schools or the right of Catholics to have schools in which their creeds are taught, supported by a share of the taxes raised to support the public schools. This is really as important a question for the great United States as for the Dominion of Canada, whose territory could comfortably domicile every family now under the stars and stripes. Annexation may possibly, but not yet, if ever, probably, become the great question; and how would the Catholics vote in each country be given? No doubt in the way that would be thought best for the future growth and welfare of their church. Might we not fear that our time-serving politicians would surrender Canada to Romanism, etc., in her schools, if thereby they could gain her vast dominions? Would not this be about as good as the connection of chruch and state, so dear to Rome and her daughters?

The great object of Rome in Canada and in these United States is to have her full share of the public school taxes, seeing she cannot have her church directly so supported in either country. In the province of Quebec Romanism is taught in all her public schools, and this she wants done in Manitoba. In Quebec, when a minority is too weak to have a separate school the children, if attending school, must daily hear the teachings of old mother Rome.

The Dominion government was induced, no doubt, by priestly influence to recommend the restoration of separate schools in Manitoba. The Manitobans nobly resented it, and the question of right at once arose, Which is in accordance with the Constitution? The case may thus be stated as a combat between the two parties, for, of course, neither party entertains the idea of rebellion at present. Let us first hear the claimant for the separate Catholic schools and their share of the taxes:

Priest—We have the right because we had the power to do so by the Constitution from the first organization as a province.

Citizen—Perhaps you had. But surely we have the right to legislate according to the will of the majority of the people, and the majority is now against you.

Priest—Yes; but our right existed before your majority, and therefore we are entitled to our share of the taxes for the public schools. And in this the Dominion government agrees with us or they would not recommend you to restore our share, although we are now in the minority.

Citizen—Aha, friend! But the Dominion government has made a mistake and will find it out!

Priest—Nay, nay, no mistake! Don't you know that the Supreme Court and Privy Council of the old country are with us? Yes, and the——

Citizen—Hold on—not so fast. I deny it. Moreover, it has just been found out that "the Manitoba act says nothing about separate schools!" The bill of rights sent by the convention at Manitoba is the basis of the Manitoba act, passed by the Dominion parliament. Thus "Separate schools cannot be read into that act."

Priest—Yes, it can. Don't you know that Father Richot, Judge Black and A. H. Scott were the delegates from the people of Red River desiring that our schools should have public pay and our religion taught in them? And what but refusing such rights caused the Red River rebellion of 1869–70 at the cost of $8,000,000?

Citizen—Yes; but your claim cannot be sustained in accordance with the Constitutional act of Manitoba; and the system in operation in the province of Quebec has no more authority in the Constitution of the Dominion than slavery in the Southern States had in the Declaration of Independence when its record is "*That all men are created equal and endowed by th ir Creator with certain inalienable rights—among these are life, liberty and the pursuit of happiness.*"

If slavery was the main cause of our civil war what may follow the success of Rome if she could establish her rights to a share of the public school taxes all over this continent? Church and state connexion has ever been fraught with "trouble" to the people governed and governing. It is a system quite foreign to the fundamental American principles of civil and religious liberty as well as to the principles of the New Testament church of Christ. T. H.

Chicago, June 10th.

LINE UPON LINE.

So many arguments against the lodge have been used that it is not easy to write or speak without repeating the ideas of others. But that is no reason why we should be silent. Probably no better tracts on lodgery will ever be written than those by Dr. J. Blanchard, who was the best writer the reform has ever had. But because these things are so it is as necessary to say something now as it was twenty years ago. Therefore we must let our light shine, notwithstanding all that has been said and written. There will be time enough for silence on the lodge question after the prophecy of Jesus is fulfilled, viz.: "Every plant which my Heavenly Father hath not planted shall be rooted up."

There are many other very important texts of Scripture relating to secret societies which we should study and use in our warfare against the kingdom of darkness. Here are a few: "Jesus answered him, "I spake openly to the world; I even taught in the synagogue and in the temple, whither the Jews always resort; and in secret have I said nothing." "And this is the condemnation, that light is come into the world, and men loved darkness rather than light because their deeds were evil. For everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be manifest that they are wrought in God." "Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them and walk in them, and I will be their God and they shall be my people. Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." "And have no fellowship with the unfruitful works of darkness but rather reprove them. For it is a shame even to speak of those things which are done of them in secret."

CYRUS SMITH.

DeKalb, Iowa.

GAIN THROUGH ONE-SIDEDNESS.

Symmetry has its advantages and disadvantages. It looks well, but it does not always do well. A perfect sphere is symmetrical, and it pleases the eye; but it lacks point, and it requires exceptional force to give penetration. A well-rounded man rarely does so effective work in life as an angular man. The man who accomplishes most is usually a one-sided man, or a man of many angles. He is not admired for his evenness of life and his symmetry of character, but, while his fellows are criticising his angularity, he is pushing through the crowd, and making himself felt in the direction of his main purpose. If we are perfectly balanced, we can be set up on a post and admired for the beautiful finish of our characters; but if we are one-sided and sharp-angled, we may do something in the world, while enduring the harsh comments of those who would like to be let alone in life.—*S. S. Times.*

MASONIC FUNERAL SERVICES IN CHURCH.

Some time ago in the *Homiletic Review* a correspondent asked the question, should permission to hold Masonic funeral services in church be granted or refused? T. F., of Woodbridge, Ont., Canada, answers as follow:

"In reply, I say without the slightest hesitation, 'Refused.' Freemasonry knows nothing whatever of Christ as a Saviour. The Grand Lodge in France knows nothing whatever of even a Creator. But with that exception Freemasonry distinctly acknowledges belief in one. It refuses to receive an avowed atheist into its membership. But it makes no distinction between 'Jehovah, Jove and Lord,' Allah and Brahm. It boasts that it welcomes Christians, Jews, Mohammedans, and pagans. Of course, then, it knows nothing whatever of the Lord Jesus as a Saviour, as I have already said. Hence his name is most carefully kept out of all its prayers. They always end with these words, 'So mote it be.' It would be in utter violation of the principles of Freemasonry to use in any of its prayers such an expression as this, 'For Christ's sake.' Now, I ask, is it not dishonoring to Christ to allow funeral services in which there is not the slightest reference to him to be held in a building professedly set apart for his worship? 'I speak as unto wise men, judge ye what I say.' For the same reason I am as strongly opposed to the laying with Masonic ceremonies of the corner-stone of a church.

"Of course I do not consider the fear of offending certain wealthy members of the congregation a valid reason for granting the privilege described in the question which I have answered above.

"I admit that there are some excellent Christians in the Masonic body, but I judge Freemasonry on its own merits."

TESTIFYING AGAINST EVIL.

One of the great weaknesses of men and churches in the present day is, that while they stand for, or favor a great many good things, they have not the courage to stand against, or oppose many of the evil things. But true Christianity as well as true manhood is *destructive* as well as *constructive.* It tears down as well as builds up. It roots out as well as plants. The two processes must go together in order to any real and permanent progress in this evil world. The kingdom of Satan must be torn down, or overthrown, that the kingdom of Christ may be built up, or established.

The overlooking of this fact is one of the great weaknesses of present day civilization and evangelization. The attempt to build up good government without overthrowing the evil institutions now recognized and fostered by government; and the attempt to propagate and establish Christianity and at the same time preserve and recognize as legitimate and in a sense divine and good, other, and false religions, as was done at the World's Parliament of Religions, must, in the very nature of things, be a failure. It is too much like one trying to lift himself by his boot-

straps, or trying to bring into harmony two things that are naturally antagonistic and mutually destructive.

We care not how much a church may stand *for;* if it stands *against* nothing it is of very little real practical value to the world, and the same is true of an individual. We are not only to favor the good and the right; we are likewise to oppose the evil and the wrong. We have a goodly number of both men and churches that are *for* the right, but we have by far too few of either that are *against* the wrong.—*Christian Conservator.*

NEW ENGLAND LETTER.

Flower Sunday at the Cambridge jail.—Rev. Henry T. Cheevers at the Congregational ministers' meeting.—The Christian Endeavorers and the Knights Templar.—Dr. Strong's address at Worcester on Christsan ethics applied to the labor question.

Last Sabbath was Flower Sunday, and exactly what it should be—a typical June day. As I stood in the neat reception room of the Cambridge jail, the air loaded with the perfume from huge baskets of flowers, and watched the prisoners, some four hundred in all, as they slowly defiled into the chapel, I realized as never before the full beauty of this unique charity, and the large place which it occupies in the world embracing work of the W. C. T. U. Christianity is the only religion which seeks out the man incarcerated for crime, and tries to make him feel that however he may have fallen under the strong grip of temptation and inherited evil tendencies, he is still a man and a brother. Most of them showed a foreign nationality in their faces, and without doubt the great majority were brought there by strong drink. The saddest part is that when they go out as free men the same irrepressible and irresponsible drink demon will be lurking at every street corner to drag them down again, and make their latter end even worse than their beginning. The last report of the Legislative committee on prisons shows that our nineteenth—almost twentieth civilization—is far from perfection. The revelations there contained will shock future generations, much as we are shocked when we read the lives of those prison philanthropists, John Howard and Elizabeth Fry.

Mrs. E. Trask Hill, the State Superintendent of of Jail and Almshouse work in the W. C. T. U., lead the services, and gave a brief account of the life of Jennie Cassidy. A quartette of singers, and three little girls who recited some appropriate "pieces" very prettily, greatly added to its attractions; and Mrs. I. J. Lansing, who is president of the W. C. T. U., spoke very sweetly and touchingly to the prisoners of the lessons conveyed by the flowers,—the lesson that they were not cast off but still embraced in God's divine Fatherhood, and more an object of his solicitude than the ninety and nine who lead safe, respectable lives, and never go astray. One very pleasant feature of the occasion was the presence of our dear anti-secret friend, Mrs. Mary Carnes of Detroit, who celebrated her 81st birthday by participating in this Christ-like ministry.

There were about forty women prisoners with whom we had a separate service by themselves, a proportion of one to ten of the sex that cannot vote against the sex that can. One sweet human flower, fairer than ever grew in any earthly garden, held in the arms of its mother, was an unexpected and sad sight. I did not learn the mother's offence, but without doubt King Alcohol brought her there. Surely the state ought to step in and rescue all children of drinking mothers from the terrible environments of what they call home. For the majority of such even a jail is an improvement, for there at least they receive some protection and care.

They all took reverently the floral messengers which told of the Christ-like pity reaching out to save them, and doubtless that Sabbath was the turning-point in more than one wretched life that had drifted far from God, yet not too far to say with the returning prodigal, "I will arise and go to my Father."

Rev. Henry T. Cheever of Worcester, gave a very able and interesting address to the Congregational Ministers' Meeting on Monday, being a critical review of President Fairbank's recent work, "Christ in Theology." There are three sources of knowledge, said Dr. Cheever, concerning Deity, the Father, Son and Spirit. We must learn of the Father through the Son, and of the Son through the Spirit. The Heavenly Father by the ethical necessity of his nature must become our Saviour, yet this does not make his action in saving us less free and gracious, but more so. God from a beautiful necessity is love. Out of the pressure of that necessity came the Christ.

We must know the reality by personal experience. We must handle and be handled by it. No one can be a living Christian until he has had a personal vision of the living Christ; till the Holy Spirit has taken his words and shown them to us in all his richness and infinite depth of meaning. To the question "Where is Christ's place in Theology?" we would answer with Tennyson who was walking in his garden when the query was put to him, and for reply simply stooped down and plucked a flower growing at his feet. "What the sun is to that sweet flower," he said "Christ is to my soul."

It was not a very large gathering—the summer always brings a diminution of attendance—but it was a representative one. Probably as great a proportion of learning, talent and piety were gathered in that small audience room as one could find in any part of the world, and rightly, for they were the apostolic descendants of the Cottons and Eliots and Mayhews. No one needs to be told that the Congregational clergy of New England are very conservative as a body, but out of their ranks have come the Cheevers, and the Beechers, and the Lansings. The old volcanic fire still exists under the ashes, as any one may be convinced who has listened to the burning eloquence of the latter, as he handles without gloves the social questions of the day, and launches his thunderbolts of indignation against wrong in every guise.

The venerable brother, Dr. Geo. B. Cheever, in spite of his years, still gives the tribute of his pen and voice to every good cause, and opposes the lodge and saloon as strongly as ever, for one does not think of him as so many years old but as so many years young.

It is announced that Sankey will lead the singing at the Christian Endeavor convention, which is to meet here next month. All the tickets to the full chorus rehearsal in Mechanics' Hall on June 20, have already been sold. The prospect now is that Boston will be thronged as never before. It will be interesting to notice the points of difference between this crowd and the one which is expected in August. The Most Eminent Grand Commander not long since issued a mandate against the Most Christian Knights wearing their badges into saloons and other places of questionable resort, but I have not yet heard of Father Clark issuing any such order to his army of Christian Endeavorers.

Dr. Josiah Strong read a paper the other day before the Congregational Club in Mechanics' Hall, Worcester, which was like a mild electric shock to his audience, many of whom were moneyed men, who thought his utterances sounded dangerously like socialism. But there were others who greeted with joy such words as these from one of the most advanced thinkers of the day:

"The law of service is fundamental, not only to Christianity but to the universe.....The title of Mr. Stead's book, "If Christ Came to Chicago," is startling and suggestive. It startles because it is a sort of concrete application of the law of Christ to modern life.....We have no more business to compromise with any sin or evil in society than in our own character. Such compromise is disloyalty to the kingdom....A thousand social evils persist simply because good men salve their consciences and excuse their moral laziness by saying, Theyr'e bad, but we can't help it; they've come to stay.

"We need more of the Puritan iron in our blood. We need to return to the Puritan faith in the kingdom of heaven, and its coming on the earth. We need a revival of the Puritan faith in the practicability of righteousness, doubt of which is the great skepticism and weakness of the church to-day."

Dr. Strong pointed out one fact which I think has never before been noticed, namely, that "in apprehension of Christ's law of service the industrial world is far below the professional world. ....The soldier, the teacher, the physician, the artist, the minister whose supreme motive is pecuniary gain, is unworthy of his profession, but we take it for granted that the object of a man in going into business is to make money..and very few have perceived that the great object of every legitimate business is not gain but service."

Will our rich men heed the cry of such prophets as Stead, and Prof Ely and Dr. Strong; or will they go on rejecting every warning till the inevitable comes in strife and revolution and bloodshed? ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

A minister's son honored.—Children's Day in the churches.—Anniversary of the Y. M. C. A.—Missionary news from China.

Attorney-General Harmon, the new member of the Cabinet, is another living refutation of the idea, once held by a considerable number of people, that preachers' sons are, as a rule, ne'er do wells. Hon. Judson Harmon is a Baptist minister's son, and he is proud of it and devoted to his father, who is still living, although the infirmities of age have placed him on the superannuated list. Instead of being classed as a ne'er do well, Attorney-General Harmon, who will not be fifty years old until next February, must be credited with having done exceedingly well. He graduated from Denison University, a Baptist institution at Granville, Ohio, in 1866, and three years later graduated from the Cincinnati Law School. He has long stood in the front rank of Cincinnati's lawyers, and has twice sat upon the bench in that city; and now before rounding out his half century of life finds himself a member of the President's Cabinet and entrusted with the management of the judicial affairs of this great government. Surely he and President Cleveland, who is also a preacher's son, must smile whenever they think of that erroneous idea about preachers' boys.

Last Sabbath was observed as "Children's Day" in a number of our churches. It is somewhat difficult to get up anything original in this line, but that does not prevent trying; and the good-natured rivalry among the churches always results in interesting programs at all of them. At Hamline M. E. church, the decorations, principally growing plants, were profuse, topped off with a great arch, in front of the organ, inscribed, "A Golden Gate." A pretty feature of the services was the greeting extended by a child, in the character of "Guardian," to other children who appeared as "Duty," "Truth," "Wisdom," "Service," "Culture," and "Life," who laid wreaths around the arch and were presented with a golden key, inscribed: "Sincerity, humility, love, endeavor, and self-surrender," the whole concluding with "The Golden Gate" hymn, sung by hundreds of white-robed children. Almost exactly the same program was carried out at McKendree and other Methodist churches. The program at the First Congregational church was almost entirely musical, and included exercises entitled: "Living for Jesus Day by Day;" or "Love, Peace, Obedience and Jesus Christ." At the Eastern Presbyterian church patriotic recitations and singing were a special feature. The special features at the Church of the Covenant were, the presentation to each child of a large bouquet, choir-singing, and addresses by adults. The pulpit of the Metropolitan M. E. church was literally covered with American flags, and the church was crowded to see the children go through their singing and recitations. At the New York Avenue Presbyterian church the program prepared by Rev. Dr. Worden, of the Presbyterian Board of Publication, was followed, and at its close came the presentation of the children's offerings for the Sabbath-school missions. At Mt. Vernon Place M. E. church, the Sabbath-school was divided into three divisions of the "Methodist Army Corps," the first representing missionary work, the second church extension, and the third educational work, and speakers from each told what its division was doing and trying to do. At All Soul's church a unique feature was introduced by hanging canary birds among the floral decorations, and you may be quite sure that the feathered choristers did their part of the singing. All in all it was a very successful celebration of the day.

Sabbath afternoon special services were held in commemoration of the forty-third anniversary of the Y. M. C. A. in Washington. The address was delivered by Rev. Dr. J. G. Butler, pastor of the Luther Memorial church, who was not only a pioneer in Y. M. C. A. work in Washington,

but was one of the first workers in its behalf on this side of the Atlantic. His address was largely devoted to the history of the local association and its future prospects. He specially called attention to the fact that while there were generous rich men who would give thousands or hundreds of thousands for special charities and worthy educational institutions, the bulk of the support accorded the Y. M. C. A. was from the pockets of its members and friends who were not wealthy. A larger celebration of the association's forty-third anniversary will be held next October.

The State Department has received no official advices concerning the reported destruction of missionary property and massacre of missionaries by a mob at Chengtu, China; but authentic private news is that the property was destroyed, but the missionaries escaped with their lives. It is probable that the government will make a demand upon China for the value of the property as soon as the necessary data can be collected.

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MASONIC DEATH PENALTIES.

BY E. RONAYNE, PAST MASTER KEYSTONE LODGE, NO. 639, CHICAGO.

In my last paper I gave the Masonic oath in full, but intentionally omitted the *death penalty* attached thereto, and I endeavored to emphasize as strongiy as I could the fact that that first oath administered in a lodge of Freemasons is the real. The genuine oath of a Mason binding him to the system of "ancient Freemasonry" so-called, and without any reference, whatever, to any personal duty he may be called upon to owe to any member of the "craft." This oath refers exclusively to *secrecy*. The candidate swears in the most solemn manner possible to keep inviolate the *secrets* of "ancient Freemasonry"—not the secret business of the lodge nor the secrets of a brother Mason, but he swears to keep Masonry itself a secret, and for a violation of this oath the penalty prescribed is *death*—death by assassination.

In the Masonic system there are four modes of punishment laid down, namely, reprimand, suspension, expulsion and *death*. The three first are public and administed in presence of the entire lodge. The last being inhuman, atrocious, and contrary to law must of course be administered in secret and as in the case of William Miller, Wm. Morgan, Brownlee, and others, is simply nothing more or less than *death* by assassination. Now it makes no difference whether Freemasons deny this last accusation or not, the fact remains the same, and there is no getting over it. They have sworn to "ever conceal," and hence, of course, they are bound under their Masonic oath to "conceal" this; but it is there and it is true nevertheless. If a Master Mason violates any of the covenants of the Master Mason's degree, as for instance, if he reveals the secrets of a brother, if he cheats or wrongs a brother Master Mason or a lodge, if he violates the chastity of a Master Mason's wife, mother, sister or daughter (and this is by no means uncommon), charges are preferred against him, he is tried in open lodge and is either reprimanded, suspended or expelled, as the nature of the case may demand, and the lodge decide; but if he violates the first or real Masonic oath, if he divulges the secrets of Freemasonry itself, and thus does all he can to destroy the very *life* of the institution, then, by so doing, he forfeits his own *life*, and the punishment attached to his crime is death by assassination.

Secrecy is the life of Masonry; destroy that secrecy, expose the hollowness and sham and hypocrisy of that vile and villainous system of pagan blasphemy and you kill it for all time; but the Mason who does this forfeits his own life in return, and his punishment as set forth in the Masonic ritual is death—death in the most horrible and inhuman manner. Here is the penalty of death as prescribed in the Masonic ritual.

"Binding myself under no less a *penalty* than that of having my throat cut across, my tongue torn out by its roots, and my body buried in the rough sands of the sea at low water mark," etc. Now, the administering of the oath with this horrible penalty attached means something or it means nothing at all. If it really means what it says, then, unquestionably, the Mason who divulges the alleged secrets of Masonry must be secretly assassinated; and hence, the Masonic institution is simply a monstrous conspiracy against human life and ought to be at once suppressed by law; but if it does not mean what it says, then Freemasonry is a monstrous blasphemy, a hugh burlesque upon intelligence and common sense, and Masons, themselves, are far below the level of fools. A most horrible death is threatened any Mason who dares to disclose its true character and lay bare its palpable falsehood and shallow mockery. Are you afraid to speak out? In the Fellow Craft degree the penalty is to have "the left breast torn open, and the heart plucked out," and in the Master Mason's degree the mode of death is to have "the body severed in twain and the bowels taken from thence and burned to ashes."

According, then, to these three penalties the Masonic executioner can take his choice as to which way he will dispose of his victim; he may cut his throat and tear out his tongue, cut his left breast open and tear out his heart, or he may cut his body in two and tear out his bowels. It is all cutting and tearing, tearing and cutting, inhuman butchery, to compel its poor swindled dupes to "silence and secrecy," that the Masonic knaves in its upper and exclusive circles might ride into political power and prey upon the rest of the community. And now, my dear brother Mason, perhaps you have never looked at this subject in this light before. You know these horrible death penalties just as well as I do, but have never examined them thoroughly as I have done. And now, as an honest citizen, what do you think of it? Surely you know there is no secrecy in Masonry, but yet do you know of any such thing in Freemasonry as a sick benefit or a death benefit? Is there any such thing in any Masonic by-law in the country? You know there are any number of death penalties, but you need not fear these. If you speak the truth Masonic vengeance cannot hurt you. They dare not take your life, though they may try to destroy your character; but if you're a true man, you can have nothing to fear. Then give up the miserable humbug. Come boldly out of it and be a free American rather than a Freemason.

REFORM NEWS.

AMONG THE CHURCHES.

FINDING MANY FRIENDS.

WASHINGTON, D. C., June 13, 1895.

DEAR CYNOSURE:—Never did the country around Philadelphia appear more beautiful to me than during the visit from which I have just returned. All nature is in festive garb. A view of the magnificent country residences that nestle among the hills, clothed in all the beauties which God has created, could scarcely fail to inspire in the mind of the thoughtful praise to the Author of every good and perfect gift.

I had planned to have gone further than Oaks, Pa., to spend Sabbath, but Bro. J. T. Myers, pastor of Green Tree German Baptist church, requested that I remain and address his people. Bro. Myers is vice-president of the Pennsylvania State Association and an active worker in reform. I could scarcely decline this request, especially as it was seconded by a promise to visit his strawberry patch, that was laden with the choicest in that line. I was given a cordial welcome by the friends to whom I spoke Sabbath morning. Several referred to the former lectures and addresses I gave here and in Port Providence near by a little over one year ago. Fruit was evident from that seed sowing. Sister Griffin had many interesting experiences to relate. She has been doing mission work, forwarding her *Cynosure* to others after she had read. Bro. J. Z Gottwals, an elder of this congregation, testifies by sustaining the *Cynosure* and its work. Bro. Myers paid for N. C. A. literature for home use. I stayed over night at the home of Bro. John Reiff. He kindly remembered our work with a contribution. Others subscribed for the *Cynosure*. In my visit to Graters Ford and Schwenksville I renewed the acquaintance of some, added to the *Cynosure* list and arranged for a future lecture.

It has been my desire for some time to meet Rev. W. S. Gottshall, pastor of the Eden Mennonite church, having heard of him as an aggressive reformer. His reception was very cordial. Unless our arrangements fail I am to address his people the last Sabbath of this month. Some years since I made the acquaintance of Bro. B. K. Hausman and son, W. S., of Philadelphia. These brethren are connected with the M. E. church. They became anti-secretists by observing the working and effect of the lodges on church members. Their convictions have been strengthened by reading the *Cynosure* and N. C. A. publications. Bro. W. S. Hausman recently arranged for a discussion of the question in the literary society composed of the young men connected with his church. The attendance was large. Bro. Hausman's supporter had been connected with some six secret societies, and could therefore speak from experience. There were three judges. Two belonged to the lodge and decided in its favor. The third decided in the negative. It was thought that a majority of the audience favored the opposition to the lodge. Some who personally favored it said that the argument of those opposed was the stronger.

Bro. Hausman felt confident that he could arrange for me to address these young men the 27th of this month. Pray that God may bless this discussion to the enlightenment of many.

The Beacon Light Mission here is reaching and enlightening those from different parts of the earth.

A few days since an M. E. minister from Great Barrington, Mass., called, purchased a stock of books, and engaged in earnest conversation for some time. He has gone South. On his return he promises another visit. Who knows but God may lead him to be a worker together with us.

It is a pleasure to note the growth of the German Baptist Mission in this city. Bro. Lyon, pastor in charge, is outspoken on all reforms. To-day I witnessed the baptism of five who will become members of this church. Some who have recently left various minor secret societies have told me of the follies in which they engaged. I thought to write an account for the *Cynosure*, but as my letter is already long I must wait until another time. Suffice it to say that much of the initiation into the American Mechanics, the Golden Eagles, and such like societies would be regarded as too foolish for child's play were it in public. Many seem to enjoy "putting through" their companions. The greater the indignities the more coarse sport it affords the looker-on.

W. B. STODDARD.

A man may well think there is something wrong with his nature when he begins to think there is some easier way of gaining a dollar than by squarely earning it.

CORRESPONDENCE.

THE REVISED RITUAL OF ODD-FELLOWSHIP —REMINISCENCES.

BY EZRA A. COOK.

In 1880 the "Sovereign Grand Lodge of the Independent Order of Odd-fellows" met at Toronto, Canada, and most of the session seems to have been occupied in revising the ritual.

One of the delegates to this meeting, while on his way home, wrote to us that the principal reason for changing the ritual was the extensive sale of the exposition of that order which we issued a few years previously, and he asked if we were willing to pay $100 cash for the new ritual, which he would furnish us as soon as the Lodge and Encampment he governed received the new "Charge Books" (rituals), which were promised them Jan. 1, 1881.

We promptly accepted his proposition and began preparations to issue this ritual in the same style, as regards proof notes, that had proved so wise in Freemasonry Illustrated; and we put the Sovereign Grand Lodge, Rev. A. B. Grosh in his Improved Manual of Odd-fellowship, Paschal Donaldson in his 'Odd-fellows' Pocket Companion and Minstrel" and John H. White in his "Digest of the Laws, Precisions and Enactments of the R. A. Grand Lodge of the United States, I. O. O. F.," on the witness stand to such good effect as to encourage frankness in the membership and the withdrawal of thousands from connection with the order. Some three years later an officer of the order wrote me from Canada calling attention to the fact that the Sovereign Grand Lodge, not satisfied with revising the ritual so recently, had "Amended" it, making here

and there a few alterations. He proposed that I should come to Canada, when he would vouch for me as an Odd-fellow in good standing and take me into the Lodge and Encampment. I answered this by a proposition that he furnish me the "Amended" Charge Books, which he did. Later I purchased the charge books of the Patriarchs Militant or Canton (Military Degree) and the Revised and Amended Charge Book of the Rebekah Lodge, all of which are incorporated in Revised Odd-fellowship Illustrated, which has a constantly increasing sale.

SCOTCH RITE MASONRY ILLUSTRATED.

Shortly after issuing Freemasonry Illustrated, I received a letter from a thirty-three degree Mason, proposing to sell me the ritual of the entire Scotch Rite; 3rd to 33rd degrees inclusive.

I wrote him that if the ritual of these degrees was given to me, I would not go to the enormous expense of publishing it. But he persisted and gave a detailed account of how he came to have the ritual. The official ritual, belonging to Ed. B. Hayes, most Puissant Grand Commander of the Northern Jurisdiction, which manuscript ritual was used in conferring the degrees, had been for a considerable time in his possession, and he hired a good penman to carefully copy each degree. We were finally prevailed upon to purchase this ritual, which proved to be written in a remarkably plain hand, and was evidently written with great care, even to the name of Hayes, which was signed at the close of each degree. The issue of this work was a great undertaking for us.

We employed a draughtsman and wood engraver for months on the illustrations, before beginning the type setting. The culling out of more than four hundred quotations from standard Masonic authors, besides the nearly four hundred others in Freemasonry Illustrated, was a great task for the publishers; but we took more than a year's time for it, and it is no exaggeration to say that he who wishes to know the character, claims and teachings of Freemasonry in general, and Scotch Rite Masonry in particular, will find in these quotations the cream of a great Masonic library; while every Christian patriot will be both charmed and edified by the masterful logic as well as historical research evinced in the preparation of the Historical Sketch of the order, Introduction and Critical Analysis of the degrees, by President J. Blanchard, of Wheaton College.

"Knight Templarism Illustrated," giving the three Council and three Commandery degrees, was issued as soon as possible after the disgraceful "Triennial Conclave of the Grand Commandery" which met in Chicago in the summer of 1880. Although it is arranged the same as Freemasonry Illustrated and Scotch Rite Masonry Illustrated, with 154 proof foot-note quotations, as President J. Blanchard was sick at that time the publisher did the best he could at analyzing the character of the different degrees, as well as preparing a historical sketch of these degrees.

The four volumes on Masonry which have been described, give the entire ritual of the York Rite, thirteen degrees, and the Scotch Rite, thirty-three degrees; forty-three different degrees only, as the first three degrees are common to all the rites.

As has been stated, these foot-note quotations have been powerful in the promotion of candor among members of the order, and in hundreds of orders they expressly state that they want the rituals for lodge use, and the seal of the lodge is frequently affixed to such orders.

On one occasion, I received an order for the four volumes that comprise the York and Scotch Rite, bound in cloth, and a full Russia leather case, with lock and key, made to order, just large enough to hold them. In his order he stated that he was Deputy District Grand Master of the State. The business of such an officer is to look after the different Masonic lodges, Chapters and Commanderies of the State, assist in installing officers and see that they confer the degrees correctly.

Previous to the adoption of the new Knights of Pythias Ritual, by the "Supreme Lodge of the World" at Kansas City, Mo., in August, 1892, I received from each of the two Grand Chancellors, orders for 1,000 copies of my "Knights of Pythias Illustrated," provided I would, in printing them, simply leave out the criticisms of the order. I declined both orders on the ground that a man could not innocently sell poison without putting on a warning label.

Possibly this refusal influenced in the adoption of the new ritual; but they might as well have saved the extra expense, for I purchased and issued the new ritual and it is having a rapid sale. I estimate that fully ninety per cent of my sales of rituals are to members of the orders.

Possibly some may say, If, as claimed, your rituals are extensively used for conferring the degrees, are you not helping secret societies? The best answer would be found talking with the officers and members who use my rituals. "How do you like the analysis of the degrees?" I asked a gentleman who told me he was secretary of an Odd-fellows' lodge and wanted six more of my books, which he said he had been using. "That is the best part of the book," he answered.

He evidently was sincere in this statement and not unlikely continued to hold office in the lodge, as did Judge Whitney for a time, that he might prevent rather than do harm.

The circulation of my rituals has resulted in the non-affiliation of tens of thousands.

PURGE THE CHURCHES.

EL PASO, Ill., June 10, '95.

I have been a subscriber and reader of the *Cynosure* almost from its first issue, but circumstances have prevented my being much of a helper in the good cause. I have watched the progress of secret societies for the past fifty years, and they appear to be in their glory in our day. I must say that I think the churches and some of the ministers have been very much to blame. I think the Christian church will have to adopt a new plan in dealing with members of oath-bound secret organizations, and admit none to church membership or the Lord's table who are members of such societies, where they are foresworn to obey the lodge, whether right or wrong. They are not true Christians, nor can they be until they renounce the hidden things of dishonesty, including idolatry, blasphemy and lying. Of course it will reduce the number in the church, but greatly increase its purity and righteousness. We must separate ourselves from every brother that walketh disorderly.

It is a poor rule that will not work both ways. I have refused to fellowship in churches where Christ is denied by some of the partakers of the emblems of the body and blood of the Saviour. Let the church take her stand and make a law, not a rule, and enforce it. The churches have acted the part of nurses for secret lodges long enough, and all for the sake of gain which is not godliness. When secretists find themselves on the outside they will begin to repent and want to return to the fold, but not till then.

J. W. THOMPSON.

LITERATURE.

BOOKS.

Rev. H. L. Hastings, of Boston, has recently issued a small book entitled "Fourteen Nuts for Skeptics to Crack." It is one of his Anti-Infidel Library Series and is full of the most practical points in answer to the current misrepresentations of Christianity. It is sold for five cents at No. 47 Cornhill, Boston. There is no American writer who has done more than Mr. Hastings in defense of Bible truth against the attacks of infidelity.

Another book of the same series just out is "Atheism and Arithmetic," by H. L. Hastings. It is a most remarkable argument to prove that our God is a God of order, by showing mathematical law in nature. We have read scraps of testimony from eminent physicians and scientists proving arithmetic in vital action, as for instance the law of sevens ruling all life; and have long been looking for just such a book as this last by Mr. Hastings. As a sample of the book we copy this from the 57th page: "The skeptic may think lightly of the command that assigns to man one day in seven as a periodic *rest*. He may prefer the Decade of the French Revolution, or the occasional summer vacation; but when he has toiled on, regardless of physical and divine law, until at last he comes down upon the sick bed, with the typhoid fever; as his physician stands by his side and counts his pulse and reckons the passing days, he will learn that *his only hope of recovery and life* depends upon a favorable change which can only occur on the *seventh*, the *fourteenth*, the *twenty-first*, the *twenty-eighth*, or at the utmost limit, the *thirty-fifth day* of his sickness. He may disregard the law of *sevens* in health, but it rules him when he is sick. France could abolish the Sabbath and introduce the Decade, but all the physicians in France could not make a typhoid fever conform to their decades, nor cure a patient except in accordance with this *law of sevens*."

MAGAZINES.

John Muir, the California naturalist and geologist, has written for the June *Century* an account of the discovery of the largest glacier in the world, in Alaska, which bears his name. Mr. Muir made his voyage at the beginning of the winter season, and was accompanied only by a missionary and a party of Alaskan Indians. They were called upon to endure many hardships, and not a few dangers. Mr. Muir thinks that the rate of recession of the glaciers is much more rapid than is generally believed. He holds that the great Glacier Bay is entirely the growth of this century, as Vancouver's chart, made a hundred years ago, has no trace of it. Josiah Flint, whose personal studies of tramp life in America and Germany are familiar, has written an account of the experiences of a companion and himself among the tramps of England and Scotland. While Mr. Flint pays tribute to the invariable kindness with which he was treated by the tramps of Great Britain, and their readiness to share food and shelter with him, he has small praise for their ability as mendicants. In England simple and artistic begging is by no means as well done as in America. The English "mocher" begs all the time, to be sure, but continually relies on some trick or other for success. Generally he dresses in a way that in America would be thought indecent and in Germany criminal. Tramping with children and babies is a fad in English vagabondage. Edinburg, Mr. Flint says, is one of the best cities for begging that he ever visited.

The June number of *The Preacher's Magazine* appears with its usual rich store of readable and instructive articles. The Rev. T. G. Selby, whose name is famous, discourses upon "The Springs of Christ's Authority." The Rev. Alfred E. Myers presents a succinct account of "The Brotherhood of Andrew and Philip." The articles which have awakened attention, entitled "In the Banqueting House," by Rev. Mark Guy Pearse, are continued under the sub-title of "A Sacramental Meditation." Another in the series of "Suggestive Sermon Titles," by Rev. Dinsdale T. Young, citing the titles of Philips Brooks', T. G. Selby's and Canon Liddon's sermons, is pleasing and helpful. Jan Mclaren (the Rev. John Watson) has a sermon on "The Power of Other Worldliness," full of good thoughts. No more full and fresh Homiletical Department has ever been furnished the readers of this estimable magazine. Of Notes and Illustrations a variety are given. "The Brief Sermon for Busy Readers," by Joseph Parker, D. D., is pungent. "The Children's Sermon," by Rev. J. Reid Howett, and the Notes on Sabbath School Lesson, by Rev. William E. Ketcham, D. D., the editor, are of striking interest. Outline Addresses by the same author are valuable, and Prayer Meeting Talks, by the late Dr. Deems, are valuable aids to the preacher. This magazine is winning its way to still greater popularity and meets a felt want by a very large class of clergymen. 15 cents per copy; $1.50 per year. Wilbur B. Ketcham, publisher, 2 Cooper Union, N. Y.

The *Literary Digest* contains articles of interest on "The Debs Sentence," "Marriage and the Social" Evil, "Malaria and Drinking Water," "Experimental Evolution," "Secularizing Tendencies of the Day," and "The Taxation of Church Property." These two articles are of special value; also an article on "The Reliability of the Gospels," "Before Grant won his Stars" and "A New diet wanted" are instructive reading. The whole number is rich in interesting matter.

CYNOSURE AND N. Y. TRIBUNE.

BOTH SENT ONE YEAR FOR $1.60.

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TESTIMONY.

"The anti secret force in Maine for active work has developed very rapidly within the last few years. A single copy of the *Cynosure* coming to an honest praying man for two years had much to do with the anti-secret character of the Cornish church, and still more to do with the revival and re-organization of the Maine Christian Association. Behold what God hath wrought! Praise his name forever!"—*Elder S. C. Kimball, Editor Christian Witness, New Market, N. H.*

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The *Cynosure* and *Tribune* give five pages of reading matter for every working day in the year at a cost of about one-half of a cent per day. The news from the whole civilized world is given, and reform news and facts of vital interest nowhere else obtainable. Send $1.60 to the

CHRISTIAN CYNOSURE,
221 West Madison St., Chicago, Ill.

How to Make Lobster Cutlets.

For every cup of boiled lobster take a large tablespoonful of flour, a tablespoonful of butter and one-half tablespoonful each of milk or cream and chopped parsley; the yolk of an egg and salt and pepper to taste. Scald the milk, rub the butter and flour well together until smooth, add to the milk and stir until it thickens; add the beaten yolks, stir for a moment, and remove from the fire; add the seasoning to the lobster, and mix the custard. This must be done very carefully, that the cutlets may not be pasty. Put it away to cool, and when cool form into small cutlets. Roll in egg and bread crumbs, and fry in smoking hot fat. Garnish with lemon and parsley.

How to Make Cold Cream.

Take 2 ounces of oil of almonds, half an ounce of spermaceti and a dram of white wax. Melt together, and while cooling add 2 ounces of rosewater, stirring until cold. Another recipe is as follows: Four ounces of unsalted butter, 4 ounces of white wax and an ounce of vaseline. Melt together and perfume with oil of bergamot. The more cold creams are stirred and beaten while cooling the whiter they become.

How to Make Caramels.

Caramel, so much used to color sauces, gravies, etc., is made as follows: Heat half a pound of brown sugar in a small kettle and stir until it is a smooth, dark brown butter, but be careful that it does not burn; add gradually a pint of hot water, let it simmer while the sugar, which is escaping from the kettle, dissolves; then bottle and cork.

HALF FARE TO CHATTANOOGA AND RETURN.

FOR THE EPWORTH LEAGUE CONVENTION IN JUNE.

On June 25, 26 and 27, 1895, the Monon Route will sell tickets at rate of one fare for the round trip from all points on its line to Chattanooga and return on account of the SECOND INTERNATIONAL CONFERENCE OF THE EPWORTH LEAGUE. These rates and tickets will be open to all. Tickets will be limited to return fifteen days from date of sale, but can be extended fifteen days by depositing with agents of Q. & C. or Nashville & Chattanooga R'ys before June 30.

A choice of routes via Cincinnati, the Blue Grass Regions of Kentucky and the mountains of Tennessee, or via Louisville and the Cave Regions of Kentucky, with side trips to Mammoth Cave at a nominal expense, makes the Monon Route the most desirable line between Chicago and Chattanooga, Tenn.

The day trains of the Monon Route both via Louisville and Cincinnati, carry parlor cars and dining cars, serving meals same as at a first-class cafe. Patrons can order what they want and need only pay for what they get.

The evening trains carry luxurious palace sleeping cars from Chicago to Cincinnati or Louisville. The sleeping car rate from Chicago to the Ohio River, or from the Ohio River to Chattanooga, is $2.00 per berth, whether occupied by one or two persons.

Parties wishing to view the mountain scenery of the South should leave Chicago on the evening trains, so as to make the trip from Cincinnati or Louisville to Chattanooga by daylight, arriving at Chattanooga for supper. Those wishing to visit Mammoth Cave should leave Chicago at 8: 32 P. M, arriving at Louisville for breakfast, and at the cave for dinner, remaining at the cave until next morning, leaving at nine o'clock, and arriving at Chattanooga for supper.

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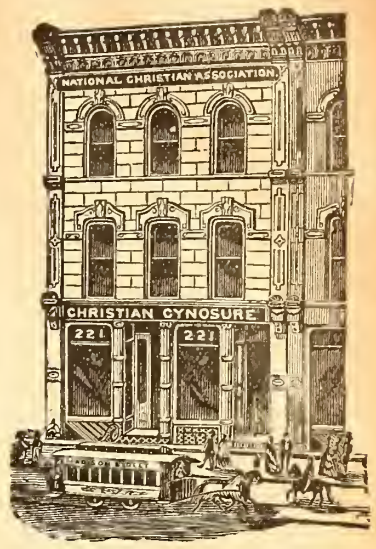
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The Christian Cynosure.

REV. M. A. GAULT, - - - EDITOR.
WM. I. PHILLIPS, - - - PUBLISHER.

CHICAGO, THURSDAY, JUNE 20, 1895.

The *Cynosure* Publication Committee, consisting of P. W. Raidabaugh, E. A. Cook, T. B. Arnold, and the editor and secretary of the N. C. A., held a meeting to consider matters referred to it at the last annual meeting. A plan was adopted to secure well-known anti-secret editors to write articles for the *Cynosure*, and also to have our Sabbath-school department edited by some well-known writer. The *Lodge Lamp* was considered not a hindrance but a help to the *Cynosure*. The next meeting of the committee will be June 21st.

John N. Stearns, the corresponding secretary of the National Temperance Society and Publication House, died May 21, in the 66th year of his age. He was the leader of the non-partisan method of dealing with the prohibition problem. But his chief notoriety was as leader of secret temperance organizations. No Good Templar was as devoted to the lodge. In 1848, as early as his age would permit, he joined the Sons of Temperance. He was afterwards Worthy Patriarch of the Grand Division of Eastern New York; then he was prominently connected with the Temple of Honor, and for two years was Most Worthy Templar of the Supreme Council of North America.

When his Masonic standing and titles are added to the above, we have an illustration of the power of the secret empire in our religious and reform work. The representative of the great American Bible Society at the World's Fair was a Freemason, proud of his Masonic badge, and who lauded the Christ-dethroning institution of Freemasonry while representing the church of Christ. God's Word directs us to choose for important trusts in the church and state men full of the Holy Ghost, and men fearing God and hating covetousness. But the order in our times is usually to choose men full of high-sounding titles, such as Worthy Patriarch, Most Worthy Templar of the Supreme Council, Most Puissant Grand Sovereign, etc., etc.; and without these it is difficult to get an appointment.

Notwithstanding his high-sounding titles, it seems that Mr. Stearns left the National Temperance Association $10,000 in debt, and a strong appeal is now being made to its friends to save it from disorganization.

In these days, when the empire of secrecy is being bolstered up by the names of leading educators, it will be well to read again these telling words from the pen of the late Philo Carpenter, written in 1871:

"History, at the present day, makes rapid progress, and the utterances and testimony of great and good men of a past generation are liable to be forgotten.

"Believing these historic facts important and especially interesting to those churches which delight to honor the revered memory of Prof. Moses Stuart and his colleagues, this testimony is given to the public.

"A few years after the abduction and murder of Capt. William Morgan, Professor Stuart used the following language: 'For a long time I neither knew nor cared much about this subject; but recent attention to it has filled me with astonishment; and as to some things contained in it, with horror. The trifling with oaths and with the awful name of the ever blessed God is a feature which I cannot contemplate but with the deepest distress.'

"This saint of God, like the old prophets, was satisfied with the institutions and ordinances of God's house, and consequently did not give his influence or aid in supplementing the same with human ordinances and worldly alliances; in other words, he was opposed to secret, oath-bound societies, into which many good men, and even clergymen, have been and are being 'ensnared.'

"In 1834 Moses Stuart, D. D., Leonard Woods, D.D., Ebenezer Porter, D. D., and Thomas H. Skinner, D.D., of Andover Seminary, together with twelve hundred citizens of Massachusetts, presented to the Legislature of that Commonwealth a memorial, using the following language: 'Praying for a full investigation into the nature, language, ceremonies, and form of rehearsing extra-judicial oaths in Masonic bodies; and if found to be such as the memorialists describe them, that a law may be passed prohibiting the future administration of Masonic, and such other extra-judicial oaths as tend to weaken the sanctions of civil oaths in courts of justice; and praying also for the repeal of the charter granted by this commonwealth to the Grand Lodge of Masschusetts.'

"The memorial was received and referred to a committee composed of Hon. Heman Lincoln and others, and after long and patient investigation, and the examination of witnesses, recommended the action suggested by the memorialists. The report and the action of the Legislature on the subject can be found among the archives of the State, as published in 1834.

"Please allow me to quote the following from the report. The committee say: 'Freemasonry, as a distinct, independent government within our own government, and beyond the control of the laws of the land, by means of its secrecy and the oaths and reglations which its subjects are bound to obey under penalties of death, has occupied much of the attention of the committee.' And the committee close their report by saying: We believe, in the language of the *Edinburgh Review*, that all secret societies are justly deemed odious, wherever the government is tolerably free, and can only be excused where the existence of arbitrary power, foreign or domestic, leaves no other means of escaping from hopeless slavery."

THE MORNING COMETH.

If a Christian poet, sixty years ago or more, could sing:

"The morning light is breaking,
The darkness disappears,"

how much more now in the light of such intelligence as this from a recent issue of *Life and Light:*

"A new and most remarkable epoch seems to have dawned in the missionary work in Japan in the distribution of Bibles among the soldiers.

"Rev. Mr. Loomis, an agent of the Bible Society, describes, in the Japan *Evangelist*, the arrangements by which a copy of a portion, or the whole, of the New Testament shall be in the hands of every soldier and every sailor in the empire, including the Imperial Guard. This is done with the consent, and in many cases, with the cordial co-operation of military officials, both high and low, and the books are received with much gratitude and interest by the men themselves. Chinese soldiers in Japan, as prisoners of war, and in the hospitals, are included in the distribution, and are eager to receive all that are given them.

"Hitherto, the work of the Bible societies and all missionary bodies has been looked upon by many of the people as an intrusion that was without official sanction, and simply tolerated. Now, it is placed on an entirely different basis, which, in a country like this, marks a new era in all Christian work.

"From this time on, hundreds and thousands of the young men will no longer be restrained from the study of God's Word, by military or other restrictions, and permission will be to them the evidence that the religion of Jesus Christ is approved by the highest authorities in the land."

HEWING NEAR THE LINE.

George R. Scott, one of the editors of the New York *Witness*, hews very near to the anti-secret line in giving some good advice to an enquirer. Though he does not quite venture to name the secret order referred to, yet it is easy to see what organizations are meant in this editorial from the last *Witness:*

"A correspondent, writing from Seattle, Wash., is in doubt as to whether or not he should unite with an organization which he describes. Some of the members inform him that in it 'God's name is rarely mentioned, except in jest or blasphemy, and that the name of Jesus is positively prohibited from any official document.' He also gives other objectionable features, and winds up by saying: 'Can a Christian unite with such a body and still maintain his integrity?' As he asks for my personal views, here they are: 'An earnest Christian has all he can attend to to take care of his family, his country, his needy neighbors, and his own soul, without getting mixed up with organizations that do not tell him what they want of him until after he has joined. The truth is that most good men spend too much of their time in being organized and organizing others. There are but twenty-four hours in the day, and most men are aware of the fact that life is too short to spend any part of it in going over and over any set of rules and regulations that may be good enough once, but get to be very stale, flat, and unprofitable. In my younger days I received such a dose of 'constitution and by-laws' that a short visit to a lively prayer meeting was a luxury—not a dead meeting, where the participants looked as if they were to be hung the next morning. And I might as well be frank, and say that too many bright and intelligent men are so bound up with organizing machinery that they have no time to think out or do anything that is good 'on their own hook.' Let every man and woman reserve a portion of their time to give the Lord as seemeth them best, and thus get the credit or blame for some acts of their own."

JACKSON (TENN.) ANTI-SECRET.

Rev. C. Powers reports progress in his arrangements for the anti-secret convention at Jackson, Tenn. He had secured the endorsement of Dr. Key and Dr. Sanders, permitting the large Tabernacle to be used for the convention. The president of the committee having the Tabernacle in charge, had previously promised him that he might have it if the consent of these gentlemen could be obtained, as they were both Masons. In the meantime Bro. Powers is getting signatures to the call, and arranging the program, and has seven speakers already engaged. Let us entreat the friends of the cause throughout the State to make special efforts to attend this convention. And let special prayer be offered that the Holy Spirit may be present in this important meeting.

FROM OUR LIBERTY SINGER.

It is seldom that a man lives so long to battle in as many reforms as Bro. Geo. W. Clark, of Detroit. After spending his best days in the battle against American slavery, he has lived to give many years of valuable service to the anti-secret and prohibition reforms. In a recent letter he says his health is quite feeble, and he feels that his work is almost done. He sends us the following strong testimony which he says "is my latest, and may be my last, earnest protest against the iniquitous liquor traffic. He has dear relatives who give their influence to corrupt license parties, and he desires to warn them before he goes hence:

"Editors and speakers of the old license parties are alike fearful, and fail to say a word or strike a blow at the legal hydra-head of this deadly upas tree, the saloon itself, the saloon *per se*, or the criminal license that legalizes and perpetuates it, or the criminal responsibility of those who go to the ballot-box and deliberately vote the old pro-license ticket.

"They may continue to play their old license and 'regulation' racket until doom's day, and talk about the 'irregularities' of the saloons forever, but so long as they continue to plant, ground and root their main trunks by license, their pretended 'regulations,' restrictions and limitations will be futile, mere ropes of sand, a most ridiculous nullity! The saloons will go on with their diabolical work the same forever! Men who are so utterly destitute of moral principle as to engage in the gross, sensual and devilish liquor traffic at the present day with all the knowledge of its physical, moral, social and political evils, may not be expected to have any regard for either human or divine laws. They know that the license laws are made in the interest of the liquor-mongers and their co-partners, Uncle Sam's 'Revenue Department,' and they are bound to make the most out of the nefarious business regardless of its demoralizing and deadly effects. And what care they for a paltry fine now and then of five or ten dollars when the profits of an evening's run of their drunkard-making 'gin-mills' will more than pay the trifling

fine imposed, with costs. The prosecution gives their gin-doggery notoriety besides.

"What a travesty is all this! God has ordained law to be a terror to evil-doers and a praise to them that do well. Was ever such another deadening and damning farce played off upon the world as this license scheme? That a civilized, not to say a Christianized, people should not only *tolerate* the existence but actually *legalize* in their very midst a traffic universally known and admitted to be the direct cause of eight-tenths of the pauperism, insanity, crime and misery, the disgraceful rows, riots and robberies, the frightful casualties and ghastly butcheries with which the community is being constantly shocked, is indeed one of the most unaccountable anomalies of the age in which we live."

PERSONAL MENTION.

—Oscar M. Fulwider, President of the Y. M. C. A., of Bloomington, Ind., spent last Sabbath with the editor at Wheaton.

—Rev. Thomas Banfield, of Lewiston, Fulton Co., Ill., who has been engaged in revival work in the Free Methodist church, was in the city last week, and visited the *Cynosure* office.

—Rev. Samuel F. Porter is settled for a time at Lidgerwood, N. D., and has two preaching charges, Dexter and Genessee. We trust the blessing of God will still follow, as in the past, the labors of this untiring brother.

—Rev. S. Collins, D. D., sends us a neat eight-page document giving his best thoughts on the question "Should Christians Observe Easter Sunday?" It was read before the U. P. Ministers' Association of Pittsburg, Pa., April 8, 1895.

—Rev. Chas. R. Hunt, formerly our yoke-fellow in reform work, is now pastor of the Presbyterian church in Union City, Pa. He writes that he expects to attend the Boston Christian Endeavor Convention, and visit his old-time friend, Secretary J. P. Stoddard.

—Prof. Simpson Ely, so long professor in Fairfield College, Neb., writes that he will remove this week to Kirksville, Mo., where his address will be in the future. He has regular work as contributor for several papers. He promises that we will hear from him in the *Cynosure* whenever he has time to write.

—Rev. W. M. Howie, of the Third U. P. church, Chicago, has resigned. He is a strong friend of the anti-secret cause and our prayers go with him. Expressions of sincere sorrow and tokens of high appreciation were extended to him and his wife at a farewell meeting of the congregation, Friday evening, June 7th.

—Rev. N. R. Johnston, of Oakland, Cal., was a delegate at the late meeting of his Synod in Denver, and writes us that it was probably his last Synod. He sends us an address he gave at the Sabbath Convention in Oakland, April 11, 1895, which is a clear, practical sixteen-page tract entitled, "Civil law and the Sabbath."

—A correspondent from a New York town writes: "This is the last place in the world for anything but 'Progressive Orthodoxy,' 'Advanced Theology,' 'The Higher Criticism,' and Freemasonry. Possibly a lecturer like President Blanchard, or the Stoddards, whose trumpet blasts might wake the dead, would arouse some few of them to ask 'the time o' night,' but doubtful."

—Mrs. Narcissa White Kinney, of Astoria, Ore., who for so many years was one of the most effective prohibition speakers, is now President of the Oregon W. C. T. U. She is a friend of the anti-secret cause, and we are glad to hear that the Ministerial Association of Astoria has invited her to occupy each of the city pulpits in rotation in the interests of temperance and other reforms.

—A minister who is laboring as missionary in New Mexico, writes that his missionary society has left him without financial support, which makes it necessary for him to drop his papers, including the *Cynosure*. Would that the Lord might move the heart of some one to provide the means for sending the paper to such missionaries. We have many opportunities to use funds in this way.

—Rev. T. M. Chalmers returned to the city recently after a month's absence lecturing and preaching in southern Illinois and at other points. Surely God is strengthening this brother, for he spoke twenty-eight times in as many days. In a previous tour he gave twenty-seven addresses in fourteen days. He has severed his connection with the Hebrew Mission, but expects to continue in the work of Christianizing the Jews of Chicago.

—Elder A. B. Lipp, one of our veteran workers at Sidney, Mo., sends a new subscriber and reports quite a stir among the lodge-members in that vicinity, because some of them have been counterfeiting and defrauding each other. The wicked are thus made to testify against themselves, and the lodges to destroy one another because of their inherent corruption. This may be one effectual way by which these works of darkness will be eventually overthrown.

—Rev. Henry Clay Gray of Texas, laboring in the interests of the American Missionary Society, has appointments in Wisconsin as follows: Berlin, June 16, Appleton 19, Oshkosh 23, Ripon 26, and Fond du Lac 30. Bro. Gray is in deep sympathy with the anti-secret cause, and often in his lectures gives strong testimony on the evil influence of the lodge in the South. We hope the friends in Wisconsin will give him every assistance possible in arranging his meetings.

—The supervisors of Ontario county, N. Y., have recently sold the old jail at Canandaigua. Its chief distinction was derived from the fact that William Morgan was confined in a cell in the building and taken from there by Freemasons, upon the order of the Masonic authorities, and drowned in Niagara river, after being confined in a fort for some time. The newspapers of the country, in noting the fact of the sale, refer to Morgan as being "the author of a book claiming to expose Masonry." Morgan truthfully exposed Masonry, and was most cruelly murdered by order of the fraternity, and the stain of his blood and many others is upon the order.

NO COMPROMISE WITH THE LODGE.

The following is the report on secret societies, adopted by the Reformed Presbyterian Synod at Denver, Col., last week:

There are two most important principles which ought to be kept in sight on the question of secret societies. First: That the church of Jesus Christ, in her purity, is most unchangingly opposed to secret orders. Second: That the church, in her exercise of discipline, effectually purge herself from complicity with such orders.

In regard to the first, we say in our testimony, Chap. XXII, Sec 5:

"Christians should walk in the light. Their doctrine and purposes and manner of life, their rules of action and conduct, should not be concealed. The formation of secret associations for the prosecution of ends, however good professedly, is inconsistent with the requirements of Christian principle." In the last paragraph of Sec. 2, of the Covenant of 1871, we say: "We reject all systems of false religion and will-worship, and with these, all forms of secret oath-bound societies and orders, as ensnaring in their nature, pernicious in their tendency, and perilous to the liberties of both church and state; and pledge ourselves to pray and labor according to our power, that whatever is contrary to godliness may be removed, and the church beautified with universal conformity to the law and will of her divine Head and Lord."

With these Scriptural and authoritative utterances placed before the world, and made binding upon us by the oft-repeated sacramental renewal, and our solemn formal oath and covenant of the past, it becomes our duty to keep these principles constantly before our people, and to prevent the evil against which we lift our voice from gaining a foot-hold among us. We will not enter upon an argument against the secret orders. This has been done so often that it is not necessary here to repeat it. The report submitted at our last annual meeting is an admirable and convincing argument against the entire secret system.

We would rather call attention to the danger which threatens the church. We do not stand in any immediate danger from what are known as the major secret orders. But we are in danger from the minor orders. We live in the age when the "image of the beast" is worshiped by the mass of men. Secretism is rife everywhere. In many places, business and trades are so completely hedged about by "orders," "unions," etc., that a man cannot engage in certain legitimate callings unless he will join the order by which the business is controlled. He must be able to give grip and password before he can buy or sell. In the so-called industrial strikes, men who do not belong to the striking body are mobbed if they attempt to take up the work.

So completely have all trades and many lines of business passed under the control of the secret orders, that men tell us, "we cannot be employed at our trade unless we belong to the union." This form of the evil that menaces the church today is not confined to the city, or town, but lays its grasp upon the agrarian members as well, holding forth alluring inducements to join the order that has been formed for the special purpose of securing to him his rights.

And who has not heard the loud-sounding encomiums spoken in praise of the insurance orders. Even the women have been overtaken by the mania, and many orders have sprung up lately, to the sacred altar of which only women can be admitted.

In these minor orders, exhibiting some object good in itself, that may be quite laudable; but including a formal initiation, and an obligation to secrecy; in these we see our present peril. They are the entering wedge. Stroke by stroke the church will be divided, or forced to surrender her position upon the whole question. But our testimony, founded upon the Word of God, will justify us in the exclusion of secretism, no matter what the form may be. The experience of other churches that have temporized with the minor orders, warns us that there is peril in the first step toward toleration of this evil. We therefore recommend the following action:

1. That the entire church be urged to identify herself with the movement in opposition to secret orders, and that co-operation with the National Christian Association be encouraged.

2. That sessions be enjoined to exercise the utmost watchfulness over their respective congregations, and by candid, by practical and well directed help, and, when necessary, by vigorous discipline, defend the church against the minor secret orders.

3. That the church be urged to a more energetic and practical use of this part of her testimony. While we are not more than holding our position, the enemy is active, bold and aggressive. Their number is legion. And when we remember that the weapons of our warfare are not carnal, but mighty to the pulling down of the strongholds of Satan, we should use these weapons constantly. We will yet overcome. But it will be "by the blood of the Lamb, and by the word of our testimony."

4. That the cause be recommended to the liberality of our people.

Respectfully submitted,
(Rev.) T. P. ROBB,
" T. H. WALKER, } Com.
" A. KILPATRICK,

AN APPEAL TO THE CHURCHES.

EDITOR CYNOSURE:—Private letters which I have myself seen, from a number of American residents in Turkey, of unimpeachable character, have fully confirmed the worst reports of the recent massacre of Armenian Christians by the Turks and Kurds. This is only the climax of a systematic course of heart-sickening oppression and persecution extending over many years.

It is only under the pressure of aroused public opinion that governments take action. After the Bulgarian massacres, four hundred public meetings of protest were held in England. I would therefore earnestly urge that every Christian minister devote one Sabbath evening meeting to a consideration of the situation of the Armenian Christians in Turkey, and that the meeting pass resolutions of protest, similar in general tenor to those lately adopted by the Evangelical Alliance.

Ministers intending to preach on the subject, or anyone wishing to secure the passage of resolutions by any club or society, can be supplied with documents and data, free of charge, by addressing Mrs. Isabel C. Barrows, 141 Franklin St., Boston, Mass.

Let us "remember those in bonds as bound with them."

FRANCIS E. WILLARD.

COME TO THE WATERS

WHOEVER THIRSTS MAY DRINK AT THE FOUNTAIN.

Rev. Madison C. Peters Speaks of Denominational Bigotry—Salvation Limitless as Christ's Dying Love—Every Human Being an Object of the Father's Care.

"The Living Water" was the title of Rev. Madison C. Peters' impressive sermon at the Bloomingdale Reformed church, New York, Sunday, June 2. He took for his text Isaiah lv, 1, "Ho, every one that thirsteth, come ye to the waters." The following is from the preacher's discourse:

The figure is oriental. Ho! is a cry arousing attention. It brings up the image of the hot, sandy waste, and, by contrast, that of the cool, bubbling fountain. What can better symbolize salvation than water? Water cleanses. It is of a fructifying nature; it softens and mollifies the earth. There is healing virtue in it; it is the one thing we cannot live without; it is the only thing that absolutely quenches our thirst; it is free and easy to come at; it is a common element from which none is barred.

The Living Water.

"Ho, every one that thirsteth." There is an exclusive and sectarian bigotry, in a measure common to all churches, which talks rather of the church than of Christ, of sacrifices rather than of the sacrifice, and which practically regards the grace of God as flowing in the channels of its own exclusive ordinances, and the healing power of the living water as abiding rather in the earthen chalice than in the sparkling spring.

To hear these men talk of ordinations and confessions and baptisms and confirmations one might think that this fountain of salvation were like a mineral spring at some fashionable watering place, inclosed and appropriated and surrounded by liveried water dippers, so that the soul that will not drink from these particular denominational cups must needs perish in agony. To be told that salvation is to be found only or even especially in any one church is blasphemous bigotry. The church altogether, in its different denominations, is only a company of thirsting men, who must come and drink each man for himself. "Every one," no matter how unlovely, no matter how lost, wherever there is a lip to thirst and an ear to hear, free as the air, impartial as the sun, limitless as the dying love of the Saviour that opened it, there flows the priceless fountain unto the thirst of the world.

There is not a human being in the world who is not an object of the Father's love. A father said to his son who came back a fourth time: "No, I forgave you three times. I will never forgive you again." And the boy went off and died—away from the father's house. But God takes back his children a thousandth time as cheerfully as the first. As easily as the schoolboy with a sponge wipes off the figures on his slate God will wipe out all our sins.

The God We Can Love.

When the broken hearted, bereaved mother had worked herself into a frenzy over "the horrible decree" of the God of Calvin, Edwards and Hopkins, the old colored nurse gathered the pale form to her bosom and said: "Honey, darling, ye ain't right. Dar's a dreffal mistake somewhar. Why, de Lord ain't what ye t'ink. He loves ye, honey. Why, jes' feel how I loves ye—poor, old black Candace, an I ain't better'n him as made me. Dar jes' ain't but one t'ing to come to, an dat ar's Jesus. Jes' come right down to whar poor, old black Candace has to stay allers. It's a good place, darlin. Look right at Jesus! Dar's a God ye can love."

God requires no austerities, no penances, no pilgrimages to secure salvation. There is a religion of forms and a religion of faith, of piety and of phariseeism, of penitence and penances, of ritualism and of righteousness, a religion of the crucifix and a religion of the cross. In this they differ: The one is a religion of free grace. the other a religion of merit. Away with these false coins of spiritual currency wherewith man would sell to man the living water. My tears and blood cannot mingle meritoriously with the tears and blood of the Lamb of eternity.

The spread table is God's own table, and we are to be receivers of his fullness and grace, "without money and without price." God cannot sell his love, his mercy, his restoration of his erring children. He does not meet us on the ground on which a creditor meets his debtors. He frankly forgives us all. "Buy without money" impresses us with the worth as well as the freeness of the thing obtained.

A ship was sailing in the southern waters of the Atlantic, when the people on board saw another vessel making signals of distress. They bore down toward the distressed ship and hailed them, "What is the matter?" "We are dying for water," was the response. "Dip it up then," was the answer; "you are in the mouth of the Amazon river." There those sailors were thirsting and suffering, hoping and praying for water, and supposing that there was nothing but the ocean's brine around them, when, in fact, they had sailed into the mightiest river on the globe and did not know it. Though to them it seemed they must perish with thirst, yet there was 100 miles of fresh water all around them, and they had nothing to do but to "dip it up." You have no atonement to make for your sins—it is already made—the fountain is opened; the water is flowing around you; you are in the midst of it; there is nothing for you to do but to dip it up. Nothing to do, but something to take—the water of life—freely.

A Gentleman Never Swears.

A real gentleman never swears. I have often heard it said of a very profane man, "He can be a gentleman when he wants to be." A man who can be a gentleman when he wants to be never wants to be anything else.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning June 23. Comment by Rev. S. H. Doyle.

TOPIC.—The world for Christ; our worlds for Christ.—Acts xi, 1-11. (A missionary topic.)

The Jews divided the world into two classes of people—those who were Jews and those who were not Jews, whom they called gentiles. They thought that all of God's grace and favor was reserved for themselves alone. But in the incident narrated by Peter in our topical reference God taught them differently; that the gospel was to be preached and the Holy Ghost given to the gentiles as well as to the Jews. The middle wall of partition between them was fallen to the ground. Then was no more Jew and gentile, circumcision and uncircumcision, but all men one in Jesus Christ. Jew and gentile for Christ meant the world for Christ.

The world justly belongs to Christ. He made it, He sustains it, and He died for it. Christ died for the whole world and not for a part of it. This was the lesson that God taught Peter and the Jews. The benefits of the gospel were not to be confined to the Jews alone, but gentiles as well as Jews were to be the recipients of its blessings. Christ wants the world. He gave His disciples command to preach the gospel throughout all the world. This should be sufficient for every Endeavorer. It should be our great joy and delight to satisfy all the desires of Christ, and particularly this desire for the salvation of the whole world.

The world wants and needs Jesus Christ. No sooner had Peter seen the vision teaching him that the gospel was for the gentiles than three men stood before him ready to direct him to the place when the representatives of the gentile nation were ready to receive him and the gospel. The world wants the gospel. The time was when many parts of the world were closed to Christ, but it is no longer so. Every door is open, and from every clime and nation comes the Macedonian cry, "Come over and help us." The world is ready for Christ. Souls are hungry for the bread of life. Open doors, open hands, open hearts, stand ready to receive Him. The world is ready. Are we ready to send Christ to the world? The world needs Christ. He is the only one who can satisfy it. God has made the human soul for Himself, and it is restless until it rest in Him in Christ. There is no true peace until Christ speaks peace. He is the only one who can save the world, for there is salvation in none other.

To win the world for Christ our worlds must be for Christ. We must have our affections centered upon Him alone and consecrate ourselves entirely to Him. We must be ready to sacrifice and deny ourselves in order that we may send Christ to all the world.

Bible Readings.—Gen. xii, 1-3; Ps. xxii, 27, 28; xxiv, 1, 2; Isa. xlix, 6; lii, 7; Jer. xxxi, 34; Dan. xii, 3; Hos. ii, 23; Mic. iv, 1, 2; Mal. i, 11: iii, 10; Math, xxviii, 19, 20; Luke, xxiv, 46, 47; John i, 29; viii, 12; Acts i, 8; xiii, 2, 3; xvi, 9, 10; Rom. i, 14, 15; x, 14, 15; I Cor. ix, 19-22; I John v, 19-21.

A Household Endeavor Society.

What is probably the only society of its kind in the world is in existence at Nalpa Station, Australia. Nalpa Station is 60 miles from Adelaide, on the shores of Lake Alexandria, and it is therefore cut off from the usual opportunities for Christian fellowship. But the members of the household of Mr. Joseph Bonnin have organized themselves into a Christian Endeavor society. This unique organization has been in existence for more than a year, and it has proved an entire success in developing the Christian lives of its members and in promoting fellowship in the household. Six active members are now on the roll. This little society takes up a missionary collection at every consecration meeting, and in other ways does good work for those in the "regions beyond." There are three committees—prayer meeting, lookout and music.—Australian Christian World.

Christian Endeavor Notes.

Five hundred Michigan Endeavorers for Boston! The Boston 1895 committee is arranging for a special vestibuled train to leave Detroit and go right through to the convention city.

The Baptist juniors of Houlton, Me., have given a window to the new church.

The Congregational society of Calais, Me., conducts a prayer service at the city poorhouse on Sundays, alternating with the Milltown (N. B.) Congregational society.

Fifty of the 60 members of the First Presbyterian society of Santa Rosa, Cal., give to missions according to the 2 cents a week plan. Twenty-seven associate members united with the church during the year.

Fifteen hundred invitations are distributed every Sunday afternoon on the streets, in theater entrances, hotels and restaurants by the young people of the First Baptist church of Kansas City. Many souls have been won through this work.

A unique feature of the Boston convention will be the special state headquarters, located in Machinery hall. The space will be portioned off among the various state unions, and each will be asked to decorate and fit up its own share in a characteristic manner.

"Andromania In the Green."

There has been quite a sudden development in this generation of what are known as female colleges, writes the Rev. Charles H. Parkhurst, D. D., in The Ladies' Home Journal. This movement is, in part, considerate and reasonable, and in part it is a "fad." A great many girls are going to Vassar, Smith, Wellesley and Barnard because they want to be educated, and others are going because young men go to college, and it is nice to do what young men do—what might be called "Andromania" in the green. There is another contingent of young women who are motived in this by their desire to get on to an independent footing and to be in a situation to make their own way in the world, with something like an expectation that they will earn their living by their brains. and that husband and children will be to them always a terra incognita—using the college in that way as a means of helping them to escape the proper destiny of their sex.

The institutions referred to are known as female colleges, and there is something in that mode of distinction that involves an amount of wisdom that is not always suspected nor intended by those who use the designation.

Shirt Waists and Deuteronomy.

One of the most significant signs of summer is the reappearance of the shirt waist. It is worn by all classes and conditions of women.

Age or size is no bar to it. Comeliness or homeliness are equally susceptible to its attractions. It has come with bigger sleeves, brighter colors and more extreme styles. In its latest form it is an exact copy of a man's shirt except that it has a drawing string around the belt and is endowed with the privilege of separating from the garment that supplements it.

This prevalence of the shirt waist is a token of the religious laxity of the times. Its hold upon feminine favor shows that the Bible is not read or heeded as in the days of our grandmothers. In Deuteronomy xxii., 5, are these words: "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment. For all that do so are an abomination."

As the women are putting on not only the shirt waist, but the collar button, the studs and the four in hand ties, which pertain unto a man, it is very evident they do not take Scriptural injunctions very much to heart.—Denver Times.

Skirts and Waists.

There is a curious "shimmering" effect in many of the silks which is very soft, pretty and becoming. A pale yellow ground, with a pattern of roses, will have a silvery sheen over the whole thing, which makes it almost impossible to tell just what the exact shade of color or colors really is. These silks are now all the rage for the fancy waists, and also for the full fronts to be worn with gowns made with jacket effects.

It is not necessary to have skirts and waists of the same silk. For instance, a fancy silk skirt, in which there is any one predominating color, can be made with a silk waist of a plaid color, or with an all lace waist over the same color as the skirt. The advantage of this is that the plain silk waists covered with lace can be worn with all sorts and varieties of gowns, while the silk waists which match some one costume are, generally speaking, only pretty with that particular costume. Fancy effects are so much the order of the day that it is really worth while to make the best of this economical fashion when we have it with us.—Exchange.

Miss Peel's Bridesmaids.

The bridesmaids at Miss Peel's wedding in London counted seven. The four young women wore gowns of white silk, whose bodices of puffed white chiffon were divided from neck to waist with trails of shamrocks. The elbow sleeves were of the silk, with collars and sashes of white satin, both tied at the back in large loops. Their hats were of drawn chiffon, the brims edged and the crowns covered with forgetmenots, from which stood up pink roses and bows. The three children wore white satin slips, with overfrocks of white chiffon, the yokes trimmed to match the bodices of the older bridesmaids, with trailing shamrock. Their bonnets were quaint, close fitting affairs copied from a Dutch picture, faced with forgetmenots, with a cluster of shamrocks at one side. All carried shower bouquets of pink roses and mignonette.

Nahida Remy.

Nahida Remy is a sublime woman. Ten years she spent in the study of Jewish literature, history and character. She read, studied, inquired and wrought herself into a state of enthusiasm and lofty admiration of Judaism, all of which she poured forth in most beautiful forms in her two volumes on "Prayer In the Talmud" and "The Jewish Woman." Never before was the liturgy

of the Jews and woman in Israel so enthusiastically presented to the world by a Protestant lady as was done by Nahida Remy. And now she embraces Judaism with one of the greatest living Jewish philosophers, Professor Lazarus, Ph. D., D. D., the septuagenarian savant whom she has recently married.—American Israelite.

Women Elect Officers.

Mrs. Sarah A. Thurston was chosen president of the Woman's Republican association of Kansas at its recent annual meeting in Topeka. Mrs. Lewis Hanback of Argentine was chosen vice president; Mrs. Edward Gaylord, Topeka, secretary; Mrs. Best of Rosedale, treasurer. Mrs. Inez M. Stinc, state organizer for the last year, was unanimously re-elected.

Professor Max Muller, who used to be a strong opponent of girls' colleges, now concedes that such institutions are of great use in the world. He says they tend wonderfully to the improvement of the whole of woman's character.

A new device for petticoats is the removable flounce. This is a muslin lace trimmed flounce and is attached to a silk petticoat of the same color without sewing, by means of narrow inter-threaded ribbon.

Where a bathroom is infested with croton bugs repeated use of a sulphur candle will stop their multiplication. These are bought at any apothecary's or grocer's and bear on them careful directions for use.

A thimbleful of powdered borax in a teacupful of water is good for dandruff Brush and then rub the scalp. Do this every day for a week.

As "readers" for publishing houses and magazines, women are said to show a remarkable instinct in the ability to discover talent.

The Obedient Egg.

Take a glass and half fill it with salt water—the water must be very salt—then fill the balance of the glass with fresh water.

Now take an egg and place it very gently in the glass, and it will float. By shaking the glass so that the fresh and salt water mix the egg will sink. Of course you make your preparation previous to exhibiting the experiment and inform your auditors that you can cause the egg to float or sink at command. It is a neat experiment, and any one can perform it and so create no little amusement in a large company.—Exchange.

The Way It Happened.

Said Toddlekins to Waddlekins,
A very homely pup:
"See, there's a sleeping pussy cat.
Suppose we eat her up."

They ne'er had seen the like, I ween,
But then they thought, you see,
That such a soft and sleeping thing
No fearful foe could be.

But something strange, an awful change,
Came o'er that furry ball,
And what it was that happened next
They never knew at all.

Ah, how they flew, those noble two,
That most heroic pair!
Said Toddlekins to Waddlekins,
"It must have been a bear."

—Churchman.

DANGER OF BEER DRINKING.

An Insidious Enemy That Is Invading Respectable Homes.

Every kind of intoxicant sold by the liquor saloon and sought after by the debauched appetite is drunk for the sake of the alcohol there is in it. Leave alcohol out of lager beer, and a man would as soon suck a faucet from an offal wagon as to touch the nasty stuff. It is for the alcohol that is in it that the drinker is willing to swallow the slop.

There is no greater delusion than that the popular saloon drinks are aids to physical development and of food value. A great German chemist, after many years of thorough experiment, says that he has proved with mathematical accuracy that the amount of nourishment you may take upon the point of a table knife inserted into a sack of flour contains absolutely more nourishment to the physical organism than the nourishment contained in eight quarts of the best Bavarian beer, and that if a person is able to drink two gallons of beer each day in the year he would get about the same amount of nutrition from the beer in 12 months that he would by consuming a five pound loaf of bread or three pounds of lean meat.

I press this question of beer home upon your attention because I am satisfied that there is more danger at this point for young men—and young women, too—than at any other. Since I became pastor of this church in Brooklyn I have had the excuse made to me by a respectable young married woman for not giving me her church letter that she had become so accustomed to drinking beer that she did not feel she could get along without it. She began to drink it because she thought it gave her new strength and energy when she was tired with the care of her babe. Alas! that she could not have heard the words of a great physician, who says, "To stifle the feeling of fatigue in order to be able to work on is like forcibly closing the safety valve so that the boiler may be overheated and explosion result." I am satisfied that this insidious enemy is making fresh inroads into respectable homes and needs to be met by the repeated statement of the truth and the setting forth of the facts with the greatest possible clearness.—Rev. Dr. A. L. Banks.

DOWNED BY STRONG DRINK.

Only One of the Thousands Who Yearly Meet Their Doom.

H. S. Jameson, a printer who has been connected with the press of Illinois for 50 years, called at The Chief office last week. He published the Chillicothe Independent in 1856 and published the first Republican newspaper in Springfield over 50 years ago. The curse of strong drink downed him, although now he is a sober man, but drink has made him a wanderer on the earth. He is a bright conversationalist, and we spent a pleasant hour with him.—Tiskilwa Chief.

An old gentleman giving the same name and telling substantially the same story as that above called at The Standard office last Wednesday, and although we did not learn why it was he was turned out in his old age yet we are not surprised to learn that strong drink is responsible for it. Like all who have met with a similar misfortune, he looks to those for help who had nothing to do with his downfall. We gave him a few hours' employment, and if those who helped to bring about his ruin could have stepped into our pressroom and seen the man of gray hairs at the case their consciences, if never before, certainly would have then given them a prodding.—Galva (Ills.) Standard.

Evil of Moderate Drinking.

Moderate drinking in some men brings on the disease of drunkenness, and in view of our present social customs it is very hard to condemn in a sweeping way all moderate drinkers, and yet if there were no moderate drinkers there would be no drunkards. There is not a walk in life, an occupation or profession where persons are free from the evil of moderate drinking. Politicians, merchants, lawyers, even clergymen are addicted to it, and there has been and is a good representation of all of these professions at the Keeley institutes in the United States today.—Banner of Gold.

HORRORS OF THE DRINK HABIT.

Eternity Alone Can Reveal the Misery Wrought by Alcohol.

One of the last products of the pen of W. Jennings Demorest was a study of the liquor problem in his magazine. In it he says: "We are fully aware of the fact that it is impossible to exaggerate the horrors and the extent of the misery produced in the homes of a large proportion of the people by this drink habit. We know that we cannot fully estimate the loss and injury that the community suffer on account of its awful tax on the resources of labor. Nor can we fathom all the crime and degradation that are the direct outcome of this terrible appetite for strong drink.

"No amount of regret can atone for the wail of a mother's awful agony over her lost son, no amount of good intentions will compensate the wife of a drunken husband, no tears of anguish or even real repentence will ever repair the broken hearts or stifle the cries of homeless, starving children who have been made worse than fatherless by the toleration, and even protection, that the liquor traffic has obtained through votes. Eternity alone will reveal all the horrors that this traffic in alcoholic poisons has produced."

The Gothenburg System.

The London Times' correspondence from Gothenburg has aroused considerable interest in temperance circles by its report of the workings of the Scandinavian system of government control. The law applies only to the sale of distilled spirits and not to wine or malt liquors. The result is, of course, the increased sale of the latter in far greater proportion than the decrease in the former, the amount of drunkenness remaining about the same. The result of the inquiry naturally is that the cure of drunkenness is not to be found in the Gothenburg plan of regulation.

Score Another For Temperance.

The latest report of an English life insurance company is another evidence in favor of total abstinence. Comparing the general section with the temperance section, it is found that in the former the percentage of actual deaths during the past year as compared with the expected deaths was 79.34 per cent, while in the temperance section the same comparison showed a per cent of 54.67.

Rough on Lord Russell.

An amusing story is told anent Lord Wriothesly Russell, canon of Windsor, who became an abstainer late in life. In giving the reason for his conversion to teetotal ideas before a recent meeting he assigned as the cause for his change that "for 40 years as a parish clergyman he had been trying to cure drunkards by getting them to indulge in moderation, but had never once succeeded." His amazement may be imagined when the next day he read in the newspaper that he himself had been trying "for 40 years to drink in moderation, but had never once succeeded!"

THE SUNDAY SCHOOL.

LESSON XIII, SECOND QUARTER, INTERNATIONAL SERIES, JUNE 30.

A Comprehensive Review of the Lessons of the Second Quarter—Golden Text, Heb. xii, 2—Commentary by the Rev. D. M. Stearns.

LESSON I.—The Triumphal Entry (Mark xi, 1-11). Golden text, Mark xi, 9, "Hosanna, blessed is He that cometh in the name of the Lord." His knowledge of all things and His control over all things may be dwelt upon with great profit. Even the untamed ass' colt is perfectly submissive to Him. His entry into Jerusalem in this manner, which was a liberal fulfillment of Zech. ix, 9, teaches us to believe that the other prophecies of Zech. ii, 4, 12; vi, 13; viii, 3; xii, 10; xiv, 3, 4, 9, and many such like, shall be just as liberally fulfilled.

LESSON II.—The Resurrection—An Easter Lesson (I Cor. xv, 3-14). Golden text, I Cor. xv, 20, "Now is Christ risen from the dead, and become the first fruits of them that slept." Unless Christ had risen from the dead there would have been no salvation, no forgiveness of sins, no gospel to preach. But during the 40 days between His resurrection and ascension He was seen and talked with by many people who were His disciples on at least ten different occasions, and after He ascended visibly to heaven he was seen by Saul and Stephen and John.

LESSON III.—Watchfulness (Math. xxiv, 42-51). Golden text, Mark xiii, 33, "Take ye heed, watch and pray." This is called a temperance lesson, and if received into the heart would greatly tend to make us temperate in all things. There is nothing so purifying and separating and inspiring as to be constantly watching for the coming of the Son of Man. Three essentials of a good servant are given—ready, faithful, wise. Ready to meet his Master at any moment, faithful to his Master's affairs at all times, and wise in his watchfulness and faithfulness, his lamp filled and brightly burning.

LESSON IV.—The Lord's Supper (Mark xiv, 12-26). Golden text, Luke xxii, 19, "This do in remembrance of me." We have here another instance of His omniscience and of the subjection of willing hearts unto Him. An appropriate and helpful word in connection with the lesson is the association of I Cor. xi, 26, with Luke xix, 13, "Ye do show the Lord's death till He come," therefore "occupy till He come." And how can we better occupy than by dying constantly to self and living unto God, yielding fully to Him for His pleasure?

LESSON V.—The Agony In Gethsemane (Mark xiv, 32-42). Golden text, John xviii, 11, "The cup which my Father hath given me, shall I not drink it?" Not even the favored three could in any sense appreciate the awfulness of this hour, but while He agonized they slept. This agony He only could endure, and it was all for me. How meekly we should bear our greatest trials, which are so small when compared with His (II Cor. iv, 16-18).

LESSON VI.—Jesus Before the High Priest (Mark xiv, 53-64). Golden text, Isa. liii, 3, "He is despised and rejected of men." Meekly submitting to be bound and led away, He patiently endures this mockery of a trial, falsely accused of many things, but guilty of nothing. Silent because there was nothing to answer, until He was pointedly asked, "Art thou the Christ?" to which He replied, "I am," and added that He should yet be seen on the right hand of power and glory.

LESSON VII.—Jesus Before Pilate (Mark xv, 1-15). Golden text, Mark xv, 5, "But Jesus yet answered nothing, so that Pilate marveled." What a night it was, what torture, and so prolonged! His disciples at first all forsook Him, John afterward returned, and Peter followed afar off. Alone, in communion with His Father, He bore it all. If this fellowship was broken because of His being our sin bearer, as it seems to have been on the cross when forsaken by God, how undescribably awful His condition was. Let each one say, "All for me."

LESSON VIII.—Jesus on the Cross (Mark xv, 22-37). Golden text, Rom. v, 8, "While we were yet sinners Christ died for us." Here is matter enough for a whole review, the center of the whole Bible story. "His own self bare our sins in His own body on the tree" (I Pet. ii, 24). Numbered with the transgressors, a murderer released because He was sacrificed, the great work of atonement finished. Note His seven sayings on the cross, and remember that this event was the topic of conversation by Moses and Elijah on the Mount of Transfiguration (Luke ix, 30, 31).

LESSON IX.—The Resurrection of Jesus (Mark xvi, 1-8). Golden text, Luke xxiv, 34, "The Lord is risen indeed." And now we have an Easter lesson in midsummer, but the great fact of His resurrection, and ours because of His, should be ever before us. See how the zeal of the women was misguided because, although it was loving, it lacked faith, and without faith it is impossible to please Him. If we are risen with Christ, let us set our affections on things above and live to tell of redemption through a risen Christ.

LESSON X.—The Walk to Emmaus (Luke xxiv, 13-32). Golden text, Luke xxiv, 32, "He opened to us the Scriptures." The thought of the golden text seems to be the main one of this lesson. These disciples were in doubt and darkness because they did not believe the prophets concerning the literal death and resurrection of Israel's Messiah, and many are in darkness today because they do not believe the prophets concerning the return of Christ to sit on David's throne and reign over the house of Jacob and over the whole earth and to restore all things of which the prophets have spoken.

LESSON XI.—Peter and the Risen Lord (John xxi, 4-17). Golden text, John xxi, 17, "Lord, Thou knowest all things; Thou knowest that I love Thee." We have here an apparent lack of faith because of an unseen Lord and a consequent fruitless attempt to supply their need in the old way ere they left all to follow Him. We have also His loving kindness and gracious provision for their need, with the gentle rebuke to Peter. Those whom He calls to feed His sheep and lambs need have no care about their own welfare, for He will surely see to that.

LESSON XII.—The Saviour's Parting Words (Luke xxiv, 44-53)—A Missionary Lesson. Golden text, Math. xxviii, 19, "Go ye, therefore, and teach all nations." Again, He opens to them the Scriptures and then commissions them to become His witnesses, preaching repentance and the remission of sins in His name, the power for this service being the Holy Spirit, and the encouragement His coming again, according to Acts i, 11. Let us be obedient to His command, filled with His word and Spirit, and ever waiting for His return.

NEWS OF THE STATE.

TELEGRAPHIC REPORTS OF HAPPENINGS OF NOTE.

Work of the State Lawmakers at Springfield—Bills and Resolutions Introduced, Etc.—Other State Items of General Interest to Our Readers.

SPRINGFIELD, Juno 13.—The sonate passed the following biiis: To license and tax department stores (Salomon's); providing for the safety of coal miners; appropriation for Chester penitentiary; giving each supreme court justice a stenographer; appropriations for Pontiac reformatory and Joliet penitentiary; authorizing all drainage districts to issue bonds; forbidding cemeteries nearer than three-quarters of a mile from any town; to pay 5 per cent. interest on municipal warrants. The house arbitration bill was amended and postponed. Salomon's bill to classify goods in department stores was passed.

The house passed the bill to submit liquor licenses to vote in cities, villages and towns of less than 15,000 inhabitants, and a number of others of less importance. The Salomon department store bill was ordered to second reading. The committeo on convict labor reported in favor of the abolition in prisons of all competitive labor; that infirm convicts be sent to Chester to make articles needed in state institution, and able-bodied ones be utilized in construoting publio works.

SPRINGFIELD, June 14.—The senate passed the Lowenthal bill regulating the grant of franchises to gas and street railway companies, etc., and the Littler rovenue bill, which will fail in the house. The governor's veto of the bill prohibiting the making of cigars by conviots was rejected, only Barnes, Campbell of Hamilton, Craig, Ford, Higbee, Leeper, Mahoney and Paisley voting in favor of the veto. Torrens' land title bill was agreed to with house amendments.

The house passed the same bill; also the general appropriation bill, but refused to pass over the governor's veto the convict-made cigar bill. The bill prohibiting domestic animals running at large was passed; also those providing relief for indigent soldiers and families and creating a pension fund for disabled fire insurance patrolmen. The senate referred the house arbitration bill, which kills it, and passed a uumber of bills of less importance. Thore was much confusion in the house during the day.

SPRINGFIELD, June 15.—The two houses of the Illinois legislature adjourned at midnight last night, there being the usual rush of business at the close, and some confusion in the house owing to the antics of a drunken janitor. The senate passod a number of bills at the closing session, among them: To prevent the use of slot machines, etc.; providing the necessary revenue for tho state; resolution for a joint committee on statutory revision; for the expenses of the state charitable institutions; Crawford's elevated railway bill—over the governor's veto; to compel paymont of wages in bankable currency; tax levy bill.

The report on convict labor was adopted. Other bills passed were: Shutting up barber shops on Sundays; flag-on-public-buildings bill; requiring the destruetion of noxious weeds; to protect laborers in coal mines. There were columns of other bills passed and at 12:30 this morning the senate adjourned sine die. The house was full of spectators and the scene was a lively one. All the the appropriation bills were passed, including one for a survey of a ship canal from the lake to the Mississippi. The Miller frontage bill, vetoed by the governor, was laid on the table.

The flag-on-public-buildings bill was passed. The joint resolution for statutory revision was lost, as was the bill making train robbery punishable with death. Salomon's department store bills failed to pass. A bill was passed providing for free scholarships in the University of Illinois. There were a host of bills that got left in the closing scramble and at midnight the house dissolved and today the members are on their way home for good.

TRAIN WRECKERS BAFFLED.

Wanted to Throw the Pay Car from the Track and Rob It.

CINCINNATI, June 15.—An unsuccessful attempt was made to wreck the Louisville and Nashville pay car between Visatia and Oaklawn, Ky., about twelve miles from Covington. Ties were firmly fastened on the track at the approach to a high trestle. The pay car was expected to follow a through freight. The freight train found no obstruction at the trestle, but a passenger train from the south came along before the pay car reached that place from the north and the obstruction was removed. The obstruction could be easily seen by a train going north, but not by one going south, owing to a curve. The pay car is said to have had $50,000 in it and was delayed some time. There is no clew. No suspicious characters were seen in the neighborhood.

Cuban News from Havana.

HAVANA, June 17.—Unofficially, it is reported here, on the plantation of Senor Romeilo, near Guantanamo, Firmeza hanged a number of citizens, soldiers and two miners. In this instance, as in many others, the insurgents mutilated the bodies of the dead in a horrible manner.

He Refused to Support His Family.

PRINCETON, Ills., June 17.—Three months ago August H. Heap, of Spring Valley, for trifling reasons refused to contribute toward the support of his wife and child, and for so doing he was fined in the county court here $200 and sentenced to jail for two months. The case is said to be the first in the state under the new law compelling husbands to provide support for their families.

Illinois Bank Closes Its Doors.

METROPOLIS, June 13.—The banking house of Brown & Bruner has closed its doors and made an assignment to D. W. Helm and E. P. Curtis for the benefit of its creditors. The liabilities will be about $100,000, with assets about $140,000.

Notes of the State.

The Toluca and Marquette Coal companies purchased 5,000 acres of coal land in the southern part of Bureau county, Ills., and will lay out a new town four miles north of Putnam.

Governor Altgeld granted papers restoring the rights of citizenship upon H. S. Sydensteieker of Champaign, who has served one year at the Chester state prison for burglary and larceny.

Guy A. Henshaw, a brakeman, was killed at Marblehead, Ills., in trying to make a flying switch.

Otto Boehme, surrogate judge of La Salle county, Ills., married Miss Clara de Stwolinsky at the suburban home of the bride's mother at Fort Soott, Kas. The wedding was a fashionable one.

Barney Brewington, whose alleged headquarters are at Litchfield, was arrested at Greenville, Ills., charged with receiving goods under false pretenses.

Fire-damp in a well near Monticello, Ills., caused the death of Jesse Carnell Prar and James.

Carlisle Speaks at Louisville.

LOUISVILLE, June 15.—The large personal following of Secretary Carlisle in this city and the keen interest felt by all classes in the currency question filled Music Hall last evening with such a crowd as Louisville never before saw congregated on a similar occasion. Carlisle was heartily received and made an extended and eloquent speech on the great question at issue.

Ohio Populist Convention.

COLUMBUS, O., June 15.—The Populist state convention has been called to meet here Aug. 1 and 2. There will be about 700 delegates in it. J. S. Coxey, of the commonweal army fame, will probably be the candidate for governor.

One of the Inalienable Rights.

SPRINGFIELD, Ills., June 17.—Assistant Attorney General Newell renders an opinion in which he holds that aliens residing in this country are subject to taxation the same as naturalized eltizens.

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TRUST IS A CORPSE.

THE WHISKY COMBINE KILLED BY THE SUPREME COURT.

Leaving Two Parties Interested to Fight Over the Remains—Sweeping Decision by the Illinois Jurists Declaring the Trust Illegal.

CHICAGO, June 14.—By a decision rendered in the Illinois supreme court at Springfield the charter of the Distilling and Cattle Feeding company—known as the whisky trust—is annulled, and the legal existence of the corporation is ended. The decision sustains the judgment of the circuit court of Cook county, and amounts to a substantial victory for Attorney General Moloney, who instituted the proceedings two years ago last month. The opinion was written by Justice Bailey, and has the unanimous approval of his associates The decision contains a sweeping and emphatic condemnation of trusts, monopolies, and combines. In effect it is a denunciation of the management as well as formation of the whisky trust. Judge Gibbons' finding is upheld throughout.

Two Factions Battling for Control.

The reorganization committee claims that the decision is a help and not a hindrance to its plans, and the receiver is rallying his forces and preparing to resist any attempt that may be made by original owners to regain possession of the properties. A corporation having a capital of $35,000,000 is deprived of its charter. Two factions are battling for control of the vast assets of the concern. On the one hand is Joseph B. Greenhut and his allies, with their suits and counter suits, fighting for $500,000 of the stock and nearly $1,000,000 of the company's bonds. Greenhut and every vestige of the old management are repudiated, but they are still able to complicate affairs legally. On the other hand are R. B. Hartshorne, S. W. Rice et al., of the reorganization committee, now directing the management in co-operation with the receiver.

First Owners Get Out Their Clubs.

But in the background stand the first owners of the distilleries, with clubs in their hands ready and anxious to get a chance at their old properties. The former owners of the distilleries are the people who are expected to make trouble. For weeks past they have been expecting the decision. The supreme court having declared the charter of the whisky trust void, the original owners claim that the distilleries revert to them, and to that end are warring. Marshal Arnold had a conference with Receiver McNulta and took precautions to meet any possible move on the part of the distillers. Marshal Arnold has sixty special deputies at the Shufeldt, Riverdale and Calumet distilleries, and his office was crowded with reserve men and others seeking appointment as special deputies for the expected raid on the distilleries.

CHAMPIONS OF SILVER.

They Gather in Force in Memphis to Boom the White Dollar.

MEMPHIS, June 13.—Friends of silver representing twenty states of the south and west began a two-days convention in this city yesterday. Fifteen hundred delegates, comprising Democrats, Republicans and Populists, but with "honest money" as the slogan of all, filled the lower floor and a large portion of the balconies at the Auditorium when the gathering was called to order. On the stage, besides the officers of the Central Bimetallic League of Memphis, under whose auspices the gathering is held, were with very few exceptions all the leading advocates of the free coinage of silver in the United States. They included Senators Bate and Harris, of Tennessee; Jones and Berry, of Arkansas; George and Walthall, of Mississippi; Marion Butler, of North Carolina; Tillman, of South Carolina; ex-Governor Prince, of New Mexico; Senator Turpie, of Indiana; Governor John G. Evans, of South Carolina; ex-Governor Eagle, of Arkansas; ex-Representative William Bryan, of Nebraska; General A. J. Warner, of Ohio; C. S. Thomas and Alva Adams, of Colorado; Alexander Delmar, of California, and congressmen and bankers from Tennessee and adjoining states by the dozen.

The number of people in the Auditorium did not exceed that which greeted Secretary of the Treasury Carlisle upon his appearance here on May 23, but the demonstration was equally as imposing and enthusiastic as the one witnessed on that occasion. A permanent organization was effected, and addresses were delivered by Chairman Turpie and Alexander Delmar, of California, in the afternoon, and by Congressman Sibley, of Pennsylvania; C. S. Thomas, of Denver, and Aaron Wolcott, of Indiana, in the evening. Today will be devoted to speeches by some of the most distinguished of the visitors and the consideration of the report of the committee on resolutions, of which Senator Jones, of Arkansas, is chairman.

MEMPHIS, June 14.—The free silver convention completed its business yesterday and adjourned. From the beginning to the end it was an enthusiastic gathering, and its conclusions were stated in a declaration that was kept well within the object of the meeting as stated by Senator Harris. The platform dealt with the money question and that only. It is a clean cut demand for the free coinage of silver at the ratio of 16 to 1 without consulting any other nation. There was a good deal of speechmaking during the day, and all the speakers were applauded vigorously and enthusiastically.

MOLONEY STILL AFTER PULLMAN.

Believes He Will Down the Magnate in the Supreme Court.

SPRINGFIELD, Ills., June 14.—Attorney General Moloney in discussing the decision of the supreme court in the whisky trust case said: "It is plain also from the language used by the supreme court in this case that the Pullman Palace Car company will meet with the same fate at the hands of this court that the whisky trust met with. The supreme court has expressly decided that corporations organized under the laws of this state have only such express powers as are granted to them, and that their powers must be strictly construed, and all that is not given to them in express language is denied."

The words of the supreme court are: "It should be remembered that grants of powers in corporate charters are to be construed strictly, and that what is not clearly given is by implication denied. The defendant is authorized to own such property as is necessary for carrying on its distillery business and no more. Its power to acquire and hold property is limited to that purpose."

This language, it is claimed, clearly sounds the death-knell of the Pullman corporation when it reaches the supreme court. It is what the attorney general has always claimed the law to be, and Judge Gibbons in the whisky trust case agreed with him, but the circuit judge in the Pullman case differed from both as well as from the supreme court.

Iowa Soldiers' Home Squabble.

MARSHALLTOWN, June 14.—The pension controversy in the Iowa Soldiers' Home is developing into a fierce and bitter squabble. One of the commissioners declared that the pension rule would be adhered to regardless of the temporary injunction issued by Judge Hindman, the defendants having recourse against the state if they win the case. The soldiers in the home are in a state of violent commotion, and the contending factions at white heat.

MARSHALLTOWN, June 15.—Daniel O. Ball, principal plaintiff in the pension case against the Iowa soldiers' home commissioners, has made affidavit stating that a former affidavit against the commissioners was obtained through deception and threats by Adjutant Longley, and was untrue. The controversy is now wrought up to such a pitch that about 100 members of the home are on the point of almost open revolt.

Ohio Prohibition Ticket.

SPRINGFIELD, June 12.—The Prohibition state convention has completed its labors. The financial plank demands free silver and that government establish banks as it does postoffices. The following ticket was named: United States senator, R. S. Thompson, Springfield; governor, Seth H. Ellis, Springborn, Warren county; lieutenant governor, J. W. Sharp, Mansfield; attorney general, W. C. Bates, Columbus; auditor, A. S. Caton, Coshocton county; treasurer, J. W. Hawkins, Steubenville county; supreme court judge, John T. Moore, Jackson county.

Death of a Prize Stallion.

LACON, Ills., June 15.—"Light of the West," an imported shire stallion valued at $10.000 owned by Burgess Bros., is dead of mesentric hernia. The horse took the first premium at the World's Columbian exposition. It was the best known stallion in America, having been exhibited in every American horse show since 1890.

Student Ohl Dead.

PRINCETON, N. J., June 12.—Frederick Ohl, the student who was shot by the negro, Collins, Saturday night, is dead.

Suspended for Sunday Bike Riding.

CHICAGO, June 15.—The Young Men's Christian Association Athletic Union has taken action in reference to the wheelmen who rendered themselves liable to its discipline by participation in a Sunday run. As a result fifteen members, eleven from the Ravenswood and four from the West side departments, will be suspended from the rights and privileges of membership in the union for the next three months. This does not involve a loss of membership in the association.

Des Moines Is a "Dry" Town.

DES MOINES, June 14.—Judge Spurrier has signed the decree closing all the saloons. The muict petition being insufficient, he said, the old prohibitory law is fully in force again. The saloonmen have appealed to the supreme court.

THE MARKETS.

New York Financial.

NEW YORK, June 15.

Money on call nominally easy at 1 per cent. Prime mercantile paper 2½@3 per cent. Sterling exchange firm, with actual business in bankers' bills at 489¼@489½ for demand and 488¼@488½ for sixty days; posted rates 489@490; commercial bills, 487½@486¾.

Silver certificates 67; sales $10,000; bar silver 66¾. Mexican dollars 53¼.

United States government bonds firm; new 4's reg., 123⅜; do. coupons, 123⅜; 5's reg., 116⅜; 5 coupons, 116⅜; 4's reg., 111⅞; 4's coupons, 113; 2's reg., 97; Pacific 6's of '95 100.

Chicago Grain and Produce.

CHICAGO, June 15.

Following were the quotations on the Board of Trade today: Wheat—June, opened 75⅞c, closed 74⅜c; July, opened 76⅜c, closed 74⅛c; September, opened 77¼c, closed 76c. Corn — June, nominal, closed 48c; July, opened 49½c, closed 48¾c; September, opened 50⅜c, closed 49⅞c. Oats—June, opened 29⅜c, closed 28½c; July, opened 29⅜c, closed 29c; September, opened 25⅜c, closed 29c Pork—June, nominal, closed $12.35; July, opened $12.40, closed, $12.45. Lard—June, nominal, closed $12.50.

Produce: Butter—Extra creamery, 17½c per lb; extra dairy, 15@16c; packing stock, 8@9c. Eggs—Fresh stock, loss off, 11c per dozen. Live poultry—Spring chickens, 16@23c per lb.; hens, 8c; roosters, 5c; turkeys, 7@8c; ducks, 8@8½c; geese, $3.00@4.00 per doz. Potatoes—New, 50@75c per bu.; old, 25@40c. Strawberries—Michigan, $1.00@1.50 per 16-qt. case. Blackberries, Illinois, $1.50 @1.75 per 24-qt. case. Apples—$2.50@4.50 per bbl. Honey—White clover, 1-lb sections, new stock, 13½@14c; brown comb, 10@12c; dark comb, poor packages, 8c; strained California, 5@6c.

Chicago Live Stock.

CHICAGO, June 15.

Live Stock—Prices at the Union Stock yards today ranged as follows: Hogs—Estimated receipts for the day 9,000; sales ranged at $3.00@4.30 pigs, $4.30@4.60 light, $4.35@4.50 rough packing, $4.40@4.70 mixed, and $4.60@4.77½ heavy packing and shipping lots.

Cattle—Estimated receipts for the day, 300; quotations ranged at $5.55@5.95 choice to extra shipping steers, $4.95@5.50 good to choice do., $4.45@4.90 fair to good, $3.75@4.35 common to medium do, $3.50@4.00 butchers' steers, $2.25@3.25 stockers, $2.75@3.90 feeders, $1.70@3.90 cows, $2.50@4.30 heifers, $2.25@5.85 veal calves.

Sheep—Estimated receipts for the day 3,000; sales ranged at $2.30@3.85 westerns, $1.50@3.25 Texans. $1.75@4.40 natives, and $2.50@6.00 lambs.

St. Louis Grain.

ST. LOUIS, June 15.

Wheat—Cash and June, 80c asked; June 78c bid; July, 76¼c, 76⅜ bid; August; 75c nominal; September, 70c bid. Corn—Cash, 46c bid; June, 45½c nominal; July, 45½c asked; September, 45⅝c, 45¾c asked. Oats—Cash, 29¼c; June, 29c nominal; July, 27½c bid, 28c asked; September, 27⅞c asked.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from June 10 to June 17:

E W Burns, Jos Huston, J Howe, J K Robbins, Simon Rorabaugh, W H Stratton.

Christian Endeavorers

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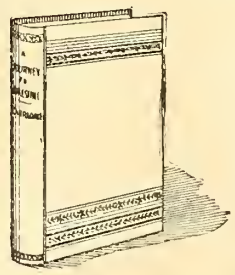
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FARM AND GARDEN

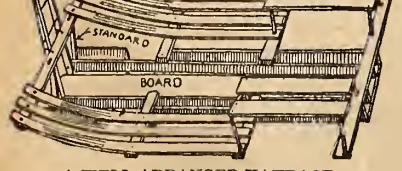
A NEW IDEA IN HAYRACKS.

It Is Free to Everybody, and the Inventor Tells All About It.

A new idea in hayracks which emanated from the brain of a Pennsylvania farmer was originally sketched and described by him for Rural New Yorker, as follows:

I invented a hay rigging implement which my neighbors all think is good. I say I invented it, as it is the first one of the kind I have ever seen. The sketch, I think, will give a very good idea of it. The one just finished is built of 2½ by 5 inch hemlock bed sills, 16 feet long for the two center ones, 16 inches apart; two of the same size 10 feet long 6 inches from the same fill the bolster behind; two in front of the same size 3 feet long fill the front bolster; one arm behind is 2½ by 5 inches, 8 feet long, running clear through on top across the bed sills; one in front, 1¾ by 6 inches, 8 feet long, of hard wood, is mortised to receive the standards, which are 2 by 6 inches, 16 inches long to the shoulder, bolted between the two bed sills, the same bolts receiving the ladder.

The front has a 1 by 3 inch piece of hard wood at each end of the short bed sills bolted on the bottom of the same



A WELL ARRANGED HAYRACK.

and long ones also, and a 1¾ by 5 inch piece at the fore end of the longer short bed sills and under the short center arm also. One of the same size is under the short arm forward of the hind wheel one-half inch bolts, which tie it strongly. The brackets which hold the boards over the hind wheels are 11 and 12 inches high and 18 inches long, and made of good old wagon tire 1¾ inches wide. The forward end standards I let stand back so the boards lie flat on the arm. This rigging is designed for a western built wagon. The bolsters are 3 feet 2 inches, and there is a high wheel for a low wheel. The standards and the brackets could be shortened or varied. If deeper bed sills were used, the brackets would be shorter.

Suggestions For Better Crop Reports.

The convention of business men and statistical experts which met in Washington last month submitted a number of suggestions for the improvement of crop reports, among which was the following:

"That arrangements be perfected with the United States consular service for sending by cable to the department on or about the 9th of each month a statement giving the best available information concerning prospects for crops of grain and cotton in their respective districts, to be published in connection with the domestic crop report when issued."

Another suggestion of the conference was:

"That the department, instead of having a principal correspondent and three assistants in each county, as at present, make an effort to secure the regular service of one or more reporters in each township, all to make their reports directly to the department at Washington."

Crimson Clover In Kansas.

We have grown small areas of Crimson clover for several years, and the effort has invariably resulted in failure. Being an annual plant and a reputed nitrogen gatherer, it was thought expedient to introduce it in one of the rotations under experiment, but it was found to do so poorly and yield so little that it was practically worthless. It can neither stand our dry summers nor the cold of our winters. When sown in late summer, as is the practice in the east, where this plant is in favor, we found that only a small per cent would survive until spring. In no case has it compared favorably in yield or hardiness with the common red clover. In the eastern counties of the state it may do better, but even there I should not expect it to be worth cultivating, when red clover is so much surer. This has been the tenor of the answers given to numerous correspondents, who, having read the glowing reports of this plant from the east, were anxious to learn what it would do here.—Kansas Station, Manhattan.

The advantages of wide tires for both the team and the road are thoroughly demonstrated.

Are you Going East this Summer?

Don't forget that the great summer tourist route is the Michigan Central, "The Niagara Falls Route," a first-class line for first-class travel, the popular line to Niagara Falls, Mackinac Island, the Thousand Islands of the St. Lawrence, the White Mountains, the Adirondacks. Portland by the Sea, Boston, and New England points, New York and the seashore.

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General Washington Opposed to SECRET SOCIETIES. This is a re-publication of Governor Joseph Ritner's *"Vindication of General Washington from the Stigma of Adherence to Secret Societies,"* communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10cts each.

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HISTORY OF A WEEK.

Tuesday, June 11.

Three boys were drowned in Lake Erie near the life-saving station at Cleveland. The boys were: Michael Sheridan, 11 years old; Patrick Morris, 12 years old, and Emmett Sweeney, 11 years old.

R. W. McClaughry has been selected as warden for the United States penitentiary at Fort Leavenworth.

Lee Burwell, an engineer at the Mendota (Ills.) Union station, drank three ounces of carbolic acid by mistake and died inside of twenty minutes.

The Pastors' association met at Dallas, Tex., and voted to prevent, if possible, the Corbett-Fitzsimmons prize fight coming off in Dallas.

Every saloon in Des Moines has been closed by a court decision that none of them was running in accordance with the provisions of the mulct law.

Delegates to the national Brewers' convention are arriving in large numbers at Milwaukee. The convention will open tomorrow.

Ex-Secretary Whitney emphatically says he is not a candidate for president nor will he be one.

Wednesday, June 12.

Five thousand francs, that is to say, barely $1,000, is the amount that has been obtained by the public auction at Paris of the vast stacks of love letters addressed to Mme. Recamier by most of the leading men of her time.

The child which Mrs. Konopka, a Russian immigrant, threw out of the cars at Terre Haute, Ind., is recovering, and the mother is regaining her reason.

During the debate in the Beligan chamber of deputies a man who was in the public gallery suddenly commenced shouting out insulting words regarding King Leepold and the ministry. He was promptly expelled.

The roundhouse, seven locomotives, and other property of the Santa Fe railway were destroyed by fire at Arkansas City, Kas. Loss, $125,000.

The Roman Catholic University of Notre Dame, at South Bend, Ind., is celebrating elaborately its fiftieth anniversary. A number of prominent prelates, including Ireland, are present.

Thursday, June 13.

Eight persons committed suicide and two others made unsuccessful attempts at self-destruction in St. Louis during the first ten days of June.

The suit of William P. Laidlaw against Russell Sage for $50,000 damages for injuries received by the explosion of a bomb in Sage's office four years ago is on trial in the supreme court of New York.

K. M. Landis has resigned the position of private secretary to the secretary of state to resume his law practice in Chicago. J. Walter Blandford, who was private secretary to Olney while attorney general, succeeds to the vacancy.

Charles Walton Ogden, a wealthy clubman of New York, killed himself while suffering from religious mania.

The new Secretary of State Olney received the foreign diplomats this morning at 10 o'clock. The occasion was the usual formal introduction of a new premier and the diplomatic corps.

A colored tough at Princeton, N. J., without adequate provocation shot Frederick Ohl and another student. Ohl has since died. The other student was not fatally hurt.

Friday, June 14.

John Bohemann, convicted of murder in the second degree for killing Henry Knop and John Seims, at Brooklyn, was sentenced to imprisonment for life at Sing Sing.

Richard S. Quay, son of United States Senator M. S. Quay, married Miss Elizabeth Loring Waters at the home of the bride's parents at Sewickley, Pa.

Edwin Gould, the young millionaire, said: "My brother George has no political aspirations. The talk of his becoming a candidate for governor of New Jersey is all nonsense."

The Blasland-Parcels-Jordan Shoe company, of St. Louis, has given a deed of trust to protect creditors, whose claims amount to $87,546.

General J. B. Weaver has written a letter to Sylvester Crane, the Populist candidate for governor of Iowa, in which he says he will support the ticket.

Isaac Hart, aged 81, who was the oldest active merchant in Cincinnati, is dead. He was at the head of the wholesale clothing firm of Isaac Hart & Sons.

Saturday, June 15.

Placards have been pested in various parts of Paris calling upon the inhabitants to display flags draped with crape so long as the French ships are at Kiel attending the opening of the new German ship canal.

Harriet Beecher Stowe was 86 years old yesterday and the day was remembered quietly by her many friends. Congratulations came to her from all parts of the world.

"Mike" Murray, who had been called the richest and handsomest professional gambler in New York, died at his office in that city, presumably of heart failure. He was at one time a partner of John Morrissey.

Congressman Paul S. Sorg will be the next Democratic candidate for governor of Ohio. This was decided, so it is said, at a conference of Ohio Democratic politicians at the Waldorf hotel, New York.

It is announced that the next cabinet council at Madrid will consider the question of strengthening the Spanish naval force in Cuba at once.

Monday, June 17.

No Americans were hurt in the riots at Cheng Tu, China, nor was much American property destroyed.

Baillie, Unionist, has been elected to the British parliament from Invernesshire—another gain for the Conservatives.

Grasshoppers have appeared near Peshtigo and in other parts of Wisconsin and begun destroying the crops.

Expressing his opinion of the appointment of Richard Olney as secretary of state, "Joe" Manley, the Maine Republican, who is now touring in England, says it was the best that could have been made.

Peter Cousino and wife tried to cross ahead of a Michigan Central train near Monroe, Mich. They were thrown forty feet and fatally wounded.

John Hudson, a negro wheelman, won the annual Halliday road race, fifteen miles, at Mansfield, Mass.

Dr. Henry Palmer was found dead in his bed at Janesville, Wis. The deceased was surgeon of the Iron Brigade during the civil war.

SCARCITY OF SEALS.

Report of the Commander of the Cutter Fleet in Bering Sea.

Washington, June 15.—Captain Hooper, in command of the cutter fleet in Bering sea, has reported to the treasury department that observations south of Unalaska convince him that the seal herds moving north are far less numerous than formerly. This scarcity, it is believed, is entirely due to the indiscriminate slaughter of the last two or three years. While patrolling the waters of the north Pacific Captain Hooper has boarded and searched a number of sealers, both Canadian and American, but there was no evidence of unlawful killing and hence they were allowed to proceed. In case Captain Hooper's observations in the open sea hold good at the islands it is very probable that the maximum catch of the North American Commercial company will be materially reduced even from last year, when it reached only about 13,000 skins.

COXEY LOSES HIS DAUGHTER.

Ex-"Wealer" Carl Browne Marries Her Secretly, but It Leaks Out.

Philadelphia, June 17.—"General" Coxey, the organizer of the "Commonweal" which marched to Washington last year, has been in this city, but started for home at Massillon, O. Here he heard news he did not like. It seems that his daughter Mamie, the "Goddess of Peace" of his "army" last year, has gone and got married to Carl Browne, the "general's" chief aide in that freak. It also appears that the marriage was a secret one, the couple pledging their faith on the quiet before a justice of the peace and then going their way, expecting to create a spectacular sensation by announcing the news at Washington on the Fourth of July. But it leaked out. Miss Mamie is 19 and Browne 45.

Before he left here Coxey was told the news and said: "I shall not make any trouble when I reach home. My decision on this question was reached some time ago. I told Mr. Browne three weeks ago that he should provide a home for his wife and support her there. I have advised her as to the steps she has taken. In an interview I had with my daughter in this city I advised her to postpone her marriage until such time as he proved his ability to care for her. She has chosen to overlook my advice, and there is absolutely nothing more that I can say except that my home will be open to her at any time in the future, should she repent of her bargain."

DEBS IS NO LONGER MISSING.

He Appears at the Marshal's Office Thirty-One Hours Behind Time.

Chicago, June 13.—Deputy marshals spent the whole morning yesterday trying to find Eugene V. Debs, who had failed to keep his parole at 4 p. m. Tuesday, and could not therefore be taken to Woodstock jail to serve out his sentence. The marshal was almost in despair, when at 11 o'clock the missing man, accompanied by Lester C. Hubbard, editor of Housewife, made his appearance at the marshal's office and said he had been taken sick while at Hubbard's house and had gone to sleep. His host had concluded not to awaken him and he had slept all night and missed his appointment with the marshal.

Debs was taken into the marshal's private office and later placed in the custody of a deputy, who put him to bed. Marshal Arnold said: "I will let him go to bed until nearly train time and nobody shall bother him. He will be taken to Woodstock at 5 o'clock this afternoon in company with Director M. J. Elliott, who arrived from the east this morning." The reporters for the afternoon press here who saw Debs when he showed up are unanimous in the statement that the A. R. U. president had been toying with that which "biteth like a serpent and stingeth like an adder."

Yesterday afternoon at 5 o'clock Debs was taken to jail at Woodstock, and Howard taken one hour later to Will county jail, Joliet.

OFFER FOR WHISKY TRUST PLANT.

Reorganization Committee Wants to Buy It for Nearly $10,000,000.

Chicago, June 15.—The reorganization committee offers to purchase the plant of the whisky trust for $9,800,000, provided the court orders the receiver to allow as consideration such a proportion of the sum total as would be divided among 347,067 shares of stock held by the reorganization committee. This offer is made in a petition for the judicial sale of the trust's effects, which was filed in the United States circuit court clerk's office last evening.

The petitioners set forth as reasons for an immediate sale the fact that the business under the receivership does not tend to any permanence and the retention of the regular trade in the face of sharp competition is impossible, and that further control by the receiver tends to the ultimate injury of the stockholders. The petition will be called up next week and be attacked by all the opposing interests.

POPULISTS OF IOWA.

The Convention at Des Moines Nominates a State Ticket.

Des Moines, June 12.—At the session of the People's party state convention E. H. Gillette, ex-representative, was made permanent chairman and I. W. Ivory permanent secretary. After several speeches the following nominations for state offices were made: Governor, Sylvester Crane, of Davenport; lieutenant governor, A. R. Sterrett, Humbolt; supreme judge, I. W. Ivory, Mills county; superintendent of instruction, E. J. Stason, Sioux City. The following is the platform adopted:

First—The People's party of Iowa in convention assembled reaffirms the principles of the Omaha platform.

Second—We denounce the late decision of the supreme court on the income tax, the recent acts of government by injunction in the interests of corporate wealth and the issue of interest-bearing bonds.

Third—Recognizing with satisfaction the expression of individual opinions among citizens irrespective of party in favor of the restoration of silver to its constitutional place in the coinage of the country at the ratio of 16-to-1, we extend the right hand of fellowship to all men who are willing to join us in the dethronement of the money power of Wall street and Europe and the emancipation of the producing classes of the world.

Fourth—We declare for the adoption of the initiative and referendum.

Fifth—We further demand that until such time as a government system of finance can be established that all banking institutions, national, state and private, be required to give security to depositors for all moneys received for deposit.

Sixth—We demand that the legislature of Iowa shall provide by adequate legislation for the inspection of all workshops and factories where more than ten persons are employed, that the physical and sanitary conditions may be improved and the lives, limbs, health and convenience of the employes be better guarded.

Seventh—The salaries of our public officers being far in excess of the returns from productive industry, we demand of the next general assembly a readjustment of the salaries of all public officers on a basis to correspond with the reduced prices received for the products of labor.

Eighth—We believe that the expenses of government should be borne in proportion to the ability of the citizens to pay them, and to this end we favor a graduated state tax upon incomes, also a state inheritance tax similar to those of New York and Illinois.

Ninth—We demand a state tax of 10 per cent. upon all future contracts made payable in gold, the same to be paid by the holder.

INDIANA TOWN SWEPT BY FIRE.

All Except Six of the Business Buildings Totally Destroyed.

Decatur, June 13.—The town of Geneva, in the southern part of this county, was almost entirely destroyed by fire. The fire was first discovered in Julius' grocery store and spread rapidly to adjoining buildings. The town has no fire protection, and owing to the drought all the cisterns and many of the wells were dry, leaving the town at the mercy of the flames. The entire business portion of the place was burned, excepting about six business rooms.

The thing that saved the Shamrock hotel and the bank building was the blowing up with dynamite the saloon building adjoining the Shamrock before the flames reached it. The aggregate loss on buildings and stock will reach over $100,000. In no instance was stock saved from the burning buildings. Several people were seriously injured during the fire, but no fatalities have been reported. There was not over $10,000 insurance carried by merchants in Geneva, making everything a total loss and leaving several business firms almost penniless. Four fine residences with all their contents were also consumed. The fire department in this city was sent for, but could not reach the fire in time to save anything.

Will Fight the Anti-Gambling Law.

Butte, Mont., June 15.—The proprietors of the gambling houses throughout Montana have decided to fight the anti-gambling laws which go into effect on July 1. The Atlas gambling house in Helena will remain open until after the law goes into effect and the case will at once be taken before the supreme court, which, it is said, consented to hear the arguments without delay. Ex-Senator Sanders has been engaged by the gamblers to conduct the contest.

Four Killed by an Explosion.

Fall River, Mass., June 15.—Four persons were killed and a half score were injured by the explosion of a new boiler in the Langley harness shop, while the building was completely wrecked. The names of the dead are: Adele Dube, Lelia Horton, Adolph E. Bellefuille and Robert Murray. The seriously injured are: Thomas Barry, will undoubtedly die; Mattle Duroches, fatally; William Russell, Alice Tremblay and Ida Lepage.

Wholesale Robbery of Ore.

Lake City, Colo., June 15.—It has been discovered that the Golden Fleece Mining company has been robbed for an unknown number of months of its high grade ore. The amount taken monthly is estimated at $40,000 in value.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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Wheaton College graduates twelve students this week.

The excellent program of the Tennessee State Anti-secret Christian Conference at Jackson July 17, 18 will be published next week.

College students who plot in secret fraternities against their fellows, will do the same when they go out into society, and thus become dangerous citizens.

The student who learns to depend for promotion in college upon a secret fraternity, will naturally confide in the help of secret orders in active life.

Archbishop Kain at St. Louis endorses the pope's decree that men cannot belong to the Roman Catholic church, and secret societies not dominated by that church, at the same time.

The Baccalaureate sermon in Wheaton College Chapel last Sabbath, by Dr. Hulbert, of the Oak Park Congregational church, was the strongest sermon it has been our privilege to hear for some time. It was a powerful plea for the preaching of the old fashioned Bible doctrines as the only salvation for men and nations.

We leave our readers to judge of what must be the moral and intellectual influence upon the members in a lodge where the time is spent in exercises such as are indicated in the following from a Nebraska paper: "Last Monday night our officers were installed, which together with voting on forty-two applications and initiating two candidates in the Junior and four in the Workman degree, kept us pretty busy until near midnight. The boys all reported a glorious time, and are anxiously waiting for the next meeting. Our goat is in excellent trim and does fine work. Has the bucking process down to a fine point. He has been taking lessons of the worst bronco that we could find."

The National Christian Citizenship League, with headquarters at 153 La Salle street, is sending out requests for 100,000 Christian Citizenship sermons on Sabbath, June 30. Favorable responses are coming in from ministers in all sections. We hail with gladness every such movement that will lead ministers to preach the much neglected Gospel for the nation.

It is a fearful charge that no public evil exists, except by consent of the churches; that is, the influence of the church, if only combined, is strong enough to crush out such evils as intemperance or the lodge. In the anti-slavery agitation it was said: "Every man consents to slavery who does not exhaust his strength in endeavors to prevent it." The same is true of the secret lodge question; every man consents to the secret lodge who does not exhaust his strength to prevent it. Are we doing all we can to resist this enemy of Christianity?

At a recent Baptist Congress in Detroit, President Harper, of the Chicago University, and President Andrews, of Brown Uuiversity, advocated the Higher Criticism, saying that the last twenty-seven chapters of Isaiah were written by some other man. Prof. Howard Osgood, of Rochester, replied, by reading a criticism on Isaiah, in almost the same language as was used by Prof. Harper. He then exclaimed after a long pause: "The author of this criticism was Thomas Paine." The effect was wonderful and brought down the house with ringing applause.

Rev. Dr. Rogers said in a sermon last Sabbath at the Church of Our Father: "Look at the great gathering that will meet in Boston—40,000 young people all rallying about the standard of Christianity. They recognize no lines of church nor sect, but only the name and example of the man Jesus Christ. And in their very meeting they have recognized the onward progress of the times, for, to speak in political terms, they have put an ethical plank in their platform by declaring for good citizenship as one of the necessary accompaniments of religion. This is but another example of the widespread application of practical piety."

The drift of our colleges in some quarters toward liberalism and skepticism is a fearful sign of the times. A year ago we heard the president of an Indiana college preach the Baccalaureate sermon for the State University. He was an evolutionist of the advanced school, and impressed the students that the decalogue and much of the Bible was behind the times as a standard of morality. A few days ago Dr. Lyman Abbott, Henry Ward Beecher's successor, gave an address in much the same strain in the commencement exercises at the Northwestern University, in which he apologized for his Darwinian theory of creation with the flippant remark, that he "would as soon have an ape for an ancestor as a mud man." We think it high time that parents should be warned against the peril of sending their sons and daughters to such institutions.

The public school board of Osceola, Iowa, has enjoined teachers to discourage dancing and card-playing among pupils because it is injurious to morality. This example should be followed by every school board and college faculty. But dancing cannot be suppressed among students where secret college fraternities exist. We are convinced by several years' residence in a university town where college fraternities are popular, that their halls are chiefly used as dance-halls; and by concealment behind tyled doors and blinded windows they defy both college and church authorities.

Dr. P. S. Henson, speaking of the Higher Criticism, says: "The devil does not walk abroad as he used to, with horns and hoofs, and a forked tail, and breath that smells of brimstone; but he comes in the guise of a gentleman with eye glasses on his nose, encyclopedias under his arms, and the learned lingo of philosophy on his lips. He does not squarely and impudently affirm that there is no God, but shakes his sapient head, and shrugs his shoulders and says, he doesn't know, and he rather suspects that nobody knows. He does not deny that the Bible is of divine origin, but he suggests that while there is doubtless much truth in it, yet allowance must be made for the errancy of the human element in it, and for the fact that it was written under very different sociological and scientific conditions, when the faculties of men were clouded by ignorance and fettered by superstition.

A Nebraska correspondent writes that the German Lutheran church, at Bruning, has been much agitated of late by the secret society question. This denomination has strong rules against the admission of secret society members. Yet members of some of the minor orders crept into the congregation, and when they were called to account they sent for a lodge minister to preach for them, threatening to divide the congregation. An M. E. minister from Strang, who was a member of the lodge, came to the defense of the secret societies, defending them with all his might. But the result was the congregation has reaffirmed its conviction that all connection with secret societies is sinful, and that members of such minor orders as the Modern Woodmen, and the A. O. U. W., also the G. A. R., cannot be members of the church, entitled to voice, vote or election to office in the congregation. This experience of the church at Bruning is an illustration of the agitation that will yet shake nearly all the churches in our land. No compromise with even the minor orders is the only safe ground. When such orders as the G. A. R. or A. O. U. W. are received into church membership, then the testimony of that church against secret organization is silenced. Any giving way to even these orders, like the breaking away of a portion of the levee along the lower Mississippi, it opens the way for the whole desolating tide of secretism.

NECESSITY OF REPENTANCE.

Why is it that one church has distinctive principles which another does not have? Is is not because of the error tolerated in some churches which, as accumulated rubbish, hides the true foundation of a hope in Christ? Much that covers up this foundation and hides it from sight is an imperfect understanding of the words: "Lo, here is Christ, or, lo, there is Christ." "If they tell you he is in the secret chambers, believe it not." This direction is ignored by thousands of professing Christians, and this calls loudly for churches and Christians to have distinctive principles on this line, in order that they may contend earnestly for the faith once delivered to the saints on the secrecy question.

Christ Jesus the Lord has commissioned his ministers to preach "repentance and remission of sins *in his name.*" If the lodge ignores the name of Christ, it is the minister's duty to preach repentance for the sin of being identified with it. It is well known by many that the lodge rejects Christ "in the secret chambers," but a large majority are deceived and made to believe, "lo, here is Christ." They are commanded by the Lord to "believe it not," and to show their faith in this line by having "no fellowship with the unfruitful works of darkness." All who disobey and would "rather" not "reprove them," thereby showing that they sympathize with the lodge, should be called to repentance by the ministers. It is because repentance has not been preached on this line, that the foundation of a hope in Christ is so obscure to many. "If we offend" in one point we "are guilty of all." The reason why reform churches holding distinctive principles are necessary, is plain; young converts are in danger of receiving error into their tender hearts, in the name of truth. The devil knows the heart of young converts are open to the truth, so he first tries to plant the seed of error. It is necessary for the light of the Holy Spirit to shine on every line. There is power enough in Jesus' name to save men from the lodge, and it is as necessary, as to be saved from any other sin. "Other foundation can no man lay."

De Kalb, Ia., June 18th. CYRUS SMITH.

FROM THE JERUSALEM JEWISH MISSION.

How many Jews have called on me to hear the message of redeeming love, or to discuss the evidences of the Messiahship of the Lord Jesus, since our return, I cannot tell, for I keep no record—I have no leisure for such details. Rarely a day passes without some one calling, two, four six, or more—for they usually come in pairs or groups, and frequently stay for hours; and on Saturdays and holidays seldom less than eight to twelve, and sometimes over twenty. I may, however, say that now it is mainly those who are desirous of hearing more of the Gospel of salvation that call most frequently; some several times a week. They come at all hours of the day, but more numerously in the afternoons; and in order not to disappoint any, I seldom go out except when duty compels.

That they come more numerously and more frequently than the Rabbis like is proved by the wave of persecution that is now raging against this mission. The inquirers—I should call them converts, though they are not baptized—have been sent for by the chief Rabbi and remonstrated with severely. Last Saturday two of his emissaries were watching the door of this house, one on each side. All the while four young men of the highest families were in this study; and we saw from the window a group of young Rabbi and three others were deterred from coming in on seeing the chief Rabbi's emissaries watching the door. One of the above four was made to promise that he would not enter that door again; and the same day he came, entering by the back door of the house! The effect, so far, is to inspire some with courage to declare their convictions publicly. I have had plenty of experience of this sort of persecution, both in Spain among Roman Catholics, and the Jews in other countries, and I expect, as in those instances, a larger influx, by and by, than heretofore. The cause is the Lord's, and he can make even the wrath—envy and opposition—of man to praise him.

The English services on the Lord's day, morning and evening, are held only during the traveler's season, which begins in October and ends in May. They are intended for non-Episcopalians, not accustomed to Liturgical worship. Natives—Jews, Greeks, Catholics, etc.—attend sometimes. These services furnish an opportunity to brother ministers of the Evangelical churches to testify for the Lord Jesus in the city of Redemption, though it is rare that I hear of their presence in time, and most frequently I have to preach myself. They have been held on twenty-four Sabbaths, but I have no record of the numbers present at each service.

Until I get an efficient assistant I may have to relinquish this branch of the work. We solicit the prayers of our friends and supporters for God's blessing on all our labors, to his own glory and praise and the advancement of his kingdom.

Jerusalem, May 3, 1895. A. BEN OLIEL.

A ROMANIST ON MASONRY.

A writer in the *Catholic Review* quotes this instruction from the Pope's encyclical letter: "In the first place tear from Freemasonry the mask with which it covers itself; in the second, instruct the people." He then proceeds to carry out these instructions as follows:

"Tear off the mask!" It is founded on fraud, deceit and studied falsehood. "Instruct the people," for its ultimate object is to destroy all religion, and especially the Catholic religion. It is essentially an educational institution, perfection in every degree being made the test for advancement to a higher class. It is, in this respect, like a well-organized army: the members are advanced or promoted from one degree to another according to their aptness, their diligence, their zeal to promote the interests of the service. There is this difference, however: that a member of an inferior degree knows no more of what passes in the lodges above him, than those who are not Masons; and members of the higher grades swear that they will not show the rules, nor reveal any of the secrets, signs or passwords to anyone in the lodge below him. There are general signs by which all Masons recognize one another. The Master Mason does not know that, if he is ever a candidate for the Knight Templar's degree, the "Most Eminent Commander" will address him: "Pilgrim, the fifth libation is taken in a very solemn way." "To show you that we here practice no imposition, I give you this pledge." He drinks wine from a skull; fills again and tells the candidate that the fifth libation is called, among Masons, "The Sealed Obligation." Nor will he, until he is initiated in the "Ancient Scottish Rite," know that the Grand Master will place a dagger in his hand and tell him to pierce the tiara resting on a skull, and repeat with him: "Hatred and death to Religious Despotism!" The tiara of course, represents the pope, and the pope is supposed to represent "Religious Despotism," or the Catholic church. Then, every Mason of the thirtieth degree Scottish Rite has, as he swears "of his free will," assassinated the pope, at least in intention.

BIBLE VERSUS SECRET SOCIETIES.

Article 15 in the Testimony of the United Presbyterian Church is, "We declare that all associations, whether formed for political or benevolent purposes, which impose upon their members an oath of secrecy or an obligation to obey a code of unknown laws, are inconsistent with the genius and spirit of Christianity, and church members ought not to have fellowship with such associations."

1. It is not secrecy simply considered that we and the Bible condemn. Prov. 11:13: "A talebearer revealeth secrets; but he that is of a faithful spirit concealeth the matter."

But second, that which the Bible and we condemn is the fact of a person giving an oath or promise that he will not make known to others matters which are to be subsequently communicated to him, or that he will obey a code of laws with which he is not made acquainted until after the oath or promise be given by him. (1) Such an obligation is inconsistent with our subjection to the law of God. Gal. 3:10: "Cursed is every one that continueth not in all things which are written in the book of the law to do them." Isa. 8:20: "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them."

2. Such an obligation is enslaving and ensnaring to the conscience. 1 Cor. 7:23: "Be not ye the servants of men."

3. It is contrary to the example of Scripture saints. See Gen. 24:2–9.—Abraham's servant. 1 Sam. 20.—Jonathan and David.

4. It is contrary to the example of Jesus. Jno. 18:20: "In secret have I said nothing."

5. It is contrary to the example of the apostles. 2. Cor. 4:2: "But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully: but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God."

6. The Christians are forbidden to act upon this principle. (a) By Jesus. See Matt. 5:14–16: "Let your light so shine before men." Matt. 24:26: "Wherefore if they say unto you, 'Behold, he....is in the secret chamber; believe it not.'" (b) By the Spirit. Eph. 5:11,12: "And have no fellowship with the unfruitful works of darkness, but rather reprove them, for it is a shame even to speak of those things which are done of them in secret."

7. This principle of secrecy is represented as a favorite one with the wicked. John 3:19: "Men loved darkness rather than light because their deeds were evil."

8. Membership in, and fellowship with, such societies is inconsistent with that principle of separation from the world which is so repeatedly and explicitly enjoined upon us in God's Word. 2 Cor. 6:14–18: "....Come out from among them and be ye separate, saith the Lord."—*Rev. A. K. Strane.*

A PRACTICAL QUESTION.

There is something radically wrong when those who work most get least, and those who work least get most. This fact forces itself home to every thoughtful mind.

In New York, "fourteen people sleep in one bedroom, without light or air; 17,000 people are crowded on 30 acres of land, and 15,000 children and 60,000 men and women without homes wander in the streets by day and sleep in them by night, under any shelter they can find;" while in the same city a daughter of capital sits upon a $2,000 piano stool, plays upon a $15,000 piano, lives an eternal summer within a $4,000,000 palace, surrounded by brick and iron walls, upon the outside of which are militia of the State for its protection! The cry of our forefathers was, "Millions for defense, but not one cent for tribute." That was the cry which gave liberty to them; the cry which gave in answer, out of bloodshed and sacrifice, a free republic. To-day put your ear to the ground and listen to the tread of millions of children going over the hills to the poorhouses, crying "give us this day our daily bread," and then hear the blood-curdling slaves' cry; "Millions for tribute to Lombard street bankers and Wall street brokers, but not a cent for defence of home and child liberty."

The power of bonds to rob labor, and produce the dangerous extremes of poverty, woe and wealth, may be illustrated in the following manner: James is a producer, and represents the people; John is a capitalist and represents the bondholding class. James is the laboring people; John is the capitalist. Twenty years ago John had one thousand dollars in greenbacks; it was a surplus thousand, and he invested it in a government bond drawing 6 per cent interest. James also had one thousand dollars of the same kind of money at the same time; but it was all he had, and he was obliged to invest his in land from which he could gain a livlihood for self and family. Each invested their money as circumstances permitted. Now John's bond is not liable for any purpose whatever; but James' land is taxable. Look—you see the non-taxable bond system gives John this advantage over James: John can invest his money so as to escape taxation, while James' poverty excludes it; but in the condition he now is, you see he must add his labor to it. Look down the line farther, please, at our imported, untaxable bond system. I will say (with Mr. Willey) that had all the wealth of the nation been taxed equally for those twenty years, taxes would have averaged 2 per cent, or twenty dollars on the thousand; but John's bond not being taxable, James must pay the $20 in John's stead. What John gets rid of paying, James must pay.

Now John's bond not being taxable he has saved $20 which he ought to have paid in taxes. But, you see, it has fallen that much heavier on James (the laborer), and John has saved $20 which he ought not to have been permitted to save. So far James has only paid John's taxes; he must now pay his own, which will require another $20. The comparative difference may then be stated thus: James has paid his own and John's taxes, which has taken $40. John having escaped taxation can count himself $20 ahead. He now has $1,020. Look at the opened gap of $60 between them in one year on a $1,000 investment.—*Sel.*

RESTING WEARY NERVES.

There is nothing which will give a chance for rest to overtired nerves so surely as a simple religious faith in the overruling, wise and tender Providence which has us in its keeping. It is in chafing against the conditions of our lives that we tire ourselves immeasurably. It is in being anxious about things which we cannot help that we often do the most of our spending. A simple faith in God which practically and every moment, and not only theoretically and on Sabbaths, rests on the knowledge that he cares for us at least as much as we care for those who are the dearest to us, will do much to give the tired nerves the feeling of the bird in its nest.

Do not spend what strength you have, like the clematis, in climbing on yourself, but lay hold on things that are eternal, and the peace of them will pass into your soul like a healing balm. Put yourself in the great everlasting currents, and then you can rest upon your oars, and let those currents bear you on their strength.—*Anna C. Brackett.*

CHURCH AND STATE.

1. The church and state, when considered in their relationship to one another, must both be taken to be organized bodies. It is clear at first sight that the state is an organized body, for a state is a nation organized into a government having a definite authority, which all citizens are asked to acknowledge, and having officers and laws. If then the union of the church and state is to be considered, the church must also be an organized body, else no union would be possible. Two things in a different scale or order of being could not in the nature of things be united. If a person enters into a union, it must be with a person, as in marriage. If an organized body enters into a union, it must be with an organized body. If, therefore, a state, which is from its nature an organized body, enters into a union, it must be with an organized church.

2. A union of church and state must therefore be a union of some particular state with some particular church. This statement is in accord not only with the principle founded in nature just given above, but with the facts of history. In England the union is between the state and some particular organized church, viz: the Episcopalian; in Scotland, between the state and the Presbyterian church; in Prussia, between the state and the Lutheran church; in Austria, between the state and the Roman Catholic church. In ancient heathen nations, where there was but one form of religion, the state was in union with the organization of that belief, as in Egypt and Assyria. When the Roman emperors proposed to take the Christian church into union with the empire they began at once to unite the organizations, to make laws for the organized church, and control the appointment of her officers. There is now, has been, and can in the nature of things be, no union of church and state except between the state and some particular organized church. The union must be between the state and what we call a denomination.

3. That church and state may not be united, it is necessary only that their organizations be kept separate. If, when united, it can be only as organizations, it is clear that when the organizations are not united there is no union. That organizations may be kept separate, there are three things to be considered:

a. Independent choice of officers. In England the higher officers of the Episcopalian church are appointed by the civil power. In many places in the whole kingdom the land owner or the patron has the power to select pastors for the congregation made up of his tenants, even when he chooses one contrary to their wish. Bismarck quarreled with the pope some years ago on the ground that no Roman Catholic bishop should be allowed to enter on his office until he had taken a certain oath of allegiance to the Prussian government. In such cases there is not an independent choice of officers and consequently there is a union of church and state.

b. Independent power of making laws. The English Parliament makes laws for the Episcopalian church. In the Revolution Settlement of 1888 the Parliament decided that the Prelatic persecutors should be admitted to the Presbyterian church. The Roman emperors made laws for the church, both pagan and Christian. This constitutes a union of church and state.

c. Independent means of pecuniary support. Whoever controls the money will assuredly undertake to control an organization which the money supports. This is a principle which has been found true in every relationship since the world began. That either church or state then should not have independent means of support would inevitably take away its independence.

These three things make up an organization, officers, laws, and means of support, and when these are independently provided for, organizations are not united.—*Rev. W. J. Coleman.*

STOP THE RUM.

A few years ago, in a lonely hut in Central Africa, a wornout man died upon his knees, praying in the fervor of a consecrated, loyal soul, "Oh, let thy kingdom come!" He had opened, he thought, the great Dark Continent to the onward march of Christian civilization and the light of God's truth. Christendom shouted for joy, and the procession started across the sea. Watch it; one missionary, 70,000 gallons of rum; one missionary, 70,000 gallons more of rum; another missionary, another 70,000 gallons; and so on it goes, rum and missionaries, missionaries and rum. Thus we touch the great Congo State. Watch again. One convert to Christ, a hundred drunkards; one more, a hundred more. The missionary's heart grows sick: it cries out, "Oh Christians at home, for the love of Christ, stop the rum!" But, as the climate does its exhaustive work, and one by one the brave workers sink beneath the burning sun, hearts at home are discouraged, and the next ship goes only with rum —without the missionary. Under the madness of intoxicating liquors sent from Massachusetts, two hundred of those people (of Congo) slaughtered each other in a single day. Again we are told of a single gallon of this drink causing a fight in which fifty were killed. Judas sold his Lord for seventeen dollars, but America hurries fifty souls to the bar of God for ninety cents.—*Selected.*

ARE WE A CHRISTIAN NATION?

The Christian amendment to the United States Constitution is necessary to the consistency of this as a Christian nation. There is a sense in which we are a Christian nation. We are a union of States, nearly all of which have made in their constitutions explicit reference to God and religion. We are regarded as a Christian nation by all the civilized world, and we are pleased with this reputation, and highly esteem ourselves as thus distinguished from the people of China, Japan, India and the Mohammedan nations.

But here is the inconsistency that we are not a Christian nation in *effect*, or to any *purpose*. In the paper which I hold in my hand, Chief Justice Strong speaks as follows: "All the laws of this country in favor of a Christian morality are enacted and enforced outside of the Constitution. They rest only upon the basis of what is called common law. We have strictly no oath, no law against blasphemy, Sabbath breaking or polygamy that has any better foundation." Such are his words.

Here, then, is a great inconsistency. If you had a neighbor who was gratified to pass for your friend, and was your friend in the sense of spending a leisure evening at your fireside now and then, and exchanging hospitalities with you, but who is wanting and declines to go a step further as soon as an emergency arises that requires him to write himself your friend, to accept the responsibility, to meet the danger or the odium of being your friend, you would feel that his claim to friendship for you was at least hollow and inconsistent. And such seems to be the position of the American nation in the matter of which we are speaking. She is a Christian nation by the courtesy of mankind, and she is pleased with the title; but never can she be consistent with herself and become a Christian nation in truth till with her own hand she writes herself a Christian nation; till she accepts the responsibility of that position and commends herself to the duty of using her authority for ends corresponding to the character to which she pretends.—*Rev. S. P. Herron.*

FEARFUL WEAPONS OF WAR.

Since the American civil war weapons of destruction have changed so much their character that an army using such guns as we employed then would be wiped out as quickly as the Chinese have been, if fighting with a foe equipped with the latest cannon and rifles. It is not greatly to our credit as a nation that our own little regular army was the last one to be furnished with the new guns.

The change has been made, however, and the United States army is now nearly up to the times. The new weapons with which it has been supplied are described in the *Century* by Victor Louis Mason. At the time of the war we had only smooth bore iron cannon and mortars, muzzle loading. These have been replaced by breech-loading steel rifled cannon and mortars which are "marvels of power, endurance and accuracy." A great revolution in army tactics was wrought with the invention of smokeless powder. With the use of this, each army will be able henceforth to see the enemy's evolution and flank movements. The United States army has not yet been supplied with this smokeless powder, but will shortly be. In place of the old fashioned single loading infantry rifle, sending its big, broad bullets crashing and slashing into things, we now have an infantry rifle with a caliber of only three-tenths of an inch. It is a far more deadly instrument than the old arm was. The small caliber ball has an accuracy, a penetration and a range unknown to the world thirty years ago. The new infantry arm is also a magazine rifle or a single fire rifle at will.

The largest cannon are for coast defense, and they are now guns of twelve-inch caliber. Bigger mouthed cannon than that have been made in England, as large as 16.25 inches across, but they were failures. Inventions have been made since our war that enable artillery officers to get the range of an enemy's guns with far greater accuracy than was possible then. Perhaps in future wars so much lead and powder will no longer be wasted. Besides the great twelve-inch cannon we now have machine guns that will fire by electricity 1,800 shots a minute. The powder with which the infantry will be supplied is a much higher explosive than the old kind of black powder was.

The new weapons are carefully selected from the latest and best models in use among European nations. The board of experts took the best wherever they could find it.—*Selected.*

A MACON PRAYER.

"O Lord, we pray that the excursion train going east on the Hannibal and St. Joseph railroad this morning may not run off the track and kill any church member that may be on board. Church members on Sunday excursions are not in a condition to die; and in addition to this, it is embarrassing to a minister to officiate at the funeral of a member of the church who has been killed on a Sunday excursion. Keep the train on the track and preserve it from any calamity, that all church members among the excursionists may have opportunity for repentance, that their sins may be forgiven; we ask it for Christ's sake," was the prayer offered by Rev. W. F. Mc Murry at the M. E. church, South, Sabbath morning.—*Macon Times.*

"I would do almost anything in my power to help on the work of rescuing all Christian men from the 'grip' of Masonry and all other secret and un-Christian societies. I believe that Masonry is an incalculable evil and essentially anti-Christ in its principles and influence."—*From Dr. George F. Pentecost's Letter to Conference of Christians on Secret Societies, Chicago,* 1887.

NEW ENGLAND LETTER.

Masonic patriotism.—The death of Dr. A. A. Miner.—The Junior Christian Endeavorers in Boston.—The Military Order of Foreign Wars.—Serious charges of a Connecticut minister against her Legislature.—The periodical sea serpent.

There is one fault in our American holidays; they all come in a lump together: the 19th of April, Decoration Day, the 17th of June and Fourth of July. One gets surfeited with noise and patriotism. It is not alone "the small boy" with which these terms are synonymous, but multitudes of larger growth. The quiet, undemonstrative patriotism which no more thinks of making a parade of that quality than the honest man does of his honesty, is just now at a discount. Five thousand Masons were in line at Charlestown to commemorate the anniversary of the erection of the Gen. Warren monument, and as the papers stated, "was an imposing event, happily blended with the other features of the day, taking place between the morning carnival parade, and the afternoon military and civic demonstrations." Trust the Masonic lodge for getting the best places every time. Gov. Greenhalge made the chief speech, greeting his brother Masons in the usual laudatory terms, and alluding to Masonry as "one of the patriotic orders which to-day have proved their loyalty by flying in the wind the great standard of the republic." As a matter of fact De Molay Commandery did actually carry "a beautiful silk American flag" in the parade, the first time such a thing was ever done by the Knights Templars in Massachusetts. In their eagerness to catch the tide of popular favor which is setting so strongly in the direction of everything "patriotic," it looks as if Masonry was forgetting one of its ancient landmarks; which as interpeted by the Grand Lodge on more than one occasion, is to have nothing to do with forms of government, forms of religion or forms of social life.....brethren to each other all the world over, foreigners to all the world beside."

Grand Master Holmes eulogized Masonry as the champion of the public schools, though he omitted to state any special instance; and particularly as a defender of the flag. Grand Secretary Nickerson dwelt especially on the beauties of the mystic tie which makes all Masons brothers, and gave some examples of their fraternal feeling as manifested by Southern and Northern Masons during the late war, which were hardly consistent with the loyalty claimed for it by the previous speaker. But a thousand will accept on trust the arrogant assumptions of Masonry where there is one to think for himself. At all events the lodge had another opportunity to glorify itself in the eyes of the public, and improved it to the utmost.

The sudden death of Dr. A. A. Miner came with a shock and keen sense of loss to the entire city. He died in the harness, having spoken his last words to a colored church but a few hours before. It was fitting that it should be so, for he knew no class or race, except as his sympathies were peculiarly with the oppressed and the downtrodden. The beautiful words written by O'Reilly for Wendell Phillips, might with equal truth have been written of the stalwart moral reformer:

"From the midst of the people is stricken a symbol they daily saw,
Set over against the law-books of a higher than human law;
For his life was a ceaseless protest, and his voice was a prophet's cry
To be true to the truth, and faithful, though the world were arrayed for the lie."

His record for prohibition, his part in the anti-Romanist battle as chairman of the Committee of One Hundred, and his firm advocacy of woman suffrage are known and read of all men, but he was also a champion in less popular lines of reform. He was opposed to the lodge and willing to say so; an upholder of the Puritan Sabbath, and of every righteous institution and principle which lies at the foundation of American liberty, civil and religious. He was an all-around reformer, a Puritan of the Puritans in his practice whatever he was theologically. His orthodoxy was all in his life, his heretedoxy all in his creed; and his last message when the hand of death so suddenly touched him, to those with whom he had so long associated in sympathy of work and interest, concentrated in its few touching words the very essence of his grand character: "Give them my love, and tell them to be faithful." A prince and a great man has fallen;—one whose place cannot and will not be filled, in spite of the common saying to the contrary. The work may go on, but by the law which so guards our individuality, that it can never be reproduced again when the mold is finally broken by death, among all the myriads who will people the earth in the generations to come, the worker's niche is never filled, but I like to think is sacredly kept for him, —"Launcelot and not another's." There can never be another Dr. Miner.

This reminds me to say that Dr. Gordon's place in the Clarendon Baptist church is still vacant. Some one will eventually be called to that pulpit; without doubt a learned, spiritual and devout man, but he will not be Dr. Gordon.

The Junior Christian Endeavor societies in the United States and the British Provinces have a membership of nearly half a million, of which enough delegates will come to Boston to make a grand showing on July 13, when they will parade, and have a meeting of their own in Mechanic's Hall, with a unique exercise called "The Children's Crusade." The roll of the nations will be called by the leader, and in response thirty children from nine different foreign countries will enter, wearing the red cross, and carrying their respective national flags, while the choir sings, "Our eyes behold an army of young soldiers of the Lord." Among the most interesting things will be the reading of bona fide greetings from native societies in heathen lands. The message of the Turkish Junior Endeavorers has already been received signed with the name of the secretary, Huranoosh Bagdasarian. It is simply John 14: 15, done into Turkish: "Tete zis gu sirek im badvi—ranneruss bahetzeck." One is quite willing to believe the testimony of missionaries that Turkish is one of the most vilely gutteral of modern languages, and generally speaking an unmitigated part of the curse of Babel.

The lodge would have to change very essentially if it did not seize on the prevalent military craze, as it has already seized on more worthy if not more popular lines, and work it for all it is worth. The latest thing is "The Military Order of Foreign Wars." It is said to be rapidly making progress in different States, and is the first military order created in this country under the act of Congress of 1891, which is national in scope, embracing the entire war period from the Revolution to the Rebellion. No one is admitted unless he is a veteran commissioned officer in his own right of service, or a direct lineal descendant of one who did service in one or more of the four wars of this government with foreign powers, namely: The Revolution, the war af Tripoli, the war 1812, and the Mexican war. Commanderies are being organized in Massachusetts, Vermont and Connecticut. The person admitted must bear the surname of the officer from whom he claims descent, and furthermore hold a high social position in the community" before he can wear the formidable lengthy title of Companion of the Military Order of Foreign Wars of the United States. Unless it forms adoptive degrees, it can never become a very large organization, but the tendency of such an order is not only towards intensifying the military, but the caste spirit. It is aristocratic but not patriotic, and is thoroughly un-American and anti-republican. A thoughtful student of the times can hardly help watching these straws floating on the current of our national life with some anxiety.

The charges of Rev. Mr. Mason against the Connecticut Senate for wholesale venality and general corruption have created a decided sensation. Whether he can substantiate his charges remains to be seen, but it is certain that Connecticut legislators have recently passed some very strange laws, such for instance as the local option gambling bill, which according to the Norwich *Bulletin* "is simply a measure to permit the towns for a fee to license crime and share in the profits of it." If gambling is criminal it should be killed and not "regulated." When law makes compromise with crime they must not take hardly the insinuation, even when made from the pulpit, that they were paid for it.

The season set in some time ago if we may date it from the periodical appearance of the sea-serpent, who is the same terrible monster with the flowing mane, big mouth, and demonical glaring eyes so often described, and which makes one feel when reading it profoundly thankful, even on the hottest day in July, that the human race was not made to inhabit the same element.

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

New university president.—Installation of new pastor.—Epworth League Convention.—Good advice to high school graduates.

The annual meeting of the corporation of the Columbian University, held this week, was an unusually important one. It elected a new president of the university, to succeed Rev. Dr. Green, who has been acting president, in addition to performing his duties as pastor of Calvary Baptist church, since the death of Dr. James C. Welling, who filled the position for many years; and the financial condition of the university being reported better than ever before, it authorized an expenditure of $75,000 for improvements and new buildings. The total number of students enrolled during the school year just ended was 999. Rev. Dr. B. L. Whitman, now president of Colby University, is the new president of Columbian University, and his selection is well received by friends of the university, both in and out of the Baptist church, as he has many friends in Washington. Although one of the youngest men—he is only 32—ever put is such a responsible position, no doubts are felt of his making a good president. Dr. Whitman was born in Nova Scotia, educated at Browne University and Newton Theological Seminary, and was, when called to the presidency of Colby University, pastor of the Free Street Baptist church, Portland Maine. It is a coincidence that the late Dr. Welling, when he first thought of retiring, expressed the wish that Dr. Whitman might be his successor.

Although Rev. Dr. Wallace Radcliffe, formerly of Detroit, has occupied the pulpit of the New York Avenue Presbyterian church for some weeks, his formal installation as pastor only took place last evening. It was an interesting occasion, presided over by the moderator of the Washington Presbytery, Dr. Luccock, recently called from the Presbyterian church at Bloomington, Ind., who propounded the constitutional questions. President Patton, of Princeton College, preached the sermon; Rev. Dr. Hamlin gave the charge to the pastor, and Rev. Dr. Chester the charge to the congregation.

The first annual convention of the Epworth Leagues of the Washington District M. E. South was held this week at Epworth M. E. church, and a mass meeting was held yesterday evening at Waugh M. E. church. Both were successful, as was the larger League mass meeting held at Metropolitan M. E. church earlier in the week, to hear talks from leaguers who attended the recent Philadelphia convention. At the latter, President Matthews, referring to the announcement of the formation of a separate league by the Southern M. E. church, said that while all would regret the loss of the chapter from Epworth church, which had withdrawn to join the new league, he believed there was nothing but the best feelings towards the new organzation. As though to enforce the president's expressions of good will the meeting unanimously adopted resolutions expressing friendly feeling and good wishes for the new league.

Those who doubt the utility of teaching manual training in our public schools ought to have visited the training-school of the Washington High School which was this week thrown open to the public for several days. Their attention would not fail to have been attracted by the fourteen-horse power engine and dynamo, used to furnish electric lights for the work-rooms, every part of both having been made and put together by the pupils of the school.

Hon. M. M. Parker, ex-Commissioner of the District of Columbia, in an address to the graduates of the Business High School, gave the young people some advice which, coming from a successful business man, is worthy of the attention of every young man or woman starting upon a business career. "You should always remember," said Mr. Parker, "that sobriety, integrity, attention to business and to the interests of your employer, accuracy, honesty and punctuality are all indispensable to success in the business world; and that a business man should associate himself with some house of worship. Money should be got honestly or not at all, and riches, if won, should

be spent often and freely in benevolence. National pride should be strong within you, for upon such as you the nation depends." *

REFORM NEWS.

IN EASTERN PENNSYLVANIA.

WASHINGTON, D. C., June 21, 1895.

EDITOR CYNOSURE:—I am at home to receive my father, who writes of his intention to stop over Sabbath, as he is en route for Berea, Ky., where he is called as trustee of the college there.

Last Sabbath evening I took part in a meeting at the Central Union Mission in this city. Bro. Johnston, a returned missionary from Africa, was the principal speaker. He spoke of experience and incidents connected with work in the dark region where he has been led to establish a mission. I am sure every Christian who listened to this address will feel a greater interest in the work being done by these consecrated ones, who gladly sacrifice personal comfort that they may win some for Christ. Bro. Johnston belongs to the *Cynosure* family. He was a co-worker with Bro. Bailey in the opening of our work in this city. He was sent out by the Wesleyan Methodist church, whose position of opposition to secret societies is well known. Our friends will be glad to welcome this brother and his family during their stay in this country and aid them as they may be able.

After a three hours' ride behind the iron horse I found myself about seventy miles from home in the county of York, Pa. I went to the home of Israel Gable, where I knew from past experience I should find encouragement and support. This brother is eighty-two years of age. His schoolmates are mostly gone; but one, so far as he knows, remains. His long experience and observation has led to the belief that the secret society system is of the devil, and not required for any good purpose. His horse and carriage were at my disposal. There are three country congregations of United Presbyterians in York county. Time permitted me to visit but one. Several acquaintances were renewed and *Cynosure* subscriptions obtained in the Hopewell congregation, Rev. John Jamison, pastor. The death harvester has been especially active in this congregation during the year. Several of the older members have been taken. In the departure of Cornelius Collins, an elder of this congregation, the *Cynosure* loses a warm supporter, the church an earnest, faithful attendant, and many reforms an able advocate. As a shock of corn fully ripe, he has gone to "the recompense of his reward."

I took dinner with Bro. D. M. Collins. As his name would indicate, he belongs to the reform family. He is supported in his reform views by his devoted wife. She was a Wallace. As a rule these Scotch-Irish names stand for a good deal of grit. If right to start with, you always know where to find them.

I regretted that time did not permit a visit to the home of Dr. Samuel Jamison, at Muddy Creek Forks. I learned that he was in good health and still keeping the reform banner flying. Bro. Aiken, at Airville, still takes the *Cynosure*, as he should. Wish he would get more of his congregation to subscribe. Why should not all the pastors who believe in the *Cynosure* and its work secure one or more readers in their congregations? Let us all push together.

I arose Wednesday morning with the sun and birds to take an early train to Baltimore. This city, like most all large cities, is flooded with secret orders. I am glad to report that the tide of opposition is rising. There are several strong Lutheran churches here that stand as a stone wall against lodge encroachments. The Missouri and Ohio Synod of the Lutheran churches are growing. It has been but a few years since the first mission of the Ohio Synod was started, Rev E. L. S. Tressel, pastor. They now have six churches. I met Bro. Tressel on the train. He told of the large church they are building and expressed a desire that I give them a lecture in the new lecture room that is being constructed with the church. Rev. Snapp has a magnificent building and location for his new church. If his people are as good as their surroundings he may have great reason for gratitude. Rev. Kuehn, who has recently come to be pastor of the church where Rev. Johannes labored, expressed pleasure in making the acquaintance of your agent and subscribed for the *Cynosure*, of course. Pastor Johannes was one of our special friends and helpers. He has gone to a large church in Erie, Pa.

I met a gentleman on the street whom I supposed to be a minister, but found on inquiry he was a member of the German Baptist church. He invited me home and we attended a meeting in his church at Woodbury, a suburb of Baltimore. I stayed with a Bro. Smith over night. The way is open for lectures there. I read an announcement of my visit to the Baltimore Corn and Flour Exchange in the morning paper. Bro. Michael, who renewed for the *Cynosure*, secured me a ticket of admission and introduced me to some of the brokers.

When I secured the renewal of Bro. J. J. Dobler to the *Cynosure*, last year, he was an attorney at law. He has since been elected judge. His exalted position don't seem to have made him proud. He received your agent as cordially as ever. The people of Baltimore are to be congratulated in his election. W. B. STODDARD.

REPORT OF INTERESTING MEETINGS.

BY THE COAST AGENT.

PORTLAND, Ore., June 17, 1895.

The camp meeting at Shiloh was a success. Quite a number were saved and thirteen were added to the church. The preaching and work were all on the straight Bible line. Bishop Dillon arrived on the last Friday of the meeting, and added much interest to the meeting. Coming, as he did, from the conventions at Chicago, he gave the lodges some warm blows in his discourses, as he did also other prominent evils. I am glad we have a bishop here who does not cater to public opinion, but deals out the truth faithfully. This meeting was well attended by ministers, sometimes as many as twelve being present, including a young M. E. preacher, Rev. Chas. Fuller. He is opposed to secret orders. Rev. J. R. Hopkins is the pastor here. He deserves great credit for the good work done during the year.

Elder Kenoyer was with us all but two days, and rendered excellent service. Rev. I. H. Wilson and wife, both ministers, came Wednesday of the last week and preached with acceptability. Rev. H. O. Kerns and wife, of Elberton, stayed three nights with the meeting. Bro. K. is a real live, earnest preacher and worker, that no church need be ashamed of. He always has revivals. His wife is a grand helper in every respect.

Revs. Griffin and Brink, from Mondovi, came toward the closing of the evening, as did a number of lay brethren and sisters from that field, and they all added strength to our forces. I had a peculiar experience at this meeting. One very stormy night I was sleeping alone in the Tabernacle. I had dropped to sleep when I was aroused by some animal sniffing the air close by my face. When I was sufficiently awake to take in the situation, I could see the thing not four feet away. I hissed, and as I did the animal crouched as if to spring upon me, but I did the leaping myself. As I left my cot, I yelled at it, and it shot past me like lightning. It proved to be a huge wild cat. I think the cat was frightened. I occupied the Tabernacle alone again next night and slept soundly.

The last Sabbath of the meeting was a busy day. Love feast at ten, led by Bro. Wilson; preaching at eleven, by Bishop Dillon. I asked the congregation for $20 to defray expenses of camp meeting. I received $23.70 in a very short time. At 2 P. M. I spoke on the lodge question to about 650 people, who paid strict attention. One minister present, who wore the three links, came in for his share. Some lodgemen confessed that what I said was true; others denied it; so we will let them fight it out. At the close we took a respectable missionary subscription. Sister Wilson led an excellent praise meeting at seven. Bishop Dillon preached again at eight. One came forward and about sixteen arose for prayers. Two united with the church. Thus closed a very successful meeting, where truth gained over error by a good per cent.

Next morning we started to conference at Elberton. We stopped Monday night at "Nigger Creek" school house, and listened to a discourse from Sister Wilson. Then Tuesday we made forty miles across the country, over very dusty roads, stopping over night with Rev. J. A. Kenoyer. The next morning we passed on to Elberton, where I again received mail, and was glad to see the face of the good old *Christian Conservator* and *Cynosure*. What friends!

Conference was called to order promptly by Bishop Dillon. Rev. F. L. Hoskins was elected secretary. A good number of the ministers and lay delegates were present, and participated heartily in the work. One minister was received from the Liberal United Brethren, Rev. A. J. Sherrod, of Tekoa; and Rev. Hon. J. I. Mitcham, of Kendick, Idaho, was again received into the conference, after an absence from it since the division in the church. Six persons were received from their respective quarterly conferences, and three more were recommended, but failed to get to conference. Your agent was introduced and invited to address the conference.

We lectured on secret societies Thursday night to a full house, after which Elder Kenoyer took an expression of the audience. "All who feel that they have been helped or benefited by the address, stand up." A very large majority arose. I preached to the conference again the next day at eleven, and then bid them good bye, and started home, arriving here at Portland Saturday morning at 7:30, after an absence of one month.

At the Shiloh camp meeting I secured fifteen subscriptions to the *Cynosure*, and at Elberton annual conference twelve, making fifty-two during the month. I am home over Sabbath, then on to Philomath to our annual conference, where I hope to plan some for future permanent work. I am billed till the middle of January, 1896.

P. B. WILLIAMS.

CORRESPONDENCE.

WORDS OF COMMENDATION.

The modest publisher of this paper, whose excellent business management and indefatigable labor for so many years has been the chief factor in its success, received some months ago the following letter from the agricultural editor of the *Farm, Field and Fireside.* We take the liberty at this late date to insert the letter for the encouragement of our readers as well as the publisher:

GLEN ELLYN, March 12, 1895.

W. *I. Phillips, Publisher Cynosure:*

MY DEAR FRIEND:—For years I have admired the mechanical makeup of the *Cynosure* and the clearness of the type on most of the pages. These, added to the wise selection made in the home and young people's departments, have made it, to my mind, one of the best gotten-up family papers that come to my home.

For some weeks I have noticed that a few pages of the matter used have not been set up in the *Cynosure* office, and I have been pleased to see the same care made in the selections used as when the paper was all "home print."

I write this because when one is doing well I think he ought to be congratulated by being told so.

I am glad to see you get out so good and so good a looking paper. Fraternally,

W. B. LLOYD.

SERVING TWO MASTERS.

WENONA, Ill., June 13, 1895.

EDITOR CYNOSURE:—Since your paper affords a platform from which all can speak who advocate the reform it represents, I wish to briefly reply to a speech in favor of Freemasonry, by Rev. S. E. Steele, of Wenona. He started out with a text of Scripture which has never been heard of since. It either got away from the speaker or he got away from it. He then made the broad assertion that "the best men in the country are Freemasons," and in proof of this informed us that: "Washington was a Freemason, Lincoln was a Freemason, but Booth was not; Garfield was a Freemason, and Guiteau was not." The logical conclusion then is that to be a Freemason is to be a good man; to be a non-Mason is to be a bad man. Bro. Steele is the only Freemason in our congregation. The balance of the people are not. What a deplorable condition we are in. His argument makes us out worse than Sodom, for there were more than one righteous person in that city. In commending Freemasonry

as a benevolent organization he said: "If I were a stranger in California and needed help and applied to the M. E. church, it is doubtful if I would get it." (Not likely he would if he had been disparaging the church as he then was.) "I am sorry it is so; but it is too true." Did I apply to the Masonic lodge they would telegraph to Illinois, and if they found I was in good standing, as a Mason, I would be sure to get help." No wonder that many in the congregation expressed indignation at that sentiment, and accused the speaker of placing the Masonic lodge above the church as a benevolent organization. It may be news to Bro. Steele to learn that many are refusing to pay on his salary because of that as well as other extravagant statements he made. They very properly wish him to take a dose of his own medicine, by testing the liberality of his great Masonic panacea here at home, which he assures us would be such a potent remedy in the far-off regions of California. Due candor would have led him to have stated that Masonic benevolence reaches none but Masons; and to no Mason, even, who is not in good standing. That is: the Mason must have paid up all past dues. Then they will generously (?) give him back part of the money he has paid into the Masonic coffers. Bro. Steele ought to know that the M. E. church, as well as all Christian churches, extend aid to the needy, irrespective of whether they belong to a church or have paid anything into the church treasury. That was a pathetic story about the boy in blue, captured as a spy in the rebel army; sentenced to be shot; but saved at the last moment because he was able to give the grand hailing sign of distress. "Is it not a good thing to save life," the speaker enquired, after relating the incident. Well, it is gratifying to learn that Freemasonry does sometimes save the life of a worthy man. But even this incident only shows the selfish and treacherous nature of Masonic principles. In addition to the case cited, why did he not refer his hearers to the scores of murderers who have been saved from paying the penalty of the law by Masonic judges and jurymen. He could have referred to the motley crew made up of Masonic ministers, doctors, lawyers, etc., who caused the murder of Morgan for revealing the secrets of Freemasonry. He knew it would never do to ask his congregation if it is not a good thing to save life in such cases. They would say no! He next labored to prove the fidelity of Masonic ministers to the Christian church. That is: that a man can serve two masters, by referring to his own experience. A revival effort had recently been made at Lostant, a church comprising a part of his charge; a traveling evangelist had done the preaching. Bro. Steele informed his hearers that, during those meetings, he had a great desire to attend the initiation of a young friend into the Masonic lodge at Tonica, a neighboring town. But, said he, in commendation of himself: "I stuck to the meeting and did not go." "Out of the abundance of the heart the mouth speaketh." Where your treasure is there will be your heart also. By thy words thou shalt be justified, and by thy words thou shalt be condemned. Absent in the body at Lostant, but present in the spirit at Tonica. Such must be the conclusion.

Again, he endeavored to prove that Masons were very liberal in paying the preacher, by claiming that he had found it so. No doubt that may be the invariable experience of Masonic ministers. But why? Is it not because they shape their preaching to suit the Masonic lodge? That the church is made to act as the handmaid of the lodge. Is it not then their zeal for Masonry and not for Christianity that inspires them? If not, then, why is it Freemasons so often refuse to support ministers who oppose the Masonic lodge? He claimed again that Freemasons are in favor of free speech. But alas, the speaker had to contradict that statement before he left the platform, by refusing to allow a reply to his sermon then, or at any future time in the church in which he was speaking. Bro. Steele is credited with justifying himself in preaching the sermon in question, by claiming it was done in self-defense. Now, it is true that the subject of Masonry has been under discussion in the region of Wenona for many years. It is also true Gospel ministers have been sharply criticised for identifying themselves with the lodge. There are many men and women who are striving to keep their own families out of the secret lodge. And, as they are governed by the unselfish spirit of Christian benevolence, they would seek to save their neighbors from the same snare. Bro. Steele well knew this state of affairs. He came into our community a comparative stranger. He claims to have a call from Christ, who plainly tells us: "In secret I have said nothing," to preach Christ's Word. Disregarding the rights of these parents to protect their own children from the enticements of the secret lodge, he steps forth as the champion of secret societies and uses his best effort to persuade our young people that Masonry, in some respects, is better than the Christian church. Have we no right to protest? We certainly have; and, acting from convictions of duty, we refuse to support Bro. Steele, either by paying upon his salary or listening to his preaching. Another charge made by the speaker was: that Anti-masons encroach their opinions upon the people. This is true; and they have a reason for so doing. Their opinions are sound and will bear inspection. They are just what the people need. But, "Physician, heal thyself." That is what Bro. Steele did when he lugged his Masonry into the pulpit. He had no right to do it, and is generally condemned for having done so. It is true, as another M. E. minister has said, who is also a Mason: "He injured the church, he hurt Freemasonry and he hurt himself." Now, how can such calamities be avoided? The remedy is simple. Let these brethren either get out of the lodge or get out of the pulpit. "No man serveth two masters."

S. J. WHITE.

MARRIAGE AND DIVORCE.

CASCADE, Iowa, June 14, 1895.

EDITOR CYNOSURE:—Recently Mr. Williams, the Baptist minister of Cascade, Iowa, preached a faithful sermon against adultery, which he said prevails to an alarming extent in America under the law of divorce and marriage after divorce. The regular Baptists of America make immersion a term of communion—and I think rightly—but *adultery* is no objection, at least in the Western States, if it can be managed according to law—not the law of Christ, Mark 10:11, 12—but the law of the land which ignores the law of Christ. Adultery is no bar to communion in some religious denominations. I have known several ministers to put away their wives, or to be put away from their wives, and to marry others, and yet their standing was not affected either in their own churches or the association with which they were connected. And if ministers be thus indulged, I need not say that private members enjoy similar privileges. This is open communion with a vengeance.

JOHN BROWN.

A TESTIMONY.

718 E. 9TH ST., DES MOINES, Iowa.

I was an Odd-fellow once myself. I found it contrary to Christianity. When I consecrated myself to the ministry of Jesus Christ I gave it up as the vilest sin. Would to God that the exposure was in everybody's hands. God speed you on your courageous, God-given mission.

Yours for the truth, A. L. GOLDEN.

June 3, 1895.

REMINISCENCES.—EXPERIENCE WITH CHRISTIAN WORKERS.

BY EZRA A. COOK.

It may be inferred from my former article that I was active in Christian work. Some time before I started in business I became identified with a mission school in the northwest part of the city, and a little later took a leading part in organizing a small Congregational church (Bethany church). I was elected senior deacon and a little later became treasurer and chorister. The other deacons were good men, though one of them was nominally a Mason. I was very outspoken on the secret society question and was, I presume justly, charged with making it a hobby. But the Spirit of God (or some other spirit) impelled me to pray about it and to speak of it nearly every time in our weekly prayer meetings of which I was frequently the leader, and it was far from agreeable to members or defenders of secret orders who were present. On one occasion when the deacons were having a consultation a man by the name of Meppin came into the room and said that he would like to join the church if Deacon Cook would stop talking about secret societies in prayer meeting. Before I had an opportunity to assure him that I proposed to continue to oppose all sin, Deacon Miller said: "I am a Mason, Bro. Meppin, but I believe in Christian liberty, and certainly would not ask Bro. Cook to stifle his convictions, especially as he pays four or five times as much as any other member of the church"

I was quite well acquainted with Mr. Meppin, and he impressed me as a conscientious, honest man, whose eyes the lodge had blinded.

On one occasion an intelligent outspoken Freemason who had just moved into the neighborhood sought to join the church, and naturally made his wishes known to the deacons. Before his case came before the church for action he was induced to discuss the secret society question, Freemasonry in particular. In the very words to be found in every Masonic Monitor, he endorsed lying pretensions of Freemasonry as to moral teaching and character. In answer to the question whether he would give up the lodge or church connection, he said if he had to give up Masonry or the church, he would give up the church connection. As Deacon Miller even admitted frankly that his Masonic brother was unfitted for church membership if he put the lodge before Christian obligations, he withdrew his application for membership before it came before the church.

Shortly after the organization of Bethany church the deacons spent nearly an entire night discussing the question of communion wine. One of the deacons, Bro Jewell, got it into his head that nothing but fermented (intoxicating) wine was genuine wine for a long time. It seemed in vain to show him how very careful Christ usually was to speak of the "fruit of the vine" without even using the term wine, and to his expression "until I drink it new in my Father's kingdom," showing that newness certainly was a a prime requisite.

There was then no pure grape juice in the market, and it was proposed to buy the so-called wine sold by druggists. I pointed out the fact that the chances were ten to one that this would not be genuine grape juice, which he had so stoutly maintained was necessary. To the argument that it was wicked to use, and so cultivate an appetite for intoxicants at the Lord's table; and a most fearful thing to drive a reformed man back to the gutter by the so-called cup of the Lord, which I held was the cup of devils, if it contained an intoxicant, he advanced the oft-repeated statement (and lie in fact) that we were not responsible for such consequences. I at last persuaded him to allow me to furnish at my expense pure grape juice for the first communion, by boiling raisins and expressing the juice, and the question proved to be settled, for it was palatable and genuine grape juice; "of the fruit of the vine," without possible question.

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Beat the yolks of 4 eggs light, add gradually a cup of granulated sugar, beating all the while, and the grated rind of a lemon. Mix a pint of bread crumbs with a quart of milk, pour this on the eggs and sugar. Mix well and bake in a moderate oven until stiff. When done, make a meringue of the whites of 2 eggs and 4 tablespoonfuls of powdered sugar. Heap on the pudding and brown in a quick oven. When using cake crumbs, use the yolks of 2 eggs and one-half cup of granulated sugar.

How to Make Cocoanut Pudding.

One quart of stale bread should be broken up fine and soaked for two hours in 2 quarts of cold milk. At the end of that time beat 4 eggs with one-half cupful of sugar and 2 teaspoonfuls of salt and stir into the bread and milk. Then add a cupful of prepared cocoanut and one-half cupful of finely cut citron. This may be baked in a pudding dish for three-quarters of an hour or may be cooked in the steamer one hour. Serve with creamy or hard sauce.

How to Make Cloth Waterproof.

Dissolve an ounce of isinglass in a pound of soft water, an ounce of alum in 2 pounds of water and a quarter of an ounce of soap in a pound of water—all separately. Strain the solutions, mix them and let them simmer for some time. Brush the preparation while hot over the cloth, and when dry brush it well and lay on another coat, all on the wrong side. The cloth will be fit for use in two or three days.

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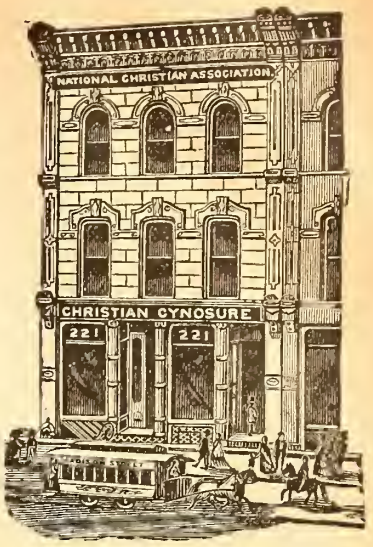
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The Christian Cynosure.

REV. M. A. GAULT, - - - EDITOR.
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CHICAGO, THURSDAY, JUNE 27, 1895.

IS PROF. HERRON RIGHT?

The pastor of the First Congregational church, San Francisco, Rev. C. O. Brown, D. D., has publicly protested against the teachings of Prof. George D. Herron, who has recently been upon a lecturing tour along the Pacific Coast. He pronounces Prof. Herron's lectures as anarchistic in substance, but he does not quote him in connected passages, only in detached sentences. The following are declared to be typical and representative of the general strain of the teaching to which he objects:

"Our boasted liberties were born not in the Puritan faith of our fathers, but of the atheism of France. Society is moving quickly to revolution."

These words of Prof. Herron remind us of those we heard expressed by the late Dr. Jonathan Blanchard in his address at the Monmouth National Reform Convention in 1871. He said: "France, trained for centuries to hate English Protestantism and constitutional liberty, now helped us to establish both, in order to weaken her hated rival....French democracy, too, was then at its zenith like a cold and fickle Aurora Borealis, dazzling the dark heavens of all Europe. What American Puritans had done by faith in Christ, the French Democrats undertook to do in contempt of him....But France had not worked this sum through to its answer. French democracy looked lovely when our Constitution was framed, and many of our people were charmed with it.

"Such were the people and such the causes which gave us a Constitution containing no recognition of God, except its date, to distinguish us from Africans, who worship a baboon. Nor were gratitude to the French and the reaction of their sentiments the sole, perhaps not the chief, causes which made the terms of our Constitution neutral respecting Christianity. American party politics began before the Constitution was born. It was foregone that if there was to be a President, Washington must be he. The Puritan John Adams followed; and Jefferson, who excelled as statesman and demagogue, both stimulated French principles and used them for his elevation to the Presidential chair. True, he had said in the Declaration of Independence that God had created all men equal; but he was careful to insert that after God had created men, he left them to themselves; so that 'governments derive their just powers from the consent of the governed;' though it is presumable that he never saw one of his sheriffs obtain consent of the man whom he was hanging, during his whole administration. But French infidelity had made rapid progress since July, 1776, and in the eleven intervening years had become strong enough to exclude the very name of God from our national Constitution in 1787."

MODERN WOODMEN, ETC.

In the last *Free Methodist* Bro. H. M. Hugunin makes some excellent points against the order of Modern Woodmen, and other minor orders that just now are giving some of our anti-secret churches some trouble. The danger from these orders is that they are claimed to be so largely mutual benefit organizations and to have so little secrecy that many are tempted to say as Lot in asking permission to flee to Zoar, "Is it not a little one? wherefore let me flee thither:"

"The Modern Woodmen of America is a secret society of considerable prominence. Why it is so called I do not know. Its name suggests tall forests, sharp axes and stalwart men; but it is an open question whether a majority of its members can properly handle an axe, saying nothing of their ability to cut down and cut up huge trees.

"This society originated in the United States in 1880. Its history tells us that its 'original and pleasing ritual' was formed by a distinguished Mason and based on pagan mysteries of the 'inner vale.' On the same authority, it is stated that this ritual is 'pronounced by 32-degree Masons as credible to the author.'

Now the 'inner vale' of pagan mysteries is the very last place, except the pit of hell, where we should look for anything to honor the Father, the Son or the Holy Ghost. It is there that we should expect rather to find a godless crew loving darkness rather than light because their religion and the deeds which it inspires are evil and not at all in harmony with Christ and Christianity. Members of this order tell us plainly that its ritual is adapted 'to the Jew, the Gentile, the Catholic and the Protestant, the agnostic and the atheist.' The professing Christian who can embrace such a ritual as that must be a 'professor' indeed—a hypocrite—a traitor in the camp of Christian soldiers.

"But the Modern Woodmen of America differ only a little, if at all, from the Independent Order of Odd-fellows in their religion. Grosh's Manual of Odd-fellowship has received the commendation and endorsement of the grand officers of the Odd-fellows' Grand Lodges in twenty-seven of the United States. On pages 92–96 of that book it is stated that an institution of this character always existed in Egypt. It is known as the Egyptian Mysteries; and in uniting with it its members are declared to be 'born again.' On pages 186–188 of Grosh's Manual, Odd-fellows' chaplains are taught how to pray so as not to offend Jews, deists, Mohammedans and other 'liberal' religionists; and the Supreme Lodge of the order has since supplemented these instructions by explicitly forbidding the mention of the name of Christ in any of the lodge prayers. Yet the Odd-fellows quote freely from the Christian Bible in their ritual and public services, and this serves to deceive many ignorant persons and give them a good impression of the character of Odd-fellowship. But a Christian, as I know by experience, is strangely out of place in its lodges.

"How about the secret temperance orders—the Good Templars and Sons of Temperance? A very prominent business man in Portland, Ore., told Rev. P. B. Williams that he, as a 'worthy chief' of the G. T., had initiated many men into the order, but had yet to see the first one saved from intemperance by the lodge; while he could point to many who had been made drunkards by the social qualities of Good Templarism. Mrs. Rockwood, one of the vice-presidents of the Women's Christian Temperance Union in New England, writing of the Morgan Masonic murder, which closed up 1,500 lodges, remarked: 'Secrecy seems to have received its death-blow; but it rallied. I met it in the Sons of Temperance, and said, But why secret?.....If good, why love darkness rather than light? I have yet to see that these societies, with their high claims to advantage in temperance work, and with all their high-sounding titles, do as effective work as did the open, earnest temperance societies of my youthful days, that brought about the best time in temperance we ever had in this country.'

" 'Woe unto them that call evil good and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!'—Isaiah 5: 20."

BACCALAUREATE DAY AT WHEATON COLLEGE.

DR. HULBERT, COL. DAVIS, AND OTHERS.

The Baccalaureate sermon before the graduating class of Wheaton College was preached yesterday morning by Rev. Dr. Hulbert, of Oak Park. His theme was, The Relation of Morals to Doctrine. Dr. Hulbert is one of the new men in Chicago, having recently come from the Collegiate church of New York City. He is a powerful speaker, and his discourse was one long to be remembered. After the conclusion of the sermon Pres. Blanchard briefly addressed the class as follows:

TO THE CLASS OF '95.—YOUNG LADIES AND GENTLEMEN OF THE GRADUATING CLASS:

The years which in the providence of God we were appointed to spend together are ending—a few swift, fleeting hours, and they are done. It is custom that on such occasions I say to those leaving us, a few words of commendation and farewell.

It is easy on this occasion to do the former, for you have been so Christian in your lives, so faithful in your work, so true to the institution which is glad and proud to call you her children, that words of praise come naturally and unbidden to my lips.

The latter duty is less pleasant, for though your mates who even now press on to fill your places are also dear to us because of what they are and have done and shall yet do, yet you shall long be remembered and missed. Not that we shall sit idly by to mourn that you are no longer here. Life is labor and battle, and we should sadly fail to divine its purpose were we to do so. But often in the pauses by the way, the moments when memories of departed days come thronging over us, your words and faces will return, and as we turn again to the present duty we shall find our hearts going across the vanished years to the happy hours we have spent in company.

I do not know that there is anything more for me to say. You are all professed followers of Jesus Christ, and we believe are sitting daily at the feet of that great Teacher, having chosen "the good part which shall not be taken from you." You have pledged yourselves to him and his service, no matter what of earthly ill that promise may involve. You have been crucified with your Saviour, that being dead to the world, you may live unto God eternally. This insures to you victory over sin and death and hell, and makes it sure that your lives can never be fruitless of good.

If there were any one truth which I should care once more to urge upon your memories, I think it would be this, viz.: That only as men come to your Lord and Saviour, can they be essentially improved or benefited. Amid the clanging cries for new education, sociological reform, political and industrial change, etc., you need never become confused. There is only one Redeemer for man or nation. The individual, the family, the town, the State which will receive Jesus Christ will be saved; all others will be lost.

Test all proposed changes, all new teachers and institutions by their attitude toward the man who died on Calvary, and the Book which reveals him to men. Hold fast everything which breathes his Spirit and builds on his Word. All that honors him will abide; all that neglects or opposes him must perish; and we are glad that you know, love and serve him, and so with good hope and with many prayers for your largest usefulness, we bid you God-speed and farewell.

In the evening addresses were made by Rev. S. A. Manwell of Michigan, and Col. J. D. Davis, for about thirty years a missionary in Japan. Mr. Manwell is an exceptionally bright and capable man, an alumnus of the college, a faithful pastor, and an orator of more than ordinary power. Col. Davis has not only national, but international reputation. There are over thirty in the volunteer mission band of the college, and the evening was greatly enjoyed by them and the many others who are interested in that work. On Friday evening, the literary societies held their meeting of farewell to the senior class. The program interested a large audience until 10 o'clock.

PERSONAL MENTION.

—Supt. M. McNeil, of the Sailors' Christian Mission, Chicago, was a welcome caller at our office last week.

—Asa W. Bulter, brother of M. N. Butler, called at this office Monday. He is at present engaged in the newspaper business in this city.

—Elder Ebenezer Milroy, of Northwood, O., and Elder Wm. S. Turner, of Waukesha, Wis., were visitors at the *Cynosure* office last week.

—Bishop Dillon some time ago delivered a lecture in Hartsville College chapel on the theme, "Immortality." After the lecture he gave an interesting talk on, "Oregon and the Coast."

—We are glad to learn that our veteran reform worker, Elder Rufus Smith, is again in the field. He recently held some meetings at Gainsville, Florida. He expected to sail for New York June 20th.

—Dr. David McAllister, L.L. D., editor of the *Christian Statesman*, of Pittsburgh, Pa., and Rev. R. C. Wylie, editor of the *Christian Reformer*, of Allegheny City, paid the *Cynosure* office a friendly visit on their return from Denver last Friday.

—J. N. Lloyd, of Jessup, Iowa, writes for a back number to complete his file of the *Cynosure*, which he says he has kept for years. We are glad for such devoted friends of the paper who could easily restore the file in case the office was

burned. Years ago while in the reform field we recall a pleasant visit at Bro. Lloyd's home.

—Rev. H. Siemiller, of Blockton, Iowa, in sending his renewal writes, "We are so attached to the *Cynosure* that we feel it a great loss to lose one number. God bless you in your labor of love."

—Rev. J. R. Wylie, of Blanchard, Ia., writes bidding us God-speed, and expressing his appreciation of the paper. He says: "Stand by the Lord before whom all your enemies shall be scattered, and those that hate him shall flee before him."

—Rev. Anthony S. Shelly, pastor of the Mennonite church at Bally, Pa., is to address an anti-lodge meeting in Berne, Adams county, Indiana, Friday evening, July 5th. He is to give a temperance address in the same place, on July 4th. The people there are taking an active interest in both these reforms.

—Bro. J. E. Wolfe, evangelist, closed a series of meetings in Wheaton last Sabbath, and expects to attend the conference of Christian Workers at Niagara, on the lake, Ontario, Canada, which begun yesterday. His "preaching was not with enticing words of man's wisdom, but in demonstration of the spirit, and of power," and the Lord has richly added his blessing. An account of the work which the Lord has called him to in the Indian Territory will be found on this page.

A GREAT MISSION FIELD.

It is a clearly observable fact that the Indian Territory of to-day bears but a faint resemblance to the Indian Territory of half a decade ago. The wand of the magician, civilization, has been waved over this fair land, and presto, change! the face of the whole country wears an entirely new aspect. This is more especially true of the five civilized tribes or the land they inhabit.

The old fable of the camel intruding his humped and homely body into the tent of the Arab, is a fair illustration of what has transpired in the Indian nation. The white man has been crowding himself upon these Indian people by way of permit, in the capacity of teachers, doctors and missionaries (as well as by inter-marriage also), for so long a time that the situation has become one most puzzling and perplexing. Indeed, our ablest statesmen, who have given the Indian question the most thorough consideration, are at their wits' end, utterly unable to unravel the tangled skein of circumstances. However, it is not the purpose of the writer to enter upon a discussion of the secular feature of affairs, but to lay before the reader a sort of outline of the field and its needs, hoping thus to quicken an interest in the souls of both Indians and whites, for if ever a section of the United States needed faithful missionary work or evangelization, this one does.

There are, according to Indian Agent Wisdom's recent report, 26,000 Cherokees by blood, inter-married white, and adopted citizens; Chickasaws (exclusive of Negroes), 6,000; Choctaws, by blood, inter-married white, and Negroes, 20,000; Creek, by blood and Negroes, 15,000; Seminoles, 3,000, making a total of 70,500 citizen population within the bounds of the five nations. Now, add to this the non-citizen population and you have nearly, if not quite, 300,000 people in our country. This non-citizen class are mostly renters or tenants of the soil, and, as the rental fees are not large, white men come into the Territory, occupy Indian lands and pay rent therefor, and actually make more money than they did in the States where they were owners of the soil.

Of the five nations the Cherokees take the lead in civilization. Their schools are numerous and prosperous, and according to the population and resources, expend more money for educational purposes than any community in the United States. Yet, with all this to rejoice over, we are burdened and cursed with a rotten and corrupt Indian government. A very small percentage of our Cherokee people are real Christians, although a great deal of valuable missionary work has been and is being done by the various evangelical denominations. The large majority of the people are still unevangelized. And what may be said of the Cherokee people may be said with greater emphasis of the other four tribes.

Along with the respectable whites that have come into the Territory are great numbers of desperadoes and criminals of every shade of wickedness until it has culminated in a reign of terror, the like of which has never, perhaps, been surpassed even in the far western territories in their earlier days of pioneer experience. This, however, has a redeeming feature in it. It will culminate in the United States government allotting the Indians' lands and breaking up the tribal system of government, thus bringing some sort of order out of the chaos and disorder that reigns now. All of which God grant may soon become an accomplished fact.

But now is the time to plant the banner of the



MR. AND MRS J. E. WOLFE.

Cross in this beautiful land. The circumstances are right for it. Now is the auspicious hour in which foundations may be laid that will mean blessings for the millions who will soon populate this God-favored country.

Evangelist J. E. Wolfe has been for about eleven years doing missionary work and evangelistic work in the Indian Territory. He has preached the Word in nearly every principal town in the four chief nations, and with God's blessing many hundreds of souls have been saved. There is no country where the real Gospel of the Son of God carries more weight and power with it than here. This assertion is made from the basis of experimental knowledge.

Some six years ago it was the good fortune of Brother Wolfe to secure as a wife and true helpmate a Cherokee lady of one of the oldest and best known families of the nation, a Miss Kate Timberlake, who had taken a student's course of four years at Mr. Moody's school, at Northfield, Mass., and who, at the time of their marriage, was a teacher in the Worcester Academy, Vinita, I. T. Shortly after this happy marriage they opened the doors of their humble home for the admission of Indian orphan children. Without any salary from other governments for Home Mission Boards, a work of faith in behalf of these neglected waifs was begun. The little cottage in Vinita soon became too straitened for room, and a claim five miles west of Vinita was purchased, and for some three years these workers have been living in one of the most delightful and healthful localities to be found anywhere in that beautiful country.

The money necessary to the erection of a commodious orphanage building has come in answer to prayer. A wood-working plant has been established, in which it was purposed to give the boys a trade. A little monthly paper is also published at the orphanage. It is christened "*John Three Sixteen.*" In the printing office any of the girls or boys who may desire to learn the art of type-setting can have their wishes gratified.

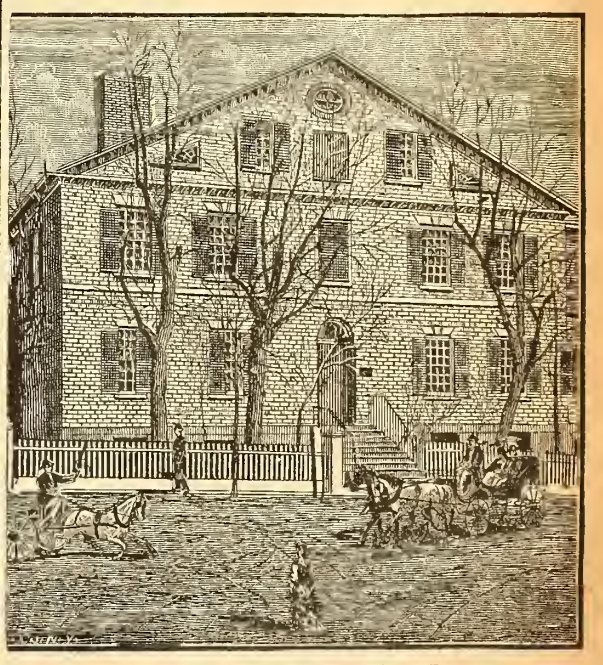
During the school season they have about forty scholars in attendance, but had they a larger and more suitable school building many more school children could be accommodated and an influence for Christ exercised over the youth of the Indian nation of incalculable benefit. For a building of this character they are now praying, and we have faith to believe that God will, in his own good time, answer their prayers. It will cost $3,000 to build one that will answer for school and chapel, and dormitories for forty students. There are many things in the way of farming and gardening utensils, for instance, needed. A good kitchen and dining room is also one of the necessities. This could be built for $500. But Phil. 4:19 stands sure and true, and they are patiently waiting on the Lord, knowing that all their needs will be supplied.

We can conscientiously commend this worthy institution to our readers, realizing it to be just what has long been needed in the Indian Territory in order to educate and Christianize these children and send them forth by and by as missionaries among their own people. In connection with the work for children they have also thrown open the doors of the Home for young men and women who have not the means to pay for a college education—a sort of training school for Christian workers, where practical instruction may be obtained for active missionary work among the masses. God has already abundantly blessed this branch of the work. A number of earnest, consecrated Christian men and women have gone forth from the Home to both the foreign and home mission fields.

The cruel military phrase, "the only good Indian is a dead Indian," is a base falsehood of inhuman or satanic origin. Take for instance the little children they have rescued from a life of sin and shame and destitution, and compare them now with what they were several years ago when first taken into the Home, and it must be admitted that it is far better to save and civilize them than to have them grow up to become targets for military practice, or, to say the least, lost wrecks on the shores of time.

All these six years Brother and Sister Wolfe have been proving God's promises to be true. Having no support, either from mission boards or the government, as we have said, still our Heavenly Father has supplied all their needs through the ministry of friends of Jesus who have become acquainted with their work.

The prayers of the reader are earnestly requested in their behalf, that grace and wisdom may be granted them, and that larger facilities may be afforded them for gathering in more of their lost Indian waifs, and sending forth more laborers into the Master's vineyard.



THE OLD MORGAN JAIL.

The above cut represents the old Ontario county jail, which is now a thing of the past. It was truly an historic building as it contained the cell in which Wm. Morgan was imprisoned just previous to his murder by Masonic vengeance, for revealing the secrets of the order. The old building was recently sold at auction, the purchaser being obliged to remove it to make room for another. The memorial tablet and also the cell in which Morgan was confined have been preserved by the county as historical memorials of a tragedy of world-wide interest—one that did more to reveal the murderous character of Freemasonry than any other. Thus God preserves the memory of martyrs for his truth. As the years accumulate, so do the memorials of this first martyr to the cause of anti-secrecy.

IN ROBES OF BEAUTY.

GOD CLOTHES ALL HIS WORKS IN GLORIOUS GARB.

Rev. Madison C. Peters Says No True Woman Will Neglect Her Appearance. Simplicity Best Displays Loveliness—Life Is Not a Doll to Be Dressed.

A large congregation heard Rev. Madison C. Peters' sermon to women at the Bloomingdale Reformed church, New York, Sunday, June 9. The subject of his theme was "Dress" and his text Matthew vi, 25 "The body is more than raiment." He said:

Many people read this passage Hebrew-wise—backward—and thus the general conviction now is that raiment is more than the body.

God is a lover of dress. He has put robes of beauty and glory upon all his works. Who can doubt that he will smile upon the evidence of correct taste manifested by his children?

Elegance Fits Woman.

No true woman will be indifferent to her appearance. Elegance fits woman. The love of beauty in dress belongs to her. She ought to take pride in herself and be solicitous to have all her belongings well chosen and in good taste. A sloven is abominable. Rudeness is sin.

Female loveliness appears to best advantage when set off by simplicity of dress. A woman is best dressed who so conducts herself that those who have been in her company shall not recollect what she had on.

I have no sympathy with the "dress reformers" who glory in their outlandish apparel, and who are more proud of being "out of fashion" than others of being in.

To love dress is not to be a slave of fashion; to give dress your first thought, your best time or all your money is the evidence of such slavery.

The Tyranny of Fashion.

Fashion tyrannically rules the world. She pinches the feet with tight shoes, or squeezes the breath out of the body by tight lacing.

To be "in the fashion" has made the most famous frauds of the day and keeps hundreds of men struggling for their commercial existence.

Fashion dwarfs the intellect. Virtue gives up the ghost at her smile.

Fashion is the greatest of all liars. She has made society insincere. She has turned society into a great showroom. She has made the poor poorer and the rich more avaricious.

Fashion is New York's leading undertaker and drives hundreds of hearses to Woodlawn and Greenwood.

Dress is a lower beauty for which the higher beauty should not be sacrificed. The holiest duty is to wear the richest dress on the soul.

Woman, with her strong and rich powers, her bold and daring genius, was made for a higher purpose, a nobler use, a grander destiny, than to waste herself on the finified fooleries of fashion. Care more for what you are than what you appear. Let an empty brain, hollow heart and useless life throw you into a hysterical fit quicker than an old fashioned bonnet or an ill fitting dress.

Let not fashion close your ears to the appeal of Christ's church and your eyes to the outstretched hand of his poor.

Let not fashion demand of you a style of dress insufficient to keep out the cold and rain and that will imperil health.

Submit to no style which will compromise your modesty. Wear no costume which suggests impure thoughts to the beholder.

Adorn For God.

It is the instinctive propensity in human nature to decorate, it is right to adorn yourself for your own eyes, for the eyes of your husband, if you are a true wife, if you are a maiden, for the eyes of suitors and companions, but first of all strive to adorn yourself for God's eye. "Whose adorning let it be the hidden man of the heart in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

It is worthy of remark that Plato, the loftiest of all the Grecian sages, has a passage which strikingly resembles that of the apostle. "Behavior, and not gold, is the ornament of a woman. To courtesans these things, ornaments and jewels, are advantageous to their catching more admirers, but for a woman who wishes to enjoy the favor of one man good behavior is its proper ornament, and not dresses, and you should have the blush upon your countenance, which is the sign of modesty, instead of paint, and worth and sobriety instead of gold and emeralds." Paul to Titus says, "That they may adorn the doctrine of God our Saviour in all things." Even the great truth of Jesus Christ is here represented as being susceptible of decoration on the part of those who profess it. Adorn the gospel by useful lives.

Live for Christ, and with the light and glory of a true womanhood fill every day with usefulness as a June day fills the air with redolence of the roses.

You were made for a better companionship than of those of whom it is said:

Their only labor is to kill time,
And labor dire it is, and weary woe;
They sit, they loll, turn o'er some idle rhyme,
Or saunter forth with tottering step and slow.

Life is not a toy to be played with, a doll to be dressed, an ornament to exhibit, not a bubble to float in the air, nor an insect to dance on the wave until some wind overtake it. It is not to be a low or dreamy indulgence, not a plague that wastes. Life is a great gift of God, a single opportunity with possibilities vast enough to fill time and eternity with the beatitudes of God, the joy of angels, the praise of men. Goethe said, "To be useful, that is life." To be useful! How noble, how vast, how sublime, how Christlike! Henceforth let your life be such as the poet sings:

I live for those that love me,
For those that know me true,
For the heaven that smiles above me
And waits my coming, too;
For the cause that lacks assistance,
For the wrongs that need resistance,
For the future in the distance,
For the good that I can do.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning June 30. Comment by Rev. S. H. Doyle.

TOPIC.—Faith in God; what it is; what it does.—Heb. xi, 1-7, 32-40; xii, 1, 2.

In the close of the preceding chapter Paul's great watchword, "The just shall live by faith," has been quoted, and to prove that faith is the true principle of life a long and brilliant array of holy men and women of old are cited, and their wonderful achievements by faith are recalled.

The writer, however, introduces this array of witnesses by defining faith, or more particularly by giving a description of faith, for, while virtually a definition, yet these words are not in the strict logical form of one. The faith referred to is not saving faith in Christ, but is general belief or faith in God.

Two statements are made here descriptive of faith. First, it is the substance or assurance of things hoped for. It makes the things hoped for in the future real to us in the present. It is a laying hold of the future in the midst of the present, of the eternal in the midst of time. Second, faith is said to be the evidence or the test of things not seen. In the physical world we believe because we see; in the spiritual world we see because we believe. The Bible has well been called the eyeglass of faith, for it is through it that faith sees, and faith itself is the eye by which we pierce the veil of the future and are convinced of the realities of the things that do not yet appear. Such a faith, one that makes the future as real as the present, though in a different way, is one of the best gifts that God can give to us. When we see what it does, we will believe this to be true.

Faith in God explains the origin of this present world (verse 3). Human theories concerning the origin of the universe are mere conjectures, eternal existence of matter, the making of what is seen by what now appears will not satisfy human reason. But faith tells us that an all wise, all powerful, self existent, eternal God has made the universe by a simple edict of His will. "By faith we understand that the worlds have been framed by the word of God." Thus faith relieves us of the greatest mysteries in the universe.

Faith in God furnishes us with the true principle of life (verses 4-7, 32-40). What was the ruling, acting, living principle of this long list of ancient worthies who "subdued kingdoms, wrought righteousness," etc? It was faith. By faith all these things were done. Faith is still the only true principle of life.

Faith unites us to Jesus Christ. This is saving faith (xii, 1, 2). Christ is the author and perfector of our faith, and by beginning and completing faith in us Christ unites us forever to Himself. Have we such faith in God?

Bible Readings.—Hab. ii, 4; Math. xvii, 20; Mark xvi, 16; John iii, 16; vi, 40; xx, 31; Acts xv, 8, 9; xxvi, 18; Rom. iii, 28; v, 1; I Cor. xii, 9; Gal. iii, 11-14; v, 6; Eph. ii, 8; vi, 16; I Thess. v, 8; Heb. iv, 3; vi, 11, 12; x, 22, 23; Jas. ii, 17-20; I Pet. i, 3-9; I John v, 4, 5; Judg. xx, 21; I Tim. i, 18, 19; II Tim. iv, 7, 8.

Cultivate the True Spirit of the Gospel.

If we are true Endeavorers, we shall be very careful in our Christian and social intercourse of those who may be regarded as the weaker or less favored members of the society. We shall be careful not to wound their sensibilities, and we shall count it a pleasure to do what we are able to promote their progress and their happiness. We shall not assume an air of superiority or of condescension, but we shall extend to them such courtesy and exercise, such gentleness and kindness, as we should wish to receive were the circumstances and conditions reversed.—National Presbyterian.

Endeavor In Mexico.

A convention of Sunday school workers is to be held in San Luis Potosi, Mexico, during the early part of June, and at that time the Christian Endeavor leaders are hoping to have a convention of Christian Endeavorers and secure a national organization of the 20 or more societies that already exist in Mexico. They believe that this convention will result in the formation of many new societies. Christian Endeavor enterprise is not limited to the United States.

Give Them a Chance.

It would be interesting to know how many Endeavor societies make use of their honorary members by obtaining from them contributions for the regular support of the society. They should at least be given an opportunity to do their share with the active members in this work for Christ and the church.—Golden Rule.

Rescued From Slavery.

Some English Endeavorers have become slaveowners! Hearing of a young Chinese maiden whose parents were going to sell her as a slave, they gave to the London Missionary society enough money to buy her, so that she could be trained in Christian liberty. The price of this Chinese girl was £3 10s.

Our Creed.

Our creed is not what we have thought, but what our Lord has told us. The true creed must come down from above and not out from within. Make your creed simply and broadly from out of the revelation of God, and you may keep it to the end.—Phillips Brooks.

A Prayer.

I pray the prayer of Plato old.
God make thee beautiful within,
And let thine eyes the good behold
In everything save sin!
Imagination held in check
To serve, not rule, thy poised mind.
Thy reason, at the frown or beck
Of conscience, loose or bind.
No dreamer thou, but real all,
Strong manhood crowning vigorous youth.
Life made by duty epical
And rhythmic with the truth.
—John Greenleaf Whittier.

In Siam when a funeral is passing the women take down their hair and unfasten their beads, and the men fumble around in their pockets for a little piece of metal to hold between their teeth.

WOMAN'S WORLD.

A YOUNG CHICAGO WOMAN WHO IS A BUSINESS SUCCESS.

"I am entirely a self made man," said Miss Bertha Eppstein, who has charge of the 41 flats and some other property near the corner of Indiana avenue and Twenty-second street, as she laughingly turned from her big office desk and prepared to chat of the work which brings her in a plethoric income.

"You see," she continued, "I was left an orphan when I was a little child. It hasn't been quite so easy as it might have been to make my own way, for I am absolutely incapable of filling a position save when I am in authority. It isn't that I don't want to, but that I cannot. I really am not worth 5 cents a day in a subordinate position. But I have forged ahead, for I have always believed I could do what others have done, and I have never taken a back step. I have kept books and have done various other things, but it was not until I undertook my present work that I found my congenial vocation. Why, do you know I like my present work so well that I cannot think of anything I would prefer to it."

Miss Eppstein says that there is nothing she is more proud of than that during the last year, when so many buildings have stood empty, not one of her 41 flats have been unoccupied a whole month and that she has not in that length of time lost 1 per cent of her gross receipts. She devotes her whole time to her work, and although she is thoroughly businesslike she does not make it wholly a matter of business. She is like the head of a large, conglomerate family, and it is the common habit of her tenants to come to her as freely for advice and sympathy in regard to the sick baby and other family affairs as about leaking steam pipes or falling plaster. In speaking of this she said:

"I am sure my tenants like me, and I am sure I want them to, but while I hold myself always ready to serve them I never accept social attentions from them, and above all I discourage gossip. I try to put myself in their place and as near as possible do for them what I would like to have done for myself. I never promise a thing that I do not do, and I see to it that the small things upon which the comfort of a family so greatly depends receive attention."

Miss Eppstein believes that the work she is doing is admirably suited to the capacity of many women—in fact, that they would be much more successful than most men in renting and caring for flats from the fact that they are, as a rule, more willing to give attention to details than men, and upon such attention the success of large apartment buildings depends. In her work Miss Eppstein is quite unrestricted. The collecting, advertising, hiring and discharging help and the bookkeeping are all her care, and yet she is as enthusiastic and buoyant as if she had not a responsibility in the world.—Chicago Tribune.

How Mrs. Lemcke Boned a Shad.

A number of your readers here are greatly interested in the reports of Mrs. Lemcke's cooking classes in Grand Central palace. On April 29 she was reported as having boned a shad. Are we to understand that every tiny bone was removed or only the back and adjacent large ones? A full explanation of the process would be gratefully received by us.
MRS. J. H. S.

Mrs. Lemcke did remove every tiny bone from the shad in the following manner: She held the fish in a swimming position, splitting it down the back with a sharp knife. Then she cut off the head and tail and commenced boning it by holding the knife close to the backbone and loosening the flesh from it on both sides. Next, the fish was laid open and the backbone taken out. This left the adjacent large bones exposed to full view. They were quickly removed, and only the small bones remained to be taken out. Many of these are visible, and those that are not can be readily distinguished by the touch and have to be picked out one at a time. This is the most tedious part of the operation, but after one has tried it a few times a cer-

tain knack is acquired, and the job is over in much less time than it takes to describe it. After all of the bones are out the skin is removed and the fish cut into fillets, when it is ready for frying or baking after being seasoned with salt and pepper and dipped in bread crumbs. A boned shad cannot be broiled.—New York Sun.

Kate Douglas Wiggin-Riggs.

The recent marriage of Mrs. Kate Douglas Wiggin and Mr. George Riggs inspires a writer in the London Queen to the following graceful tribute which will be appreciated by Mrs. Riggs' many American friends: "Most people in London literary society will remember Mrs. Wiggin-Riggs — a tall, beautiful, supremely elegant woman, who looked as if the late Mr. Worth gave his entire attention to dressing her—a woman whose hair was like burnished gold, and whose beauty was at once spiritual and vivacious. I never heard an author give readings from his or her books with as much spirit as Mrs. Wiggin-Riggs. She used to give extracts from her 'Timothy's Quest,' than which no recently published work is fuller of dry New England humor, and from her 'Bird's Christmas Carol,' a book for big and little children, worthy of comparison with Juliana Horatia Ewing."

Woman Awheel.

Casual observers of the wheelwomen of Central park and Riverside drive, says a New York paper, must have noted that they show a great variety of action, as the term is, where horses are concerned. Some move along as inconspicuously almost as if they were walking, manage their draperies with perfect grace and seemliness and in all things conduct matters so that the male onlooker finds naught to cavil at. Others move with evident labor, find their skirts a burden and keep them in constant agitation by the violent movement of knees that seem to threaten the moon.

Women's Clubs.

It is not solely for the advancement of pure thought in the azure zone of intellect that women's clubs are formed. There are feminine societies or clubs for the promotion of cooking, cycling, needlework, municipal reform, athletics, singing, politics, equestrianism, the cosmos, lukewarm tea and many other things. In our time the field of femininity is coextensive with the compass of womanhood.—New York Sun.

A Playful Colt.

There is a horse on the sand hills that plays "hide and seek" with the children, says an Augusta (Ga.) contemporary. When it comes her time to "count," she will go to the base and stand, with her head lowered the usual length of time, and then trot around and peer behind the house corners and the large trees until she finds one of her playmates, when she will twitch her upper lip and whisk her tail for an instant, and then dash off at full speed for "base," or if she sees one of the girls running for "home" before she discovers her hiding place she will wheel and fly like an arrow, and being fleet of foot generally gets there first. None of the children enjoys the fun as much as the colt.

DRINKING CUSTOMS.

SENTIMENT HAS CHANGED IN REGARD TO ALCOHOL.

It is only a few years since alcohol tippling was regarded by any American society as a vice, or a misdemeanor, or a discredit to man or woman. The wine cellar, sideboard and black bottle of the old days were respected shrines where knelt the clergy, the physicians, the lawyers, the social leaders, the ladies and gentlemen. To offer alcohol with no apology was almost a social obligation and was accepted by everybody as a social courtesy. It was as much a factor of politeness and social observation as the compliments of the day, the friendly or loving clasp of hands and the tearful farewells. Alcohol held the mind, the brain, the soul, the heads of men and women in its poison jaws. It circulated throughout the whole blood currents of humanity. It gladdened joy. It soothed sorrow. It gave tone to social enjoyment. It colored the forms and customs of social life. It warmed religion. It atoned vice. It was the universal guest of humanity who dictated the invitations when people chose to organize for all purposes of social life, whether good or evil.

In these days there was no sentiment of society or the human mind against alcohol. Alcohol controlled human action as the sin of Adam darkened a sunless world before the star of Bethlehem shone over the eastern hills. But today drinking is a reproach. Drunkenness is a public shame, and inebriety is lamented and treated and cured as a disease. The public mind looks upon a drinking social gathering with disgust, upon a drunken man as upon a lunatic and upon inebriety as it does upon a cripple who has been deformed by the mischance of accident or carelessness.

The clergy no longer drink socially. Good society is "temperate" or becoming so, while Christian society will tolerate nothing less than total abstinence from alcoholic drinks. The fashionable societies which use alcohol drink wine æsthetically, as a memory of an old custom, as people put turrets and battlements on modern houses in memory of the days of chivalry.

Neal Dow is the author of the public sentiment which underlies this social reform. The day may come when the world will banish alcohol by an edict or save the slaves of drink by a proclamation of emancipation. Lincoln is honored as the author of the writing which freed 4,000,000 slaves, but the author of the sentiment in the public mind, which taught the ethical doctrine that slavery was wrong and made it odious, was greater than Lincoln. Lincoln was the instrument of this developed ethical sentiment. The child may already be born whose hand will sign his name, under authority, for universal prohibition, and this name may go down the line of human life and history as the greatest among men, but Neal Dow created the thought and grafted it upon the human mind, which may one day blossom and bring forth this possible fruit.—Dr. Keeley.

IN THE SHAPE OF ALCOHOL HE OVERCOMES MANKIND.

"And they brought into him them who were possessed of devils." That was in the age of miraculous healing, an age in which Omnipotence cured the ills of flesh and spirit by direct interposition. We still have among us those who are sick and those who are lunatic, but many good people who study the Scriptures are puzzled to know what is meant by that mysterious curse described as devil possessed.

Let these Bible students read the daily papers as a commentary on Scripture. If demoniacal possession be an evil of the past, what can be said of the recent story of a man who kicked his sick wife to death because she refused to let him have her small earnings in order to buy intoxicants? Of the wretch who, some months since, murdered his old mother for the same reason? Of the monster who, in the madness of alcoholic delirium, assaulted his dying daughter? Perhaps those were devils of a different variety that entered into the men and swine of ancient Judæa, but surely the modern kind are as much to be dreaded, being of equal malignity and mischief. Only too many horrors crowd the newspaper columns as proofs that satan is still unchained and as free to visit earth and ruin the inhabitants thereof as when he first scaled the walls of Eden.

In the police courts we may see the ragged and unkempt wretches from whom he has lately departed, only to come again, and there we learn what mischief he found them to do while he held them in possession.

It cannot affect our belief whether he now comes in invisible form, as in those days when he retreated at the command of Deity incarnate, or whether he may be touched and handled as an intoxicating liquor—the result is the same, and this is all with which we have to do. Whether in Bible times the victim was first seized with or without his own consent we may not say, but today this victim is always more or less culpable, less sometimes, because from his cradle he has had to contend against the terrible strength of environment, but in every case the curse is in some measure of his own bringing about, and therefore after the devil leaveth him to remorse and punishment we do not protest when we see him led to prison for minor crimes committed at the command of his master or condemned to lose his life, when, at the same instigation, he was driven to shed man's blood. He who is mad by the inscrutable decree of an allwise Providence can never be regarded as a criminal, no matter what his acts may be, but satan's madman is deserving of no more mercy from God or man than is his master.—Banner of Gold.

Inebriety Closely Resembles Insanity.

So much alike are the symptoms of some forms of inebriety to some forms of insanity that many alienist authorities, with Hutcheson of Glasgow, nearly 50 years ago, regard inebriety as a form of mania, a brain and mind unsoundness, rendering the victim irresponsible for his acts done in paroxysm. Carpenter calls inebriety one form of insanity. In Belgium the law acknowledges an irresistible, uncontrollable impulse to drink to excess as a form of insanity and legislates for it accordingly by the involuntary committal of the narcomaniac to an asylum on the production of medical testimony. Anstie speaks of inebriety as really more a variety of constitutional insanity than of alcoholic disease. The ungovernable impulse to drunkenness certainly bears an exceedingly close resemblance to and is practically not distinguishable from the other ungovernable impulses of many of the insane.—Dr. Norman Kerr.

In Utah the new constitution of the state will be submitted to the voters at the November election. Its distinctive features are the provision inhibiting polygamy and the clause granting the right of suffrage to women.

SABBATH SCHOOL.

LESSON I, THIRD QUARTER, INTERNATIONAL SERIES, JULY 7.

Text of the Lesson, Ex. xx, 1-17—Memory Versus, 3-17—Golden Text, Luke x, 27—Commentary by the Rev. D. M. Stearns.

1, 2. While we now turn back from the life and work of the Lord Jesus, as revealed to us in the gospels, to the story of the Lord's dealings with Israel on the way to the promised land, we are learning of the same Lord whose goings forth have been from of old, from the days of eternity (Mic. v, 2, margin). It was not because of any worthiness in them, but only because of His own faithfulness and His promise to Abraham that He brought them out of Egypt (Deut. vii, 7, 8; Gen. xv, 13, 14). It was now the third month since they had been redeemed from the bondage of Egypt. They had come to Mount Sinai, and the Lord had offered to make them a peculiar treasure unto Himself above all people, a kingdom of priests, a holy nation, if only they would obey His voice. This they readily promised to do, and now we see them gathered about Mount Sinai, the mountain quaking greatly and covered with fire and smoke, out of the midst of which God speaks the words of our lesson to the people. See chapter xix and Deut. v, 4, 22, 24, 26. It was a day, in this respect, unlike any before or since in the history of this world. He first reminds them that their redemption from Egypt was wholly His doing without any help of theirs, for "salvation is of the Lord" (Jonah ii, 9), and He never asks an unredeemed soul to keep His commandments. The only command to the unsaved is to believe on the Lord Jesus Christ (I John iii, 23; Acts xvi, 31), then when Christ has become to them the end of the law for righteousness He will fulfill in them the righteousness of the law, enabling them to walk not after the flesh, but after the spirit (Rom. x, 4; viii, 4).

3. Since they were redeemed by the only living and true God, to make Him a name on the earth in the sight of all nations (II Sam. vii, 23; Isa. lxiii, 12, 14), therefore they were forbidden to have aught to do in any way with the gods of the nations, idols of wood and stone, the work of men's hands (II Kings xvii, 36, 37; Jer. x, 10, 11). We who have been redeemed from the curse of the law by the work of our Substitute (Gal. iii, 13) are to have no idols between our soul and God, but make it manifest that we worship only Him.

4-6. Because they saw no similitude on the day that God spoke to them out of the midst of the fire, therefore they were to use no images nor likeness of anything in their worship of God. God is seven times called a jealous God. The other six places are Ex. xxxiv, 14; Deut. iv, 24; v, 9; vi, 15; Joshua xxiv, 19; Nah. i, 2. The word translated jealous also means to buy, purchase or redeem. We are redeemed to be a people for his own possession (Titus ii, 14, R. V.) and He wants us all for Himself.

7. The name above every name must be ever hallowed as Jesus taught us to pray (Math. vi, 9). Not only is all kind of so called profanity forbidden, but as the name stands for the character (Ex. xxxiv, 5-7) all that would in any way belittle the character of God must be carefully avoided. We are here to honor Him in every way and magnify His name.

8-11. The Sabbath was made for man, and the Son of Man is Lord of the Sabbath (Mark ii, 27, 28). If, then, He is my Lord, the Sabbath is specially mine that on it I may have special communion with Him. In Isa. lviii, 13, 14, we are taught that we are to honor Him, not doing our own ways, nor finding our own pleasure, nor speaking our own words, and that thus we shall delight ourselves in the Lord. In Col. ii, 16, 17, we read that even the Sabbath is a shadow of things to come, perhaps referring to the keeping of a Sabbath that remains for the people of God (Heb. iv, 9) but which we can foretaste even here (Heb. iv, 10).

12. The first four commandments, ordinarily known as the first table of the law, are summed up by our Lord Jesus in Mark xii, 30, 31 (quoting from Deut. vi, 5 and Jer. xix, 18) as loving God with all the heart, and the last six as loving our neighbor as ourselves. Or as it is in Rom. xiii, 10, "Love is the fulfilling of the law." This fifth command is spoken of in Eph. vi, 2, as "The first commandment with promise." Next to God we are to honor our parents, and a curse is pronounced upon such as do otherwise (Deut. xxvii, 16; Prov. 30, 17).

13. "Thou shalt not kill." In our Lord's commentary on this in Math. v, 21, 22, He teaches that anger lies at the root of murder, and in John iii, 15, it is written that "he that hateth his brother is a murderer," referring back to the story of Cain and Abel. Not only are we forbidden to hate any one, but we are forbidden to speak evil or even imagine evil against another (James iv, 11; Zech. vii, 10; viii, 17).

14. "Thou shalt not commit adultery." That this command reaches not only to the sinful act, but is broken by even a sinful thought, is clear from our Lord's comment upon it in Math. v, 27, 28. Another aspect of it is found in Jas. iv, 4, where we are told that to love or be a friend of the world that hates God is in His sight a form of adultery. Let us pray:

> Wash, Lord, and purify my heart,
> And make it clean in every part,
> And when 'tis clean, Lord keep it, too,
> For that is more than I can do.

15. "Thou shalt not steal." Many would scorn to take what does not belong to them, as between man and man, who possibly might have to plead guilty when searched by the question, "Will a man rob God?" Inasmuch as our relation to God is the first question, let the believer ask himself, Am I robbing God of any portion of my being or my time or my money? He claims our body as His property (Rom. xii, 1, 2; I Cor. vi, 19, 20), and at least a seventh of our time and a tenth of our income.

16. "Thou shalt not bear false witness against thy neighbor." Some love lying rather than righteousness (Ps. lii, 3), but such are finally found without the city (Rev. xxii, 15). "He that worketh deceit shall not dwell within my house; he that telleth lies shall not tarry in my sight" (Ps. ci, 7). God is a God of Truth—the Spirit is a Spirit of Truth, and Jesus is the Truth (Isa. lxv, 16; John xvi, 13; xiv, 6). When they have full control of us, we will bear no false witness.

17. "Thou shalt not covet." We might infer from Rom. vii, 7, in connection with Phil. iii, 6, that Paul fancied that he had kept the law pretty thoroughly except on this one point, but he learned, as James also did, that to keep the whole law and offend only on one point makes one guilty of all (Jas. ii, 10; Rom. vii, 18). "Guilty" is the word for every one (Rom. iii, 19, 20). Some one has well said, "To do what the law requires I must have life, and to be what the law requires I must have righteousness, but by nature I have neither and am therefore cursed." When I receive Christ, He becomes my life and righteousness and will fulfil the law in me.

SILVER IS IGNORED

By the National Convention of Republican Clubs.

STRUGGLE ON THE FLOOR AVERTED

By Agreement on a Declaratton That Leaves Out the Disputed Issue and All Others—Resolutions on Public Questions Referred En Masse to the Republican National Convention Next Year—McAlpin Elected President.

CLEVELAND, June 21.—The national convention of Republican clubs had an eventful day. Its committee on resolutions consisted of fifteen silver and thirty-one anti-silver men. The sub-committee of eleven to draft resolutions to submit to the full oommittee had only two silver men—Dubois, of Idaho, and Allen, of Utah. After this sub-committee had worked all night on an "Address to the People," with the word "resolved" omitted therein, a committee of three on revision was selected, and the silver men claim that they were not represented at all on the revision committee. The sub-committee adopted the report of the committee on revision, and the full committee met at 2 p. m. to consider the "Address to the People" that had taken two days and one night for its preparation.

Ignored the Question of Silver.

The feature of the "address" was that it covered every question except that of silver, which was entirely ignored. This was doue to prevent a minority report on the silver question and a fight on the floor of the convention. When the full committee considered the address the anti-silver men opposed it. They said there had been more agitation here all week on the silver question than on all other things combined, and for the report to be silent only on that question would be cowardly and inconsistent. The silver men were satisfied with the address and had agreed to make no minority report and not to open the question on the floor of the convention lu the event the address was adopted. Their opponents, however, held that it was enough to concede everything to the west for the sake of harmony without "rubbing it in."

New Departure in Declarations.

Some of the most ultra opponents of free silver in the committee insisted that if the silver question was ignored entirely, all other questions should be ignored. This plan pleased the western silverites better than "the address to the people." After indulging in the most bitter speeches for hours in the consideration of the address a new depature was taken by Senator Patton, of Michigan, offering the following as a substitute for the report of the sub-committee:

"Whereas, Section 13 of the constitution of the Republican League of the United States, says: 'This League shall not in any manner endeavor to influence the action of any national, state, county or municipal convention," the delegates of the Republican League of the United States in convention assembled do hereby renew their allegiance to the principles of the Republican party and pledge their best efforts for the success of the candidates of that party.

Refers 'Em to the National Convention.

"'Believing that the convention has no instructions from the Republicans of the United States, or jurisdiction under our constitution, to frame party platforms, we hereby refer all resolutions in relation to public questions to the Republican national convention of 1896, with entire confidence that its action will redound to the prosperity of our people and the continued glory and advancement of the country.'"

It was argued against the Patton substitute that the National League at its last convention at Denver and the previous year at Louisville, and at othor national conventions, had adopted recommendatory resolutions without the constitutional inhibition ever being raised, and that the adoption of the substitute would be accepted as a confession of this convention's inability to meet the issues squarely.

The New Plan Wins the Fight.

Although the arguments poured in hot and fast, and Chairman Robinson, of Pennsylvania, left the chair to oppose it, yet the plan of ignoring everything if the silver question was ignored gained such headway that the Patton substitute was adopted at 6:30 p. m. without a dissenting vote. As the "Address to the People" that was ruled out by the adoption of the Patton substitute reaffirmed the resolutions of previous National League conventions there was much discussion of the resolution adopted at Denver last yea, which demanded the restoration of silver.

PROHIBITIONISTS IN IOWA

Nominate a State Ticket and Declare for Free Silver.

DES MOINES, June 20.—The Prohibition state convention met in the Young Men's Christian Association hall. The convention was notable for the presence of a number of lady delegates who came in response to an invitation in the call for Women's Christian Temperance Unions and also all other organizations in sympathy with prohibition to send delegates. The convention roasted the Republican party for the passage of the mulct law.

The following nominations were made: For governor, Frank Bacon, Milton Junction; lieutenant governor, M. P. Atwood, Estherville; supreme court judge, Judge J. W. Rogers, West Union; superintendent of public instruction, Mrs. L. D. Carhart, Marion; railroad commissioner, H. F. Johns, Harrison county.

The resolutions declare for woman suffrage; for the free coinage of silver and gold at the ratio of 16 to 1; government ownership and operation for the railways; for Sunday observance, and for the income tax. They denounce the mulct law and the Republican party as the author of said law.

Mixed Ticket Carries a Florida City.

JACKSONVILLE, Fla., June 20.—In the city election the citizens mixed ticket of Democrats and Republicans was overwhelmingly victorious. The independent Democrats elected only one councilman, and that one because some of his opponents' votes were improperly marked and had to be thrown out.

BOLLN'S POSITION IMPROVING.

His Shortage Decreasing as Time Passes and Overdrafts Are Returned.

OMAHA, June 24.—The investigation into City Treasurer Bolln's shortage has not been made public, though a week has passed since it was discovered that he was $20,000 short. Bolln has not been dismissed from his office or in any way disturbed. He has secured his bondsmen for whatever amount they may be required to make up by deeding them all his Omaha property. One result of the prolonged investigation will be a decrease in the shortage of several thousand dollars. The city employes who had been advanced money by Bollu have been hustling to square their accounts.

One member of the city council had drawn $1,125, which would be equal to his pay for twenty-two months, or for sixteen months after his term of office had expired. He paid $1,000 of this amount the day after the shortage was discovered and has paid the balance since. Other city officials had drawn amounts ranging from $10 to $500, which have also been repaid.

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and their friends should not decide on their route to the great convention at Boston in July until they have read the illustrated itinerary issued by the Michigan Central, "The Niagara Falls Route." Address for copy O. W. Ruggles, G. P. & T. Ag't, Chicago.

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NEWS OF THE STATE.

TELEGRAPHIC REPORTS OF HAPPENINGS OF NOTE.

Work of the State Lawmakers at Springfield—Bills and Resolutions Introduced, Etc.—Other State Items of General Interest to Our Readers.

CHICAGO, June 19.—Just as the people of the state had settled down to a feeling of peace and security with no apprehensions as to what might happen at Springfield, the legislature having at last adjourned, the governor has ruthlessly destroyed that blissful state by a call on the legislators to meet again on June 25 at 2 p. m. and do a lot more law carpentering. He wants them to do several things, among them to raise enough revenue to meet the appropriations, which he says they have not done; to reform the police courts, and to abolish the state board of equalization.

Then he gives them a poser in the problem of a perfect system of taxation, and wants them to reform the practice in courts of record so that cases can be disposed of promptly. Two other things desired are laws to restrict children from employments that stunt them physically, mentally and morally and some sort of labor arbitration law. He also wants the state to take charge of the Pullman sleeping cars so far as fixing prices is concerned, legislation that will secure fair and unbiased grand juries and libel law revision. The toughest problem, however, that he insists on the legislature solving is that of keeping the convicts at work without letting them come in competition with free labor—but adds "if such a system can be devised."

The members hereabouts generally do not take kindly to the extra session. Speaker Meyer says it is impossible for him to attend, as it would be a matter of life and death for him. He expected an extra session, but thought the governor would wait until fall. Indeed, most of the members interviewed said they expected the call, but few cared to spend the "dog days" in Springfield. The length of the session may be judged from the remark of one member that it would take a month to pass a revenue bill. One plan proposed was to meet, hear the governor's message and then adjourn to fall. The regular session lasted twenty-three weeks. There are eleven measures enumerated in the governor's call, and most of them are difficult and intricate in their nature.

BURN GOV. ALTGELD IN EFFIGY.

Students at Normal Object to Action of the Executive.

BLOOMINGTON, Ills., June 20.—The bell of the Illinois State Normal university at Normal began ringing violently, and a mob of students and citizens assembled, the students wearing black robes and masks, blowing horns, and all denouncing Governor Altgeld, who is blamed for the order of the board of education abolishing the high school department of the Normal university.

The mob proceeded to the campus, where was found an effigy of the governor, and proceeded to hold a mock execution. The effigy was burned amid groans and cheers. The mob next proceeded to an open grave, and there after a funeral oration by a masked orator interred a coffin supposed to contain the "Model high school, aged 33, which reached an untimely end through Altgeld."

Close of the Galesburg Meet.

GALESBURG, Ills., June 22.—Events of the annual meet of the Illinois division of the League of American Wheelmen have closed. Racing was good and crowd large. The meet has been a financial success. The most interesting event was the five mile race, class A, with forty starters, comprising the best talent here. It was a hot performance from start to finish and was won by Bert Repine, of Galesburg. Those winning the most prizes during the tournament were: F. Wing, St. Louis; A. Gardiner, Chicago; A. A. McLain, Aurora, and Bert Repine.

HARRY HAYWARD GETS A RESPITE.

Supreme Court Gives Him a Stay Which It Might Have Refused.

MINNEAPOLIS, June 20.—Harry Hayward's life hung upon a very slender thread. Contrary to popular belief it was entirely within the discretion of the supreme court to have refused a stay. In that case he would have been executed tomorrow. The Hayward case was presented to the judges in chambers. It was carefully considered for two or three hours, but a stay of thirty days was finally granted upon condition that the case be argued this term.

The term will come to an end July 3. The probability is that a new trial will be refused. In that case Governor Clough will at once fix a new day for carrying out the penalty pronounced by the district court, and it is altogether likely that the condemned man will be executed some time during the month of July.

Accident on Whaleback.

CHICAGO, June 24.—By the explosion of a steam valve on the whaleback steamer Christopher Columbus off Waukegan Saturday night two men were killed and several others dangerously or painfully injured. The dead are: Frank Wilson, coal passer; E. J. Steit, fireman. Injured: Edward Darrow, painfully scalded; John Hopp, seriously scalded, inhaled steam; George W. Kell, hands and face scalded; John W. Keogh, hands and face scalded; Arnold Klein, Dubuque, Ia., badly scalded, accompanied by a student, also painfully scalded; Robert McConkey, back terribly scalded; Miss Miller, hands and face scalded; Frank Rosner, badly scalded; James E. Ryan, badly scalded; Miss Voxheimer, face painfully scalded; Jas. Lorimer, seriously scalded.

Altgeld Signs Fifty Bills.

SPRINGFIELD, Ills., June 22.—Fifty bills were signed by the governor yesterday. One greatly interesting cities was senate bill 276, which, it is said, practically puts a stop to local improvements in the towns and cities of the state. It prohibits a tax on any property in excess of the benefit the property will receive from the improvement. The governor has written a letter replying to critics of the bill.

Illinois Building Associations.

ROCKFORD, June 22. — The Building Association League of Illinois closed its annual convention here with the election of officers: President, George F. Penfield, of Rockford; first vice, Julius Stern, of Chicago; secretary, B. G. Vasen, of Quincy; treasurer, Albert Barnes, of Decatur. Peoria was selected as the place of the next meeting.

Paupers Combine for Murder.

QUINCY, Ills., June 24.—John Gahan, an old well-known character, who had been taken to the county house, was pushed from a second story window by inmates and his neck broken. He was dirty, disagreeable and quarrelsome, and the dwellers at the poor farm combined against him. The identity of his assailants will never be known.

Six Persons Drowned at Peoria.

PEORIA, Ills., June 24. — Harvey H. Noble and Fred Joyslin, with five small children, were drowned while returning from a fishing trip across the river. Noble and Joyslin became scared and jumped, capsizing the boat.

Notes of the State.

Fire-damp in a well near Monticello, Ills., caused the death of Jesse Carnell Prar and James.

Henry J. Aldrich, formerly of Bloomington, Ills., is reported missing from Denver. He was the manager and the "whole thing" of the Colorado Securities company, and, it is said, has left eastern creditors in the lurch for millions.

Lucas Stoudt, a butcher in Lock port Ills., has disappeared, and it is thought to be another case of murder, which makes two this week, both butchers.

Defeat for the Government.

LONDON, June 21.—The government was defeated on the motion of the Hon. William St. John F. Broderick, Conservative member for the Guilford division of Surrey, to reduce the salary of the secretary of war by £100 on account of an alleged deficiency in the army stores and munitions of war, chiefly cordite. The motion was adopted by a vote of 132 to 125. Progress was immediately reported.

Hope for Representative Remann.

VANDALIA, Ills., June 22.—Congressman Remann's condition has improved. He is able to converse a little and now takes nourishment regularly. While his condition is still precarious Dr. Hughes, of St. Louis, and Dr. Haller, of Vandalia, have not given up hope.

Notorious Counterfeiter Arrested.

ST. JOSEPH, Mo., June 21.—Deputy United States Marsnal Medley captured T. P Stratton a notorious counterfeiter who had eluded the officers for a year and who has been chased over half a dozen states. His capture is an important one.

THE MARKETS.

New York Financial.

NEW YORK, June 22.

Money on call easy; nominally at 1 per cent. Prime mercantile paper 2½@3½ per cent. Sterling exchange firm, with actual business in bankers' bills at 489½@489¾ for demand and 488½@488¾ for sixty days; posted rates 489@489½, and 490@490½; commercial bills, 487¾@488.

Silver certificates 66¼; no sales; bar silver, 66¼. Mexican dollars 53.

United States government bonds strong; new 4's reg., 123½; do. coupons, 123½; 5's reg., 116⅜; 5 coupons, 116⅜; 4's reg., 112; 4's coupons, 113½; 2's reg., 97; Pacific 6's of '95 100.

Chicago Grain and Produce.

CHICAGO, June 22.

Following were the quotations on the Board of Trade today: Wheat—June, opened 71⅜c, closed 69¾c; July, opened 71¾c, closed 69¾c; September, opened 73¼c, closed 71¼c. Corn—June, nominal, closed 47½c; July, opened 49c, closed 48c; September, opened 49c, closed 49c. Oats—June, opened 28¼c, closed 27¼c; July, opened 28⅜c, closed 27¼c; September, opened 28c, closed 26⅝c. Pork—June, nominal, closed $11.67½; July, opened $11 87½, closed, $11.72½. Lard—June, nominal, closed $6.45.

Produce: Butter—Extra creamery, 17½c per lb; extra dairy, 14@15c; packing stock, 8@9c. Eggs—Fresh stock, loss off, 10½c per dozen. Live poultry—Spring chickens, 14@16c per lb.: hens, 8½c; roosters, 5c; turkeys, 6@8c; ducks, 8@8½c; geese, $3.00@4.00 per doz. Potatoes—New, 75@$1.00 per bu.; old, 25@40c. Strawberries—Racine, $1.25 @ 2 00 per 16-qt. case. Blackberries, Illinois, $1.50 @2.25 per 24-qt. case. Apples—$2.50@4.50 per bbl. Honey—White clover, 1-lb sections, new stock, 13½@14c; brown comb, 10@12c; dark comb, poor packages, 8c; strained California, 5@6c.

Chicago Live Stock.

CHICAGO, June 22.

Live Stock—Prices at the Union Stock yards today ranged as follows: Hogs—Estimated receipts for the day 9,000; sales ranged at $3.00@4.35 pigs, $4.30@4.60 light, $4.40@4.55 rough packing, $4.40@4.70 mixed, and $4.60@4.80 heavy packing and shipping lots.

Cattle—Estimated receipts for the day, 900; quotations ranged at $5.55@5.95 choice to extra shipping steers, $4.95@5.50 good to choice do., $4.40@4.90 fair to good, $3.75@4.25 common to medium do, $3.50@3.90 butchers' steers, $2 50@3.15 stockers, $3.20@4.10 feeders, $1.70@3.80 cows, $2.50@4 40 heifers, $2.25@3.80 bulls, $2.60@4.50 Texas steers, $2.50@6.00 veal calves.

Sheep—Estimated receipts for the day 3,000; sales ranged at $2.30@3.25 westerns, $1.50@3.05 Texans, $1.75@4.10 natives, and $2.50@5.65 lambs.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from June 17 to June 24:

Geo W Clark, John Crabs, Louis Dorman, F G Houck, J N Lloyd, Rev J C McFeeters, F Morath, Alfred Millet, Rosetta Miner, O Newell, Thos Pratt, A A Richey, H Siemiller, Rev J D Smith, Jos Stradling, E R Worrell.

Think of This. Hood's Sarsaparilla is the only true blood purifier prominently in the public eye to-day. It cures disease when all others fail, because it makes pure blood.

Hood's Pills cure jaundice, biliousness, sick headache, constipation and all liver ills.

Are you Going East this Summer?

Don't forget that the great summer tourist route is the Michigan Central, "The Niagara Falls Route," a first-class line for first-class travel, the popular line to Niagara Falls, Mackinac Island, the Thousand Islands of the St. Lawrence, the White Mountains, the Adirondacks. Portland by the Sea, Boston, and New England points, New York and the seashore.

Send ten cents postage for "A Summer Note Book." It will tell you all about these places and how to reach them. O. W. RUGGLES,

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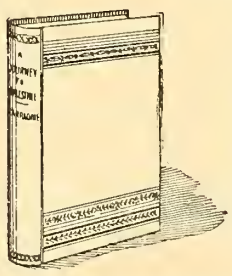
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CULTIVATION OF OATS.

Comparison of Varieties, Weight Per Bushel, Shrinkage of Grain, Etc.

Following is a summary of a bulletin received from the Ohio station concerning experiments conducted there with oats. Sixty-four sorts were grown with a view to a comparison of varieties. These were divided into groups, each having some distinctive characteristic. The first group embraces 16 differently named sorts, having the open or spreading panicle, coarse, weak straw and short, plump grain of which the Welcome is the best known type. The second group comprises 14 kinds, in which the head or panicle is more or less one sided, and which are ordinarily termed side oats. The Seizure is one of the best representatives of this class. A third group consists of 18 varieties which are in general form similar to the Welcome class, except that the berry is longer and more pointed, and the straw generally a little stronger, but the grain lighter. The Wideawake was selected as the type of this class. In the fourth and last group are six sorts of black or mixed oats, having in the main the characteristics of the Welcome. In this group are included the Monarch, Rust Proof and others of like kind.

In the short, unfavorable season of 1893 the Welcome variety gave lower yields than any other of that class, while the group as a whole gave larger yields than any of the other three. The Seizure kind was the lowest yielder in the whole list for 1893, where sown late, but the same variety sown four to five weeks earlier gave, the same season, as good returns as any other variety on the farm. In 1894 only three varieties in the Welcome group gave higher yields than that variety—namely, Improved American, Badger Queen and Bonanza king. The highest yields in the Seizure group for 1894 were from the following varieties: Japan, Early Swedish, White Swiss, Prince Edward's Island and Wilson's Prolific, the latter variety badly mixed. The highest average yield was decidedly in favor of the Side oats group.

In a series of tests covering four seasons the varieties that have given the highest average yields are Improved American, Japan, Early Swedish, Prince Edward's Island, State of North Dakota, Colonel, Dakota Gray, Kansas Hybrid, Probsteier and Egyptian.

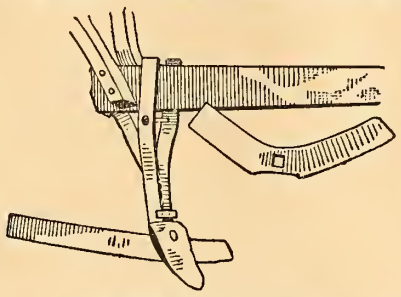
The average weight per measured bushel of all oats grown upon the station farm during the last four years falls below the standard of 32 pounds to the bushel. The highest average for any one variety has been 38.6 pounds; the lowest, 27.3. From the investigations thus far made it has not been found that oats of heavy weight necessarily have a smaller percentage of hull than those of lighter weight per measured bushel.

A single trial indicates that oats put away in good condition shrink but very little—in this instance less than 1 per cent—and the straw under ordinary conditions shrinks about 6 per cent.

Experiments extending over three seasons on clay soil show that the method of putting in oats without first plowing the ground may involve a loss of five bushels per acre as compared with sowing on land that has been plowed and well prepared.

An Effective Implement.

In a bulletin from the Arkansas station is illustrated a tool much used in the south and west and useful elsewhere



HEEL SCRAPE AND SCOOTER.

when shallow culture is desired. This tool is known at the south as the heel scrape and scooter. In the bulletin mentioned it is thus described:

The single shovel forms the "scooter" part of the tool. It is 7 inches long and 3½ inches wide. It will do the work described by our correspondent. To make the "heel scrape" the curved iron is bolted on as shown. These "scrapes" are 16 and 24 inches long, about 2½ inches wide and one-fourth inch thick, with the lower edge sharp. As bolted on back of the shovel this scraper is inclined so that the front forms a cutting edge, so that it will slice off weeds and lift the upper soil. This makes a very effective tool. Rural New Yorker recommends this or similar attachment as useful in cutting off weeds and preventing too deep cultivation.

Dwarf Essex Rape.

Professor Shaw of the Minnesota station believes that a great future lies before the forage plant known as Dwarf Essex rape over the whole northwest. This plant resembles what the farmers of this country call rutabagas. The leaves and stem only are good for food. It is excellent for swine, cattle and poultry, and especially for sheep.

News and Notes.

Let every potato grower give the corrosive sublimate treatment and bordeaux mixture a fair trial this summer.

American Agriculturist calls attention to the fact that, now that many of the telephone patents have expired and the instruments in use are free to all, farmers who have barbed wire fences may convert them into telephone lines.

A Wisconsin contributor to Farm and Fireside reports that a patch of crimson clover which he sowed last fall endured the winter and now looks well. It is a more favorable report than was expected from that latitude.

Money Made in One Half Minute.

I have not made less than $16.00 any day since I began selling the Iron City Ice Cream Freezers. It is such a wonder. I always have a crowd wanting ice cream. I make from $5.00 to $8.00 a day selling ice cream and from $7.00 to $10.00 a day selling freezers. I can freeze cream elegantly in one half minute, and that astonishes people so they all want to sample the cream and then many of them buy freezers, as the cream is smooth and contains no lumps. Every freezer is guaranteed to freeze the cream in one half minute. Anyone can sell ice cream and the freezer sells itself. My sister is making from $10.00 to $15.00 a day. Write to W. H. Baird & Co., Sta. A., Pittsburg, Pa., and they will mail you circulars and full particulars free so anyone can go right to work and make lots of money all summer.

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The Broken Seal; or Personal Reminiscences of the Abduction and Murder of Capt. Wm. Morgan. By Samuel D. Greene. In cloth, 75 cents. Paper covers, 40 cents.

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HISTORY OF A WEEK.

Tuesday, June 18.

King Alfonso and his sister, the princess of the Austrias, are both suffering with measles.

Oxford and Cambridge universities have challenged Yale and Harvard to an athletic contest in this country next August.

Engineer Carmon, of the Union City (Tenn.) water works, was torn to pieces by the explosion of a boiler of the plant.

William Peet, of New York, law partner of B. H. Bristow, ex-attorney general of the United States, died suddenly at his office, aged 73 years.

Secretary of War Lamont, accompanied by his family and Quartermaster General Batchellor, left Washington yesterday for the Yellowstone.

Yesterday was the anniversary of the erection of the first monument to the battle of Bunker Hill and it was duly celebrated at Boston.

President Cleveland has left Washington for his summer home at Buzzard's Bay, Mass. Assistant Private Secretary Pruden was left in charge of the White House, and all announcements of official actions will be made there.

Wednesday, June 19.

The rolling mills of John Wood & Bros., of Conshohocken, Pa., have given notice to their employes of the restoration of the former scale of wages, to take effect July 1. This means an increase of 12 per cent. for 1,000 men.

Burt L. Hastings, of Sandusky, O., shot and killed Lizzie Stoldt and then fatally shot himself. He wanted her to marry him, but she would not consent, and was to have been married the same evening to James C. McGary.

The theft of a $10,000 package while in the custody of the postoffice has just come to light at Montgomery, Ala.

Mrs. Frederick Bistoff, of LaPorte, Ind., was fatally burned. A lighted match had been thrown on the floor, and from it fire communicated to her clothing.

Receivers of the United States Cordage company give notice to the creditors of the company to present and prove to them their several claims and demands against the company within three months or they will be excluded from the benefit of such dividends as may hereafter be declared.

Forest fires are raging near Dartmouth, N. S. Several farm houses and barns have been destroyed.

Thursday, June 20.

Gladstone has practically withdrawn his support from Lord Rosebery's cabinet by retiring from the pairing agreement with Right Honorable Charles P. Villers, M. P., because he wishes to be "regarded as having an open mind on the Welsh church disestablishment bill.

Miss May Belle Critchfield, a St. Louis young heiress who mysteriously disappeared a few days ago, was found in the Convent of the Good Shepherd, whither she had gone voluntarily and intends, she says, to stay.

Ex-Congressman Richard Bland, of Missouri, is ill at the Brown Palace hotel, Denver. His lecturing tour has weakened him and he is unable to see callers. Bland's physician thinks he will be able to travel in a few days.

Friday, June 21.

John Graham may die of injuries received in the wreck of the northbound flyer on the M., K. and T. near Houston, Tex. Four others were hurt more or less seriously, but none fatally.

T. R. Huston, a cyclist of Omaha, accidentally ran over a little boy of an Italian family. The child was not seriously injured, but a howling mob of Italians rushed upon the wheelman and beat him with sticks and clubs, shouting "Kill him" and making other threats.

Deposits of Illinois state banks show an increase since March 20 last of $8,000,000. The average cash reserve is 32 per cent.

Obituary: At LaPerte, Ind., Dexter A. Buck, 59; at Princeton, Ills., Thomas Long, 76.

Lieutenant F. S. Strong, Fourth artillery, at his own request has been relieved from further duty at the Michigan military academy, Orchard Lake, and ordered to join his battery.

Saturday, June 22.

All of the men in the sanitary potteries at Wheeling, W. Va., were given an advance in wages of from 10 to 40 per cent., according to the size of the article made.

Gladstone says the statements regarding his attitude toward the Rosebery cabinet and the Welsh disestablishment bill are untrue and declares that the government had canceled his pair without his request.

Two children, boys of 10 and 6 years of age, are locked up at Chicago for horse stealing and each is laying it on the other.

Captain Howgate has been found guilty by a jury at Washington of forgery and other similar crimes, committed while he held a responsible position in the signal service many years ago. The jury added a recommendation to mercy.

Ex-Congressman Forman, from Illinois, says that the delegation from that state to the next national Democratic convention will be for Morrison for president.

Monday, June 24.

Representative Hitt has been taken from Washington to Narragansett Pier, R. I., where he arrived in good condition and still improving.

The papal fiat that men cannot belong to the Roman Catholic church and secret societies not dominated by that church at the same time has been promulgated by Archbishop Kain at St. Louis.

A gang has been unearthed at New York, which embraces fire insurance men, policemen and higher officials, and makes a business of incendiarism.

The Chicago grand jury has indicted several bookmakers, proprietors of race tracks and gamblers for violating the state law.

Martin Skinner and Arthur Barney were killed near Byron Center, Mich., by the explosion of a sawmill boiler. Avery Crocker, son of the owner of the mill, was fatally wounded.

The settlement of the tinplate scale at Pittsburg Saturday morning fixed the wages of 12,000 workmen.

In a twenty-four hour bicycle race in England C. C. Fantaine made 474¾ miles, beating the amateur record fourteen miles.

LIBERALS HAVE QUIT.

Prime Minister Rosebery Drops a Great Burden.

LONDON, June 24.—It is now announced that the outcome of the deliberations of the cabinet in consequence of the adverse vote in the house of commons on Friday is that Lord Rosebery, the prime minister, has tendered his resignation to the queen. Her majesty has therefore summoned Lord Salisbury, the leader of the Conservative party, to Windsor in connection with the formation of a Conservative ministry. The leading Conservatives declare that the Marquis of Salisbury will not formally take office until parliament is dissolved. He will insist that the government, before yielding the seats, shall pass a vote of an amount necessary for the expenditures for two months, to enable a general election to be held.

The Conservatives will thus be in a position of attack instead of defense. Throughout the day the situation was the absorbing topic of the chief political clubs. Several members of the cabinet called in Downing street in the afternoon in the expectation of seeing Lord Rosebery, who returned from Windsor at 6 o'clock and drove to Downing street, where an informal cabinet meeting lasting twenty-five minutes immediately followed. It is understood that the Marquis of Salisbury only agrees to form a cabinet on condition that parliament is dissolved. Nothing is known regarding the personnel of the new ministry, but complete harmony exists between the Liberal Unionists and the Conservatives.

Undoubtedly Salisbury is right, from a political point of view, at any rate, in insisting on a dissolution. Still the move was a shrewd one on Rosebery's part. For if the Conservatives declined to take office Rosebery would stay and be in a stronger position than before—he had been defeated, offered the opposition control of the government, they declined; therefore they confessed that he had the real majority as representing the effective lower house. If a Conservative leader accepted there is no real doubt that he would find a majority, even if small, against him. He could not dissolve parliament until the supplies had been voted, and a Liberal majority could prolong the situation for months.

The Irish members are extremely uneasy and dissatisfied. They state that after acting for three years as the strongest arm of the government they are deeply concerned at the sudden end of the government without passing any of the principal Irish measures. Not only has home rule not progressed but measures concerning the Christian Brothers, the county council bill (which reached a second reading), the grand jury bill, and the proposal to extend the power of guardians regarding laborers' cottages are all lost. The only Irish measure now likely to be passed is Healy's municipal franchise bill, which has gone to the house of lords. The Liberal Scotch members are also sore, their expectations having been disappointed.

Lord Salisbury did not receive his summons until too late to go to Windsor last night. He went early this morning. The effect of the cabinet's decision is more marked upon the whips and officials than upon the cabinet ministers. Lord Rosebery, on his return to town, looked decidedly sprightly, and Lord Tweedmouth, Mr. Morley and Sir William Harcourt were in a jocular mood.

Whistling Law Unconstitutional.

OMAHA, June 24.—The supreme court of Nebraska has rendered a decision of great interest to railroads. There is a law on the statute books of the state compelling engineers to whistle at every public highway crossing and on failure to do so the railroad company is subject to a fine of $50, of which half goes to the informer. As a consequence there are many informants, particularly farmers, who make it a business to catch the engineer. A man lets it go until he has a number of cases and then goes to court. The law has cost the Nebraska railroads several small fortunes, and every suit hitherto has resulted in favor of the plaintiffs and against the railroads. The supreme court has decided the law unconstitutional.

Iowa Sunday School Association.

IDA GROVE, Ia., June 22.—The thirtieth annual session of the Iowa State Sabbath School association closed a three days' session here. In the great parade 1,813 Ida county Sunday school children were in line. About 3,500 visitors are in the city, and 5,500 persons witnessed the parade. Forty-eight counties were represented in the convention and 1,180 enrolled sessions were held in the various churches, all of which were crowded to overflowing. Many eminent church and school workers and educators in the state were present.

TWO SEAS UNITED.

Great Festivities at the Opening of the Baltic Canal.

KIEL, June 20.—All day long there has been a ceaseless incoming of trains hither on the railroads, each one filled to the last inch of available space with eager humanity to witness the opening of the great canal which unites the North and Baltic seas. Visitors have flocked in thousands in the streets of the town and in the harbor, and every place is overflowing with people. The main streets are almost impassable with the streams of men, women, and children. Pleasure steamers, loaded to their utmost capacity with crowds of sightseers, have been making numberless trips all day in the harbor, each one going the rounds of the warships, which are the central feature in the great spectacle. Each pleasure steamer, as it came abreast of a man-of-war, exchanged cheers with the jolly tars on board, and none of them seemed to grow weary.

The emperor arrived at the rathaus at 6:30 p. m. and was received by a guard of honor amid loud and enthusiastic cheering from the crowds in the vicinity. Shortly before 7 o'clock the banquet in the great hall of the rathaus began. The hall was splendidly lighted by electricity and the walls were almost hidden with historic paintings, draperies and flags of all nations, while rare plants were freely used to offset the richness of the mural decorations. Over the chief entrance was a crimson canopy faced with the arms of the city of Hamburg. On the right side of this canopy was a trophy of British flags and on the left side was a trophy of French colors with "R. F." (Republique Francaise) conspicuous in large letters.

There was a loud fanfare as his majesty walked to the head of the imperial table, bowing right and left on his way to his seat. His majesty sat with the regent of Bavaria, Prince Luitpold, the king of Wurtemburg and others of the German princes and grand dukes on the left. The duke of York, the Grand Duke Alexis of Russia, Sir Edward Malet, the British ambassador, and Herbette, the French ambassador, were seated opposite the emperor. The total number of guests was 600. During the banquet the emperor was in wonderful spirits and led in an animated conversation full of gaiety and good humor, charming all present.

During the banquet Burgomaster Lehman made a speech congratulatory of the event which the company was assembled to witness and after he sat down the emperor spoke and closed as follows: "All nations uplift themselves to us here today with a questioning look. They need and desire peace. In peace alone can the world's commerce expand. In peace alone can it thrive, and peace we shall and will uphold. In this peace, may the trade of Hamburg, too, prosper and flourish. The protection of the imperial eagle shall ever follow it, whithersoever it may pursue its way over the globe. But we now raise our glasses to the weal of our worthy Hanse town of Hamburg. Cheer for Hamburg. Another, and yet a third."

In the evening the town, harbor, and river were a brilliant spectacle with the innumerable illuminations. On the island at 10 o'clock the grand display of fireworks was given. The United States men-of-war present, which had been well supplied with fireworks, contributed not a little to this part of the spectacle. There were also several set pieces in red, white, and blue, representing the German and American arms. Another set piece was a special motto in German text "Herzlichter Gruss am Deutschland von den Vereinigten Staaten" (Hearty greeting to Germany from the United States).

Murder at Chicago Car Barns.

CHICAGO, June 24.—Four bullets fired by a masked robber ended the career of Carey B. Birch, cash receiver for the West Chicago Street Railway company at the Armitage avenue car barns of the Milwaukee avenue line. In an open safe, before which the unfortunate man fell, lay $4,000. Seizing a handful of the money the murderer fled and has not been captured.

Thrown from Her Wheel.

CINCINNATI, June 24.—Miss Ada Florence Fitch of Lawrenceburg, Ind., who graduated from the Cincinnati Law school a month ago, was thrown from a bicycle in this city by colliding with a heavy wagon. The hind wheel passed over her body, inflicting injuries that are supposed to be fatal.

Hawaii and Annexation.

WASHINGTON, June 22.—Consul General Mills at Honolulu has sent to the state department a report of the labor commission on the coffee industy in Hawaii. The commission says that there is now labor enough to supply the coffee plantations, but that the supply may fail at any time and the coffee industry be seriously crippled. The report is in substance a plea for annexation.

American Whist League.

MINNEAPOLIS, June 21.—The American Whist league elected the following officers: President, Theodore Schwarz, Chicago; vice president, W. H. Barney, Providence, R. I.; recording secretary, B. B. Kribbe, St. Louis; corrospouding secretary, R. H. Weems, Brooklyn, N. Y.; treasurer, R. L. Richards, Rock Rapids, Ia. The revised by-laws providing for auxilliary associations on state lines were adopted.

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Harriet Beecher Stowe was eighty-four years old June 14, and is in good physical health.

In order to let your light shine in the true sense, you should take the *Cynosure*, and after reading, pass it around among your neighbors.

If you are going off for a summer vacation, have the *Cynosure* sent to your address, and embrace every opportunity to introduce it to your friends.

A new secret society has been started in Washington City called the "Supreme Temple of the Silver Knights of America," whose object is to secure the free coinage of silver and make silver a legal tender for all debts.

Dr. A. T. Pierson, at the Bible Institute last Saturday, was asked the question: "Can a person belonging to a secret society be a consistent Christian?" He replied: "Jesus Christ satisfies me so well that I want nothing else."

The style of our times in having so much of the form of religion, but denying its power, has been illustrated by a grocer who lived over the store, and who in the morning was in the habit of calling to his clerk down stairs, "John, have you watered the milk?" "Yes." "Have you sanded the sugar?" "Yes." "Have you beaned the coffee?" "Yes" "Then come up to family prayers."

Dr. James Harper writes in the *United Presbyterian:* "There is ground to fear that many who bear the name of United Presbyterian are but little in sympathy with the principles, at least with the more distinctive principles of the United Presbyterian church. Some seem inclined to recede from the stand which the church has taken in regard to secret societies, psalmody and communion, or at least to administer with great laxity the law relating to such points.....And whenever a church becomes ashamed of its profession, while in name retaining it, the functionary whose services it most needs is an undertaker, and one also unskilled in the art of embalming."

It is a deplorable fact that the nations that lead the world in the consumption of alcoholic liquors are the three Protestant nations, Germany, Great Britain and the United States. Germany heads the list with a consumption of thirty-three gallons per head. Great Britain follows with thirty; and United States ranks next with sixteen gallons per head. How powerfully it must tend to counteract the teachings of our foreign missionaries, when those whom they try to save know that the nations most under the influence of Christianity send out the most liquor to ruin the bodies and souls of men. Bishop Foster says there are 240,000 *Christian saloons* in the United States, because it is by consent of the Christian churches that they exist.

An exchange says: "If Christ were here now he would undoubtedly surprise some good men by the things he would do, even as he surprised many good men by what he did nineteen hundred years ago." Of one thing, however, we may rest assured, that if Christ were on earth now and walking the streets of Jerusalem with the beloved disciple John he would not invent some excuse to send John off while he would disappear in some doorway and ascend to the fourth floor where at the door of a lodge-toom he would give the rap and password, and then go in and engage in lodge ceremonies which John out in the cold could not share. Oh, no. A Master who said, "In secret have I said nothing;" who "spake openly in the temple whither the Jews always resort," and of whom it was said that he was not to be found in the secret chamber, could never stoop to anything so selfish and deceptive as that.

Are you sometimes feeling discouraged that our cause is making little progress? Do you despair of getting more subscribers for our paper? We entreat you to exercise more faith. Don't give up the good fight. Ask God in prayer to direct you how to reach the hearts of friends and awaken their interest. The best way to do so is to get them to take the *Cynosure.* It has been by introducing it into homes that life-long friends of our movement have been enlisted all over the land. We know that times are hard and there are "so many cheaper papers." But it is possible even in such times to get *Cynosure* subscribers. Our Pacific Coast agent, Rev. P. B. Williams, has sent in as many as fifty-two new subscribers in one month. Bro. W. B. Stoddard has the same success. So let us all take heart and join hands this year for a long pull, a strong pull, and a pull all together, for new subscribers.

The *Christian Standard* of St. Louis gives this timely warning: "Patriots, philanthropists and Christians must not forget that strong influences are at work to establish compulsory military drill in our public schools. It would be a thousand times better to teach our boys the use of tools of industry than the tools of destruction and death. We could hardly conceive of a greater national calamity than this proposed innovation of military drill. It would brutalize us beyond measure. It concerns us in all our highest interests more vitally than tariffs or currencies, and yet it is safe to say that but few citizens give the matter any serious attention. Fathers and mothers, have you thought of the far-reaching consequences of the introduction of militarism among the boys of the nation? Better that the public schools should be abolished than prostituted to such ends. Yet, nothing but the most vigilant and determined opposition of Christian parents will prevent this."

The fact that the great mass of the religious press refuses to utter any voice of warning against the evil of secret societies demonstrates the importance of sustaining a paper like the *Cynosure.* In a private letter that comes to us from a missionary in South Africa, Mrs. L. B. Bridgman, laboring under the American Mission Board, we make the following extract: "I have often thought I would like to know what means are employed by your Association to urge upon religious editors, teachers and ministers, their duty in reference to Freemasonry, etc. Their silence and apparent indifference are amazing, and it appears that herein lies one cause of the deadness of Christ's church and their very meager support of the work of missions. Is it impossible to persuade the editors of such papers as the *Congregationalist*, the *Independent* and the *Outlook* to publish in their columns any articles on the subject? How are our young men to be warned of the danger, if not through the religious press or through the pulpits? Is anything being done through the Y. M. C. A. or the Endeavor societies?

In going from the depot to our office we pass a crowd of workmen busy removing the rubbish and laying bare the foundation for a new building. Farther on, another crowd of workmen are engaged in putting up the walls of a building. In both cases all was noise and confusion. But the work of removing the rubbish was just as necessary and important as the work of putting up the walls. The work of the former must precede the work of the latter. It would not do to say to those who are removing the debris and walls of the old building, "Your work is too much tearing down and not enough of building up. You ought to be at work as builders on the wall." And yet we are sometimes told that in our reform work we are too much engaged in tearing down; that our work should be more constructive and less destructive. But let it be remembered that in the building up of Christ's kingdom there must first be the work of laying bare the foundation. The debris of the lodge is one of the greatest obstructions. When we see how this evil is growing we may say as Nehemiah when rebuilding the broken-down walls of Jerusalem, "There is much rubbish so that we are not able to build the wall."

IS THE WORLD GROWING BETTER?

The Rev. J. B. Wilson said before the Lexow Committee in New York City that he "could find thirty places within ten minutes' walk of his church for fallen women who wished to amend their lives, but not three places for virtuous woman who wished to preserve their virtue, for they had no sympathy.

The Rev. Dr. Talmage said in a recent sermon that divorces were unknown in Rome for 500 years, until the country became corrupt. He interpreted it both as an evidence and effect of rottenness. By the same and similar proof the evil has spread beyond cities and Lexow investigations over the whole land.

Rome was mainly corrupted by secret societies under the disguise of religion such as the Bacchanalia. Our own country is falling a victim to the same institutions. First among these is Freemasonry, as will appear by reading the last edition of "Experiences with Secret Societies, with Key to Masonry," and its popularity is due to its success. The Pope, from the knowledge of the confessional, accuses them of "trying after eighteen centuries to revive the manners and institutions of paganism, and of trying to pull down the foundations of morality and become co-operators with those who would like to see that become lawful which they like," and adds that "it is nothing but to urge mankind into the most abject and ignominious degradation."

A celebrated Theosophist and Mason said that the most perfect Masons in the world were the Pidgeon Indians, among whom he had spent some months, but their most distinguishing trait is the surrender of households to guests.

THE AUTHOR.

TRUE WAY OF ACCESS TO GOD.

The secret lodge method is to worship its own god—the god of this world. Masons are more consistent, however, than many suppose, as it is unMasonic to attempt to worship their god through Christ. That Christ is the only way of access to the God of the Bible is admitted by all Christians. "He that climbeth up some other way the same is a thief and a robber." But the worship of a god that cannot be reached through Christ is useless. It is idolatry, and it would be blasphemy to attempt to worship through Christ any other god than that one who is the author of our being—the God of the Bible.

The religion of the Bible is genuine; all other religions are false. The worship of the only true God, according to his own word, through his only way, Christ, insures us eternal life. The worship of the Christless lodge god will prove to be eternal death, even to many professed Christians, unless unrepented of.

All the good moral character in the lodge is a cover for the iniquity. And professed Christians who see the evils of false worship, and still adhere to the organization, make the lodge popular, and give it prestige by their influence. Before God the church has lowered the standard of repentance. *Bible* repentance toward God does not lead to false worship. And though one may seek repentance carefully with tears, it will not be found in the direction of the lodge or any compromise with it, but *toward* God. If we, through great tribulation, wash our robes and make them white in the blood of the Lamb; if we trust God for grace to bear the cross and do right, we will in due time exchange the cross for the crown.

CYRUS SMITH.

De Kalb, Ia.

RESOLUTIONS ON SECRET SOCIETIES.

J. Howe, of Stevensville, Ont., sends the following resolutions on secret societies passed by the United Brethren conference at Berlin, Ont., April 5, 1895:

WHEREAS, Secretism, as an organized institution, has always been at variance with good government, free institutions, and a healthy public confidence, perhaps never more so than at the present time, because of its multiplied divisions and widespread influence. And

WHEREAS, The principles and practices of the secret lodge are at variance with the principles and practices of Christianity, the Christian church and the teachings of Christ its founder, who is the "light of the world;" who taught his disciples to "proclaim upon the housetops" what he taught them in "secret," or privately. And

WHEREAS, Secretism is a relic of the dark ages and of heathenism, and is Christ-rejecting; therefore

Resolved, That we are opposed to the whole system of secretism, as unnecessary, dangerous and bad; injurious to Christian character, hurtful to spiritual life, a robber of the church finanally, and contrary to God's Word which says: "Be not unequally yoked together with unbelievers." So, being opposed to Christ and his kingdom, it should be opposed by his followers.

Resolved, That we maintain our constitutional law on the question of organized secrecy.

WHY NATIONS PERISH.

We have no sympathy with that idea that is prevalent among politicians and statemen, and men of science, and those who control the press of the country; that a nation, that the human race in its development and progress in civilization from age to age, are things great, and sacred, and irresponsible, and higher than the highest. We cannot forget the words of the prophet: "Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance; behold, he taketh up the isles as a very little thing. All nations before him are as nothing, and they are counted to him less than nothing and vanity." There is nothing here therefore to intimidate him; and he can deal with the proudest empire as easily as with the minutest creature he has formed.

Says Chancellor Kent in an extract before me: "States and bodies politic are to be considered as moral persons having a public will, capable and free to do right and wrong," etc. This is high authority upon a vital point. A nation, therefore, is accountable to God, and accountability to God means liability to punishment—to punishment if the case requires, amounting to destruction. There was an order of officers in the Roman state called *lictors*. These walked in front of the magistrates, bearing each a bundle of rods with an axe bound up in the center, which seems to have intimated that if gentler measures of correction should fail, the axe would be unbound, the axe keen and heavy which

"Strikes once, and strikes no more."

Everlastingly the sword hangs in the shadow of the throne—the sword to kill. No slighter sanction will awe the evil doer. Take that away, and the throne itself will be trampled in dust. I must unlearn every lesson I have learned at my mother's knee, if these things are not so. As I have seen a house that was about to be removed from one village to another, taken down piece by piece, almost shingle by shingle, so the entire compass of my mental habits, and my ideas of God and man, and the relations of the creature to the Creator, must be taken down to the ground before I can cease to believe that the nation and kingdom that will not serve God shall be destroyed, as the strict punishment of that crime. —*Rev. S. P. Herron.*

DOES FREEMASONRY RULE EUROPE?

Alas! yes, Freemasonry rules us.

In the Convent of 1886, of the Grand Orient of Paris, the Freemasons themselves proclaimed their power in these terms: "For a century past, nothing has been done in the world except through Freemasonry. It has led Europe, and particularly France, where it has for a century past. It has reigned over it now for nearly twenty years as sovereign mistress. The government is not in the Elysee, nor in the Palais-Bourbon; it is in the Rue Cadet, at the Lodge of the Grand Orient."

This fact is evident; the Masonic journals and reviews boast of it and rejoice at their success. "Freemasonry," said the *Republique Maconnique* for the 30th of April, 1882, "ought to be the mistress and not the servant of political parties."

"We have organized, in the very heart of Parliament, a real syndicate of Freemasonry," said the official journal of Freemasons in 1888, "in order to obtain interventions extremely useful for influencing the public authorities."

"Freemasonry" exclaimed the president of the Grand Orient, in 1891, "is worthy to be the advanced guard of progress. It is worthy of directing the Republic. It is so said and it is true." *Bulletin du Grand Orient*, p. 281.

"Nothing should be allowed to appear in France in which the secret influence of Freemasonry is not found," said the president of the Convent in 1890. He added: "If we wish to organize, in ten years hence Masonry will have seized the bit and not a soul will stir in France without our knowledge and consent."....So that, as has been authoritatively declared, all the laws of this kind are prepared in the lodges before being presented in the Chambers. A minister or a deputy receives the order to present it; the journals of the sect prepare public opinion. After this the discussion in the Chambers is only to amuse the gallery and to make a little parade before the public; the Masonic majority always vote as they have been instructed by the Grand Orient.

Monsignor Treppel was then perfectly right when he said: "The present struggle is between Christianity and Freemasonry which rules and governs, and whose program has been prepared and carried out point by point, for the last fifteen years."

Monsignor, the Archbishop of Aix—who was persecuted by the Masonic governments) wrote to the Minister of Public Worship: "Freemasonry, the eldest daughter of Satan, governs and commands; a thousand times are they voluntarily blind who do not see it."

His Eminence, the Cardinal Archbishop of Paris, was no less explicit in his letter, to which all the bishops of France subscribed: "The present struggle," he said, "is not between political parties, but between Christian France, which wishes to claim liberty of faith, and the Masonic sects."—*The Catholic Review.*

RESOLUTIONS OF DENVER NATIONAL REFORM CONVENTION.

WHEREAS, Almighty God is the source of all authority and power in civil government, and has delegated this power to Christ and appointed him King of nations, and constituted his Word in the Bible as his revealed law for all peoples; and

WHEREAS, Nations have a moral character and accountability for all their acts, and are subjects of his moral government:

Resolved, 1. That it is the duty of the State to acknowledge his authority and the Bible as its supreme law in its Constitution—the document which defines the character and acknowledges the source of its authority.

2. That as a nation settled by people recognizing these principles it is our undoubted right to make our fundamental law their expression and so create an unquestioned legal basis for Christian morality, usages and institutions.

3. Such an acknowledgment is not designed and does not tend to oppress individual conscience or to affect a union of church and state, but rather prevents this by requiring the state to acknowledge for itself, and not through the medium of an established church, its relation to God.

4. Recognizing that the disregard for sound theory is always followed by mischievous practical results, we cannot but attribute to the omission of such an acknowledgment in our Constitution the alarming growth of the theory that government has nothing to do with religion, and the theory that the laws favoring our Christian institutions are unconstitutional. We also recognize this omission as one of the fruitful sources of the widespread and ever-increasing demoralization of public morals, the lowering of the moral standard of our laws, the weakening of the sacred ties of the family, the prevalence of social vice and crimes, the growth of official corruption, and the rising spirit of lawlessness.

5. The bold demands of organized and unorganized infidelity place before the American people the alternative of the Christian or secular theory of government, and a failure to recognize the former will ultimately involve the recognition of the latter. Therefore, in order to maintain and give permanence to our Christian institutions, it is necessary to give them the authoritative sanction of our organic law.

6. That the principles which underlie the National Reform movement commend themselves as practical and vital, not only to the religious but to the moral interests of our country, and that the claims of patriotism prompt to energetic and persevering effort to achieve their ultimate triumph.

7. That we pledge ourselves to labor earnestly to secure such an amendment to our National Constitution as will give an unquestioned legal basis to the Christian elements of our government, and prevent State legislators from making an established religion; and such an amendment as will on the one hand require the reading of the Bible without comment in our public schools, and on the other hand will prevent any sectarian instruction; also such an amendment as will prevent the use of public funds for sectarian schools, and the enactment of more stringent Sabbath laws, and the better enforcement of those already on the statute book, that God's law may be honored, and all persons engaged in the government service and in manufactories and other departments may enjoy their God-given right to a weekly rest day.

THE HOPE OF OUR COUNTRY.

It is a maxim framed out of the experience of the ages that history repeats itself. Indeed, the world's history is but one short story often told. Parents trained in the rough school of poverty, live lives of virtuous toil, and accumulate wealth. Their children, born with a silver spoon in their mouths, and cradled in a band-box, grow up in idleness and vice, and die in poverty and shame.

What is true of individuals, is equally true of nations. They come into being amid poverty and conflict. The stern discipline of necessity trains the people to habits of industry, frugality and virtue. Those habits are the highway to wealth and power. Wealth and power develop extravagance, vice and forgetfulness of God, and these in turn open the flood gates of ruin. Such has been the history of America up to date, but the circle is not yet complete. We have had the early discipline of poverty and toil, tempered, thank God, with piety. That discipline developed the sturdy freemen of revolutionary fame. Our early habits, with God's blessing, have brought power and wealth without a parallel. Wealth and power have made us proud, extravagant and forgetful of God. History says that the next step is ruin.

The great question before the American people to-day is this, Can we avert the fall? To my mind there is but one star of hope. It is the Star of Bethlehem. Guide the ship of state by that and we shall ride triumphantly.—*P. F. Feemster.*

CHURCH AND STATE.

There are six things which the state may have in common with the church and yet they will not and ought not to be united.

1. They may exist in the same country and not be united. It would be needless to mention this, only there are some people so afraid of the union of church and state that they cannot bring themselves to admit that they can have any thing in common without being united. We desire, if possible, to go back to ground on which all can stand.

2. The church and the state may have the same people for members and yet not be united. A man may be a member of the Methodist church, the largest church in this country, and a citizen of the United States, and yet the Methodist church and the United States government not be united. A man may be a member of the Baptist church of England and a citizen of Great Britain, and yet the Baptist church and the British government not be united.

3. The church and the state may have the same forms of government and not be united. In the state we have monarchial, aristocratic, representative and democratic forms of government, and in churches we have the same, or modifications of the same, yet the church and the state are not united. Presbyterian church government is representative in form, as is also the government of the United States, yet the United States government and the Presbyterian church are not united.

4. The church and the state may have common objects, the glory of God and the good of man, without being united. This in no way affects the independence of their organizations. In so far as they work honestly and intelligently for these common objects, they will work together and help each other, and all things ought to work together for good. A man's civil life and his ecclesiastical life should not run in opposite directions. If they do, he will be trying to serve two masters, and will either hate the one and love the other, or he will hold to the one and despise the other. Governments are not wholly "of the people," for they are "ordained of God;" nor are they wholly "for the people," for "God hath made all things for himself."

That the church and the state should have the same objects does not unite their organization or take away their independence.

5. That the church and state should govern their respective organizations by authority derived from the same source does not unite them.

Jesus Christ has been made "Lord of all." He himself says: "All power (Revised Version, authority,) is given unto me in heaven and in earth." "By me kings rule and princes decree justice." All Christians will admit that Christ's authority ought to control the church, and he himself has made it as plain as words can make anything that his authority is to rule in the state. Our point is that it may rule in both without uniting them. On earth here they will still have separate and indpendent choice of officers, law-making powers and means of support. The organizations here will not be at all united.

6. The church and the state will not be united though they should both recognize common principles of morality. It does not unite church and state that they both deal with a man for the same offense. If a man, being both a citizen and a church member, should steal, both courts, the civil and the ecclesiastical, would try him and pass sentence for theft. Yet they would be entirely independent. The moral principle, "thou shalt not steal," was recognized by both courts, yet they were not united. Our only point in this connection is that so far as the state and church do legislate on moral questions, they may both make these laws agree, and both harmonize with God's law without being united or losing their independence. So far as they make laws on questions where there is a right and a wrong side, they ought both to be right, and then they will surely agree, for there can be but one right side. This ought to be the aim of both, and in aiming at this, and in hitting it, too, they are not united. The church and the state may, and often do, make laws on the same subject, and one which involves moral considerations. That they should both recognize the same moral principles in their settlement of such questions does not unite church and state.

As the planets circle about a common center, are warmed and lighted by the central sun, are held in their places by the same law, and move in the same plane, yet are not united, so the church and the state are to circle about God's throne, to be blessed by Christ, to be held by the same moral law, and move in the same plane of human life and interests, and yet are not and are not to be united.—*Prof. W. J. Coleman, in the Christian Nation.*

AN IMPEACHMENT OF THE LODGES.

Rev. Simpson Ely, Dean of the Bible School at Fairfield (Neb.) College, who has made the secret lodge a special study, not long since gave the public the following impeachment of the lodges and their work. I ask for it a careful perusal:

"I impeach them, because:

"They are secret, useless, clannish and Christless.

"They exclude the most needy; bind their members by unscriptural oaths; often speak of heaven as a lodge; promote vain pomp and spectacular displays; are intolerant and persecuting in spirit; violate the unity of the marriage bond; apply their (empty) high-sounding titles to Jehovah; substitute a human (the lodge) for a divine institution (the church); often exclude women from their membership; are condemned out of the mouths of their own members; shun all investigations and discussions of their claims; are mongrel institutions, combining worldliness with religion; discriminate in favor of lodgemen and against Christians; clothe their self-aggrandizement in the vesture of benevolence; have the same burial service over the wicked and the righteous; build up some classes in business, to the pulling down of others (quite as worthy); keep men from becoming members of the church; give only a moiety of their princely revenues to their needy and worthy poor; perform their operations under cover of darkness, and will not endure the light; rob the church of the time, strength, energy, talent and means that rightfully belong to it; in nothing do they give Christ the glory, while the Bible teaches that Christ must be all in all; and (finally) they teach that their wicked and righteous members shall alike attain to the highest degree in heaven."

As between the lodge and the church, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other."—Matt. 6:24. Christ will not accept a divided allegiance. —*H. M. Hugunin in Free Methodist.*

HOW TO REACH THE MASSES.

Rev. Wm. Telfer of Bloomington, Indiana, who is in sympathy with the anti-secret cause and a reader of the *Cynosure*, is now engaged as agent of the American Bible Society. He sends us the following practical points in reference to his work:

"Poor people should not think of buying large, costly Bibles in this day of cheap books. Get a good Bible for use; one of good print and usable size. If you have $12 to invest, permit me to suggest the following use of that amount of money in a Bible and Bible helps: Get a good Teacher's Bible containing a concordance and other helps; a Bible dictionary, Bible history, a Bible atlas and a set of cheap commentaries on the New Testament. Thus a library may be gathered around the Book of books, not too bulky to handle, nor costly in price, but of great interest to the Bible reader. The contributors to this work have come from all classes and creeds —the rich and poor, whites and blacks; Catholics, Jews, Unitarians, Moravians, Friends and non-church goers; besides all the churches in the city are represented on the list as friends of the Bible cause. Large contributions have not been frequent, but many smaller amounts have made the work more successful than was anticipated. Those churches in which the membership is instructed in the principles of systematic Christian giving are generally the firmest, most liberal contributors to this or any good cause. They are apt to give more from principle; less from caprice or mere sentiment. Preachers everywhere ought to instruct the people in the principles of Bible-giving, teaching the a. b. c. of the subject, not taking too much for granted or presuming that the people already know their duty.

"A sort of home mission work is carried on with the Bible cause. Where people are in the city having church letters, church preferences, or need a pastor's visit, the name and place of residence are given to the pastor of their choice. A number of such names have been given to the various pastors. From these names, if properly looked after, will come valuable additions to the churches in the months to come. A general interest in the subject of personal religion prevails among the people. The expression of a desire to live a better life is frequent among the non-church goers. If twenty fully consecrated Christians out of each church in the city would visit the homes of all those directly or remotely related, talking not gossip nor "our nice church," but vital religion, from heart to heart, and from house to house, a mighty reformation would be wrought in our city already famed for its pleasant homes and the general intelligence of its citizens. We are apt to want to do our work at too long a range. If the people do not go to church, the church ought to go to the people in their homes. The already burdened pastor can not do all of this work. In this personal hand-to-hand endeavor is found a partial solution of the question, how to reach the masses."

ONLY ONE EXPLANATION.

There is but one explanation of the fact that hundreds of thousands of grown, rational men repeat this farrago of Odd-fellowship weekly, and from year to year. It is that Satan is its god, and that he imposes these and other pagan puerilities on man, made in the image of God and redeemed by Christ, to avenge himself on the God whom he hates for casting him and his angels out of heaven; to travesty the Christian religion and shut the only door of hope from man through Christ, by opening false doors leading to himself. To treat such a system as frivolous "nonsense" is to commit a dreadful mistake. If "the heavens and earth" were now in flames—as they one day

will be (2 Peter 3: 7)—if only one bridge of escape, built by Christ, could give safety to those fleeing from the conflagration of the world, and a revolted angel should set open false doors, promising to lead to Paradise, but actually leading to hell, "where their worm dieth not and their fire is not quenched," such is the door of every secret lodge. Every pagan shrine, or temple, or man-made religion, is such a gateway of perdition, no matter what the worships are made of, or what frivolities are practiced within them. Legions of devils give them their mesmeric power over mind; and while the motives of the worshipers are as various as their callings and hopes, "their way is as darkness; they know not at what they stumble." Prov. 4: 19.

OATHS AND PENALTIES.

We often hear the remark from members of the order, "Once a Mason, always a Mason," and the idea conveyed by it is, that the relation to the order is so sacred that nothing can sunder it. Something like the quotation coupled with the marriage relation, "What, therefore, God hath joined together, let no man put asunder." Still, for one cause, even the marriage relation may be sundered; but, according to the maxim quoted, the Masonic relation never may.

A great mistake is entertained very generally in regard to an oath; that is, that any person, under any circumstances and for any purpose, may apply the binding obligation of an oath; as, for instance, that persons may bind themselves together for the most wicked and mischievous purposes as firmly as the husband and wife are bound by the marriage bond. That the pirate captain and his crew are as firmly bound together by it as the members of a commonwealth and their ruler. This is a very great and very dangerous mistake.

The question then arises, How are we to distinguish between these two things? When is swearing the exemplification, and when is it the profanation of the divine ordinance of the oath? The answer is: When it is taken in accordance with the divine institution, it is the one; when otherwise, it is the other. As, for instance, the relation to be constituted by it is a divinely instituted relation, such as the family relation. Malichi 2: 14:—"The Lord hath been witness between thee and the wife of thy youth—the wife of thy covenant." Matt. 19: 6:—"What, therefore, God hath joined together, let no man put asunder." So also in the constitution of a State. Rom. 13: 1:—"The powers that be are ordained of God" (vs. 3 and 4), "for the ruler is the minister of God to thee for good." The relation of the citizen to the State, and of the officers to the State, are divinely instituted relations to which God is a party, and should be constituted by oath; v. 2: "They that resist shall receive to themselves damnation."

Blackstone, Book IX., p. 137, says: "The law takes no notice of any perjury but such as is committed in some court of justice having power to administer an oath, or before some magistrate or proper officer invested with similar authority, in some proceeding relative to a civic suit or criminal prosecution."

Dr. Jenkins, on "The Oath," p. 193, says: "Before any association of men should dare to tender the oath they must be able to show that God is a party to the compact under which they are associated; and that by virtue of that compact they may exercise sovereign authority. No society has a right to call upon God to be a party to the covenant of the oath until they can show that they 'are ordained of God.' But this no merely voluntary society can do; and we therefore conclude that all oaths administered by the authority of such are extra-judicial and an abuse of the ordinance."

CHRIST OR SELF?—A CONTRAST.

Evangelist J. E. Wolfe closed one of his plain, practical sermons, recently, as follows:*

Christ or self? Which is preferred? Which is loved best? Whose glory is most cared for?

These are home questions, and call for deep searchings of heart. Possibly there is no sin which so often wraps itself in a cloak of devotedness to Christ as self-seeking. It hides itself under all kinds of good names, such as righteous indignation, faithfulness to Christ, resistance of evil, order in the church, holy discipline, and such-like. Let our own name, our own work, our own honor, our own authority, our own position, or something of our own, be touched, and at once this sin of self-seeking is roused; and unless detected and judged, it quickly leads us to do or say something which is either unseemly, ungracious, or un-Christlike.

Let us glance at a few points which may help us to detect this subtle sin. We will look at it in the way of

CONTRAST.

IF SELF BE OUR OBJECT, IT MAY LEAD TO:	IF CHRIST BE OUR OBJECT, IT WILL LEAD TO:
Determined effort to succeed and excel in everything.	Determined effort to please Him at all costs.
Unwillingness to attempt anything unless there be good hope of success.	Willingness to try and do anything which He wishes, although conscious of great probability of failure in the effort.
Exceeding sensitiveness to a rebuff, or a sneering or disparaging word.	Ability to bear and forgive a rebuff, or sneering or disparaging word.
Great painstaking to secure success, and desire that our labor and self-sacrifice should be appreciated.	Great painstaking to please Him; and even if conscious of doing the thing badly, satisfied that He knows and appreciates the labor, and values it according to the cost, and not according to the results.
Little conscience as to means used, if success can be secured.	Tender conscience as to means used, because His approval is the chief desire of the soul.
Self-indulgence in matters which do not cross the object in view, nor affect our own name.	No self indulgence in anything that would grieve Him.
Great sacrifice of our own selves, or of others, *to attain our object.*	Great sacrifice of our own selves, and, if needs be, of the feelings of others, to please Him.
No rejoicing in the success of others, unless in some way it reflect honor upon us, or gratify our personal affections.	Great rejoicing in the success of others, if only it bring glory to Him.
Envy, jealousy, and desire to detract from and hinder the prominence of others, unless we can surpass them.	Desire to help others in their service, and to increase their honor, even if outshone by them, if thereby more fruit be brought to Christ.
Indignation and severity towards sin in God's children, if in any way their failure reflects discredit upon us.	Loving gracious efforts to recover those who in any way turn aside from Christ, because they are dear to Him.
Indifference to their sin, and secret satisfaction in it, if their failure tends to our own aggrandizement.	Real sorrow of heart for their sin, because it grieves our Lord, and dishonors His name.
A readiness to speak of the sins of others, because of a secret desire to exalt ourselves above them.	Great care not to expose the sin of others more than faithfulness to Christ and to His word requires.
Harsh judgments, and unkind speaking and hasty, un-Christlike dealings against such as cross us in our path.	Kind words and Christ-like ways towards such as oppose us, and patient waiting upon the Lord to clear our path.
In short, Self, and its glory, honor and fame, the object and idol of the soul, to which everything is sacrificed.	Christ, and His glory, honor, and gratification, the ruling desire to which all else is surrendered, however pleasant or valued.

RESULTS.

A weary, aching, disappointed heart, which feels it has labored in the fires for very vanity, and only reaps a harvest "of grief and of desperate sorrow."	A quiet, restful, satisfied spirit, which delights itself in His love, and enjoys His smile, and has a full reward for its labor in His approval.

May this contrast be used by the Spirit of God, as his sharp two-edged sword, to hew this sin in pieces before the Lord!

One word of caution. We must use this sword against *ourselves*, and *not* against our brethren. "Let us not judge one another any more." We may judge actions, but we are not permitted to impute motives. "I, the Lord, search the heart." This is his prerogative; and if we dare to impute motives, we make ourselves transgressors, and sin against the law of love. "Love thinketh no evil....believeth all things....hopeth all things." Let us search and try our *own* ways, and ask Him to search our hearts, and enable us to put away iniquity far from our tabernacles.

"Is there no balm in Gilead; is there no physician there? why, then, is not the health of the daughter of my people recovered?" "I AM THE LORD THAT HEALETH THEE."

*"Christ or Self" may be obtained in tract form from the Evangelical Publishing Co., Lakeside Building, Chicago. 10c. per dozen; 50c. per hundred, postpaid.

NEW ENGLAND LETTER.

A SAIL TO PLYMOUTH.

As compared with the towns and cities of the old world, New England with all her historic memories cannot boast any particular venerableness. As computed by that standard of time which embraces the ruins of Karnak, and the buried civilization of Nineveh, her oldest landmarks are scarcely of yesterday. Yet the mere age of a monument or a ruin means very little if it means nothing else; if out of the past that has been into the future that is to be, it sends no living electric wire of aspiration, of self sacrifice, of moral power and patient devotion making it as a pillar of fire going before the generations of humanity on their painful way to the promised land that is always just before but never reached; the Utopia that from Plato to Edward Bellamy has been dreamed about, and must surely exist, or the faith of the race has been in vain. What is one of the stone cromlechs of Druid times, though it antedates the landing of Julius Cæsar on the shores of Great Britain, compared with Plymouth Rock?

The other day a family party of anti secretists, "on pleasure bent," but not averse to gathering all the useful information we could by the way, and chaperoned by Mrs. Stoddard, who is a thorough-going Boston woman, and knows all its ins and outs, many and bewildering as they are, by heart, took a sail down the harbor to Plymouth. It is a delightful trip, even though the boat which plies between is a Lilliputian affair, and evidently not built for speed. A thunder storm varied the program, but not unpleasantly. The sea is very beautiful when it puts on its robes of violet and amethyst, and turns toward you those dimpling, witching smiles which have lost none of their magic potency since the days of Ulysses; but when it is shrouded in gray mists, and with the fogbell tolling at intervals its solemn warning you sail on and on into the heart of the unknown mystery, you have seen another side of old ocean—not that of the siren who sings to enchant and lead astray, but the sybil with prophetic scroll slowly upwinding before you the strange, mystic characters of destiny. It is so much like life. Who knows what is hidden behind those dark purple gray folds, and what strange joy, what unlooked for realization of hopes deferred may come for us when the cloud-veil lifts at last?

FAMOUS OLD PLACES.

But a truce to dreams. We are nearing land. These are the very shores on which that little company looked when they crowded the deck of the Mayflower 275 years ago, and realized that they had gained at last the goal of their wanderderings. The first thing to strike the eye on landing is Plymouth Rock, which is disappointingly small, and by no means the huge boulder which most tourists make up their minds to see. It is in fact only a small part of the original rock, which has been moved three times, and suffered from the ravages of relic-seekers. Still the wonder is that there is anything left of it at all. The next point of interest is Burial Hill. Here the pilgrims laid their dead to rest during that dreadful first winter, smoothing the graves over that the Indians might not count them. From its summit there is a fine view of the sea, and doubtless many a breaking heart has looked with sad eyes over the waste of stormy billows, and tried to solace itself with the thought that heaven was as near from one side as the other.

Half a dozen linden trees brought from England by George Bradford, still green and majes-

HOW TO CARVE WELL.

Hints by Which a Lady Can Learn to Perfect Herself In This Art.

A good knife of moderate size and great sharpness is a necessity. In sharpening a carving knife the sharpener should hold the blade close to the stone, almost flat. Hold the carving knife firmly with one hand, pressing the thumb against the back of the blade, and frequently whet the knife against the steel. First cut the bone from the roast, trim the outside a little and begin to lay off slices from the top of the roast, so that the juice which falls from the slice cut will permeate the meat beneath and not drip and waste into the dish, as it would do if the meat were carved from the side. The platter should be placed near enough to the carver to give control of it. In roast pieces, such as loin, breast, fore quarters and the like, the butcher should have been instructed to separate the joints so that carving may not be impossible. In carving beef, mutton, lamb and veal, thin, smooth, neat slices are desirable. They should always be cut across the grain, taking care to pass the knife through the bones of the meat.

In carving a leg of mutton the best slices are obtained from the center and the next best from the broad end. The pieces from the part next the knuckle are apt to be dry. A sirloin of beef yields its best slices from the end near the tenderloin. If it is cut through in this part, the pieces must be fairly thick; if long, thin slices are desired, it should be cut across.

In carving a duck the fork should be stuck in the side and not in the breast, as is the common practice.

The turkey should be turned endwise toward the carver, instead of sidewise, as is the usual custom, as the knife is always held parallel with the direction of the fowl in carving. Insert the large fork through the center of the breast, the tines astride of the ridge. Cut away the trussing twines, and cut two thin slices of white meat from the breast down to the shoulder. Now divide the wing from the shoulder, which, if done before cutting the two slices, that part of the fowl and the upper ends of the slices will be ragged. The beginner should cut above the second joint down toward the back; then cut on the lower side, press the joint gently outward with the knife and divide the joints with the point of the knife. Slice off the breast in wide, long and thin slices. Cut off the pope's nose and the side bone. The "oysters" on the back belong with the side bones and should not be detached from them. The wishbone should be separated from the breastbone and shoulder, and a quick stroke will separate the collar bone from the breast, and another will give you the shoulder blade.

How a Thermometer Is Graduated.

A thermometer to be graduated is placed in snow or pounded ice, and a mark is made opposite the end of the column of mercury. This is the freezing point. It is next surrounded with the steam of boiling water, and a second mark made to show the boiling point. The space between these two points is then divided into a number of equal parts, which varies with the description of a thermometer.

How to Make Tough Meat Tender.

Cut the steaks the day before they are required into slices about 2 inches thick. Rub the surfaces with a little baking soda. Next morning wash off the soda, cut the meat into the shape and thickness desired and cook it to taste. The same process may be used for poultry or mutton.

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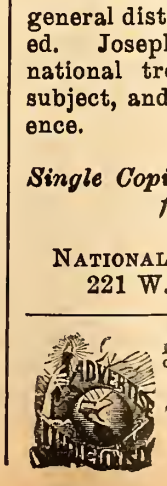
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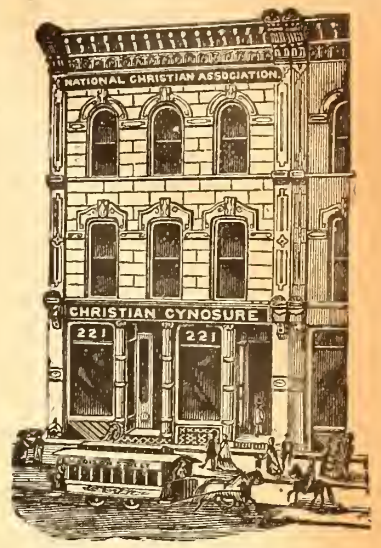
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CHICAGO, THURSDAY, JULY 4, 1895.

SECRET SOCIETIES MUST GO.

Quite a change has come over public sentiment in Evanston on the secret society question. A few years ago Miss Willard excused the Greek letter fraternities among the young ladies by characterizing them as "Gardens of Girls." Now the professors are convinced that the fruitage from such gardens is not at all desirable. This is what they are doing with these gardens, says the Chicago *Post:*

"Prof. Henry L. Boltwood is doing all in his power to break up the two secret societies which were formed last fall among the students of the Evanston high school. Report has it that the township board of education is heartily in sympathy with the principal's attempt to uproot Gamma Sigma, the boys' society, and Delta Kappa Phi, the girls' society. It is possible that neither will be in existence next year. No formal action has yet been taken by the board, but it is expected in the near future.

"The local chapter of Gamma Sigma was founded, as stated, last fall. The fraternity originated in New York, and now has chapters in eleven different high schools. The Gamma Sigma boys come from the best families in Evanston, and include many of the leaders in school affairs. The Delta Kappa Phi girls are also prominent in the social doings of the high school. Both societies were started with the consent of Prof. Boltwood. At the time, however, he told the founders that whenever the societies became expensive or their influence undesirable he would do all he could to disrupt them.

"In speaking of the matter this morning Prof. Boltwood said: 'No formal action has been taken as yet regarding the existence of the secret societies in the high school. The subject is being discussed, however, and something may come of it. Gamma Sigma and Delta Kappa Phi will not remain in the school any longer if I can help it. This year they were an experiment, and never before was there more clannishness, dishonesty and lack of faithful study. The societies are alleged to be 'literary,' but the amount of literary work done by either, and especially by the girls' 'frat,' is not going to hurt anyone. Their influence has been bad. The school lacks unity, and the societies, although not wholly, are largely to blame.'

"Prof. Boltwood has held consultations with members of both societies urging them to give up their organizations for the good of the school. The Gamma Sigma say it is out of the question. The Delta Kappa Phis say little but think a great deal. It looks as if the societies would go under unless the parents of the members use their influence to prevent such an outcome. Both may be obliged to exist sub rosa."

OHIO MASONS AT WAR.

Evidences are multiplying that Freemasonry, like every evil system, contains the seeds of its own dissolution. It is a house divided against itself, and therefore cannot stand. As evidence of this we note the following from the *Philadelphia Record* of June 12:

W. B. Mellish, Deputy Grand Master of Masons for Ohio, and Imperial Potentate of the Order of the Mystic Shrine, is threatened with a suit for damages, or alleged libel. This is a development of a fight of a few years ago between the Scottish Rite and the Cerneau Masons.

Some days ago there came to this city W. R. Colby, as the representative of a Masonic organization calling themselves "The Grand Lodge of Masons for Ohio." Mr. Colby's mission was to organize a subordinate lodge in Cincinnati. Mr. Mellish took advantage of the first opportunity to denounce Mr. Colby as an impostor, and over his own signature accused him of obtaining money by false pretenses; also saying that he made himself personally responsible for the full effect of his language.

Mr. Colby notified his State Grand Master, and a call was issued for a special meeting of the Grand Lodge at Columbus to morrow for the purpose of officially authorizing a suit against Mr. Mellish for damages. Mr. Colby left Cincinnati to-night to be present at the meeting, and will return Thursday with the authority of his Grand Lodge to bring the suit.

About 1890, three Ohio lodges, at Worthington, Bucyrus and Crawford were suspended by the Grand Lodge of Ohio for affiliating with the Cerneaus. In 1891 they met and organized a Grand Lodge of their own, and it is this which Mr. Colby now represents.

Thus the potsherds strive with the potsherds. We cannot see why one of these "rites" has not as good a right as the other to call its tricks and ceremonies Masonry. We do not understand that either has a patent on the name.

Concerning this Cerneau Masonry, Mackey says in his Encyclopedia of Freemasonry: "Joseph Cerneau, a French jeweler, born at Villeblerin, in 1763, and who, in the beginning of the nineteenth century, removed to the city of New York, where in 1812 he established a spurious body under the title of 'Sovereign Grand Consistory of the United States of America, its Territories and Dependencies.' This Masonic charlatan, who claimed the right to organize bodies of the Ancient and Accepted Scottish Rite, was expelled and his pretensions denounced, in 1813, by the legal Supreme Council sitting at Charleston, South Carolina. Cerneau and his adherents gave much trouble in the Scottish Rite for many years, and the bodies which he had formed were not entirely dissolved until long after the establishment of a legal Supreme Council for the Northern Jurisdiction."

HOW A TURK SEES IT.

While we cannot for a moment palliate the recent crimes of the barbarous Turk and we should pray for the speedy overthrow of his tyrannical government, yet it will do us no harm to know how he views our government. The following letter was written to the New York *Voice* from Vitolia in European Turkey by a Turk:

MY RESPECTED SIR:—Please pardon your slave if I do not this letter translate precisely into your language, assisted by my lexicon.

Many Christian newspapers, in America particularly, upbraid our race, and our most gracious ruler, the Sultan, because, on account of the, what you call, Armenian outrages, concerning Christians in our country.

These severe censures are not equitable to my mind and to my patriotism. Let us look. You say our Sultan treats the Armenians with cruelty, but how have your Christians treated the first owners of America? I mean the red Indians named the aborigines. You have 400 years of persecutions which you celebrate with your Columbian Exposition.

You have also one war of four years, where 1,000,000 Christians were by their brother Christians killed. What is one small village of rebels killed?

Then you had some of African slavery, worse degraded and cruel than Moslem slavery, 4,000,000 slaves.

Slave-sellers are not benevolent and humane very.

Statistics from America say that one-half of the money for the support of the United States is taken from impost on intoxication drink, and 100,000 yearly die, caused by this vice. Our Sultan kills a small village of heretics, traitors. In your Koran, which I admire, there are such words like this: "Take the beam out of your eyes and quickly you are able to see clearly, and take the mote out from your kinsman's eyes." Your obedient slave, HAMID-NUZRET.

SUPPLANTING THE CHURCH.

Charles Follett of Byron, Ill., writes us an interesting letter, after returning from an excursion to Columbus Co., North Carolina. He shows that the great curse of the South is the lodge. Not only did it inspire the men who plotted treason and secession; not only did it instigate and prolong the civil war which desolated the South, but like the deadly upas, it still blights and destroys the church. Bro. Follett took pains to enquire into the religious state of the country. He found no church service on the Sabbath at the station where his car was side-tracked. Part of the train went on to a lake resort and he got off at Whitesville, the county-seat of Columbus county, that he might have an opportunity to attend church. He found a number of churches in the place, but they had service only one or two Sabbaths in the month; and the minister who was to hold the service that day was out of town "funeralizing," as they term it in the South, some lodge member who had died. A colored church had service in the town that day, but in the only paper published in the county their service was never announced. In this county paper the church and lodge directory is combined, and usually much greater prominence given to the lodge. In notices of deceased members much is made of their lodge connection, while their connection with the church is barely mentioned. Thus the whole influence of the lodge is to supplant the church. It excludes Christ, the church's glorious Head, the only one by whose atonement and intercession sinners have access to God.

Bro. Follett closes his letter with these words: "David, who had this testimony, that he was a man after God's own heart, has stated some conditions necessary to our salvation; one is that he should keep out of the *counsels* of the ungodly, and another is that he must not stand in the *way* of sinners, and still another that he shall not sit with scorners; and I cannot think of any position or circumstances where he can be associated in any manner with sinners and sin as he must be in a Masonic lodge. They are those that trample under foot the Son of God and count the blood of the covenant an unholy thing, and have done despite to the Spirit of grace. It is no wonder to me that Paul made such a heartrending appeal to the Corinthians to separate themselves from the wicked associations that environed them, when he saw how they were corrupted and ruined with the sinful defilement that can never enter that place which our Redeemer has gone to prepare for us in those mansions of blissful purity."

CO-OPERATIVE LIFE INSURANCE.

The Knights of Honor now claim a membership of sixty thousand who are to receive at death the sum of $2,000 each. Thus is created a liability of sixty thousand times two thousand, which is one hundred and twenty million dollars. The sum of $20 per annum is the largest estimated cost to each member.

Now thirty-five years would be an unusual average expectancy for insured lives, but for the sake of argument we will admit an expectancy of forty years. Sixty thousand members contributing $20 per year for forty years would be $800 each, or an aggregate of $48,000,000. Now see what this amounts to: Aggregate liabilities, $120,000,000; collections, $48,000,000; deficiency, $72,000,000.

How this deficiency is to be made up, is the question that must be answered by all co-operative insurance companies of whatever name, before they can be relied upon by those desiring to provide for their families. No insurance has ever proved permanently successful except such as have been based upon the average rate of mortality, combining at the same time the principle of compound interest on money held in reserve against each policy obligation.

SECRET SOCIETIES.

The following is excellent editorial matter from the columns of the *United Presbyterian* of June 20:

"We believe that all secret associations, political, social, beneficial, or religious, are unnecessary, selfish, un-Christian and injurious, and should be discountenanced and discouraged by all Christians. They are unnecessary:

"1. They are needless in political management. A political party in time of peace, when there is neither civil nor religious persecution, that cannot succeed without resort to secret methods, ought not to succeed. The most useful and successful political parties in our country have in no sense of the word been secret parties. They have spoken openly to the people.

"2. There is no need for them in social life. Will any man maintain that society as such is benefited by any of these societies? Is not that Christian community, where these secret orders are not found, the most contented, prosperous, and happy? If all of these were abandoned today, society would be the gainer instead of the loser.

"3. The so-called beneficial societies are unnecessary. Because (*a*) they refuse to afford any benefit to those most needing help. They will not receive the blind, the lame, the infirm. (*b*) There are numerous insurance companies that are openly and honestly conducted, and that yield better and more reliable returns to their beneficiaries. (*c*) The state and the church are the divinely-appointed agencies for protecting and aiding the needy and dependent.

"4. True religion has no need for them. They are in fact opposed to the genius and spirit of Christianity. Jesus could and did say, 'I spake

openly to the world; I ever taught in the synagogue and in the temple, whither the Jews always resort, and in secret have I said nothing.' John 18: 20. The exhortation of Paul is in harmony with the teachings of his Master, 'Have no fellowship with the unfruitful works of darkness, but rather reprove them; for it is a shame even to speak of those things which are done of them in secret; but all things that are reproved are made manifest by the light: for whatsoever doth make manifest is light.'

"They are selfish. They all seek the advantage of the individual or a clique, not the good of all, and are therefore opposed to the doctrine and spirit of Christianity. 'As we have opportunity, let us do good unto all men, especially unto them who are of the household of faith.' Gal. 6: 10. A college secret society is not maintained in the interests of all the students, but for the advantage of a few—advantage frequently secured by injustice and unfairness to others. Members of all secret societies recognize themselves as under obligation to favor their own members, rather than those who do not belong to their organization. A member of the church, who is also a member of a secret organization, is bound to favor the unbeliever who may be a member of his order in preference to his Christian brother who does not belong to it."

PERSONAL MENTION.

—W. G. McCoy, an old-time friend of our cause, formerly of Rehobeth, Iowa, but now of Aurora, Ill., called at our office last week.

—Rev. J. P. Stoddard and Elder J. A. Conant spent Sabbath, June 23d., in Washington city. They were en route for Berea College commencement.

—Rev. W. B. Stoddard preached last Sabbath t Schwenksville and lectured Monday evening at Norristown, Pa. He expects to go to Boston early in July.

—Elder C. C. Lawrence, one of our subscribers living in Monroe, Wis., with his son F. G. Lawrence, spent Sabbath in the city, and were welcome callers at the *Cynosure* office.

—Rev. W. L. Ferris, pastor of the Congregational church at Cherokee, Iowa, preached in the city last Sabbath, and visited our office Monday. He is a strong friend of our cause in Iowa.

—"Prof. Simpson Ely," says the *Christian Standard*, "will return to evangelistic work. His heart goes with his preaching, and therefore his evangelistic efforts in the past were crowned with success."

—Elder Wm. Plant, who has been laboring in Wisconsin, and who is an earnest friend of our work, has been attending Dr. A. T. Pierson's Bible Institute in Chicago the past week. He was a caller at our office Monday.

—Rev. W. T. Ellis, of the Wesleyan Methodist church, and editor of "*The Way, the Truth and the Life*," of Portland, Oregon, visited the *Cynosure* office last week. His heart is in strong sympathy with our great reform movement.

—Rev. J. B. Galloway of Poynette, Wis., was a visitor at the *Cynosure* office last week. He was en route for Colorado on a two months' vacation. He has some interesting matter which he promises soon to contribute to our columns.

—Englewood congregation, under the pastorate of Bro. Duff, is becoming quite an asylum for U. P. ministers. It now includes Dr. Duncan, and Revs. Graham, Harvey and Pollock. The *Instructor* says: "With Dr. Kennedy as street inspector they ought to keep things clean."

—I. A. Somner, one of the directors of the Mennonite Book Concern at Berne, Ind., sends for a number of our publications and wishes us success and God's blessing in our work. This denomination is strongly with us in our battle against the secret empire. Their publishing house at Berne sends out a large number of books and publications.

—Rev. Henry W. Johnston, with his wife and two children, were welcome visitors at the *Cynosure* office last Saturday. They had just returned from Freetown, Africa, and are on their way to Clarinda, Iowa, to enjoy a much needed rest with relatives. During the past five years they have been laboring in the Interior Bombali Mission, 115 miles east of Freetown, on the west coast of Africa. They have established an industrial school with twenty-two scholars, and are deeply interested in their foreign mission work, but failing health under that tropical sun compels them to relinquish it for a time.

—Rev. Isaac C. Weidler, of Biglerville, Pa., in sending his renewal writes, "I have been a reader of the *Cynosure* for at least twenty years, and of course cannot do without it. The *Christian Conservator* and the *Christian Cynosure* are twins that must not be separated. The Lord bless you in your good work of throwing light on the secret lodge system.

—Prof. E. J. Paine is now in charge of the Klamath Indian Agency, in Oregon. He conducts a flourishing school of upwards of 100 Indians, and had more than forty conversions among his scholars last year. Prof. Paine has had charge of the Wasioga, and other seminaries, and is a thorough educator. We received from him much encouragement while in the reform field.

—Rev. C. F. Hawley has recently removed to Garden, in Northern Michigan, where he has settled as pastor of a Congregational church. No anti-secret lecturer in the west is as gratefully remembered by as many of our readers as Bro. Hawley. There are but few of our agents who have traveled more miles in winter's cold and summer's heat, and done more hard, self-sacrificing work for the cause than he.

—Rev. A. G. H. Overn, of Trinity Evangelical Lutheran church, St. Louis, visited our office a few days ago. He declares his conviction that the secret orders are the greatest enemies of the church at the present time. His experience with them in St. Louis was that when he tried to be neutral on the question, yet members of the lodge in his church refused to support him unless he would espouse their cause.

—R. A. McCoy, Mansfield, Ohio, who for several months has been traveling in the South, writes an interesting letter from Nashville, Tenn. He says secret lodges in the South are much more popular than in the North. Not unfrequently in small towns the church and the lodge occupy the same building and the lodge is invariably on the top. While in the North they do not often occupy the same building, yet the lodge is on top all the same.

—Rev. A. J. McFarland, D.D., of Beaver Falls, Pa., was a welcome visitor at our office last week. He has given his whole time to the lecture field last year, speaking on the important and practical theme "Loyalty to Christ in the realm of Christian citizenship." He nearly always in his lectures refers to the lodge evil as a danger both to church and state. He has been so successful as a reform lecturer that he was unanimously reappointed by his last synod to the same work.

—Mrs. M. L. Chapin, a W. C. T. U. worker of Bruning, Neb., sends us words of cheer, and an invitation to take part in a Fourth of July celebration in Rufus Park's Grove. The program consists of an opening address on "True Patriotism," then five minute speeches by ministers, a W. C. T. U. address by Mrs. Howe of St. Joseph, and a woman suffrage contest by six young ladies. We enjoyed the privilege of speaking at a meeting in the same grove several years ago, and wish the friends of reform could arrange for similar celebrations of the Fourth of July in every town in the land.

WHEATON ACADEMY.

The annual recital of the Conservatory and Art school at Wheaton was held in the chapel Tuesday evening. The audience crowded the hall in every part. A fine musical program was interspersed with parts taken by the Art school. The exercises reflected credit upon the pupils, and their teachers, Mrs. Nutting, who, for more than twenty years has been director of the work in art, Prof. Coffin, of Chicago, who has been the instructor in vocal music, and Prof. Rice, of Sterling, who is at the head of the instrumental department. Wednesday morning, at 10:30, the Board of Trustees met in the president's office. Dr. F. J. T. Fischer, of Elmhurst, whose term expired, was re-elected for the full term of ten years. Judge Carter, of Chicago, was elected to fill the vacancy caused by the death of Hon. F. H. Mather. Miss Ella Carter, of Boston, was made director of the Conservatory for the coming year. She will be assisted by Miss Adelaide Harding, who has studied in both this country and Europe, and will have charge of the instruction on the pipe organ and assist in the piano department. Miss Myrtle Mattison, A M., Mus. B., will teach the guitar, and arrangements for the violin are in progress. The Woman's Building, toward the erection of which Mr. John Quincy Adams has given $10,000, and to which Mr. C. H. Case, Mr. D. C. Cook, Mrs. A. F. Rider, Mr. Geo. B. Hopkins and others have liberally contributed, is rapidly progressing. Mr. M. M. Brown, of Chicago, is the contracting builder, and is donating a considerable portion of the cost. He promises to have it ready for occupancy by the first of September. It is expected that steam heated, electric lighted rooms, together with board and tuition, can be furnished in the new building for $150 per year.

Yesterday afternoon, at 2 o'clock, the graduating exercises of the Preparatory school were held. There are twenty-eight members in the class, fifteen of whom had parts in the program. The music was furnished by the Conservatory, and was very fine. The audience completly filled the large hall. In the evening the annual literary program of the Alumni Association was given after the banquet. The toast master was Mr. W. D. Gates of '74. The address was by Rev. E. O. Lovett of '87 on "The Duty and Method of the Development of Thought Power in the Individual." The essay was given by Miss Ruth D. Nutting of '75, who has spent four or five years in Europe. The title of her essay was "The Quiet Ways of the Alps." The welcome to the class of '95 was given by Mr. C. E. Kirkland of '79, and the response by Mr. F. H. Smith, of the graduating class. The weather has been delightful. Audiences have been large and everything promises well for this institution which is becoming more and more a factor in the life of Chicago and the great interior.

COMMENCEMENT DAY

was Thursday, and it was cool, bright and pleasant; no finer day could be desired. The usual throng from country side, towns and villages around poured itself into the classic town, to see and hear the exercises of the day. Many friends were present from Chicago; the president and several of the faculty of Naperville College came over, and before the time for the exercises to begin, the spacious parlors of the college were filled with the faculty, the alumni, the graduates and visitors from abroad. The chief interest centered in the graduating exercises, and at half past ten, to the music of a stirring march, played on the big organ, the faculty, distinguished visitors and graduates marched into the crowded chapel. The president of Naperville College led in the opening prayer, after which began the literary feast of the day, in the essays and orations of the class of '95. All of the twelve graduates, except one, presented public performances, which were all of a high order, and showed not only the thorough training the mind had received under the hand of faithful teachers, but also that they were abreast of the vital reform issues of the day. The radical reform sentiment expressed in the exercises was much to be admired, and breathed the spirit of the illustrious founder of the college, as well as that of its present president. We will not attempt to sketch each of the performances, but simply mention them in order. The first oration and salutatory was by Maud Gamon, on "The South;" J. N. Davis spoke on "Two Prophets;" C. P. Nedelkoff, "The Heretic;" Fannie L. King, "The Hope of Better Politics;" F. H. Smith, "International Federation;" Julia E. Cook, "Sense;" Rollin C. Mullenix, "The Laboratory;" H. J. Dunton, "Manhood;" Katharine Dresser, "Contact;" W. Parsons, "Patriotism;" S. W. Plumb, "The Impending Crisis," which was an oration and valedictory. The exercises continued until two o'clock, yet the interest was not unabated. The unanimous verdict of all visitors seemed to be that the prosperity and efficiency of Wheaton College is on the increase, and too much cannot be said of the indefatigable labors of its president, faculty and friends which are making it one of the best colleges in the land.

Our last national census gives 460 colleges and universities in this country with 10,400 professors and 150,000 students.

ARE SERMONS DULL?

REV. MADISON C. PETERS ANSWERS A QUESTION.

It Is the Dull Souls of the Listeners That Make the Preacher Prose—Ministers Preach Too Much—Sermons Need Not Be Great to Be Effective—Plain Truths.

In his sermon at the Bloomingdale Reformed church, New York, Sunday, June 16, Rev. Madison C. Peters spoke in answer to a question propounded by a newspaper man, "Why Are Sermons Generally Dull?" The text was Matthew xi, 7, "We have piped to you, and ye have not danced." The preacher replied to the newspaper man as follows:

I want to speak tonight in answer to a question a newspaper man recently asked, "Why Are Sermons Generally Dull?" Candidly I do not think that this question underrates the ministry. The most attentive and regular churchgoers do not fall behind this man of the world in speaking freely of the dullness, the sameness and the inconsequence of the average sermon. A preacher of any but the highest powers who ventures to detain his hearers beyond half an hour is regarded as a sort of social criminal. The impatience of preaching may well demand the attention of the public press. Of course some people come to church for nothing and go away with nothing, and the nothingness is their own. Their own dull souls make the preachers prose. A Beecher would be dull to a dull soul. Eyes kept long in the dark go blind, and long disuse of the soul's power to think of divine things throws it down to death. But still the fact remains that sermons as sermons go are dull—many preachers are like the Irish sportsman who aimed at nothing and hit it every time. Good old Andrew Fuller once exclaimed, "Oh, the holiness of their living and the painfulness of their preaching!"

We have to preach too much. Garrick and Foote agreed that Whitefield's oratory "was not at its height until he had repeated a discourse 40 times." In a revised sermon there should be a pleasure much the same as that received from an excellent piece of music. Our congregations now demand of us two sermons each Sabbath, a midweek lecture and other addresses as occasion may demand. Our congregations demand too much in the way of pastoral visitation.

A sermon need not be great, eloquent, magnificent. But instead of glittering generalities and pious platitudes put something in the sermon to glow, brighten, convince, subdue—"thoughts that breathe and words that burn." The themes which cluster around the pulpit are the grandest the human mind can contemplate and may well inspire the loftiest efforts of genuine eloquence.

Sermons are generally dull because people very often do not know what the preacher is talking about. Our Lord's discourses are wonderfully plain. They should be our models of style. A learned teacher published a commentary on Matthew. The text was printed in large type and his notes upon it in small. He presented a copy to an uneducated woman in his congregation. Some time afterward he asked her how she liked his book. "Indeed," she answered, "doctor, I am sure it is all good, but somehow or other the fine print is not so plain to my mind as the coarse print on the top of the pages. I can understand Matthew very well, but I can't get any meaning out of your comments." Are not a good many sermons like that?

The people are tired of set terms and theological phrases. Instead of telling a Christian congregation every Sunday to believe on the Lord Jesus Christ, thus telling them to do what they are already doing, let the gospel be applied practically to society and the affairs of men. Let us have ministers of the present and not mere mouthpieces of the past—voices and not simply echoes. The great need of the pulpit today is that broad conception of a mission which is involved in the petition of the Lord's Prayer, "Thy kingdom come." If the popular notion that religion concerns the relation in which the soul stands to God is the only true idea, then much of Christ's life and teaching was not religious, and the final judgment will not be a religious court. Christ's life was as much secular as sacred, and he came to the sacred through the secular. The gospel of Christ comprehends not only the salvation of the soul, but the establishment of a kingdom here and now, the laws of which express God's will. The work of the church should be as far-reaching as human activity. We are not only to fit men to do the will of God in heaven, but hasten the answer to the Lord's Prayer, "Thy will be done on earth as it is in heaven." And, if the preachers had always in their sermons grasped Christ's idea of the kingdom and recognized its relations to the world, the world's history would read differently. The church ought always to have been the first to right the world's wrongs, but with a narrow conception of her mission she has sat with hands in her lap while other great organizations have done the work, and although these organizations drew their inspiration largely from church members, yet the success of these reform movements and benevolent enterprises are not the church's success. Christianity is broader than the church because the church has separated herself from the spirit of Christ. Make Christ not merely the center of a mere theology or the patron of an ecclesiasticism, but let us preach Christ as the Saviour of man, Christ as the brother of man, Christ as the hope in every discouragement, Christ as the reform for every wrong. If the pulpits by their silence on the great public questions divorce Christianity from the forward movements of our civilization, they must be content to occupy a little place in the world's thought. If the preachers would hold their grip on the masses, they must not withdraw themselves from the world, but get off their stilts and come down among the people, and be the people's men, for Christ was the people's Christ!

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning July 7. Comment by Rev. S. H. Doyle.

TOPIC.—The Ten Commandments in our lives.—Mark xii, 28-33.

In answer to the scribe's question Jesus declares love to God to be the first and greatest commandment, and the second like unto it—love to man. Thus He takes two commandments, separated widely in the Scriptures, and so unites them as to make them the essence and sum not only of the Ten Commandments, but of all commandments. If we love God with all our heart, soul, mind and strength and our neighbor as ourselves, all commands referring in detail to our duty to God and man are made unnecessary. It is upon this principle of love that we should put the Ten Commandments into effect in our daily lives.

1. Love to God. "Thou shalt love the Lord, thy God, with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment." This commandment is found in Deut. vi, 5. It is the sum of the first four of the Ten Commandments which relate to our duty to God. To love God in the way here described means to love Him supremely, with the entire being. God is deserving of such love. He Himself is love, and He loved us before we could love Him. We should love Him above every person and everything for these and other reasons, and if we love God in this way our love will express itself in our lives. We will be grateful to Him. We will admire Him and desire to be like Him. We will desire to have His name known and honored the world over. But specially will it be manifested in keeping the commandments referring to Him. With such love in our hearts we cannot have any other God before us. We can worship nothing but Him. We would not think of taking His name in vain, and the keeping of His day would be our joy and delight.

2. Love to our neighbor. The second commandment is like unto the first in that love is the basis of it. "Thou shalt love thy neighbor as thyself." It is second to the first, and to keep it we must obey the first, for we cannot truly love man unless we first love God. This commandment is found in Lev. xix, 18, and is the sum of the last six of the Ten Commandments. We are to love our fellow men as we love ourselves. A practical exemplification of this love is expressed in the Golden Rule. If we love our neighbors as ourselves, we must keep the commandments on the second table of stone. Love should thus be the ruling principle of our lives. It will make us true to God, true to our fellow men and true to ourselves. Have we such love to God and to man?

Bible Readings.—Ex. xx, 1-17; Lev. xix, 18; Deut. vi, 4, 5; xv, 7, 8; Josh. xxii, 5; Ps. xxxi, 23; Isa. lviii, 13, 14; Math. v, 21, 22; vi, 24; xxii, 35-39; John xiii, 34, 35; xv, 12-14; Rom. xii, 9, 10; I Cor. vi, 7-10; xiii, 1-4; Gal. vi, 1, 2; I Thess. iv, 9; I Pet. i, 22; II Pet. i, 7; I John ii, 9-11; iii, 14-17; iv, 7-12.

Magnitude of the Boston Convention.

Boston, 1895, is to be a convention of enlargements. It will go as far as any convention in the past has gone, and then it will take one step further.

In magnitude it will be by all means the greatest religious gathering ever held in the history of the world. No less than 50,000 delegates are expected. This is 10,000 more than were at Cleveland last year.

At that convention there were two principal auditoriums—a hall and a tent. Boston will have three auditoriums—Mechanics' hall and two immense tents. These tents will be made especially for the occasion and will become the property of the United Society for use at later conventions.

Invite the Church Members.

Endeavorers make a great mistake when they do not invite the older church members to attend their special annual meetings. One minor result of such attendance is that the collections taken at such meetings will be largely increased, as the older people, seeing what good work the society is doing, will be moved to make liberal contributions to their undertakings.—Golden Rule.

Puts the Principle to the Test.

Perhaps the most difficult and trying duties to which the Endeavorer stands pledged are those of reading the Scriptures and prayer. It is not difficult to discharge this obligation once or twice, but to do it regularly and faithfully, to be conscientious in suffering no day to pass without it, puts the Christian principle of the youthful believer to the test.—Selected.

Christian Endeavor Briefs.

A junior society of Christian Endeavor, numbering 15 members, has been organized among the younger boys of the Kansas City Young Men's Christian association.

At a recent prayer meeting of the Presbyterian society at Napa City, Cal., when the subject, "Winning Others," was discussed, 15 of the Christian Endeavorers pledged themselves to try to bring at least one soul to Christ during the coming six months.

A remarkable floating society exists in the Bethel, at Vineyard Haven, most of its members belonging to the ships that pass through Vineyard sound. There is seldom a large attendance except when the ships are storm staid so that the men may be ashore.

There seems to be no end to the unlikely places where Christian Endeavor societies spring up. The latest is in connection with the insane asylum at Asawatomie, Kan. Its membership comprises five of the officials of the institution and a number of the attendants.

Endeavorers must take care not to assume what does not belong to them and must learn to be true and loyal to the church in every relation that they sustain to it.

Siam's Crown Prince.

The crown prince of Siam is among the boy authors of the world. He has written several stories for English children's magazines, and can write fluently in three European languages.

THE WHEELWOMAN.

ADVICE THAT SHOULD MAKE HER ATTRACTIVE AND GRACEFUL.

Care Required In Selecting a Bicycle—How to Learn to Ride—There Is No Royal Road—Hints on the Construction of a Convenient Costume.

Some women deprive themselves of the pleasure of riding a bicycle on account of the awkward appearance presented by a good many feminine riders, especially those who go along with knees rising and falling laboriously. They fear that they may commit the same faults, not knowing that the ungraceful exhibition is simply the result of one thing—ignorance concerning the choice of a bicycle.

If a woman were about to mount a horse, one of the first things to which she would give her attention would be to the length of the stirrup leather, which she would adjust to suit her stature; otherwise she would rise and fall in the saddle in too pronounced a manner and her appearance would be more or less unsightly. The proper adjustment of pedal and saddle in the case of the bicycle is equally important. Bicycles are made in different heights from the saddle to the pedal—namely, 21, 23, 25, 29 inches. If a woman with long legs has one of the low machines, it will be almost impossible for her to ride with grace. In choosing a bicycle a woman should test it by sitting on it while it is stationary and moving the pedal round with her foot. In this way she can ascertain if the seat is too high or too low for her.

When the pedal is at the lowest point, the foot should reach it comfortably, not so as to exert full foot pressure, but with about the same pressure as the toe gives the stirrup when sitting at ease in the saddle or what it gives to the floor when in a comfortable rocker. It is not safe to have a pedal that the foot cannot control all the way round, while if the pedal does not give the leg a full stretch the result will be an ungainly jerking up of the skirts.

The length of the crank of the pedal is even more important. In length the crank varies from 7 to 5½ inches, making a difference of three inches in the rise and fall. As the pedal revolves it raises the foot and knee just so much at each revolution, and if the elevation is too great an appearance of awkwardness is produced. Apart from producing awkwardness, the long crank has other serious drawbacks.

If a woman gets a bicycle with the proper height of saddle and a moderately short crank, she may be a graceful ride if she will observe one rule—not to turn the knee outward, but inward, in pressing the foot down. That it is natural to turn the knee out is demonstrated by the small boy, whose knees waggle from side to side like governors on an engine as he rides his bicycle. With a woman this action stretches the skirts to their utmost width and causes a very bad showing from behind and from the front. It will be found that there is much less fatigue from the inward stroke than from the outward, as the pressure is more direct and with less friction.

There is no royal road to learning to ride the modern safety. It is largely a matter of confidence. Some women will learn in an hour and others in a week. Where it is practicable it is best to go to one of the schools and take a lesson or two from a competent instructor. If this cannot be done, the next best plan is to mount the machine near a wall or board fence where there is a slight incline, and holding the handle with one hand and fending along the wall with the other move along until confidence is attained. The reason why the wall is advocated rather than a friend with a strong arm is that if the friend is a male he will insist on being at the side of the learner so as to be ready to receive her in his arms when she is about to fall. The prettier the girl is the more he will adhere to this line of conduct. So long as the support is in full view the rider can see what assistance is given, and she gets rattled the moment she sees it withdrawn. The assistant should keep well to the rear and should support the rider by holding the machine so that the learner cannot tell when the supporting hand is withdrawn. In this way the correct balance is learned before the rider knows it.

This is the reason why so many girls taught by friends are three times as long in learning to ride as those taught in schools, and even when expert seldom have the style of the school taught pupil. Miss Frances E. Willard, who is an enthusiastic rider, said recently that she had three teachers before she could master the wheel, and that it was only by the method last described she learned to ride. It took Lady Henry Somerset two months to learn to mount and ride, but by following the directions here given any woman should be

able to learn in six lessons of 20 minutes each.

Here is a description of a costume for a woman to wear when bicycling. It includes a loose blouse waist and has a skirt made of some loosely webbed fabric which falls into folds of its own accord. The skirt is gored to fit very close around the hips, while from just above the knee to the bottom it is flared or widened. The hem is lightly weighted. This, it is claimed, does away with all display of the ankles and the ugly, cumbersome look from behind, which most of the proposed costumes have been found to possess in actual use. In walking it does not look unbecoming. Knickerbockers or full trousers may be worn under it or not as desired.

Given a properly fitting machine, reasonable skill and a well cut skirt, there is only one thing needed to make a woman ride a bicycle gracefully, and that is the limitation of speed. No woman should attempt to ride more than about eight miles an hour on asphalt or more than six miles an hour on a macadamized road if she values her appearance. Her skirt must have time to fall and drape between the motions of the feet, and this cannot take place if a rapid action of the knees is kept up. A well mounted woman, riding at a moderate speed, is seldom seen, but when she is met with every one turns to look at her, and here is given the secret of her superior attractiveness. The woman should set the pace for her escort, not try to keep up with him.—New York Sun.

The American Jewess.

The Amerlean Jewess! What a sublime name! What a lofty subject to write on and send it as a message to all who delight in the association of our lovely women—and who does not?—who honor and respect their mothers, think the world of their daughters and love their sisters. It draws us with closer affection to our homes; it links us with firmer devotions to our families. It makes us look back to those ages when our rabbis decreed that women should be exempt from ordained ceremonials (nashim petirin min hammitsvoth), as we see the American Jewess actively engaged in every movement appertaining to religious affairs as well as social and intellectual culture.—Rabbi L. Weiss in Pittsburg Jewish Criterim.

WHAT WHISKY DOES.

ACTIONS OF A DRUNKARD ARE THOSE OF A MANIAC.

The Course and Symptoms of Inebriety Resemble the Progress of Insanity—How Alcohol Effects the Nerves—Paralysis and Death.

Alcoholic intoxication is insanity. The higher cerebral nerve centers are rendered inco-ordinate. The drunken man is a maniac and quite frequently, in the excitable stage, requires restraint. When a young man drinks wine at a party or convivially, he becomes excited, hilarious, more or less confused, inco-ordinate, then stupid, and then goes off into a comatose sleep until the poison is consumed, when he is restored once more to sanity.

Viewed entirely from the standpoint of physical pathology, without a knowledge of the cause, this debauch can only be called an attack of insanity. Now, it will be noted that the course and symptoms of a drunken fit resemble the whole course and progress of insanity. In the first stage is "elevation" of the higher cerebral centers—exaltation of self and visions of grandeur. The man is conscious of everything except that he is drunk. A few more drinks, and then the higher centers take on confusion, the lower centers become paralyzed, speech is thickened, the gait is staggering, the man reels, mutters, grows stupid and relapses into coma and general paralysis and is dead drunk. This is the typical course of the disease known as general paralysis. In the first stages of this disease there is mental exaltation, then mental perversion, then the low centers become involved, and finally the scene ends with coma and general paralysis.

In a debauch alcohol first attacks the higher nerve centers—cerebrum and cerebellum. The reason is because these centers have less resistance than the lower to alcohol. The lower centers are involved later and are affected least. But cases are numerous in which the lower centers are poisoned with fatal effects. The debauchee sinks into deep coma; the poisoning fatally involves and paralyzes the lower nerve centers, which causes the heart and respiration to fail, and the coma fades away into oblivion—the inebriate is dead.

Nerve cells are very impressionable. They have the power of becoming educated. Repeated impressions made upon them from any source will cause this training or conduct or mode of action or education. When the brain cells are educated, they perform their functions according to the form and type of this training. They act as they are taught to act.

Now, all inebriety is periodical, though apparently many cases may be constant or continuous, but in every case this periodicity may be found, though it varies from a part of a day to part of a decade in duration. The real reason of this is because the nerve cells were taught to demand and resist alcohol in this periodical manner. No man drinks just as much every hour. He leaves intervals between drinks and between debauches. When he has established a carving for liquor, he will automatically imitate the method of drinking as it was first indulged.

But repeated debauches educate the cells into inebriety. The mental manifestations of inebriety are those of insanity. I consider an inebriate an insane person. I regard his insanity as the cir cular variety and will give my reasons.

Kirchhoff says circular insanity is a periodical attack of mania, succeeded by an interval of melancholy or even interval of apparent sanity.

The periodical inebriate fills these indications. He is periodically a maniac. His debauches are followed by an interval of apparent freedom from liquor and mania. I do not say that all inebriates should be confined in an asylum, but I certainly do say that were they not known to be drinking men their mental manifestations and conduct would convict all of them of insanity in the courts, and they would be sent to asylums.—Dr. Keeley in Arena.

President Fanre's Bad Precedent.

When Mr. Felix Faure was recently elected president of the republic of France, he ordered that every soldier in the French army and every sailor in the navy should be given a bottle of wine wherewith to drink his health, the same to be at his own personal expense. In other words, the drinks were on him. The other day he received the bill and gave his check for it without a murmur. It amounted to 69,000 francs, or $13,800. What a pity for France's defenders that an election comes only once in seven years!—Bonfort's Wine and Spirit Circular.

What a blessing rather if the first act of every new president is to encourage wine bibbing. No wonder, with such official examples, French scientists and statesmen are becoming alarmed at the ravages of alcoholism in the republic.—Voice.

Bnt One Way to Stop.

Idly, vainly shall we seek to stop excessive drinking so long as we permit drinking at all. As well might you encourage men to drift over Niagara falls, but exhort them to be sure to stop when half way down.—Greeley.

CHILDREN OF INEBRIATES.

Apt to Be Stunted In Growth, Idiots, Epileptics, Diseased and Deformed.

A distinguished English specialist in children's diseases has carefully noted the difference between 12 families of drinkers and 12 temperate families during a period of 12 years, with the result that he found that the 12 drinking families produced in those years 57 children, while the temperates were accountable for 61. Of the drinkers' children, 25 died in the first week of life as against six on the other side, the latter deaths being from weakness, while the former were attributable to weakness, convulsive attacks or to œdema of the brain and membranes, to this record being also added five who were idiots, five so stunted in growth as to be really dwarfs; five when older became epileptics; one, a boy, had grave chorea, ending in idiocy; five more were diseased and deformed, and two of the epileptics became by inheritance drinkers. Ten, therefore, of this 57 only showed during life normal disposition and development of body and mind. Of the temperates, as already stated, five died in the first week of weakness, while four in the later years of childhood had curable diseases, and two only showed inherited defects of a nervous character. Thus the large proportion of 50 were normal in every way, sound in body and mind.—New York Tribune.

Broke His Mother's Heart.

The editor of The Catholic News writes in a recent issue: "Many a pitiful story is brought out in the police courts of a great city. Perhaps the saddest the newspapers of New York have ever reported came from Jefferson Market court last week. A poor mother dropped dead there at the feet of the son who had been a disgrace to her. This son was a young man of 30 or so. Instead of helping his aged mother, he spent what little he earned in drink. At last the poor woman determined to have him committed as a habitual drunkard, hoping that such a step would be for his good. She was called to the witness stand to swear to the complaint, but the effort was too much for her, and she died with the words on her lips, 'It's breaking my heart.' Here is a temperance lecture more eloquent than any man ever delivered."

Plain Whisky Killed Him.

No worse "knockout drops" than plain whisky, according to the inquest held last week over the body of Dominico Eillo, a New York organ grinder. We have always held that whisky, give it a chance, would knock out whatever good there is in a man and end by knocking out the man himself.—New York Voice.

Help One Another.

Seldom can the heart be lonely
If it seeks a lonelier still,
Self forgetting, seeking only,
Emptier cups of love to fill.
—Frances Ridley Havergal.

A Word About Cider.

A strictly temperance man over in Lafayette, who drinks a little cider occasionally, reminds us of one of Josh Billings' apt sayings, "Cider may be a good temperance drink, but I can get so drunk on it that I can't tell one of the Ten Commandments from a bylaw of a baseball club."

SABBATH SCHOOL.

LESSON II, THIRD QUARTER, INTERNATIONAL SERIES, JULY 14.

Text of the Lesson, Ex. xxxii, 1-8, 30-35. Memory Verses, 7, 8—Golden Text, I John v, 21—Commentary by the Rev. D. M. Stearns.

1. "Up, make us gods." Some one has said that whenever we turn away from leaning exclusively upon God either for salvation or for the necessities of the path we are virtually saying, "Up, make us gods." This is equal to a rejection of God. They had not seen Moses nor heard from God for several weeks, and they can trust no longer. They cannot walk by faith, they must have something to look upon. Blessed are all who are content to believe without seeing or feeling—content to live by faith.

2, 3. Aaron, the anointed high priest, seems to have no word of warning or help for them as from God. He was Moses' mouth or spokesman, and Moses was to him instead of God (Ex. iv, 16; vii, 1), and Moses being absent he, like a false prophet, speaks out of his own heart this evil advice (Jer. xxiii, 16). It is sad when we depend upon man instead of upon God for the message—then when the man is absent we have no message. Observe also that as they gave the ornaments of their ears to make an idol, so they gave their ears to the devil (Deut. xxxii, 16, 17).

4. Instead of receiving at their hand the gold to make an idol, they should have received at his hand and from his lips the living words of the living God. It is a sad case indeed when the one who ought to represent the people before God misrepresents God to the people and joins the people in heathenish desires and customs. Through him who should have led them to the God of Glory they changed their glory into the similitude of an ox (Ps. cvi, 20) it looks as if Aaron had wholly lost his reason when we hear him say, "These be thy gods, O Israel." Compare II Thess. ii, 10, 11.

5. "And when Aaron saw it, he built an altar before it." See this sin repeated in the case of Jeroboam and the very words of Aaron used (I Kings xii, 28, 33). This is all the work of the devil from beginning to end, and so is everything like it in the churches and among the people of God today. God is a Spirit, and they that worship Him must worship Him in spirit and in truth. And when any person or thing comes between the soul and God it is idolatry.

6. "The people sat down to eat and drink, and rose up to play." See I Cor. x, 7, and it would be well to read the whole chapter. Is it not on the same line of things when in houses built for the worship of God people bearing the name of Christ meet to eat and drink and be entertained or amused? There is a wonderful likeness to the dancing and singing of the naked people around the golden calf (verses 19, 25) in some things done in our midst in the name of religion.

7. The Lord said to Moses that the people had corrupted themselves, and He ordered him down from the mountain to see to it. All the good is from God, all the evil is on our side with satan back of it. Long afterward the Lord said to this people: "O Israel, thou hast destroyed thyself, but in Me is thine help. O Israel, return unto the Lord thy God, for thou hast fallen by thine iniquity" (Hos. xiii, 9; xiv, 1). The sin is ours, the salvation is all His.

8. "They have turned aside quickly out of the way which I commanded them." Blessed are the undefiled in the way who walk in the law of the Lord (Ps. cxix, 1). There is no way for the child of God to walk in but THE WAY, which is Jesus Christ Himself (John xiv, 6). We are not to turn from Him, either to the right or the left (Joshua i, 7), and when tempted to turn we have the promise of help and guidance if we are only willing to be guided (Isa. xxx, 31; Cor. x, 13).

30. "I will go up unto the Lord, peradventure I shall make an atonement for your sin." Before coming down from the mount Moses had pleaded for Israel and obtained the assurance that God would spare them as a nation. The account of this, and the meeting with Joshua, and the destruction and disposition of the calf is found in the intervening verses, also the significance of the question "Who is on the Lord's side?" and the true meaning of consecration. Compare Luke xiv, 26, 27; Math. x, 37, 38.

31. "And Moses returned unto the Lord." While all sin is sin, and even the thought of foolishness is sin (Prov. xxiv, 9), yet some sins are more heinous than others. Moses calls this a great sin. Jesus himself spoke of a sin that hath never forgiveness at the same time that he spoke of the forgiveness of all manner of sins except this particular sin (Mark iii, 28, 29). The sin that overtops all others is the rejection of Christ the Son of God.

32. "And, if not, blot me, I pray thee, out of thy book which thou hast written." He is willing to suffer in their stead if necessary in order to save them. The same spirit is seen in Paul on behalf of this same people Israel (Rom. ix, 3). The reality is seen and fully carried out in the Lord Jesus Christ, who was made a sin offering for Israel and for us that we might be saved (II Cor. v, 21).

33. "Whosoever hath sinned against me, him will I blot out of my book." In Rev. xx, 12 we read of books being opened, and another book which is the book of life. In Mal. iii, 16 we read of a book of remembrance. What book is referred to in our lesson we may not now know, but we may be sure that if it were possible to have a name blotted out of the book of life our Lord would not have made it such a great ground of rejoicing to have one's name there (Luke x, 20; Rev. iii, 5).

34. "Behold, mine angel shall go before thee. Nevertheless, in the day when I visit I will visit their sin upon them." The Lord is slow to anger and plenteous in mercy, but sin that is not repented of and forgiven shall in due time be visited. Every penitent sinner may be forgiven by accepting Him who died in his stead, but there is no other way but by the atonement. The guiding and protecting angel is mentioned in Ex. xxiii, 20, "Behold I send an angel before thee to keep thee in the way, and to bring thee into the place which I have prepared." "The angel of His presence saved them" (Isa. lxiii, 9). Well may we say, "If thy presence go not with me, carry us not up hence" (Ex. xxxiii, 15). But thank God for Math. xxviii, 20; Isa. xli, 10, 13; Deut. xxxi. 8; Heb. xiii, 5, etc.

35. "And the Lord plagued the people, because they made the calf which Aaron made." The Lord judgeth righteously, for there is no unrighteousness with Him. He looketh upon the heart and will render to every one according to their works. Partnership in evil is an evil partnership.

MOUNTAIN STORMED.

HISTORIC LOOKOUT CAPTURED BY EPWORTH LEAGUERS.

And a Memorable Service Held on the Summit—Two Thousand Visitors to the Chattanooga Gathering of Methodists Greet the Appearance of the King of Day With the Old Doxology.

CHATTANOOGA, June 28. — Lookout mountain was stormed early yesterday morning by 2,000 Epworth Leaguers, who took possession without opposition. At 6:30 a. m. tho street cars began to move the young Methodists toward the mountain. As the cars ran through the city and suburbs their occupants made the air resound with the old-fashioned Methodist camp-meeting music. Darkness covered the face of the mountain as they reached its base, but that did not deter them from their purpose. With gladsome song and hearty shouts the ascent was begun. On they went until a steady stream was scaling the side of the historic old mountain. It was a grand scene that the eye beheld as the summit was reached. The gray of the morning dawn had put in its appearance and one could catch glimpses of the surrounding landscape.

Like a Scene 1900 Years Ago.

Great clouds of mist hung over the city and the valley. The faint outlines of the Tennessee river could be traced as it gracefully made its turn on the Moccasin bend. The assembled band of Wesleyan pilgrims, representing almost every state of the Union and also the Dominion of Canada, reverentially uncovered their heads and began their devotions. Rev. George R. Stuart, the celebrated evangelist who assists Sam Jones in his meetings, led the service. As he stood and talked to the people of the love of God and of the power of the gospel of Jesus Christ, and as one looked upon the peculiar surroundings of the assembly, his mind ran back to that noted meeting of nearly 1900 years ago, when a great assembly of people heard the gospel proclaimed by its Great Founder upon a mount of Palestine.

A Never-To-Be Forgotten Scene.

The Sermon on the Mount was in the minds and the hearts of all present. As the service went on the face of nature changed. The great clouds rolled back, the mist fled, and the gray turned into the rosy tints of the morn. The worshippers stood as if lost in devotion and adoration. Their hearts were brought close to the God of nature, who was so beautifully and majestically revealing His power to them. They stood silent, and then as there peeped over the distant horizon the first beams of the great King of Day, they all, as if moved by a common spirit, broke forth with the long metre doxology, "Praise God from Whom All Blessings Flow." The good Methodists could stand it no longer. Their pent-up feelings became exuberant and old shouts were given and handshakes were exchanged on all sides. It was a scene never to be forgotten.

Received Some Pictures with Applause.

Yesterday was given to the carrying out of an elaborately prepared programme of routine papers and addresses of interest to the leaguers. The appearance of a colored speaker, Rev. John Wesley Bowen, of Atlanta, was the occasion of generous applause from the audience. At the afternoon meeting a great hit was made by an address of Rev. Carlos Martyn, a Presbyterian minister from Chicago, who spoke on "Christlan Citizenship." He said the north had to look to the south for help in the direction of city reform. The pictures he drew of the corruption of Chicago were received with great applause.

At the night meeting 15,000 were present, and speeches were made by Miss Stella Rule, of Knoxville; Rev. W. P. Lovejoy, of Athens, Ga.; Rev. F. L. Loveland, of Clinton, Ia.; Bishop Thoburn, of Indiana, and others.

IOWA BANKERS TALK FOR GOLD

Remarks at the State Association by a Couple of Financiers.

STORM LAKE, Ia., June 27.—The ninth annual meeting of the Iowa Bankers association was called to order promptly by the president, Simon Casady, of Des Moines. President Casady in his opening address spoke plainly on the duty of the meeting in the present crisis, advocating action in favor of a gold standard, saying that it was not wise to keep silent, and that all necessary legislation should be asked for.

His remarks were received with warm applause, plainly showing the temper of the 125 delegates present. J. K. Deming, cashier of the Second National bank of Dubuque, read a paper on "Gold, Silver or Both." He took strong ground that gold always had been and always would be the basis of currency, and said he would only use silver in a limited amount, and that we had too much coined now.

Echo of Last Year's Strike.

CHICAGO, June 29.—The city of Chicago is made defendant in a damage suit for $100,000 filed in the Circuit court by the Illinois Central Railroad company. The case is one of a series of cases commenced against the city by the railroads to recover damages which they claim to have suffered by injuries to their freight cars and delay to their business arising from the American Railway union strike of last year.

San Francisco Fire Cost $1,200,000.

SAN FRANCISCO, June 29.—The loss on Thursday evening's fire is placed at $1,200,000. Three hundred families are not only homeless, but have lost all their belongings. Great destitution prevails. A relief fund has been started by the Examiner.

DEATHS OF PROMINENT MEN.

Ex-President Peixoto, Prof. Huxley and Gen. Green Clay Smith.

RIO JANEIRO, July 1.—Ex-President Peixoto is dead. One of the most prominent figures in the eventful history of modern Brazil has passed away with the death of Floriano Peixoto. His position was that of a distinguished soldier and a statesman who was always found equal to the many sudden political emergencies in his country. By the resignation Nov. 23, 1891, of President da Fonseca, Marshal Peixoto became chief executive of the republic. His administration was chiefly devoted to keeping the two indomitable rebels, De Mello and Da Gama, from overthrowing the government.

The siege of Rio Janeiro by the insurgent fleet was perhaps the most interesting incident of Peixoto's administration. As the date for the national election in Brazil approached, it was generally surmised that Peixoto would declare himself dictator and remain at the head of the government. Peixoto's course was, however, that of a good citizen. When Dr. de Moraes was elected president Peixoto disappointed all the prophets of evil by peacefully turning over the reins of government and doing all he could to make his successor's road an easy one. His health then failing the ex-president retired from public life.

Death of the Veteran Gen. Smith.

WASHINGTON, July 1.—General Green Clay Smith, the veteran preacher, soldier and politician, died at his residence in this city. He had been ill for some weeks with a malignant carbuncle, which resisted all treatment. General Smith came from a famous Kentucky family, and was born July 2, 1832. In 1860 he was a member of the Kentucky legislature and the next year became major of the Third Kentucky cavalry. While in the field he was nominated for congress as a Republican, and resigned to take his seat in the house. In 1864 he missed the nomination for the vice presidency on the ticket with Lincoln by half a vote. Later he went into the ministry and in 1876 he was nominated by the Prohibitionists for president. In 1895 he came to Washington and became pastor of the Metropolitan Baptist church.

Half a Crop of Winter Wheat.

SPRINGFIELD, Ills., July 1.—The crop bulletin of the secretary of the state board of agriculture says the latest information received at the department of agriculture is to the effect that but little over half a crop of winter wheat will be harvested in Illinois this year.

After sickness of any kind, complete and speedy recovery is insured by the use of Ayer's Sarsaparilla. It expels all disease-germs which may be lurking in the system, and restores tone and efficiency to every organ of the body. It is the best summer medicine.

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DEPENDS VERY LARGELY ON THE PHYSICAL CONDITION. SLUGGISH BLOOD DULLS THE BRAIN. A RIPANS TABULE AFTER MEALS WILL CLEAR AWAY THE FOGS IN SHORT ORDER.

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ILLINOIS PICKINGS.

NEWS NOTES OF INTEREST FROM HERE AND THERE.

Reports by Telegraph of Important Happenings in Our Own State During the Past Few Days—News of Interest to the People of Illinois.

SPRINGFIELD, June 26.—The senate's first meeting of the extra session was brief. The governor's message was read. It was also brief and not a particle caustic. Indeed it was mild and kindly, and simply told the solons that the chief reason they had been called together was that they had not provided enough money; that all their appropriations were propor and reasonable, and that he was sorry that he had to call them back. The other matters he had listed had been put in to give the statesmen something to do, but the governor explains that they are all matters of importance, that should be attended to.

The officers of the regular session were reappointed by resolution. A committee was appointed to inform the house that the senate was in session and the senate adjourned. In the house the same business was transacted, Speaker Meyer in the chair.

There have been a number of caucuses, but none of them has developed anything important. The Democrats resolved indorsement of the extra session. The governor has signed the libel bill.

Republican house members held a caucus and decided that Speaker Meyer be authorized to appoint a temporary speaker, while he is unable to act, provided the appointee be either White, Cochran, Needles or Berry.

SPRINGFIELD, June 27.—The Republicans of the senate met in caucus and received the report of committee appointed to investigate the subject of the state's finances. The report was a divided one. Harding had prepared a statement which showed that the deficit would amount to $500,000. Dunlap had a statement which estimated a surplus instead a deficit, based on the idea that the inheritance tax and corporation fees would show a big increase. The caucus decided to accept these figures. Howell left the caucus, declaring that a deficit existed and it was child's play to attempt to escape it. The caucus decided to favor the investigation of the state treasury during the Democratic administration. Neither house did any business.

A joint caucus of the Republican senators and representatives was held in the afternoon. Berry offered a resolution that the caucus proceed at once to decide what portion, if any, of the governor's proclamation be considered this special session. A motion that a joint committee be appointed to report to an adjourned meeting of the caucus on the subject of tax levy, was adopted.

The governor has vetoed the senate bill looking to the promotion of the construction of a waterway, the idea being the construction of a trunk waterway through the state from Lake Michigan to the Mississippi river. The governor says such schemes are very enchanting, but this one would cost too much even if practicable, which it is not.

SPRINGFIELD, June 28.—The business done in the two houses of the Illinois legislature was not great. In the senate Mahoney tried to get up a labor arbitration bill, but could not suspend the rules. Salomon had a park bill for Chicago that he was no more fortunate with and all attempts to introduce bills were objected to and defeated. In the house Kitmiller, Republican, introduced a resolution that the house elect a speaker pro tem and introduced a row at the same time. A motion to table was carried by the Republicans—75 to 44. A motion was carried for a committee of five to examine the finances of the state and see whether the appropriations were sufficient. Both houses adjourned for the day.

SPRINGFIELD, Ills., June 29.—Both houses of the Illinois legislature have adopted an adjournment resolution to July 9, and the members have gone home until that date. Bills were introduced in the senate: For arbitration of labor disputes; revenue bill abolishing the state board of equalization; to regulate charges in sleeping cars; to tax all butter substitutes. The house received the majority and minority reports of the sufficiency of the tax levy aud ordered the printing of 5,000 copies of each.

Illinois State Fair.

SPRINGFIELD, July 1.—The premium list for the Illinois state fair of 1895 embraces premiums aggregating over $40,000 in cash. The state board of agriculture has designated President Judy and Secretary Garrard as a committee to confer with a like committee to be appointed from the citizens to establish a bureau of information for persons visiting the fair. Headquarters will be maintained and all information necessary furnished visitors

Huxley Solves the Problem for Himself.

LONDON, July 1.—The celebrated Prof. Huxley is dead. Thomas Henry Huxley was born near this city in May, 1825. He was the originator of the doctrine of evolution and of the term "agnostic" for those who "do not know" in reference to a hereafter, as opposed to those who by faith and belief in the scriptures claim that they do know. He died in agnosticism. He and Gladstone had a controversy through the papers on the subject. His great study was life—where did it come from. He never found out, but discovered to his own satisfaction and that of other scientists that "protoplasm" is the one thing common to all life.

FATAL FIRE AT MINNEAPOLIS.

Six Firemen Meet Their Death—Heavy Loss of Property.

MINNEAPOLIS, June 28.—During a fire on First avenue south last night six fire men were killed. The loss to property, principally McDonald's crockery house, will be large.

Following are the names of the dead firemen: Joseph Hay, Walter Richardson, Frank Rulaine (lieutenant), John Horner, Bert Thomas and an unidentified man, a member of engine company No. 14. Several others were seriously injured and it is thought that there may be still more dead who have not been extricated from under the ruins of the walls which fell and crushed them.

The seriously injured so far as known are: Ed Thielen (lieutenant) and Captain Cadwell. The property loss consisted of the entire demolition of the building occupied by McDonald Bros., dealers in crockery, chinaware, glassware, silverware and gas fixtures. The building was of four stories, brick walls and wooden interior framework, and was well stocked.

The fire originated in the boxes and packing stored in the rear of the building, and was beyond the power of the fire department to control. At a few minutes before midnight the walls fell, one side wall falling in and the other falling out into the alley where the firemen were at work. The total loss will aggregate over $260,000; insurance unknown.

FATAL FIRE IN A RAG SHOP.

Floor Collapses and Two Firemen Are Killed and Eight Injured.

WORCESTER, Mass., July 1.—A fire in the rag shop of the Hubeley Manufacturing company in Brackett court caused the death of two firemen and injured eight others. The dead are: W. F. Brigham and Lieutenant J. J. Boyle, both of hose No. 4. The injured are: Deputy Chief Engineer George S. Coleman, Captain W. N. Avery, John P. Casey, F. H. Bassford, R. D. Robinson, and E. C. Atwood, all members of hose No. 4, and Henry H. Ham and C. E. Chamberlain, of hose No. 9. A floor in the upper story collapsed and fell, carrying the two floors underneath it into the cellar. The men went down with it and were buried under the ruins and bales of rags.

Killed by Fire Damp.

BOONE, Ia., June 27.—John Marshall, Jr., son of the owner of the Crowe & Marshall Coal company, was overcome by fire damp while at work in a new shaft. John Thunell, a miner, tried to save him, but he was overcome. A third miner went down, but he could not rescue the two men, and they were dead when the fire damp was foreed out of the mines by the ventilators so that the rescuers could get to them.

Favor Calling a Silver Convention.

ST. CHARLES, Mo., June 28.—Earl R. Britt, secretary of the silver conference held in this city last week, has received communications from the chairmen of fifty counties out of a total of 114 in Missouri, all but two of which are in favor of calling a state convention for the purpose of defining the position of the Democratic party on the silver question.

Fire at Kansas City.

KANSAS CITY, July 1.—Fire consumed the contents of a four-story brick building at 105 and 110 West Third street, causing a loss on the building of $12,000 and $40,000 on the stock and machinery of the Kansas City Paper Box company. The insurance is about two-thirds of the loss. The building was owned by Dr. J. S. Pierce, and was rebuilt after being demolished by a cyclone in 1886.

THE DEATH RECORD.

MILO J. CHASE, president of the Chase Bros. Piano company, at Chicago.

MARK LYUCK, well-known theatrical man, at New York.

Rev. EUGENE EVANS, prominent colored divine, at Springfield, Ills.

PHILLIP PHILLIPS, composer and singer of sacred music, at Delaware, O.

GEORGE F. BISSELL, prominent citizen of Chicago, at Asheville. N. C.

Fire at St. Marys, O.

ST. MARYS, June 27.—A fire here destroyed the woolen mills and seven buildings. The loss will probably reach $100,000.

THE MARKETS.

New York Financial.

NEW YORK, June 29.

Money on call easy at 1½ per cent. Prime mercantile paper 2½@3 per cent. Sterling exchange dull, but steady with actual business in bankers' bills at 489½@489¾ for demand and 488½@488¾ for sixty days; posted rates 489@489½, and 490@490½; commercial bills, 487¾@488.

Silver certificates 66⅞@67¼; no sales; bar silver, 66⅝. Mexican dollars 53⅜.

United States government bonds steady; new 4's reg., 123¾; do. coupons, 123¾; 5's reg., 116½; 5 coupons, 116⅝; 4's reg., 112; 4's coupons, 113½; 2's reg., 97; Pacific 6's of '95 100.

Chicago Grain and Produce.

CHICAGO, June 29.

Following were the quotations on the Board of Trade today: Wheat—June, opened 69¼c, closed 70⅛c; July, opened 69½c, closed 70⅜c; September, opened 71¾c, closed 72¾c. Corn—June, nominal, closed 47⅜c; July, opened 47⅛c, closed 47⅜c; September, opened 48⅛c, closed 48½c. Oats—June, nominal, closed 25c; July, opened 25c, closed 25⅛c; September, opened 25⅛c, closed 25⅛c Pork — June, nominal, closed $12.40; July, opened $12 22½, closed, $12.40 Lard — June nominal, closed $6.6⅛.

Produce: Butter — Extra creamery, 17c per lb; extra dairy, 14c; packing stock, 8c. Eggs—Fresh stock, loss off, 10¼@10½c per dozen. Live poultry—Spring chickens, 14@17c per lb.; hens, 10c; roosters, 5c; turkeys, 7@8c; ducks, 8@8½c; geese, $3.00@4.00 per doz. Potatoes—New, 75@90 per bu.; old, 40@60c. Strawberries—Racine, $1.25 @ 2 00 per 16-qt. case. Blackberries, Illinois, $1.50 @2.50 per 24-qt. case. Apples—$2.50@4.50 per bbl. Honey—White clover, 1-lb sections, new stock, 13½@14c; brown comb, 10@12c; dark comb, poor packages, 8c; strained California, 5@6c.

Chicago Live Stock.

CHICAGO, June 29.

Live Stock—Prices at the Union Stock yards today ranged as follows: Hogs—Estimated receipts for the day 11,000; sales ranged at $3.35@4.60 pigs, $4.60@4 90 light, $4 60@4.75 rough packing, $4.65@4.95 mixed, and $4.80@5.05 heavy packing and shipping lots.

Cattle—Estimated receipts for the day, 500; quotations ranged at $5.55@5.95 choice to extra shipping steers, $4.95@5.50 good to choice do., $4.40@4.90 fair to good, $3.75@4.25 common to medium do, $3.50@3.90 butchers' steers, $2 50@3.15 stockers, $3.20@4.10 feeders, $1.70@3.80 cows, $2.50@4 40 heifers, $2.25@3.80 bulls, $2.60@4.40 Texas steers, $2.50@6.00 veal calves.

Sheep—Estimated receipts for the day 2,500; sales ranged at $2.30@3.25 westerns, $1.50@3.05 Texans, $1.75@4.10 natives, and $2.50@5.65 lambs.

Milwaukee Grain.

MILWAUKEE, June 29.

Wheat—No. 2 spring, 71½c; No. 1 northern, 77½c; September, 72¾c. Corn—No. 3, 48c. Oats—No. 2 white, 28⅞c; No. 3, 28½@28¾c. Barley—No. 2, 49c; samples, 44½c. Rye—No. 1, 80½c.

St. Louis Grain.

ST. LOUIS, June 29.

Wheat—Cash, 71½c; June, 71½c nominal; July, 71¾c; August, 71c nominal; September, 71⅝c. Corn—Cash, 43⅜c bid; June, 43½c nominal; July, 43⅜c asked; September, 45¼c Oats—Cash, 25c bid; June, 25c; July, 24½c; September, 23¼c bid.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from June 24 to July 1:

Ira A Chamberlain, Wm Craigs, Rev J P Durrence, Mrs E Hall, Mrs E Hinsdale, Rev O T Lee, Rev A J McFarland, John Morrison, V A Morrill, John Oliphant, A K Richey, Rev I C Weidler.

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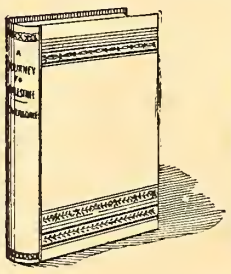
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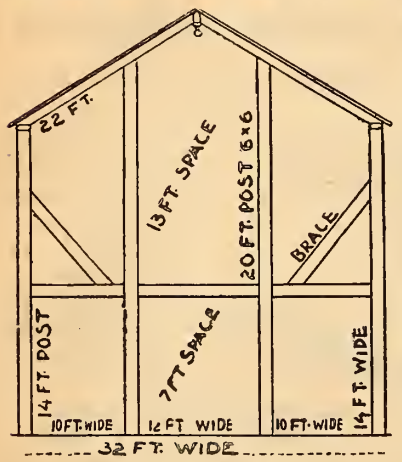
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A Hay Barn.

Progressive farmers in all localities are each year more and more avoiding the wasteful extravagance of stacking hay as it was formerly done. Hay barns, barracks or sheds are coming very generally into use. The Iowa Homestead, with a view to encouraging the proper storing of hay, presented, with other models, an illustration of the end view of a hay barn, which has given satisfaction. It is 32 by 56 feet, holds 60 tons of hay and provides shelter for 100 head of dehorned cattle and only cost $100, in addition to the owner's own labor. The posts may be put on sills or on a



END VIEW OF HAY BARN.

brick or stone base, or may be set in the ground. For the inside posts a 12 inch sill set in the ground and filled up level with gravel and cement is preferred, and the owner regards a shingled roof as the cheapest and best.

No lumber bills are given because these plans are intended to be suggestive merely, each builder modifying them as his needs may seem to demand. Poles may be used in some localities and not in others. Some want more room and others less. Some may desire cattle sheds around the outside, while others may prefer to run the stock under. Each to his taste, for nothing is more difficult than to plan a farm building that shall in all respects suit another man.

Insect Pests and Plant Diseases.

It is reported from the New York station that paris green and kerosene emulsion still remain the leading insecticides, and that bordeaux mixture is the best remedy for plant diseases. Other conclusions arrived at are that the knapsack sprayer is generally useful, though extensive growers need a machine of greater capacity. The suction pipe should always enter the tank at the top, and the pump should be made of brass or be brass lined. Hand pumps should allow the weight of the body to be used on the handle while at work. Vermorel nozzles give a better spray than the disk machines.

For spraying potatoes and tomatoes a nozzle is needed which can be lowered between the rows and directed so as to force the spray up through the vines. The agitator is needed to keep the poisons in solution. The best forms work up and down in an upright tank, like the dash in the old churn. Where the pump piston has a packing, this should be often renewed. For killing cabbage worms and insects, no liquid has been found equal to dry paris green applied with a hand sifter. Powder guns are useful for applying dry powdered poisons, pyrethrum, tobacco dust and sulphur.

LISTING CORN.

Advantages as Set Forth by a Nebraska Correspondent of American Agriculturist.

Some ten years ago listing corn was not in favor. Now three-fourths of the grain produced in Nebraska and Kansas is raised by listing. Not because it is easier to raise a crop this way, but there are other reasons. In the spring the farmer is hurried and crowded more than at any other season of the year. There are the many small things to attend to which should not be put off, but the corn planting must be done on time if a full crop is expected. Then it is that the lister comes in just right. To make listing a success it must be done right. Plant the corn properly, at the right season, and do not put it off to the very last, as is too often the case, and then expect it to make as good corn as the earlier planting. I do not advise very early listing on wet and undrained land. The seed is liable to rot. About May 10 is early enough in this state.

Next see that the corn is planted properly. This, as well as any other seed, will germinate and grow better in the beginning if it is planted in a mellow seedbed. There should be at least two inches of loose earth below and 1½ above the seed. If the lister drops the corn in the bottom of the furrow or in hard subsoil, the seed will not germinate or root there as well as in mellow ground, and hence the slow growth as compared with check planted corn, which as a rule has the mellow seedbed. Again, some combined listers drop the corn directly under the subsoil share, which is equally as bad as the former. The lister plow should cover all weeds at the edges of the furrow and make a smooth, gracefully rounded mound. The field may then be let alone until plowing, or it may be rolled or planked and then cultivated with a clipper for the first time.

For success in cultivating listed as well as any corn, the field should be at least moderately free of trash. Cultivation should begin as soon as possible, either with a clipper or cultivator, and should be often and thorough, but not deep toward the last, as root pruning is not advisable. As some combined listers do not furnish a well pulverized seedbed for the corn, it will pay to follow the lister with a one horse drill. This will, as a rule, furnish the desired seedbed and will insure a better stand, while the young plants will also grow much faster.

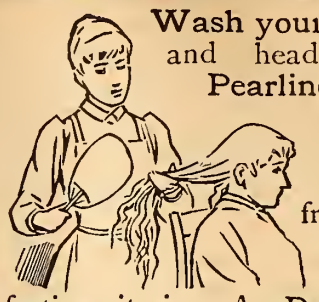
Rural New Yorker has always advised against the use of fresh, unleached wood ashes for potatoes. Scab has almost invariably resulted from such use.

The state of Wisconsin has enacted a rigorous antiadulteration dairy law. If it is enforced, it will prevent the manufacture and sale of filled cheese. The law also prohibits the sale of oleomargarine as butter, whether it is colored or not.

Christian Endeavorers

and their friends should not decide on their route to the great convention at Boston in July until they have read the illustrated itinerary issued by the Michigan Central, "The Niagara Falls Route." Address for copy O. W. Ruggles, G. P. & T. Ag't, Chicago.

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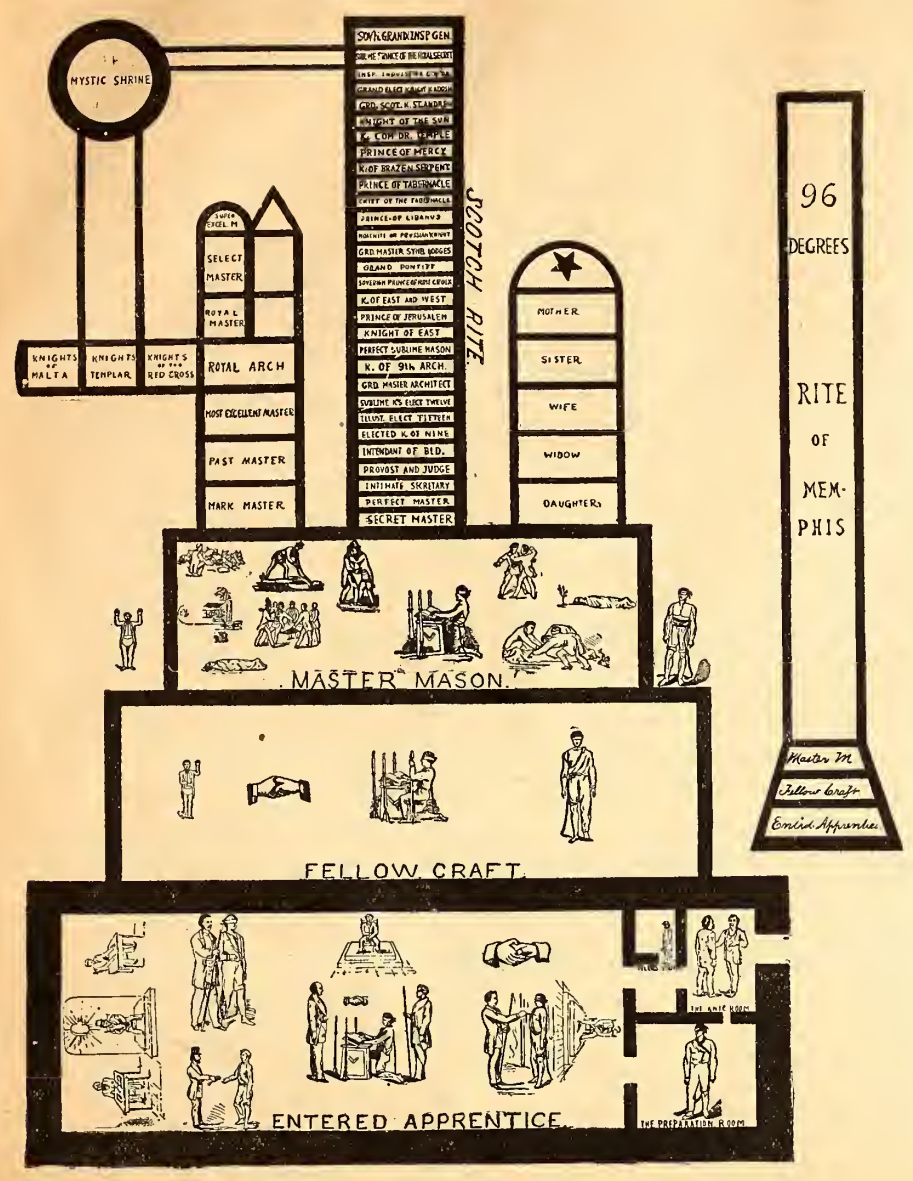
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MISCELLANEOUS.

History Nat'l Christian Association Its origin, objects, what it has done and aims to do, and the best means to accomplish the end sought, the Articles of Incorporation, Constitution and By-laws of the Association. 25cts each.

Folly, Expense and Danger OF SECRET SOCIETIES. By Pres. C. A. Blanchard. This booklet of 32 pages is a general discussion of the secret orders, whether religious, political, industrial, insurance or social. Postpaid, 5 cents.

Disloyal Secret Oaths. By Joseph Cook, Boston. He quotes the law of Vermont which makes the administration of the Masonic oaths illegal. Joseph Cook's address is a national treatment of a national subject, and very valuable for reference. Postpaid, 5 cents.

Are Secret Societies a Blessing? An address by Rev. B. Carradine, D. D., pastor of the Centenary M. E. church, St. Louis, Mo., Jan. 4, 1891. W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's, too." A pamphlet of 20 pages and cover Postpaid. 5 cents.

Light on Freemasonry. By Elder D. Bernard. In cloth, $1.50 each. Paper, 75 cents each.

Adoptive Masonry Illustrated. A full and complete illustrated ritual of the five degrees of Female Freemasonry, by Thomas Lowe. 20 cents each.

Finney on Masonry. The character, claims and practical workings of Freemasonry. By Pres. Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. In cloth, 75 cents. Paper cover, 35 cents.

Masonic Oaths Null and Void: OR FREEMASONRY SELF-CONVICTED. This is a book for the times. The design of the author is to refute the arguments of those who claim that the oaths of Freemasonry are binding upon those who take them. 207 pages. Postpaid, 40 cents each.

Judge Whitney's Defense before THE GRAND LODGE OF ILLINOIS. Judge Daniel H. Whitney was Master of the lodge when S. H. Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the lodge, but he boldly replied to the charges against him, and afterwards renounced Masonry. 15 cents each.

General Washington Opposed to SECRET SOCIETIES. This is a re-publication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies,*" communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10cts each.

Morgan's Exposition, Abduction AND MURDER, AND OATHS OF 33 DEGREES. Composed of "Freemasonry Exposed," by Capt. Wm. Morgan;" "History of the Abduction and Murder of Morgan;" "Valance's Confession of the Murder of Capt. Wm. Morgan;" "Bernard's Reminiscences of Morgan Times," and "Oaths and Penalties of 33 Degrees." 300 pages; cloth, $1.00.

Mah-Hah-Bone; comprises the Hand Book, Master's Carpet and Freemasonry at a glance. Bound in one volume. In cloth, 589 pages, $1.00.

Oaths and Penalties of Freemasonry, as proved in court in the New Berlin trials. The New Berlin trials began in the attempt of Freemasons to prevent public initiations by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 13 and 14, 1831, and General Augustus C. Welsh, sheriff of the county, and other adhering Freemasons swore to the truthful revelation of the oaths and penalties. 10 cents each.

Masonry a Work of Darkness, adverse to Christianity, and inimical to republican government. By Rev. Lebbeus Armstrong (Presbyterian) a seceding Mason of 21 degrees. 15 cents each.

Are Masonic Oaths Binding on the INITIATE? By Rev. L. A. Post. 5 cents each.

Sermon on Masonry. By Rev. J. Day Brownlee. In reply to a Masonic Oration by Rev. Dr. Mayer, Wellsville, Ohio. 5 cents each.

Masonic Outrages. Compiled by Rev. H. H. Hinman. Showing Masonic assault on lives of seceders, on reputation, and on free speech; its interference with justice in courts, etc. Postpaid, 20 cents.

Grand Lodge Masonry. Its relation to civil government and the Christian religion. By Pres. J. Blanchard. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities. 5 cents each.

History of the Abduction and MURDER OF CAPT. WM. MORGAN. As prepared by seven committees of citizens, appointed to ascertain the fate of Morgan. 25 cents each.

The Mystic Tie, or Freemasonry a LEAGUE WITH THE DEVIL. This is an account of the church trial of Peter Cook and wife, of Elkhart, Indiana, for refusing to support a reverend Freemason. 15 cents each.

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HISTORY OF A WEEK.

Tuesday, June 25.

John W. Foster is said to have received a retainer of $250,000 from the Chinese government for his services as adviser in the peace negotiations with Japan.

David Oldham, a deacon in the Methodist church at Ukiah, Cal., has been arrested for robbing a stage.

A first cousin of William E. Gladstone, died near Jefferson City, Mo., Sunday, in the person of David G. Steel, a Cole county farmer. Mr. Steele was born at the town of Bigger, Scotland, in 1813, and his mother was an aunt of the "Grand Old Man."

The report of Receiver McNulta, of the whisky trust, shows that at the time the receiver was appointed there was $1,200,000 surplus, which has been increased to $1,500,000 by the receiver.

Wednesday, June 26.

Bob Fitzsimmons is on trial at Syracuse, N. Y., for the killing of his sparring partner last winter.

On the Colima, Cumberland Gap and Chicago railroad, one mile from Aiken, S. C., a freight train loaded with rock was derailed and wrecked. Hugh Weatherford, brakeman, Fireman Cherry and a negro named Albert Bronson, were killed. Two others were badly scalded.

A. R. Holman, a prominent attorney of Spring Valley, Minn., has been missing since June 1. He has with him a large amount of money that has been intrusted to him for the payment of taxes.

A colored man, supposed to be John Bull, of Urich, Mo., was found dead in a room at 565 Grand avenue, Kansay City. Indications are that he was foully dealt with.

Thursday, June 27.

Two years ago Bert Range, aged 15, disappeared from his home at Pana, Ills., and his relatives accused his father, E. B. Range, a prominent citizen, of his murder. The young man has returned, having been shipping on Lake Superior for the last two years.

Green Clay Smith, a descendent of the famous Kentucky statesman, Henry Clay, is dying of blood poisoning occasioned by a malignant carbuncle at his home in Washington.

The strike in the National, Providence and Saranac mills at Olneyville, R. I., was practically ended when ninety weavers returned to work. The strikers of the Atlantic mills are still out to the number of 300.

Congressman C. A. Towne says he is considering the calling of a silver convention in Minnesota and says it will be a call for a Republican convention of silver men if he decides to issue it.

Friday, June 28.

Baron Hardeu-Hickey's island "kingdom" in the south Atlantic is reported to have been gobbled by Great Britain for a coaling station.

Suits have been begun at San Francisco against ex-Postmaster William J. Bryan and ex-Revenue Collector John Quinn to recover alleged shortages in their official accounts.

Four Irish sympathizers in England have donated £20,000 to the anti-Parnellites for an election fund.

Volcanic disturbances are again reported in the Cocopah country of Lower California.

Zella Nicolaus has had Al Ruhman arrested for the larceny of valuable papers which were to be used in her suit against George Gould. Ruhman threatens to sue Lawyer Alexander Simpson, of Jersey City, for $10,000 damages for alienating his wife's affections.

Saturday, June 29.

Anti-Parnellites won in the election for member of parliament made vacant at Cork by the bankruptcy of William O'Brien.

St. Louis city employes have been notified that they must vote if they expect to work for the city.

Julius Ruffino, a wealthy manufacturer of San Francisco, on a pleasure trip, committed suicide on a Pullman car near Charlottesville, Va. On his person was a letter of credit for $1,000. The motive is unknown.

Henry C. Runkel, one of the veteran lawyers of Milwaukee, is dead. He was 61 years of age.

Jack Dempsey, "the nonpareil" pugilist, is dangerously sick at Rockaway Beach. His condition is precarious, and death may come at any moment.

Miss Nettie Dean, the most prominent society girl of North Brauch, Minn., and the daughter of one of the wealthiest men there, has eloped with Alfred Berkling, her father's hired man.

The woman's edition of the St. Paul Dispatch netted $10,000 to be divided among charitable institutions of that city.

Monday, July 1.

A duel between two French statesmen—Gadaud, minister of agriculture and Mirman, socialist,—resulted in a slight wound in the wrist suffered by Gadaud.

Thirteen men—Thomas Croak, Thos. F. White, Patrick Chambers, Fred Kelley, Thomas Sweeney, Edward, Neirin, Peter Field, James Weir, Thomas Vonashek, William Dorman, W. L. Walz, Frank Simmons, James McLaughlin—have been indicted by the grand jury at Chicago on charges of having stuffed city payrolls.

The largest steamer on the great lakes was launched at the Chicago shipyard. She will be called the Victory, is 380 feet long on her keel, 48 feet beam, 28 feet deep and 6,000 tons burden. Her engines are to develop 1,600 horse power.

At Marshfield, Wis., there was a slight frost Friday night, but little damage was done.

Formal delivery of the seals of office has taken place at Windsor castle, and the Conservative cabinet is now in charge of the British empire.

There is no truth in the report that the duke of Aumale, uncle of the late count of Paris, has been assassinated.

DENVER COUNCILMEN IN PERIL.

Indignant Citizens Make Threats Against Some of Them.

DENVER, June 28.—The city council chamber was invaded by indignant citizens who were determined on seeing that boodle measures were not favored. The special cause for the gathering was a pending ordinance providing for a change in the water service, which was said to have its origin with the Union Water company. The aldermen were in session over eight hours. A force of fifty policemen in uniform and a score of detectives in citizens' clothes were scattered about the room to prevent any outbreak upon the part of the mob. Threats of violence were loudly made. Once a rope was shown by the crowd, and its use was demanded during the afternoon meeting, when Alderman Emery changed his vote from the side of the taxpayers to that of the water company.

A rush was made for the rail separating the seats of the aldermen from the spectators, but trouble was averted under the counsel of cool-headed leaders, who were prompt to check all tendencies toward violence. The chamber at times rang with the cries, "Hang him!" "Boodle!" "Kill the traitor!" and others of like character. Alderman Leet, who represented the sentiment of the surging mass, at one time addressed the crowd, urging the preservation of order. He declared that the passage of the ordinance would not settle the matter under consideration; that before its final adoption it would have to receive the approval of the board of supervisors, and then that of the mayor.

He declared, further, in answer to charges that the water company owned them all, that the mayor could be depended upon as be opposed to the unpopular proposition before the council. Alderman Ames also assured the people that triumph would ultimately come to them, and pleaded with them to return to their homes. These statements inspired confidence and the crowd melted away. Later the ordinance passed, and to escape the anger of the citizens who yet lingered about the hall the aldermen stole from the chamber through the rear window and went to their homes in cabs or under police escort.

PRACTICALLY KILLS THE CASE.

Stanford Estate Beats the United States in a Great Suit.

SAN FRANCISCO, July 1.—Judge Ross, in the United States circuit court, has sustained the demurrer of Mrs. Leland Stanford in the suit commenced by the general government against the estate of the late Senator Stanford for the recovery of moneys on account of Central Pacific railroad debts. The court sustained the demurrer on the ground that the individual stockholders were not liable for the debts of the corporation, and while the government was given time in which to file an amended complaint it is understood that this decision practically kills the case.

The judge holds that the state can do nothing in the matter, because the law holding stockholders liable individually for the debt of a corporation was passed after the Pacific railway people made their contract with the government, and the government has no claim because that contract does not even hold the corporation, let alone its members, liable from reimbursement to the government for its bonds.

STANFORD UNIVERSITY, Cal., July 1.—There was great rejoicing at Stanford university when the news was received that Judge Ross had sustained the demurrer in the case of the government against the Stanford estate. An adverse decision in the case meant the ruin of the university.

KENTUCKY DEMOCRATS.

Full Ticket Nominated After a Convention Lasting Three Days.

LOUISVILLE, June 28.—After a session lasting three days, the most memorable ever held by the Kentucky Democracy, that party has nominated a full ticket and the gathering has adjourned sine die. The ticket complete is as follows: For governor, P. Watt Hardin; lieutenant governor, R. T. Tyler; treasurer, R. C. Ford; auditor, L. C. Norman; register of the land office, G. B. Swango; attorney general, W. J. Hendrick; secretary of state, Henry S. Hale; superintendent of public instruction, Ed Porter Thompson; commissioner of agriculture, I. B. Vall. Final adjournment was not reached until 7 p. m. yesterday.

Everything was harmonious except when the nomination for secretary of state was up. There were four candidates—H. S. Hall, J. W. Headley, Charles W. Metcalfe, and J. Stoddard Johnston—and there was no nomination on the first or second ballot. Just after the second ballot Virgil Taylor charged fraud on the chairman, and Berry retorted: "Sit down, or I will have you attended to." "D—n you, we will have justice," returned Taylor, and then he burst into a string of oaths which he directed at the chairman. He was only pulled off after he had created a very exciting scene.

FOURTH STRAIGHT FOR YALE.

Sons of Eli Defeat the Harvards Badly in the Boat Race.

NEW LONDON, Conn., June 29.—Yale won the fourth consecutive victory over Harvard in the university boat race here last evening, and won easily by nine lengths, the official time being 21:30. The conditions of water and wind could not have been more favorable. Harvard had a slight advantage at the start, but when a mile had been rowed Yale was a length and a half in the lead, Ell's crew rowing with a stronger stroke than the Harvard men, who splashed a little over the entire course.

The story of the race is told in the record of the official time, which is as follows: First mile, Yale 5:04, Harvard 5:20; second mile, Yale 10:21, Harvard 10:37; third mile, Yale 15:59, Harvard 16:21; fourth mile, Yale 21:30, Harvard 22:05. Two members of the Harvard crew were badly exhausted by the time the course had been rowed, but the Yale men appeared fit for a continuation of the work, and rowed a quarter of a mile without easing up their stroke.

SURPLUS INSTEAD OF DEFICIT.

Treasury Balance on the Right Side for the Current Month.

WASHINGTON, June 27.—For the first time in many months the treasury receipts for the current month will exceed the expenditures. The treasury balance sheets for the month show a surplus instead of a deficit, and as the expenditures are usually light towards the end of the month it is regarded as certain that the surplus will continue to grow from now until July 1.

The treasury is $46,623,211 behind in the matter of receipts and expenditures for the current fiscal year, and in the intervening days between now and July 1 it is unlikely that more than a million and a half of this deficiency will be made up, so that the year's balance sheets probably will show that the expenditures for the year were about $45,000,000 greater than the receipts.

Fell Head First into a Post Hole.

SIOUX CITY, Ia., June 28.—Mrs. Sarah Lewis has served notice on the city of injuries claim to have been received by her by falling down a telephone pole hole several weeks ago. The hole was dug in the tall grass by the Home Telephone company for a new pole. Mrs. Lewis in walking through the grass stumbled and fell down the hole. The sides were so narrow that she could not move her arms and for half an hour she was held fast, head downward, in the hole seven feet deep. When removed she was utterly prostrated and her health is said to have suffered permanently. The city will be asked to pay $5,000 damages.

Successor of the Whisky Trust.

SPRINGFIELD, Ills., July 1.—Application has been made to the secretary of state for a license to incorporate the American Distilleries company, successor to the whisky trust, and organized by the reorganization committee of the trust. The capital stock is $35,000,000, of which $7,000,000 is to be preferred stock and the balance common. The name of the company was objected to by the secretary of state, it being too similar to that of another distilling company, but he will grant the license as soon as a name which is unobjectionable can be agreed to.

Appeal to Friends of Home Rule.

NEW YORK, June 29.—The Irish National Federation of America, in response to an urgent appeal from the Irish National party, have issued an appeal to friends of home rule. After rehearsing the position of the home rule cause at present in parliament, the circular declares that the Irish party have kept faith with the Liberals and that the Liberal ministry should not resign without making an effort to pass the measures agreed upon. It also maintains that Ireland is today in a better position to force her claims for home rule than ever before.

New British Cabinet.

LONDON, June 26.—The new ministry as far as completed and officially announced is as follows: Marquis of Salisbur, premier and secretary of state for foreign affairs; Duke of Devonshire, president of the council; Balfour, first lord of the treasury; Chamberlain, secretary of state for the colonies; Sir Richard Hicks-Beach, chancellor of the exchequer; Goschen, first lord of the admiralty.

Complicated the Case Somewhat.

ONTONAGON, Mich., June 28.—Frank M. Wilbeck, of Chicago, president of the Wilbeck Lumber company, of Ewen, had David A. Nease and Joseph Totten, of Ewen, arrested for embezzlement. They have taken out a capias for Wilbeck for false imprisonment, laying their damages at $20,000.

Ex-Treasurer Commits Suicide.

SAN FRANCISCO, June 29.—Louis Blanc, ex-treasurer of the B'Nai B'Rith society, committed suicide by turning on the gas. Blanc was discovered to be short $13,000 in his accounts some months ago.

Headed by a Harlan Man.

KEOKUK, Ia., June 29.—The Lee county Republican convention chose a delegation to the state convention uninstructed as to governor, but headed by Congressman S. M. Clark, a Harlan man.

No Religious Garb for Teachers.

HARRISBURG, Pa., June 29.—Governor Hastings last night approved the religious garb bill, which prohibits teachers in public schools from wearing any distinguishing religious garb or insignia of religious orders.

Iowa Bankers Assign.

CLINTON, Ia., June 27.—The well-known banking house of G. Haywood & Son assigned to C. W. Chase. Liabilities are about $160,000. Assets, $270,000. It is thought that all claims will be liquidated dollar for dollar.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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TENNESSEE ANTI-SECRET CONVENTION.

A convention of the Tennessee Christian Association will meet in the Tabernacle, Jackson, Tenn., July 17, 18, 1895:

PROGRAM.

WEDNESDAY, JULY 17th. 10 A. M.—Devotional exercises. Address of welcome. Responses.

Afternoon session. 2 P. M.—Addresses: "Secret Societies Helpful to Christianity;" "The Influence of Secret Societies on the Churches;" "The Origin and Character of Freemasonry."

Evening session. 7 P. M.—"Freemasonry Interferes with the Administration of Justice in the Courts;" "Masonic Oaths not Binding;" "Five Minute Talks."

THURSDAY'S SESSIONS. 10 A. M.—"Christian Experience Testimony Meeting." Addresses: "Ought Worshipers at the Altars of Spurious Religions be Received into Christian Churches;" "The Government of Freemasonry a Despotism;" "The Relation of Secret Societies to the Colored People."

Afternoon session. 2 P. M.—Address: "The Influence of Lodge Ceremonies upon Genuine Piety;" Chart Talk; Singing; Address by a Young Lady; Five Minute Talks.

Evening session. 7:30 P. M.—Address, and Five Minute Talks.

Among the speakers who are expected to be present are Rev. I. P. Austin, president of Wesleyan Methodist Conference, of West Tennessee; Gabriel S. Crowe, Adamsville; Rev. I. H. Dawson, pastor of Salem Baptist church, Jackson; John Joy, McNairy; Dr. C. Powers, McNairy; Rev. J. W. Robison, Purdy; Rev. W. S. Webb, pastor of First Baptist church, Memphis.

Ladies especially invited. Admission free.

Secret organizations are inspired by selfishness and are conspiracies against the rights of others.

The severe drouth of three and a half years was sent upon Israel in the time of Ahab because of the sin of Baal worship. Have we not good reason to believe that the severe drouth throughout the Northwest this summer is because of the prevalent modern Baal worship of the lodge? Has God or his law changed since the days of Elijah?

Dr. J. H. Barrows says that more damage is being done by the open Sunday saloon than can be repaired by all the churches and schools during the week.

The total wages paid to working people in the United States in 1890 was $2,283,216,529. It would take every dollar of it to pay the direct and indirect cost of the liquor traffic for the same year.

More that three millions of dollars pass daily into the coffers of the liquor traffic of this country. Much of the financial depression would be removed if this were directed into the channel of legitimate trade.

At the International Supreme Good Templar Convention in Boston recently the secretary reported a loss of almost 20,000 members in America, Canada and Australia during the past year. This indicates that in Christian lands secret temperance organizations are declining in popularity.

Rev. John A. Dowie is arousing public attention by his Gospel mission and remarkable cases of Divine healing. The latter has excited a persecution by the medical practitioners of the city. Rev. Dowie not only has the faith that does much to remove bodily ills, but a faith to testify against such social evils as the secret lodge; and we opine this has much to do with the persecutions to which he has been subjected.

Dr. Lyman Abbott's theory of creation by evolution may be defined as "a change from an indefinite, incoherent homogeniety to a definite coherent herterogeniety, through continuous differentations and integrations." Or to use plain language, evolution is a change from a nohowish, untalkaboutable all alikeness, to a somehowish and in general talkaboutable not all alikeness, by continuous somethingelsefiations and sticktogetherations.

The St. Louis *Christian Evangelist* of June 20th presents an illustration of how to give the Gospel trumpet an uncertain sound. An enquirer asks the question, "Can I in accordance with the Bible belong to a secret society?" The *Evangelist*, instead of pointing the enquirer to some plain Bible texts on the subject, only replies, "Settle that question for yourself. If you have any doubt about it we advise you to let secret societies alone."

President W. H. Davis, of Hartsville College, Ind., writes in reference to the secrets of the lodge: "The devil finds an easy home in the lodge. Turn him out, and there will be kicking enough. It is against his nature to go with sealed lips. We always expect him in the front pew in the church. We make a racket about it sometimes and succeed in disturbing his quiet. But how is it in the lodge? The devil can tell tales faster than any other; for 'he is a liar, and the father of it.' Discommode him in the lodge and where are your petty secrets? Scattered to the winds to be sure; for the devil will not keep secrets but for a purpose. So peace must be kept at all hazards with his satanic majesty in the lodge."

The Worshipful Master of Keystone Lodge No. 639 in this city is now Lorinze Kurzka, a saloonkeeper. This is the lodge of which Edmond Ronayne was once Master. One of its members told him recently that one marked difference from the past was that very few ministers joined it now. Some years ago Secretary Parvin of Iowa said in a Grand Lodge report that the lodges were filling up with a more undesirable class, because the moral character of the order had been affected by the charges of Anti-masons

John Calvin Faris, who graduated last month in the Indiana State University at Bloomington, has been elected to take the presidency of Eminence College, at Eminence, Henry county, Ky. He is an excellent working member of the Covenanter church at Bloomington, of which the editor was pastor, and is a true friend of the anti-secret movement, and rendered valuable assistance in arranging for the State convention at Bloomington last winter. He is one of the strong men of his class and was president of the University Lecture Association last year. We heartily congratulate him on his promotion to such a useful and important position.

Rev. T. M. Chalmers relates an interesting experience with the present Gov. Morrill, of Kansas. In 1892 Bro. Chalmers was preaching in Hiawatha, where is the home of the Governor. At a Fourth of July celebration in which Gov. Morrill presided, Bro. Chalmers at the close mounted the platform and handed each of the dignitaries an N. C. A. tract entitled "The Masonic oath itself a perjury." No sooner did the Governor see the character of the tract than he viciously tore it to pieces in the presence of the multitude. Bro. Chalmers said: "Are you a Mason, sir?" He answered: "Yes, sir; and I am proud of it!" No wonder such a devoted lodge member has turned traitor to the cause of prohibition.

The New York *Observer* says of Dr. Lyman Abbott's address before the students of the Northwestern University: "Without questioning the motives of the speaker, it must be said that he made some very unwise and harmful statements. There were nearly four hundred graduates, young men and women, whose religious views were, to say the least, unsettled, and whose minds were immature, obliged to hear from a university speaker such sentiments as these: 'I believe in the development of all life from one primordial germ. The process of the development of all life from one primordial germ can be traced. I believe that all vegetable life, all animal life, all men, all human institutions sprung from that early germ . . . As an evolutionist I not only do not believe that the Bible is an infallible book, but that an infallible book is an unthinkable proposition.'"

THE IMAGE OF THE BEAST.

BY REV. H. H. HINMAN.

Some years ago an excellent Christian minister, Rev. Richard Horton, wrote a book which had for its object to show that modern Freemasonry is "the image of the beast," described in Rev. 13: 14–18. The argument, though able and ingenious, failed to convince some of its readers, not so much on account of the conclusions at which he arrived, as because of some things assumed in the discussion which needed to be proved.

But without wishing to criticise an excellent book, I desire to present a few thoughts on this topic and ask the readers of the *Cynosure* to consider whether they are in harmony with the teachings of the Scriptures, and current history.

THREE BEASTS DESCRIBED.

Three different things are described by the sacred writer, all closely connected, but to each of which certain acts are attributed. They are "the beast," "the two-horned beast," and "the image of the beast." To which we may also add "the mark of the beast," and "the number of his name." There is, I think, a general concensus of opinion that "the beast" here spoken of is identical with the fourth beast of David (Dan. 7: 7); also with that of Rev. 13: 1–8 and Rev. 17: 3. Daniel says that it was dreadful and terrible, and strong exceedingly, and that it had "ten horns." John says he had "seven heads and ten horns," and that power was given him over all kindred and tongues and nations. There can be little doubt that this great beast represented the Roman Empire, both pagan and papal, and that the ten horns correspond with the ten toes of the image described in Daniel 2: 31–40, and that these are represented by the kingdom into which the great empire was subsequently divided.

There is a general agreement among Protestants that the scarlet woman who sits on the beast, and who is called "Mystery, Babylon the Great, the mother of harlots and the abominations of the earth" (Rev. 17: 3–5),

REPRESENTS THE PAPAL CHURCH,

which for a time rides on and directs the Roman government. Among her children may be included the state churches of Europe, which, like the mother, are in adultery with the world. So much seems tolerably clear. There is a very common opinion among Protestants that the papal church also represents the beast of the Revelations. From this I dissent. She is nowhere called a beast, but always spoken of in her proper character as an arrogant and vile woman, who is "clothed in purple and scarlet," the most costly array, and is "decked with gold and precious stones and pearls." This is exactly the description of the papal church as she has appeared in history, but is not at all the description of a beast. As further proof that this scarlet woman *is not* and *cannot* be identical with "the beast," is the fact that while for a time she is the directing power, both of the beast and of the ten horns, using that power for her unholy purposes, so that she becomes "drunken with the blood of saints and the blood of the martyrs of Jesus.

But, subsequently, "the ten horns and the beast, these shall *hate* the *harlot*, and *make her desolate* and naked, and shall eat her flesh and shall *burn* her utterly with fire." Rev. 17, 16. Rev. Ver.

This surely is

AN UNFULFILLED PROPHECY,

but perhaps its accomplishment lies in the near future. At all events it seems absurd to identify the papal church with either the beast or the anti-Christ. She has some characteristics common to both, but is by no means identical with either. The anti-Christ, or "the Lawless One," (See 2 Thess. 2: 8,) will doubtless be the instrument of her destruction. Nihilism and socialism in Europe make war on all religion. Having determined what the beast is not, let us inquire more particularly what he is. The four beasts of Daniel (Dan. 7: 7), as we have seen, represented the four great empires that should successively rule over the earth. These all were despotic powers. They knew nothing of the rights of man and nothing of civil and religious liberty. When Darius issued his decree that "whosoever shall ask a petition of any god or man for thirty days save of the king, shall be cast into the den of lions" (Dan. 6: 7), it was quite in keeping with the entire system of government.

The supreme authority, both civil and religious, was vested in the king. This was especially true of the Roman Empire, in which the emperor, in both pagan and papal Rome, was Pontifix Maximus, and demanded absolute subjection in religious as well as in civil affairs. This was also true for a long period of the governments that grew out of the ruins of the Roman Empire, and is still largely true of the governments of Russia and Turkey. The beast, then, *represents despotic power*, wherever it is found. Despotism is always inspired by Satan. It is said: "The dragon gave him his power and his throne and great authority." Rev. 13: 2.

It is always blasphemous. The examples of Nebuchadnezzar, who arrogantly said: "Is not this great Babylon that I have built for myself;" and of Belshazzar, who brought the sacred vessels of the temple to be used in his drunkenness and "praised the gods of gold and of silver and brass, and of wood and of stone," are among the many in all current history. It is always

A PERSECUTING POWER.

"It was given to him to make war with the saints and to overcome them." Rev. 13: 7. This has been true of despotic rulers in all ages. It is true to-day, as seen in the persecution of the Stundists and Jews in Russia and of the Armenians in Turkey. And finally it is said of the beast that "all that dwell on the earth shall worship him, everyone whose names are not written in the book of the life of the Lamb that hath been slain from the foundation of the world." Rev. 8: 1.

But do all men worship powers save those only who worship God? I answer, yes; for all men are worshipers, and the worship which is not paid to God is paid to Satan, who is the god of this world. Surely all unregenerate men love power. To them it is the supreme good. The power of wealth, of place, of learning, of custom, and of praise. These constitute *the world*, which we are exhorted *not* to *love*, and are told that "if any man *love* the *world*, the love of the Father is not in him" 1 John 2: 15. This love of the world and the things of the world must be essentially the same as the worship of the beast, since it is in all cases a subordination of divine authority to the gratification of self. But what, then, is

THE TWO HORNED BEAST?

I answer that the *horn* is a *symbol* of *power*. In despotic governments this power is represented by a single horn, or by kingly authority. In constitutional monarchies there is another source of power—that of the people. This constitutes a *second* horn and gives to the government its two-fold character. In his description of the divisions of the great Roman Empire and of nations as they shall be in the last days, Daniel says: "The fourth kingdom shall be strong as iron; for as much as iron breaketh in pieces and subdueth all things, and as iron that breaketh, all these shall it break in pieces and bruise. And whereas thou sawest the feet and toes were part of potter's clay and part of iron, the kingdom shall be partly divided, but there shall be in it the strength of the iron; forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men, but they shall not cleave one to another, even as iron is not mixed with clay." Dan. 2: 40–43. This description exactly corresponds with the republican monarchies of modern Europe, in which the two horns of autocratic and democratic power are quite equally balanced.

These mixed governments of iron and clay are the outgrowth of our later civilization modified by increased general intelligence and the benign influences of Christianity. It is said that "one of the heads of the

BEAST WAS WOUNDED UNTO DEATH,

and his deadly wound was healed." Rev. 13: 3. May not this represent the repeated uprisings of the oppressed people against despotic powers and subsequent conciliation by being accorded some voice in the government? The history of modern Europe is full of such examples. Take England as an example. The beginning of the seventeenth century saw her government in its administrations essentially despotic. Kingly power received a deadly wound when Charles I. was put to death and the commonwealth was established. That deadly wound was healed when Charles II. and James ruled with a rod of iron. It was not until the reign of William III. that the two horns, the power of the king and the power of the people, became fairly adjusted.

(*To be concluded next week.*)

THREE LINKS OF THE "GREAT CHAIN."

(*Rev. 20.*)

You may sometime be asked to join the Odd-fellows. Before doing so you must examine the matter thoroughly, for the Bible says: Prove all things: hold fast that which is good. 1 Thess 5: 21.

I shall not go according to general hearsay; I shall not go according to the opposition of some churches; I shall not go according to the testimony of some member who has withdrawn or who has been expelled. But I shall go according to the NEW ODD-FELLOWS' MANUAL, conformed to the new ritual, and to the latest legislation, written by Rev. A. B. Grosh, published at New York by Clark and Maynard, 734 Broadway, 1882. [For sale by the National Christian Association. See advertisement in this paper]

This book has been dedicated "to all inquirers who desire to know what Odd-fellowship really is." It has been endorsed by the Grand Lodge of the United States in 1852, 1867, 1868, 1871, 1879, and by many individual members and officers of the order as "complete and faithful," "the best book on Odd-fellowship ever published," "standard work of the order," etc.

Rev. A. B. Grosh, the author, is a Universalist minister. The book from which I quote was revised at Washington, D. C., 1881. The author was then in his seventy-ninth year, and thirty-nine years an Odd-fellow.

I shall show to you, and you shall judge, Odd-fellowship as it presents itself to the world in the best possible light.

On page 7 the author says: "The written, as well as the unwritten, secret work of the order I have sacredly kept unrevealed."

On that we shall of course not pass judgment.

Let it be clearly understood that I am not opposing Odd-fellows, but Odd-fellowship; not the persons, but the principles; not the character of the men, but the character of the system.

WHY UNFAVORABLE?

If I did not oppose the order I would have less labor in instructing people who wish to become members; if I did not oppose the order I could easily greatly increase the number of my members; if I did not oppose the order I would become popular instead of being denounced as narrow-minded; if I did not oppose the order I could draw a larger salary and have good times. All these are no small temptations. Why, then, do I not favor the order? Why do I not at least hold my tongue and leave the matter to the conscience of the person concerned? BECAUSE THE HOLY GHOST HATH MADE ME AN OVERSEER OVER THE FLOCK, TO FEED THE CHURCH OF GOD, WHICH HE HATH PURCHASED WITH HIS OWN BLOOD (Acts 20: 28); and the Holy Ghost says (Ezek. 33: 7, 8): O Son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. If thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand.

I shall compare the clear statements of Odd-fellowship with clear statements of the Holy Bible, which I believe to be God's Word, the touchstone by which a Christian must prove everything.

MERE INSURANCE ASSOCIATION BETTER.

"I want to provide for myself in sickness and for my family after my death." That is the usual reason given by people for joining the Odd-fellows.

This is very foolish.

"This is hardly a tithe of our aims and objects," page 88. "Such will find it a burden to perform an equal share of our duties and labors, and he may possibly be insured against sickness as certainly and more cheaply in a mere insurance association," page 94.

The receipts, without counting interest on in-

vested capital, of the Grand Lodge of the United States for 1873 were $4,434,001, and the amount expended for relief was $1,490,274.

If out of $4,000,000, $3,000,000 are spent on regalia, salaries, entertainments, travels, buildings, etc., and only $1,000,000 for relief: visiting sick, helping distressed, burying dead, educating the orphan, Odd-fellowship is a failure in regard to its relief feature.

The duties of Odd-fellowship are: 1. To visit the sick. 2. To relieve the distressed. 3. To bury the dead. 4. To educate the orphan. To these have been added two others, viz., to aid the widow, and to exercise over each other fraternal watch, care and moral discipline. Simple as these are, they cover the whole ground, p. 93.

All these things are commanded by God to every Christian, and the best place in which to do these things is the church founded by God; hence, it is useless, to say the least, to join, or to remain in, a lodge founded by men.

BUSINESS, NOT CHARITY.

It claims to be a charitable institution, p. 366.

This claim is false. The rich pay no more than the poor, and the poor get as much as the rich. The members should feel that they receive their just dues, not alms, p 74.

They should foster the "desire to claim these aids as some kind of right—that such relief was not alms—that the recipient should not be deemed a pauper. God bless this honest, proper pride!" p. 359.

"They must not only be told that all are equal, but they must be made to know, to realize it in every possible way," p. 75.

To give what is right, what has been paid for, is simple honorable *business*, not *charity*. No more need be said on this head.

ODD-FELLOWSHIP A RELIGIOUS INSTITUTION.

"Religious instruction" is given, p. 39.

"Odd-fellowship was founded on great religious principles," p. 348.

"We have a religious test," p. 364.

"We use forms of worship," p. 364.

"We frequently read valuable lessons from that sacred volume"—(the Bible), p. 364.

"We draw from it our moral code and the peculiar instruction which unfolds our obligations to God and our brother man," p. 364.

"So far we are a religious body, and have a religious faith for the basis of our fellowship and to unite us in religious duty," p. 364.

"No lodge or encampment can be legally opened without the presence of a Bible," p. 364.

They have prayers, pp. 368–371.

They have altars, chaplains, high priests, rituals, order of worship, funeral ceremonies.

All this is more than enough to prove that Odd-fellowship is a religious institution. It was founded by man. The church is a religious institution founded by God. A Christian ought to join the church, and come out from the Odd-fellow lodge, because he has all the work he can do in the church of God.

* * *

Odd-fellowship is a religion, but it is a false religion, for it is not the Christian religion.

"Odd-fellowship being of all denominations, and some of them of no denomination, it would be absurd to suppose that they, or any of them, would require an initiate to give or receive the fellowship of the order as Presbyterian, Baptist, Lutheran, or any other church fellowship, or even as distinctively Christian fellowship," p. 372.

Just consider these last words: It would be *absurd* to receive the fellowship of the order as *distinctively Christian* fellowship. Is that plain enough? The English language cannot be much plainer.

* * *

Not being the Christian religion, as a matter of course Odd-fellowship does not acknowledge the one true and living God, Father, Son and Holy Ghost.

"It requires of every candidate for initiation an expression of his faith and trust in a Supreme Intelligence as the Creator and Preserver of the Universe," p. 362.

This "principle" is the "corner-stone of the entire institution," p. 363

This is the only religious test Odd-fellowship has. According to it, Jews, Mohammedans, heathen and infidels can become Odd-fellows, for they believe in "*a* Supreme Being." By joining the Odd-fellows a Christian becomes a "brother" of Jews, Mohammedans, heathen and infidels, and denies the true God, Father, Son and Holy Ghost.

* * *

"Judaism, Christianity, Mohammedanism recognize the one only living and true God," p. 297.

This is false.

Judaism and Mohammedanism both deny Christ, and Christ says:—All men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent him. John 5: 23.

* * *

"Followers of different teachers, ye are worshipers of one God, who is Father of all, and *therefore ye are brethren!* As such, charity, and speaking the truth in love, should prevail among us; *unity* in *good works*, wherein *all* agree; *toleration* in *opinions*, wherein we differ," pp. 298, 299.

This is false. The followers of Christ are the only ones worshiping the true God; the followers of Mohammed and the modern Jews worship a false god, an idol, for they have not Jesus Christ. Jesus said to the unbelieving Jews, John 8: 44, "Ye are of your father the devil." God is not the father of all.

We are not to tolerate opinions wherein we differ in these religious matters; we are to expose and oppose them by the word of truth.

Stand fast therefore in the liberty wherewith Christ hath made us free. Gal. 5: 1.

Earnestly contend for the faith which was once delivered unto the saints. Jude 3.

* * *

Odd-fellowship excludes Christ.

"We are careful to impress on every candidate's mind that we studiously exclude from our meetings all that pertains to the sects, parties, etc., and that we are to know each other only as men—as brothers of the great human family," p. 372.

All sectarian distinctions and topics are excluded from the meetings of the Odd-fellows, p. 358.

"Feeling also how sectarian and party strifes estrange men from each other....They exclude all such topics and distinction from their meetings," p. 27.

But Christ says:—He that is not with me is against me. Luke 11: 23.

Again he says:—Whosoever shall deny me before men, him will I also deny before my Father which is in heaven. Matt. 10: 33.

* * *

Odd-fellowship puts all religions, true and false, upon the same level, and treats Christianity as a "sect," just as modern Judaism, Mohammedanism, heathenism and infidelity are "sects."

"No sect do we know among us," p 109.

"We are antagonistic to no religion, p. 364.

"We admit men of all religions into the order," p 364.

"We hold our religious creed only as a common foundation—principle, on which everyone, for himself, may build, with mind and heart, whatever else he deems necessary to believe and profess," p. 365.

* * *

The prayers of Odd-fellowship are Christless.

"The Holy Trinity," "Triune God," any recognition of Christ as the Saviour of the world, or as the second person of the Godhead, are purposely omitted in order that Christian, Jew or Mohammedan can unite in these prayers; and this is defended (pp. 368–371) and these expressions are contemptuously called "cant phrase," "pet idea," "theological shibboleth," "sectarian war slogan," p. 368. We fully believe the author, when he says (p. 369) "Our fraternity, as a body or class, makes no great pretension to religion."

In the prayers adopted by the Grand Lodge of the United States the name of Christ is excluded. "It is also ordered that on all occasions of the order the *same spirit*, as observed in the foregoing, shall be *strictly* followed by the officiating clergyman or chaplain, to exclude prayers offensive to members of the order in many of our lodges," p. 184.

ODD-FELLOWSHIP TEACHES SALVATION BY WORKS.

"To visit the sick, relieve the distressed, bury the dead, and educate the orphan, is commanded by our laws, and these deeds are among our imperative duties. But, although they are the frequent and almost daily ministrations of Odd-fellowship, they constitute but a tithe of the intrinsic merits of our order, and are but the rounds of that ladder by which it would have its votaries rise to get higher planes of virtue and excellence. Its great aims are, to improve and elevate the character of man—to imbue him with broader and higher conceptions of his capabilities for good—to enlighten his mind—to enlarge the sphere of his affection—in brief, to lead man to the cultivation of his true fraternal relations, designed by the Great Author of his being," p. 379.

By and through these good works "we aim to improve and exalt the character of our members," p. 93.

"We increase his means and measures for blessing others, and thus happifying himself," p. 95.

"We open for him a field beyond the limits of his party or his church," p. 94.

Odd-fellowship is "an institution for the proper development of man's powers and affections, and the relief and amelioration of human want and suffering—an effort to open for man, wherever he may be, a school for moral and social culture," etc., p. 96.

The good works of Odd-fellowship "are designed to make him a better man—better in every relation he bears to church," etc., p. 367.

An Altar dedicated to such offices must be served with clean hands and surrounded with pure hearts, p 109.

"By associating together for benevolent purposes, we hope to improve and elevate the characters of our brethren, to enlighten their minds, to teach them their capabilities for usefulness, to expand their affections," p. 110.

"WHAT REGENERATION BY THE WORD OF TRUTH IS IN RELIGION, INITIATION IS IN ODD FELLOWSHIP," p. 100.

It will arouse the soul to a just sense of its responsibility to God, and its duty to man. It will fill his heart with a salutary horror of that monster SIN, whose power has arrayed man against his fellowman, and washed the earth with tears and deluged it in blood, p. 105.

"Friendship, Love and Truth are not only a safeguard, but a remedy, for all the social and moral evils that afflict our race, p. 107.

"The world may move in a vain show, each man striving to disguise himself from others, often even from himself. But in our lodge-room we expect brethren to lay aside the deceitful mask, and look each other lovingly in the eyes, knowing and known of each other as they are," p. 107.

"May your initiation and consequent practice aid in releasing you from all blindness of moral vision, set you free from the fetters of ignorance and error, and bring you from a death in selfishness into a life of active benevolence and virtue," p. 108.

* * *

Here are a few specimens from funeral odes to be sung at the funeral of a brother—mind you, Christian, Jew, Mohammedan or infidel!

"Though in the Grand Lodge above,
We remember thee in love," p. 408.

"And now he quits his weary train
And marches o'er the heavenly heights.
But we shall walk with him again,
And share his rest and his delights," p. 408.

"Till life shall end—then hear the voice,
"Depart in peace from earth to heaven," p. 409.

THE LODGE PLACED ABOVE THE CHURCH OF CHRIST.

Christ's birth, suffering, death, resurrection, ascension, intercession is ignored and excluded as without value—men can be saved without all this, by their good works.

But the Bible says, we conclude that a man is justified by faith, without the deeds of the law. Rom. 3: 28.

Our righteousness are as filthy rags. Isaiah 64: 6.

We are by nature the children of wrath. Ephesians 2: 3.

Except a man be born again of water and the Spirit he cannot enter into the kingdom of God. John 3: 5.

The Bible says:—He that hath the Son hath life; and he that hath not the Son of God hath not life. 1 John 5: 12.

Whosoever denieth the Son, the same hath not the Father. 1 John 2: 23.

Who is a liar but he that denieth that Jesus is

the Christ? He is Antichrist that denieth the Father and the Son. 1 John 2: 22.

Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Ephesians 6: 14–18.—*Lutheran Witness.*

NEW ENGLAND LETTER.

OLD CORONATION.

If there is one tune in all our church hymnals that more than any other seems worthy to echo, not only through but beyond these "corridors of time," and fill the spaces of eternity with its triumph of adoring praise, that tune is "Coronation." Young, old, middle-aged, we all love it. It floats through the background of our childish memories like an echo from the songs of seraphs, and as we go farther and farther away from the sacred walls of the sanctuary where we worshiped first, which seemed to echo to its strains oftener than any other, and from the dear lips which sung them with such fervor and sweetness, we only grow to love it better;—to feel more and more that it stands alone, and can neither have companion nor rival, that one majestic pæan of the church universal. And were ever tune and words so happily wedded! A curious proof of their wonderful fitness, the one to the other, lies in the fact that the Rev. Samuel Longfellow, brother of the more famous poet of that name, undertook once to adapt a Unitarian hymn to the tune, thinking very justly that there was manifest incongruity in a congregation of Unitarians who believe that Jesus was but a human being perfected, singing "Crown him Lord of all!" But he met with such very indifferent success that of this revised version nothing remains but tradition.

Even they of the liberal faith found that the grand words and the grand tune had been joined by God himself, and it was not in man to put them asunder. So sectarianism had to stand aside; and just as we of the Puritan faith have learned to sing the hymns of Catholic and Universalist, Moravian and Episcopalian, so the Unitarians have learned to sing "Coronation," conveniently oblivious of the chasm between such words and their professed creed. It is also by the Unitarians of Shirley, Mass.—his native town—that a tablet to the memory of the composer, Oliver Holden, is to be placed in the church with a fitting inscription. It was in Charlestown however that he composed his famous tune, and the organ on which he composed it is said to be still in a good state of preservation. He was born in Shirley in 1765, but died in Charlestown, 1874. He was a Baptist; but thank God that no denomination can claim this tune which is sung throughout the Christian world, on the banks of the Ganges, in the wilds of Africa, and the palm-crowned isles of the South Sea.

LIVING ARGUMENT FOR TEMPERANCE.

There is nothing like a living argument for temperance who is 91 years old, and still retains his health and faculties, as does the venerable Neal Dow of Portland, Me., whose presence at the recent Good Templars' convention in this city was one of its chief attractions. The International Lodge decided, among other points, that not only the children of Good Templars, but of all parents who are willing they should take the pledge, are eligible to membership in the juvenile branch of the order; also that a member of the Jewish faith can consistently become a Good Templar. The lodge is fast breaking down the bars to indiscriminate membership; even the Odd-fellows having opened their orders of Rebekah to all women who are free, white, and twenty.

COLOR LINE IN NEW ENGLAND.

The word "white" reminds me that there are parts of New England where the color line exists, and a cruel, inhuman and unreasoning prejudice decrees that a colored young woman, no matter how well fitted, shall not teach in the public schools. Her name is Ida M. Morgan, a graduate of the State Normal School and of the Emerson College in Boston. She came highly recommended to the school committee of East Providence, R. I., but they answered the petitions made in her behalf, by the statement, which it is to be hoped the Providence people will show to be false, that the prevailing sentiment of society was against one whom they conceded was in every way fitted—save for her color—to be a teacher. This committee would do well to emigrate to South Carolina among the Tillmanites, and leave their places to be filled by men of a larger and broader make up.

WOMEN PREACHERS IN BOSTON.

The Universalists Young People's Convention will open in Boston, July 10, and in the long list of women preachers who will speak is the name of the Rev. Augusta J. Chapin, the only woman in the world—so it is said—who has the distinction of writing D. D. after her name. In the Hartford Theological Seminary the women students appear to be a decided success, as one took the prize, four were speakers at the graduation exercises, and another delivered the address at the alumni dinner.

THE PULPIT AS THE CENSOR OF PURLIC MORALS.

Rev. I. J. Lansing gave one of his strong sermons last Sabbath evening at the Park Street church on "Public Morals, Public Officials, and Public Censors." Dr. Lansing is not dead in spite of the vituperation and abuse poured out upon him, but very much alive, and the officials whom he scores must see a new pertinency in the title "Brimstone Corner," given years ago by the irreverent to the church where he preaches. His position, that there can be but one standard for national as well as private morality, and that the Ten Commandments and that the public official is amenable to exactly the same law which governs the private individual, ought not to be open questions; but the treatment given him even by the religious press at the time of the Cleveland episode would seem to show that quite the contrary opinion prevails; and public officials in general, and the President in particular, can be a law unto themselves without any regard to that given from Sinai. His most striking point was this: there should be a censor of public morals, and that censor should be the pulpit. Certainly Dr. Parkhurst has shown that there is no censorship of which sinners in high places stand in such wholesome dread.

WHO IS RESPONSIBLE?

The case of Anson Gilbert, the child murderer, which has been occupying public attention, is another argument for prohibition. As the examining physician said, when alluding to his family history, "It is well known that the children of drunken parents do not start life on a sound basis." Is not every man, be he minister or layman, who casts his ballot for license, actually responsible for the defective brain, the weak will, the distorted moral bias which makes such children grow up criminals? and how shall the stain of blood be ever washed out from the hand that knowingly for the sake of party or individual interests votes to perpetuate a traffic which stamps the mark of Cain on even the unborn babe?

A "DRY" FOURTH OF JULY.

Boston is to have something new in its history—a "dry" Fourth of July. Taking all the holidays, of which there are seven—there would have been eight if the liquor men had not fought making the seventeenth of June a legal holiday because that would have meant closed saloons—election days and Sabbaths, and we have between sixty and seventy days on which the sale of liquor is practically prohibited. Why is it harder to prohibit it on the remaining days?

ELECTRIC RAILROADING.

In the late experiments made at Nantasket in electric railroading it is said that a speed was attained of 80 miles an hour. The railroad companies with their invested millions probably wish that "the electric era" could have been staved off for another fifty years. The prophecy of Joel seems about to be fulfilled when the chariots "shall seem like torches" and "run like the lightnings." But as we chain this mightiest and most godlike of all material forces and make it do our bidding, let us remember these thoughtful words penned when this nineteenth century of invention and progress was approaching its meridian.

"If we wrapt the globe in rising with one hot, electric breath,
It is power within our tether, *no new spirit power comprising,*
And in life we were not bolder men, nor braver men in death."

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

Green Clay Smith.—A political sermon.—Hymns that are sung.—New University president.

Christianity lost an energetic and tireless worker by the death of Gen. Green Clay Smith, whose remains were interred Monday in the beautiful and historic cemetery at Arlington, just across the Potomac river from Washington. Although for some years past pastor of Metropolitan Baptist church, General Smith never was allowed to drop his military title. As long ago as the 16th of June Gen. Smith recognized that his illness—a carbuncle attended by blood poisoning—would be fatal. On that day he wrote out the directions for his funeral, and when one of his deacons, who was his personal friend and almost constant attendant during his sickness, came to see him he said: "It doesn't look as if I were going to get well, and I want a funeral service in the church. I want it conducted by the deacons of the church." He then gave the deacon the memorandum, which prescribed that the services should be opened by reading "Asleep in Jesus." His wishes were carried out. I do not believe that there has been a large public meeting held in Washington since Gen. Smith became a resident of the city, to discuss or provide for any moral reform or for the betterment of mankind in any way, that he did not attend and take an active part in, and he did a prodigious amount of similar work in his church and in the soldiers' organizations with which he was connected. He was always ready and willing not only to help raise an erring brother or sister to their feet, but to help hold them there. There was nothing of the Pharisee about him. He recognized man's proneness to fall and was always ready to forgive and to pray for forgiveness and encouragement. May he hear the welcome words: "Well done, thou good and faithful servant."

Rev. Dr. B. C. Henry, who has been a missionary of the Presbyterian board for twenty-two years in Japan, preached at the Church of the Covenant last Sabbath evening, from St. Matthew 27: 22. In the course of the sermon he said: "Never did a more momentous question fall from the lips of a man than that asked by Pilate of the Jews—'What shall I do with him called Jesus?' It must be answered by every one, both great and small, high and low. Pilate was, in a sense, to be pitied. But he will go down to posterity as a beacon-light, warning men from the shoals of cowardice and vacillation. He stands as the prototype of the scheming politician. This great question of Pilate's has come to men in every age and must be replied to. It is a question that is above and takes precedence of all diplomatic or governmental questions. Our whole future for ever and ever depends on the answer. There are people who deny the divinity of Christ. That he actually lived they cannot gainsay; but of his powers and mission they would despoil him. Can we read the account of the New Testament and call Christ an impostor? We must and cannot do otherwise than accept the proof of his divinity, and through faith in him find salvation at last."

Rev. Dr. J. H. McCarthy began a series of sermons on "The Hymns we Sing," at the Metropolitan M. E. church this week, and if the first one be a fair specimen it is going to be a very interesting course. He truly said: "People never forget what they sing. A child will learn the multiplication table quicker in a song. Geography has been taught in the same way." And again: "If you want to be kept in the memory of mankind, write a good hymn. Bishop Ken was a great preacher, an extensive writer, a man of wide education; but he is remembered mostly by a single composition of thirty-two words, the Doxology, 'Praise God from whom all blessings flow.' His books will all be forgotten, but this little verse of thirty-two words will live as long as the world lasts. At the great Evangelical Alliance held in Berlin a few years ago there was a memorable scene. Representatives

prime mover in this, I found to be in full sympathy with us. The following notice appeared in the *Herald:*

"Light on Secret Societies," by the Rev. W. B. Stoddard, of Washington, D. C., at Bethel church, corner of Noble and Lafayette streets, on Monday evening, July 1st, at 7:45. Rev. Mr. Stoddard represents the National Christian Association that gives light on secret societies. He is possessed of great ability and gives a most interesting and profitable discourse, as he turns on the light in comparing the Masonic rites and the Christian religion. Secret societies and all others invited. Seats free.

It was evident that the writer of the above was not well acquainted with your humble servant. I am glad that it does not require a man of "great ability" to show the iniquity of the lodge. A wayfaring man though a fool ought to know better than to open his mouth and shut his eyes to receive what some wag may wish to give. The way is opening grandly for work in Norristown. The following subscribed for the *Cynosure:* Dr. W. W. Dill, M. J. Harley, Rebecca D. Johnson, J. M. Rittenhouse, Miss L. H. Harley, A. H. Gehman, Dr. M. S. Borneman. Others will follow. I am assured that the way may be open for further meetings when I can give it attention in the fall. This would be a good centre for a convention.

I find our Beacon Light Mission here is being prospered. Nearly every day enquirers are shown the truth regarding the lodge system. Books are sold and tracts given. Sister Powers, who is in charge, desires to thank the friends who have sent her back numbers of the *Cynosure* for distribution. She could use many more to advantage. Those who are not keeping a file of the *Cynosure* would do well to re-mail back numbers to Beacon Mission, No. 355 Pennsylvania Ave., Washington, D. C. They will be used to good advantage in missionary work. We had a good prayer meeting at the Mission last night.

As I sat for a little on the Capitol steps last evening listening to the Marine Band as they played "America" and similar patriotic tunes, and looked out over the throng who were applauding, I wondered how many of that company would have been willing to have given what our liberty cost. Judging by their willingness to sacrifice for unpopular truth to-day, I should say very few. Many are willing to praise the past patriots; few are willing to be patriots when it means unpopularity.

A company of colored chaps have just marched by with a brass band and some green strips around their necks. Probably some secret society imagining they are wise while parading their lack of sense. Judging by the amount of racket, one might conclude that nearly everybody was patrotic. If shooting money into the air makes patriotism then they are. Perhaps the butcher and baker may be the worse for the money their patrons pay to the fire-cracker maker, I shall endeavor to go to Boston next week to aid in supplying the Endeavorers there with anti-secrecy literature.

W. B. STODDARD.

BROTHER FENTON IN IOWA.

CLEAR LAKE, Ia., June 29, 1895.

EDITOR CYNOSURE:—The Luther League, a so-

attendance was large, and no one seemed in
hurry to leave. A visit to the home of Re
Jesse Zeigler assured me of his sympathy. Th
way will be open for a meeting in his churc
(German Bap.) when I can again come that way

In my work at Schwenksville I made the ac
quaintance of new friends who will hereafter rea
the *Cynosure.* I filled my appointment, speak
ing on the anti-Christian character of the lodg
Sabbath morning. The rain that God sent at th
time of meeting doubtless diminished the attend
ance. Notwithstanding a goodly number gathere
and listened attentively. A collection was kindl
given in support of our work. This congrega
tion is favored in having a pastor of ability an
consecration who leads right in reform.

There was a good attendance, all things con
sidered, at the German Baptist church, Graters
Ford, where I preached the Word Sabbath even
ing. The members there are a unit in opposition
to the lodge. I stopped with Bro. J. Conner,
the pastor. His home is always open to the re
former. En-route for Norristown I changed cars
at Oaks. Bro. Myers was away, but his horse
and carriage were not. I used them for a half
day's canvass in the country. I have often
wished our work could get a foothold in Norris
town. Until this trip I have not found an open
door. The Mennonite Brethren have recently
erected a house of worship. Dr. W. W. Dill, th

home from a Masonic funeral he said: "Wife, I don't to want to be buried Masonically when I die; it was awfully shocking to see those wicked men repeating the Lord's Prayer at the grave."

If the prophets had treated the lodge worship as the pastors of to-day that refuse to warn the people against the same thing do, we should have had no Bible. These pastors are even afraid to declare the identity of Freemasonry with that condemned by the prophets, lest they should lose their reputation amongst liars.

W. FENTON.

CHEERING NEWS FROM TEXAS.

BRO. PROCTOR HOLDS IMPORTANT DISCUSSIONS.

STOUT, Texas, June 25, 1895.

DEAR CYNOSURE:—I am still in the battle against secrecy and sin. It often waxes hot, but the Commander is leading me.

> "His voice to bid me forward go,
> Though fierce and mighty be the foe."

Dr. Leach, with several of his Masonic brethren, met me at Persimmons Grove the fourth Sabbath of last month, and asked for a division of time. We agreed upon one hour and fifteen minutes each. I spoke first and reserved no time for rejoinder. I took for a text Deut. 22, 29: "Secret things belong to the Lord our God; but those things which are revealed belong unto us and our children forever." Luke 12: 2, 3: "For there is nothing covered that shall not be revealed; neither hid, that shall not be known." "Therefore whatsoever ye have spoken in darkness shall be heard in the light, and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops."

With the N. C. A. chart and Edmond Ronayne's Hand-book, I showed that Freemasonry was fully revealed. I placed Bro. J. P. Stoddard's picture in the lower right hand corner of the chart, and gave a short sketch of the N. C. A. work at the World's Fair. I showed their false claims to antiquity and its false system of religion having no Christ, and that it was un-American. Then I showed the deception they practice on the women; but for want of time I did not speak of my experience with the institution.

When Dr. Leach arose, he said he was very much disappointed, because he came to hear Freemasonry exposed, but this had not been done. He denied Morgan's and Ronayne's expositions, and said I knew nothing about Masonry; that I had my lesson well, but my authorities were Morgan and Ronayne. He denied that any one had ever been solicited to join the lodge; and if any one in that house had ever been solicited to join he asked them to rise to their feet. There were four in the audience stood up. He tried to evade it by saying that the men who solicited them were not in good standing in the lodge. He denounced the N. C. A. as being a hydra-headed monster, pouring out its venom on one of the oldest and most honorable institutions in the country. He warned the people against our literature and against me, the agent. We were a set of men too lazy to work and had taken this plan to beat the people out of their money. His soothing syrup gave out before he removed the sting which the truth had lodged in the consciences of some of his Masonic brethren. They were heard to remark: "I wish I had not been here." "I don't see why they allowed this discussion," etc. I had quite a number of N. C. A. tracts to distribute. They went like free cakes on a hungry election day.

The Worshipful Master of East Point Lodge was boasting that he could take my books and whip me like a child, etc. I called his attention to the statement and told him I would turn them over to him for a short time, and let him per-

(*Continued on 9th page.*)

CORRESPONDENCE.

ALL-ROUND REFORMERS.

CLAY CENTER, Kansas.

EDITOR CYNOSURE:—It seems to me that we all-round reformers are a little too much divided up in the way of organization. We have the National Christian Association, the National Reform Association, the Sabbath Observance, etc., many of them worthy of our patronage and help.

Then when we come to politics we are again

subdivided; all this places us at a very great disadvantage.

Now it is a fact that very many of our best reformers are in sympathy with all of the leading reform movements. Then why would it not be a good plan to organize an association that would include all of them, or at least most of them. This, it seems to me, would make it less laborious and give us more strength. Of course to organize a new association would incur considerable self-sacrifice and some expense on the part of somebody. Especially would this be true in case a convention is called as a starter. For this reason would it not be better to see what can be accomplished by means of correspondence first; and in pursuance of such a plan I would propose this idea: Let a model constitution be published, say in the *Cynosure*, and this could be furnished in small blank books or folders to workers at a nominal expense. Let workers solicit names with postoffice address and contributions from parties friendly to such a movement. The lists of names might be taken in duplicate, one to be kept by the party securing the list, the other, together with the signature, to be returned to the *Cynosure* office; and after a number of names have been secured a meeting could be called and officers elected, and so the work would be begun.

Now, as I have thought that this would be a feasible plan, I beg leave to submit the following as a model constitution:

CONSTITUTION OF THE CHRISTIAN POLITICAL REFORM ASSOCIATION.

WHEREAS, The ignoring of God, of Christ and of the Bible in our national polity—the desecration of the Christian Sabbath, the tampering with our free-school system by designing sectarians, the domination of the rum power, the secret lodge, the prevalence of gambling and lotteries, the many abuses of the elective franchise, and the various systems of special or indirect taxation, are dangerous and growing evils in our age and nation; it becomes the duty of all Christian citizens to unite for the overthrow of these and kindred evils, and for the upbuilding of a better standard of fundamental principles in our land; therefore we do adopt the following constitution:

ARTICLE 1. This association shall be known as the Christian Political Reform Association.

ART. 2. The object of this Association shall be to bring about the acknowledgment of Almighty God as the creator and preserver of all things, and his Son Jesus Christ as the only rightful ruler of nations, and the Bible as embracing the only infallible laws with which all human enactments, both civil and ecclesiastical, should conform in our national constitution, and to enact laws to promote a better observance of the civil Sabbath, to prevent our free-school system from being used for sectarian purposes, for the overthrow of the rum power, the secret lodge system, gambling and lotteries, and for the establishing of equal suffrage, under proper restrictions, also equal taxation, to enlighten the public mind respecting those and kindred reforms, and to assist by voice and vote the nomination of candidates for office, and the election to office of men who are in full sympathy with these principles and who are pledged to carry them into effect.

ART. 3. *Sec.* 1. The officers of this Association shall be a president and a vice-president, recording and corresponding secretaries and treasurer; and these officers shall constitute the executive committee, three of whom shall constitute a quorum for the transaction of business. *Sec.* 2. In addition to these officers, the Association may secure the services of one or more organizers or lecturers; and while the volunteer assistance of workers are always acceptable, care should be taken not to employ the services of anyone for a greater length of time than there is funds on hand to pay for such service.

Art. 4. This Association shall hold its meetings annually, at such time and place as the executive committee may designate, due notice to be given to all the members and friends of the cause long enough in advance to give ample time for all to attend who may so desire.

ART. 5. This Association may adopt a code of by-laws, auxiliary to, but not conflicting with, this constitution.

ART. 6. Any person who is in full sympathy with the objects of this Association may become a member thereof by signing this constitution and contributing to its funds.

Now, friends who claim to be all-round reformers, what do you think of this plan? Would it not be well for us to get together? And are you ready to join hands in this matter?

D. M. GILLESPIE, M. D.

A NEEDED REFORM.

NEW YORK, June 13, 1895.

EDITOR CYNOSURE:—We, under the advice of Dr. March and several other prominent reformers, have had set up in type the enclosed list of the reform spellings of words selected from the list recommended by the American Philological Association and the Spelling Reform Association.

We are willing to introduce at once these forms in our four periodicals: (1) *Literary Digest*, (2) the *Homiletic Review*, (3) the *Missionary Review of the World*, (4) the *Voice;* also in all new books hereafter published by us, and also in our correspondence, *provided a reasonable* number of other periodicals and writers and business men will adopt the same so as to help break the force of the criticism that may oppose. We have introduced already a number of these simpler forms in our publications, as "tho", "catalog", "program". The New York *Independent* has been using for a long while a number of these simpler forms. It is believed that this entire list of words can be used by printers and writers without shocking the public overmuch. And after the public gets used to these forms, another step in advance can be taken. This is a reform in which we believe greater speed will be secured by making haste slowly; yet we should be sure that the progress be not slower than is really necessary.

It has been suggested that we write to a number of influential persons asking their views touching the adoption of this list, in the way of criticism or commendation, and also to see if we cannot secure a sufficiently strong indorsement to make the plan immediately feasible.

This letter is sent to several hundred persons in the hope of securing *100 of these signed "consents."*

If you approve of the plan, may we not suggest that you sign and return the accompanying blank? Please return the printed list of words enclosed with any suggestions that may occur to you in the way of additions or eliminations. If we secure one hundred signatures to the blank we shall send you several of the printed slips, with the names of the persons assenting.

Yours respectfully,

I. K. FUNK (of the *Voice*).

The following is the new spelling of some of the more commonly used words:

Altho, autograf, beutiful, catalog, endevor, epigram, epilog, eufony, feminin, hypocrit, jelousy, lithografy, fantom, farmacy, plum-line, program, receit, Savior, smooth, telegrafy, thru, thruout, trechery, triumfant, yern.

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TESTIMONY.

"The anti secret force in Maine for active work has developed very rapidly within the last few years. A single copy of the *Cynosure* coming to an honest praying man for two years had much to do with the anti-secret character of the Cornish church, and still more to do with the revival and re-organization of the Maine Christian Association. Behold what God hath wrought! Praise his name forever!"—*Elder S. C. Kimball, Editor Christian Witness, New Market, N. H.*

——o)o(o-——

The *Cynosure* and *Tribune* give five pages of reading matter for every working day in the year at a cost of about one-half of a cent per day. The news from the whole civilized world is given, and reform news and facts of vital interest nowhere else obtainable. Send $1.60 to the

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HOW TO CLEAN METAL.

Use Finely Sifted Rotten Stone and Sweet Oil.

To begin with brass, it is best to avoid all cleaning mediums containing corrosive acids, and there is really nothing better than rotten stone and oil—finely sifted rotten stone and good sweet oil. Brass fenders may be cleaned either in one piece, or better still if taken to pieces by unscrewing the screws. A soft rubber of blanket or flannel wrapped round a piece of wood or cork dipped in oil, wrung out and powdered over with rotten stone will soon polish up the flat portions. Round portions, such as knobs and bars, are best cleaned by passing round them a band of flannel (moistened as above), pulling the ends alternately. Coal scuttles and any repousse articles, such as kettles and bellows, can best be cleaned by brushing with the same compound or with ammonia. Of course all the coating of lacquer must be removed before cleansing becomes possible, and all traces of the rotten stone dust must be brushed out of the recesses. Nothing looks more detestable than brass work with a patina of red or brown polishing paste. The same applies to brass candlesticks, trays and waiters. Doorplates ought to be removed before vigorous cleaning, or else the paint may be rubbed off and leave an ugly halo round the doorplate. Stair rods can be cleaned by making a thick pad of felt, anointed with rotten stone and oil, to shut like a book. The rods must then be inserted and worked in and out for half their length, then reversed, and treated similarly for the other end. All brass things should be fiuished first by rubbing with an oiled or vaselined rag, and then by rubbing with a leather. To secure a good effect, rubbing should all be in one directiou. Cross rubbing never gives a good result. Copper may be cleaned in exactly the same way as brass, though at times very fine emery powder may be required to give the best results.

Tinned ware looks very nice when new, but vigorous scouring soon wears through the thin coating of tin and leaves the iron underneath exposed to view and to atmospheric action. Whiting with plain water, or else with ammonia, is the best for such wear, only the angles and recesses must be brushed to remove all traces. If the iron underneath is exposed, retinning may be necessary. Such ware should be carefully dried inside to prevent the chance of rusting.

The best cleaning medium for pewter and britannia metal is rotten stoue mixed with scraped up yellow soap, or soft soap, with the addition of some turpentine. This sounds a curious mixture, but the effect is magical on dish covers, well dishes, etc. The final rubbing is best done with flannel and dry rotten stone. If a highly polished surface is desired, there is no reason why such goods, if the metal is good, should not be burnished with a steel buruisher.

Grates that have been blacked must be scraped with a steel scraper, supplemented by turpentine applied on a brush or rag. A chain burnisher will also help in giving a high polish to bright steel goods.

Jeweler's soap is excelleut for any articles that will stand water, and anything so washed is best dried in boxwood sawdust, as this prevents any uneven drying and consequent streakiness.

Rouge is very commonly used by jewelers and is admirable for flat surfaces, such as water cases, spoons and forks, but is apt to stick in auy depression or projections in chased, engraved and repousse work, and thus to give a reddish tinge to the article cleaned with it.

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THE MYSTERIOUS MACHINE: was It Lawnmower, Town-pump, Balloon, Wheel-barrow,—or what? by Prof. E. D. Balley of the Civil Service Dept. U. S. Government.

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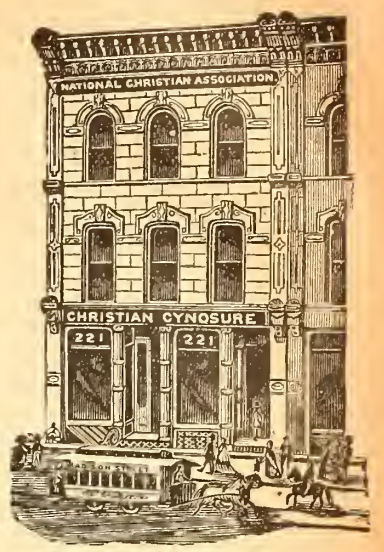
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"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

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The Christian Cynosure.

REV. M. A. GAULT, - - - EDITOR.
WM. I. PHILLIPS, - - - PUBLISHER.

CHICAGO, THURSDAY, JULY 11, 1895.

Some of our exchanges complain of *a something* in the judicial machinery that makes law a mockery and the courts a sham. Such causes are enumerated as the criminal sympathy of jurors, the entanglements growing out of legal techicalities, the venality of lawyers, the quibbles of the higher court judges, etc.

While these causes all operate more or less, yet they omit the chief cause which is the magic of oaths, grips, signs and passwords. Secret combinations, sworn to mutual protection, like Masonry, as Wm. H. Seward and Millard Fillmore said, "defeat the administration of justice and tramples on every government it cannot control." Masonry seldom fails to shield one of the order who has merely violated a law of the land. It usually secures immunity from punishment to its own members except when the crime is committed against one of the order. The remedy is in prohibition by the government of all such societies, or the exclusion of any juror from serving who is a member of a secret society, when either party is a member of such a society.

An American eagle was once seen to rise from a swamp in Michigan with something in its talons, and soar on majestic wing toward heaven. But it was seen to flutter and struggle, and soon came wheeling to the ground. It had taken in its embrace a rattlesnake which inflicted its fatal bite.

What a fit emblem of our Republic, which more than a century ago started on its magnificent flight until it was the admired of all nations. But it took in its embrace American slavery, which in the civil war came near bringing it to the dust. However it shook off the deadly evil and again mounted upward; but to-day our country is in the grasp of a more fearful foe,—that of the secret empire.

The hundreds of secret organizations are controlling elections, dominating political parties, perverting courts of justice, filling the commercial world with combines and monopolies, and poisoning our whole social life by their selfish exclusiveness.

They are dividing men into conflicting parties, which must soon explode society into fragments unless the evil is suppressed by the government. It is every patriotic citizen's duty to use voice, pen, money and influence to warn the country against this danger.

LOVE OF SECRECY.

Considering the alarming growth of secret orders in this country there can be little doubt but that they will precipitate a revolution before many years. Some of our most conservative exchanges are already beginning to sound the alarm. As for instance, we find the following editorial in the Pittsburg *Post* of recent date:

The patriotic-society business is being rather overdone in this country, but there comes forward another one, starting under favoring auspices, which is confined to commissioned officers, or the direct male lineal descendants, in the army, navy or marine corps of the United States, who did active service either in the war of the American revolution, the war with Tripoli, the war with Great Britain of 1812 or the Mexican war. The omission of soldiers of the war for the Union is noticeable. They have plenty of societies of their own. But it is explained this last society—the "Military and Naval Order of the United States"—is to take the place of the Society of the Cincinnati, founded by Washington and his associates in 1783, which must soon pass away by the terms of its organization, confining it to the "eldest male posterity" of officers of the revolutionary army. It was never a great success in the popular sense, the Society of the Cincinnati, and was resented at its outset, notwithstanding the authority of Washington's name, as intended to create a privileged class resting on ancestry. As the revolutionary war was a protest against this sort of thing, it is not to be wondered at that in early days those outside the charmed circle of commissioned officers objected to the Cincinnati as anti-American.

A census of the secret societies of the United States, with the purposes they seek to advance or the histories they commemorate, would make an interesting exhibit. We do not suppose the rage in that direction has ever taken hold of any people as it has those of this country during the last twenty or thirty years, and it is still going on. Almost every month sees a new society launched, with the mystery which is the main attraction of all such organizations—with the promise of uniforms and parade, and social and political and business advantages, for there is a great deal of the leaven of self-seeking human nature entering into all these societies. Their extraordinary increase, taking a large proportion of the population, masculine, feminine, and juvenile, has had the effect of destroying one of the chief objections to them by those who oppose secret societies. They are no longer novelties, but are getting rather commonplace, and sometimes take on the character of a nuisance to the practical minded. It is an element of human nature, the love of mystery, and when to this is added possible personal advantage or promotion, we have an explanation why we have become a nation where passwords and grips abound. There is a probability of the dangerous weapon of ridicule asserting itself against the whole business. It is getting too common, and the pretexts are often of the farcical order.

SELF GOVERNMENT.

We notice in Fourth of July speeches the usual changes were rung upon the government being "of the people, by the people and for the people." That government should be by and for the people, we do not deny, but in its origin and law it is of God. "The powers that be are ordained of God."

The assertion of sovereignty by any man or by any combination of men is open rebellion against God. Our great Rebellion was simply the assersertion of state sovereignty. This was clearly seen to be disloyalty to the government of the United States. If we say plainly that we the United States of America will not acknowledge Christ as the Ruler of nations, we undeniably take a position of rebellion. Rebellion is simply refusal to recognize the authority of that government under which we are placed. Simply disregard of that authority without any hostile act constitutes rebellion.

Let any number of persons in any part of the country resolve that they will henceforth govern themselves, even if they declare no war with the government, but ask only to be let alone, they only purpose to govern themselves. Now according to popular theories what objection is there to this? If government be of the people, for the people and by the people—if government derives its just powers from the consent of the governed, who can forbid the people of any given portion of the world setting up a government of their own? But when the Southern Confederacy did this we called it rebellion with all the emphasis of the civil war. Now in the great empire of Christ, for he is by inspiration declared to be the Prince of the kings of the earth if the United States sets up a government without acknowledging his authority, is it not rebellion?

THE CAUSE IN HUMBOLDT.

Secretists of every kind are striving to gain adherents in Humboldt, Nebraska, where the State convention was held last winter. The meeting did much to arouse the friends of the cause. In the Methodist, Presbyterian and Baptist churches are those who have the light and are not afraid to let it shine to the saving of all who do not love darkness rather than light. The little Christian church has recently secured the lodge evangelist, Mr. Combs, as its pastor. Recruits for the lodge are openly sought on the streets and attempts are being made to start new orders. The same thing is done in every town and city. Satan has come down in great wrath knowing that his time is short. The god of this world is putting forth desperate energy to maintain his kingdom. "We wrestle not against flesh and blood but against principalities and powers; against the rulers of darkness of this world." Eph. 6: 12. But let us not forget that greater is He that is for us, than all they that can be against us. And God can save by few as well as by many. Let the friends of light organize, no matter how few their number, and combine their testimony. Let them do everything possible to circulate the *Cynosure*, and anti-secret tracts. The *Lodge Lamp* can be sent into homes every month for a year, for only ten cents in clubs. Let friends exercise the same faith in the result of such seed-sowing as the farmer exercises in sowing his grain. God's truth shall not return void.

CHURCH OR LODGE—WHICH?

The feature of the lodge question that excites alarm in the minds of many ministers and Christian workers, is the direct and indirect tendency of the lodge to displace and supersede the church. Not only does it do so by the absorption of time and funds that should be devoted to the church, but in the estimation of multitudes of lodge members it is as good as the church, and all the church they desire.

At the People's Institute in Chicago on a recent Sabbath, six lodges united in a service in memory of deceased Odd fellows. Bishop Fallows conducted the service and said in his address: "There was no agency more potent for good than the Odd-fellows' order. And as to its secret methods which many people condemn, he said that Christ has set the example of secrecy in his acts, and has proclaimed the right of his children to follow his methods if they choose. The order is a power, because it is based upon a living, glorious and operative truth—Christianity." When such a prominent church leader as Bishop Fallows says there is no agency more potent for good than the Odd-fellows, is it strange that so many professed Christians as well as non-Christians believe and act on the same theory? The result is that lodge meetings and ceremonies are tending to supersede religious meetings and worship in the church. If Odd-fellowship is an agency as potent for good as the church, then why did Christ give his life for the church? Surely then it was a waste of blood and sacrifice for our forefathers to resist unto death rather than surrender their faith in Christ.

THE LABOR QUESTION AND THE LODGE.

It is fearful to contemplate the influence of the lodge over the laboring classes. Prophecy points to a period when men cannot buy or sell unless they have the mark of the beast, or, in other words, can give the grip and password of some secret order. It seems also that we are entering a period when no laborer can get a job of work unless he has the same mark of the beast.

As an illustration of this we read in the *Inter Ocean* that "at the last meeting of the board of trustees of the Southern Illinois Insane Asylum, at Anna, held here for the purpose of opening bids for the erection of the main building, burned last winter, Governor Altgeld told the trustees and bidders that when the contract was let it must go only to those contractors who would employ none but union labor. He considered that in such cases the building would be complete sooner. To-day the trustees awarded the contract to James B. Diver & Co., of Chester, Ill., and Keokuk, Iowa, better known as the Youngstown Bridge Company, of Youngstown, Ohio, for $149,800. They will employ union labor. The lowest bid was that of Anderson Brothers, of St. Louis, Mo., $143,000, but they failed to agree to employ only union labor."

Thus Governor Altgeld demands that out of the State treasury, for the erection of one building alone, a premium of $6,800 be paid for lodge labor over free labor. Applying the same rule in the case of all public buildings, it will be seen to what extent labor is in bondage to the lodge.

ODD-FELLOWSHIP BASED UPON CHRISTIANITY.

The declaration by Bishop Fallows that the order of Odd-fellowship is a power because it is based upon Christianity is as dangerous an untruth as could well be expressed in as many words. Surely the Bishop cannot be ignorant of the statement made by the Sovereign Grand Lodge of the world in 1889. It was in answer to the question, "Is it lawful for a chaplain to commence and finish his prayers in the name of Christ?" The authoritative answer of this su-

preme judiciary of the order was: "Our order only requires a belief in the existence of a Supreme Being as a qualification for membership, and has no affinity with any religious sect or system of faith. Hence, everything savoring of sectarianism is not to be tolerated. The words, system of faith or sect, do not have reference merely to sects within the pale of Christianity, but have a far broader significance, and include all the religions of the world. In this sense Christianity is a sect; hence, it is expedient and, I think, unlawful to make prominent reference to it in lodge work.....We have Jews and many Mohammedans and other non-Christian sects within our order, and the rule applies to them equally with members of the Christian faith."

An institution prohibiting its members from using the name of Christ in prayer and at the same time claiming to be a religion must be a false religion. And to say that such an institution is founded upon Christianity is a contradiction in terms. The Manual of Odd-fellowship, page 90, says: "In a word, what regeneration by the Word of Truth is in religion, initiation is in Odd-fellowship." This shows that instead of being founded upon Christianity it is only a parody on Christianity, deceiving the unwary and simple, and leading them away from Christ, the only Saviour of the world.

LECTURE FOR THE CHILDREN.

BY PROF. D. A. STRAW.

THE INSECTS AND THE LIGHT.

Why do not those bugs do their flying in daylight if they are so pleased with a brilliant light? I mean the moths and other insects that gather in such quantities about the electric lights every evening. All day long in the brightest of July sunshine these little flutterers keep hidden away in dark corners, under leaves and boards, in crevices, where daylight is excluded. Then, as soon as it gets dark, they are in their element, but every candle, or lamp, and especially an electric light, has an attractiveness that is really astonishing. Seeking for light! They cannot get enough of it. They dart into the very center of it with a perfect delirium. They risk their lives —regular martyrs to their desire for light. On the ground below we find handfuls of them with wings burnt off, legs, feelers and heads scorched; hundreds of them dead and dying for their love of light.

But why did they not think of that in day time when the world was flooded with light, safe, sweet, healthful sunlight? Yet they seem very much like a certain sort of men, and a very numerous sort too—men who say they are seeking for light when they go out in the night time and collect at the lodge rooms. Most of them shun the Gospel of Jesus who said he was the light of the world, and that he lights every man who comes into the world; then at night they go flocking to the lodge, oh, so eager for light! They risk their health, they give up their money, they sacrifice their liberty of conscience, in their desire for light.

Some of them see a very dazzingly little charity light in the pledge to take care of members when they get sick or bury them when they are dead, while the great Gospel light shines in the thirteenth chapter of 1st Corinthians with a charity that floods the earth with its beams. With charity the whole Gospel glows, from the song of good will when the baby Christ came, to the prayer for the enemies when he hung on the cross. Isn't it better to "walk in the light" than to shun daylight and then seek for a lamp? But what sort of bugs did we find around the night lamps? Not a honey bee there. Only mosquitoes and moths, millers and beetles. They live not to give, but only to get.

PERSONAL MENTION.

—Elder Rufus Smith writes from New York that he and family expect soon to be at Wheaton.

—Elder J. H. Curry, of Bloomington, Ind., was a welcome visitor at the *Cynosure* office last week.

—Rev. P. B. Williams, during the month of June, gave fifteen anti-secret lectures and twenty-five sermons, which was an excellent month's work.

—President Littlejohn, of Amity College, Ia., is spending the summer in Great Britain and on the continent, and will return to his post early in September.

—Rev. J. D. Smith, of Lodi, Wis., a true and tried *Cynosure* friend who has been suffering for several years with nervous prostration, is improving in health.

—Secretary W. I. Phillips will go East this week on important business connected with our work. He may look in upon the Endeavorer convention at Boston on his trip.

—Rev. J. C. K. Faris, of Beaver Falls, Pa., was a welcome visitor at our office last week. He has three brothers who are pastors of congregations, and all staunch supporters of the *Cynosure*.

—Bro. Louis Dorman, of Washington, D. C., sends with his renewal prayers for success in the war we are waging. It always gives greater emphasis to prayers to have them come with renewals.

—Rev. H. F. Day, pastor of the Baptist church at Surry, Maine, has heard of the *Lodge Lamp*, and writes us to send him a copy, as he would like to investigate the subject, for it is a new idea to him.

—Bro. Isaac Bancroft of Monroe, Wis., who for so many years has borne testimony against the lodge evil, writes that he feels that he is growing old, and his memory is failing, but his general health is good.

—Rev. W. B. Stoddard goes this week to Boston, where he and Rev. J. P. Stoddard will do all they can for the cause at the Christian Endeavor convention, and afterward may arrange for a convention in Vermont.

—Bro. I. R. B. Arnold expects to go to Freeport about August 1st to lecture in the Free Methodist church and various points in that vicinity. He is a faithful witness for Christ's truth and should have the prayers of God's people.

—The *Free Press* of Birmingham, Iowa, we are sorry to hear, has been discontinued some months on account of sickness and death in the family of Sister Enlow. We deeply sympathize with her heroic self-sacrifice in so long sustaining the paper after her husband's death.

—T. W. Stewart, of Belle Centre, Ohio, sends his renewal and writes that though times are hard yet he cannot get along without the *Cynosure*, which he values especially for his family. We wish all parents would realize the importance of thus instructing their children on the dangers from secret organizations.

—John Motter, of Lyons, Kansas, a true old-time friend of our cause, and at whose home we have found inspiration while in the reform field, recently had his shoulder dislocated by being thrown from a cart. It is his good fortune to have been from his youth an aggressive Abolitionist, anti-secretist and party Prohibitionist.

—Seven young men sent by the Moody Institute, of Chicago, are now carrying on Gospel work on Bro. I. R. B. Arnold's floating chapel, which is now at Spring Valley, Ill. Excellent meetings have been held by them in several places. They will remain about two weeks at Spring Valley, and then visit Hennepin and other points down the Illinois river.

—Rev. H. W. Johnston, who with his family are now with relatives near Clarinda, Iowa, writes in the *Wesleyan*, "Our first-born, our boy and his father's pride, sleeps in a little African grave, a sacrifice to the redemption of Africa; but two little African-born girls still cheer our home, and we still feel that even little Irvin was not too much to lay at the feet of our Lord."

—Rev. A. C. Tris, of Howard, Kansas, sends us an excellent little booklet on the Holy Spirit. In it he says, "The forsaking, or leaving out of the work of the Holy Spirit, as the only and sole mover of all our spiritual energy, is, in our humble opinion, the greatest, the most aggravating sin of this nineteenth century, and the sole cause of all the miseries, schisms and contentions in the churches in our day."

—Bro. B. Tunnicliff, of Schuyler's Lake, N. Y., sends us this preamble to resolutions passed by a lodge of Masons at Richfield Springs, N. Y.: "Whereas, it has pleased Almighty God, our great High Priest, to remove from earth the soul of our esteemed companion, Menso O. Barus," etc. This shows what imperfect and confused ideas Freemasons have of the relation of God to sinful men. Bro. Tunnicliff wonders if these Royal Arch Masons design to make Almighty God only an intercessor between themselves and their lodge deity.

—Robert Lynn, of Tarkio, Mo., a former co-laborer in reform work, writes from Boulder, Colorado: "So Dr. Jonathan Blanchard's mantle has fallen on you. I hope you will prove a true Elisha, carrying out the practical part of the great reforms inaugurated by Elijah, but not attempting to bring down the consuming fire of heaven on the poor captains of fifties, and other deluded minions of the Ahab dynasty. If in any moments of holy zeal you feel such fervent promptings, put your hand to your ear, and listen to the still small voice and hear the tender Master saying, 'Ye know not what spirit ye are of.'"

—Miss Belle Ewing, of Bloomington, Ind., writes that she is becoming more and more disgusted with the secret orders. Almost every Sabbath afternoon, the sacred quiet is broken by some of the lodges headed by the Mechanics' brass band marching out to the cemetery to decorate the graves of their dead. They usually meet first in one of the churches, where addresses are made lauding the order. This fearful form of Sabbath desecration has broken out this summer as never before. And the next day the daily papers write up the performance in the most glowing style. And now there is not a minister in the city dares to speak out against the evil.

—Rev. H. L. Hastings, 47 Cornhill, Boston, sends us a neat volume of 140 pages comprising two of his most valuable publications. "A Square Talk with Young Men about the Inspiration of the Bible" is a most popular and practical reply to the various modern criticisms of the Bible, and is designed especially for young men. It has reached the enormous sale of 2,200,000 copies, or not far from 44 tons. The other is "Are there Corruptions in the New Testament?" which is a practical demonstration of the authenticity of the New Testament, a book which has reached its fifth edition. We know of no books so well calculated to refute the current skepticism of our times.

REFORM NEWS (*Continued from 5th page*).

form that easy task. I urged him to come to the front like a man, and if he was holding to anything he could not bring to the light and defend, he should leave it in the dark, where it belonged, and flee for his life. He told me to set the time and name the place, but to give him a little time. I set the time for the third Sabbath in June, but he failed to meet me. A few of his Masonic brethren were there. One of them, Captain Crone, seemed to enjoy the description of the mock death, burial and resurrection of the candidate in the initiation of Hiram Abiff.

I learned afterwards that the captain had only taken one degree, and that three years ago. Par Awtry asserted that if Dr. Leach did not give me enough, he would finish me. I sent him word to meet me at Persimmons Grove last Sabbath and complete the task. Neither he nor Dr. Leach came, but had a singing appointment about a quarter of a mile away, at a dwelling house, to draw as many of the people as possible. But I had a good audience and spoke experimentally for about two hours. Two Masons present gave good attention. I distributed a large number of *Cynosures*. I feel encouraged to press the battle to the gates. The Worshipful Master of East Point Lodge remarked to a Christian lady (a friend of mine), that I had better stop lecturing against Masonry, for I was doing no good and not keeping anyone out of the lodge. She said: "I know it has, for it has saved my father's family over $100." He said: "How is that?" "She said: "Pa had taken one degree, and brother Thomas was elected for the first degree, when Proctor warned the people to keep out of it. That was three years ago and pa never went any further. Thomas never went to the lodge for the first degree, but he and another brother got Proctor to order William Morgan and E. Ronayne's expositions and that kept another one of the family out."

Thus it was a saving of eleven degrees at $11 each, making a gain of $121. Now, the father says that they are done making Masons in this country.

S. F. PROCTOR.

WOMAN AND HOME.

DR. ANNIE WILLIAMS DEVOTES HERSELF TO GERM RAISING.

These be days when germs are held responsible for nearly all the ills that flesh is heir to. Any schoolboy nowadays would laugh at the idea of the love of money being the root of all evil. He knows full well that, as a matter of fact, germs possess that unique distinction. He does not quite know what germs are. If he asks his mother, she will probably tell him that they are bacilli or bacteria, and the youth will be about as wise as he was before.

There is, however, one woman who could, if she would, pour such a flood of information as to these pests of modern civilization on the questioner's devoted head as would cure him for all time of the habit of asking foolish questions. Dr. Annie D. Williams is assistant bacteriologist to the New York city health department, and what she doesn't know about germs is not worth knowing. Miss Williams is a shy little woman, who occupies a desk in the health department's laboratory, where she spends most of the time bringing up by hand the deadliest of little disease germs, studying their habits, training them carefully in the way they should go, and then killing them off with neatness and dispatch. A queer occupation for a woman, isn't it? And yet, after all, not so queer, for the greatest discoveries in the science of medicine have been made in this way of late years. Bacteriology has conquered smallpox, laid diphtheria low, has won a fighting chance with consumption and will surely take more of death's ground out from under his feet before long.

She is not in the least afraid of her germs, but will sit for hours watching the contents of a filter dripping from a glass funnel into a wide mouthed flask containing microbes enough no doubt to put half Gotham's population in their graves.

"The work is not as dangerous or as hard as that of a practicing physician," she says, "and there is nothing about it that a woman has not the strength to do. I won't agree, though, that a woman can manipulate bacteria any better than a man, for when a man has had long experience in this work he acquires quite as much delicacy of touch as a woman."

Miss Williams always had a taste for medicinal study, but it was only lately that her interest in the study of disease germs led her to decide that she would make it her life work. She studied medicine in Leipsic and in the Women's Medical college of the New York infirmary, graduating from the last named institution in 1892. She had made a specialty of anatomy and was at once appointed assistant to the professor of pathology.

She obtained permission to study in the city's bacteriological laboratory the evil microbe that causes diphtheria. Her work was so thorough that she was asked to give her time to the city, continue her work and take a good place on the pay rolls. She is a sweet faced, serious minded young woman who is more at ease with microbes than with newspaper folk, and who seems to be wholly absorbed in her work.—New York Letter.

ARDENT DISCIPLES OF WOMAN'S RIGHTS IN FRANCE.

Frenchwomen of the present day are no longer satisfied with merely being allowed into the precincts of the house of deputies. They demand rights of a graver nature, and the deputies of the last decade of the nineteenth century are now considering their demands.

Such women as Mmes. Potonie-Pierre, Maria Martin, Maria Pognon-Coutant demand rights that shall place them on a level footing with men, and they have succeeded so far in enlisting in their cause many prominent deputies who have formed the parliamentary group of "woman's rights."

To tell the truth, there are not many women in France today who take very great interest in the question of woman's rights. But if there is not quantity there is quality.

At the present day the most ardent disciples are Mme. Potonie-Pierre and Mme. Maria Martin. Those two ladies, with Mme. Bogelot, who attended the women's congress at the World's Columbian exposition, walk in the footsteps of Maria Deraimes, to whom they were ever most devoted.

They are the correspondents of many of the organizations of women, both in the United States and in England. Mme. Potonie-Pierre is secretary of the leading French organization of women, La Solidarite des Femmes, and also of the French branch of the Universal and International Union of the Women of England.

Mme. Maria Martin is now the editor of the only newspaper published in the interests of women in France, Le Journal des Femmes, after having attained the unique position of being editor of a political journal strongly devoted to the interests of her own sex.

During the last three months of the year 1894 women took a great stride in advance. After repeated demands made by the women to the deputies a meeting was finally organized and a parliamentary group formed. The majority of the socialist members at once joined the group, and many, without a moment's hesitation, expressed themselves willing to indorse the most radical demands of the programme presented by the women.

The women demand a favorable vote in the chamber of deputies on the proposition of a law giving all women of age and not deprived of their civil rights the right to act as a witness on all certificates and civil documents. They also claim the nomination of a committee of 44 members to reconsider and reform the entire civil code, and especially to modify article 8, which says that every Frenchman shall be possessed of civil rights, making it read, "Every person, without distinction of sex, shall be possessed of civil rights."

National Council of Women.

The National Council of Women is one of the grandest and largest organizations of women that the world has ever known. Its very being and the possibility of its creation marks an era in the world's history. At its last convention in Washington a few months since there were gathered the most eminent women of the land, together with delegates from every civilized country.

The council has a paid membership of 700,000 members, and there are probabilities of it becoming more potent than even the political conventions of men in its direction of affairs which touch upon the family and the state.

This immense orgauization is described at length in Peterson's Magazine by Margherita Arlina Hamm, who is editor of its woman's department. She tells of the method of organization of the rules and governing forces, the personalities which have made all centralize and harmonize for one prevailing object.

Some of the famous women spoken of are Mary Lowe Dickinson, May Wright Sewall, Elizabeth Cady Stanton, Susan B. Anthony, Lillie Devereux Blake, Carrie Lane Chapman Catt, Harriet Keyser, Mary C. Francis, Ellen Battele Dietrick, Ida M. Rew, Mme. Eva Alberti, Cynthia M. Westover, Emma Cranmer, Lady Henry Somerset, Elizabeth Grannis, Marianna Chapman, Sarah Cooper, Frances Willard, Rev. Anna Howard Shaw, Rev. Carrie Bartlett, Mrs. Holbrook, LL. B., Cornelia K. Hood, LL. B., Rev. Ida C. Hultin, Dr. Julia Holmes Smith, Dr. Marie Strickland, Dr. Mary Green and Alice Stone Blackwell.

The best types of the members are arranged in classes according to their professions, philanthropies or work. The article is a memorial to woman's energy and growing importance.

Camilla Collet.

Camilla Collet, the eminent Scandinavian writer who has just died, was a strong advocate of equal rights for women. It is said that no private person in Scandinavia and northern Europe, with the exception of Fredrika Bremer, has done so much to raise the respect for the northern woman and her personality. Camilla was the daughter of one of Norway's most remarkable men, the leader of the early Norwegian independence movement and sister to the poet Henrik Vergeland. In 1841 she married the prominent Norwegian jurist, P. J. Collet, and ten years later became a widow. In 1855 her novel, "The Amtman's Daughters," made her famous. Like all her succeeding works, it advocated enlarged opportunities for women. It made a great sensation.

Both Ibsen and Tolstoi declare that they were indebted to her for many ideas and suggestions. From a purely literary point of view, her works are highly praised. The esteem in which the old authoress was held was shown by the great demonstration in Christiania two years ago on her eightieth birthday. In this festival it is said that a thousand women, representing every nationality, took part, and representatives from many of the learned, literary and political societies of Europe attended. Few women not of royal blood have ever been the object of so cosmopolitan a celebration. Mme. Collet leaves four sons, all prominent in Norwegian affairs.

THE WOMAN'S BIBLE.

A Specimen of the Work Compiling Under the Direction of Mrs. Stanton.

Here is a specimen chapter from the "Woman's Bible" which is being compiled by a revising committee of leading women of most civilized nations. They propose to comment simply on all texts in the Old and New Testaments that refer to women. Mrs. Elizabeth Cady Stanton of 261 West Sixty-first street is chairman of the committee, and information concerning the work may be obtained from her. The specimen chapter is Numbers xxvii, 1-11, and, with Mrs. Stauton's comments, is as follows:

1 Then came the daughters of Zelophehad, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh, the son of Joseph, and these are the names of his daughters; Mahlah, Noah and Hogiah and Milcah and Tirzah.

2. And they stood before Moses and before Eleazar, the priest, and before the princes and all the congregation, by the door of the tabernacle of the congregation, saying:

3. Our father died in the wilderness, and he was not in the company of them that gathered themselves together against the Lord in the company of Korah.

4. Why should the name of our father be done away from among his family because he hath no son? Give unto us therefore a possession among the brethren of our father.

5. And Moses brought their cause before the Lord.

6. ¶ And the Lord spake unto Moses, saying.

7. The daughters of Zelophehad speak right; thou shalt surely give them a possession of an inheritance among their father's brethren, and thou shalt cause the inheritance of their father to pass unto them.

8. And thou shalt speak unto the children of Israel, saying If a man die and have no son, then ye shall cause his inheritance to pass unto his daughter.

9. And if he have no daughter, then ye shall give his inheritance unto his brethren.

10. And if he have no brethren, then ye shall give his inheritance unto his father's brethren.

11. And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it, and it shall be unto the children of Israel a statute of judgment, as the Lord commanded Moses.

The respect paid to the daughters of Zelophehad at that early day is worthy the imitation of the rulers in our own times. These daughters were no doubt fine looking, well developed women, gifted with the power of eloquence, able to impress their personality and arguments on that immense assemblage of the people. They were allowed to plead their own case in person before the lawgivers, the priests and the princes, the rulers in state and church, and all the congregation, at the very door of the tabernacle. They presented their case with such force and clearness that all saw the justice of their claims. Moses was so deeply impressed that he at once retired to his closet to listen to the still small voice of conscience and commune with his maker. In response the Lord said to him, "The daughters of Zelophehad speak right, if a man die and leave no son, then ye shall cause his inheritance to pass unto his daughters." It would have been commendable if the members of the late constitutional convention in New York had, like Moses, asked the guidance of the Lord in deciding the rights of the daughters of the Van Rensselaers, the Stuyvesants, the Livingstons and the Knickerbockers.

Their final action revealed the painful fact that they never thought to take the case to the highest court in the moral universe. The daughters of Zelophehad were fortunate in being all of one mind, none there to plead the fatigue, the publicity, the respousibility of paying taxes and investing property, of keeping a bank account and having some knowledge of mathematics. The daughters of Zelophehad were happy to accept all the necessary burdens inspired by the laws of inheritance, while the daughters of the Knickerbockers trembled at the thought of assuming the duties involved in self government.

As soon as Moses laid the case before the Lord he not only allowed the justice of the claim, but gave "a statute of judgment" by which the Jewish magistrates should determine all such cases in the division of property in the land of Canaan in all after ages.

When the rights of property were secured to married women in the state of New York in 1848, a certain class were opposed to the measure, and would cross the street to avoid speaking to the sisters who had prayed and petitioned for its success. They did not object, however, in due time to use the property thus secured, and the same type of women will as readily avail themselves of all the advantages of political equality when the right of suffrage is secured.—New York Sun

Society and Pastor.

If there is coolness between the pastor and the Christian Endeavor society, the first duty of the members is to inquire what can be done to correct the evil. It is not necessary to inquire who is chiefly responsible for it, the only question of practical importance being, How can good feeling be restored? If the members are desirous of accomplishing this end, they will find some way to do it. In any proper effort in that direction they will find the pastor ready to meet them more than half way.—National Presbyterian.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning July 14. Comment by Rev. S. H. Doyle.

TOPIC.—For Christ and the church.—Math. xvi, 13-20. (Prayer for the international Christian Endeavor convention.)

The topic, "For Christ and the Church," is a very appropriate one. The fourteenth annual convention of the movement that has had these words for its motto and Christ and the church the objects of its love and fidelity is being held at Boston, and well may we obey the suggestion of the topic to pray for it. It may best suit the spirit of the occasion to consider Christian Endeavor as related to Christ and the church.

1. Christian Endeavor stands for Christ. It stands for a divine Christ and says of Him, as Peter said, "Thou art the Christ, the Son of the living God." It stands for a personal Christ, abiding in the heart and manifested in the life. The supreme object and aim of the movement has been and is to instil personal loyalty and fidelity to Jesus Christ into the heart and life of every one coming under its influence. "To do as He would have me do" is made the mainspring of life's every action. Christ first, everywhere and always, is its abiding principle. It stands for Christ as the founder of the church. Christ and the church are inseparable. He founded it not upon Peter as pope or prelate, but upon confessing Peter, and it was to be built up by the addition of others who confessed Christ divine, as living stones to Peter as the beginning. Christ is the head, and the church is the body, and even in its work for the church this movement represents Christ.

2. Christian Endeavor stands for the church. Next to loyalty to Christ it emphasizes fidelity to the church of Christ. It stands for interdenominational fellowship in the church. It would remind the Christian world that we are all brethren, all one in Jesus Christ. Yet it also emphasizes denominationalism. Loyalty to denomination, to the local church, has ever been one of its tenets, and the charge that it was or would undermine Christian denominations has ceased to be heard. Its history has been a sufficient answer to this oft repeated cry against it in the day of its early history. It stauds for work in the church. It is indeed the church at work and has done more to introduce systematic, regular lines of Christian work into the church than any other religious movement.

"For Christ and the church!" Under this motto the Christian Endeavor move-

ment has prospered in the years gone by. Let us as Endeavorers be so faithful to our motto that in years to come the prosperity of this movement may be even still more great.

Bible Readings.—Ps. cxxii, 1-9; Isa. ii, 3; Jer. xxxvii, 3; xlii, 1-3; Mic. iv, 1, 2; Zech. viii, 20-22; Math. x, 18-22; Luke xxi, 10-12; Acts ii, 44-47; xv, 25, 26; xx, 28; Rom. i, 7-9; viii, 35-39; Gal. ii, 20; Eph. i, 22, 23; iv, 15, 16; Col. i, 18, 24; Heb. xii, 22-24; I Pet. i, 6-8; Rev. i, 4-6.

Endeavorers In South Africa.

A union of South African Christian Endeavor societies has been formed, with Rev. Andrew Murray, D. D., author of "Abide In Christ," as its president. The annual convention will probably be held next September. The union has started a bright little paper, and, although this is in many respects the day of small things with our South African brethren, yet they have great hopes for large growth. The Endeavorers who go out from the schools take with them the principles of the society, not only to different parts of Cape Colony, but to Natal, the Free State and Transvaal as well. At the last meeting of the synod of the Dutch Reformed church in Cape Town one evening was devoted to Christian Endeavor, with Dr. Andrew Murray presiding. An address was delivered by A. E. Bliss. Surely there are great things in store for the dark continent through the medium of the Christian Endeavor society.—Golden Rule.

Bringing the Members Together.

The executive committee of the local union of Seattle has a very pleasing plan for bringing the members together. At 6 o'clock on the evening and at the church previously designated the members congregate and partake of a plain lunch provided by ladies from the society at whose church the meeting is held. After the lunch a business session of the executive committee is held. Thus far the social feature has not interfered with the business meeting, but it has aided by causing prompt and good attendance.

Spreading the Glad Tidings.

The Christian Endeavor society is proving a great help in the Lutheran mission at Muhlenberg, in Liberia, Africa. Rev. George Goll has not only organized a flourishing society in his own mission, but the good news comes that five others have been formed through his instrumentality, and that this has proved one of the most helpful of all the agencies he has used for the evangelization of the Africans.—Exchange.

The Divine Helper.

Thou, too, wert forsaken; thy lonelier cry
Sent a wider appeal through the darkening sky.
Alone on the mountain, the garden, the cross,
Thou hast felt all humanity's anguish and loss.
My sorrows have touched Thee, my woes have been Thine.
Give help to my weakness, Thou Helper divine.
—Rose Terry Cooke.

Christian Endeavor Jottings.

The Christian Endeavor superintendent in Switzerland reports four societies in that country already.

Scotland now has 150 Christian Endeavor societies. This is just the number enrolled in the United States during the first three years of the society's existence. Christian Endeavor was almost unknown in Scotland three years ago.

To act nobly unconsciously we must strive for nobility consciously. A pail spills only that of which it is full.—Ivan Panim.

FOR LITTLE FOLKS.

INDIAN CHILDREN.

How the Little Kiowa Boys and Girls Amuse Themselves With Games.

If my little readers and listeners could visit "the Rainy Mount school" for Indians at playtime, they would see games quite unlike those seen at their own homes and schools, yet in part like them. A group of girls would be playing "goma-ton," or ball with a stick. The stick is about 3 feet long, one end being turned up about six inches. They get a stick with a joint. With this joint they strike the ball, rolling it along the ground to the next girl, who gives it a blow and sends it on, and so on till it has gone around; then they repeat. If the ball passes a girl, she cannot strike it till the next round.

Another group may be seen playing "pa-aw-topx." This is their favorite game. Wherever you see Kiowa girls, you will see them at this game. It is a ball game too. The ball is about two-thirds as large as a rubber football. It is made of old cloth and covered with cloth; hence it is soft.

"Pa-aw-topx" is simply throwing the ball up and striking it as it comes down with the top of the foot. Sometimes they hit the ball a dozen times without failing.

The small girls throw stones up as we play "jacks." They will sit for an hour by a stone pile playing.

The boys throw marbles, jump and play with bows and arrows. The small boys throw the arrows; the large ones shoot them from the bows

When they enter school, they come dressed in camp clothes, but these are soon changed for English clothes. When the girls have to stay indoors, they amuse themselves by making dolls. They always make a cradle for their dolls such as their mothers wear on their backs. They are very clever in making papoose cradles and dolls.—Mary J. Hand in Atlanta Constitution.

HELP THE FALLEN.

We Do Not Work Hard Enough to Reclaim the Drunkard.

I plead by all the wounds and tears and blood and groans and agonies and death throes of the Son of God, who approaches you this moment with torn brow and lacerated hand and whipped back, and saying, "Come unto me, all ye who are weary and heavily laden, and I will give you rest."

Again, there is a field of usefulness but little touched occupied by those who are astray in their habits. All northern nations, like those of North America and England and Scotland—that is, in the colder climates—are devastated by alcoholism. They take the fire to keep up the warmth. In the southern countries, like Arabia and Spain, the blood is so warm they are not tempted to fiery liquids. The great Roman armies never drank anything stronger than water tinged with vinegar, but under our northern climate the temptation to heating stimulants is most mighty, and millions succumb. When a man's habits go wrong, the church drops him, the social circle drops him, good influence drops him, we all drop him. Of all the men who get off the track but few ever get on again.

We do not preach enough to such men. We have not enough faith in their release. Alas, if when they come to hear us, we are laboriously trying to show the difference between sublapsarianism and supralapsarianism, while they have a thousand vipers of remorse and despair coiling around and biting their immortal spirits. The church is not chiefly for goodish sort of men whose proclivities are all right, and who could get to heaven praying and singing in their homes. It is on the beach to help the drowning. Those bad cases are the cases that God likes to take hold of.—T. De Witt Talmage.

TEMPERANCE DEFINED.

Moderation In All Useful and Total Abstinence In All Harmful Things.

In a recent lecture in St. Louis, Colonel George W. Bain, the temperance speaker, said it was far from his purpose to assert that every man who drinks is a drunkard. But the fact could not be denied that every drinker has within himself the potentiality of a drunkard. We need but to contrast moderation and total abstinence in their ultimate effects to see how vastly they differ. Moderation may lead to drunkenness; total abstinence never can. If every drunkard were to die tomorrow, the ranks of drunkenness would in time be refilled from those of the moderate drinkers; from the ranks of the total abstainers they could never be recruited. Even granting that drink is a blessing to a few, the fact remains that it is a curse to many and a risk to all. Colonel Bain said that if asked for a definition of temperance he would characterize it as moderation in all things useful and good and total abstinence in all things hurtful and wrong. Total abstinence, he said, was the only safe course for the young man of today. In every city in the country you can find men exclaiming in all the anguish of their tortured souls, "Drink has been my curse." The man is yet to be found who will say that his life was wrecked through total abstinence.

But men will claim that they can stop drinking whenever they wish. A man closes his hand. He can open it whenever he wishes. He keeps it closed for a whole year, and, behold, when he tries to open it he finds that the muscles and tendons of that hand are useless, and it remains closed forever. So it is with the will of the moderate drinker—he keeps it in check until it is paralyzed, and when the time for the great struggle comes he wavers for a moment on the border line and then sinks forever into the ranks of drunkenness. The consequences of drink are visited not only on the drunkard, but upon his innocent family as well. "Every rose on the bosom of the saloon keeper's wife," said Colonel Bain, "is stolen from the cheek of some one else's wife. Every ray of sunshine on the saloon keeper's carpet is stolen from some once happy home."

His Mother at a Saloon Door.

In 1874 I saw my mother kneeling in the snow to pray at a saloon door, and I crept out by a side way, stepping softly in the sawdust, ashamed of her.

That day's work cost her her life, but the saloon did not even pause, and her only child sped downward to the hell of darkness. But that snow set prayer persisted at God's throne through 13 awful years, and for her importunity he could but always hear, and when I "would" he spoke to me and speaks, and will speak on and on, until on some sweet Christmas eve I find my mother's arm again, and leaning on her great heart celebrate the end of the crusade.—John G. Woolley.

SABBATH SCHOOL.

LESSON III, THIRD QUARTER, INTERNATIONAL SERIES, JULY 21.

Text of the Lesson, Lev. x, 1-11 (Temperance Lesson) — Memory Verses, 9-11. Golden Text, Lev. x, 9—Commentary by the Rev. D. M. Stearns.

1. "And Nadab and Abihu, the sons of Aaron, offered strange fire before the Lord, which He commanded them not." The last lesson told us of failure on the part of Israel; this tells of failure in the priesthood. Every man at his best state (apart from God) is altogether vanity (Ps. xxxix, 5). This shall be fully seen when after 1,000 years of the personal reign of Christ a host of liars shall follow the father of lies when he shall be released from the pit. See Rev. xx, 7-9, and Ps. lxvi, 3, margin. After the completion of the tabernacle, Aaron and his four sons were consecrated to the priesthood to minister unto the Lord in His appointed way (Ex. xxviii, 1; Lev. viii, 1, 2; Ex. xxx, 9).

2. "And there went out fire from the Lord and devoured them, and they died before the Lord." Thus at the very beginning of the priesthood Jehovah made it very plain that he would have a whole hearted service or none. So also at the beginning of the church in the case of Ananias and Sapphira (Acts v, 5, 10). He showed plainly how He hates deceit and half heartedness. He does not often judge so swiftly and terribly, but such cases show us His mind on these things and how He will act in the judgment.

3. "Then Moses said unto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come nigh Me, and before all the people I will be glorified. And Aaron held his peace." That they were to be a holy people unto the Lord is the oft repeated requirement from Ex. xix, 6, 22 onwards. Jesus Himself in His great intercessory prayer said, "For their sakes I sanctify Myself that they also might be sanctified through the truth" (John xvii, 19). C. H. M. says that whether the fire came to express approval or displeasure the priest had only to worship, and that as priests of God we must rise superior to all the claims and influences of nature and of earth. When Ezekiel's wife was taken away by a stroke, he was forbidden to cry or mourn (Ezek. xiv, 16-18). Yet Jesus wept at the grave of Lazarus. In Ps. xxxix, 9, we have a parallel to Aaron's silence, "I was dumb, I opened not my mouth because thou didst it." See also Ps. xlvi, 10.

4, 5. "Come near, carry your brethren from before the sanctuary out of the camp." Thus their bodies, as in the case of Ananias and Sapphira, were buried, but what about Nadab and Abihu? We never bury people, strictly speaking—we bury the bodies or temples in which they sojourned for a season. It has been a great comfort to me to think of this since ever I grasped the fact that if my body ever has a burial I will not be there that day, but absent from the body and present with the Lord, with Christ, which is far better (Phil. i, 21, 23; II Cor. v, 8). There is a vast difference between being cut off from further service on earth as a saved person, and being forever cut off from all possibility of being saved. Some of the believers at Corinth were sick, and some died, because of transgression (I Cor. xi, 30). It is plainly stated in I Cor. iii, 14, 15, that it is possible to have rewards for service, and it is possible to lose one's works and yet be saved.

6. "Uncover not your heads, neither rend your clothes." Mourning ofttimes has in it a large element of rebellion against God. This we must desperately resist, lest we find fault with God. We must even take sides with God, even though his chastenings fall on those who are dearest to us. If we love our loved ones more than we love God, we are not worthy of Him. The greatest lover must have the greatest love, and in every dark and trying hour we must still hold to this—"God is love," and His ways are just and true.

7. "And ye shall not go out from the door of the tabernacle of the congregation, lest ye die, for the anointing oil of the Lord is upon you." Because they were the anointed priests of the Lord, chosen to minister unto Him, they were to keep themselves wholly for Him. The Spirit says, through Peter, that believers are a holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ (I Pet. ii, 5, 9); a royal priesthood to show forth His praises. In Eph. iv, 30, we read that we are not to grieve the Holy Spirit of God, by whom we are sealed unto the day of redemption. We should never desire in any way to go out from His service who hath called us with such a holy calling—never in any way be conformed to the world which lieth in the wicked one, but anointed with the same Spirit who anointed Him walk in His steps, going about doing good (Acts x, 38).

8, 9. "And the Lord spake unto Aaron, saying, Do not drink wine nor strong drink, thou nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die." In this so called temperance lesson we only now at the close of the lesson come upon the strong drink question, and here it is in the form of a prohibition laid upon the servants of the Lord when on duty. A good word for the unsaved who are given to drink is found in I Cor. vi, 10, "Nor thieves nor covetous nor drunkards shall inherit the kingdom of God." A good word for saved people inclined to indulge themselves is that in Rom. xiv, 21, "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth or is offended or is made weak." The story of Rechabites in Jer. xxxv is a helpful one in this connection. As believers we are to live only "unto Him who loveth us" and "do all to the glory of God" (Rev. i, 5, R. V.; I Cor. x, 31). This should settle all difficulties.

10. "And that ye may put difference between holy and unholy, and between unclean and clean." They were, as a whole nation, severed from other people, that they might be the Lord's (Lev. xx, 26). In Egypt, and the night they left Egypt, the Lord put a difference between His people and those who were not His (Ex. viii, 23; xi, 7). By nature and by practice all are sinners, and there is no difference as to the fact (Rom. iii, 22, 23) till the sinner receives Jesus and comes under the blood, then he becomes a saved sinner, and because of this should have done with the unclean and unholy.

11. "And that ye may teach His children of Israel all the statues which the Lord hath spoken unto them by the hand of Moses." The order is always "Doing and teaching" (Mark vi, 30; Acts i, 1). Unless we ourselves are holy in our lives, our advice to others will not have much weight, for we will then be like the Pharisees, who say but do not (Math. xxiii, 3). But if, like Levi, we walk with God in peace and equity, we shall turn many away from iniquity (Mal. ii, 6).

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Matter demanding attention at this season is the condition of your blood.

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ILLINOIS PICKINGS.

NEWS NOTES OF INTEREST FROM HERE AND THERE.

Reports by Telegraph of Important Happenings in Our Own State During the Past Few Days—News of Interest to the People of Illinois.

FREEPORT, Ills., July 6.—Telegrams of condolence from nearly every county in Illinois came to the widow of Speaker Meyer, and a number of beautiful floral tributes were received from friends throughout the state. The remains of the dead speaker were buried yesterday afternoon. Brief services were conducted at the Collman residence by Rev. E. P. Hill, D. D., pastor of the First Presbyterian church of Freeport, and Rev. Dr. John Mueller, president of the Presbyterian college at German Valley, Ills. A selected quartette rendered the music. Before the service an opportunity was given the friends from Chicago and other cities to view the remains for the last time. Friends were present from all parts of the state to the number of several hundred.

A train from Chicago brought down a large number of people to do honor to the dead citizen. Among those from the World's fair city was Mayor Swift, Lieutenant Governor and Mrs. Gill were in attendance, as were also a large number of legislators from the central and southern part of the state. The active pall-bearers were: Oscar E. Heard, state's attorney and a classmate of the speaker; Postmaster F. Charles Donohue, O. L. Schulte, H. J. Moogk, Alfred Freed and Louis Karcher, the latter of Chicago, all personal friends of the deceased.

The honorary pall-bearers were: Senators Munson, Aspinwall, Fisher, O'Brien, Willoughby, Mahoney and Bartling, and Representatives McCarthy, Stoskopf, Shanahan, Muir, Slade, Schubert, Hogan, Dudley, Curley, Mahoney, Brannen, Callahan, Needles, Berry, Crafts, Cochran, Mauritzon and J. W. White, of Whiteside. Grand Regent John Kiley, of the Royal Arcanum, and a large delegation of that order from Chicago attended the funeral, as did also the Freeport councils.

Will Neither Deny Nor Affirm.

SPRINGFIELD, Ills., July 5.—Regarding a story in the Chicago papers of alleged bribery of members of the legislature, and that Governor Altgeld had sufficient evidence against fifteen members to send them to the penitentiary, and that a special session of the Sangamon county grand jury would be convened to consider the cases, Governor Altgeld declined to affirm or deny the truth of the story. He says there is plenty of time for him to talk when the matter is ready for publication, if ever that time arrives.

Brings Suit for Libel.

GALENA, Ills., July 8.—Mrs. Mary Ward Smith has instituted suit in the circuit court against Robert J. Garner, a dealer in shoes, for libel. The plaintiff, it is alleged, owed Garner $7.50. After having made several presentations of the bill Garner displayed prominently in his store a poster which read: "Mrs. Mary Smith owes me $7.50." An itemized copy of the bill followed. Mrs. Smith sues for $2,000.

Civic Federation at Work.

SPRINGFIELD, Ill., July 5.—The Springfield Civic Federation, at the meeting of the city council, presented a communication calling attention to the alleged fact that the police were not enforcing the ordinances relative to the Sunday closing of saloons and regarding gamblers and houses of ill fame. Mayor Woodruff in consequence has issued strict orders to the police to enforce said ordinances.

Illinois Encampment Begins.

SPRINGFIELD, Ills., July 8.—A seven weeks' encampment of the Illinois National Guard has begun at Camp Lincoln, near this city. The Second regiment and Cavalry troop A, of Chicago have arrived and will remain in camp a week.

Representative Remann Better.

VANDALIA, Ills., July 5.—Congressman Remann's condition has improved somewhat. Mr. Remann has exhibited wonderful vitality throughout his illness, and on this Dr. Hughes bases his only hope.

Cases of Smallpox Reported.

SPRINGFIELD, Ills., July 5.—The state board of health reports two cases of smallpox at Monnd City, Pulaski county; two cases at Villa Ridge, Pulaski county, and three cases at Aurora, Kane county.

Notes of the State.

Figures of men in the window panes of Robert Dick's house are mystifying the people of Rochelle, Ill.

Samuel Wilson secured a verdict at Springfield, Ills., against the Mobile and Ohio railroad for $5,000 damages for injuries received in a grade crossing accident.

George Masten and Elmer Young were held at Tuscola, Ills., charged with attempting to wreck an Illinois Central train June 24.

Joseph Greer fell from a water tank at Rushville, Ills., and crushed his skull so badly he died shortly afterward.

The dome of the Illinois state fair building for farm and orchard products will be that of the World's fair horticultural building.

SPEAKER JOHN MEYER DEAD.

Presiding Officer of the Illinois House of Representatives.

FREEPORT, July 4.—Hon. John Meyer, speaker of the lower house of the Illinois legislature, died here at 6:45 yesterday morning at the home of his father-in-law, C. O. Collman, where he had been since the close of the legislature. The end was rather unexpectd, as his illness was not regarded as serious. Death was due to liver trouble and enlargement of the spleen. He was born in the kingdom of Holland, Feb. 27, 1852, went to Chicago when 1½ years old, attended the public schools there and was graduated from the Northwestern university. He afterwards took a course in a college of law, and was admitted to practice in 1879. He was chosen a member of the legislature in 1884, and had served ever since. He was elected speaker of the house in January last. He married the daughter of C. O. Collman, of this city, in 1881, and his wife and one child, a daughter, survive. The remains will be interred here.

CHICAGO, July 4.—Universal regret was expressed in this city among those who knew him when the news of the death of Speaker Meyer was received. Every one had a word of praise for the dead man, and the high regard in which he was held was evidenced in many ways. The Cook county members of the legislature met at the Great Northern hotel last evening and adopted resolutions highly eulogistic of the public services and private character of the deceased. Among politicians the effect of the event on the legislature was eagerly discussed, and the general opinion was that the house would be thrown into an exciting contest for the speakership as soon as it reassembles.

Fall of a Grand Stand.

BUFFALO, July 5.—The Press Cycling club's meet at the driving park brought together a very large crowd of people, and the meet was marred by a bad accident. While the last race was in progress the grand stand collapsed, injuring nineteen of the occupants. Three sustained injuries which may result fatally. They are Frank Leymonvester, spine broken; John G. Heil, three ribs broken and internally hurt; Mrs. L. M. Elrick, both legs broken. Eight others sustained more or less severe fractures and contusions.

Health is Economy.

A WELL MAN CAN DO AS MUCH WORK AS TWO MEN WHO ARE "UNDER THE WEATHER," AND DO IT BETTER. A BOX OF RIPANS TABULES IN THE OFFICE WILL SAVE HIRED HELP.

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HAVOC BY TEMPEST

Wild Waters Sweep Away All of Winona, Mo.

ELEVEN LIVES LOST IN THE FLOOD

Disaster That Was Like Shipwreck on Land—No Time to Get Out of the Line of the Torrent's Sweep, Which Occurs in the Night—Baxter Springs, Kan., Visited by a Cyclone That Sends Five Persons to Eternity.

SPRINGFIELD, Mo., July 8.—A storm awful in its terror and total in its work of destruction has wiped out the town of Winona, on the Current river branch of the Kansas City, Fort Scott and Memphis railway in Shannon county, at 10:30 o'clock at night. It is known that eleven persons lost their lives and eight men are missing. The dead are: Rev. G. W. Duncan, Mrs. G. W. Duncan, Mattie Duncan, Mrs. Crawford (daughter of G. W. Duncan), Crawford Gert, George Nevins, Norma Nevins, little daughter of Lloyd Wright, Maggie Cannon, John Morris, and Mrs. Nevins. The bodies of Rev. G. W. Duncan, his wife and daughter, and George Nevins, Norma Nevins, and the Wright girl were recovered, but the others have not been found.

Like a Shipwreck on Land.

A slashing rain preceded by a fierce wind set in at 9 o'clock at night. While the wind ceased the rain increased intensely, until at 10 o'clock it became a warring tumult. At 10:15 four feet of water was on the streets. In fifteen minutes more the buildings could no longer stand the strain and began to careen and fall to pieces in the waters. Vivid flashes of lightning pierced the downpour, which came like the falls of Niagara. Houses were smashed and in the water were hundreds of men, women and children, dashed about like corks. It was like a shipwreck on land. Cries of terror and shouts for help from the struggling people clinging to pieces of timber made the scene one that baffled intelligent effort to save the helpless. The strong current rushing down the ravine or valley carried many to higher land and places of safety. When the torrent had to a degree subsided the men who had seen to their own families turned their attention to others, and by 3 o'clock in the morning the worst was over.

Shelter for the Unfortunates.

But those who escaped found themselves homeless, without food and nearly without clothing. As soon as the destroyed telegraphic communication was restored Mayor B. F. Evans telegraphed to this city for aid. The inhabitants of Winona are now scattered among farm houses, or have gone to neighboring towns. In all thirty buildings were destroyed, most of them being dwelling houses. The total loss is about $80,000. At places the water was twelve feet deep in Winona. It is now known that Birchtree, eight miles west of Winona, had its greatest storm at the same hour. No lives were lost there, however, but Cortez & Fisher, lumber dealers, lost $2,000 by the destruction of their huildiug. Other buildings were slightly damaged there.

The Way the Flood Came Down.

Winona, in point of population and business, was the most important town in Shannon county. The railway that passes through the town follows a valley east and west and a deep ravine goes out northwest toward the river. Along the sides of this ravine or valley were clustered houses occupied hy the families of the men who had heen employed in the Ozark Lumber company's sawmill. When the clouds opened on the hills the water rushed dowd this ravine, carrying all before it. The railway track was torn up and residence houses and husiness huildings were swept along with it into the torrent.

DONE BY THE DREAD CYCLONE.

Five Killed and a Number Injured in Kansas—Narrow Escape of Miners.

BAXTER SPRINGS, Kas., July 8.—Baxter Springs was laid in ruins, five people were killed and twenty others badly wounded by a twisting cyclone that struck the town at 6 p. m. A complete list of dead, is as follows: Sallie Wehster, aged 70; Florence Webster, aged 36; Ralph Wehster, aged 3: Thomas Shields' hahy, H. Hihbs. The injured are: Mrs. Neal, hoth collar bones hroken and internal injuries: James Neal, scalp wound and internal injuries; Roy Webster, right arm broken, right hip and left elbow dislocated; Mrs. Martha Smith, hip dislocated and internal injuries; Ella Smith, internal injuries; George A. Dicker, head injured; three members of A. Sharpe's family, badly injured; Mrs. Thomas Shields, living nine miles south, fatally injured; A. G. Hamback, head iujured.

There seem to have heen two currents of wind which struck the town, one from the north and the other from the west, and they met near the M. E. church, joined forces and turned east, doing serious damage to property before meeting, but after coming together the destruction was complete. The northern current did comparatively little damage before meetiag, but that from the west hlew 23 freight cars from the track, rcduced to kindling wood the M. E. and Christian churches, and did a varied assortment of damage to other huildings. The memhers of the Webster family, recently from Nebraska, the mother aged 70, daughter aged 36, and the grandson, aged 3, were killed by lightning. Another son had his leg broken and his shoulder dislocated, and will probably die. M. B. Hibbs, aged ahout 60, died from excitement, falling dead in onc of the stores on Military street.

The western part of Lyon township had a touch of perhaps the same twister. It struck the farm and house of Thomas Shields, of Lyon, demolishing his house and barns. Mrs. Shields and two children were in the building at the time the storm struck it. One of the ohildren, a 2-year-old babe, was killed, the other child's leg was broken and Mrs. Shields had her shoulder dislocated and is injured in her back and spine. She will die. One or two other farms iu the immediate vicinity of Mr. Shields' were damaged in fences, trees, etc. W. I. Areher was found dead on the Nolan farm in Sheridan township. It is supposed that he was drowned while crossing a creek.

Forty miners at work in mine No. 47, of the Kansas and Texas Coal company at Weir City, had no knowledge of the storm until the mine was deluged with torrents of water from above. All had narrow escapes from drowning, and every mule in the mine was drowned. The rain was the most violent ever known, resemhling a cloudburst, and the entire country was flooded. Reports of further fatalities seem almost certain when the roads are opened up.

CHICAGO ALSO STORM-SWEPT.

Furious Wind and Rain Closes a Hot Day —Loss of Life Rumored.

CHICAGO, July 8.—One of the most furious wind and rain storms known in this vicinity for years passed over the clty early last evening. The day had been intensely hot, and there were many people out on the lake in sail hoats, and as the storm came suddenly it was feared that several lives were lost. The different lifesaving crews were husy all evening.

The only lives lost supposedly were those of Charles Klein, Johu Ross and Charles L. Shook, who were out in the lake in a rowboat and are missing, and August Brodlow, towerman on the Pan-Handle tracks at Ada street, who was fatally hurt by the tower being blown over. Lightning struck several houses in the outskirts and two small residences were blown over, hut nohody hurt. Damage to telegraph and telephone wires was universal.

Dispatches are full of storm havoc. At Pine Bluff, Ark., many huildings were damaged, and news is anxiously awaited from the surrounding couutry. Dispatches from many points in the central and northern portions of Illinois and southern Wisconsiu tell of furious storms. At Savanna, Ills., the storm almost reached the proportions of a cyclone. At Peoria several buildings were unroofed, one three-story frame block completely destroyed and much other damage done. Wires are all down at Milwaukee.

From all points the story is of damage to buildings, trees, and crops, but no loss of life is reported. In many sections of Kansas and Missouri rains amounting to cloudhursts have fallen. In Georgia at Willard's Station every house was wrecked and two negroes killed; many farm houses were also wrecked. The list of deaths will reach ten and of wounded twenty.

SIX DROWNED IN LAKE GENEVA.

Among Them the Assistant Physician of the Elgin Insane Hospital.

LAKE GENEVA, Wis., July 8.—A heavy storm passed over here, which unroofed buildings and demoralized shade trees. The hail broke a large amount of glass and ruined corn, oats and what little fruit there was. The steam launch Dispatch was chartered just before the storm by a party consisting of Father Hogan and Miss Hogan, of Harvard, Ills., and a man thought to he Dr. Franz, assistaut superintendent of the Elgin (Ills.) insane asylum, and his wife and child. They were caught by the storm and hoat was swamped and all on board were drowned.

LATER.—The names of the drowned are as follows: Dr. John E. Hogan, assistant physician at the northern Illinois hospital for the insane; Mrs. John E. Hogan, wife of the doctor; James Hogan, aged 3, son of Dr. Hogan; Rev. Father Hogan, pastor of the Catholic church at Harvard, Ills.; Miss Hogan, of Harvard, Ills., sister of Dr. Hogan; John Preston, engineer of the launch, Lake Geneva.

Zouaves Drill at St. Louis.

ST. LOUIS, July 6.—The feature at the interstate drill was the contest of the zouave companies. The competitors were the Hale Zouaves, of Kansas City; Neeley's Zouaves, of Memphis; Chicago Zouaves, and Walsh Zouaves. All put up pretty drills, the tactics heing on the "as you will" order, and consisting of unique and fancy movements, each company having its own specialties.

THE MARKETS.

New York Financial.

NEW YORK, July 6.

Money on call nominally at 1½ per cent. Prime mercantile paper 2½@3 per cent. Sterling exchange firm, with actua business in bankers' bills at 489¾@490 for demand and 488¾@489 for sixty days; posted rates 489@489½ and 490@490½ commercial bills, 4.87¾@488.

Silver certificates 67½; sales 10,000; bar silver, 67. Mexican dollars 53½.

United States government bonds firm; new 4's reg., 123¾; do. coupons, 123¾; 5's reg., 116½; 5 coupons, 116½; 4's reg., 112; 4's coupons, 112½; 2's reg., 97; Pacific 6's of '95 100.

Chicago Grain and Produce.

CHICAGO, July 4.

Following were the quotations on the Board of Trade today: Wheat—July, opened 69c, closed 69½c; September, opened 70⅝c, closed 71⅛; December, opened 72⅞c, closed 73⅛c. Corn—July, opened 44¼c, closed 44½c; September, opened 45⅝c, closed 45c; May, opened 37½c, closed 37½c. Oats—July, opened 24¼c, closed 24¼c; September, opened 24½c, closed 23⅞c; May, opened 27⅝c, closed 27½c. Pork — July, nominal, closed $12.20; September, opened $12 30, closed, $12.17½. Lard —July, nominal, closed $6.50.

Produce: Butter — Extra creamery, 16½c per lb; extra dairy, 13@14c; packing stock, 8c. Eggs—Fresh stock, loss off, 10¾c per dozen. Live poultry—Spring chickens, 12@14c per lb.; hens, 9½c; roosters, 5c; turkeys, 7½@8½c: ducks, 8@8½c; geese, $3.00@4.00 per doz. Potatoes—New, 65@80 per bu.; Strawberries — Racine, $1.25 @ 2.00 per 16-qt. case. Blackberries, Illinois, $1.75 @2.25 per 24-qt. case. New apples—$1.00@2.50 per bbl. Honey—White clover, 1-lb sections, new stock, 13½@14c; brown comb, 10@12c; dark comb, poor packages, 8c; strained California, 5@6c.

Chicago Live Stock.

CHICAGO, July 6.

Live Stock—Prices at the Union Stock yards today ranged as follows: Hogs—Estimated receipts for the day 9,000; sales ranged at $3.75@4.90 pigs, $4.85@5.25 light, $4.75@4.95 rough packing, $4.85@5.30 mixed, and $5.00@5.35 heavy packing and shipping lots.

Cattle—Estimated receipts for the day, 500; quotations ranged at $5.40@5.85 choice to extra shipping steers, $4.75@5.35 good to choice do., $4.15@4.85 fair to good, $3.50@4.10 common to medium do, $3.40@3.85 butchers' steers, $2 40@3.15 stockers, $3.20@4.00 feeders, $1.70@3 70 cows, $2.50@4 40 heifers, $2.25@3.80 bulls, $2.60@4.40 Texas steers, $2.50@5.75 veal calves.

Sheep—Estimated receipts for the day 6,000; sales ranged at $2.30@3.35 westerns, $1.50@3.00 Texans, $1.75@4.20 natives, and $2.75@6.00; lambs.

St. Louis Grain.

ST. LOUIS, July 6.

Wheat—Cash, 69¼c; July, 69¼c; August, 70⅛c bid; September, 71⅛c bid; December, 72¼c bid. Corn—Cash, 42c asked; July, 41½c nominal; September, 42⅝c asked; December; 32⅜c bid; May, 33½c. Oats—October, 24c bid July, 23½c asked; September, 22⅞@23c bid; May, 26¾c.

Toledo Grain.

TOLEDO, July 6.

Wheat—Cash and July, 73c; August, 72⅝c. Corn—Cash, 45c. Oats—July and September, 24⅞c.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from July 1 to July 8:

Frederick Brouse, Sarah L Carpenter, John Crawford, A S Crow, Malcom Fitch, Robert Gunn, John Harper, J A Parks, L A Phillips, T C Radabaugh, Mrs O R Strong, James A Terbett, A S Waterbury.

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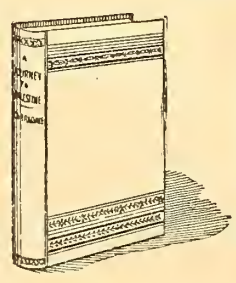
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Wounds on Plants.

The wounds made on growing plants of trees should always be protected by some application as soon as they become dry enough for it to adhere well. Common paint is better than neglect, but any cement of the character of grafting wax is better. One of the best substances, both for its neatness and its long adhesion to the surface of the wound, is the well known shellac varnish, consisting of a strong solution of shellac in alcohol. To prevent the neglect which so often occurs because the owner has nothing of the kind on hand it is well to have such a preparation made in time, says Country Gentleman:

Procure such a wide mouthed bottle as the one represented and insert a



SHELLAC BOTTLE AND BRUSH.

brush to be used in applying it by making the cork a part of the handle. This will prevent drying up, and it will be always ready.

Those who have time to attend to it may make the turpentine and rosin mixture by using a half pound each of rosin and tallow melted together, adding a spoonful of turpentine when it is cool, with two ounces of alcohol and an ounce of water, heating again and stirring rapidly. This is a good application, but is not so delicate for fine plants as the shellac. If it becomes too thick, add alcohol.

Large Versus Small Hives.

In Bee Gleanings Mr. Ernest R. Root gives this concise recapitulation of what has been learned from the discussion of large versus small hives:

There are more beekeepers using large brood nests than we were aware of. Many more favor ten frame hives in preference to the eight frame than we supposed, although, if we could count the hands of those using the eight frame hives and those using the ten frame hive, I think we should probably find three of the former to one of the latter. It seems probable that some are using too small brood nests, say, of eight frame size, when they might possibly get better results with 10 and 12 frame sizes.

In colder climates, especially where there is one main honey flow in June and July, with very little fall flow, the eight frame size seems to be used most. In warmer localities, in many portions of the south, in Cuba, where the seasons are prolonged, and where there are months when the bees can gather honey, instead of weeks, as it is with us up here in the north, a large brood nest of 10, 12 and 16 frame capacity seems to have the preference. Instead of beekeepers running from ten down to eight, as formerly, the tendency now seems to be from the small size to the large. The double eight frame hive of 16 frames is too large, since 12 frames seem to afford the maximum capacity for most localities.

Supply dealers will do a lot of growling because it will be a nuisance to keep so many sizes of hives in stock, each size necessitating special covers, special supers, special bottom bars and special honeyboards. How nice it would be if every beekeeper could use one size of hive, one kind of frame, one kind of everything! But no. There are too many notions that are at variance, too many localities with different resources, too many things in general, to make us all think and believe alike.

Storing Corn Fodder.

The possible loss from storing cut or shredded corn fodder or stover before it is fully dry, or when it has been wet by rains, is illustrated by a sample recently sent to the Illinois experiment station. This was nearly black in color, very acid and apparently had been nearly charred by excessive heating. The sender says that the top of the mow in which it was stored was of fair quality. His cows ate only sparingly of the blackened fodder, and its feeding value must have been greatly reduced.

Many prefer to cut timothy just after the blossoms have gone off.

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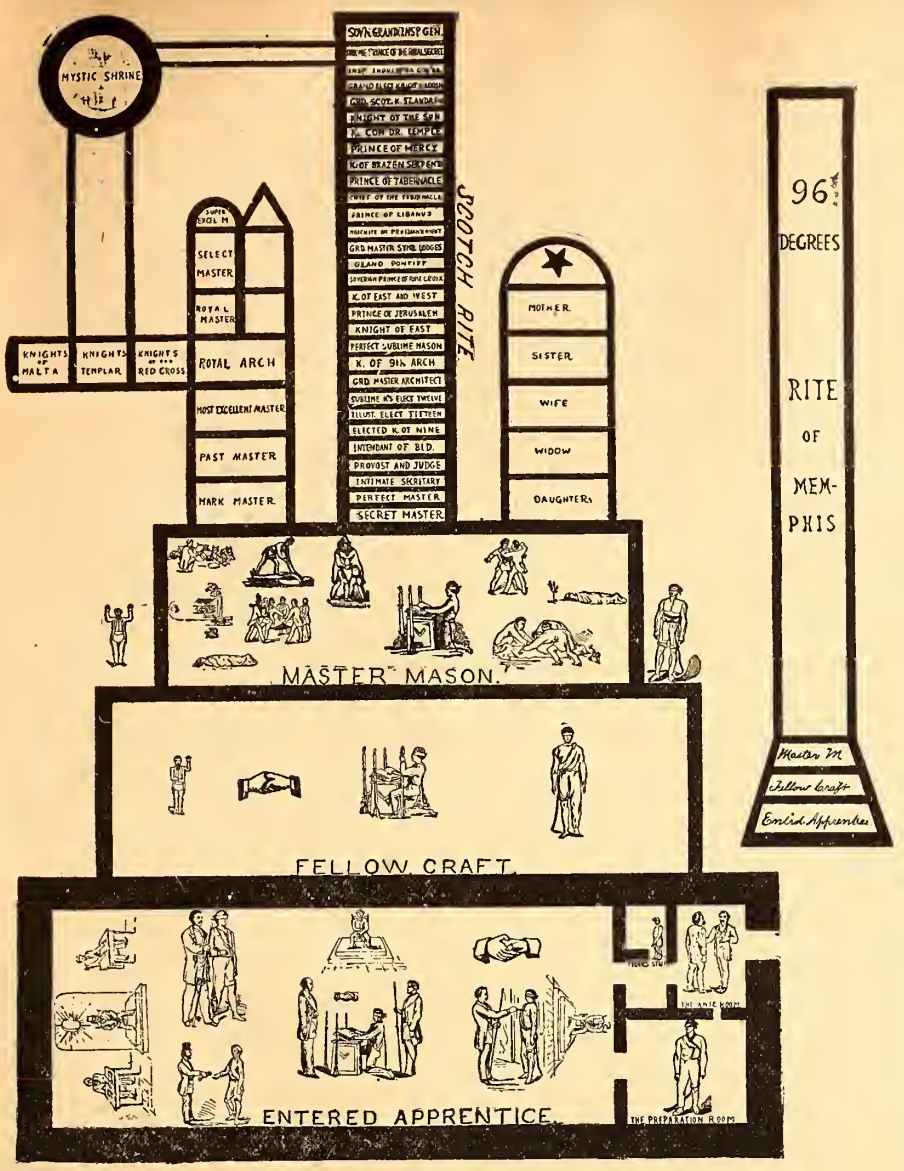
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4. The Mystic Shrine of one degree.
5. The Eastern Star of 5 degrees for Master Masons and for women. These are side degrees, and not genuine masonry.

The Symbolic degrees, or Blue Lodge of three degrees, are common to every Masonic rite, whether American, Scotch, or Egyptian, or whichever of the Masonic rites, named in Mackey's Masonic Encyclopedia one may choose to investigate.

This chart shows in the Blue Lodge the position of the Worshipful Master and some of the other officers of the lodge. Several positions of the candidate who is being initiated are also shown. In the Master Mason's degree is recognized the murder, burial and resurrection scene so full of religious significance to Freemasons.

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—ON—

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Disloyal Secret Oaths. By Joseph Cook, Boston. He quotes the law of Vermont which makes the administration of the Masonic oaths illegal. Joseph Cook's address is a national treatment of a national subject, and very valuable for reference. Postpaid, 5 cents.

Are Secret Societies a Blessing? An address by Rev. B. Carradine, D. D., pastor of the Centenary M. E. church, St. Louis, Mo., Jan. 4, 1891. W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's, too." A pamphlet of 20 pages and cover Postpaid. 5 cents.

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Masonic Oaths Null and Void: OR FREEMASONRY SELF-CONVICTED. This is a book for the times. The design of the author is to refute the arguments of those who claim that the oaths of Freemasonry are binding upon those who take them. 207 pages. Postpaid, 40 cents each.

Judge Whitney's Defense before THE GRAND LODGE OF ILLINOIS. Judge Daniel H. Whitney was Master of the lodge when S. H. Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the lodge, but he boldly replied to the charges against him, and afterwards renounced Masonry. 15 cents each.

General Washington Opposed to SECRET SOCIETIES. This is a re-publication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies,*" communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10cts each.

Morgan's Exposition, Abduction AND MURDER, AND OATHS OF 33 DEGREES. Composed of "Freemasonry Exposed," by Capt. Wm. Morgan;" "History of the Abduction and Murder of Morgan;" "Valance's Confession of the Murder of Capt. Wm. Morgan;" "Bernard's Reminiscences of Morgan Times," and "Oaths and Penalties of 33 Degrees." 300 pages; cloth, $1.00.

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Masonry a Work of Darkness, adverse to Christianity, and inimical to republican government. By Rev. Lebbeus Armstrong (Presbyterian) a seceding Mason of 21 degrees. 15 cents each.

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Grand Lodge Masonry. Its relation to civil government and the Christian religion. By Pres. J. Blanchard. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities. 5 cents each.

History of the Abduction and Murder OF CAPT. WM. MORGAN. As prepared by seven committees of citizens, appointed to ascertain the fate of Morgan. 25 cents each.

The Mystic Tie, or Freemasonry a LEAGUE WITH THE DEVIL. This is an account of the church trial of Peter Cook and wife, of Elkhart, Indiana, for refusing to support a reverend Freemason. 15 cents each.

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HISTORY OF A WEEK.

Tuesday, July 2.

Judge Goggin, of Chicago, adjourned court and discharged jurymen and witnesses because he did not believe the new indeterminate sentence law constitutional. Other Chicago judges and lawyers don't seem to agree with Goggin and say they are not making laws, but enforcing them.

Three unknown Huns were killed by the cars near Phillipsburg, N. J.

T. M. Hydock shot and killed a burglar, Charles Taylor, at Omaha.

Fifty-five millions of money is lying idle in the banks of the City of Mexico.

Gladstone has returned from London to Hawarden.

L. W. Olds and his wife, of Galesville, Wis., were probably fatally injured in a runaway acoident.

Frederick Young, aged 12, took an involuntary ride upward a mile and a half in a balloon at Neshamy Falls, Pa. He hung by his feet most of the way, being entangled in a rope.

Wednesday, July 3.

Thousands of Epworth leaguers still remain at Chattanooga seeing the sights, although the convention closed Sunday.

A watermelon train was wrecked close by a negro church near Richmond, Va. The congregation adjourned.

New York surgeons removed a man's pectoral arch—collar bone, shoulderblade and arm—and the man lives.

French troops have occupied the territory of Amapa, Rio Janeiro.

Duluth will have a steel plant July 10 employing 300 men.

Jacobins were so disorderly in Rio Janeiro that the police were called upon to disperse the mobs.

General Gomez, Cuban insurgent leader, is said to be marching on Santa Clara with 10,000 men.

The graduating class at Dartmouth college appropriated by night the wooden hands of the big college clock, and divided them into sixty-eight pieces, one for each member of the class.

Thursday, July 4.

After considering the case three hours the jury at Buffalo declared Bob Fitzsimmons guiltless of the death of Con Riordan and Bob is a free man.

The report that Professor Moore, now forecaster of the weather at Chicago, will succeed Harrington as head of the weather bureau at Washington is confirmed.

A syndicate of New York capitalists has purchased street railway, water works and gas and electric light plants of Charleston, W. Va.

San Antonio, Tex., voted to issue $300,000 twenty-year gold bonds to pay judgments against the city.

Canada's criminal code is to be so amended as to include poolrooms that accept bets on races in the United States.

Mrs. Jefferson Davis was elected an honorary member of the Confederate Veterans' association, of Savannah, Ga.

Judge Dundy, of the United States district court, who was injured at Hot Springs, S. D., was removed to his Omaha home.

Friday, July 5.

Two lives were lost by the burning of the Sagamore hotel block at Lynn, Mass.—Henry F. Hicks and James H. Winslow, 57 and 63 years old respectively, and both employes of the L. A. May company.

The Gayoso Hotel company, of Memphis, Tenn., made an assignment. Liabilities, $185,000; assets, the same amount.

Dr. Benjamin Snodgrass, aged 73, was fatally injured in a runaway accident west of Muncie, Ind.

The proposed mining exposition to be held in Denver, Colo., has been dropped.

John A. Smith, 21, killed his father, Martin H. Smith, in a quarrel at Leavenworth, Kan.

Sixteen families were made homeless by a fire at Rankin Station, Pa. The loss is $15,000.

Dr. Brown returned to Waycross, Ga., after an absence of twenty-five years, to find his wife married to another man. She refused to leave her second husband and Brown left broken-hearted.

Professor Moore has taken charge of the weather bureau at Washington.

Saturday, July 6.

The headless body of J. C. Alsop, a printer, was found at Socorro, N. M. He is the third printer decapitated there mysteriously since 1883.

Charles P. Coates, wealthiest barber in Tiffin, O., has been given five days' notice to leave the town. The notifiers are union barbers.

At Tarrytown, N. Y., Carlyle W. Barron mistook in the darkness an unknown woman for a skunk, and shot her dead.

What was supposed to be the body of John Elder, an embezzler of Columbus, O., was buried a year ago. Thursday Elder reappeared, and now the identity of the corpse is a mystery.

The case of Harry Hayward, murderer of Catherine Ging at Minneapolis, will not be disposed of finally until October.

Theodore Cushing, who killed Thomas King, his farm hand, at Spokane, Wash., has been convicted of murder in the second degree.

Mount Vesuvius celebrated the Fourth by opening a new fissure and pouring fourth a dense stream of lava.

Magistrate Hause, of Jeffersonville, Ind., broke the Fourth of July record by marrying sixteen couples.

High Gutemalan officers are charged with stealing $3,000,000 from the government.

Monday, July 8.

Fire at Oswego, N. Y., destroyed property valued at $100,000. Mrs. Bond is missing and supposed to have perished in the flames.

Ex-State Senator Mitchell, of Caswell county, N. C., has disappeared, heavily involved and charged with robbing trust funds.

There are now 1,200 men out on strike at the American iron works, Cleveland, with indications of the trouble growing.

Queen Victoria is sitting for a portrait representing her in the act of placing a wreath on the coffin of Sir John Thompson, the late Canadian premier.

Captain Howgate has been admitted to bail pending the decision of his case by the supreme court.

The Lady Lee, a Mississippi river steamer, sank at the head of Island No. 40 and seven persons were drowned as follows: Harry Robinson, boat's baker; Mamie Stewart, colored deck passenger; Peter Watson, barber; William Whitesides; Mary Winder, colored deck passenger; —— Ady, roustabout; preacher, name unknown, of Osceola, Kas.

Mayor Starkweather, of West Superior, Wis., is to be tried by the city council on charges of malfeasance in office.

HELLMAN'S CRIME.

He Takes His Whole Family to Eternity with Him.

CHICAGO,, July 6.—Frederick Hellmann, a well-to-do mason contractor, murdered his wife and four children and then killed himself. It was first supposed that Hellmann and his wife and children met death by accident, but it developed at the coroner's inquest that it was wholesale murder, calmly planned, and that the man intended to kill himself and end the existence of the members of his family. The dead man and his victims are: Frederick Hellmann, aged 37; Mrs. Ida Hellmann, aged 32; Fred Hellmann, Jr., 11; Ida Hellmann, 10; William Hellmann, 7; Hedwig Hellmann, 3. The motive for the crime may never be known, but it is supposed that the act was that of a madman, as Hellmann, about ten years ago, had a sun stroke, from which he never recovered completely.

Suspicion was first aroused in the morning by the fact that the house in which the Hellmanns lived was tightly closed long after the usual hour for the family to be astir. The mother and married sister of Hellmann, who lived next door, attempted to break into the house, but were unable to do so. They finally managed to force an entrance through a window that had been left unfastened, and made their way to one of the bedrooms, where the dead bodies of all the family were found. The house was so full of gas that the two women were nearly overcome, and it was only after it had been opened up that it was found possible to turn off the gas, which was streaming from an open jet.

The relatives and all the neighbors at once concluded that the deaths had been the result of an accident, and the police adhered to the same opinion. The open gas jet was just above the bed in which the mother and one of the children lay, and it was supposed that one of them had during the night accidentally hit the stopcock and knocked it open. At the inquest, however, an entirely different complexion was given to the affair by Charles, the brother of Hellmann, who produced a letter written by the murderer and suicide late on the previous evening, in which he clearly stated his purpose of killing himself.

He gave no intimation of the fact, however, that he was meditating the death of his family also. He spoke of the window through which the women had crawled as the only way in which his brother could gain admission to the house, and said that he had left it open for that purpose. The brother did not receive the letter until the afternoon, and went directly to the inquest.

Bob Fitzsimmons Acquitted.

SYRACUSE, N. Y., July 4.—The defense in the trial of Bob Fitzsimmons was closed with the testimony of Dr. G. A. Lyon, of New York. From the description given he said he would judge that Riordan was affected with hypertrophy, which gives the heart a spasmodic action. He thought the kidneys were affected with Bright's disease; also from the description of Riordan's condition he would judge he had an enlargement of the liver and an affection of the left lung. He had warned Riordan not to drink alcoholic beverages and not to engage in violent exercise. The arguments were made and the case given to the jury, which rendered a verdict of not guilty after three hours' deliberation.

Colorado Democrats Resolve.

DENVER, July 3.—At the afternoon session of the Democratic mass-meeting resolutions were adopted dissenting from the financial policy of the present administration, opposing the issuing of interest-bearing bonds in the time of peace and indorsing the action of the Democrats of Illinois in calling for a national Democratic free silver convention. Ex-Governor Adams made a speech in which he declared the only hope for free silver lay in the Democratic party. All the signs point to the fact that the two candidates for president next year would be a gold Republican and a silver Democrat, and the people would choose between them.

Inter-Collegiate Prohibitionists.

CLEVELAND, July 5.—At the convention of the inter-collegiate Prohibition convention the first business was the election of officers, which resulted as follows: President, Clay Herrick of Berea college, Kentucky; vice president, F. W. Barber of the University of Wisconsin; treasurer, Fred S. Nave, now of Ohio university, but who will go to the Northwestern university at Evanston, Ills., next year. The secretary is to be elected by the executive committee on the recommendation of the convention. John Elliott of the Yale Law school was suggested for the place.

Kentucky Populistic Ticket.

LOUISVILLE, July 6.—The Populist state convention declared for free silver and nominated the following ticket: Governor, Thomas I. Pettit, of Daviess; lieutenant governor, John J. Blair, of Nicholas; treasurer, M. R. Gardiner, of Hardin; auditor, C. H. Dean, of Woodford; register of the land office, J. E. Quicksall, of Wolf; attorney general, S. M. Priton, of Hart; secretary of state, Don Singletary, of Hickman; United States senator, Clarence S. Bate, of Jefferson.

BRYAN REPLIES TO A HEARER

Who Was Inclined to Think Statesmen Could Change Their Minds.

CINCINNATI, July 8.—Hon. W. J. Bryan, of Nebraska, spoke on bimetallism upon the invitation of the Cincinnati Chamber of Commerce. He spoke fully two hours to an audience most of which was not in sympathy with him. The applause of his distinctive free coinage arguments came from the workingmen. Nevertheless the entire auclence gave him profoundly respectful and admirlng attention, and greeted some brilliant passages in his speech with great applause.

A gold standard interlocutor in the audience gave him frequent opportunity for brilliant repartee. He criticised Secretary Carlisle's five propositions made at Bowling Green and made his usual direct argument. An interlocutor in the audience said: "Statesmen may change their minds." Bryan replied: "They may change their hearts, but having once uttered an eternal truth they cannot make it follow them in their false meanderings."

HEAVY FAILURE AT CHICAGO.

Dernberg, Glick & Hornor, of the "Leader," Go to the Wall.

CHICAGO, July 5.—The firm of Dern berg, Glick & Hornor, proprietors of the "Leader" store, have failed. The stock, fixtures, lease, teams, and other property of the firm are in the hands of the creditors on chattel mortgages securing claims aggregating $225,000. An inventory of the stock is expected to show a valuation of $400,000 or $450,000. The National Bank of Illinois, this city, is the principal creditor, holding nearly all the chattel mortgages. The attorneys of the concern said that in their opinion the firm would in a short time be able to resume. It employed 450 people, and it is claimed did a business aggregating $2,000,000 a year.

CALLAPSE OF A BRIDGE.

Four Fatally Hurt and Forty More Injured—Town a Hospital.

GOSHEN, July 5.—The sidewalk of the Iron bridge at Bristol, ten miles north of Goshen, fell with 100 people, who were watching tub races on the St. Joseph river. Forty persons were hurt, many seriously. The town is a hospital.

Those most seriously hurt were: Dr. C. E. Dutton, Clyde Trumbull, Mrs. Albert Strong and Herbert Nicholson. These may die. There are fully forty others who sustained more or less serious cuts and bruises, but will recover. The scene immediately after the collapse of the bridge was one of the wildest excitement.

Riot at a Parade.

BOSTON, July 5.—The Fourth of July parade of the patriotic societies of Boston and vicinity at East Boston ended in a pitched battle between some of the paraders and the spectators, in which sticks, stones, and revolvers were used with fatal effect. John W. Wills, a laborer, was shot and instantly killed; Michael Boyle had his head split open by a club, and now lies dying; a young man named Stewart had his nose cut off with a sabre; Patrick Kelley sustained a severe scalp wound, and officer A. S. Bates was hit in the mouth by a brick thrown by an unknown person and lost several teeth, besides suffering from severe lacerations.

Made an Assignment.

ST. LOUIS, July 8.—The Hart & Duff Hat company of this city made an assignment, naming Francis J. McMaster, an attorney, as assignee. Liabilities are placed at $39,000 and assets at $52,500. The assignment is subject to a deed of trust, securing three preferred creditors, to whom $11,000 is due.

Three Dead by a Boiler Explosion.

SIOUX CITY, Ia., July 6.—The Journal's Howard (S. D.) special says: J. D. Lawson, senior member of the firm of J. D Lawson & Co., proprietors of the mill wrecked by the explosion Tuesday, died from the effects of his injuries. The list of dead is now three.

Professor Moore Takes Charge.

WASHINGTON, July 6.—Professor Willis L. Moore of Chicago, the newly appointed chief of the weather bureau, has taken charge of his new office.

THE DEATH RECORD.

EDWARD B. HARPER, president Mutual Reserve Fund Life association, at New York.

JOSEPH P. SKELLY, well-known composer and song writer, at New York.

JOHN F. BLAKE, pioneer of Bureau county, Ills., at Princeton, Ills.

EDWIN O. SEYMOUR, well-known Board of Trade man, at Chicago.

ALEXANDER HESLER, oldest photographer in Chicago.

General JOSEPH HOLLMAN, prominent citizen of Nebraska, at Emerson, Neb.

Mrs. BARTLEY CAMPBELL, widow of the playwright, at Pittsburg, Pa.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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Darkness can only exist as the light departs; so the secret lodge can only exist as the light of Christianity declines.

Armed Europe seems to be waiting for the ultimate command of one man, and whether it shall be peace or war is the problem which the Czar of Russia alone and single-handed is to determine. One thing is certain, when the war does come it will be a struggle for national existence.

Dr. Talmage, whose sermon at Clear Lake, Iowa, on Sabbath the 7th, drew such an immense crowd, received, according to the newspapers reports, $500 for his sermon from the Milwaukee, Chicago and St. Paul railroad company. Excursion trains were run and the crowds that poured into Clear Lake would net the company quite a handsome profit. Besides, Dr. Talmage, in his sermon, embraced the opportunity to laud not the Sabbath but the two greatest Sabbath breaking forces in the land, the newspapers and the railroads.

Rev. Mojola Agbebi, an African missionary, home on vacation, writes to us from Congo Institute, Colwyn Bay, North Wales: "During my voyage to this place from Africa, the Rev. H. W. Johnston, of Clarinda, Iowa, a missionary from Freetown, Sierra Leone, placed a book on secret societies in my hand, and recommended your Association. I have read the book with great interest and abundant surprise. I desire now to know whether there is any one who can help by supplying me with books, newspapers, tracts, booklets, pamphlets, etc., on this subject, to circulate in West Africa, particularly in the British colonies where these secret societies have built and are building their nests and erecting their altars. If there is any one that can so help, I shall be glad to hear from you, and shall be grateful. I am pastor of a Baptist church in Lagos Yomba Land, West Africa. I am on a visit to England, through the kindness of friends, and shall return before the close of the year." We hope some of our readers who have means will be inspired to contribute for literature to sow this very important field.

Col. Geo. W. Bain, the matchless Kentucky orator, has this to say on the theory of evolution: "When I remember the years of Methuselah, and look about me and see men tottering under their three-score years and ten to-day, I am inclined to think that there has not been a steady evolution upward during the centuries. Down in Kentucky, some time ago, young Harry Clay, the son of our great Southern statesman, lay bleeding to death from a wound inflicted upon him in a drunken brawl by a liquor seller. In the same city at the same time the grandson of John J. Crittenden, one of the brightest men who ever graced the United States Senate, was also dying from injuries received while drunk. And at the same hour, the great grandson of Patrick Henry was in a prison cell, brought [illegible] by drink. Look at those great men way off there on the summit of fame, and then look at their offspring disgraced by drunkenness. My friends, I will leave others to determine whether man has by a process of evolution risen from an original brute condition. But the cases I have mentioned are not evolution but devolution."

We frequently get letters like this from Rev. E. E. Sims, pastor of the Congregational church, Dallas, Texas. "The principles of the *Cynosure* I heartily endorse. It is a necessary instrument by which you are able to turn on the light, and show up the false positions taken by secret societies. Our city is wholly given up to idolatrous lodge-worship. The lodge has taken in the women and the children as well as the men; it is a regular catch-penny, as well as a damnable evil. The churches cannot pay their pastors nor meet running expenses, not even our largest churches. The lodges are sapping the vital cords of our church life. We stand by and see it die, and in many instances never open our mouths to expose the deadly foe. This matter is magnifying itself in such alarming proportions that the ministers' union of this city were called to take some steps to prevent the lodge from utterly destroying the churches. The subject was discussed pro and con by them, and finally the committee on program brought in the subject, 'Can a man be a true Christian and live up to the mandates of secret fraternities?' To be sure, it was a warm debate; but the anti-lodge debaters won the laurels; and at the close of the meeting one brother minister said that he was a member of ten lodges, and he does not try to live up to all their requirements, so he pays his dues and fines and goes on. Lodge anniversaries almost invariably come on Sabbath. They meet, dress themselves in their lodge attire and parade the streets for hours with a brass band at their head, desecrating the holy Sabbath, and at the same time keeping a good many from the church worship on that day. But if the Lord will help me they shall hear me along these lines. I know right will win in the end."

The optimistic prophecy of Dr. Talmage, that in the present state of Christian civilization international war is no longer a possibility, sounds strange indeed in view of the lurid facts of the present year. We remember to have heard similar prophecies just before our last civil war, which filled more than a million graves with untimely dead. During this year two nations in Eastern Asia have been engaged in deadly conflict, and Japan, most under the influence of Christian civilization, has swept over China with uninterrupted conquest. Russia is massing her troops upon the borders of Korea, which together with the threatened collapse of Turkey may plunge all Europe into war before many months. Europe is now a great military camp with a standing army of nearly twenty-two and a half million. In our Hemisphere there are similar threatening war clouds. The revolutions in San Salvador, Samoa, Brazil, Nicaragua, Hawaii, Peru, Ecuador, and at the present moment in Cuba, together with the preparations for war [illegible] Chili and Argentina, prove that the time for beating swords into plowshares has not yet come. France is still pursuing her invasion of Madagascar and crossing England's path in Western Africa on questions of annexation. Our own country seems about to enter a social revolution on the labor question, and secret organizations like the A. P. A. and Jesuitry are nearing a collision.

Rev. Henry M. Bissell, a missionary at Fuerte, Mexico, under the American Board of Foreign Missions, writes us strongly remonstrating against the attitude of the *Cynosure* on the Hawaiian question. The editor is not aware that the *Cynosure* has taken any attitude on this question. We do not wish to be held responsible for all views expressed by correspondents. We are glad, however, to get Bro. Bissell's letter, for it gives us opportunity to say that the *Cynosure* is in deep sympathy with Hawaii in its struggle for republican government which is the highest and best form. We are glad also the Island desires shelter under the folds of the United States flag. We believe Hawaii is ready for self-government if what we read is true that the ratio of attendance upon the public schools is larger than in Illinois, and that over sixty per cent of the entire population attend church, and that there are none of the natives who cannot read and write. Indeed, we have read that Hawaii is today more Christian than New England. At their last Fourth of July celebration in Honolulu, Minister Willis, who presided, called down Joseph Cook, of Boston, who was a speaker, and who attempted to criticise President Cleveland's policy on Hawaiian affairs. We are inclined to think a partisan press was rather severe in its criticism of Mr. Cleveland, whose policy was not so much opposed to annexation, as to the revolutionary methods by which it was attempted.

THE NEW RELIGION.

BY REV. A. THOMSON.

After a somewhat careful reading of the Prince of India, I arrived at the conclusion that Wallace had one great purpose in view in writing that work. Namely, to show that the essentials of the Christian system might be summed up in a few words, and that by magnifying these essentials the twin demons of discord and superstition had taken possession of the church. I was the more interested in this, in that it corresponded with much in my own thought and observation. My own theology has been narrowed down to two propositions: thus I believe the sacred Scriptures to be the inspired Word of God, and I believe Jesus Christ the Son of God to be my Saviour and Master. If a man be honest these two articles carry with them all the rest; if he be not honest no iron-clad creed will make him so.

But if the true religion be simple in its essentials, so the new religion of our day is also exceeding simple. It has two articles that explain the sum of all that it teaches. Thus: 1. I believe in God. 2. I believe that every man should be a good fellow. Here all thought of the sacred Scriptures as the Word of God is left out, and of course there is no reference to Jesus the Christ, for he is not and never can be the God of this world. That the new religion is lodge religion no man who knows anything on the subject will for a moment deny. By their very nature most of the lodges can have no other. For to secure the support of intelligent decency there must be a belief in God. But to hold the Jew and the deist, the Lord of glory must be left out. So we have the simple but comprehensive creed of the lodge:

1st. I believe in God.

2nd. I believe that every man should be a good fellow. The extent to which this lodge religion has leavened the masses to-day may be readily ascertained by anyone applying this short creed to any man in general. Hold it up before them and they recognize it as theirs as a man recognizes his own face in the glass. But if you do but say lodge they will often be disposed to thank you for stating it so clearly. It is needless to say that this is not Christianity nor anything like it. It is the world worship of the world god and can only lead to death and despair.

Tomahawk, Wis., July 5, 1895,

THE IMAGE OF THE BEAST.

BY REV. H. H. HINMAN.

(*Concluded*)

AN IMPORTANT EXPOSITION OF PROPHECY.

In all of the semi-republican governments of the world there is a recognition of the rights of humanity. They have been largely modified by Christianity. They often "speak as a lamb," kindly and courteous. They also have the element of kingly power, which commands vast armies and navies and does not hesitate to shed the blood of men. This power "speaks as a dragon." They exercise all the authority of the first beast, and exalt and worship power as much as the old despotisms.

But it is said of the two-horned beast that "he doeth great signs, so that he should even make fire come down out of heaven on the earth in the sight of men. And he deceiveth them that dwell on the earth by reason of the signs that it was given him to do in the sight of the beast, saying to them that dwell on the earth that they should

MAKE AN IMAGE OF THE BEAST

that hath the stroke of the sword and lived. And it was given to him to give breath to the image of the beast, that the image of the beast should both speak and cause that as many as should not worship the image of the beast should be killed." Rev. 13: 13–15

Now what are these signs? If I am right in the conclusion that the two-horned beast represents the semi-republican kingdoms of modern Europe, it ought to follow that one of the outgrowths of their development should be

SOME REMARKABLE PHENOMENA.

This is just what we observe; for along with the growth of civil liberty and representative governments there has been not only a vast increase in general knowledge but most marvelous discoveries in arts and sciences, and especially in the application of sciences to the interests of mankind. Living in the midst of them and understanding in some measure the forces that have been developed by these great discoveries, we do not call them miraculous; but if some of us had been told in our boyhood that we should live to read in all the dailies of our American cities the details of a battle in China, or an election in Australia, on the *same day that it transpired;* or if we had been told that men in Chicago and New York could converse with each other as readily as though they sat by the same fireside, we should have said "*that* would be nothing short of a *miracle.*" No one in the last century would have believed that before a hundred years men, women and children would be riding in comfort and safety at the rate of seventy-five miles an hour. If anyone had predicted the phonograph, he would have been laughed at; if he had told us that our cities would be networks of electric railways, they would have sent him to the madhouse.

Who can witness the wonderful brilliancy of our electric lights, now extended all over the world, without feeling that "fire has indeed come down from heaven." Yet all these things are the outgrowths of that modern civilization which has grown up side by side with republican governments. And this leads us to

OUR MAIN INQUIRY,

What is the image of the beast? If, as we have attempted to show, "the beast" means despotic government, which has always been inspired by Satan, always used for oppression, always hostile to Christ, and always demanding supreme devotion to itself, then it will follow that the *image* of the beast ought to possess these qualities in a greater or less degree. If, as we have seen, this image was made by the direction of the two-horned beast, who also gave it power and authority "that the image of the beast should both speak and cause as many as should not worship the image of the beast should be killed," we ought to expect it to be an outgrowth of modern civilization, and to exist by the consent and co-operation of the modern governments of Europe as well as those of America.

Is there anything in modern society that substantially corresponds with this description? I answer that

THE SECRET LODGE SYSTEM,

including the trades unions and the secret insurance societies, *does* meet the conditions set forth. Take Freemasonry, which was originally a trades union, as an example and an illustration of the system.

1. Its government is purely despotic. "The government, therefore, of the Grand Lodge is completely despotic. While a Grand Lodge exists, its edicts must be respected and obeyed without examination by its subordinate lodges." (Mackey's Lexicon, Art. Grand Lodges, Jurisdiction of.) "The first duty of the reader of this synopsis is to obey the edicts of his Grand Lodge. Right or wrong, his very existence as a Mason hangs upon obedience to the powers immediately set above him. The one unpardonable crime in a Mason is contumacy or disobedience." (Morris' Synopsis of Masonic Law, Webb's Monitor, page 196)

This despotic character runs through the entire system. It is essentially military. Many of the orders (and this feature is increasingly common) have a distinctively military organization, arms and drill. They are prepared for actual war. In all, the right of private judgment must be sacrificed. As the soldier may not go back of the commands of his officer, so the lodge member must be "obedient to the powers immediately set above him." But to give up this right of private judgment is to forswear our allegiance to God. It is practically to take another god as the supreme director of life.

2 It is inspired of Satan. As "the dragon gave power to the beast," so he does to his image. The entire secret lodge system

STANDS OVER AGAINST CHRISTIANITY

and is as utterly diverse from and antagonistic to it as light is from darkness. The lodge system is purely selfish. Its motto is to love them that love us. Give to them from whom you expect as much or more in return. Christianity is purely benevolent. It knows no distinction of race, sect or order. It does good to *all men* as it has opportunity, "especially to them who are of the household of faith." The lodge excludes the poor, the maimed and the blind; but Christ specially *invites* them and makes them "kings and priests unto God." The lodge demands supreme loyalty to itself. It takes no account of any man's religion, so only he is true to his lodge covenant. He may be a Jew, a Christian, a Mohammedan or a pagan, provided nothing in his religion interferes with his relations to his order. Christ makes *religion* the supreme duty and business of life. He demands supreme loyalty to himself and forbids all that does not tend to his honor. The lodge appeals only to worldly motives. Christianity says, "Love not the world, neither the things that are of the world. If any man love the world, the love of the Father is not in him." 1 John 2: 15 If Christianity is inspired of God, the lodge must be from the Evil One.

3 The despotic power of the lodge system is used for oppression and persecution. This is especially true of the trades unions, which not only compel their own members to labor or rest as they direct, but forbid non-union laborers from taking their places. In all cases the non-union men who claim and exercise their undoubted right to sell their labor in the best market obtainable are insulted, abused, and sometimes murdered, for refusing to obey laws to which they owe no allegiance.

4. Secret orders are hostile to Christ. Not only is their spirit essentially un-Christian, but many of them have forms of worship from which the

NAME OF CHRIST IS CAREFULLY EXCLUDED.

They have a religious worship which does not even pretend to be a *Christian* worship. This is especially true of Freemasonry and Odd-fellowship. "So broad is the religion of Masonry.... that the Christian, the Jew and the Mohammedan may and do harmoniously combine with the Buddhist, the Parsee and the Confucian, and the worshiper of deity under every form." (Webb's Monitor, page 285.) This necessitates a special rule for worship; hence "Prayer in a Masonic lodge should be of a general character, containing nothing offensive to any class of conscientious brethren. In theory the whole world of Masons are supposed to be present in every meeting of every lodge, and the instruction, moral and religious, should be directed accordingly." (Ibid. page 285.) This effectually excludes Christ, since, as a divine Saviour, he is offensive to Jews, Mohammedans and pagans.

5. All secret societies not only

DEMAND SUPREME ALLEGIANCE

from their own members, but, to a large extent, the subjection of all others. They deny alike to the church, the state and to society at large all right to know what they are, what they do, or to make any investigation of their character. They resist such investigation as an invasion of their rights They often resort to violence and sometimes to murder in order to suppress all inquiry. They hold the pulpits in their grasp so completely that not one minister in fifty dares to publicly say what he thinks. They control the public press. Not one of our great journals dares open its columns to a discussion of their character or even tell well authenticated facts. The religious press is, as a rule, quite as subservient as the secular; and the churches, even when well informed as to their impious oaths and blasphemous ceremonies, admit their members to their communion, and accord to them positions of honor and power.

6. Though denying to the state any right of inspection or control, and though they are governments within the government, they

DEMAND AND RECEIVE CHARTERS

which make them bodies corporate and empower them to hold property and funds. It has recently been proposed by one of the commissioners appointed by the President to investigate the labor troubles, that all trades unions shall be required to become bodies corporate; and that instead of dealing with individuals, all employers, whether persons, corporations or States, shall make their contracts with these secret orders. There needs but one step more, and all individual rights will have passed away, and "no man may buy or sell unless he has the mark of the beast or the number of his name."

When it is remembered that Freemasonry has death penalties, and has sometimes executed

them, and that all secret orders are increasing in numbers, in arrogance, and in readiness to take the life of all who resist their demands, it should not seem difficult to believe that ere long all men's lives will be in jeopardy who will not bow to their authority. It is already true that the badge of membership in some secret order is well nigh universal. To those whose names are not in the book of life such membership is their *religion.* They worship the image of the beast and the dragon that gives him power. Meanwhile the third angel cries: "If any man worship the beast and his image....the same shall drink the wine of the wrath of God that is poured out unmixed in the cup of his anger." Rev. 14: 9, 10.

Oberlin, Ohio.

BIBLE LAW OF GIVING.

BY REV. J. M. FOSTER.

David said: "I will not offer to the Lord that which doth cost me nothing." That revealed the true character of his religion. He desired to give proof that he valued the forgiveness of sins by a Redeemer. Giving unto the Lord was a part of the homage which he delighted to render. It is ours to imitate the man after God's own heart.

The tithe law ought to be practiced in every congregation. This secures stated, frequent and cheerful contributions. A man whose income is $5 per week will dedicate fifty cents to God. That will mean $25 per year to Christ. Out of that he can assist in sustaining the oridnances here and send a portion to the missionaries. It would require only forty such contributors to raise $1,000 a year. A man whose income is $10 per week will devote $1 per week to God. That will be $52 per year. It would require twenty such to contribute $1,000 a year. A man whose income is $20 per week will dedicate $2 to Christ. That will be $100 a year. It would require ten such contributors to reach $1,000 a year.

Every individual believer is a priest unto God. The priests received the tithes in Israel. Each believer administers the tithe law for himself under Christ the High Priest, to whom it was devoted. And after he sets apart his own tithe it is holy unto the Lord, and it is only a question of judgment as to what department of the Lord's work has the prior claim. Do not say the Lord requires us to give as he has prospered us, as that does away with system in giving. Your contribution is to be each week every Sabbath. That gives periodicity and connects it with worship. And the tithe of the greater or less income is the spiritual sacrifice—the firstling of the flock that you offer unto God. Do not say that our contributions are to be spontaneous, and therefore cannot be regulated by law. We are to keep the Sabbath freely, cheerfully, spontaneously. But the Sabbath law is none the less binding. We are to engage in family worship spontaneously. And yet it is to be observed with regularity morning and evening.

And we are to give willingly, not grudgingly, of necessity, for God loveth a cheerful giver. The Greek word cheerful is hilarion, and from that comes our word hilarious. The Christian gives with a swing, with a glad and leaping heart. And the tithe law regulates the swing, as the swinging pendulum is the regulator of the clock. The believer is to sing praise to God with a loud noise, skillfully with a joyful heart. He is to give with a glad heart unto the Lord. The tithe is the law of his giving. Every believer who repudiates that law and withholds his tithe from the Lord will soon find that he has robbed himself. God's providences are against him. He loses what he has.

Boston, Mass.

THE TRUE SOURCE OF A NATION'S GREATNESS.

BY PAUL B. PHILLIPS, OF WHEATON COLLEGE.

"Woe to the country," said Methernich, "whose condition and institutions no longer pro duce great men to manage its affairs." A nation is great in its leaders. Some men possess a mighty influence in molding sentiment. Some astonish us with marvelous inventions. Some have great minds for the science of government. What glorious memories have Cromwell, Shakespeare, Milton, Bunyan, Newton, Washington, Lincoln, and a hundred others, left us? How far would civilization have now advanced if such talented men as they had not taken upon their shoulders the labors which they were able and willing to perform for their country?

Bismarck, in addressing the students of Germany on his eightieth birthday, said: "There have always been conflicts in Germany; and to-day's party divisions are the after effects of the peasants' wars. Without fighting there is no life. Without our internal conflicts we should eventually come to the condition of the Chinese and lapse into a fossilized state." So Germany's greatest statesman recognizes the fact that public agitation over public questions is a source of her greatness.

In the early history of our country our fathers found an open parliament of the greatest benefit. The town meeting proved itself a most valuable help to the New Englanders in their contest with British despotism. The British understood the value of these meetings to the colonies, and Parliament enacted a law prohibiting the holding of town meetings and sent troops to enforce the law. The Americans also knew the value of the town meeting which enabled them to understand their rights, and answered that very enactment of Parliament with the battles of Bunker Hill and Lexington. The town meeting was the un-partisan, political school of New England. The interest which the citizen had in himself, his home and his neighbors impelled him to favor such measures as he felt would redound to the good of all. Such debates as were held in the meeting fired each citizen with patriotic interest in his country's welfare. And keeping interest awakened in the individuals of a country is like keeping the nerves of the body awake. If the nerves of a human organism become dead, the body will not move or feel pains which ought to be removed. Neither can a disinterested citizen have any care whether he votes for the best interests of his country.

De Toqueville thought that Anglo-Saxon America owes its very existence to the town meeting. It would be hard at any rate to prove that the town meeting was not a main source of our freedom. If our second century of self-government is to go on safely and prosperously, there must be some renewal of that old town meeting spirit of agitation which enabled a handful of farmers to repulse the invading armies of Great Britain.

However, a nation is most exalted by its Christian principles. Spain, insignificant, dwarfed in power, lies a smouldering heap; while the small country, once her opponent, whom she so mercilessly persecuted, Holland, stands a bright and shining light among the nations of Europe. France and her Huguenots, whom she persecuted and massacred. Ah! in the after history of France we see the sequel of so much bloodshed and ungoverned rage. As the Huguenot blood was eradicated from the veins of France, France weakened and has never yet attained the position she might have reached in literature, government and happy homes.

The Reformation in Germany placed her at the head of the literature of the world. England's Christian standard, bought with the blood of many martyrs, has widened her borders till the sun never sets upon all of her possessions. The Puritan blood, which coursed through the veins of this country for the first time in 1820, makes every American a peer of the kings of Europe, and our national supremacy thereby stands second to none. History itself shows that great nations have had their great men; that the great men were, as a rule, produced in times or places of agitation; that agitation produces patriotism; and that a nation's greatness and durability can largely be determined by the measure with which it believes the Bible, and the religion which has Christ and no earthly authority as its corner-stone.

SECRET SOCIETIES UNCHRISTIAN.

They are un-Christian. 1. Un-Christian in spirit. It is not their intent or design to do good to all men as they have opportunity. Their spirit is that of the priest and Levite, who saw the wounded man, failed to help him, and passed by on the other side. The spirit of Christianity is that of a good Samaritan, who had compassion on the poor sufferer and afforded him all the help possible; and this, too, not because he was a Samaritan, or a Jew, or a Christian, or a member of his order, but because he was a fellowman in distress.

2. They are un-Christian in their religious teaching. This is true of the order of Masons, and also of Odd-fellows, and of how many of the minor orders we know not. Col. Geo. R. Clarke, Superintendent of Pacific Garden Mission, Chicago, says: "I speak of Masonry (having once been a Mason myself) Masonry in its foundation principles, as taught in the Blue Lodge, from the Entered Apprentice to the Royal Arch Mason, totally ignores the need of our Lord and Saviour Jesus Christ, as at all essential to a correct and holy and righteous life, or as at all essential to our salvation from sin and death to righteousness and eternal life. In this, the foundation of Masonry, it is taught that one belonging to this order is only required to live up to the teachings of Masonry to be fully saved from sin and its penalty, death, and to gain heaven at last. The name of Jesus Christ is never mentioned, nor is any worship accorded to him, nor is salvation in his name even once hinted at."

The religion of Odd-fellowship is equally Christless. In a pamphlet in defence of Odd-fellowship, published by Rev. J. Dillon, some years ago, he says: "There are those" (members of the order) "who, no doubt honestly, reject the orthodox faith. Many of these belong to the order, and in deference to their faith it was deemed expedient to leave the name of Christ out of its prayers." "In omitting the name of Christ from its prayers, the order requires no one to abjure his faith in him, but leaves him to the uninterrupted enjoyment of his own private religious views." "Jew and Christian meet in the same lodge. The question then arises, whether it would be better to dispense with prayer altogether; each insist on his own mode and form or prayer; or whether each shall yield something to the prejudice of the other, maintain the fellowship, and do the work which, it is admitted, ought to be done." It appears very plain from this that the religion of Odd-fellowship is an un-Christian religion.

They are injurious. Because, 1. Professing Christians in entering the fellowship of these societies bind themselves by covenants of love and friendship to close and intimate relationship with those who may be both immoral and godless. "The friendship of the world is enmity with God." Mr. Moody has well said that all Christians, who have entered these societies, are called upon to separate themselves from them 2. They dishonor the Christian religion and degrade it to the level of Judaism, Mohammedanism and other false religions." "All men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which sent him." John 5: 23. 3. They require applicants for membership to support principles and obey laws, and this by solemn oath or promise, of the character of which they are entirely ignorant. 4. Membership in them injuriously affects one's relations, domestic, civil and political. 5 They tend to the weakening of one's sense of his personal responsibility, discourage self-reliance and deprive one of the best elements of true manhood. 6. They are condemned by the example, words and authority of the Lord Jesus Christ.—*United Presbyterian.*

SECRET SOCIETIES.

These are testified against, and their members excluded from our communion for reasons such as these: (1) The ordinance of the oath is violated in its being imposed by those who have no right to do so. (2) It is violated by the person who is being initiated, swearing to keep secret what has not yet been made known to him. He cannot do this and have a good conscience. (3) The believer, by identification with these societies, is in a fellowship with unbelievers that is clearly forbidden by the Word of God. See 2. Cor. 6: 14–18. (4) Secrecy, as a permanent principle, is contrary to the plain teaching of Christ. See John 18: 20. (5) The principal secret societies (Freemasonry, Odd-fellowship, and others. See Mackey, Webb, Grosh, etc.) exclude by law the Lord Jesus Christ from their prayers and other religious services. When their members die the burial services declare that they have entered into happiness—"the grand lodge above"—and

this without the slightest reference to Christ or his atoning work for sinners. (6) These societies, as experience has proved, are capable of being used for evil and destructive purposes both in church and state. For these and numerous other reasons this article has its place in our testimony. It is eminently distinctive and important both to the church and the state.—*The Aurora.*

HORACE LORENZO HASTINGS.

Horace Lorenzo Hastings, of Boston, Mass., editor and publisher of *The Christian*, *The Anti-Infidel Library*, and of an unknown number of books, tracts and pamphlets, of which, during the last forty years, probably six hundred tons have been scattered in every quarter of the earth, is a descendant of Thomas Hastings, one of the early settlers of Watertown, Mass.

On the mother's side H. L. Hastings has the blood of Hamiltons and Knoxes who settled the old hill town of Blandford, Mass., where he was born and bred. The two descending lines which met in the family of his father, King S. Hastings, the English Puritan, and the Scottish Presbyterian, both of which, self-exiled from their native shores, had undertaken to plant a new civilization in the wilderness. exercised a potent influence by blood, tradition, religion and education upon the subject of this sketch.

For four successive generations his immediate ancestors had been preachers, so that it was not strange that before he was eighteen he "graduated" from farm and saw-mill, and entered upon evangelistic work, using voice and pen and press incessantly from that day to this. In figure slightly above the medium size, but with a powerful yet sympathetic voice, capable of commanding the attention of thousands, indoors or out, he has traveled hundreds of thousands of miles on both sides of the Atlantic, and spoken thousands of times in the chief cities of America and Great Britain, in highways and byways, theatres, tents, churches, wharves and steamships, or wherever he could find people willing to listen to the words of truth. Avoiding disputes about dead issues, adopting as his motto, "No creed but the Bible, no master but Christ, and no name but Christian," he has found open doors among religious people of nearly all classes, and immense audiences have waited on his ministry. Two things, probably, that have introduced Mr. Hastings to popular attention more than anything else are the familiar hymn written by him about 1858:



"Shall we meet beyond the river,
Where the surges cease to roll?"

and his lecture on the "Inspirations of the Bible," otherwise known as "Will the Old Book Stand?"

Over two and three-quarter million copies of this thirty-two page address have been circulated in every part of the world, in eighteen languages, and consuming more than sixty tons of paper, thus making it, as Joseph Cook has said: "Probably the most widely circulated tractate on Christian evidences since the days of Christ." Lord Shaftesbury, the English philanthropist, wrote of it: "I consider it one of the most valuable essays of modern times." When Mr. Moody was selecting the literature for his great distribution during the World's Fair in Chicago in 1893, it was this lecture which held the first place, and 300 Christian workers assisted him in distributing a half million copies, or over two car-loads, in six different languages, tens of thousands of them being given as "souveneirs" to visitors to the Ferris Wheel. The address probably illustrates the author's characteristically forcible English better than anything else from his pen that might be named. Mr. Hastings was born Nov. 26, 1831. On the 12th of October, 1853, he was married to Miss Harriet Frances Barnett, of Moretown, Vermont, who, by her earnest devotion and manifest gifts, has contributed more than any other element to his success in life.

CORRESPONDENCE.

ALL-ROUND REFORMERS AGAIN.

EFFINGHAM, Kan.

EDITOR CYNOSURE:—Among many good things in your issue of July 11th, there is one worthy of special notice. Dr. Gillespie's article on "All-Round Reformers" deserves a careful reading and consideration. Why not unite our forces? No one need compromise any principle. If anyone did not wish to support one or more of the movements represented he could give instructions with remittances as to how the money he gives should be used. Let us agitate this question. Let us have the pros and cons. The doctor's idea is good and the constitution he submits for our consideration is good. I find but one fly in the ointment and that can be easily lifted out. Art. 2nd. sets forth the object of the proposed association. The elements of this object will find general acceptance among reform workers. One of the methods proposed for carrying those principles into effect is faulty.

"To enlighten the public mind respecting these and kindred reforms"—that is good. "And to assist by voice and vote the nomination of candidates for office and the election to office of men who are in full sympathy with these principles and who are pledged to carry them into effect." Here is where many of the best and most able friends of these reforms would strand. To help elect men to office under the existing constitution is to help support the godless feature of our constitution. A man elected to office takes oath to support not a constitution that he believes ours ought to be but the present one as it is. Can a Christian, in order to advance a good cause, swear or cause another to swear to sustain the very evil he is seeking to destroy? Let the good doctor amend his last method so as to give each one the right of choice as to how to establish these principles. Let us unite. It is the opinion of the writer that if any person takes hold of one of these reform movements with heart and hand it will not be long before he will grasp firmly all of them. There is a logical and moral claim that bind them together.

ROB'T. A. PADEN,

A WASHINGTON WOMAN'S ENQUIRY.

WASHINGTON, D. C., July 3, 1895.

EDITOR CYNOSURE:—I trust you will pardon a stranger for troubling you with a letter, but the King's business sometimes requires not only haste but boldness. I am jealous for my Master, the King. I am in a dilemma; am not only in a dilemma but am distressed. If what you say in your paper; if what my intimate friend, Mrs. Powers; if what good Brother Stoddard and thousands of others, some who have gone on before, say regarding the Masons is *true*, why is it that such a man as Gen. Green Clay Smith, who was one of the leading Baptist ministers here, should prefer that his funeral be conducted by Masons; even ignoring Baptist ministers who were not brother Masons? Being a Baptist myself I feel more interested in it. Rev. Mr. Smith bore the reputation of being an excellent Christian man, and Rev. Dr. Easton of the Presbyterian church, who officiated at the funeral, claims entire sanctification, and has published a pamphlet on holiness. Then, again, why is it that secret lodges are never spoken against in the pulpit? A Sabbath-school superintendent told me not long ago that he would not be separated from his lodge for a large sum of money.

If the lodge is so good for men, why are women excluded? If it is such a good place for a man to spend five or six evenings every week, why is it not a good place for the wife and mother? Jesus, when on earth, did not exclude women. Blessed be his holy name. You may think my questions are not important enough to be replied to, but I think no matter unimportant that affects the destiny of an immortal soul. If you will take the trouble to reply to some of the questions through your paper it might help others as well as myself. I remember how, during my early Christian life, similar questions presented themselves to my mind, and I, not having been a student of God's Word, nearly made shipwreck of what little faith I had.

As for myself I do not believe in the lodge, except that it is effectual as a screen for murderers, thieves, whoremongers, pergurers and liars. I have to go no farther than the court house to see it. It seems next to impossible for a man who is a Mason to be convicted here in Washington, no matter if he has taken the life of his fellowman. It looks to me as if the devil was playing the same game he did in the Garden of Eden when he succeeded in getting Eve to eat the forbidden fruit because it was "desired to make one wise," and I am glad that women are excluded after all. My good husband, who is not a Mason, says I am wrong in making such assertions against Masonry; that I knew very little about it; so I have been waiting before sending this communication for my indignation to cool down. But waiting has not helped the matter at all. "By their fruits ye shall know them."

Yesterday the wife of a Mason called upon me. Many times during the past year she has called upon me in a state of mind bordering upon insanity, and this is the story she has many times told me, which has been corroborated by others. Her husband was an influential earnest Christian worker and a Sabbath-school superintendent in a neighboring city. They, with their lovely family of sons and daughters, moved to this city. The husband joined the Masons. Then the serpent entered that little garden of Eden. Oh, could you but see the desolation made in that home you would not wonder that the tears fall upon the page as I write. That once affectionate husband and father has now sunk to the lowest depths of debauchery. This is not the only case I can give you. Can all this be the result of the teachings of the Masonic lodge? If it is, this city is a cage for all unclean birds, for it is full of Masons. Even ministers of the Gospel become Masons so they can reach the young men. I know this to be a fact.

Mrs. Powers is, in her quiet way, doing an excellent work. She lives on one of the most popular streets near the depot and about midway between the White House and the Capitol. When Congress is in session that street, Pennsylvania avenue, is travelled by Congressmen more than any other; and I would suggest that when Congress again opens Mrs. Powers be supplied with anti-secrecy literature so she can sow the good seed an inch deep from the White House to the Capitol, for I know of none who need the benefit of it more than Congressmen. If any doubt it I would suggest that they read the book entitled, "If Christ came to Congress," by Hon. M. W. Howard.

I have not written this for publication, but if you see fit to use it you are at liberty to do so. A request has been sent me that I send you the enclosed article clipped from a leading colored paper. I am not a colored woman, but my sympathies are with that unfortunate race.

C. O. KEELER.

PLEA FOR OPPRESSED ARMENIA.

WASHINGTON, D. C., July 10, 1895.

EDITOR CYNOSURE:—That Christianity is a mantle large enough to cover the world was shown by the action taken by the congregation of the Metropolitan M. E. church last Sabbath evening, in signing the following petition, addressed to Hon. W. E. Gladstone: "Sir: We, the undersigned, respectfully pray that you entreat the government of her majesty to request his majesty, the Sultan of Turkey, to appoint a European Governor in Armenia." Before the petition was presented for signatures, Rev. Dr. Johnston, pastor of the church, delivered an address on the Armenian subject, which ought to be read by every Christian.

Lack of space prevents giving the address in full, but the paragraphs quoted state the case too pertinently to be ignored. Dr. Johnston opened the meeting by saying: "This meeting is very important and may be far reaching in its consequences. It is not merely to utter a protest against Turkish barbarities in Armenia, but to assist in creating an agitation for the perma-

nent relief of those Christians in the East. * * * If the Epworth Leagues and other young people's associations of the churches of this national capital and the churches throughout the country will lend their aid, respond to the cry of suffering humanity and present a long, loud, united, earnest entreaty, the voice of this nation will be heard. * * * Public opinion is the mightiest of earthly forces. We are starting waves of influence that shall roll across the Atlantic, and then with augmented power over the continent of Europe, until they shall reach the Golden Horn and break at the feet of the Sublime Porte like the sound of many waters and mighty thunderings, demanding the reform of abuses revolting to humanity and which are a disgrace to the civilized world. * * *

"Who are the people that are suffering these terrible deeds of outrage, violation and massacre? They are the people of Armenia—Armenia, the oldest country in the world—twice the cradle of the human race. From its mountains start the waters of the Tigris and Euphrates, rivers that watered the very Garden of Eden. From the heights of Ararat descended Noah and his family after their preservation from the waters of the deluge. Who are these Christians that are enduring the cruelty and tyranny of the fierce Mussulman? They belong to a church 1,500 years old, venerable with antiquity and wearing the purple robes of martyrdom—a church that has stood as the advance guard of Christianity; that remained a bulwark against the invasions of Zoroastrianism and Islam, until at last, overwhelmed by the Moslem hosts, in its isolation and helplessness it has endured persecution for 1,000 years.

"The Armenians formed their own alphabet from the Greek Septuagint and Syriac Peshito; they translated the Bible for themselves, and the Armenian version of the New Testament has been called the queen of all the versions. They love the Bible, read and study it. The Book of God has never been a forbidden book. No obstacle has ever been put in the way of its diffusion. It is a tolerant church. I was greatly impressed when traveling in the East with the commending place this church holds in Palestine and the Holy City, and have no doubt that this historic church people are destined to play an important part in the regeneration of Asia. It is a church of organized charities; and one of the most striking of the great public buildings of Constantinople is the Armenian Hospital, with its thousand inmates. They are faithful to Christ and ready to suffer for their religious convictions. * * * They are a peaceful, industrious, honest, energetic and enterprising population, physically, mentally and morally superior to their oppressors; and to withhold our sympathy or to refuse to do anything in our power as individuals to prevent the recurrence of these wholesale crimes is treason against the brotherhood of humanity, and a violation of every principle of justice and religion." C. A. S.

LITTLE FOXES DESTROYING THE VINES.

WEBSTER, S. D., July 3, 1895.

EDITOR CYNOSURE:—The Methodist people have just closed a series of tent meetings conducted by Rev. McLean, of Millbank. He was assisted by Rev. Harkness, of Bradley. Bro. Harkness is a young man of promise, an acquisition from the Wesleyan society. He made the transfer because he disliked farming in connection with the ministry. It was inconvenient, no doubt, but all right on principle. There was also present to assist, Rev. Springer, from Clark. Bro. Springer is a devoted lodge member and chaplain of the State encampment of the G. A. R. The lodge sticks out all over him, as it always does on those in the habit of frequenting the lodge-room. You can tell them at a distance of twenty rods.

He got his theology somewhat mixed in his discourse Friday night. First, he asserted that children are born into the world as pure as Adam and Eve before the fall. However, in about two minutes after, he concluded there is something the matter with human nature. He was also eager to assure his hearers that hell is not quite so bad as it is pictured in the Bible. Bro. Springer should be dealt with gently, considering the disadvantages under which he labors. There is one religion in the lodge he attends, and another in his church; being equally devoted to both, he naturally gets things mixed. Nevertheless he was hauled over the coals for his unscriptural expressions by Bro. McLean, who followed with remarks. Rev. McLean is a heavy weight champion of 250 pounds. His appearance is that of a prosperous merchant of the millionaire type. But he possesses a well-balanced character, and succeeds by the wisdom of his methods by sheer force of ability, and by the purity of the Gospel he preaches, whatever may be its application afterwards.

Webster has been "all converted" by the Methodists once or twice before, but the churches were in a worse condition a few months after the revival than before. However, the success was grand while it lasted. A like grand success might have been recorded this time, except for the uncompromising character of Bro. McLean's preaching. Two hundred unconverted young people sat shivering under his urgent appeal last Sabbath night; and probably a hundred would have come forward and joined the church, but there is a grand dance just coming off in connection with the present encampment of the G. A. R., and Bro. McLean was positive in stating that dancing church members were not wanted. If they could have had the dance and their salvation thrown in conveniently as a kind of side show they would have availed themselves of the opportunity.

As it was, the success was not complete. Two dozen, mostly children of church members, joined, but the great mass of unconverted remained unmoved. What we want is a wave of salvation that will sweep over this place and save us from the ball-room, the lodge, and from the world, the flesh and the devil in general. R. BRORUP.

WHERE THERE IS A WILL THERE IS A WAY.

ON THE WING, July 5, 1895.

EDITOR CYNOSURE:—I do not mean our wills and ways in general. I refer only to the one will and the one way. The time came when I found I had this will with the Lord's will inside of it, like a wheel within a wheel. As the inside wheel was always in motion, I found but one thing to do, and that was properly to connect the wheels. On the 20th day of last month I found myself on the way to New York City. I landed there the 24th of July. On the 27th, three days after I landed, our good Lord found a way for me, more glorious and victorious than he ever opened up before, for me to work as never before, for the destruction of all Satan's works. Now, I am planning to take my family and on the first of next month start for New York. As we expect to see many of our old friends North this summer and fall, I will not only make all plain to them, but to many of the dear saints with whom we never met.

RUFUS SMITH.

TO MUCH MACHINERY.

EL PASO, Ill., July 2, 1895.

EDITOR CYNOSURE.—Being a believer in every true reform, I venture to write you with reference to the numerous organizations which claim to be Christian, and are working for the cause of Christianity. It seems to me that some of the doings of these different societies need to be closely examined. They have names and objects that sound very well, but why is it thought best to multiply such organizations and thereby greatly increasethe expense of Christ's work? Is the machinery of the church wornout and has it served its day? Do not such conventions as the Christian Endeavor in Boston involve great expense? And how many of Christ's poor ones cannot attend. If these conventions could be confined to counties it would remove this objection. Is it not diverting the funds of the church into the coffers of Sabbath-breaking railroad corporations instead of into the channels of mission work. It seems to me there is danger of giving to the Christian Endeavor movement the honor and glory that should be given to the church which Christ purchased with his own blood. I have noticed, too, that these man-made organizations are largely officered and manipulated by lodgemen, like many of our declining churches. What the cause of Christ needs is not more machinery but more of the Holy Spirit's power to operate the machinery we have. While these organizations are run very largely on the time, funds and talent formerly devoted to the church, we often wonder how much they add to the church's efficiency and influence. Their tendency is to work separately from the church. It is quite common for Christian Endeavorers to hold their separate meeting Sabbath evening and then absent themselves from the regular church services. Is there not danger of Christianity degenerating into a dress parade convention affair? Christian Endeavor is a good cause, and we all ought to endeavor and consolidate our influence and follow Christ not for the loaves and fishes but for the good of a world lying in wickedness. The Epworth League was introduced here in the Methodist church by the pastor, who is a Mason; likewise the Y. P. S. C. E. in the Presbyterian church was organized and led by a Freemason. You need not wonder that I am very jealous of different organizations, all pretending to work for the same object.

J. W. THOMPSON.

MORE PICTURE CARDS WANTED.

FOOCHOW, China, May 25, 1895.

EDITOR CYNOSURE:—Let me first thank your readers who have already sent cards, and ask those of you who have not given me your names and address to do so that I may correspond with you. I propose to send each contributor occasional reports of the work and, from time to time, some little articles of interest from this strange land. Only *picture* cards are serviceable, and the more flashy the color the better. It is the *picture* the Chinese like. We paste a printed verse of Scripture on the back and use them as rewards in day and Sabbath schools. Colporteurs also use them in selling Scriptures and tracts.

Send by post as printed matter whenever you have enough for a small package. If you will write your name and address plainly on the package you need not write me. I would also like Berean Leaf Clusters. These may be sent the same way. Old ones are just as good. Address

(Rev.) J. H. WORLEY.

A REFORMER'S OBSERVATIONS.

CHEYENNE, Wyo., July 3, 1895.

EDITOR CYNOSURE:—I saw, to-day, from the dome of the capitol here, for the first time, the snow-capped Rockies. They are well worth seeing. The city is small but beautiful. It is recovering slightly from the sad results of wild speculation and wickedness. Depots and public buildings are very fine and substantial. The capitol is not large, but handsome and well built of stone.

Masonry shows its ubiquitous and arrogant character, as we see inscribed on a front cornerstone the following: "Laid by the Grand Lodge A. F. & A. M., A. L., 5887, A. D. 1887. N. R. Davis, Grand Master." I asked a man here to-day whether it belonged to the Masons or to the State. He did not seem to understand me.

"He that buildeth the house is greater than the house." So I suppose that some Masons imagine that their order is greater than the State. Webb indicated this when he said no law of the land can affect the obligation. This is no doubt true, when the making of laws and the execution of laws is in the hands of the secret empire. But thank God there is a higher law which cannot be thus defied. "God will bring every work into judgment with every secret thing."

J. B. GALLOWAY.

SALVATION NOT THROUGH THE LODGE.

KENT, Ill., July 5, 1895.

EDITOR CYNOSURE:—I have often thought upon the words of our Saviour that he spoke to Nicodemus: "Ye must be born again." Many have, I fear, no idea what this is or means. Nicodemus did not seem to understand it even though he was a "master in Israel." He must have known something, however, of the admission of the Gentiles into the Jewish church. He must have known that the candidate must be baptized before he could be admitted. And when he was baptized it was said of him: "He is born again." That is, he was brought from the heathenism into the Jewish faith. But when Jesus said: "Except a man be born of water and of the spirit he cannot enter into the kingdom of God," he

meant as a person must be baptized with water in order to have any relationship with the church; baptism signifying the washing away of all heathenish beliefs, or, in our day, all sins. So must he "be born of the spirit" in order to have any relation whatever with God and his Son Jesus Christ.

But do not men substitute something else for regeneration? Do they not have another way of being "born again?" Many, I fear, do. But can we, dare we attempt to substitute anything else or devise any other way? And if we acknowledge any other way of regeneration, and look to any other source but to Jesus Christ and the operation of his Spirit upon our hearts, is it not idolatry? If it is not, will not some one be kind enough to tell me what idolatry is? I must confess my ignorance. But is not this just what some people do? Have they not found "some other way?" I am aware of the fact that some people do not feel the need of the church nor of Jesus Christ because they have found, as they vainly hope, a Saviour in the lodge.

During a revival meeting we held in our place, a young man attended quite regularly. A deep interest was taken in him. We talked to him personally whenever opportunity presented itself. One night as we were pressing the claims of God upon him, he said: "I belong to a lodge; and if I live up to its rules I will be all right. It is founded on the Bible." This is only one instance. Many more there are who do not heed the Saviour's command: "Ye must be born again." You might belong to a thousand lodges, and unless you are "born again," "born of the Spirit," together with the wicked, the robber, the Sabbath breaker, the murderer, the whoremonger, the adulterer, the profane, and all that forgot God and do not keep his commandments, together with these you shall sink into the nethermost hell, where their worm dieth not, and the fire is not quenched.

Oh! would to God that secret societies with the saloon could be blotted out forever. May God bless everything that is being done to this end.

Yours truly, P. B LINAWEAVER
(Pastor M. E church.)

LODGE INFLUENCE IN CALIFORNIA.

LOS ANGELES, Cal., July 4, 1895.

EDITOR CYNOSURE:—I am not accustomed to write for publication, and in my former letter had no object beyond the one stated, viz: a desire for information regarding the Knights of Maccabees, and any of their principles and practices entitling them to special recognition in the Christian church more than any other services. I take it for granted these are objects of solicitude and helpful effort on the part of the Christian ministers and organizations. Permit me just here to say, that the Maccabees of Los Angeles, as a body, impress me that they are men of good habits and earnest lives. And the individual members of my acquaintance are men worthy of respect.

As to the main question, I cannot make it seem right that the church building, dedicated to the worship and service of God, should be for a special occasion re dedicated to the glorifying of a purely secular order, or organization of men, as was the case on the occasion referred to June 16th. The walls all around the platform were hung with the badges, insignia and colors of the order. The sermon given us was characteristic of its author, Dr. Day, and that is praise enough; and save a brief prologue, eulogistic of the order, was a stirring appeal not alone for the theory, but the practice also of charity incited by the highest Christian motives and in its best forms.

Replying to your inquiry: "What are the facts in Los Angeles and how do they impress you?" I reply, In Los Angeles not alone, but in all Southern California, if not the whole coast country, the lodges are dominant to the extent of supremacy. They are first, and everthing else is subject; they dominate in politics, in trade relations, in social conditions, and to an overwhelming extent in church organization. No office in State, county or city, either elective or appointive—and I think I may safely add, no prominent pulpit, is or can be filled by any aspirant antagonized by the secret empire.

But a hopeful fact in the other direction is that the spirit of intolerance and arrogant defiance of opposing influences which formerly characterized the devotees of secrecy seems to have given place to a more tolerant and courteous method of asserting their influence. As to the use of my name, I would not write that which I was not willing to meet in my office, on the street, or anywhere that I am likely to be found. And while I do not think this letter worthy to crowd out the more valuable utterances of others, if published, let it be over my own name.

A. S. J. PHELPS.

WHO IS ON THE LORD'S SIDE?

DE KALB, Iowa, June 29, 1895.

EDITOR CYNOSURE:—The family, church and state are organizations which the Lord has appointed. The pretence that the lodge has the same claim to obedience as the family, church or state, is the crowning deception of the wicked one. Organized secrecy is clearly of Satan's kingdom, and the blighting influence of the lodge is seen everywhere. It is an enemy to the Lord's kingdom. It is a foe to the family, because it separates man and wife, causing them to worship at different altars. It is a damage to the church, because no one can serve two masters. Darkness and concealment are not light. It is a foe of the state, because it is in conflict with justice in the courts.

There are many other objections which are beyond successful contradiction. But the chief objection is, that it is of the kingdom of Satan and has no place in the economy of God. It is the most damaging to those who adhere to and sympathize with its anti-Christian ceremonies. Christians are not doing their duty who are willfully ignorant on this subject, and will not try to rescue their brethren from the lodge and make them free in Christ. We pray the Lord that the church may remain loyal to the Master and have no sympathy with the apostasy of this age. The Head of the church has left it on record in his Word to us, that he "ever taught openly," and in "secret have I said nothing." Paul warned the church to "have no fellowship with the unfruitful works of darkness, but rather reprove them, for it is a shame even to speak of those things which are done of them in secret." The light is now thrown upon this question as it was once upon American slavery; and it is just as true to-day that the worst enemies to the truth are in the church. In the days of slavery if one prayed for the down-trodden and the oppressed it was said: "He is praying for the niggar." Now, if in some places a minister quotes the words of Jesus: "Every plant which my heavenly Father hath not planted shall be rooted up," it is said: "He is striking at the lodge." We pray many may have courage to "come out from among them and be ye separate" from Satan's kingdom. It is said, we "cannot succeed against the lodge." Well, God *can* destroy these works of darkness; and if we do our duty, we will have the success he gives us; that will be better than any other kind of victory.

CYRUS SMITH.

FOR WHOM WILL THE SALOONS DECORATE?

BOSTON, July 8, 1895.

EDITOR CYNOSURE:—We read to-day of a serious shaking up out West in which the "breezy city" had her full share. So far Boston has escaped the cyclone and the waterspout, but our staid city has been not a little perturbed over recent events in which religious bigotry and boisterous patriotism collided on the Fourth. What will be the outcome remains to be seen. Quite a number of pastors discoursed upon the East Boston mob, on Sabbath, and while all agree that it was an unfortunate and disgraceful affair, there seems to be a difference of opinion as to who is responsible for the ill feeling that undoubtedly inspired the unlawful and murderous procedure. It is quite proper to credit the saloon with a large portion of the responsibility, and to place this in the list of crimes and misdemeanors for which the voters of Boston are justly accountable, whether Protestant or Catholic. The history of the dramshop demonstrates that to vote for license is only a respectable way of indorsing violence, murder and every species of crime which are the natural offspring of the saloon. If a portion of the maladictions heaped upon ignorant foreigners was meted out to clergymen and other professed Christians who sacrifice principle to party interests on election day, it might be more justly bestowed.

The absorbing interest just now is the great Christion Endeavor Convention at hand. Delegations are beginning to arrive, but to-morrow and the day following are to be the great days of ingathering. The public buildings, churches and many business houses are gaily decorated with flaggy and artistic devices, so that our city has already quite a holiday appearance. I have not taken extensive observations, but so far I have seen neither a saloon or a lodge decorated in honor of this incoming army of Christian workers. It is fitting that these "twin relics of barbarism" should thus early give a public expression of their kinship, that the people may have an opportunity to note the bearing of the liquor interest towards this Christian convention with that of the conclave of Christian (?) Knights to gather here in August. It's an old saying that "men are known by the company they keep" and we are to have an opportunity of seeing whose friendly arms are extended, and whether the Christian(?) Knights gravitate towards the prayer meeting or the saloon.

JAMES P. STODDARD.

REMINISCENCES—AFTER THE GREAT FIRE.

BY EZRA A. COOK.

As has been previously indicated, we found the destruction of our property almost total. A handsome, new horizontal engine and the large press on which the *Cynosure* was printed, both of which stood on the ground itself, were complete wrecks. I use the large flat bed plate now for the top of an imposing table. Other printing presses, a large ruling machine, etc., were also complete wrecks, in fact, almost totally destroyed. My twelve horse power steam boiler, which was literally in the ground, was not greatly injured, and I have in use a large wrought-iron "standing press," which, though warped out of shape, was repaired at moderate expense. All of my lithographic presses, tools, etc., with lithographic stones on which were engravings that cost thousands of dollars, were on the third floor of the main building, and so complete was their destruction that no trace of them even was to be found in the debris. The editorial room of the *Cynosure* was also on this floor.

Then, as now, the addresses of the subscribers of the *Cynosure* was kept set up in type, and proofs were taken from this type and pasted on the papers or wrappers each week. This was, of course, all destroyed; but what was far worse, neither the publisher or the editor, Mr. Kellogg, had taken one of these proofs to their homes and those at the office were all destroyed. We did not realize for a long time what a calamity this destruction of the mail list was. It seemed but natural to expect that most of the subscribers would write and enquire whether the *Cynosure* had started again, while it was believed that the fact that notices of its publication was continued, inserted in such papers as the *Wesleyan*, *Free Methodist*, *Telescope* and *United Presbyterian*, would be seen, so that we should soon recover our list; but we were disappointed.

Several hundred dollars was spent in trying to reach old subscribers, but with very meager returns. Some of the subscribers were behind on their subscriptions, but to some of them there was due a number of copies from a month to twelve months. From those that we owed numbers we are of course most apt to hear, and for ten years afterwards letters were received claiming from three months to a year's subscription as due, and such claims were allowed without question; but there were many who were "cast in a more generous mold," who not only called what was due them cancelled by the great fire, but in sending in their subscriptions added from a dime to a dollar more, so that the claims of others were about evenly offset; and if we could only have recovered our list of subscribers the loss would have been much less; but a year after the fire the *Cynosure* subscription list was less than half of what it was at the time of the fire. Doubtless lodgemen did all in their power to prevent the fact of the continuation of the *Cynosure* from reaching the people; and it is to be feared that some good men and women, who had felt the teeth of the lodge, yielded to the inclination to withdraw from the fight.

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A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
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HOW TO TREAT CACTI.

A Beautiful Plant Needing Judicious Handling at First.

When plants of cacti are received from the dealers, cut off the dead roots, have ready four or five inch pots half filled with charcoal or broken crockery, or both. Over this place the soil, which should be quite sandy. Plant your cacti close together in the sand, and as soon as abundant roots are formed plant in small pots of sandy soil. The pots ought only to be large enough to hold the roots.

Be very careful not to overwater at any time, especially before the pot is well filled with roots. If cacti are given this treatment and the plants are healthy when received, there need be no dread of failure. When the plants have made good growth, they may be moved to large pots, giving good soil. The secret of success is to get an abundance of roots. It is an excellent plan to plant a dozen or more different sorts in a pot or box 5 inches in depth and 7 or 8 inches in diameter.

If all cacti growers would study the habits of the different varieties as they thrive in their native homes, there would be no cause for complaint on account of failure, for when acquainted with their habits they are the easiest plants to be cared for. Mexico produces more than half the varieties of the cacti in cultivation, and nearly all of them grow on the ground best drained by nature—from the highest mountain peaks down to the tablelands. After a rain not a single drop of stagnant water is left around the plant. Some of the varieties delight to grow between the rocks without any visible earth to feed the plant, and among these are seen many curious forms. The plants when forcibly pulled out appear so pressed that they seem to have been molded.

Another peculiarity is that the majority of cacti are found on the south side of the mountains, and in their native haunts will stand a year or more without rain, but as hardy as the plants appear in this respect most kinds will not stand any rough handling or bruising. After they have been bruised they will appear sound for awhile, but will eventually rot when in the hands of an amateur who endeavors to revive them by frequent watering. Obtain good, sound plants, ascertain if possible whether the different varieties are found in the shady forests of South America or the hot sandy plains of Mexico and treat accordingly, handle the various specimens carefully, give thorough drainage and water sparingly, and success will be assured.

HOW TO MEASURE BY SPOON AND CUP

An Invaluable Table For Convenience of Housekeepers.

Four even teaspoonfuls liquid equal one even tablespoonful.

Three even teaspoonfuls dry material equal one even tablespoonful.

Sixteen tablespoonfuls liquid equal one cupful.

Twelve tablespoonfuls dry material equal one cupful.

Two cupfuls equal one pint.

Four cupfuls equal one quart.

Four cupfuls flour equal one quart or one pound.

Two cupfuls solid butter equal one pound.

Two cupfuls granulated sugar equal one pound.

Two and one-half cupfuls powdered sugar equal one pound.

One pint milk or water equals one pound.

One dozen eggs should weigh 1½ pounds.

Skimmilk is heavier than whole milk, and cream is lighter than either, while pure milk is 3 per cent heavier than water.

The following table of proportions is also valuable. Use:

One teaspoonful soda to one cupful molasses.

One teaspoonful soda to one pint sour milk.

Three teaspoonfuls baking powder to one quart of flour.

One-half cupful of yeast or one-quarter cake compressed yeast to one pint liquid.

One teaspoonful extract to one loaf plain cake.

One teaspoonful salt to two quarts flour.

One teaspoonful salt to one quart soup.

One scant cupful of liquid to two full cupfuls of flour for bread.

One scant cupful of liquid to two full cupfuls of flour for muffins.

One scant cupful of liquid to one full cupful of flour for batters.

One quart water to each pound of meat and bone for soup stock.

How a Rocket Is Forced to Ascend.

A rocket ascends because, on the inflammable mixture it contains being ignited, a large quantity of gas is generated, which can only escape from the end of the rocket, and so forms a strong back jet. This forces the rocket from the case, and during its flight continues to act against the opposing atmosphere.

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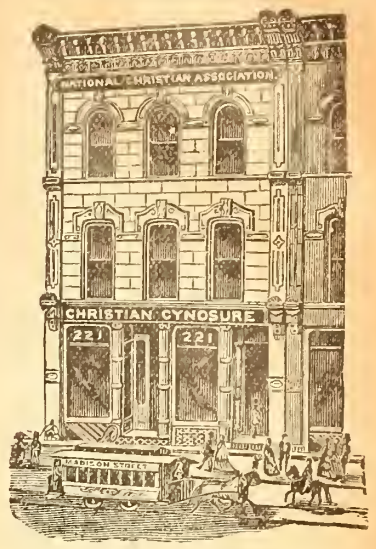
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The Christian Cynosure.

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WM. I. PHILLIPS, - - - PUBLISHER.

CHICAGO, THURSDAY, JULY 18, 1895.

NATION RULED BY THE LODGE.

As a government, we are rapidly passing under the control of the lodge. By act of some legislatures the G. A. R. is authorized to dictate what Text Books in history shall be used in our public schools. The same secret order in some States dictates that the youth in our public schools shall be trained in military tactics. An influence put into our public schools like one exerted at a river's source, will be felt all along our national history.

A recent and striking illustration of the insidious working of lodge influence to control State legislation, is the bill lately passed by the Illinois Legislature, for the relief of indigent war veterans and their families. This bill places the funds of the State at the disposal of a secret order for the relief of its indigent members.

Section second says that "the overseer of the poor shall provide such sum, or sums of money as may be necessary, to be drawn upon by the commander and quartermaster of any post of the G. A. R. in said city or town, upon the recommendation of the relief committee of said post, in the same manner as is now provided by law for the relief of the poor."

Section third provides that, "In case there is no post of the G. A. R. in any city or town in which it is necessary that such relief as provided in Section second should be granted, the overseer of the poor shall accept and pay the orders drawn, as herein before provided by the commander and quartermaster of any post of the G. A. R., located in the nearest city or town, upon the recommendation of a relief committee who shall be residents of the said town in which the relief may be furnished."

We are in full sympathy with the government providing for its indigent soldiers. It can never fully repay the men who risked their lives in the nation's defense. We yield to none in having a higher appreciation of the heroic sacrifices of the soldiers of the Union. But when a part of those soldiers organize themselves into a secret order, and then presume to control the distribution of public charities to their indigent members, we think it is carrying secret society favoritism quite too far.

THE RUM POWER.

Dr. D. H. Coulter, of Winchester, Kan., is exceedingly radical on the prohibition as well as on the anti-secret question. The following strong words are from his report on temperance at the recent synod in Denver:

"Evangelical religion encounters no greater obstacle; foreign missions meet no greater hindrance; nothing tends more to debauch the public conscience, and debase public morals; and Satan has no more potent instrument for the ruin of souls, than the rum power. Of crimes of violence and bloodshed, nine-tenths are chargeable to drunkenness, whilst the sorrows and woes that spring from this source, enter largely into the sum of earthly miseries.

"And yet so deceitful is this evil that its own slaves love their bondage; powerful churches vote in church councils to destroy the traffic, and vote at the polls to license it; and the vast majority of the people of this so-called Christian country are deluded into the notion that questions of finance, tariff and coinage are of more importance to the nation's wellbeing than the question of temperance. Whether the temperance movement has advanced or receded during the past year is a question. If there has been progress, it has been in the silent growth of sound sentiment, rather than in any public acts of any of the States, or of any of the churches, of any court or people; or in the increased strength and activity of any society.

"There is danger that prohibitory laws now existing will be at no distant day rendered practically inoperative, if not repealed. New methods are devised and tried, only to fail. The policy of legal prohibition is commonly regarded as impracticable, whilst any scheme that promises to divert public attention from it, as the only effective remedy, will gain popular favor. Under these circumstances the great liquor power of the land, strong and confident in the support of depraved appetite, of custom and law, of wealth and numbers; strong above any evil that ever cursed a great nation, takes strength to itself from its own wickedness, and wages aggressive warfare, too often successful, against every interest and right of God and man.

"It is the purpose of God to destroy this curse, but there is nothing to indicate that it is his purpose to destroy it by the ballot. As long as the nation refuses to submit to the authority of Christ, it cannot in truth be expected to accept his law of temperance and purity, Until it ceases to ignore his claims, as the nation's rightful Sovereign, it will in all probability continue to license the traffic in intoxicants and narcotics, and to derive large revenues from these sources. The facts that this wickedness has reached a great height, and that men have exhausted their measures in warring against it, lead to the hope that the hour of its overthrow is near. 'It is time for thee, Lord, to work; for they have made void thy law.'"

TEACHERS AND THE SABBATH.

Rev. J. R. Latimer, of Rose Point, Pa., writes us of how the National Teachers' Convention at Denver spent Sabbath July 7. It is of alarming significance when we consider that the mightiest leverage to move the nation is in the hands of the teachers of our public schools.

Bro. Latimer says: The *Pittsburgh Commercial Gazette* of July 8 had the following bit of news:

DENVER, Col., July 7.—A conservative estimate places the number of delegates to the National Educational Convention, who have arrived up to this evening, at between 7,000 and 8,000. ....To-day has been devoted to short railroad trips to the mountains and neighboring resorts, fully 3,000 spending the day in Manitou and on Pike's Peak, while 1,000 went over the famous "loop trip." Thus the Sabbath was spent by these teachers. Thus they set God and his law at defiance, trampling under foot the fourth commandment. Are such persons fit to be in the schoolroom, to be put in charge of the youth of our land as instructors? Will they likely be in favor of the Bible in the schools when they so openly disregard it? Can they be trusted to give right instruction in morals when they show themselves to be so immoral? What moral precepts will they be likely to enforce on their pupils, since they so utterly disregard the *moral law*? What respect for law can they inspire in the minds of the youth when they prove themselves to be so lawless? What will the harvest be? Should such teachers as these be employed? What condemnation of their conduct will this convention utter? Their conduct in this case is of a piece with the secularism that pervades everything at the present connected with the State. "Will not I visit for these things," saith the Lord. Verily he will sooner or later.

THE LODGE A RIVAL OF THE CHURCH.

Rev. A. Kilpatrick, a pastor at Valencia, Pa., gives the Gospel trumpet no uncertain sound on the lodge question. The following is an extract from a sermon preached in the Union R. P. church, July 7, 1895:

"The Lord added to the church daily such as should be saved. Notice, the Lord added them to the church, not to the lodge, or the encampment, or the council, but to the church. There are some church members who profess to believe that the lodge is better than the church. This they do not learn from the Bible. You cannot find in the Word of God anywhere that the Lord adds those whom he saves to the lodge. Hence, the claim that the lodge is better than the church must come from the wicked one. The devil sometimes uses even church members to scatter and to advocate his lies. And this claim, made for the lodge, is no exception. The fact that Gashmu saith it does not prove it true. Church members, like some Jews of old, say things because they are hired to say them by some Tobiah or Sanballat.

"When the lodge is set up as the rival of the church, as it is, then we may be sure that it is somebody else than the Lord that adds church members to the lodge. Just as the Lord brought those whom he would save out from the rival systems of old, as he brought them out from the Jews, and from the idolaters, so he still brings those that should be saved from the deistic, idolatrous anti-Christian system, the lodge, which is as much the rival of the church to-day as these systems were the church's rivals of old. Wherever the church has a rival the call is: 'Come out and be ye separate, and I will receive you.' It matters not to how many lodges a man may belong then, he cannot be saved unless the Lord adds him to the church. And we are sure of this. The Lord does not add to his church those whom the devil claims are better prepared for heaven by the lodge, than those are whom the Lord adds to the church. We need no other proof that the lodge is the rival of the church, than the claim that the patrons of the lodge make. And themselves being judges, the lodge should be condemned."

THE UNITED BRETHREN.

Rev. W. B. Stoddard sends us the following interesting account of one of the most reliable and influential anti-secret churches, the United Brethren. His suggestion is good, that the *Cynosure* readers ought to know more about the anti-secret churches. As it is important for a soldier in battle to know the force in the field, so in the war with secret societies; let us get better acquainted with those who are on the Lord's side. The conflict the United Brethren have passed through is one that threatens to rend every denomination. To be forewarned is to be forearmed. Bro. Stoddard says:

Some of the *Cynosure* readers may not be familiar with the facts connected with the struggle and division in the United Brethren church. It is with a hope of profiting any such that I write. This body of Christians is of German descent. A man by the name of Otterbein with two companions were engaged in religious work. There efforts were blessed in the conversion of sinners. When realizing something of the blessedness which comes from consecrated, united effort for Christ, Otterbein is said to have clasped his companions in his arms with the exclamation, "We are brethren." A church was formed, and from that little planting grew a body that at the time of the division numbered over 200,000 souls. That the founders and pioneers in this church were worthy of the profession they made, is evident from the uncompromising stand they took upon the unpopular reforms of the day.

They were anti-slavery, anti-secret, anti-liquor people. They were humble, largely uneducated, as we speak of education to-day. Their ministers were called often times from the plow, with little knowledge aside from the fact that God for Christ's sake had forgiven their sins, and he was willing to accept all who would receive him. Like David, as he went forth with the simple stone and sling to meet the giant encased in armor, they realized their strength was in the Almighty. They told the story of redeeming love in its simplicity as it had affected their hearts. God owned his word and sinners were converted. The fathers saw the need of a better education, and they were not slow to establish schools and seminaries for their children. Their churches grew in the country where simplicity in dress and doctrine are always welcome.

As the young men took the father's places it was observed many lacked the consecration and willingness to sacrafice which was so marked in their ancestors. Like the children of Israel when out of bondage, some looked back to the treasures of Egypt. Many seemed to think more of building up our church, of enlarging the salaries of our pastors, than the honoring of Christ. I think I can safely say that this feeling has led to all the difficulty and division in this body. While undoubtedly there have been, and are, those in what is known as the liberal wing who are "seeking first the kingdom of God," yet I am convinced from conversation with pastors and people that the great reason the liberals desired the constitution and confession of faith changed was that they might glorify self.

How often have I been told as I went to lecture in their churches, our testimony against secret societies is what shuts our church out of the cities. Could we but modify our law we could have churches like the Methodists in every city.

When I would enquire if the church law did not accord with the teachings of God's Word, most would admit that it did. Frequently persons making such admission would say: "If we could but get into the cities we would get lodgemen into the church and teach them to leave their lodges." I have no doubt some were so simple as to believe this would be the case. They would say "we don't want to do away with the law, but simply to modify it. We will get you to come and lecture as heretofore when we get into the cities."

How many of the "liberal" churches are open for anti-secrecy lectures to-day? Echo answers, how many? Put the wolves into the sheepfold and they will look after the mutton. They superintend and run the business or they will have no part in it. I am sorry to find that this idea of getting the wolf into the fold to convert him is held by many beside liberal United Brethren to-day. Other churches are on the road to be torn as this one has. May God arouse the leaders, for "eternal vigilance is the price of liberty." The division came, as come it must. I have not time nor space to go into details here, suffice it to say that a new confession of faith was adopted by those wishing to throw down the bars to let in the city sinners, while a part clung to the old confession of faith. Reading the editorial in the *Christian Conservator* headed "The publishing house lost" suggested this writing. The *Conservator* is the organ of the loyal division. Part of the State courts have given church property to one side and part to the other. It seems that the liberals get the old publishing house. house. When in Dayton, Ohio, last winter, working up our State convention, I was entertained at the homes of the editor and publisher of the *Conservator* and shown through the new publishing house where this paper is printed. It contains nicely-arranged rooms and new machinery. Weekly reports show that this paper and people are being blessed of God. They are advancing as one man against the enemy. Their churches are always open to our workers. We are indeed workers together. Brother Williams, our successful agent on the Pacific coast, has his membership in this denomination.

All lovers of righteousness will rejoice that our comrades are many and God is leading on to victory. Would it not be well for the *Cynosure* editor to ask some one in every denomination opposing secret societies to write something of their church history on this question, that we may get better acquainted?

TALKS TO YOUNG PEOPLE.

BY PROF. D. A. STRAW.

AN OLD TRAPPER.

There is an old trapper living in my barn, and he is an expert at the business. Nearly every morning of these July days when I go out there I may see him fixing his traps. These are snares which he makes of very fine gauzy silk and stretches across the passage between two outside doors. For this old trapper's business is catching flies, and he makes a fat living at it. He places his net there just where the gay little flies, after enjoying the shelter of the barn during the night, go sailing through to get out into the fresh sunshine for another long day of free, joyous, waltzing life.

But often my hat, when I enter the barn, tears his nets. Then as soon as all is quiet again old Robby Spider gets at his work of repairing. He draws his stay lines across, and then round and round he weaves the silken threads. Soon it is done and he goes to his tent at one side and waits for a victim for breakfast.

One morning the net was all strung with little beads of dew that collected from the damp night air that passed through; and I was surprised to see my old lodger taking it down thread by thread. He seemed to eat it. I don't know whether he really did or not. Then he went right to work and made a whole new web. Ah, yes! Then I learned something—that he knew well enough. He could not catch flies if they could see the snare. The dew had made it visible even to a fly's eyes. For though a fly has a multitude of eyes so he can see all around him, he probably cannot see any one thing so finely as we can. And the old trapper knew just how to catch him. He was as wise as Solomon on that subject. Solomon said, Prov. 1: 17, "Surely, in vain the net is spread in the sight of any bird." You must fix it so they will not see it if you catch them. And just so with flies.

And just so with boys, even grown up boys. Solomon knew them too. Eccles. 9: 12: "As the fishes that are taken in an evil net, and as the birds that are caught in a snare, so are the sons of men snared in an evil time, when it falleth suddenly upon them." The old trapper that sets snares for the boys is not less diligent than old Robby Spider. He is at it early in the morning; yes, and late at night, and he has a lot of men that help him at it. I never yet saw a fly that was mean enough to do a spider's spinning work and help to trap his own brothers. Look out for the snares, boys. But you can't see them. When some one tells you they are there, you can not see them half the time. The old trapper fixes them up so fine, and puts them just where he knows you will be likely to go, and where you often think you are going to have the jolliest good time.

But there is a place, boys, where you can find out how to discover them—all his old traps and fine-spun snares. If you read it up carefully you can find out how to avoid every one of them, and how to get out quickly if you should chance to run into one of them. It is in the Bible. The whole story is told there plain and pointed. The best plan is to read it up fresh every day, and get it clearly in mind. For if the old enemy gets a hold of you once there is small chance for you. Not many flies get out of the spider's clutches.

Wheaton College.

PERSONAL MENTION.

—Rev. T. M. Chalmers preached last Sabbath at Cedar Rapids, Ia.

—Bro. P. A. Seguin, the converted Catholic priest, lectured at Arkdale, Wis., July 2. We are sorry to hear that he has joined the A. P. A.'s.

—Dr. W. G. Moorhead, D. D., president of our National Christian Association, will deliver the opening lecture before the Newburgh, N. Y., Summer School, Wednesday evening, July 17.

—Rev. W. Luessenhop, of Pueblo, sends for literature and writes: "Keep on warring and fighting. Our Lutheran Synod is fighting the same battle. The God of power is with us. The secret empire must fall."

—Bro Daniel Biggs, of Senecaville, Guernsey Co., Ohio, writes: "Please continue the *Christian Cynosure,* for I can't do without it. I am in my 83d year and have been taking the *Cynosure* almost from its first issue."

—Dr. Carradine, the anti-secret champion of St. Louis, has recently held wonderfully successful meetings in Denver. His remarkable power of enthusing large audiences comes from his wielding faithfully the sword of divine truth.

—Bro. S. C. Dodd, who has so long maintained the anti-secret standard in the Presbyterian church at Randolph, Iowa, writes: "I want to say that I think the National Christian Association, according to the size of it, is the best Home Missionary Society I know anything about."

—A friend of the cause in the East contributes $5 to send the *Cynosure* to a list of his friends expecting thus to interest them in our work. It was in this way that many life-long friends of the cause have been enlisted. Are there not others who will follow the example of this brother?

—Bro. Willets Skinner, of Rockford, Ohio, writes that he is too old and feeble to do any canvassing work, but that he is a friend of our Association, and "believes that it is doing a work greatly needed at this time when secret societies, like the frogs of Egypt, are coming up over the whole land."

—Rev. J. K. Glassford, our anti-secret lecturer in Missouri, is now at Denver, and is improving in health. He writes: "Oh, how I bless the Lord for the *Cynosure.* It comes every week full of good things. Long may it live to bless the world and fire the shot of divine truth into Satan's strongholds."

—Rev. D M. Pjants, of Philadelphia, says in a letter: "I renewed my subscription for the *Cynosure* with Bro. W. B. Stoddard. I love the paper and read it in preference to any paper I get. My views may differ somewhat from yours. In my preaching I do not condemn secret societies for an unregenerate people. It is one of the works of the world, and the world knows nothing better; but a Christian cannot be a follower of Christ and be bound to a secret worldly society. My work is to reform the Christianity of our day, and break the iron grasp of the world and so let Christ lead his people."

—Rev. A. Thomson, of the Congregational church, Tomahawk, Wis., writes: "God bless you in your new position. From time to time I hope you will hear from me, for few have deeper personal convictions on the lodge question than I; or see more clearly the eminent danger to the church from lodge power and influence."

—Bro. J. H. Worley, a missionary, writes us from Foochow, China, requesting *Cynosure* readers to send him picture cards. He says, "They are very useful in our work in many ways, besides helping to create in the hearts of those who send them a keener interest in missions." We hope our readers will respond to his appeal published on another page.

—Rev. C. D. Trumbull, D. D., of Morning Sun, Ia., in sending his renewal writes: "I have taken the paper many years, and always look for its coming, and note its contents with interest. My prayer is that you may be richly endowed with the Holy Spirit, to fit you more and more for the duties and responsibilities of the position upon which you have entered."

—Revs. J. P. Stoddard and W. B. Stoddard are very busy this week sowing anti-secret reform literature at the Boston Christian Endeavor Convention. A tract giving the likeness of Wendell Phillips and his testimony on the lodge question has been prepared by Rev. J. P. Stoddard, and is being placed in the hands of thousands of young people gathered at the convention.

—Miss Elizabeth E. Flagg, our New England correspondent, is taking a much needed rest this month. Besides her interesting letters to the *Cynosure*, she is doing nearly all the writing on the *Woman's Voice*, of which she is associate editor. It is a bright rustling twenty-eight column weekly paper, the champion of the public schools, the organ of the Independent women voters, and not only anti-secret in principle, but occasionally speaks its mind on this subject. Miss Flagg expects to begin her New England letters in August fresh and vigorous.

—Rev. James B. Converse, who formerly edited the *Christian Patriot*, of Nashville, Tenn., last spring combined his paper with the *Phalanx*, the Prohibition organ of Indiana. The paper published at Indianapolis is now called *Patriot-Phalanx*, and has been much improved by the reinforcement of Bro. Converse to the editorial staff. He insists upon bringing all political questions to the Bible line. Bro. Converse is our style of a politician. It is as important for the political builder to use the Bible as it is for the material builder to use the square and plumb-line.

—Mrs. Rufus Park, of Alexandria, Neb., is a devoted W. C. T. U. worker, and also in the anti-secret cause. The celebration on July 4, in Bro. Park's grove, she writes, was a complete success. The day was fine and the speakers were all on time, and addressed an audience of seven or eight hundred. The exercises were opened with prayer, and the addresses bristled with patriotic sentiment and were tinctured strongly with temperance. The young lady orators who contested on the suffrage question for a prize all did so well that the judges had great difficulty in deciding who should receive the prize. Mrs. Howe, of St. Joseph, gave an address that inspired all. The only cloud that overshadowed this successful meeting was the absence of Mrs. Putnam, whose recent death left a sad gap in the Nebraska W. C. T. U. ranks.

A new and attractive feature of the *Cynosure* will now be "Talks to Young People" every week by Prof. D. A. Straw, of Wheaton College. Prof. Straw is a popular teacher, and has a special faculty of interesting young people. He has kindly consented to conduct this department as a means of interesting young people more in the anti-secret reform.

The most dangerous temptation to the ministers in our day is to preach an abstract, not an applied Gospel; to advocate mere theory, and ignore currant and widespread evils.

ZEALOUS FOR CHRIST

REV. MADISON C. PETERS EXPLAINS THE CHRISTIAN'S DUTY.

One Cannot Believe the Gospel and Be Apathetic—The Rarest and Choicest Gifts Belong to God—Aim of Religion. Practical Christianity.

On Sunday, July 7, Madison C. Peters preached his last sermon for the summer in his church. He left the following day for Lexington, Ky., and other points south to preach and lecture before Chautauqua assemblies. August Dr. Peters will devote to rest. On Sept. 8 the church will reopen. Dr. Peters took for his text, "The zeal of thine house hath eaten me up."

What a power Christians would be if each one could honestly say with Brainerd, "Oh, that I were a flaming fire in the hands of my God." We need at this time what the Chinese convert told the missionary his people wanted, "Men with hot hearts to tell us of the love of Christ." Do you find in this world lukewarmness in any one department of real life? Do you find anything like apathy where men believe their interests or safety is involved?

It is only skepticism that suffers enthusiasm in the things of Cæsar and will not endure enthusiasm in the more important things of God. We profess to believe that the world of sinners outside of Christ will be eternally lost unless turned from their evil ways, and yet we so live by our indifference as to give the lie to such profession or else stamp ourselves without the commonest feeling of humanity. It is impossible to believe the truths of the gospel and yet be apathetic. I do not believe in religious excitement, but I do believe in excitement in religion.

The Cross Agitates.

The cross is the most restless and resistless of agitators, and if your religion does not excite you it is because you have no religion. If you believe in the tear compelling story of Jesus and his love, the best feelings and sympathies of your nature will be roused to their highest pitch and you will love with an enthusiastic love and praise with intensest gratitude him who loved and bled and died for us. If you feel no quenchless love, fiery zeal and glowing enthusiasm for Christ's glory, you may disgnise it as you like, but in deed and in truth you do not believe that Christ died that sinners might be redeemed or you believe in Calvary just as you do in Gettysburg; you believe in Christ as you believe in Washington or in some dead fact which belongs to history and has no vital connection with you or bearing on your destiny.

Thou must be true thyself
If thou the truth wouldst teach.
Thy soul must overflow if thou
Another's soul wouldst reach.
It needs the overflow of heart
To give the lips full speech.

Can we say with Christ, "My meat and my drink are to do the will of him that sent me?" Let us make our heavenly Father's business the business of life. Let our Christian living be no longer a secondary thing. Put Christ first. Gather all the choicest affections of your heart into one precious alabaster box of love; break it and pour it out before Jesus. Let the gifts you bring to him be the rarest and the choicest that you can find. Let the work of Christ be the one thing which kindles your warmest thoughts and calls forth your noblest service. Let your noblest ministrations this year be performed for Christ. Give yourselves to him. Begin to work with me to make this world better. During the period of rest let us consecrate our energies to him more fully and come home resolved to labor more earnestly than we have ever done.

Give every flying minute something to keep in store.
Work, for the night is coming, when man works no more.

I often wonder that the truth of the gospel does not electrify mankind. It is the awful evidence that a terrible disease has fallen upon us, that we can see all the tempests that beat upon that sacred head and all the love that welcomed the tempest for poor lost man, and be insensate as icicles. There is not a spot on which you can stand with consistency till you take your place either with the destructive, blaspheming infidel in that vacuum in which no soul can breathe and no wing can soar and say, "No God," or with the Christian who can pour forth from his heart the cry of Paul, "For me to live is Christ."

Practical Christianity.

Are your ears open to the cries of woe worn humanity? You pity the sorrows of the suffering. That is not enough. Your hand must be taught to heed the pleadings of your pitying heart. What you feel you must do. What you wish you must make an earnest effort to accomplish. What you pray for you must try to attain. We do most for ourselves when we do most for others.

The goods that God has given us are to be laid out for the good of others—sacred trusts not to be greedily hoarded, lavishly squandered or selfishly to be enjoyed, but generously to be employed for the glory of God. The most benevolent soul lives nearest to God. To be good is noble; to do good is nobler. The paramount aim of religion is not to prepare for heaven, but to make this world better, wiser, happier and holier. Heaven will not be a place of white robes and golden harps and psalm singing only, but it will also be a place for living, loving and doing. Be not simply good; be good for something. This will make your life comfortable, your death happy, your funeral sad, your account glorious and your eternity blessed.

How good 'twill be at evening
If you and I can say:
"Good Shepherd, we've been seeking
The lambs that went astray.
Heartsore and faint with hunger,
We heard them making moan,
And, lo, we came at nightfall
Bearin' them safely home."

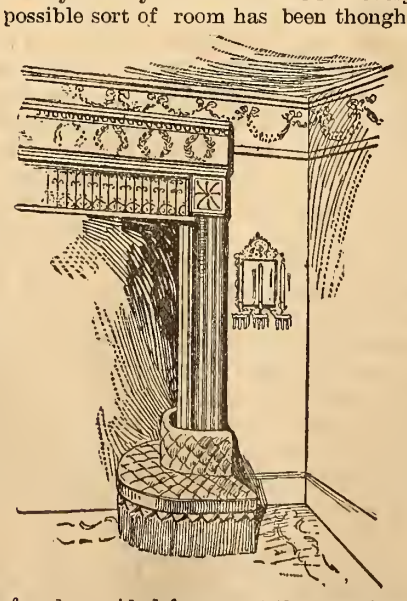
WOMAN'S WORLD.

A DOOR DIVAN WHICH FILLS A LONG FELT WANT.

New York's Woman's Headquarters—Mrs. Potter Palmer and Countess Craven. Miss Julia Wilbur—Chicago Women's Enterprise—Women In Public Office.

Although it would seem that the ultimate thought in furniture had found its expression in form before this, yet we find progressive manufacturers still putting out brand new ideas.

Here is one of those things that are new and yet so simple that one's first thought is: "Sure enough! Why did we never think of that?" Chairs and sofas we have without end in variety and beauty. Every alcove and nook in every possible sort of room has been thought



of and provided for except the one place that exists in almost every house and is the one place where people are always wanting to sit—that is the doorway itself. Folding doors between communicating rooms are seldom closed. An ordinary chair within a few feet of the space never looks well. It shows its back to one room or the other and is in the way. The settee illustrated here is an addition to any decorative arrangement of either room. It does not interfere with any graceful drapery that may be arranged at the door. It is decidedly useful, convenient and gives a certain touch of the unusual and elegant to the room. Of course it is readily rolled to some other position when it is desired to close the sliding doors. Altogether it seems a decidedly happy thought, and likely to become as indispensable as the divan in a tasteful parlor.

New York's Woman's Headquarters.

The woman's headquarters is about the newest thing in New York. It has only been in existence a few weeks, but already it bids fair to become one of the successful organizations of the city. In an interview Mrs. E. A. Johnson, the originator of the idea, said: "There seemed to be a great need for some sort of a practical headquarters, where ladies could meet or make business appointments, write letters, especially during the summer months, when most ladies close up their town houses. Already there are more applications for rooms than the supply will accommodate." It is so much pleasanter to go to the "headquarters" than to a hotel, and at last women will be allowed to enjoy the blessed privileges of a man's club. There is a messenger service in the house and telephone close at hand. A room will be reserved and can be rented by the hour or season for classes, readings, lectures or society meetings, etc. Rooms can be engaged by the day, week or month, with or without meals.

The "woman's headquarters" will engage and send out servants at 50 cents a head additional to office fees and transportation. Characters of same thoroughly investigated before sending. One of the greatest features of the headquarters will be its convenience for selecting and sending choice cuts of meats at moderate prices, the charge for which will be 15 per cent on all orders under $5 and 10 per cent on all orders exceeding that amount. Butter will be made for the "woman's headquarters" and can be sold the year round at 30 cents a pound in print pound packages. A woman's chess club has already engaged a room for its meetings next season.—New York Letter.

Mrs. Potter Palmer and Countess Craven.

Mrs. Potter Palmer was the guest recently of the Writers' club, in London, at afternoon tea. The London reporters greatly admire our countrywoman and describe with enthusiasm her "picturesque white hair and her thorough knowledge of the art of dress." At this latest function Mrs. Palmer wore a very smart gown of cornflower blue crepon, with bodice of lace embroidery, and becoming little toque. The reception was a handsome and successful affair and included the presence of many of London's notables.

Another American, this a New York girl, the youthful Countess of Craven, formerly Miss Bradley-Martin, is also pleasantly in the public eye over in the home of her adoption. Lady Craven has just made her first public appearance in Coventry at the opening ceremony of a charitable fair. She made, according to the accounts, a most pleasing picture as she stood in a quaint archway of greenery in front of "Ye Pylgrym's Reste," and holding the two shower bouquets presented to her by two dainty white clad little maids in a short, graceful speech declared the bazaar open. She wore a beautiful though somewhat matronly looking gown of iridescent violet silk shot with black and a biscuit colored straw toque, with black roses, shot violet ribbon and a white espray.

Miss Julia Wilbur.

Miss Julia Wilbur, who died recently in Washington, was a noted character. During the war of the rebellion Miss Wilbur gave up her prosperous select school in New York and came to the capital to engage in voluntary service for the freedmen who thronged to the city in those dark days. Her sympathy went out to all, and in nursing the wounded she, like so many other women, knew no sectionalism. This was bread cast upon the waters which came back to her during the early Democratic regime, when she lost the position she had held in the patent office since 1869. Never was there a more conscientious and efficient clerk, and, therefore, it was no violation of public good that led Secretary Lamar, when it was represented to him that she had nursed the Confederates as well as Union soldiers, to secure her reinstatement.

This position she held until her death, and on her salary of $1,000 a year she maintained a home for herself and a dependent invalid sister and had a liberal purse for the support of the woman suffrage work. Up to the time of her illness, which began in March, she had been one of the most industrious employees of the offices, although she would have been 80 years old in August, and, as her sick leave and annual vacation time were only just running out at the time of her death, she had the satisfaction of feeling, even in her helpless condition, that she was receiving the reward of her own labors.—Woman's Tribune of Washington.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning July 21. Comment by Rev. S. H. Doyle.

TOPIC.—A clean life.—Ps. cxix, 9-16. (A temperance topic.)

The question of the Psalmist in the first verse of the topical reference, "Wherewithal shall a young man cleanse his way?" implies that the way or the life is unclean. This is in the unregenerate state the case. We are born in sin. The natural heart is sinful and corrupt, for "it is not subject to the law of God, neither indeed can be." An unclean life is the necessary consequence of an unclean heart, as an impure stream must follow an impure fountain.

The importance of a pure, holy, honest, upright life cannot be estimated. It is the one thing above all others that should be desired and earnestly sought after. Nothing will compensate us for a loss of it. It is of inestimable value even from the standpoint of this present life, not to consider the fact of its tremendous importance in view of the fact that nothing unclean can enter into the kingdom of heaven. If a clean life is of so much importance, we may well ask, How may we have clean lives? This question is particularly applicable to the young, for then it is that the character of the life is formed, and then it is easier, too, if mistakes have been made to rectify them and to make the life clean.

The Psalmist here lays down the only true rule or principle for a clean life—namely, that we take heed to the word of God, that we square our lives by God's word, that we live in accordance with it. God's word is the only true solution of the problem of a true life. It transcends all human philosophy and ethics of men in that it applies the ax at the root of the tree, demanding that first of all the heart, the inward life must be clean. The Bible solution is regeneration—change of heart—rather than reformation, simply a change in the form of life. The logic of this standard is apparent to all. You can no more make a clean man by changing his form of life than you can cure a consumptive by putting on him a new suit of clothes. Given a clean heart and a clean life necessarily follows; without the first, the second is impossible.

To be effective in cleansing the life God's word must be laid up in the heart. It must be studied and meditated upon, and it must be practiced in the daily life. Let us devote more time to God's word that we may keep the heart pure and the life clean.

Bible Readings.—Lev. xi, 45; xx, 7, 8; Deut. vi, 17, 18; Ps. xvi, 11; xxiv, 3, 4; xxxvii, 31; li, 10; cxix, 19-24; Prov. iv, 25, 26; Isa. xxxiii, 14-16; xxxv, 8; Math. xxiii, 25, 26; John xv, 3, 4; Gal. v, 19-21; Eph. vi, 10-18; Phil. iv, 8, 9; Col. iii, 5, 6; I Tim. iv, 8; v, 22; Heb. xii, 13, 14; I John iii, 2-4; Rev. xxi, 27.

FABLE OF THE THREE CHURCHES.

How the Good Angel Christian Endeavor Brought Them Together.

Once upon a time—a long, long while ago, before the Christian Endeavor movement—there were three churches, built side by side. Tall board fences

parted them the one from the other. Each was conspicuously placarded, the one with "We," the second with "Us," and the third with "Our," thus signifying to all beholders that the churches belonged to the denominations then known as Weists, Usites and Ourians.

But the churches were empty. So the Weist preacher stood in front of his church urging folks to come in, constantly proclaiming, "We are the people!" And the Usite preacher stood in front of his church, continually crying, "Come to Us!" And the Ourian preacher stood in front of his church, ceaselessly reiterating, "Ours only!" And in the pauses of these calls they shook their fists at one another.

All this, remember, was long, long ago, before the Christian Endeavor movement.

Now and then a man would stop, attracted by the noise, would look perplexed from the Weist to the Usite, and from the Usito to the Ourian, then shrug his shoulders and pass on his way. So the churches remained empty.

But one glad day Christian Endeavor came along—a beautiful, strong angel, with the most loving eyes and the most eager, outstretched hands—and he drew these three men to himself, and they held a little prayer meeting all together in one of the churches, it does not matter which. As they came out of that meeting, they all went to work and pulled down the high board fences. Then they tore off the three signs, "We," "Us" and "Our." Then all three took up their old positions, with Christian Endeavor, on the sidewalk in front of their churches and began to invite the people in. And the Weist cried, "Christ is the Saviour!" And the Usite cried, "Come to Christ!" And the Ourian cried, "Christ only!" And every once in awhile they held another prayer meeting in one of the churches, turn about.

And you should have seen the people flocking in! Some to this church, some to that, according to their individual preference, but all to Christ. And often the crowds were so large that they had to go forth and hold a union outdoor service in the square in front. And so the three churches flourish to this day. —Caleb Cobweb in Golden Rule.

With Jesus.

With Jesus, yes, with Jesus—
Are any words so blest?
With Jesus—everlasting joy
And everlasting rest!
With Jesus—all the empty heart
Filled with His perfect love.
With Jesus—perfect peace below
And perfect bliss above!
—Episcopal Recorder.

HE TIPPLES NO MORE

A TRAMP PRINTER OPENS A MODERATE DRINKER'S EYES.

Danger of Tampering With Whisky Made Clear to His Vision—Comfort Without Strong Drink—Terrible Significance of the Words "What Did It."

It was a fair spring morning when there drifted into my printing office a specimen of the tramp printer. He was ragged, thin and weather beaten and bore the unmistakable signs of long and constant contact with red liquor. But, in spite of this, I was glad to see him and gave him hearty welcome. Opening my table drawer, I produced for him a quart of the best "Lincoln county." His old eyes fairly danced in their sockets as he clutched vainly at composure.

"Well," he said, reaching for the bottle, "it is a habit which I seldom indulge, but I have had a nasty tramp of it, and my throat and lungs are so full of dust that it may do me good. But I regard it, sir, as the greatest curse of the age." So saying he gulped down, without a frown or a wink of the eye, a quantity that would have floored me instantly. Replacing the bottle on the table between us, he continued: "Yes, sir, I regard it as the greatest curse of the age. The one thing that is doing more to make invalids and paupers and criminals of us all, and is filling our graveyards and poorhouses and jails today more than all other things combined, is the evil of intemperance. The whisky bottle is the devil's right bower, and the man who distills the poisonous drug is his best friend." All suspicion had now vanished from his mind. Reaching for the bottle again, he went on:

"Take the daily paper of today, sir, and read its numerous dispatches from all parts of the globe, telling of arson, perjury, robbery, theft, rape, murder and every single form and phase of crime in the whole calendar, and ask yourself, 'What did it?' Or take each separate case and trace it back to its origin, and see what did it! You will find that all, without an exception, is directly traceable to the use of alcoholic stimulants. This infernal bottle" (taking it for the sixth time from his mouth and stroking it soothingly) "is a veritable germinator of misery and sin.

"If nobody had ever drunk whisky, nobody would be poor and wretched. The serpent that entered Eden, sir, was a copper worm, and that same snake has trailed its slimy way about the earth since then, and every home it has ever entered has been blighted, and every life it has ever touched has been ruined. Its record is one of want and degradation and shame, its form is a blasphemy, and its birthplace is hell!"

"And now to the point," he resumed after another long pull at the bottle. "I have hit upon a happy idea for battling effectually with this cursed foe to society and good government, and I believe you are a gentleman of enough appreciation to join in it with me. Besides doing humanity an incalculable service, I am going to make a fortune at it, and this I don't mind sharing with you, if you will assist me in the project. I have named it to every newspaper man I have met between here and Boston, but none of them has had judgment and humanity enough to appreciate its possibilities. Now, the first thing you want to do is to put people to thinking. Once get men to weigh the awful question seriously, and the total extermination of the whisky traffic is an easy matter. My purpose is to start a paper. It is to be a temperance paper, but on a novel order. The name of the paper will be What Did It? This will attract the public attention, to start with. Then the contents of the paper will be equally novel. These will consist solely of reports of crime and disaster clipped from the daily press. They will be printed in full, headlines and all, just as they originally appeared, with proper credit given the paper from which they were taken. The only comment of any kind our paper will contain will be a single black type line at the bottom of each article and will be always the same, simply 'What Did It?' This will be enough to make the reader stop and think, and that is all we want. The proper answer will be sufficiently patent to force itself on all."

Springing up excitedly, he demanded with enthusiasm, "What do you think of it?"

"Excellent! Capital!" I responded, for I had touched the bottle a few times myself.

I asked him to dinner with me, but he declined. After dinner I returned to the office and found upon opening the door that he was still there, but the bottle was empty.

He was seated at the table, leaned over, with his head buried in his folded arms. I spoke to him, but he did not answer. I laid my hand on his shoulder, but he did not move. I raised his rough, grimy hand. It was wet with his old heart's last, best tears, and cold in death.

Before him on the table lay a sheet of white paper, and on it was scrawled in unshapely characters the single line:

"What Did It?"

* * * * * *

I had been up to this time what people call "a moderate drinker," and had never before been able to see any real harm in an occasional dram. Seldom taking two drinks in the same day, I nevertheless kept a bottle always at hand in my office and at times referred to it for "comfort."

The needed lesson had been taught me. The office bottle went out the office window, never to return again. I resolved from that moment never, God being my helper, to tamper with evil again, and I have kept my resolution unbroken. Nor is it any trouble to find "comfort," but it is the comfort of the consciousness of a day well spent in the harness of duty—a comfort far greater and dearer than any that ever came from the use of strong drink.—R. McL. Fields in Voice.

TEMPERANCE CONGRESS.

All Foes of Alcohol Are Invited to Be Present at Its Deliberations.

The fifth international temperance congress against "the abuse of alcoholic drink" will be held at Basel, Switzerland, Aug. 20, 21 and 22. The fourth congress met at The Hague in 1893. In its circular of invitation addressed to members and friends of temperance and abstinence societies The Hague standing committee invites all who regard alcoholism as a source of diseases, miseries and crimes, and who see it to be their duty to oppose the scourge from motives of patriotism and philanthrophy to take part in the coming congress.

The deliberations of the congress are to be classified in two departments, the first dealing with alcoholism in its moral, hygienic, social and medical relationships, and the second with the means of prevention, suasion and compulsion to be made use of in combating the enemy.

Excepting on matters political or religious, free discussion will be allowed, and the only persons to whom participation in the proceedings will be refused are such as are interested in the production and sale of alcoholic drinks. Each member will pay in advance a donation of five francs, which will entitle him to copies of all official documents, including reports of the papers read. Such papers and the discussion of them may be either in French, German, English or Italian. The treasurer is M. G. W. Bronner, Rue de Dornach, Basel.

To keep pickles well and aid them to retain their freshness when put up in fruit jars rub the inside of the metal caps with lard. Cans that have caps lined with porcelain are much to be preferred for all purposes.

SABBATH SCHOOL.

LESSON IV, THIRD QUARTER, INTERNATIONAL SERIES, JULY 28.

Text of the Lesson, Num. x, 29-36—Memory Verses, 33, 34—Golden Text, Num. x, 29—Commentary by the Rev. D. M. Stearns.

29. "And Moses said unto Hobab, the son of Raguel the Midianite, Moses' father-in-law, We are journeying unto the place of which the Lord said, I will give it to you; come thou with us, and we will do thee good, for the Lord hath spoken good concerning Israel." They had been encamped at Horeb many months. On the first day of the first month of the second year the tabernacle was erected and accepted by God and filled with His glory (Ex. xl, 17, 34). Just fifty days later the cloud lifted, and they journeyed from Sinai (Num. x, 11, 12) in the order described in this chapter. Raguel, or Ruel, or Jethro (Ex. ii, 18; iii, 1) was the father of Zipporah, Moses' wife. Hobab is here said to be his son and was probably an intimate friend of Moses in the days of his shepherd life. Truly the Lord had spoken good concerning Israel, as in Ex. vi, 6-8, that wondrous sevenfold, "I will," beginning and ending with "I, Jehovah." Moses believed the word of the Lord. He had respect unto the recompense of the reward (Heb. xi, 26), and because of it had forsaken all his prospects in Egypt. Being fully persuaded of the good things awaiting Israel, he would fain have Hobab to enjoy them too. Have we this spirit?

30. "And he said unto him, I will not go, but I will depart to my own land and to my kindred." Hobab saw no such prospect as opened up to the mind of Moses, and as far as appearances went he felt that he would be better off with his own people. It is difficult for many to esteem the reproach of Christ greater riches than the visible treasures of this world. The young man whom Jesus told to sell all that he had, and take up the cross and follow Him, went away grieved because he had great possessions. Jesus and His sufferings now, with glory hereafter, is the programme for the Christian. If we prefer the world and its pleasures now, we must not complain if we lose the kingdom hereafter.

31. "And he said, Leave us not, I pray thee, forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes." Moses is now seeking good from Hobab instead of, as a moment ago, offering him good from God. In this Moses is surely wrong. It looks as if for the moment he was forgetting God, and His cloud, and His unerring guidance. So unstable is man even at his best. We think of Simon Peter one moment confessing that Jesus was the Christ, the Son of the Living God, and the next acting as satan's mouthpiece to tempt the Lord to pity Himself and turn from the cross (Math. xvi, 16, 23). How we do need to pray, "Set a watch, O Lord, before my mouth; keep the door of my lips."

32. "And it shall be if thou go with us, yea, it shall be, that what goodness the Lord shall do unto us the same will we do unto thee." Moses now talks more correctly, for we are fully authorized to offer all the riches of God's grace and glory to all who will accept Him through Jesus Christ, but we are not expected to seek any help or guidance from those who are not His. As to offering to others the same goodness He bestows upon us, we remember that Jesus said in His prayer (John xvii, 23), "The glory which thou gavest me, I have given them." Again he said, "All things that the Father hath are mine." (John xvi, 15). And again it is written "All are yours, and ye are Christ's, and Christ is God's." (I Cor. iii, 23). Now since God is willing to give His grace and glory to every one who will come to Him through Jesus Christ, what must He think of us who know this, and yet do little or nothing to make it known to the millions who are still in heathen darkness?

33. "And they departed from the Mount of the Lord three days' journey, and the ark of the covenant of the Lord went before them in the three days' journey, to search out a resting place for them." This was surely better than the eyes or the wisdom of Hobab. How could Moses seem to forget that God had led them and would still lead them? Yet we are apt to do this very thing—we do forget so soon. Three days is very suggestive of resurrection, as in the story of Abraham and Isaac, Jonah, our Lord Jesus, etc. God would have us rest in Jesus crucified and risen. If He be not risen, there is no salvation for any one (I Cor. xv, 14-18). But since He died and rose again and ever liveth, He becomes a resting place for all who receive Him. This rest becomes a glorious reality when we, having accepted Him, see ourselves as crucified and risen with Him, and seated with Him in the heavenlies (Eph. ii, 4-6). Ceasing from our own works, we rest in His finished work (Hab. iv, 3, 10), and wherever He pitches our tent He is our rest.

34. "And the cloud of the Lord was upon them by day when they went out of the camp." The cloud was the visible symbol of the Lord's presence with them, and He by it was their guide, their light, their shield, their avenger, their oracle, their covering (Ex. xiii, 21; xiv, 19, 20, 24-28; Num. ix, 15-23; x, 34; xiv, 14), in fact, all that they needed for all the journey. In the New Testament story we think of the cloud on the Mount of Transfiuration, the cloud that received Him as He ascended from Olivet and the clouds with which He will come again. If we are truly His, we have the assurance that He is with us all the days; that he will never leave us nor forsake us; that he will instruct us in the way in which we should go; that He will hold our hand and help us, and that He will perfect that which concerneth us (Math. xxviii, 20; Heb. xiii, 5; Ps. xxxii, 8; Isa. xli, 13; Ps. cxxxviii, 8). The comfort of all this comes by simply believing it.

35. "And it came to pass, when the ark set forward, that Moses said, Rise up, Lord, and let thine enemies be scattered, and let them that hate thee flee before thee." David, by the spirit, afterward embodied this in at least two of the psalms (Ps. lxviii, 1, 2; Ps. cxxxii, 8). In Joshua iii, 13, the ark is called "the ark of the Lord, the Lord of all the earth." When the people relied upon God who dwelt between the cherubim, their enemies fled before them, but when they relied upon the ark (which was only the symbol of His presence) then their enemies obtained the victory (I Sam. iv. 3, 11). If we rely upon anything but upon the Lord Himself, we will not have peace or victory.

36. "And when it rested, he said, Return, O Lord, unto the many thousands of Israel." Thus, whether on the march or at rest, the great reality of Israel's life was Jehovah in their midst. In proportion as they realized this and acted accordingly, they prospered, but when they forgot Him they failed. It is so with us. He says, "Lo, I am with you always," and when we believe, and thus realize His presence, and count on Him, we have joy and peace and victory, but when we forget His presence we fail.

ILLINOIS PICKINGS.

NEWS NOTES OF INTEREST FROM HERE AND THERE.

Reports by Telegraph of Important Happenings in Our Own State During the Past Few Days—News of Interest to the People of Illinois.

SPRINGFIELD, Ills., July 11.—W. G. Cochran was elected speaker of the house in ratification of the action of the Republican caucus, receiving 87 votes to 35 for Clayton E. Crafts, the Democratic nominee, who failed to get the full Democratic vote—being 26 short—it is said because of Governor Altgeld's opposition to nominating anybody. No business of importance was transacted other than the above. In the senate bills were introduced: To amend the act regarding the assessment, levy and collection of taxes; to arbitrate labor disputes and to amend the appellate court act.

SPRINGFIELD, July 12.—In pursuance of an agreement of the Republicans of both houses to do no business before next Wednesday the senate did nothing of importance at its session and adjourned to Saturday afternoon, which is practically adjournment to Wednesday. In the house bills were introduced: Taxing express companies $2 on each $100 of receipts, telephone companies $2 on each instrument, and insurance companies 2 per cent. on gross amount of premium on business done in this state; compelling public warehouses to pay an annual license of $5 and a tax of one-third of a cent for every bushel of grain handled; resolution looking to the abolition of the fee system in public offices, and a labor arbitration bill. Some more revenue code bills were also introduced.

Altgeld's interview about Crafts created much comment. The governor's friends declare that he will not swerve from his purpose to have Crafts deposed as leader in the house; whereas Crafts' friends say he will use every means in his power to defeat the governor's plan. They say the governor is interfering with rights of the house. Snyder, of Belleville, one of Crafts' opponents, denied in an interview that Governor Altgeld was responsible for the action of some of the Democrats who refused to vote for Crafts. He said the action was the result of a consultation between himself and Perry; that they agreed upon Stockopf as their candidate before the caucus, and sounded such representatives as they believed to be in their way of thinking. They did call upon the governor for advice Tuesday afternoon, and "that's all there was to it."

The committee on rules met in Speaker Cochran's room at once after the house adjourned. Several important changes were made, one of which will prevent "smothering" of bills in sub-committees.

SPRINGFIELD, July 13.—The house held another session before adjourning to Wednesday next, and bills were introduced: To establish justice by deciding all cases on their merits without regard to technicalities, and to enlarge and define the powers of courts and justices of the peace; to tax express companies; to require assessors to give bonds; to tax "foreign" companies operating sleeping and freight car and oil tank lines; to compel the Illinois Central railroad to comply with the act of incorporation regarding the sale of lands.

GOV. ALTGELD A GOOD HORSEMAN.

Tries an Agile Trick with a Rearing Animal and "Gets There."

SPRINGFIELD, Ills., July 12.—Governor Altgeld had a narrow escape from death or serious injury yesterday. He had just mounted a spirited horse preparatory to going to Camp Lincoln to review the Second regiment when the animal began to rear in a dangerous manner. The governor thrust spurs into the animal with considerable vigor, and it reared up to such height that it lost its balance and fell over backwards.

The governor, who is an expert horseman, slipped out of the saddle and sprang to one side just in time to avoid being crushed. A cavalry troop was waiting to escort him to the camp, and several of the men started to his assistance, but the governor declined to take any other horse and regaining his seat when the horse was captured subdued it after a severe struggle and proceeded to camp.

Illinois at the Atlanta Show.

SPRINGFIELD, July 9.—Governor Altgeld has appointed the following to represent Illinois at the International Cotton States exposition at Atlanta, Ga., September, 1895: A. S. Trude and George Schneider, Chicago; Captain William P. Halliday, Cairo. Willis Abbott, of Chicago, is named as secretary of the commission.

Notes of the State.

Alfred Englund, a Mendota, Ills., farmer, was thrown under his horses' feet and kicked about the head and shoulders, receiving fatal injuries.

M. J. Berry, alia M. J. Ryan, alias E. E. Bussy, was arrested at Springfield, Ills., charged with uttering forged checks. He is wanted in Christian county.

George Handley, a convicted wife-beater, while being taken to jail on a train, jumped out of a window at Oliver, Ills., but the officer jumped, too, and recaptured him.

The Ramsey (Ills.) Coal company has shut down on account of water in the mine.

There was only one member in the Illinois senate chamber when it was to have met Saturday morning for the purpose of adjourning to Wednesday. He adjourned. He was Senator Littler.

Missing and Short in His Cash.

SIOUX CITY, Ia., July 10.—W. R. Lysle, confidential bookkeeper of Ingersal & West, commission merchants, disappeared suddenly a week ago. A partial examination of his books has been completed and it shows his shortage amounts to over $20,000. Lysle had been in the employ of the firm for a number of years.

Collapsed Without Warning.

ATLANTIC CITY, July 11.—The social session tendered by Atlantic City lodge to the visiting Elks at the Baltic Avenue Casino last evening ended in a terrible disaster in which fully 100 persons were more or less seriously injured. The session had just opened, and only one of the speakers had been heard when, without the slightest warning, the building, which has not been used for several years, collapsed, and fully 1,000 persons were thrown to the floor beneath. Many women, the wives of the visiting Elks, went down in the ruins.

A man named Frederick Claproth was killed, and it is feared some of the others injured may die.

Begins Suit to Recover $800,000.

SIOUX CITY, July 13.—The Credits Commutation company, of this city, has begun suit against D. T. Hedges in the United States court in Los Angeles, Cala., to recover $800,000 on personal notes given by Hedges to the Union Loan and Trust company, which went under during the financial panic of 1893. Hedges was one of five men who operated the famous railroad syndicate during the boom days in Sioux City. He was the first to knock the props from under the tottering Union Loan and Trust company, resulting in its total collapse.

Horrible Method of Suicide.

OSKALOOSA, Ia., July 11.—Mrs. Phil Conklin committed suicide in a horrible manner at her home in the eastern part of the city, by saturating her clothing with kerosene oil and lighting it. When her husband arose he found her in the back yard burned to death. She was 39 years old and leaves a husband and three small children.

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KILLED BY A CYCLONE

SEVERAL LIVES LOST IN A STORM IN THE EAST.

Many Buildings Blown to Pieces by the Whirling Terror — Six Street Cars Wrecked—Incidents of the Disaster and the Destruction Done.

NEW YORK, July 15.—The first cyclone in many years has struck New York, and resulted fatally in one instance, besides wrecking a large amount of valuable property. The cyclone descended upon the upper part of east New York, known as Cypress Hills, at 4:30 p. m., continued on its way to the lower plains district, and from there traveled to Woodhaven. The cloud was first seen going over Cypress Hills. It was funnel shaped and hung very close to the ground. At the upper end was a red spot that appeared more like an incankescent light than anything else. The cyclone swept over the cemetery, wrecking handsome and costly monuments. It tore down trees for about 200 feet and then turned into Jamaica avenue. On this street it wrecked six street cars, and half a dozen people were slightly hurt. Thirty houses were wrecked in Woodhaven.

Nine Persons, All Told, Killed.

There was just one person killed in east New York, Mrs. Louisa Ketrequin, who was standing in the door of her house when the storm struck it and demolished it. She was instantly killed. The balance of the casualty list is given as follows, the victims being residents of the villages and vicinities of Cherry Hill, N. J., and Woodhaven, L. I. The dead are: Frank H. Ahrens, aged 8 months; Anton Fischer, laborer; Conrad Friedman, proprietor of the Cherry Hill hotel; Willie Friedman, little son of the hotel keeper; Tony Kolg; Mrs. Jennie Petriquan, of Union Course; two unidentified laborers who had taken refuge in a barn at Cherry Hill.

The more seriously injured are: Mrs. William Ahrens, mother of the dead infant; Willie Ahrens, aged 3 years; Edgar Chinnock, fractured skull; Charles Cole, of Paterson; Anton Hoffman, three ribs broken; Alexander Jones, the village blacksmith; Andrew Suttell, nose, arm, and leg broken.

Freaks of the Kansas Whirler.

There were twenty residents of Woodhaven hit by the various objects which were carried through the air. Chimneys sailed through the air as though they were not heavier than feathers. At Woodhaven a woman was in an outhouse. The house was picked up and carried by the storm for more than a block. Finally the woman was landed on one side of the street and the house on the other. The woman had a miraculous escape from serious injury, receiving only a slight cut on the forehead.

The infant of the Ahrens family was lying in a crib when the crash came. The house was unroofed and a flying stick struck the child in the head, tearing off one of the ears as cleanly as though severed by a surgeon's knife and causing death. When the husband, who is a New York business man, returned the sun was shining brightly and his wife was sitting amid the ruins with the body of her dead child in her arms.

Thousands Visit the Devastation.

Between 40,000 and 50,000 persons visited the scene of the ruin and devastation at Cherry Hill yesterday. Some of the unfortunates whose homes were wrocked sat about during the day wondering what was in store for thom. Hackensack and the other towns have responded promptly to the call for aid made by the people of Cherry Hill. Viewed in the light of day the ruin appeared more complete. Everywhere in the path of the storm were wrecks. The leafless trees that withstood the strain of the whirlwind gave the appearance of midwinter.

Death Roll Decreased by Two.

The two Polish laborers reported killed are alive in the hospital. They are Andrew Sautle, and Anton Hoffman. both are badly injured. Edgar Chinock, the doctors think, will die. His skull is fractured. During the early part of Saturday night the owners of the wrecked dwellings sat about them guarding their ruins, but later a patrol was formed which guarded the streets.

ENDEAVORERS TAKE A REST.

Great Meeting on Boston Common Spoiled by a Big Storm.

BOSTON, July 15.—The weather man after bestowing upon the Christian Endeavor convention since Wednesday his finest weather, Saturday sent upon it a deluge of rain just as the assault upon Mammon was about to culminate in the great out-door religious gathering announced to take place upon Boston Common. On that greon a vast assemblage, estimated at between 40,000 and 60,000 persons, was ready to begin what would have been the greatest religious gathering in the history of the world. President Francis E. Clarke, D. D., glanced fearfully skyward, but opened the services at the appointed hour. Then came the heavy rain, but the discomfort of the thousands of dripping umbrellas did not prevent a mighty rendition of "Onward, Christian Soldier."

Dr. S. F. Smith, author of "America," was then introduced and the thousands sang a verse of that hymn in compliment to its author. By this time the rain was falling in torrents and the president announced an adjournment to the big tents, Endeavor and Williston, near by. About 15,000 found seats and the remaining thousands went away. The subject of the day's addresses was "Good Citizenship" and the usual rallies were held during the day. The junior rally was held and thousands of little Endeavorers were present. State, territorial and provincial rallies were held at night in the respective headquarters and were largely attended.

The programme yesterday included work only for visiting clergymen. The local ministers in general gave place to those who had come from other localities to attend the convention, and it is doubtful if ever in the history of Boston its pulpits were supplied with such an array of eminent preachers. To the more than 50,000 members of the Y. P. S. C. E. the day came as a literal "day of rest," which was well appreciated after last week's hard work. All the churches were packed. Today is the closing day of the convention.

The Alleged Chicago Boodlery.

CHICAGO, July 12.—The special grand jury called to investigate the charges of corruption in the city council heard some testimony and adjourned for the day without finding any indictments.

CRASH ON THE GRAND TRUNK.

Thirteen Pilgrims Journeying to St. Anne de Beaupre Are Killed.

SOUTH QUEBEC, Que., July 10.—At Craig's Road station, at 3:45 o'clock in the morning, a pilgrim excursion on the Grand Trunk road from Sherbrooke was boing run in two sections. The first section stopped at Craig's Road to cross an up train, when the second section ran into it, the engine plowing through the Pullman and first-class car. The pilgrims were en route to the famous shrine of St. Anne de Beaupre, where every summer large numbers of sick and crippled gather to invoke the saint to cure them of their diseases. Thirteen were killed and over a score wounded. The passenger cars and the engine are wrecked. The wounded are scattered far and wide among the residences.

The trains carrying the pilgrims were made up of residents from Sherbrooke, Magog, Windsor Mills and surrounding parishes.

Following is a corrected list of the dead and wounded: Dead—Charles Bedart (mail clerk), Iss Bedart, Hector McLeod (engineer), Richard Perkins (fireman), Kev. J.T. Mercier—all of Richmond; Rev. F. P. Dingan, Windsor Mill; Mr. Cogan, Richmond; Miss Valin, and Miss Phaneuf, St Joseph de Levis; Mrs. J. B. Caver, Danville; Miss Delvcourt Sheffield, St. Joseph do Levis; aunt of Miss Lavin, name unknown; John O'Farrell, Capleton—thirteen in all.

Injured—John Cadieux, J. B. Cayer, Seraphine Cayer, Joseph Cayey, Louise Cayer—all of Danvills; Virginia Silvester, Ham; Mr. Francis Fontaine, Broughton; Louis Gaudet, Arthabarcaville; Patrick McHugh, Capleton; Pierre Allard, Richmond; Antonia Baril, Arthabarcaville; Hercules des Coteaux and his wife and son, Danville; Rev. F. Deri Rosiers, Broughton; J. Quinlan, Montreal, badly hurt; Cyrillie Emlllard, Sherbrooke; Delina Gosselin, Sherbrooke; Mr. and Mrs. Hamel, Danville; Mrs. Louis Morin and Olivine Morin, Windsor; Mrs. Frank Caker and 6-year-old daughtor, Danville; Mrs. Zephrim Lamelin, Windsor; Lazre Godbout, Windsor Mills; Joseph Richard, Brompton Falls; Clophas Charest, Coaticooke; Benett Bassler, Pullman car porter, Toronto. Probably one or two of the injured will die.

THE MARKETS.

New York Financial.

NEW YORK, July 12.

Money on call offered at 1@1⅜ per cent. Prime mercantile paper 3@3½ per cent. Sterling exchange about steady, with actual business in bankers' bills at 490@490¼ for demand and 488⅞@489⅛ for sixty days; posted rates 489½@490 and 490½@491; commercial bills. 488@488¼.

Silver certificates 67⅛@67⅜; no sales; bar silver, 66¼. Mexican dollars, 53¼.

United States government bonds firm; new 4's reg., 124; do coupons, 124; 5's reg., 116⅜; 5 coupons, 116⅜; 4's reg., 112; 4's coupons, 112½; 2's reg., 97; Pacific 6's of '95 100.

Chicago Grain and Produce.

CHICAGO, July 13.

Following were the quotations on the Board of Trade today: Wheat—July, opened 66c, closed 65c; September, opened 67⅜c, closed 66¼c; December, opened 69⅞c, closed 69c. Corn — July nominal, closed 45½c; September, opened 45⅞c, closed 46¼c; December, opened 38½c, closed 36⅝c; May, opened 36¼c, closed 36⅝c. Oats—July, opened 24c, closed 23¼c; August, opened 23¼c, closed 22⅞c; September, opened 23⅜c, closed 23⅜c; May, opened 27c, closed 26⅞c. Pork—July, nominal, closed $11.00. Lard—July, nominal; closed, $6.27½.

Produce: Butter—Extra creamery, 16½c per lb; extra dairy, 13@14c; packing stock, 8@8½c. Eggs—Fresh stock, loss off, 11c per dozen. Live poultry—Spring chickens, 10@12c per lb; hens, 9c; roosters, 5@5½c; turkeys, 7½@8½c; ducks, 8c; geese, $3.00@4.00 per doz. Potatoes—New, 65@75c per bu. Blackberries, Illinois, $1.50@2.00 per 24-qt case; raspberries, black, $1.00@1.25 per 24-qt case; red, $1.00@1.50 per 24-qt case. New apples—$1.25@2.50 per bbl. Honey—White clover, 1-lb sections, new stock, 13½@14c; brown comb 10@12c; dark comb, poor packages, 8c; strained California, 5@6c.

Chicago Live Stock.

CHICAGO, July 13.

Live Stock—Prices at the Union Stock yards today ranged as follows: Hogs—Estimated receipts for the day 4,000; sales ranged at $4.70@4.95 pigs, $4.85@5.20 light, $4.60@4.85 rough packing, $4.80@5.25 mixed, and $4.90@5.25 heavy packing and shipping lots.

Cattle—Estimated receipts for the day, 500; quotations ranged at $5.40@6.00 choice to extra shipping steers, $4.75@5.35 good to choice do, $4.15@4.75 fair to good, $3.50@4.00 common to medium do, $3.40@3.85 butchers, steers, $2.40@3.15 stockers, $3.20@4.00 feeders, $1.70@3.70 cows, $2.50@4.40 heifers, $2.25@3.80 bulls, $2.60@4.45 Texas steers, $2.50@5.75 veal calves.

Milwaukee Grain.

MILWAUKEE, July 13.

Wheat—No. 2 spring, 66½c; No. 1 northern, 71c; September, 67c. Corn — No. 3, 48c. Oats—No. 2 white, 27¼c; No. 3 white 27c. Barley—Nominal; No. 2, 48c; samples nominal. Rye—No. 1, 54½c.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from July 8 to July 15:

Rev C D Brooks, Mary A Cook, Rev Isaiah Faris, A S Gregereit, Timothy Hudson, R Ingram, Mrs H Loker, R May, Oscar Park, James Rowan, Daniel Riggs, Henry Shroer, Jesse Swank, Rev C D Trumbull, Alexander Will.

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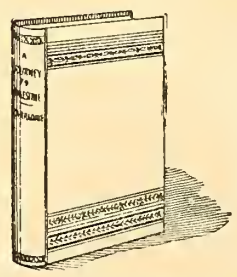
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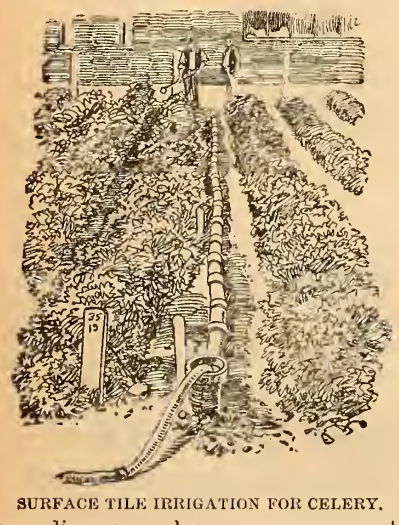
FARM AND GARDEN

NEW METHOD OF IRRIGATION.

A Simple Plan of Using Tile For Irrigating Small Areas.

Too much cannot be said about the importance of a constant water supply for growing plants. If we could only irrigate properly, the hot, constant sunshine of a drought would make the best possible growing season. Professor F. W. Rane of the West Virginia station tells through the columns of The Rural New Yorker a simple plan of using tile for irrigating small areas which is at least worth trying. He says:

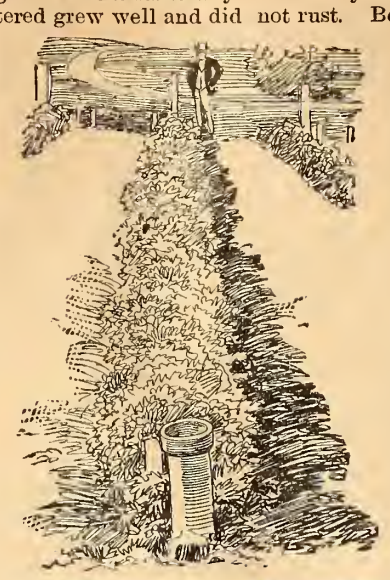
The whole plan is this: Place the tiles slightly in the surface of the ground or at any convenient depth. Give them a slight incline, this varying



SURFACE TILE IRRIGATION FOR CELERY.

according as you have pressure or not. In most cases the water is scarce, and the object is to get it to the roots of the plants with as little waste as possible. The plan followed at the station last year was to place common porons 2½ inch draintiles in a continuous row, end to end, on the surface of the soil, and vegetables were planted on either or both sides of the line. The tiles were a foot long, and by pouring in the water at one end of the line it was distributed at the joints throughout the length desired, when the opposite end was stopped up.

Take celery as an example crop for irrigation on uplands. We plant the celery as above stated, and while it is young we have simple surface irrigation; but as the crop grows, we bank it up, and finally have the tile covered, and thus have subirrigation. The tiles are cheap, and last indefinitely. When the celery is harvested, the tiles are dug out also, and piled up or used for subirrigation in the greenhouse beds. Potatoes and various other crops can be grown in the same way. The celery watered grew well and did not rust. Be-



TILE IRRIGATION FOR BANKED UP CELERY.

sides this we were able to water 20 times as much space in the same time as in the ordinary way with ditches. Besides saving time this plan delivers water where it is most needed, and we have reason to believe is fully as economical with water as with time.

Rows of celery watered in this manner were planted in a potato field, leaving every other space between the potato rows vacant, so that two rows of potatoes could be dug together when ripe. Besides watering the celery, the moisture reached the tops of the potato hills, as was plainly seen every morning by the dampness of the surface throughout the intervening space, thus showing that the watering was sufficient for at least 3 feet 3 inches on each side, or 6 feet 6 inches in all, the rows being 3 feet 3 inches apart. Where the rows were on a slight incline, we slipped a piece of tin between the joints, and held the water where it was needed; then, by pulling it out and inserting it farther down, another section could be treated. The sections can be made longer or shorter, according to the angle at which the ground inclines. This subject is receiving our attention this year, and we hope to be able to present it more fully at a future time, simply offering these suggestions now.

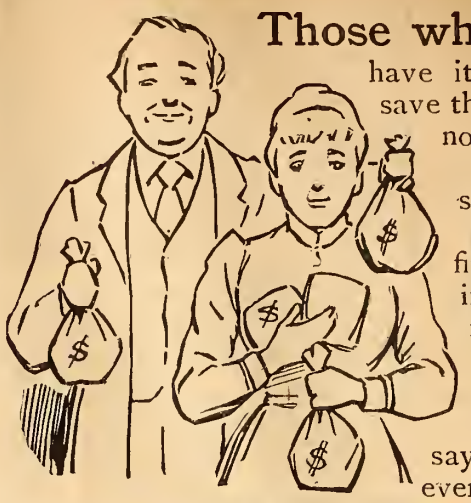
Millet makes good hay if cut just after it has herded out.

The Minnesota legislature seems to have been interested in agricultural education. Appropriations of $60,000 were made for the school of agriculture of the state university.

In a considerable number of trials cottonseed meal has proved injurious when fed to calves or pigs; in a less number of cases when fed to mature hogs. Generally the injury to or death of the animal has occurred when the cottonseed meal has formed a considerable percentage of the ration fed.

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"Table and Kitchen" is the title of a new cook book published by the Price Baking Powder Company, Chicago. Just at this time it will be sent free if you write a postal mentioning the *Christian Cynosure.* Besides containing over 400 receipts for all kinds of pastry and home cookery, there are many hints for the table and kitchen, showing how to set a table, how to enter the dining-room, etc.; a hundred and one hints in every branch of the culinary art. Cookery of the very finest and richest, as well as of the most economical and home-like, is provided for. Remember "Table and Kitchen" will be sent, postage prepaid, to any lady sending her address (name, town and State) plainly given. A copy in German or Scandinavian will be sent if desired. Postal card is as good as letter. Address Price Baking Powder Co., Chicago, Ill.



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Are Secret Societies a Blessing or a Curse?

An Address by Rev. B. Carradine, D. D., Pastor of the Centenary M. E. Church, St. Louis, Mo., Jan. 4, 1891.

W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's too."

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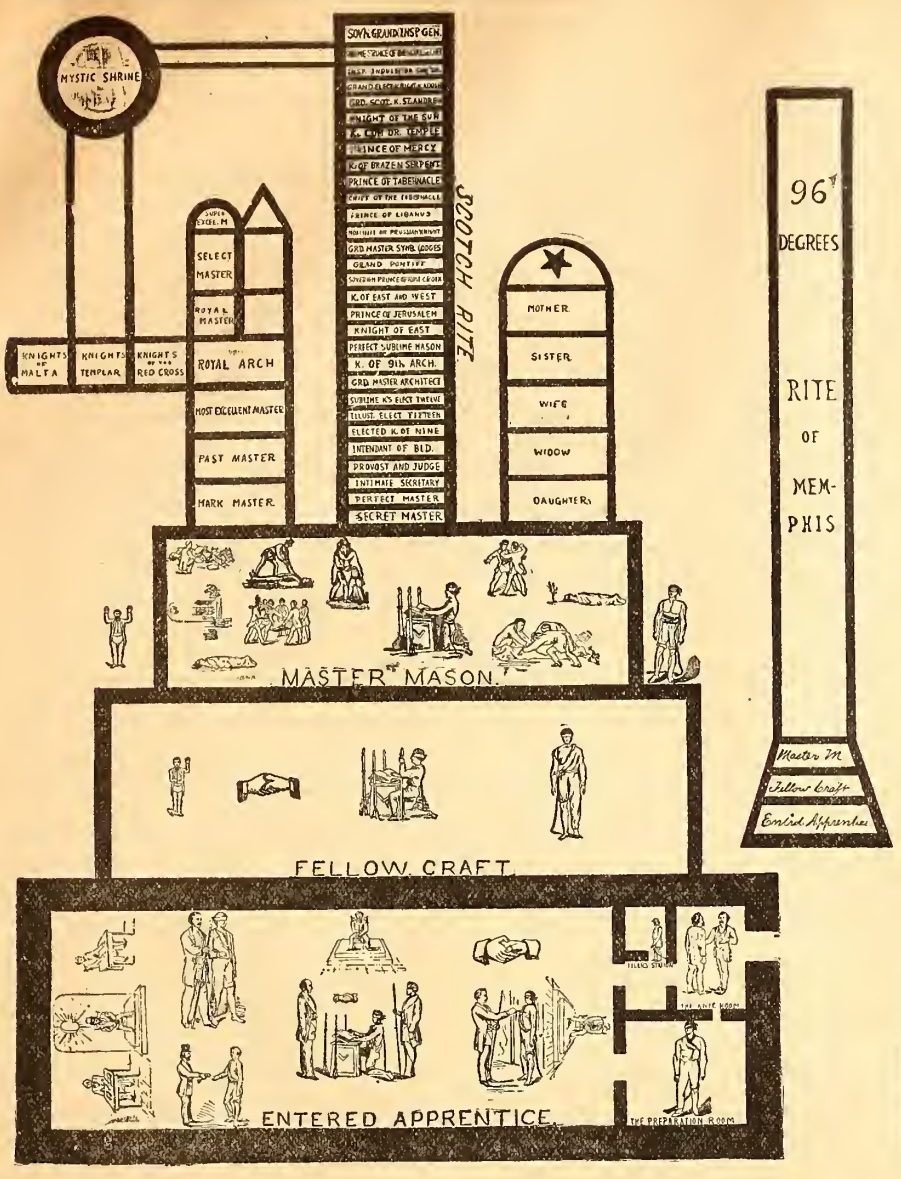
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2. The Scotch Rite of 33 degrees;
3. The Egyptian Rite of 96 degrees.
4. The Mystic Shrine of one degree.
5. The Eastern Star of 5 degrees for Master Masons and for women. These are side degrees, and not genuine masonry.

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Vol. II comprises the degrees from 19th to 33rd inclusive, with the signs, grips, tokens and passwords from 1st to 33rd degree inclusive.

Hand-Book of Freemasonry. 274 pages, flexible cloth, 50c.
By E. Ronayne, Past Master of Keystone Lodge No. 639, Chicago. Gives the complete standard ritual of the first three degrees of Freemasonry.

Freemasonry Exposed. By Capt. William Morgan. 110 pages, paper, 25c.
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Allyn's Ritual of Freemasonry. By Avery Allyn. Cloth, $5.00.
Contains the fully Illustrated Ritual of the Blue Lodge, Chapter Council and Commandery, 11 of the Scotch Rite Degrees, several Masonic side degrees and what is termed a Key to the Phi Beta Kappa, and the Orange Societies.

Duncan's Masonic Ritual and Monitor. Cloth, $2.50.
Profusely illustrated with explanatory engravings, and containing the ritual and work of the order for the seven degrees, including the Royal Arch. Though extensively used as an Instruction Book and one of the best in the market, it is not as accurate as "Freemasonry Illustrated."

Richardson's Monitor of Freemasonry. Cloth, $1.25; paper, 75c.
Contains the ceremonies of Lodges, Chapters, Encampments, etc. Illustrated. Although extensively used in conferring the higher degrees, it is not only very incomplete but inaccurate especially as regards the first seven degrees, and as to the higher degrees it gives but a description and general idea of the degrees rather than the full ritual.

Look to the East. A ritual of the first three Masonic Degrees by Ralph Lester. Cloth, $2.00.
Notwithstanding the high price this book is very inferior in every way to Freemasonry Illustrated or the Handbook of Freemasonry at a quarter the price.

Ecce Orienti. Pocket size, full roan, flap, $2.50.
The Complete Standard Ritual of the First Three Masonic Degrees in Cypher, with complete Floor Charts of Initiating, Passing and Raising a Candidate.

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An Illustrated Ritual of the Nobles of the Mystic Shrine. This is a Side Masonic degree conferred only on Knights Templar and on Thirty-two degree Masons.

Thirteen Reasons why a Christian should not be a Freemason. By Rev. Robert Armstrong. 16 pages, 5c.

Freemasonry Contrary to the Christian Religion. By "Spectator," Atlanta, Ga. 16 pages, 5c.

Hon. Thurlow Weed on the Morgan Abduction. 16 pages 5c.
This is the legally attested statement of this eminent Christian journalist and statesman concerning the unlawful seizure and confinement of Capt. Morgan in Canandaigua jail, his removal to Fort Niagara and subsequent drowning in Lake Ontario.

Freemasonry a Fourfold Conspiracy. 16 pages, 5c.
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Folly, Expense and Danger OF SECRET SOCIETIES. By Pres. C. A. Blanchard. This booklet of 32 pages is a general discussion of the secret orders, whether religious, political, industrial, insurance or social. Postpaid, 5 cents.

Disloyal Secret Oaths. By Joseph Cook, Boston. He quotes the law of Vermont which makes the administration of the Masonic oaths illegal. Joseph Cook's address is a national treatment of a national subject, and very valuable for reference. Postpaid, 5 cents.

Are Secret Societies a Blessing? An address by Rev. B. Carradine, D. D., pastor of the Centenary M. E. church, St. Louis, Mo., Jan. 4, 1891. W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's, too." A pamphlet of 20 pages and cover. Postpaid, 5 cents.

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Masonic Oaths Null and Void: OR FREEMASONRY SELF-CONVICTED. This is a book for the times. The design of the author is to refute the arguments of those who claim that the oaths of Freemasonry are binding upon those who take them. 207 pages. Postpaid, 40 cents each.

Judge Whitney's Defense before THE GRAND LODGE OF ILLINOIS. Judge Daniel H. Whitney was Master of the lodge when S. H. Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the lodge, but he boldly replied to the charges against him, and afterwards renounced Masonry. 15 cents each.

General Washington Opposed to SECRET SOCIETIES. This is a re-publication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies,*" communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10cts each.

Morgan's Exposition, Abduction AND MURDER, AND OATHS OF 33 DEGREES. Composed of "Freemasonry Exposed," by Capt. Wm. Morgan;" "History of the Abduction and Murder of Morgan;" "Valance's Confession of the Murder of Capt. Wm. Morgan;" "Bernard's Reminiscences of Morgan Times," and "Oaths and Penalties of 33 Degrees." 304 pages; cloth, $1.00.

Mah-Hah-Bone; comprises the Hand Book, Master's Carpet and Freemasonry at a glance. Bound in one volume. In cloth, 589 pages, $1.00.

Oaths and Penalties of Freemasonry, as proved in court in the New Berlin trials. The New Berlin trials began in the attempt of Freemasons to prevent public initiations by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 13 and 14, 1831, and General Augustus C. Welsh, sheriff of the county, and other adhering Freemasons, swore to the truthful revelation of the oaths and penalties. 10 cents each.

Masonry a Work of Darkness, adverse to Christianity, and inimical to republican government. By Rev. Lebbeus Armstrong (Presbyterian) a seceding Mason of 21 degrees. 15 cents each.

Are Masonic Oaths Binding on the INITIATE? By Rev. L. A. Post. 5 cents each.

Sermon on Masonry. By Rev. J. Day Brownlee. In reply to a Masonic Oration by Rev. Dr. Mayer, Wellsville, Ohio. 5 cents each.

Masonic Outrages. Compiled by Rev. H. H. Hinman. Showing Masonic assault on lives of seceders, on reputation, and on free speech; its interference with justice in courts, etc. Postpaid, 20 cents.

Grand Lodge Masonry. Its relation to civil government and the Christian religion. By Pres. J. Blanchard. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities. 5 cents each.

History of the Abduction and Murder OF CAPT. WM. MORGAN. As prepared by seven committees of citizens, appointed to ascertain the fate of Morgan. 25 cents each.

The Mystic Tie, or Freemasonry a LEAGUE WITH THE DEVIL. This is an account of the church trial of Peter Cook and wife, of Elkhart, Indiana, for refusing to support a reverend Freemason. 15 cents each.

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HISTORY OF A WEEK.

Tuesday, July 9.

Dr. Alice B. Cambell, of Brooklyn, refuses to hold membership in church or to contribute to its maintenance unless she is allowed a vote in the management.

Frank Hinckley, formerly a Chicago reporter, has been ordained as a Congregational minister at San Francisco.

Father Ducey, of New York, says the pope has issued a decree abolishing all the days of abstinence except Fridays, even during Lent.

General H. R. D. McIver, late United States consul at Denia, Spain, has reduced to writing specifio and sensational oharges against certain persons in the state department at Washington. It is thought that an investigation will be ordered.

Sadie Harkins, of Kiamichl, I. T., killed John Burgess, a negro, for accusing her of arson.

But one life was loss in the storm at Chicago—John Ross. Bodlow, the towerman who went over with his tower, will recover.

General La Chambre, a Spanish commander in Cuba, committed suicide because reproved for his drunkenness and tyranny.

Wednesday, July 10.

Dr. J. P. Cowan, ex-member of congress from the Fourteenth Ohio district and member of the Ohio legislature in 1855, died at Ashland, aged 72.

Suicides: Abner Gundrum, Columbus, Ind.; Henry Reuss, Mascoutah, Ill.; Jasper Moore, Fontanelle, Ia.; Charless Crabb, Walesboro, Ind.; William Altenberg, Brooklyn; Miss Darnell, aged 15, Villisca, Ia.; George Vail, Cincinnati.

Duluth police want Fred Sheland, who caused Peter Gardner's death by a blow on the neck.

Damage to the asylum for the insane at Norman, Okla., caused a panio which frightened some of the convalescents back into lunacy.

John H. Thomas, Republican, was elected mayor of Annapolis, Md. Five of the eight aldermen elected are Democrats.

Spain has sent $500,000 to Havana to meet current expenses of the Cuban war.

Jose Acaova, a Cuban leader, was killed by a civil guard on a sugar estate.

George Pearson, of Tiffin, O., left all his property to the local A. P. A.

Thursday, July 11.

Professor C. E. Morrow, of the university of Illinois, has been elected president of the Agricultural college at Stillwater, O. T.

The state of Washington has armed and equipped a company of Cœur d'Alene miners for service in case of strikes.

Rose Pyle, of Columbus, O., whipped a constable who essayed to levy on her wheel. Miss Pyle wears bloomers.

Half a million pounds of wool sold at Great Falls, Mont., at 14 cents, a rise of 2 cents over last year's prices.

J. K. Vardaman, free silver candidate for governor of Mississippi, has withdrawn from the race.

The Pennsylvania Railroad company this year will spend in the neighborhood of $5,000,000 in the way of improvements, alterations and extensions to its property east and west of Pittsburg.

Just thirteen young people went out for a sail at Wauohapreague, Va., and but seven got back alive, the following having been drowned by the capsizing of the yacht: Janie Scott, Helen Brockover, Lillian Gregory, Maggie Buskon, Juanita Burnett and John Tait.

Friday, July 12.

Allen Pettibone, of Gandy, Conn., father of the Millerites, has committed suicide. Ill health was the cause.

Bolivia has sent an ultimatum to Peru demanding that the latter government salute the Bolivian flag. Peru deolines to do so.

Lytton Taylor, United States attorney for Alaska, has resigned to go into the mining business.

Light frosts are reported in Nebraska, South Dakota and northwest Iowa.

The National Window Glass Workers' association has about $250,000 in its treasury.

Mrs. Coleman Drayton has sailed for Europe, and it is said she is to become reconciled to her husband.

General Alger pronounces St. Gauden's statue of General Logan spirited and lifelike. The work of art, which is to stand in Chicago, will be finished in a year.

Saturday, July 13.

Ex-Senator Sanders, of Montana, says there is nothing in the boom of Don Cameron for the presidential nomination. It has fallen flat.

Because he thinks soft beds unhealthy, Professor Henry Krause, of Oakland, Cala., sleeps in a coffin.

Friends of the family say that reconciliation between Mr. and Mrs. Coleman Drayton is impossible.

Albert T. Moore, the New York forger of notes aggregating $70,000, was sentenced to five years' imprisonment.

Fire which caused a loss of $25,000 at Williams, A. T., brought on a riot in which a Mexican was killed. Roughs who began looting the place were put in jail.

Manuel Sanguilly, newly elected president of the Cuban insurgent government, will soon take personal command in Cuba.

Sam Huston, a Birmingham (Ala.) saloonkeeper, formerly of Chicago, and Nat Stanley, a gambler, shot eight times at each other in the street. Stanley was wounded in the leg and a bystander shot in the thigh.

Monday, July 15.

The comptroller of the currenoy has granted authority for the organization of the State National bank, of Miles City, Mont.

General Drake, the Republican nominee for governor of Iowa, was enthusiastically received on his return home to Centerville.

An Indian celebration held ten miles west of Decatur, Neb., has already cost seven lives, mostly by violenoe.

C. B. Henderson, a Rochester, N. Y., commercial traveler, got into a row at San Francisco over who should pay for the drinks and fatally stabbed Clarence Barr, a Chinatown guide.

Frank Schaeffer, of Bellevue, O., has sued the Nickel Plate railway for $5,300 damages for blacklisting him.

The Michigan naval reserve has gone on an eight days' cruise on the U. S. S. Michigan.

The skeletons of three men and a boy have been dug up at Wankomis, O. T., probably the remains of the brothers Fowler and the 14-year-old son of one of them, murdered in 1871.

RAGING FOREST FIRES.

They Are Again Playing Havoc with Property in Michigan.

PETOSKEY, Mich., July 13.—Forest fires have burned up to the village of Brutus, on the Grand Rapids and Indiana railroad north of here, but the village was saved. The fires burned into the Petoskey Roman Catholic cemetery, but the fire department prevented their spreading. There has been heavy loss to crops and standing timber, but rains have now checked the fires. The Western Union has completed its connections. The summer resort—Oden—and the village of Conway, on Crooked lake, and the hamlets of Carpenter and Bay Shore, a few miles west of Petoskey, were in great danger. At Carpenter several buildings caught fire from sparks, but by the most strenuous efforts of men, women and children the mill, lumber yards and town were saved.

Forty-Two Square Miles Devastated.

MUSKEGON, Mich., July 13.—Within one and a half miles of North Muskegon the forest fires have cut out a burned district six by seven miles, in which they have been blazing since Sunday. In the center of the district, on the edge of the great cedar swamp, stands the Van Zant sawmill with its stock of logs and lumber, which scores of farmers are fighting to save. Unless rain comes it is gone. The ground is dry and the fire seems to burn the very soil. Thousands of acres of woodland in Laketon, Fruitland and Dalton townships have been burned over. Fences are burning in all directions and scores of homes are threatened. No rain has fallen this year sufficient to dampen the earth an inch.

Destruction to Valuable Property.

TRAVERSE CITY, Mich., July 13.—Fierce and damaging fires are still raging near Thompsonville, Frankfort and around Wallin. South of Frankfort farm buildings and valuable timber are being destroyed. Around Traverse City the forests are ablaze, but there is as yet no serious damage to property excepting standing timber. Near Solon and Cedar every available man is out fighting the flames to prevent their communicating with farm buildings and mills. There is a pall of dark smoke shrouding this locality. Between here and Thompsonville much valuable timber is being destroyed, but there is no immediate danger to buildings. Thousands of cords of hemlock bark and posts have been burned.

Rain Falls in the Fire District.

GRAND RAPIDS, Mich., July 15.—Specials to The Democrat from points in northern Michigan show that a light rain fell along the Muskegon river and extended north to Cadillac. The rain nearly covered the pine section, and further damage from forest fires is not anticipated there.

DRAKE THE WINNER.

Nominated for Governor by Republicans of Iowa.

DES MOINES, Ia., July 11.—The Republican state convention held in the auditorium of Cavalry Tabernacle was the center of interest to politicians in this state.

When the convention was called to order again at 2 o'clock Governor Jackson and other dignitaries occupied the platform and every seat in the auditorium was filled. Hon. LaFayette Yonng, editor of The Daily Capitol, was elected permanent chairman, and J. W. Willets, of Tama county, secretary. Considerable difficulty was experienced in securing seats for the delegates. Chairman Young was escorted to the chair and made a brief speech in which he said that neither defeat nor success seems to have any effect on the Democratic party. It was needless, he thought, to say anything about the Democrats. They were saying worse things of eaoh other than he dare to say of them. An allusion to the "valley of the shadow of the Democraoy" evoked the wildest applause.

The convention then proceeded to ballot for governor and it required six ballots to settle this matter, Drake beginning at 366 with Harlan next, 248, and gradually climbing—425, 500, 556, 597—to 864½ on the sixth, Harlan having 139 3-14 on that ballot; Parrott, 231 3-14; Harsh, 2; Kamrar, 2, and Ormsby, 2. With the announcement of the vote Chairman Young declared General Drake the nominee of the convention for governor. After prolonged oheering balloting for lieutenant-governor was commenced. Matt Parrott, of Waterloo, was nominated on the third ballot, defeating Lieutenant-Governor Dungan, of Chariton, for re-election. In rapid succession Henry Sabin was renominated for superintendent of public instruction; George W. Perkins for railroad commissioner and Josiah Given for judge of the supreme court.

The resolution of indorsement of Allison, after congratulating the people "upon the fact that the state of Iowa will be represented in the fifty-fourth congress by two senators and eleven representatives, who are zealous and fearless advooates of Republican prinoiples," says: "With especial pride do we remember the distinguished services of our senior senator. * * * We hail with satisfaction the universal desire of the Republicans of the state to continue him in his present field of usefulness until called to the larger services of the nation."

At a meeting of the state central commlttee H. G. McMillan, of Rock Rapids, was elected chairman to succeed James E. Blythe.

Chicago Election Judges Arrested.

CHICAGO, July 13.—Andrew Buchanan and A. E. Gage, Democratic and Republioan judges of election in the twentieth precinct of the First ward, respectively, have been arrested for alleged crookedness in the count of that precinct for representatives in congress last fall, by which Belknap (Rep.) was counted out. Buchanan gave bonds and denied the charge, and Gage went to jail. He is quoted as saying that the two Democratic judges did as they pleased at the election in controversy.

Mail Robbery at Marion, Ind.

MARION, Ind., July 12.—Much excitement was caused here when it was discovered that a number of mailboxes throughout the city had been pried open and rifled. The loss will not be known, but one firm, Osborn Paper company, reports a loss of $826 in money and drafts. The boxes were all on business corners, and the loss it is thought will be heavy.

He Is Short About $8,000.

MARSHALLTOWN, Ia., July 11.—George W. Weeks, one of the leading abstractors, loan and insurance agents of this city, prominent in church and social circles, has been arrestsd, charged with embezzlement. He is short about $8,000.

CORNELL CREW GOES TO PIECES.

Another Disappointment at the Henley Regetta in England.

HENLEY, July 11.—The crowds who collected to witness the second day's competition at the Henley regetta were treated to another fluke, where a hot contest had been expected. Cornell was the fluker this time, but it wasn't suoh a fluke as Leander made. The American crew was pitted against the Trinity Hall crew and had the lead of a boat's length at the half mile. Here Freeborn had a dazy spell and dropped his oar.

Cornell was paralyzed by this, and Trinity Hall shot ahead. Next Hager dropped his oar and Fennell followed. All picked up again, but were evidently exhausted and the Trinity Hall crew went across the line eight lengths ahead; time, 7:15. As Cornell crossed the line Fennell fell in a dead faint, soon recovering, however. In fact the whole crew was "pumped out." The victory was a popular one, for the Englishmen are out of all reason against Cornell for not stopping when Leander made its fluke of the day before.

This event makes it certain that the challenge cup will not go to America. Cornell and its friends had one consolation during the day. The Thames Rowing club four beat "out of sight" a Leander four, all members of the crew that fluked Tuesday, and as it happens the four who have been bitterest in their criticisms of the Cornell boys.

The Grand Challenge oup was won by the Trinity Hall (Cambridge) orew, which defeated the Cornell boys Wednesday. The final heat was rowed yesterday morning, when the Trinity club oarsmen easily defeated the New College (Oxford) crew. The trustees of Cornell university who are now here have decided to bring two crews to Henley in 1896. Secretary Cooper, of the regatta committee, heartily approves the proposition, and offers the Cornell men every inducement and facility. He asserts that this will be the best answer to the criticisms passed upon the oonduct of the Cornell orew now at Henley.

CHICAGO ALDERMEN INDICTED.

Martin and Finkler Will Have to Answer to Solicitation of Bribes.

CHICAGO, July 13.—Late yesterday afternoon the special grand jury called to investigate alleged corruption in the city council relative to Alderman Martin's ice ordinance, voted to indict Alderman William Finkler on two charges of soliciting bribes, and Alderman Charles Martin on similar charges. These "true bills" are expeoted to be returned to Judge Tuthill today. Fred L. Rabe, an ice dealer, told the grand jury that Alderman Martin demanded $500 from him. Upon this representation one indictment was found.

Other indiotments against Alderman Martin were found on the testimony of J. P. Smith, of J. P. Smith & Company. Alderman Finkler was indicted on evidence furnished by J. H. Williams, of the Washington Ice company, and C. B. Shedd and E. A. Shedd, of the Knickerbocker Ice company. These men told of negotiations in Alderman Finkler's office during which the price asked dwindled from $50,000 in a lump to $750 for each of the big companies, and what could be gotten out of the smaller companies.

Smallpox Attacks a Family.

CLEVELAND, July 12.—Five oases of smallpox have developed in the family of David Reece, a tin worker at Ætnaville, O. One child has died and half the people in the village attended the funeral, not knowing the nature of the disease.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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Christ said: "If ye love me keep my commandments." How we measure up along the line of these commandments is about the safest test of our religion. The moral law is as much a standard of Christian conduct to-day as ever.

Rev. John A. Dowie, while conducting religious service in his Tabernacle, last Sabbath, at 6020 Edgerton Ave., before an audience of 1,000 people, was again arrested and taken from his pulpit to a justice court, where he was promptly released on bail.

It is the little foxes that destroy the vines; the little moth in the closet that does the mischief; the little streamlet that makes the breech in the levee; so it is the so-called minor secret order that many consider harmless which opens the way for the order of open blasphemy, disloyalty and most widespread moral mischief.

A few evenings after their marriage the young husband excused himself to his bride saying that he belonged to the lodge of Elks and must attend their meeting that night. Putting her arm in his and looking him pleadingly in the face she inquired: "Do you really prefer the company of those Elks to that of your own little 'dear?'"

Sojourner Truth, the celebrated centenarian negress philosopher, once said, "If de fust woman God ever made was strong 'nough to tu'n de wo'ld upside down all 'lone, su'ly dese all togedder ought to be able to tu'n it back and get it right side up again; and now dat dey is askin' to do it, de men better let 'em." She was in favor of giving women the ballot.

It has been said that about one-fourth of the Bible is composed of prescriptions for nations, for politicians and men in their civil relations. It follows, then, if one-fourth of a minister's sermons are not along the line of applying the Bible to politics, then he is not giving the medicine as God has put it up. And the result will be political corruption, which will largely undo the pastor's work.

As in the agricultural so in the moral vineyard, but a small portion of the farmer's time is required to plant the seed. Much more time must be given to cultivation, keeping down the weeds, and keeping up the fences. So in this age much more of the pastor's time is required in keeping down the weeds of error and contending against systems of evil that neutralize his work than in merely disseminating divine truth. The pastor who is not a reformer is like a farmer who lets the weeds grow.

Does Paul mean that the recognition of Christ's law and authority is limited to the church or to the individual when he says, "That at the name of Jesus every knee should bow, of things in heaven, and tnings in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." Such sweeping language is evidently intended to warn against the sin of ignoring Christ and his law in any organization. We should "in all our ways acknowledge him, and he will direct our paths."

For or against Christ is the momentous question that will soon absorb every other. It is steadily coming to the front and will not down. The devil now tries to persuade men that they can only settle this question as individuals; that it is one with which organizations have nothing to do. Many argue that Christ's authority and law are limited to the church, that he does not ask recognition of any other institution. If this theory is true then we can bring no charge against Masons or politicians for ignoring him in the lodge and in politics.

Bro. J. W. Wood, our worthy co-worker at Baraboo, Wis., writes calling our attention to instances of keepers of the Seventh day being fined and imprisoned in Tennessee for working on the First day. The editor wishes to say with emphasis, that he has long deplored such prosecutions, and will embrace every opportunity of opposing them. Just as our government during the war exempted from the draft members of the Friends church because of their conscientious convictions against war, so it should exempt from keeping the First day Sabbath those who conscientiously observe the Seventh day.

Missionaries say there are seven American barkeepers in the village of Nazareth, the home of the Saviour. The New York *Tribune* thinks, if it be true, "it is time for the institution there of a temperance crusade of unusual zeal and energy. Mahomet had no use for bar-keepers, and they have no standing in the Koran, and are only allowed in territories of Islam in deference to a supposed sentiment in their favor on the part of foreign visitors. But there are some shrines and holy places in which they should be forbidden to compound their elixirs, or to put in any appearance, official or other, and that Nazareth is one of them is not to be for a moment doubted."

An exchange says it would be abhorrant to put the name of Jesus into a political platform, and thus require unbelieving members of the party to recognize his supremacy. Is it not quite as abhorrant to require believers in Christ's supremacy to recognize the will of the people as supreme or to swear to the Masonic covennat as supreme? thus displacing Christ from the head of his own moral system. Is not the conscience of the Christian entitled to as much respect as that of the unbeliever?

The Boston "*Home Light*" says: "This is what a lady wrote her sister the next day after receiving the blessed enlightenment and enlargement of the dark and close lodge: 'I have joined the ———; and was initiated last night, and today am very sorry; would give worlds, almost, if I could retrace the step I have taken.' Retracing steps is difficult; the easier and better way is not to take them. But there is still one thing that can be done, and that is to stop and take no new steps of the same kind." The president of an Indiana Y. M. C. A. said to us, recently: "My sister, who was an active member of the church, lost her Christian experience and her interest in the church from the hour when she was initiated into a college secret society."

We are as much opposed to the union of church and state as any one. Our forefathers came through the fires of persecution in Scotland on that question. But we believe the state has the same right as the church to go to the Bible as the fountain of law. The Bible is as much a legal text-book for the state as for the church. How, then, are church and state to be kept separate? By clearly drawing the line between civil law and ecclesiastical law. The latter pertains only to the church; to its doctrines, worship, government and discipline. These are never to be enforced by civil penalties, like the laws of the state. This, alone, separates church and state by a wide difference. We protest against any attempt to compel people, by civil law, to build churches, or support any ecclesiastical system.

Several years ago when we were in Cincinnati we visited the Western Tract and Book Society of the Presbyterian church. An elderly minister, who had long been in charge of the house, gave us this instance of the intolerant spirit and power of the lodge. He said they once published and attempted to carry in their stock of books, "The Character, Claims and Practical Workings of Freemasonry," by Pres. Charles G. Finney, of Oberlin College. But they received letters from men threatening to withdraw their support unless they dropped that book from their list, which they were finally compelled to do, selling the copyright to Ezra A. Cook, of Chicago. They also transferred to Mr. Cook another Anti-masonic book which they were afraid to carry. What an illustration of the lodges' power to suppress anti-lodge testimony in the great Presbyterian church.

IMMORALITY OF MASONIC OATHS.

BY E. RONAYNE, PAST MASTER KEYSTONE LODGE, NO. 639, CHICAGO.

Speaking of the illegal oaths and the horrible penalties of death administered in all lodges of Freemasons, I am reminded of the boast so constantly made by members of that institution, that "If a man lives up to his Masonic obligation he will be a good man; and that Masonry is as good a religion as any one can have." Now although the first oath administered in a lodge of Masons, as I have already explained, is

THE REAL OATH OF A MASON,

yet in the above connection, and as regards Masonic duty as between man and man, the Master Mason's oath is the one always referred to. During a long experience in Masonic lodges and filling all the chairs from Junior Deacon up to that of Worshipful Master, I have heard Masons constantly boasting of the goodness of Masonry, and that if a man would only live up to his Masonic obligations he would certainly be all right.

On hearing this assertion always on the lips of Masons, I used to ask the question, "But did you ever know of any man who has lived up to his Masonic oath?" And the answer invariably has been, "No, I have never known or heard of such a man." No Mason has ever lived up to, or even can live up to, his Masonic oath; and hence every Mason in the country, and in fact in the world, is a Masonic perjurer, so far as that goes. But suppose a man did live up to his Masonic oath both in letter and spirit, how much better would that make him than any other good man outside of Masonry? Can Masonic oaths make a bad man at heart outwardly good? Not a bit of it. Masonic oaths never did and never can make any man good.

IN THE MASTER MASON'S OATH

there are *eleven* clauses besides the one binding the candidate to life-long secrecy; and how living up to *every one* of these twelve commandments can make a man better than his neighbor who knows nothing of Masonry is possibly one of the sublime mysteries of the craft. According to clause first, a Mason is bound to "conform to, and abide by all the laws, rules and regulations of the Master Mason's degree," and of a Master Mason's lodge, and to "ever support the constitution, laws and edicts of the Grand Lodge." Now let it be remembered that at the time a man swears to all this, he knows nothing whatever of "the laws, rules and regulations of the Master Mason's degree;" and furthermore, he may know absolutely nothing of them for years to come. How then, may I ask, will the taking of this oath make him a better man or add to his moral qualities? He swears to support and maintain the constitution, laws and edicts of the Grand Lodge; but these very same "constitution, laws and edicts" may not be framed and promulgated for twenty years to come, and yet he swears to maintain and support them all, no matter what they might be. Is this calculated to make a man good or honest or moral? Is this the way in which oaths are administered in all our courts and in connection with all the functions of our government? Does an illegal oath make a man good? Then if it does, surely Masons must be good men, because

EVERY MASONIC OATH IS ILLEGAL,

and without any warrant whatever under our constitution.

In the second clause he swears to answer and obey all due signs and summons sent from a lodge or given by a brother Mason. Now how does living up to this part of the Masonic oath have a tendency to make a man good or moral or honest? Is there any peculiar virtue in the signs and grips that can make any man better, or in obeying a lodge summons that will make him moral or upright? Now the reader will please notice that I am not accusing Masons of anything, not even of being honest and moral and upright. I am simply looking into the Master Mason's oath to see if we can find anything in it to make men better; and if we can, then of course every man, and every woman also, ought to be a Freemason. What do you say, brother; how does this proposition strike you?

In clause third the candidate is sworn to keep the secrets of a brother Mason, "murder and treason excepted, and then only at his own option." A Mason may cheat his employer, he may steal money from the cash drawer, he may commit assault with a deadly weapon, he may be guilty of the crime of rape, or he may have committed arson, but his brother Mason is sworn to keep his crime or crimes a secret. A Mason is sworn as a witness in a court of law but

HE MUST LIE FOR HIS BROTHER MASON

because he has sworn in a Masonic lodge to keep all his secrets but two. Does this part of the Masonic oath tend to make a man good and honest and truthful—a good citizen and a good member of society? Does it, my dear brother Mason? Now look at this thing calmly—don't get angry; be a man; does this part of the Masonic oath make a man better?

In clause four the Mason is sworn to aid and assist ALL *distressed worthy* brother Master Masons, their widows and orphans, "they applying to him as such without material injury to himself or family." To aid and assist those in distress is surely a very laudable and noble act. Nothing can be very much better than to feed the hungry and clothe the naked; but when a man does this under compulsion; when a man does this because he swears to do it, then all the goodness and virtue of the act is gone, and the act itself becomes a

MATTER OF PURE SELFISHNESS.

But Masons are sworn to aid and assist *only* Masons, *only* those who can give certain grips and signs and passwords, and then even they don't live up to their oath.

But suppose a man did live up to this part of the obligation, how much better would that make him? Why, it would make him selfish, narrow-minded, clannish, and even suspicious of every poor man who applied to him for aid; and every old Freemason knows this to be so. During the winter of 1871–72 the Masonic Board of Relief of Chicago received $90,640 for the relief of Masons burned out in the great fire, and $60,000 of that amount was deliberately misappropriated by D. C. Cregier and his henchmen giving the money to lodges not burned out, and to purchase tom-fool regalia and gew-gaws for others. I have personal knowledge of this, for I was at the time a member of the board, and the only one who voted against that

GRAND MASONIC STEAL.

Oh, yes, living up to your obligation makes you a wonderful fellow, don't it? It makes you a cringing slave, afraid to call your soul your own, just as I have seen Masons act a thousand times when brought face to face with moral duty.

In the seventh clause of the Master Mason's oath the candidate is sworn not to "cheat, wrong or defraud a lodge of Master Masons nor a brother of that degree." But what about cheating or defrauding other institutions or other individuals? It would be something if Masons were sworn not to cheat, wrong or defraud any one at all; but swearing not to cheat, wrong or defraud one another only

STAMPS THEM AS BEING DISHONEST

in the first place, and must be bound under oath to act a kind of square toward their fellow members. Cheat whom you please and when you please, if you get a fair chance, but you must not cheat, wrong or defraud the lodge nor a brother Mason, is the plain inference from the language of this clause; and yet some Freemasons are so wilfully stupid as to tell *us* and try to make *themselves* believe that living up to Masonic oaths makes a man good.

(*To be concluded next week*)

SLAYING OF THE WITNESSES.

BY REV. J. R. WYLIE.

The subject of the witnesses referred to in the eleventh chapter of Revelation has proved to be one of the most difficult to all interpreters of the Word of God. It is almost worth a man's reputation to risk an opinion on the subject. The first question is: Who are the witnesses? We will not undertake to decide this point any farther than to say, that the witnesses evidently embrace all organized Christians, bearing a faithful and full testimony to the truth of Christ. The number "two" indicates a sufficient testimony.

A second question is, What is meant by the slaying of the witnesses? It may mean either the silencing of their testimony or the making of their testimony ineffectual, or the bringing of their testimony into reproach. This could be done by a literal slaying; but it can be done by what is less than physical death.

Another interesting question is, When were these witnesses slain? This is the point we wish to consider. Did anything transpire in 1893 that might be interpreted as the slaying of the witnesses? With our statements thus far all will more or less agree, but from this interpretation many will no doubt differ. In stating my views I do not wish to be considered dogmatic; I merely suggest thoughts for consideration.

It was in the year 1893 that the great International Columbian Exposition was held in the city of Chicago. During several years preparations had been going on for this greatest of all world shows, the greatest that ever was, or possibly ever will be. It was a national affair. The nation, through its representatives in Congress, settled the time and place, and to a great extent the character of the exposition. The whole world was invited. The whole world was there, at least through their representatives.

There never had been such an opportunity for witnessing for Christ presented on this globe. We, as a professed Christian nation, with our professed Christian churches, could have proved incontrovertibly to the world that the foundation of all goodness, greatness and happiness in this world, whether for the individual, family, church or nation, was to be found only in Christ and his Word. Did we do it? Did we try to do it? We all know the result. With the Fair open on the Sabbath, with liquor sold on the grounds, with the vilest impurity displayed in the name of art, with every form of wickedness festering both within and without the Fair grounds, with all religions meeting on a common level in the World's Parliament of Religions, what could we expect but that the representatives of every form of heathenism and wickedness should go home, believing that their gods were as good and great, if not better and greater, than the Christian's God; that the founders of their religions were the equals if not the superiors of Christ; and that their doctrines, lives and practices were purer and nobler than whose who believed in Christianity.

You ask: Were there not noble efforts to offset this influence? We answer, yes. But they were so few and feeble in comparison with the onward sweep of the greatest show on earth, that they were looked upon by the multitudes of the world as little pebbles and snags in the great life current of our civilization, which only gave a little variety to the irresistible rush of its mighty tide. Those efforts for good no doubt impressed those engaged in them and their sympathizers, but who else was touched? Where are the results in the lives even of those who speak well of these efforts? It seems to me that the testimony of God was silenced, made ineffectual and a mere matter of reproach in the eyes of the world, and it still remains so to-day. The witnesses, in an important sense, were slain; figuratively speaking they are lying dead in the streets of the great city to-day.

Blanchard, Ia.

(*To be concluded next week.*)

THE REDEMPTION OF AFRICA.

BY REV. H. W. JOHNSTON.

I was talking with a minister recently about Africa, and he outlined his hopes after this fashion. The reformation of the home land and in the coming times of distress and trouble our nation and others will acknowledge Christ and become Christian nations. Then these Christian nations will undertake to open up Africa to civilization, and railroads will be built, industries introduced, schools established, and by this politico-philanthropic movement will be brought to pass the prediction that "nations shall be born in a day." I promised to make some comment on this theory:

1. Such ideal Christian governments never have been; nor is it promised that there will be such before the coming of Christ.

2. It is hard to conceive of such universal unselfishness when to-day not even the church is willing to be taxed to send the Gospel abroad. The mission receipts of all foreign societies is

largely the gifts of the few interested ones rather than the gift of the church.

3. Such a philanthropic movement would require an army of true Christians officers, either white men or native. At the present time all efforts of the English and other governments to advance civilization among heathen tribes is hindered by the lack of faithful men in the minor offices. Such men are not obtainable in heathen Africa.

4. The inhospitable climate limits the possible white population. Hence all advance in Africa will largely depend on the raising up of faithful co-workers out of the native population who will bear the burden of the work both governmental and ecclessiastical under white supervision.

5. Railroads can be built in Africa, but only to a very limited extent can they be made self-sustaining without a great development of the productions of the country.

6. There can be no material prosperity built up in Africa without the development of farming, mining or manufacturing interests. Perhaps the farming interest promises the earliest results, yet development in this line must be very slow, from the fact that the African soil can not be cropped several years in succession; hence plows and other utensils can not be introduced without the aid also of fertilizers, as the present method of renewing the land is by allowing it to grow up for about three years in bushes.

7. Finally, African government can be revolutionized, and African manner of life could largely be, by outside power and capital, but African belief remain unchanged. Only by the preaching of the Gospel according to the divine plan, bringing the sword of the Holy Spirit into contact with the individual hearts, can the present belief in devils, sorcery, witchcraft and fetiches be dislodged by faith in Christ.

So the writer believes in missions as now conducted with such improvements as experience may make possible. He believes in strong, industrial mission homes where will be trained the native boys and girls that will be ministers, officials and merchants of the coming generation. This slow, laborious groundwork will precede the possibility of a Christian civilization in Africa.

Clarinda, Ia., July 10, '95.

MARRIAGE AND DIVORCE.

BY REV. JOHN BROWN.

Christ permits a man to put away his wife for "fornication," but for nothing else, and declares that "whosoever shall marry her that is divorced" even for that cause, "committeth adultery." Matt. 5: 32. But the man who divorces his wife for any cause *whatever* is not permitted to marry another. "Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery." Mark 10: 11, 12. The man who marries a divorced woman, the divorced woman herself and the man who divorced her—if he shall marry another—are all guilty of adultery. Why? Because the marriage relation is not dissolved. The divorced woman is still the wife of the man that divorced her, though living apart, and he is still the husband of the divorced wife.

In Matt. 19: 9, there is an apparent exception. "Whosoever shall put away his wife—*except* for fornication—and shall marry another," etc. But the exception is only *apparent.* It applies to the crime of the woman (Matt. 5: 32)—not to the liberty of the man. I admit that this expression is rather obscure; "for all things in Scripture are not alike plain in themselves, nor alike clear unto all. . . . . The infallible rule of interpretation is the Scripture itself; and therefore, when there is a question about the true and full sense of any Scripture, it must be searched and known by other places that speak more clearly." *Westminster Confession of Faith, Chap. 1, Sec. 7, 9.* According to this rule, which, I think, is a good one, the obscure expression in the first clause of Matt. 19: 9 ought to be explained "by other places that speak more clearly." Matt. 5: 32; 19: 9 (latter clause), Mark 10: 11, 12; Rom. 7: 2, 3; 1. Cor. 7: 10, 11.

Popular language—and the Bible is written in a popular style—is not necessarily grammatically and mathematically exact, and ought not to be pressed too closely. For example, when Paul says, "Let the deacons be the husbands of one wife" (Tim. 3: 12), does he mean that the deacons are only to have one wife among them all? Does he not mean that each is to have one wife only? So when Christ says, "Whosoever shall put away his wife except for fornication, and marry another," etc, there must be an elipsis which needs to be filled up in order to complete the sense, and make the text harmonize with itself and with the Scriptures in general. His meaning is that the crime specified is the only lawful excuse for divorce—not for marrying another.

Nor is *willful desertion* a sufficient reason either for divorce or re-marriage. If a wife, voluntarily, desert her husband, "let her remain unmarried, or be reconciled to her husband, and let not the husband put away his wife". 1 Cor. 7: 11. The marriage relation can only be dissolved by *death.* "For the woman which hath an husband is bound by the law to her husband, so long as he *liveth;* but if the husband be *dead,* she is loosed from the law of her husband. So then if while her husband *liveth* she shall be married to another man, she shall be called an adulteress; but if the husband be *dead,* she is free from that law; so that she is no adultress, though she be married to another man." Rom. 7: 2, 3. Hence it follows:

1. That the laws of many States on this point are in direct opposition to the law of Christ.

2. That those who marry after divorce are living in adultery. It is their duty, therefore, to repent and forsake unlawful connections. I admit that this is a hard case; but not so hard as to suffer eternal torment in hell.

3. That those ministers who solemnize such marriages sanction adultery.

4. That churches ought not to tolerate such cases, and if they do, Christians ought to come out from among them and be separate. 1. Cor. 5: 13; 2. Cor. 6: 14–17.

But God requires that purity of heart which no human law can reach, but without which no man shall see the Lord. Matt. 5: 8; Heb. 12: 14. "Who can understand his errors? Cleanse thou me from *secret* faults. Psa. 19: 12. "If thou, Jehovah, shouldst mark iniquity, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared." Psa. 130: 4.

Cascade, Iowa.

KNIGHTS TEMPLAR.

Knighthood and chivalry are terms inherited from a generation long dead. But they suggest an ideal toward which all modern social history is striving, and a characteristic existing in greater completeness while that ideal grows into fuller embodiment. It is not necessary to discuss the personal qualities of true or recreant knights whose fame or infamy has survived their rusted armor. Whether De Molay was innocent, or went from expiring flames to fires unquenchable, is a needless question now. It is enough to know that from the days of the crusades the spirit of the cross has been honored, the pride of the strong has been to protect the weak, and language has been enriched with the words knight and chivalry, not more noble in suggestion than they are clear in meaning.

EARLY KNIGHTS A CLASS.

Chivalry is not now restricted to a class; perhaps it never was. Knightly men who win their spurs and wear them, but never assume a distinctive name, are to be found everywhere. But Templars and Hospitallers, and others of that earlier time, were banded, inducted and dubbed knights. They were recognized as a class distinguished from all other classes. Even the armor-bearer who accompanied a knight and shared his fortunes was not called a knight but an esquire.

EXTERNAL MARKS OF THE CLASS.

Knight is a word that calls up a picture. At the summons of that name comes a mounted and armored figure. Chivalry is akin to our word cavalry, and is from cheval, the French word for horse. Horsemanship was a knightly accomplishment. Scott made Ivanhoe march his horse from the tent where his spear had rung its challenge on the shield, backward through the lists to his position. An earlier author and poet had said:

> "A knight ther was, and that a worthy man,
> That fro the time that he first began
> To ridin out, he lovid chevalrie,
> Trouth and honour, fredome and curtesy."

The knight himself was clothed in defensive armor like one who rode to meet a warlike foe. Nor did he ride without his lance or sword. It was his office to fight the Moslem infidel, or rescue an imperiled maiden like Rebecca, for whom Ivanhoe dared the chances of the tournament. He was a soldier, a cavalryman with clashing armor and honorable spurs. His steed was a warhorse, his toil was battle, and his recreation was the perilous tournament.

THE INTERNAL MARKS.

Character was even more essential to chivalry. Chivalry itself was character. It combined courage, generosity and self-restraint. The dash of the fearless hero, the self-forgetfulness of the man of honor and brave protector, and the gentleness and chastity of the true gentleman and romantic lover, all were there.

PURPOSE THE TRUE TEST.

Purpose lies near the core of character. Activity guided by purpose was essential to knighthood. The knight's horse was to go somewhere; the lance was to be laid in rest that it might point somewhere. Ancient knighthood, like true modern chivalry, was purpose or it was nothing. Purpose embodied made its form. It protected pilgrimages and conducted crusades.

> "To ride abroad redressing human wrongs;
> To lead sweet lives in purest chastity;
> To love one maiden only, cleave to her,
> And worship her by years of noble deeds
> Until they win her,"

was the purpose and the consummation of knighthood.

SOME OF THE TESTS.

Form, character and purpose, then, prove knighthood, and are the tests by which it is to be tried. Let history, and let more private affection and gratitude weave chaplets for the brows or the graves of our later knights who proudly forbear even to ask the name. Too knightly to seek a mere title, we restrict them to none Let the deep gratitude of rescued souls, and of a nation proud of their fame, be their fuller meed of honor.

But we will not scruple to challenge those others who themselves challenge our recognition. They speak for themselves and we may speak of them. They resume the title of an early order. Thus they seem to claim a place with those who, because they had their headquarters on Mount Moriah, were called Templars, and whose purpose was the protection of pilgrims in the Holy Land.

Is this new candidate a true modern knight, or have we here only a skeleton in armor? Or have we, worse still, only a name stolen from a tomb? "*Vox et praeterea nihil.*"

We know that the real Templars left the field long ago.

> "The knights are dust,
> And their good swords are rust."

The old tests they bore must be applied to all who come in their name. LANCE.

(*To be concluded next week*)

NARROW GUAGE EDITORS.

There are many editors who are afraid to publish against such popular evils as secret societies lest they narrow their circulation. Such papers are not broad in the true sense, but narrow. A paper is broad only when its columns are open for the publication of all reform truth. The *Christian Instructor* sets this matter in a clear light when it says:

"In vain do you search the great Presbyterian journals for a clear and steadfast testimony against the giant evil of secret associations as such. They are valiant in some respects for a Scriptural creed and an orthodox confession. We rejoice at this. It is what the times need above all things. The pure and clear sound of the Gospel of Christ from every corner of the land would send the demons of iniquity scampering to their holes. But when we make exceptions in favor of some particular evil, that we will not condemn, it very much weakens our testimony and raises the question whether we are entirely honest in our zeal for the truth. The broad Christian is the man in favor of all truth and against all that which is contrary to or inconsistent with it. The narrow Christian is one who only partially maintains the truth and allows some errors and sins to pass unchallenged. He is not out and out for righteousness as God reveals it and against

everything contrary to it, but very tolerant of stray evils.

"This may be broadness in the eyes of the world. But the world has eminently narrow and selfish views while God is broad, generous and enlarged in his all comprehensiveness. We should like to see more of this same spirit in the great journals of all the churches. It would be a fine example to set before the less influential leaders of opinion. It would help to convince the skeptical, that Christians are willing to practice what they preach so generously, subjection wholly to the Word of Christ. To question and condemn the preaching of certain abstract and abstruse doctrines with severity and then swallow at one gulp such a camel of Baal-worship as is found in the lodge is an astonishing feat.

"A man is cast out for preaching one false doctrine, but another man who brings in a whole system of corruption gets a chief seat at the table. It is time somebody would say to these editors: 'Ye are the men who are doing this thing.'"

LODGE AND THE CHURCH.

In a recent number of the *Standard* is an article from the pen of G. M. Anderson, showing the superior benevolence of the lodge over that of the church. I am sure such an article will do much harm wherever its theory may be accepted. I consider it very misleading.

We must admit the truth of his statement that in many cities the number of lodges far exceeds the number of churches. I am very sorry that this is true. Get the number of lodges in any given city, and you will know the number of narrow, selfish cliques in that city.

Admitting that the church is not doing what it ought to do for the poor and needy—and this is certainly true—yet even under present conditions the benevolence of the church is as high above the boasted benevolence of the lodge as the heaven is high above the earth. Those who need benevolence most, those who are the most helpless, such as Jesus especially came to save: the poor, the lame, the halt, the blind, the leprous and the outcast, would be black-balled by any lodge known to me; but the church extends her open arms to all such, and lifts them up to a higher and better life.

Why does the lodge reject all such? They could not add to the wealth of the lodge! They could not pay their dues and assessments in the lodge! And here is the proper distinction between the church and the lodge. The former is organized for benevolence; the latter for mutual benefit in a financial way. Any applicant for admission who is known to be unsound in body can not get into the lodge. Would the church exclude such? Only strong, free, white men, who are able to pay, can come into the lodge fellowship. Such persons seldom need any benevolent assistance, and none know this better than those who manipulate the lodges.

The so-called benevolence of the lodges is simply to meet obligations that have been paid for, and generally the recipient of the help gets back very little of the amount he has paid into the lodge through a long series of years. According to the recent report of the Odd-fellows in Illinois, over three hundred thousand dollars came into the treasury of the society last year. How much of this was paid for benevolence, so-called? About one-third. What becomes of the other two hundred thousand dollars? These societies are becoming great moneyed corporations; their chief officers receive princely salaries; their benevolence takes from the members their hard-earned savings and puts them into magnificent temples in every city of the land.

The church is a benevolent society which has been organized to do good; the lodge is a mutual aid society, organized to receive good. The church has learned from the Bible that it is more blessed to give than to receive; the lodge has learned from the god of this world that it is more blessed to receive than to give.

In the article I am criticising the writer says that ninety per cent. of church members feel under no obligation to help their sick or bury their dead. This would be a terrible arraignment if true; but I have every reason to reject the statement as false and pernicious. I have had large experience in pastoral and evangelistic work, and I have never met such conditions as here described. The church very generally cares for its poor, its sick and dying. Of course it could do very much more of this work if the lodge members in the church would not divert so much of the Lord's money from the church to worldly institutions. When a man belongs to the Masons, Odd-fellows, Knights of Pythias and other orders, it usually turns out that he has not much left for the church.

What the church does it does freely and unselfishly. It gives, and asks not, wants not, a return. This is pure benevolence. It does not expend all upon itself, but reaches to the ends of the earth. Its benevolence is world-wide and all-embracing. It is a sad commentary upon our civilization that so many are turning from the pure benevolence and philanthropy of the church to the selfish, clannish societies of men.—*Prof. Simpson Ely, in Christian Standard.*

All respectable people stand amazed when they read of Christ rejected of men, Christ betrayed by Judas, Christ abused by the mob, Christ on trial before Pilate and delivered to crucifixion by Pilate; and yet many of Christ's professed friends can see his Word set at naught and defied by the "Sunday" mails and the "Sunday" street-cars and trains and, still worse, the "Sunday newspaper and the "Sunday" saloon, apparently without a pang of sorrow or a thought of indignation. Such persons perhaps could have smiled unmoved at Pharaoh's defiant, blasphemous question, "Who is the Lord that I should obey his voice?" —*The Aurora.*

REFORM NEWS.

CHRISTIAN ENDEAVOR CONVENTION.

BOSTON, July 17, 1895.

EDITOR CYNOSURE:—Fifty-six thousand and four hundred Endeavorers have come to our city, registered their names, visited the places of historic interest, accomplished their mission, and most of them are now speeding homeward. Comparatively few remain for later trains, and our streets, that for the past week have, during the intervals between sessions, been thronged with smiling, happy young men and maidens, have resumed their wonted appearance.

Much was anticipated by our citizens in this cosmopolitan gathering, but more has been realized. The home forces were thoroughly organized and ably officered, but there was not a little anxious thought and earnest prayer over the question of receiving and caring for an army of fifty or possibly seventy-five thousand strangers. The work has now been successfully accomplished, and a general feeling of satisfaction and gratitude is the reward of each one of the host of patient, indefatigable workers. If our churches and missions and every good cause in our city fails to receive a new and upward impulse, it will be from no fault of the guests who have honored us by their presence and cheered us by their earnest words. I have not learned of a single casuality, or of an arrest for any kind of misdemeanor. No extra police were required; and those of the public guardians whom I have interrogated, assure me that they have never seen a more orderly, well-disposed company; and prominent railroad officials speak in terms of the highest commendation of the intelligence and forbearance of their patrons. Decorations were more profuse than I have seen on any former occasion, with the exception of saloons, lodges and theaters, which extended no tokens of welcome, and withheld all public expression of rejoicing or approval.

Boston's restrictions on the distribution of literature in the parks and upon public thoroughfares are very stringent and the lines were drawn with unusual rigor at this gathering, the officers of the convention co-operating with the civil authorities. Nevertheless, assisted by my son, W. B., and other volunteer helpers, I have the satisfaction of knowing that over 15,000 tracts, containing the faces and testimonies of Wendell Phillips and the late Dr. A. J. Gordon, found their way into the hands of these enthusiastic Christian workers, and that already fruit has been gathered from this quiet sowing. Incidents characteristic of our work were not wanting, but these are so common that I will mention but one. Two ladies passing each received a tract. They paused a few steps away to read. One, reducing her tract to fragments and pressing it into a wad, returned it in my face, with the emphatic declaration: "You ought to be ashamed of yourself." I responded by lifting my hat and thanking her for the unmerited courtesy, and asking what is wrong with Wendell Phillips, to which she replied: "Wendell Phillips is all right, but you are a fraud." She hastily withdrew and I refrained from any expression of opinion concerning her methods of Christian Endeavor.

There are numerous instances in which I see "the good hand of our God," and not the least came through the good offices and timely forethought of our beloved brother, P. B. Williams, from whom I received the following official endorsement:

"PORTLAND, Ore., July 1, 1895.—Rev. J. P. Stoddard and wife. My dear friends: At a meeting of the Y. P. S. C. E., of the U. B. church of this city, last evening, you were unanimously elected to represent our society at the Y. P. S. C. E. convention in your city, July 10th inst. I hope you will have a good meeting. Your brother in Christ, P. B. WILLIAMS."

On account of ill health Mrs. Stoddard was unable to attend. I presented my commission at headquarters, received my credentials and spoke by request on Sabbath evening at the headquarters of the Oregon and South Carolina delegates, in the First Congregational church, East Somerville. The house was well filled by between seven and eight hundred people. The pastor presiding read my letter of appointment and introduced me as the properly accredited delegate. As this branch of the church is not so well known in the East as it is in the West, it seemed fitting that I should say something of their distinctive principles.

I said the true United Brethren are Trinitarian in doctrine, evangelical in faith, zealous in every good work and regulated by a modified form of Congregational polity. They are opposed to formality; have a good record on the anti-slavery question; are intolerant of the rum curse, and are uncompromisingly averse to foreign interference with our domestic affairs, and that they actively oppose oath-bound secret societies. Apprehending that this last negation might be a novel feature to some present, I spoke somewhat at length on the reasons why it had been adopted. 1st. Because Masonry, Odd-fellowship, the Knights of Pythias and kindred orders were Christless religions. 2nd. Their oaths were prejudicial to justice in our courts. 3d. They were a violation of the command not to be unequally with unbelievers. 4th. Their influence in the family is un-Christian and injurious, and lastly called attention to the testimony of some other church, and of distinguished clergymen and statesmen, whose views are in harmony with the position of the United Brethren on this subject. The attention was excellent, and I was encouraged by the hearty commendations volunteered by quite a number after the meeting closed.

Since writing the above I have learned of one saloon that decorated in honor of the Christian Endeavor convention. The fact was reported at the prayer service in Bro. Barton's church, and a goodly company of volunteers at once accepted the challenge and repairing to the place held a very interesting prayer and song service, where such a service was not a common occurrence. There is very much of which I should gladly write, but have already ventured beyond a proper limit. I have done so understanding that the New England letter from your regular contributor was to be omitted next week.

JAMES P. STODDARD.

FROM THE PACIFIC COAST.

PORTLAND, Ore., July 12, 1895.

EDITOR CYNOSURE:—It was my privilege to listen to our new pastor on the last Sabbath in June. He preached two good sermons. I think he will do a good work this year. I had been invited to speak on the lodge question at the Woodburn camp meeting, but just as I was arranging to start, a messenger came for me to go to Pleasant View on Washington Circuit. This is where I traveled the first two years I was on the coast. It was pleasant to meet old friends again and speak to them on the importance of salvation from all sin through Jesus the only Saviour. I commenced on Tuesday night, and spoke every night during the week. One brother took his horse and saddle and went up and down the

ridge for miles announcing the meeting. We had excellent congregations.

On Sabbath, July 7, I spoke three times to very good congregations. At three o'clock I spoke on the lodge question directly. The house was crowded; the door was full and many on the outside trying to get in. The lodgeites and their jack Masons were ill at ease. They twisted and squirmed. One minister started in to laugh it off, but the laugh wore out before he went far.

One Mason pronounced it a very rotten address. I said, I confess it was, for Masonry is the rottenest subject in the land, and you must confess that I stuck to my subject. This address was well received by the better thinking people.

In the evening the house was crowded again. There were several who made a start to serve God, and two united with the church. I secured one subscription to the *Cynosure*, and took a good subscription to the support of the pastor. On Monday, after uniting in marriage Mr. Simeon May and Amy E. Holce, I returned home. This trip was a success. I advertised our convention quite extensively. P. B. WILLIAMS.

FAILURE TO SHUT OFF THE LIGHT.

ST. PAUL, Minn., July 15, '95.

EDITOR CYNOSURE:—It was a hot Sabbath afternoon, June 30, at Clear Lake, Iowa, where 10,000 people assembled to hear Dr. Talmage. Fourteen years had cast their sunshine and shadow upon him since I heard him, in his tabernacle in Brooklyn, preach a sermon on the marriage of Adam and Eve. But he is none the less interesting today than then. At Clear Lake his text was, "The people that do know their God shall be strong and do exploits." Dan. 11: 32. He said all could not do exploits in science and inventions, but all might, by a knowledge of God, be strong and do exploits in saving a man, saving a woman, saving a child. The wicked were reproved and the good incited to higher motives for usefulness in the service of God and humanity. He thinks that this world has seen its last international war, and that the world is on the high road to prosperity, peace and blessedness. And so the doctor would have it.

On the evening of the same day, June 30, an Anti-masonic meeting was held in the public park. Many Freemasons were present and heard their institution condemned by the Word of God, and the way of salvation from Masonry pointed out. Bro. Theron Palmette was on the stage and testified of his personal acquaintance with Elder David Bernard, stating that after Captain Morgan was murdered, and Elder Bernard had seceded from Masonry, he had attended his ministry of the Gospel and heard him preach during four years. The young people from the churches did the singing.

On Monday evening, July 1, another meeting was held at the same place, which was not quite so pleasant as the one on Sabbath evening had been. A Freemason, under the influence of Masonic refreshments, which had made him lightheaded and so hardened his brain that his mind was not susceptible of good influences—in short, a drunken Freemason, interfered with the meeting by impertinent and insulting remarks, with a view of breaking up the meeting; however, the meeting proceeded to its close, when the said drunken Freemason procured a supply of eggs and stones with which to pelt the speaker.

The Y. M. C. A. hall had been engaged for Sabbath evening for the sum of $5, but when the meeting was announced the Y. M. C. A. secretary broke the contract and refused the hall for our purpose Another hall had been engaged for Monday evening, but when the announcement of the meeting was made from the stand in the park on Sabbath evening, it was in like manner refused. The churches were all refused (save the Lutheran), hence the meetings were held in the park.

On Tuesday evening, July 2, at Lyle, Minn., an open air meeting was held; churches refused. A brass band was played until quite late in the evening, which, however, had brought quite a concourse of people together, and the opportunity was embraced to speak to the people about the salvation of their souls, and but little was said about secret societies. At parting the Congregational pastor said, perhaps when I go there again I may speak in his church.

W. FENTON.

CORRESPONDENCE.

LETTER FROM WASHINGTON.

WASHINGTON, D. C., July 17, 1885.

EDITOR CYNOSURE:—The Washington attendance at the meetings of the fifth international convention of the Baptist Young People's Union of America, which began to-day in Baltimore, will be large, as Washingtonians can go over in an hour, and the railroad fare has been cut in half. The Baptists are strong in the District of Columbia, and as hard workers are not surpassed by the members of any denomination. Not a few of the Baptist Endeavorers, who have been to the big Christian Endeavor Convention at Boston, will stop over at Baltimore on their way home to add their enthusiasm to the Baptist Young People's meetings.

The pulpit of the late Gen. Green Clay Smith was filled Sabbath by a well-known government official, Rev. Dr. G. W. Sanderlin, who preached from Isaiah 9: 6. "His name shall be called Wonderful," a prophecy of the coming Messiah which was fully believed in by the ancient Jews. Dr. Sanderlin came to Washington from Raleigh, N. C., to accept the position of Deputy Auditor for the Interior Department. He was once pastor of the Franklin Square church in Baltimore, and for a time preached at Goldsboro, N. C. There was some talk about his being asked to fill the vacant pulpit permanently, but his friends do not think he would care to accept the responsibilities of the place. Many regard Rev. William P. Throgmorton, of Fort Smith, Ark., as the coming pastor. He passed through Washington this week, on his way to the Young People's convention at Baltimore, and will occupy the pulpit of the Metropolitan Baptist church next Sabbath, and no one will be surprised if he should receive a formal call from the church. He is well known as a church builder and as a controversialist, among Baptists of the southwest.

Rev. Alexander Bielaski, who made his first step towards becoming a minister of the Gospel at a meeting of the Washington Y. M. C. A. about twenty years ago, was the principal talker at the last Gospel meeting of that organization. His topic, which was well handled, was the "Unlimited Evidence of Christ." Mr. L. Loomis, of Asbury Park, also took part in the meeting. The international educational exhibit of the Y. M. C. A. of North America, which is now open at the building of the association, has drawn largely, when the season is taken into consideration. It is an exhibit that everybody should see. It shows at a glance what this excellent organization is doing for the young men upon whom the future welfare of our country depends. C. A. S.

BOSTON CONVENTION POINTS.

BOSTON, July 17, 1895.

EDITOR CYNOSURE:—The Christian Endeavor movement, whose annual convention here closed this week, started fourteen years ago. Now it has 40,000 societies and 2,500,000 members, representing all the States and Territories, the provinces of Canada, Mexico, South America, England, France, Germany, Russia, Italy, Turkey, China, Japan, India, Australia, Africa, the Islands of the Sea—it is world wide. The motto of the convention was, "All the world for Christ." Dr. Dixon of Brooklyn said: "Christ's devotion to truth was as narrow as a razor's edge; his sympathies as wide as the world. The believer should seek the things that make for peace. But next to peace he should fight for the truth. He must make war on all wrong."

There where 56,435 delegates enrolled at this convention. Three meetings were held simultaneously in Mechanic's Building, and in two tents on the Common, Tent Endeavor and Tent Fillis-ton. Looking down over this sea of faces from the platform so many faces seemed illuminated with the light from above, and listening to their singing, men and women from almost every nation under heaven, their hearts seemed united by the life of Christ, as they were I hope purified by the blood of Christ, I could not help saying: "This is the perfection of beauty, the joy of the whole earth."

The church is the habitation of God through the Spirit. The condition of God's dwelling in the temple were that it be built according to the pattern revealed to Solomon, and that the ordinances be administered according to his word. The conditions of the Spirit of Christ abiding in his church are that she "be built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, in whom all the building, fitly framed together, groweth up into an holy temple in the Lord." God dwells in a united church, in which the simple rites of his worship are administered and by which the Gospel is proclaimed. The reason the church is not blessed with victory is that her forces are divided and her efforts neutralized. "That they all may be one, as thou Father art in me and I in thee, that they may be one in us; that the world may believe that thou hast sent me." What the world needs is the testimony of a united church. Dr. McCrory said: "The colonies were separated by local interests and jealousies; but when it came to making common cause against a foreign tyranny they stood shoulder to shoulder in the Revolution. And after that they formed the Union, each State retaining its individuality. I am not in favor of surrendering denominational distinctions. But the time has come for the reformed churches to make common cause in the war on Satan's kingdom."

The good citizenship movement of the Endeavor work is destined to regenerate our civil and political life. A speaker said: "Christ is the king. The seven-fold operations of the Holy Spirit are subject to him. He reigns by the Spirit. The Holy Spirit must dominate our national and civil life. He must dominate our political parties. He must reign in the hearts of President and Congressmen, of governors and legislators, of mayors and city councilmen, of judges, marshals and policemen. But the Spirit operates through the law of God. Christ's authority and law must be recognized by municipal, state and national officers. God should be recognized as the source of all authority, the Lord Jesus Christ as the ruler of nations, and the Bible as the foundation of all law in every state and national platform of every political party, in every state and our national Constitution, in the President's messages to Congress, and in the Thanksgiving proclamation of governors and President."

The apostles were to begin at Jerusalem. "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem." They were to be Christ's witnesses in Jerusalem and Judea and Samaria and unto the uttermost ends of the earth. Christian Endeavor seems to be one method of the church arising to bring all nations to Christ.

J. M. FOSTER.

WARNING TO THE YOUNG.

EFFINGHAM, Kan., July 11, 1895.

EDITOR CYNOSURE:—It was my duty a few Sabbaths ago to call the attention of my congregation to the evils of the lodge. It came to light recently that four of our young boys had been stealing carpenter's tools; and it was discovered through their confession that they had formed what they called a lodge, binding themselves together in the bonds of secrecy by a strong oath, and they had their password, etc. On the 4th of July they intended to take the road for plunder.

On the Sabbath morning following the exposure, at the close of the service, I called the attention of the people to the revelations of the past week. I remarked that there were two things that ought to be observed in this connection. The dime novel figured in this sad affair. Parents were urged to seek to keep all such literature from their boys, and also to teach them to read good literature. And then reference was made to the lodge feature of the revelations. The fathers of the boys are every one of them members of one or more secret societies. If fathers will go where they do not want their boys to go, and will take oaths or pledge themselves to keep from their boys what they do in those places, is it any wonder that boys will take oaths from one another to keep from their fathers where they go and what they do at certain times and places?

I very plainly but tenderly showed the sad influence of the concealment of our actions from our children. Wives, whose husbands were in the lodge, commended me for the words of warning. Some of the people present looked astounded that one should say anything but sweet and smooth things of their darling pets.

The *Cynosure* is a welcome visitor to my home, and I hope to have my children read your litera-

ture when they grow old enough to read such with profit. Continue the good work.

ROB'T. A. PADEN,
(Pastor Presbyterian Church).

WAYSIDE NOTES.

BUFFALO, N. Y., July 13, 1895.

EDITOR CYNOSURE:—After attending to some real estate matters for the N. C. A., in Detroit, Mich., I called upon friends of the *Cynosure*, among whom is George W. Clark, who celebrated his 84th birthday on the fifth of this month. Age has not dimmed his interest in all things that build up the kingdom of Christ. He regrets that his physical weakness prevents his attendance at our convention. It is now more than fifty years ago since he first voted at a national election for the prohibition of the liquor traffic. He said that the platform of 1840 had a prohibition plank in it, and he voted for its candidate, the Hon. James G. Birney.

Brother Clark has clasped hands with nearly every prominent Abolitionist, Prohibitionist and anti-secretist that has lived in our country during the present century. Notwithstanding all has not been accomplished that he has labored for, he realizes that he has been right, and on the side of God, and that when he stands before the Lord to be judged for his stewardship, that he will have some fruit to the honor of God that will not be burned up. Paul wrote to Timothy "that all they which are in Asia are turned away from me." Yet Paul was not discouraged; neither did he give up the fight but said, "nevertheless I am not ashamed for I know whom I have believed." How many of our readers can say with Paul and Brother Clark that they will not be discouraged though the whole world turn away from them?

It means something to be identified with the N. C. A. It means to the Christians to-day what it meant in the apostles' time when the simple declaration of faith in Christ brought about ostracism and persecution. No wonder that some cease to labor with us, when other forms of religious activity, such as the Christian Endeavor, make religion popular, and bring to its workers no cross. Said one of our former co-workers to me, "I used to be with you, but I have learned that one might as well beat against the air." To be identified with the N. C. A. is to preach that Jesus Christ is the only Saviour, and that the secret lodge altars are the altars of Satan. The proof of the truthfulness of this statement is abundant in every town. It is even true of those lodges which use the name of Christ in their religious ritual. A Methodist missionary to the wild Indians, whom I met in Clifton, Ont., as we were watching the Orangemen parade, said that the confession of Christ by some of these secret societies reminded him of some of the Indians among whom he labored. After preaching to them he would ask for testimonies. Many would testify that they believed in Jesus, that they wanted to be saved by him, but after the meeting they would go off and have a "ghost dance." This is a chief ceremony in their pagan religion.

I examined the badges of the Orangemen. Among the emblems was an open Bible, and the member with whom I conversed said "we are religious; we have a chaplain, and many of our members are Methodists." On these badges was a soldier or armed knight on horseback, and also the little red schoolhouse, as well as an open Bible. "Yes," said the Orangeman, "we have our lodge dances." Some of the Orangemen were profane; some smoking and drinking, and some were Methodists! How far removed is such a semi-religious organization from a church of Satan? or their religious condition really different from that of the wild Indians among whom our Methodist friend labors? A man is beating against something more than air in opposing such a strange medley—its power is the prince of the powers of the air.

I find that Rev. A. Thomson's prophecy as to the effect of secret societies upon the W. C. T. U. is beinning to have its fulfillment in some places. In Detroit the leaders have gone into the hives of the Maccabees with such zeal that the local W. C. T. U. is having a struggle to live.

You will be interested to learn how the lady Maccabees enforce "charity." Article 13 of their by-laws reads: "Visiting committee, whose duty it shall be to visit sick families of our hive. This committee shall be furnished a correct list of the names of members of this hive, and may, when necessary, request one or more of the ladies to attend any sick member or their families and render such assistance as may be necessary. If any lady refuses to go, or send a substitute when called upon, *she shall be fined the sum of fifty cents.*"

In Detroit a gentleman was eloquently enlightening me on the hatred to free speech shown by the Catholics in their treatment of the priests who secede and expose the principles and practices of the Church of Rome. I said to him, "every false system loves darkness," hence Freemasons have used the same tactics towards their opposers that the Catholics use. Men have been mobbed, murdered, thrown out of employment, their business destroyed, because they exposed the principles and practices of the Freemasons. My friend's zeal for free speech seemed to suddenly cool, but we hope for his conversion to a full, rounded-out, well-balanced defender of free speech. An American, not an A. P. A. rian.

At Niagara Falls, Ont., I called upon an old subscriber, Robert Gunn, who spent the first twenty-five years of his manhood as a British soldier. He has proved himself in the moral conflict of his native place "faithful among the faithless found." After his soldier life had ended he came to Canada, where his ability secured a good position in a railway office. His co-workers on a certain occasion were cursing a minister who had told his hearers what Freemasonry was. Mr. Gunn said, "He is a stranger to you, why do you curse him? You say he is a perjured villian. If he has perjured himself because he has told what he swore that he would not tell, then he must have told the truth about Freemasonry." Instead of a manly acknowledgment that they had been caught in their own trap, and being ashamed of their effort to suppress free speech by slandering a stranger, they turned their energy toward their fellow-worker and secured his discharge. I commend to Brother Gunn the following verse from a hymn of Isaac Watts, which I had the pleasure of copying from the original manuscript:

"All things shall work for good to those
Who love and fear the Lord.
My foes for all their brags and braves,
Shall never work mine ill,
For they are but my father's slaves
And must perform his will;
Whatever mischiefs they project
Upon his ssints to bring,
No more or less shall they effect,
Then he permits them in."

If you are ever in Clifton, Ont., and wish to come to the American side, I will tell you a secret. It seems that the Suspension Bridge Company required of the Erie Railroad Company a clause in their charter forbidding them to ever charge for carrying passengers across the bridge; but they neglected to have the railroad company insert a clause forbidding them to carry passengers across the bridge, hence any one who wishes a free ride has only to get onto an Erie train. Passengers are carried but no toll collected. The same ride on any other train costs twenty-five cents. A walk across costs ten cents.

I have an invitation to spend the Sabbath at the home of Mr. R. C. Guild of this city, whose father is a well-known Prohibitionist of Illinois.

W. I. PHILLIPS.

AN AWAKENED SOUL.

EMBARRASS, Wis., July 15, 1895.

EDITOR CYNOSURE:—As I take up the *Cynosure* and read the caption of an article by our excellent brother, W. B. Stoddard, where he speaks of the need of people being stirred to greater effort, I said to myself, I am feeling and doing all I can, unless I have more power given me to feel and to do. For oh, is it not enough to move the most insensible to see the condition of our land in connection with secret societies? How they are multiplying and exerting their baneful influence everywhere!

I often hear people use the "good man" argument. They say the lodge must be good or so many good men, even ministers, would not belong to them. As a lady said to me lately, when I was trying to show her a little of their pernicious influence: "Our minister belongs to the Masons and his wife to the Eastern Star, and they are good people, and I am sure they would not belong to a bad institution." So that ends the matter. I dare not express all I feel on this momentous subject. The Lord help us! I do despise almost everything connected with the whole brood of secret orders. If there is a seeming good it only proves a snare. I abhor their barbarous oaths and their silly ceremonies and their deception.

But above all to be deplored is the way they treat, or rather ignore, our blessed Lord. For as I heard our good Bro. Fenton say once, the lodge will not have anything to do with Christ or say of him that is not dishonorable. I am almost horrified at the thought. Poor blind souls, and many of them leading the blind, and how many must fall into the ditch! But in God, and in him alone, we trust; for all human probabilities are against us. Yet so it was in the days of slavery. When hope was almost dead the Almighty made short work of slavery. And so do we hope it will be again. Man's extremity may prove God's opportunity. Oh, may he hasten the day when every last secret lodge shall be forever swept out of existence! (MRS.) J. GRIFFIN.

STORM CLOUDS GATHERING.

WORCESTER, Mass., July 6, 1895.

EDITOR CYNOSURE:—Failing to make connections, I am here for an hour enroute for Putnam, Conn. I find Bro. Pratt well, and busy with the wants of his numerous customers; and as my time is too limited to call on friends more remote, I will improve the hour in sending a hasty note to the *Cynosure*. The evil effects of secret societies in engendering class hostility found marked expression in the celebrations on the 4th inst. in New England. In some instances performances approximated a religious hostility rather than a healthy rivalry in expressing admiration and loyalty to American institutions. Trouble had been anticipated in East Boston, and, as the sequel showed, with good reason; but in spite of extra precautionary measures, a conflict occurred in which one man lost his life and a number were seriously injured.

The *real* inspiration of the disturbance was a feeling of animosity between the A. P. A. and Roman Catholic societies, though the ostensible pretext was the display of a miniature "Red Schoolhouse" in the procession. Apparently each party had been loaded up by inflammatory speeches until, like "cannon crackers," they were ready to explode at the slightest concussion. Two hundred and fifty policemen assigned to special service were able to guard the "Little Red Schoolhouse" in its patriotic mission. The turbulent elements broke out soon after the pressure was removed, and the papers tell of a scene of wild confusion that followed. Some twenty pistol shots fired at random sent those who were not killed or too seriously wounded to make their escape flying for shelter, and brought a squad of police to the rescue. As a single incident this sad occurrence is not alarming; but when considered as an expression of a widely-diffused feeling which only awaits some pretext for a general assertion, it becomes exceedingly significant.

It is an augury of what is to come when plans are matured, and factions become strong, and the masses are fired by the intemperate harangues of their leaders, until mob violence supersedes constitutional authority, and cliques and clans and religious orders multiply until no man is free to exercise his right of citizenship because he is subject to the dictation of some "supreme" A. P. A. or priest or bishop or pope or anti-Christian, un-American compact to which he has pledged or sworn his *first allegiance*. Rivalries will exist while men are jealous of each other, but no wide-spread conspiracy can spring up, involving two or more parties in deadly hostility, in the light. The native element of conspiracy is darkness; and not until they attain a stage of maturity that inspires their leaders with confidence do they venture out from their secret recesses.

4:00 P. M.—I stopped over here at North Grovnerdale to call on a friend of whom I had heard but never seen. My welcome was most cordial and our brief interview refreshing. I am always glad to meet a man who is conscientious, discreet and willing to follow the truth as far as he sees it. May the Lord raise up many such Holy Ghost helpers in New England and all over the country, now that the fields are ripe for the harvest. JAMES P. STODDARD.

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Riggs' disease of the gums is a recession of the flesh from the teeth scarcely perceptible to the sufferer. The enamel of the teeth is several times thicker above and below the skin than under it. What is called the normal line of the gum, the dentine or enameled portion, is not exposed, and nature provides the heavier shell coating to protect the visible part not only from cold and climatic conditions, but from the danger generated by small microbes floating about the mouth after eating.

When the gums recede from the teeth toward the root, the dentine is left a helpless prey to every acid the mouth contains, and decay begins at the top, cutting off all hope of saving the lower part.

This recession is rarely visible except to the dentist. Its probable effect is slight bleeding of the gums whenever a stiff brush is used, while the teeth seemingly remain in their normal condition.

The cause of the irritation is tartar poison.

The saliva of the mouth is partly formed of phosphate of lime, which, by chemical action, is converted into tartar. This fastens itself upon the roots of the teeth, and irritating the tender membrane causes a bleeding, sore condition.

In this weakened, porous condition these innumerable microbes that lurk in the cavities of the mouth float out from their hiding places and seize upon the wounded line of skin. This is the fatal condition, and only the most careful treatment dislodges them. The tartar substance becomes poisonous, and the whole eats its way into the gums, which slough and gradually decrease.

Of course this disease is not common to every mouth. It is caused primarily by an acid condition of the saliva, hereditary in some constitutions, and its earliest arrester is an antiseptic. Should, however, any bleeding occur in brushing, a dentist's help should be called in.

The treatment for it continues from six months to a year, and even then the disease is only arrested; the re-establishment of the gum is never assured.

The nature of the disease is so insidious that prudent women should see to it that the mouth is frequently examined. Any dentist can tell whether a person is inclined to this condition and at once remove the tartar and advise an antiseptic that destroys the microbes.

In fact, some such preparation should be frequently used to retain a healthy condition of every part of the mouth.

A 2 per cent solution of salicylic acid is especially recommended by the profession.

How to Cook Plank Shad at Home.

Take a long narrow baking pan and put it on the stove with a piece of beef suet to try out slowly. Split a roe shad as for broiling, dry it well inside and out with a clean white cloth, rub it with quite a little salt and after rubbing the pan with the melting suet lay the fish, skin up, in the bottom and set it in a hot oven. Let it brown and sizzle till it is puffed in tiny blisters all over the top, and then you can be pretty sure it is done. Slide it out on a hot platter and serve garnished with lemon and parsley. Cooked in this way, all the rich juices of the fish are preserved, and there is not so much odor through the house.

How to Clean Wall Paper.

The easiest method of cleaning the dusty and somewhat blackened surface is to arm one's self with a broom, over which is pinned some cotton flannel, which must be changed frequently, as the flannel will soon be in such a condition that to continue its use would smear the walls with dust and soot. Go over the ceiling first with long, even, firm strokes, then do the walls in the same way.

Another way to clean the paper is to have on hand several loaves of stale bread and use instead of the broom and cloth. Cut off the crust from the long end of the loaf and rub the paper with it, cutting off a thin slice as soon as the crumbs become soiled. This is a tedious method, but it is effective.

To remove a grease spot, lay coarse brown paper over it and pass a hot iron over the brown paper. Repeat this process, using a fresh piece of paper until the spot disappears.

How to Polish a Stove.

Put on a pair of stout leather gloves and apply the blacking with the round part of an ordinary shoe brush, called a dauber. The other side of the same brush is used in polishing with light, even strokes, like an expert bootblack. Soft paper bags, such as come from the grocer, kept to accumulate, are used two or three at a time slipped over the glove, and rubbed over the stove once each day. Polish need only be applied once a week. Wipe all dust from the stove before applying polish.

CONSUMPTION

TO THE EDITOR—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their express and post office address. T. A. Slocum, M. C., 183 Pearl St., New York.

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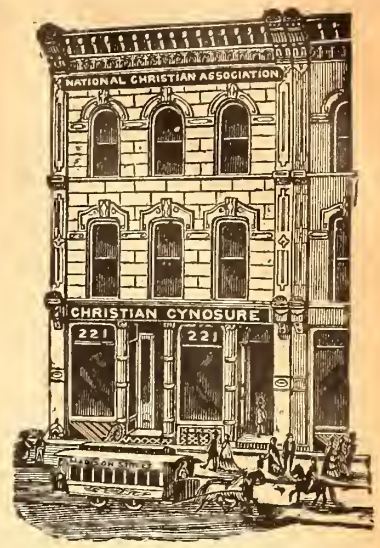
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The Christian Cynosure.

REV. M. A. GAULT, - - - EDITOR.
WM. I. PHILLIPS, - - - PUBLISHER.

CHICAGO, THURSDAY, JULY 25, 1895.

"FRATERNITIES AND TAXATION."

Under this caption the *Voice of Masonry* publishes the following from the Indiana *Pythian* of Indianapolis:

"State Auditor Henderson during his incumbency submitted to Attorney-General Smith these questions: (1) Is the property of such organizations as the Odd-fellows, Masons and similar societies exempt from taxation under clause five, section five of the new law concerning taxation? (2) Where the property, or portion thereof, of such organizations is occupied for business or other purposes, what part, if any thereof, is to be subjected to taxation?

"In answering the question the Attoreey-General calls attention to the decision of the Supreme Court in the case of the City of Indianapolis vs. the Grand Master, etc., of the Grand Lodge of Indiana, in which it was held that the Masonic order came under the head of charitable institutions. This conclusion, the Attorney-General says, seems never to have been reversed or modified, and says he: 'A definition so comprehensive, it would seem, embraces many, if not all, of the fraternities of the State, the prime object of which is the dispensation of charity, either to the public or amongst its members.'

"Clearly, under this decision, property belonging to the Knights of Pythias, Odd-fellows or Masons comes within the exemption of section five, above referred to, and is not subject to taxation."

Considering the vast amount of wealth invested in fraternity halls and temples, we believe the question of equal taxation of the property of all organizations, even including that of churches, is one of growing importance.

LOYALTY TO CHRIST.

The *Patriot-Phalanx*, of Indianapolis, says that nearly all prohibition platforms, State and national, acknowledge Almighty God as the source of all true government, and his law as the standard to which all human enactments must conform. It states that the principle which these words embody may be called a distinctive doctrine of that party. But the *Patriot Phalanx* seriously objects to an amendment by the Pennsylvania convention, adding the following: "And Jesus Christ as the ruler of nations." It says that this seems simply a pious phrase thrown in to catch votes; that when they acknowledge Almighty God the source of all true government, they acknowledge Christ, for Christ is God. But their most serious objection is that if Christ is recognized as the ruler of the United States, those who do not believe, love and serve him must be traitors; and they ought, at least, to be deprived of the ballot. Thus they say, to make citizenship dependent upon faith is abhorrent to all right feelings.

The *Patriot-Phalanx* has certainly failed to look up the Bible on this point. There can be but one meaning to the words of our Lord when he says: "For the Father judgeth no man; but hath committed all judgement unto the Son: That all men should honor the Son even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent him." Again, John in his epistle 2: 23 says: "Whosoever denieth the Son the same hath not the Father." He says again, that the failure to confess Christ is the spirit of anti-Christ, for "who is a liar but he that denieth that Jesus is the Christ. He is anti-Christ that denieth the Father and the Son."

We do not accuse the editors of the *Patriot-Phalanx* of being Freemasons, yet they have adapted the Masonic theory of attempting to organize a political brotherhood by excluding Christ. Freemasons go so far as to cut the name of Christ out of his own Testament and exclude it from their rituals and prayers. Their influence was powerful in France a century ago and had much to do in inducing our Revolutionary fathers to exclude the name of Christ, and even Almighty God, from our national Constitution. This false Christless religion, which has its altars erected in every town, is, we believe, chiefly responsible for the exclusion of the name of Christ from all our State constitutions, and from our political platforms. So powerful is this anti-Christian lodge sentiment, that not even a Presbyterian President, Harrison, dare recognize Christ's name in his Thanksgiving proclamation. Now, as the Bible declares, no man cometh unto the Father except by Christ, of what avail is it to acknowledge Almighty God in a political platform or anywhere else, while we ignore that name which is above every name?

STUDY BREVITY.

In Cyrus Field's advice to young men on how to get rich, he says among other things: "Be honest, and be brief. I don't believe in long business letters. There is no business so important that you cannot put the whole of it upon one sheet of paper."

The testimony of this man who was so successful in business, and who accumulated his millions of wealth, was that he made the cultivation of brevity in all things a prime feature of his character. Therefore whether we write an editorial, or letter, or article for publication, let us study brevity. Let us make no palaver of beginning, or palaver of ending. Let us dash into the midst of what we want to say, say it and quit. The essays in the magazines and reviews could in almost every case be shortened by at least one-half, and be the better for it. Life is too short in our century for a deluge of words.

ALL-ROUND REFORMERS AGAIN.

Dr. D. M. Gillespie's letter on "All-round Reformers," in a late *Cynosure*, has awakened much thought on the subject. The doctor is a close Bible student, and will pass examination on the Bible solution of almost all reform questions. If the Bible presents a straightedge, by the measurement of which all reform are to be tested, then it does seem that reformers accepting Bible teaching should present a more unbroken front. And certainly in unity would come much greater strength. Among the letters which Dr. Gillespie's plan has called out, was one published last week from a clear-headed Kansas pastor. We here give another from an equally clear-headed Connecticut pastor, who writes:

"Dr. Gillespie's proposed society to combine 'all-round' reformers would be an addition to the societies whose number his plan proposes to reduce instead of increasing.

"Art. 2 of his constitution is the indicative one. Art. 6 is the test of eligibility to membership. The latter requires 'full sympathy' with all contained in the former.

"There may be a few reformers, or even many, who are in full sympathy with all the objects set forth in Art. 2, yet in the case of many whose membership would be desired, the test of Art. 6, applied to Art. 2, would probably prove exclusive rather than inclusive. I think that some of the friends prominent in the National Christian Association regard me, for example, as a reformer. They think me in sympathy with them, and they welcome help. A virtual allusion to work of mine is found in the very number that contains this constitution. But a camel would get through a needle's eye and back again before my conscience or 'full sympathy' could squeeze through Art. 2. I get along smoothly until I reach 'equal suffrage under proper restrictions.' Here I wish to know what is meant by 'equal suffrage,' and what is meant by 'proper restrictions.' I do not claim 'full sympathy' with all that some would include under the former phrase. I do not know the meaning of 'proper.' I do not pretend to be wise concerning 'equal taxation,' or clear as to what the doctor regards as equal taxation. What may be subsequently admitted as 'kindred reforms,' I don't know, and I am too Anti-masonic to be willing to assume the obligation concerning them until I do know. How can I tell whether or not I am in 'full sympathy' with what the doctor regards as 'kindred reforms,' or with what may be brought in by other members through that gate ajar?

"Then comes the obligation to political candidates. This might be a shade better than being a Royal Arch Mason, but I think it will be after I cease to be a reformer when I pledge my political action to an association of any kind. Besides I am already under a previous oath to the government.

"If the doctor's idea is feasible, then what does the church lack of being the society proposed? If the church fails as yet to combine reformers, what society can hope at once to combine them. Formal gathering is not what will attain the end. Truth is the thing that unites men and breaks down the bars of form. Life works outward from within, and no sculptor was ever so skillful as to carve marble so perfectly that a heart would beat within.

"I value form, and would not carry my point beyond itself. But I do believe that our work is to make light shine rather than to create organizations. Yet this is not strictly the point I am trying to make here. I hold that the society proposed would fail to combine reformers, and would introduce a new annex out into which some would go. This would still farther separate workers instead of uniting them. It would take out the 'all-round' reformers, and leave the rest of us abandoned in a measure by an important part of our force. The 'all-round' society, on its part, would lack our momentum. The fact is, that even temperance workers, alone, cannot be kept together. The Woman's Suffrage element is another division. Then may come diverse notions of taxation or some financial idea. The fact is obvious that 'full sympathy' with everything that everybody counts a reform, mentioned explicity or left in vague possibility under the omnibus clause 'kindred reforms,' cannot be expected to make its home in every reformer's bosom. The new society would be a new section and would make a new division. Yet the reason urged for its formation is that there are already too many divisions."

THE LOVEJOY MONUMENT.

We are glad to know that an association has been formed for the purpose of erecting a monument to the memory of Elijah P. Lovejoy. Every *Cynosure* reader will be interested in this worthy object, and we take pleasure in publishing the following statement from the President of the Association:

"Nearly sixty years have passed since Elijah Parish Lovejoy died in defense of the great and precious principles—principles that can never die. He was killed for pointing out, with voice and pen, the evils of American slavery, and urging gradual emancipation as the remedy therefor. He was killed for asserting that liberty of speech and of the press, without which there can be no genuine and permanent liberty for any man, white or black; and without which any form of popular government is a snare and a sham—liable at any time to be bought by the purse or crushed by the sword. For these deathless principles, as applicable to every question about which men differ, and therefore desire to discuss, as to slavery—principles which will live and breathe and burn when the dark memories of American slavery had faded into the mists of dim tradition—Lovejoy laid down his young life, so full of brilliant promise. The victim was worthy of the altar—and there can be no higher praise.

"For twenty-five years or more, the grave of this hero and martyr was unmarked, and narrowly escaped utter oblivion. For thirty years it has been marked only by a simple stone of remembrance. The Legislature of Illinois, at its last session, appropriated $25,000 for a suitable momument, coupled, however, with the condition of an additional $12,500 be raised by public subscription. Unless this is done by Jan. 1, 1896, the appropriation is void. Surely no rhetorical appeal ought to be necessary for such an object. It is due not only to Lovejoy, but to the State and the nation, that the crime of Nov. 7, 1837, shall have long-delayed atonement as monumental granite and bronze can give. The site set apart in the Alton City cemetery for the proposed monument, is a circular plat on a lofty bluff overlooking the Mississippi and Misssuri rivers, and a wide expanse of country in Illinois and Missouri. The location is unsurpassed for beauty and sightliness. The monument will be in full view of every train passing through the city and from every steamer on the two great rivers of the West.

"We therefore call upon all lovers of liberty throughout the United States; all beneficiaries of

the freedom of speech and of the press, which is to-day our richest inheritance, to aid us in this commemorative work. We must raise $12,500 by the 1st of January next, or the conditional appropriation made by the State of Illinois is lost for this purpose. We wish to close the mattet up without delay—in thirty days, if possible, and ask all who revere the name and fame of Lovejoy to forward their contributions without delay. Make all drafts or money orders payable to John E. Hayner, Alton, Ill., President of the Alton Savings Bank, who is the treasurer of this Association. All remittances will be personally and publicly acknowledged."

PERSONAL MENTION.

—Bro. Lewis Johnston, a colored graduate of Geneva College, and of the Reformed Presbyterian Seminary, is one of the editors of the *Enterprise* of Pine Bluff, Ark, a radical temperance reform paper. The paper bears the impress of Bro. Johnston's fine editorial ability.

—Bro. S. J. Peter, formerly of Winfield, Kan., has removed to Pawnee, Oklahoma. He writes: "This is a terribly lodge-ridden town, but there is at least one here now who will speak out on the Bible line of entire separation from all such works of darkness. If you will send me some *Lodge Lamps* I will get up a club here."

—Bro. John M. Snodgrass, of West Liberty, Pa., orders the *Cynosure* sent to a friend in hopes of interesting him permanently in our work. This is the kind of faith which in former years enlarged the subscription list of the paper. Such investments accompanied by earnest believing prayer are sure to bear fruit sooner or later.

—Dr. D. M. Gillespie, of Clay Center, Kan., has published a valuable book of 270 pages which ought to be in every home. It is entitled "The Believer's Hand Book," and to those who accept Bible authority it is invaluable as presenting in clear, concise form "what saith the Scriptures" on all important reform issues of the day. The price is only fifty cents.

—Prof. W. C. O. Jacques, president of the only distinctively art school for colored people, will make an astonishingly large and creditable art exhibit in the Negro Building at the Cotton States and International Exposition at Atlanta. The art department of the State University of Louisville, Kentucky, will also make a display of art work by colored artists.

—Rev. R. M. Messick of the Christian church, Higginsville, Mo., writes to Prof. Simpson Ely of his article on "The Church and the Lodge" which we copy this week from the *Christian Standard*: "I have just read your most excellent article in the *Standard* of July 13. I wish it could appear in every paper in our ranks. I thank you from the very bottom of my heart for the expression of your convictions on that subject. God bless you."

—Bro. Wm. Swarts, of Wenona, Ill., in sending his renewal says: "I cannot do without the *Cynosure*. I took a degree once in a Masonic lodge, and that one was more than I wanted. I learned their horrid oath, and I hope the good Lord will forgive me for it. If there is an institution on earth that is of the devil, it is Freemasonry. The two last preachers on this charge were both Freemasons; I have gone to hear them, but refuse to help to pay their salary."

—The *Century* for July contains a notable little speech by Webster never before published, and probably not delivered. It is in Mr. Webster's manuscript and bears, in his handwriting, the indorsement "Notes and Memoranda for a Speech on my Resolutions," the resolutions in question being his demand for information from Mr. Madison's government regarding the treatment of the United States by Napoleon, which led to the friction between this country and France in 1813.

—J. C. Yoder, of Lancaster, Pa., says that at the annual meeting of the German Baptist Brethren, a committee was appointed to go to Huntington, Pa., and investigate the charge that Masonic members are tolerated in the church. The president of the college, and the secretary of the Dunkard church at Huntington are members of the lodge. The president of the college is a minister in the Dunkard church and has kept his lodge membership a secret for a long time. Bro. Yoder says: "I have twenty years' experience in opposing secrecy in the Dunkard church. I need a medium to enlarge my field of labor. Is the *Cynosure* open for me?" [Editor—To be sure.]

—One of the best literary magazines that comes to our table is McClure's. A good illustration of how to get on at college, is furnished by the founder of *McClure's Magazine*. He was a poor Indiana boy with no material resources and with unlimited ambition. He boarded himself while working his way through Knox College, of which Dr. Jonathan Blanchard was once president. He peddled notions during vacations, worked his passage across the Atlantic and finally became the founder of this magazine by indomitable energy and hard work.

—The *Christian Reformer*, of Pittsburgh, says that "Rev. J. M. Foster sent an earnest protest to the Boston dailies against the desecration of the Sabbath by the Illinois delegation arriving in the city on Sabbath afternoon, and some other bodies of delegates arriving on Monday morning, after traveling on the Lord's day. Not a paper published the protest. Mr. Foster also sent a protest to President Clark, and asked that such desecration of the Sabbath be condemned by the convention. The reply was an apology, and an expression of thanks for the interest manifested in the cause. The Christian Endeavor movement will be shorn of its power if it does not speak out in its great conventions for the Sabbath and the Sabbath's Lord."

—*The Social Economist* for July opens with an argument by Abraham Lincoln in favor of a Bank of the United States against a Sub-Treasury, made in the course of a debate at Springfield, Ill., in 1839, and since that date now first published. It had escaped the knowledge of all of Lincoln's numerous biographers. It shows that Lincoln was as attentive to financial and administrative problems as to slavery and other economic and great moral issues. It is of special value at a time when the government finds itself compelled to employ foreign bankers to keep gold in the Federal Treasury. It shows that Mr. Lincoln was firmly convinced that a government bank was essential to a "Sound Money" policy for reasons which are permanent and in full force to-day.

—Hon. Isaac T. Gibson, of Salem, Iowa, who for several years was State chairman of the Prohibition party, writes us as follows: "Some years since there was some controversy in the *Cynosure* as to who was the editor of the first anti-slavery paper in the United States. I have investigated that matter since and am satisfied that Elihu Embree was the editor, and that the *Emancipator* was the first paper entirely devoted to the abolition of slavery, and published, too, in a slave State. I suppose you exchange with the *American Friend*. In number 28, page 675, is a short article on the above subject, which I would be glad to see in the *Cynosure*. If the statements therein can be controverted successfully I would be glad it was done and have the question settled."

—Rev. W. M. Howie, of this city, says the *Midland*, "has been appointed by the Board of Home Missions to take charge of our work at Seattle, Wash. This is a most important mission. Seattle is one of the chief cities of the great northwest, growing rapidly, and doubtless destined to be one of the great cities of our country. Bro. Howie has been a most diligent laborer and efficient missionary in our Third Church, Chicago, and goes to the coast with the best wishes of a very large number of friends. With his family he expects to arrive in Seattle before the first Sabbath in August. We wish for him great success in this new and important field of labor." Bro. Howie has done valuable work in the anti-secret reform, and will be a reinforcement on the Pacific Coast.

—Rev. E. S. Bunce, of Lawrence, Kan., in renewing his subscription sends these cheering words: "Please accept the inclosed and continue the *Christian Cynosure*, for I can't well do with out it. My name was on the list of subscribers at its first issue. I hailed with joy the organization of the Association, and it has had my prayers and tears through the years of its onward march to the present, and will have them still. I think our workers for the truth as it is in Christ Jesus are on the right line, and have reached the vital point, showing the anti-Christian and infidel character of the lodge system. I would say, turn on the light. I keep my papers traveling, and I wish I could do more; but I am an old man and in poor circumstances. I approve of the *Lodge Lamp* but can't increase expenses. My room would be dark to me without the *Cynosure*."

—The *Home Light*, of Boston, is an extremely neat little four-page monthly, published by Mrs. Anna E. Stoddard, and edited by Miss Elizabeth E. Flagg, price, only 15 cents a year. It is filled with choice testimony against the lodge, and being in small, clear type, makes a excellent folder to enclose in a letter. The women state the object of the paper in these words:

"This paper is the property of the women of the National Christian Association, and is designed to strengthen the cause of righteousness by encouraging those already interested in the pulling down of the strongholds of Satan as found in the secret lodges, and also to enlighten our sisters who have never investigated the subject. We hope for the hearty co-operation of all the women now interested in this branch of God's work."

—An Eastern pastor writes: "I am glad to find in the *Cynosure* of July 18 the letter of Pastor P. B. Linaweaver, of Kent, Ill., and I hope that we shall hear from him again. Can he also give us a further word on the point he urges where he says that Nicodemus 'must have known that the candidate must be baptized before he could be admitted as a Gentile proselyte into the Jewish church?' Can he cite a historical reference that will enable us to believe that Nicodemus had such knowledge at that time? I do not at present know where to look for satisfactory evidence that Jewish proselyte baptism came into use before the destruction of the Jewish temple. My inquiry does not relate to any time later than say, a third of a century after Nicodemus came to Christ by night. It does, however, cover all the time previous to the destruction of Jerusalem. Is there any allusion to Jewish proselyte baptism that implies its use before the temple was destroyed?"

—A subscriber writing from a Wisconsin town says: "The editor of the *Cynosure* said recently: Have you any neighbors to whom you have not given a copy of the *Cynosure*, and whom you have not asked to subscribed? To which I answer, I have, but I do not know an individual who could take the paper and not lose a social position, and largely his means of earning a livelihood. Here it requires almost as much courage to oppose the lodge as to face a cannon on the field of battle. I have been an opponent of the lodge for more than twenty years, and long before I knew of the existence of the *Cynosure*, with the result that my name has been of necessity eliminated from the pages of Dun and Bradstreet, and where I undertook to do business, I found few customers. I am compelled by this fact to pursue a closer economy than is pleasant to one of my nature. How refreshing it would be to meet and converse with one of your Association. If you know of any traveling this way encourage him to stop off. I would like to meet a man who appreciates the *Cynosure* and the truly gallant souls connected with it."

—In the July *Scribner* there is a history of the last quarter-century in the United States by Pres. E. Benj. Andrews, in which he warns of that dangerous secret society the Molly Maguires. He gives these as samples of admonitions this order was accustomed to send to offending parties:

"Now men i have warented ye before and i willnt warind you no mor—but i will gwrintee you the will be the report of the revolver."

A rude drawing of a revolver was subjoined as the author's sign manual.

Others were:

"NOTICE

"Any blackleg that takes a Union Man's job While He is standing for His Rights will have a hard Road to travel and if He don't he will have to Suffer the Consequences."

This "Notice" was followed by a picture of a dead man in his coffin, and signed "BEACHER AND TILTON."

At Locust Summit, March 31, 1875, was posted the following:

"NOTICE

"Mr. Black-legs if you don't leave in 2 days time You meet your doom there vill Be an Open war—imeateatly– "

STANDS IN TRIUMPH.

CHURCH OF CHRIST WAVING ITS GLORY IN THE SKY.

Infidelity Has Done Nothing For the World, Says Rev. Madison C. Peters—All the Good In the World Has Been Wrought by Christianity.

On the 12th and 13th of July Madison C. Peters, D. D., lectured at Mont Eagle, Tenn., before the Chautauqua assembly, and on Sunday, July 14, he preached.

TEXT.—He shall not fail nor be discouraged till he have set judgment in the earth, and the isles of the sea shall wait for the law.—Isaiah xlii, 4.

The object of Christ's coming is the conquest of the world. The principles of truth which he teaches are everywhere to be understood and practiced and the principles of all governments are to be brought into harmony with his word.

A little over 1,800 years ago Christ died in the hands of his enemies. He had gathered a few publicans and fishermen about him, who were commissioned to preach his gospel and disciple all nations. They began their work in Jerusalem, the very furnace of persecution. Every effort was made to crush the new religion; every species of torture was inflicted on its votaries. From the hill of Calvary it diffused its blessings among the cities of Asia and the islands of Greece, over the deserts of Arabia and the European continent. It found its way to imperial Rome, and in less than 300 years it entered the palace and waved its banners over the proud dwelling of Cæsar!

Unaided by any, opposed by all, Christianity triumphed, and triumphed, too, in spite of all its foes. Thrones have fallen, empires have perished, confederations dissolved and nations vanished, but the church of Christ still stands in triumph, its branches waving in glory in the sky.

Failure of Infidelity.

Infidelity has done nothing for the world—built no temples, erected no colleges, organized no charities, originated no science, freed no slaves, pioneered no new countries for civilization, nowhere ever created a single virtue, revealed a new beauty or kindled a star of hope.

If you want infidelity's record of organized endeavor to regenerate mankind, turn to the history of the French revolution.

Opposition Abandoned.

The most hostile theories against Christianity—Strauss, Renan, Voltaire, Paine, Baur, Hilgenfeld and Schwegler—have all in turn been speedily abandoned, and the best thought of the age bows reverently to Christianity. I hear of a man traveling around the country lecturing on "The Mistakes of Moses." I would not give 5 cents to hear the infidel on "The Mistakes of Moses," but I would give $50 to hear Moses on "The Mistakes of the Infidel."

One Hundred Years Ago.

A little over 100 years ago England was under the dominion of infidelity; today the Bible is the textbook of every British youth. One hundred years ago infidelity was predominant in Germany, but in our day the masters of her mind are devout believers.

Christianity and civilization are identical. While other religions burrow among the superstitious and uncultured, Christianity is spreading most in the most advanced and cultured nations. China has been penetrated by missionary pioneers from Tibet on the west to Burma on the south, and fully one-half of its provinces, from Hongkong and Canton as far as Peking, have been occupied by a chain of missionaries which take in the principal cities of the empire. Japan—progressive Japan—is already rejoicing in the organization of scores of evangelical churches.

In the Mohammedan countries, from the Balkan mountains on the north to Bagdad on the south, from Egypt on the west to Persia on the east, central points in the most prominent cities have been established for the evangelization of the Moslem population. The advancing surges of a mighty revolution are encompassing India, conquering and subjugating the very core of India's heart with a new civilization. With the Bible translated into over 300 different languages and dialects, with missionary stations planted on every shore, with the dark continents opened for the heralds of salvation, with all the appliances of modern science and the activities of modern enterprise and intellect, all make the way for the gospel to reach the very ends of the earth.

Startling Statistics.

We have in the United States today 111,036 ministers, 165,177 congregations and 142,521 church edifices and a total number of 20,612,806 communicants. From 1810 to 1894 the Christians of America contributed $101,561,964 for foreign missions, and from 1820 to 1894 $138,893,303 for home missions. The receipts of the religious publication houses of the evangelical churches of the United States from 1881 to 1894 were $55,475,277. At the beginning of the present century there were about 200,000,000 Christians, but in 1890 the number was 492,865,000. Under Protestant governments there are now 520,103,190 souls, under Roman Catholic 242,822,264, while the eastern church has 127,975,823—total under Christian governments, 890,901,277 of the world's 1,500,000,000 population.

Christianity is the living faith of the world's best civilization. Its grand facts are constellated in eternal beauty. The mighty attraction of the cross shall yet draw men to the crucified, and Jesus shall see the travail of his soul and be satisfied. Amid all the storms that rend the heavens and shake the earth the church of Jesus Christ shall dwell securely under the shadow of the Almighty. He who hath planted it hath said, "The gates of hell shall not prevail against it."

Chicago Women's Enterprise.

Thirty-three of the women's clubs of Chicago—fancy what activities are conveyed in that list—have united to support "The Model Workshop and Lodging House association," which is incorporated for the purpose of owning property. Dr. Sarah Hackett Stevenson is its president. At present the lodging house is occupying temporary quarters, which, although the enterprise is new, are already proving too small for the number of women who are availing themselves of this opportunity. A Chicago paper states that as many as 20 women, on the average, spend the night at the house, the charge being 15 cents a night, which includes a bath and a clean nightgown. Think of the comfort of the poor wayfarer with such a grateful provision as this last. There is a sitting room, which all are privileged to use, and also a library.

There is as yet no workshop, as lack of room prevents it, but women are allowed to pay for lodging by doing housework and sewing. When the workshop is established, it will furnish many different kinds of work. One of the most interesting and valuable things about this portion of the enterprise is that especial pains will be taken to work against the sweatshops. When it is possible, work is found for those who wish it. As soon as the funds are raised the association will build, but it has wisely gone to work in showing the need for its work by renting quarters first and not waiting for a lot, bricks and mortar.—Chicago Letter.

Women In Public Office.

There are three licensed woman doctors in the summer corps of medical inspectors appointed by the board of health. All of them are youthful spinsters: Miss Mitchell, M. D., Miss Deane, M. D., and Miss Weiss, M. D. The other doctors of the body offered no objection to the selection of these three inspectors, all of whom are said to be fully qualified to perform the duties of their office. Their salary is $100 a month, and we have no doubt they will earn it by faithful service. It is a most laborious duty to which they have been appointed.

With women laboring for the board of health and for the board of education and for the street cleaning department, there can be no ground of complaint that women are excluded from public office. Several of them have been anxious to get employment in the police department, and it is possible that some women are already employed there. They have sought for places this year in all the municipal departments, including those of law, finance, excise and public works, and their claims have received a full measure of attention.

There is no doubt that hundreds of women are as well fitted as men are likely to be for public office. It is a mournful circumstance that all women do not become wives after they have reached the marriageable age.—New York Sun.

Daughters of Veterans of 1776.

The item going the rounds to the effect that there are only seven daughters of Revolutionary soldiers in the United States has resulted in the development of the fact that Vermont has at least five daughters of the Revolution of the first generation. The two venerable ladies of Bennington included in the current item are two sisters who married brothers named Buck. The St. Albans Messenger discovered a third in the person of Mrs. E. P. Jones of Georgia, who, in spite of her 93 years, is blessed with undiminished intellect and general good health. The Woodstock Standard now comes to the front with two additional daughters of the Revolution. The first mentioned is Mrs. Sarepta Cowen of Quechee, who is 74 years of age, and who has two brothers, Charles R. Whitman of Quechee, aged 81, and William Whitman of Brattleboro, aged nearly 79. Mrs. Betsy H. Pelton of Woodstock, who is 90 years old, is another, her father, John M. Call, having served five years in the war of the Revolution and two years afterward in the standing army.—Boston Herald.

A Princess' Bridal Veil.

The bridal veil worn by the Princess Helene of Orleans was of a unique design and was a marvel of exquisite beauty. It is the product of the most skillful workers at Bayenx and is a scarf of the finest white chantilly lace fully 4 yards long. The lower edge has a broad floral border, the pattern decreasing in size till the portion worn on the head consists merely of fragile meshwork. The center is quite plain, but on the part which fell over the train are two graceful branches uniting in a wreath of flowers. The novelty of the design is that in the center of the wreath are embroidered in heraldic colors the arms of the two families in point d'Alencon. On one side is the white cross of Savoy in silver and on the other the golden lilies of the house of Orleans on a field azure. The crown of the princes of Savoy surmounts the whole. The effect of the colors in the midst of the fine foamy lace is described as singularly beautiful.—London Lady.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning July 28. Comment by Rev. S. H. Doyle.

TOPIC.—Our Christian journey—helps and hindrances.—Math. vii, 13, 14; John xiv, 1-6.

This life has often been compared to a pilgrimage or a journey. In answer to Pharaoh's question concerning his age, Jacob said, "The days of the years of my pilgrimage are 130 years." Christ also spoke of the Christian's journey from earth to heaven in the same way where He said, "I am the way." The Christian's life resembles a journey in many particulars, not least of which is the fact that as on an important journey we are likely to meet some difficulties and obstacles, and some things that cheer and encourage us, so also it is in the Christian life. These hindrances and helps are to occupy our attention.

1. The Hindrances (Math. vii, 13, 14). These hindrances are here placed before us in a twofold light. The Christian journey is difficult to begin and to continue in, while, on the other hand, the opposite way is easy to enter and to follow. The first great hindrance to the Christian life is the fact that it is so much easier to travel the other way. "Wide is the gate and broad is the way that leadeth to destruction, and many there be that go in thereat." It is easier to do wrong than to do right. It is easier to live a sinful life than a sinless one. Our natural desires, the influences of life about us all tend to draw us from God rather than to Him. Broad and wide and easy is the wrong way. The second hindrance lies in the fact that the Christian journey is hard to enter and to continue in. "Strait is the gate and narrow is the way which leadeth unto life." It is not always an easy thing to become a Christian. We must turn our backs upon what has been dear to us. The heart must be changed, the life must be transformed. It is even more difficult still to live the Christian life. The way is narrow. Only a few are traveling it. There are obstacles to be overcome; there are crosses to be borne; there are temptations to be resisted and trials and tribulations to be endured.

2. The Helps (John xiv, 1-6). All is not hindrance. We have help and all helps may be summed up in Christ. He is the way and by Him at last we may enter in. The Lord is our helper, the Lord strong and mighty, who in the darkest hour of affliction, in the moment of greatest difficulty, in the time of strongest temptation is able to sustain us. Lean upon Christ. Trust Him. Enter in by Him and all will be well.

Bible Readings.—Deut. xxxi, 6; Ps. xvi, 11; xxiii, 4; xxxiii, 20; xxxvii, 5; cxix, 5, 105; cxxi, 1; Isa. xxxv, 8; xliii, 2; Jer. l, 4, 5; Hos. xiii, 9; Math. iv, 1-11; xxviii, 19, 20; Mark ix, 24; xiii, 24-27; Luke xiii, 24; John xvi, 33; Acts xvi, 16, 17; Rom. viii, 35-39; I Cor. x, 13; I Thess. ii, 17, 18; Heb. iv, 14-16; I Pet. ii, 21; I John iv, 4; v, 4; Rev. ii, 7-10.

Growth of Endeavor In Ohio.

The Ohio Christian Endeavor union was organized April 15, 1887, in a convention held at Springfield, O. At this convention there were 38 delegates from outside the city. Eight years ago Ohio had about 135 societies, with a membership of perhaps 3,000. Now the state contains no less than 2,500 societies, with probably 100,000 members.—Golden Rule.

The Largest Union.

The Philadelphia union, with its 444 societies, is the largest in the world, says The Golden Rule. It counts on its rolls societies in two blind asylums, in rescue missions, in the almshouse, in the county jail, the Magdalene Home, the House of Refuge, and the Sunday Breakfast association. Surely here is a varied endeavor.

The Greatest of All.

He only is great of heart who floods the world with a great affection. He only is great of mind who stirs the world with great thoughts. He only is great of will who does something to shape the world to a great career, and he is greatest who does the most of all these things and does them best.—R. D. Hitchcock.

The Christian Test.

What does the world count a test of Christian discipleship? The answer is in the words of the Master Himself, "By this shall all men know that ye are My disciples, if ye have love one to another." This is our badge, our royal insignia, placed on our breasts by the King Himself.—William T. Ellis.

Christian Endeavor Gossip.

The Naval society of 27 members aboard the United States steamship Thetis are the only enlisted men who conduct regular Sunday services on a naval vessel. The services always close with the singing of "America" and the "Doxology."

The Cleveland Endeavorers have decided to erect 20 free drinking fountains in that city. A true good citizenship endeavor.

The colored family servant of one of the members of the Highland Presbyterian Endeavor society of Louisville has been created an honorary member of the society.

FOR YOUNG FOLKS.

About Cowards.

Here is a little talk between a boy who is a great hunter for his age and a lady of his acquaintance, which shows that cowardice depends sometimes upon the way things are looked at.

"A rabbit," said the young hunter, "is the most awful coward that there is in the world. My! How he does run from a hunter!"

"So you think the rabbit is a coward, eh?"

"Why, of course."

"Well, let us 'suppose' a little. Suppose you were about 6 or 8 inches tall."

"Well?"

"And had good, strong, swift legs."

"Yes?"

"And didn't have any gun, and a great, big fellow came after you, who did have one. What would you do?"

"What should I do? I should streak it like lightning!"

"I think you would, and I think, too, that you would have your own ideas as to who was the coward!"—Atlanta Constitution.

Some Answers.

In one of the Buffalo public school examinations the pupils were required to write a stanza of "America." Some of the verses submitted were remarkable. Here is one of them:

My country 'tis of thee
Sweet land of number three
Of the I stand.
Land where my fathers die,
Land of the pilgrims' pie,
From every mountain sigh
Let freedom ring.

Another pupil started off in this way:

My country 'tis of three
Sweet land of libert tea.

Curious answers were given to other questions in the examination. For instance: Question—Who is the chief executive of the nation? Answer—Chief Cleveland. Question—Tell all you know about him. Answer—He has two babies. Another question was, "What becomes of the water in Lake Erie?" and to this one youngster replied, "We drink it," while another said, "It washes out the Hamburg canal."—New York Tribune.

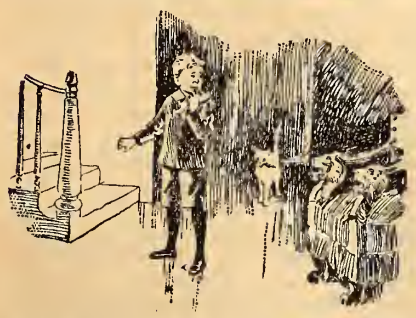
Tommy's Confession.

I'm fond of nice stories of giants and witches
Who live all alone by themselves,



Of gnomes underground who are guarding their riches
And dragons and goblins and elves.

I love tales of wizards with stern, bearded faces
And wands and long robes of deep red.



But—I wish there were not quite so many dark places
To be passed when I'm going to bed.
—Frederick B. Opper in St. Nicholas.

Watch the Toads.

While you are away this summer go out any evening after a rain to the nearest electric light—and these are scattered now in so many country places that it will be easy to find, even in a small town—and watch the cleverness of those apparently stupid, blinking creatures, the toads. They have learned, since electric lights have been introduced, that their strong glare attracts great numbers of little insects, gnats, flies and various flying bugs. These are soon dazzled by the brilliant flame and fly recklessly into it, when they are burned and fall to the ground. In the circle of the light below, on the ground, sits Master Toad, with his mouth often open, and catches his supper without having to hunt for it. The other evening, in a little park in a suburban town, 14 toads were counted, perfectly motionless save for the occasional snap of their mouths, which told of frequent trapping of the foolish flies.—New York Times.

Battledoor and Shuttlecock.

The old game of battledoor and shuttlecock, which is still sold by toy dealers, but seldom played, is being revived as an exercise in physical culture. To be of benefit it must be played somewhat differently from former methods. The girl should throw the knee well forward and hold the bat high above her head, with the arm in a straight line up from the shoulder. If the ball be tossed in this way, the right muscles are brought into play.

A Rich Little Lady.

Lady Mary Hamilton-Douglas, the 11-year-old daughter of the late Duke of Hamilton, will be one of the richest heiresses of the age. Her father could not leave her his titles, but left her the bulk of his property, including the isle of Arran, which is larger than the isle of Wight. Her income now is $800,000 a year and will be $1,250,000 by the time she comes of age.

Knew Those Two Also.

"I know all the countries in Europe now except two," said a North Side maiden of primary grade to her teacher in geography.

"And what are those two, dear?" warily inquired the teacher.

"Servia and Roumania," was the prompt response.—Chicago Tribune.

ABSINTHE AND BITTERS.

How the French Increase the Evils of Alcohol Drinking.

There is no doubt the drink question is complicated all over France with the growth of absinthe and bitters drinking before meals. Here the evils of alcohol are increased by the hurtful qualities of the herbs—absinthe (wormwood), hyssop, fennel, anise, badiane (Chinese anise seed), angelica, wild marjoram and the various mints—which are infused in the distillation.

Dr. Magnan, at St. Anne's hospital For the Insane, with others of the Paris faculty, has investigated this subject by practical experiments with dogs. The essence of absinthe (the most poisonous of all these substances), hyssop and fennel when injected in light quantity produced direct epileptic attacks. The others simply stupefied.

This is further illustrated by the notorious and public increase of epilepsy and epileptiform attacks in Paris and by the necessity to which the city has now come of building a special asylum for alcoholics. This is to be at Ville-Evrard and is to furnish accommodations for nearly 1,500 patients, who will thus be finally separated from those who are deranged mentally from other causes.

Perhaps the worst effect of this alcoholism, which is often not chronic drunkenness, is found by doctors in the children of its victims. These are sometimes intelligent, but they are regularly unbalanced and impulsive and often enough tuberculous, epileptic or imbecile and without physical resistance.—Cor. New York Tribune.

What They Drink In Foreign Countries.

In the British "Brewers' Almanack" Mr. A. J. Mott publishes a calculation of the alcoholic consumption of Great Britain as about 4 gallons of proof spirits per head of the population, that of France at about 6 gallons, that of Germany at about 5½ gallons, that of Austria-Hungary at about 4 gallons, that of Italy at about 4¼ gallons, that of Spain at about 5 gallons and that of Belgium at about 6 gallons. Without going into the same detail Mr. Mott reckons that Switzerland, Denmark, Holland, Sweden and Norway "show an average consumption equal to from 4 to 6 gallons proof spirit, the statistics being generally imperfect. The real consumption in Russia," he adds, "is not known, but is probably about the same."

Drunkards Not Wanted.

The recent discharge of a considerable number of employees of the Santa Fe railway has started a story that the Santa Fe had inaugurated a crusade against drinking. General Superintendent Mudge says: "It has always been the rule of the road that trainmen should not drink. The safety of the public demands that they should not, and we insist upon the enforcement of the rule. We do not allow our trainmen to frequent joints or saloons at any time."—Exchange.

Destroys Bodily Vitality.

Alcohol is so insidious and so deadly in its character that there is no other article or material in nature that is so well calculated to produce disease and consequent crime and misery. Its acrid, poisonous nature is also attested by the most eminent scientists as the most virulent poison. One-half an ounce of pure alcohol taken into the system will paralyze the nerve centers and kill just as surely and as quickly as a stroke of lightning, and the same poison when taken in the form of whisky, beer, wine, brandy or other alcoholic beverage is so antagonistic to the vitality of the system that its effects cannot be entirely eliminated even by total abstinence, but will remain in the system, more or less, making it less able to resist attacks of rheumatism, diphtheria, pneumonia or other dangerous diseases.—Demorest's Magazine.

A Thoughtful Lad.

A jaunty young woman tossed a half withered rose into the street just before she went up the steps to the bridge. A Hop 'o My Thumb newsboy instantly darted out from the crowd to pick it up. He buttoned his jacket over it very carefully, and then, nodding to his companions, explained, in a half ashamed way, "My sister, she likes posies."—New York Herald.

Loving Words.

Loving words will cost but little
Journeying up the hill of life,
But they make the weak and weary
Stronger, braver for the strife.
Do you count them only trifles?
What to earth are sun and rain?
Never was a kind word wasted;
Never one was said in vain.

When the cares of life are many,
And its burdens heavy grow
For the ones who walk beside you.
If you love them, tell them so.
What you count of little value
Has an almost magic power,
And beneath that cheering sunshine
Hearts will blossom like a flower.

So, as up life's hill we journey,
Let us scatter all the way
Kindly words, to be as sunshine
In the dark and cloudy day.
Grudge no loving word, my sister,
As along through life you go,
To the ones who journey with you.
If you love them, tell them so.
—Exchange.

SABBATH SCHOOL.

LESSON V, THIRD QUARTER, INTERNATIONAL SERIES, AUG. 4.

Text of the Lesson, Num. xiii, 17-20, 23-33—Memory Verses, 20—Golden Text, Num. xiv, 9—Commentary by the Rev. D. M. Stearns.

17. Having left Horeb, where they had been so long encamped, they came to Kadesh-barnea, on the south border of the land, which was 11 days' journey from Horeb. Here the people asked that spies might be sent to search out the land and bring word as to the best way to enter (Deut. i, 2, 21, 22). It seems strange that Moses should be pleased with this thought of sending spies when God had said that it was a good and large land flowing with milk and honey (Ex. iii, 8), and when God Himself always went before them in the cloud, but we remember the story of Hobab.

18. Since God had testified as to the land and had said that He would give it to them, what did it matter whether the inhabitants were few or many, strong or weak? Had not the God of Israel shown them His power in Egypt and at the Red sea, and was not His presence a sufficient assurance? But they did so forget God, just as we do.

19. It looks as if they were going to see if God meant what He said, and if He was as good as His word (Ex. xiii, 5; xxxiii, 2, 3). But one may say, Why find fault with the spies when God commanded them (verses 1, 2)? But a little attention to Deut. i, 22, will show that God only permitted them to have their own way in this matter, as He did afterward in that of a king (I Sam. viii, 6, 7, 21, 22).

20. It seems odd to tell them to be of good courage when unbelief was sending them forth. It requires faith in God to make any one to be of good courage, but going to see if His word was true would hardly tend to courage. Listen to Paul in the storm at sea when everything seemed against him, "I believe God, that it shall be even as it was told me" (Acts xxvii, 25).

23, 24. One would think that all fears would be dispelled by a visit to the very place where Abraham, Isaac and Jacob lay buried. How could they help thinking of the faith of Abraham and being strengthened thereby? Then such grapes and pomegranates and figs—how could their hearts help crying out, "It is all just as He said?" Some one has suggested that these two carrying the grapes make us think of the Old and New Testaments—the one ahead did not see what he was carrying, but the one behind saw both the one ahead and the grapes too. Yet both carried the same fruit. Jesus, the True Vine, is the burden of the whole book, but is more clearly revealed in the New Testament.

25. "And they returned from searching of the land after 40 days." And because of their unbelief they, though so nearly possessing the land, were turned back into the wilderness to wander for 40 years, a year for each day (Num. xiv, 34). Some time we will see a deeper meaning in all the "forty day" experiences of Scripture.

26, 27. They could not but bring a good report of the land; they could not say aught else concerning it than "Surely it floweth with milk and honey, and this is the fruit of it." God always means what He says, and we are perfectly safe in taking Him at His word. When He makes a statement, we must either honor Him by believing it, or dishonor Him by our unbelief and make Him a liar (I John v, 10). Rather let us believe His every word, and thus set to our seal that God is true.

28, 29. "Nevertheless the people be strong." And so they talk of the giants, and all the inhabitants of the land and the walled cities. God had mentioned these nations and had said that He would drive them out (Ex. xxxiv, 11). Observe His sevenfold "I will," beginning and ending with "I am Jehovah," in Ex. vi, 6-8, and see what desperate unbelief these men were guilty of in putting the least obstacle before the people, instead of the living God who had already done so wondrously for them. It is refreshing to turn to Caleb, and listen to him.

30. "Let us go up at once and possess it, for we are well able to overcome it." Here is confidence in God, and it is well founded—it rests on His power who made all things and of whom the prophet said, "Ah, Lord God, behold Thou hast made the heaven and the earth by Thy great power and stretched out arm, and there is nothing too hard for Thee" (Jer. xxxii, 17). These encouraging words by which Caleb sought to still the people were from his heart (Joshua xiv, 12), for he wholly followed the Lord.

31. "We be not able to go up against the people, for they are stronger than we." It was not a question of "they and we," but only of them and God. He who brought them out of Egypt was able to bring them into Canaan, and in that light Caleb and Joshua saw it, for they said, "The Lord is with us; fear them not" (xiv, 9). Until we have learned our own inability to save ourselves, we will not be likely to let the Lord save us, and until we have learned our inability to keep ourselves we will not know the joy of His keeping power. We want a deeper knowledge and experience of all that is included in the words, "Not I, but Christ."

32, 33. "They and We" was to the unbelievers suggestive of giants and grasshoppers, and resulted in much weeping and murmuring on the part of the people, and a call for a new captain who would lead them back to Egypt, so that the Lord had to say to Moses: "How long will this people provoke Me? How long will it be ere they believe Me, for all the signs which I have shewed among them?" (xiv, 11.) If we place ourselves face to face with our difficulties, we will ofttimes be discouraged, but when we place our difficulties face to face with God, then victory is sure, and peace and joy are ours. The matter that He makes His own is as good as accomplished. In quietness and in confidence is our strength (Isa. xxx, 15).

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CAUGHT IN A WRECK.

TRAIN CRASHES THROUGH A BRIDGE IN COLORADO.

Wife of the Bridge Engineer Among the Dead—Twenty Cars Piled on Top of the Victims—Steampipe Bursts on Board the Unfortunate Ericsson.

DENVER, July 18.—A special to The Times from Monument, Colo., says: The local freight on the Santa Fe road fell through the bridge at this place, burying beneath the wreck Mrs. Albert Cooper, and a number of the Santa Fe bridge gang who were rebuilding the bridge. Twenty cars are piled promiscuously on top of the victims. As near as can be learned the local freight, loaded heavily with lumber and stone, passed upon the bridge. As the engine neared the south end the workmen underneath saw the bridge rock and shouted an alarm to their comrades. Before the danger could be realized the engine and twenty cars came crashing through, burying those who could not get out of the way beneath the crushing weight.

Three Killed and Three Fatally Hurt.

Three persons were killed; three others will die. The immense weight of the train, bridge timbers and stones fell on Mrs. Cooper, who had just brought her husband's lunch. Conductor Glaze jumped and was saved, as did Fireman Frye. J. C. Childers, boss carpenter, saw the peril of Mrs. Cooper and jumped off the bridge to save her, and was carried under the ruins with her. The bridge was over a gulch known as Dirty Woman's gulch. It has always been a frail structure and this awful catastrophe was frequently predicted.

The work of clearing the wreck is being pushed rapidly. But for the bodies underneath the debris would be burned. The cars are ground into splinters, and are mixed in with heavy bridge timbers, stone and freight.

List of the Casualties.

The list of killed and wounded is as follows: Killed—Mrs. Albert Cooper and J. C. Childers, Kansas City, Mo.; unknown tramp. Injured—Mark Wickens, engineer; Charles Gardner, brakeman, J. N. Erby, brakeman—all three fatally; James Call, hip broken; Henry Allen, broken leg; Charles Rue, leg broken; Wallace Cooper, Lamar, Colo., head cut and back hurt; J. W. Cole, bridge contractor, broken arm; Charles Stonehouse, foreman bridge gang, both legs broken; H. C. Beokert, head and sheulders cut; —— Shaw, hip crushed, head cut; Chas. Hallock, back hurt.

GREAT FIRE AT CINCINNATI.

Two Firemen Killed and Eighteen Other Persons Injured.

CINCINNATI, O., July 18.—Two firemen were killed and eighteen injured at the fire that started in Seaman's tobacco warehouse. Loss, $175,000, well insured.

Following are the dead: Captain Michael M. Healy, fire company No. 29; Thomas W. Wiseby, pipeman company 8. Lieutenant F. B. Newman, of No. 29, was dangerously hurt; Theodore Simpson, bookkeeper, hip fractured; Louis Busch, æronaut, skull fractured. The others were painfully injured, but are doing well.

The fire started in the five-story hay and feed warehouse of J. H. Hermesch & Company, at Water and Walnut streets. It spread so as to threaten the entire square bounded by Walnut, Water, Vine and Front streets, and another alarm soon called out the whole fire department. The flames at times came near reaching the buildings across the streets. The warehouse went up like an explosion. Then the fire spread to Nelson, Morris & Company's large stables, but their large warehouse stood fire proof.

NINE MINERS IMPRISONED.

Caught in a Cave-in of Rock in the Pewabic Mine.

IRON MOUNTAIN, Mich., July 18.—Just as the miners in the Pewabic mine were quitting work an immense cave-in of rock occurred on the first level, and nine miners were imprisoned. It is feared that some of the men were caught and crushed to death. Fully forty feet of rocks and timber must be excavated before the men can be released. Communication has been established with the imprisoned miners by hammering on a pipe which supplies the room with air.

IRON MOUNTAIN, Minn., July 20.—Hundreds of people surrounded the shaft of the Pewabic mine when the rescuing party penetrated the fallen rock and reached the chamber where nine men had been imprisoned since 6 o'clock Wednesday evening. The men were all alive and unhurt, but they looked the worse for their experience, as they had had no drinking water and nothing to eat at all. They had drifted into the fallen rock from their side twenty feet. Superintendent Brown had nourishment ready for them, and after partaking of it they were all driven to their respective homes.

ACCIDENT ON THE ERICSSON.

Five Sailors Scalded by the Bursting of a Hot Water Pipe.

NEW LONDON, Conn., July 18.—Five sailors, members of the engineer's gang on the torpedo boat Ericsson, were terribly scalded by the bursting of a hot water pipe in the engine room while the boat was out on a run preliminary to her speed trial, which is soon to take place. The men were all brought to this city in the lightbouse tender Cactus. Their names and residences are as follows: Austin Williams, New York city; Joseph Hamilton, New York City; David Cody, Jersey City; William Merwin, Dubuque, Ia.; Jacob Strinsky, Dubuque, Ia.

Arrested for a Big Embezzlement.

NEW YORK, July 18.—Arthur Newsan, late magistrate on the island of Trinidad, has been arrested in Brooklyn upon the charge of embezzling $250,000 from estates of which he was the administrator. He fled from Trinidad early in 1893.

An American-born Chinaman has applied to the New York civil service board for appointment as a patrolman to do special duty in tracking Chinese criminals.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from July 15 to July 22:

Wm Barrus, A F Brockman, John Brown, E S Bunce, Benjamin Butler, R Dickinson, Rev P Hinderer, Geo McCullough, Rev Joseph McKelvey, Rev E C Mason, Geo W Pence, S J Peter, Rev C C Potter, Wm Smeltzer, H R Smith, Aaron Stalker, Samuel Studebaker, Wm Swartz.

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ILLINOIS PICKINGS.

NEWS NOTES OF INTEREST FROM HERE AND THERE.

Reports by Telegraph of Important Happenings in Our Own State During the Past Few Days—News of Interest to the People of Illinois.

SPRINGFIELD, Ills., July 17.—Only five senators were present when that body came to order and no business was done. In the house all labor arbitration bills were read the first time, as were revenue bills.

SPRINGFIELD, July 18.—Littler introduced in the senate a bill which he claims will increase the assessment value of the property of Illinois to $4,000,000,000. It contemplates a complete revision of the present law concerning assessments and the collection of taxes, and contains 268 sections. It abolishes the town, county and state equalizatien boards, town collectors and assessors, the treasurer being made collector. The assessor is elected for four years and swears in his oath to put the oath to all who sign schedules of taxable property. Bills were introduced: Providing a tax levy of $750,000 a year for the next two years; creating a state labor arbitration board, and several others. A joint resolution to pay the funeral expenses of the late Speaker Myere was adopted. The house tabled a resolution to inquire into the validity of the inheritance tax law. The Hogan labor arbitration bill was discussed without action. The afternoon in both houses was devoted to eulogies on the late Speaker Myers.

SPRINGFIELD, July 19.—The legislature was supplied with a report on state finances by the state treasurer, which showed liabilities from July 1, 1897, to July 1, 1898, of $4,700,140.09, and assets for the same time of $850,000. The senate adopted the report of the special committee on state revenue, which was based on the caucus committee's report declaring that there was sufficient revenue. Bills were introduced: To tax telephones and to regulate sleeping car charges; also a labor arbitration bill and some bills for reform of court practice. In the house bills were introduced: To punish bribery of legislators and fraudulent alteration of bills, etc. The labor arbitration bill was amended so as to apply to employers of twenty-five or more persons. The bill was completed in committee of the whole and advanced to third reading in the house.

At a caucus of the house Republicans it was decided to ask the senate to meet in joint caucus next Tuesday to decide on a policy for the session.

SPRINGFIELD, Ills., July 20.—Representative Merriam had a resolution ready to introduce in the house, but the fact leaked out and the house adjourned when the journal had been read. Merriam's resolution is to investigate the alleged legislative boodlery which has been mooted so long. He had a seance with the steering committee later, and when he came out said he would act in the matter independently of steering committee or anybody else. In the senate a labor arbitration bill was reported favorably and advanced to second reading. Bills were introduced to tax express companies 1 per cent. and give the board of railway and warehouse commissioners the privilege of fixing their rates, and one to provide for penitentiary management as to the prisoners.

The Mob at the Ball Game.

QUINCY, Ills., July 22.—After the ball game here a crowd made an attempt to lynch Umpire Frank Heath, of Pontiac, Ills., and was only prevented by the police and sheriff, the latter backed up by a posse. It was claimed that the umpire had "robbed" Quincy of the last two games. He was roughly handled before the officers could get him away from the crowd.

His Wife Dies of the Shock.

QUINCY, Ills., July 19.—J. H. Grosh was terribly injured in a runaway, was brought home and his wife died of the shock. She was a sister of Rev. Barton Cartwright, of Oregon, Ills., the oldest Methodist minister, in the west. Mrs. A. D. Kaeltz also died yesterday. She was the oldest settler in Quincy, having come here in 1838.

Brave Girl Loses Her Life.

FAIRFIELD, Ills., July 22.—Miss Emma Swan, a photographer of this city, was drowned in the Little Wabash river, about twelve miles from here. She was one of five other girls who went to the assistance of Miss Grace Martin, who was drowning Gentlemen of the party had to rescue those who were saved.

IN OPEN REBELLION.

The People of Pender, Neb., Preparing to Resist Uncle Sam.

OMAHA, July 18.—A committee representing the settlers evicted on the reservation is in Omaha purchasing 100 rifles with 100 loaded shells for each. They will be taken to Pender and Captain Beck and his armed Indians surrounded and captured even if blood flows. Captain Beck represents the United States government in the fight.

Hon. W. E. Peebles and G. S. Harris are the committee appointed by the evicted farmers to purchase Winchesters and ammunition. Peebles said: "We are in Omaha for the purpose of buying 100 Winchester rifles and 10,000 cartridges. Tuesday Judge Norris, of Ponca, issued an injunction restraining Indian Agent Beck from ejecting the settlers from the Winnebago reservation. Beck has disregarded the terms of that injunction and has been and now is putting the settlers off the lands which they have leased from the Indians.

"We are not a warlike people in Thurston county, but we propose to see that the law is obeyed. After the injunction was issued and notices served upon Beck, instead of calling off his police he continued his evictions, arresting and handcuffing the men like convicts. The women and children his Indian police loaded into wagons and hauled to the boundary line of the reservation, where they and their belongings were dumped in a heap. The crops and personal belongings of the settlers have been left without protection to be destroyed by the herds of cattle that may range through them.

"Today a paper was prepared and circulated among the business men and best citizens of the town. When we left between fifty and sixty signatures had been secured, each man pledging himself to the following: 'We, the undersigned citizens and residents of Thurston county, agree to support the sheriff of the said Thurston county in executing the order of the state courts.' Each subscriber has agreed to supply himself with a Winchester rifle and 100 cartridges, all to be placed at the disposal of the sheriff of Thurston county."

It may be stated here that Captain Beck is acting with the full approval of the government at Washington.

MONUMENTAL STRUCTURE

ERECTED FOR A GREAT BUSINESS.

THE PRODUCT MANUFACTURED UNDER ITS ROOF GOES INTO NEARLY EVERY HOME IN THE LAND.

James Pyle of New York, the manufacturer of the celebrated Pearline washing compound, is now erecting a handsome and towering warehouse on the N. W. corner of Washington and Charlton Streets, N. Y. City. This building is a magnificent monument to the power of advertising skillfully directed, in connection with an article of real merit.

Although James Pyle established the firm over forty years ago, Pearline has been its staple trade for little more than 13 years. Mr. Pyle was at that time convinced that he had a meritorious article, and believed that by putting it before the public in a proper manner, a need for its use would be recognized and a fine business built up in consequence.

A limit was set, with the idea that should the sales of Pearline reach a certain amount he would be thoroughly satisfied. This limit of satisfaction was so far from being too high, that at present and for years past, from twelve to fifteen times the expected volume of yearly business has been done by Mr. Pyle.

The need for larger space and greater accommodations to fit this wonderful growth has been felt for a considerable time past, and this new building is designed to meet the want. It is ten stories high, of granite, brick and steel, the lower three stories being of granite, and the upper seven of brick with granite trimmings. The building is absolutely fireproof, floors throughout being of asphalt and the roof of gravel and tile. Five elevators will supply ample facilities for passengers and freight. It would be difficult to find a structure so admirably adapted for the uses to which the owners have decided to put it. Nearly eight city lots are covered by the building, and it is visible from Sandy Hook, Yonkers, Jersey City Heights and points between.



WHERE PEARLINE WILL BE MANUFACTURED.

When Pearline was first put upon the market, soap makers throughout the country laughed at the idea of any washing compound, however good, supplanting the old-fashioned soap. Events have however proved them in error, for Pearline has become a household word throughout the length and breadth of the country, and most soap makers are now striving for a washing compound trade.

In the course of a year nearly forty millions of packages of Pearline are consumed in the United States. Such figures as these stun the imagination in its efforts to realize them.

For the last few years Mr. James Pyle has been assisted in the business by his sons, James T. and W. S. Pyle.

YOUNG BAPTISTS ARE THROUGH.

Close of the Great Religious Convention in the Monument City.

BALTIMORE, July 22.—The service on Sunday morning—the beginning of the last day of the fifth annual International convention of the Baptist Young People's union—was particularly impressive. Delegates and visitors were present in great numbers in the mammoth tent and leave takings were begun. At 10 o'clock there was an adjournment to church services, the pulpit of every Evangelist church in Baltimore being occupied by a Baptist preacher.

In the afternoon there was a second praise and prayer service, Rev. B. E. Lovett, of Davenport, Ia., being the leader. During the afternoon service in the great tent there was a "junior rally" in the Fuller Memorial Baptist church. In the evening the closing ceremony was held, being largely a service of praise led by a great choir. A number of addresses were also delivered, among them one by President Chapman. During the singing the service was illuminated by heaven's electric light and heaven's artillery added to the sound of the chorus.

The end of the session was largely taken up with reports from different states, all of a glowing character. It was a love feast for the whole time, and did not close until 11 p. m., when the Baptist Young People's union convention closed for the year.

Fire Makes a Hole in the Town.

OELWEIN, Ia., July 18.—The business part of Altavesta, Ia., a small town on the Chicago Great Western railway, about fifty miles north of here, was nearly consumed by fire. The fire started in a barn and is supposed to have been set by tramps. The loss reported is $39,500; insurance, $17,000.

THE MARKETS.

New York Financial.

NEW YORK, July 20.

Money on call easy at 1 per cent. Prime mercantile paper 3@4½ per cent. Sterling exchange steady, with actual business in bankers' bills at 489¾@490 for demand and 48 ¾@489 for sixty days; posted rates 489½@490 and 490½@491; commercial bills, 488@488¼.

Silver certificates 67@67⅜; no sales; bar silver, 66⅞. Mexican dollars, 53¼.

United States government bonds steady; new 4's reg., 122¾; do coupons, 123¾; 5's reg., 115⅜; 5 coupons, 116⅜; 4's reg., 112¼; 4's coupons, 112½; 2's reg., 95; Pacific 6's of '95 100.

Chicago Grain and Produce.

CHICAGO, July 20.

Following were the quotations on the Board of Trade today: Wheat—July, opened 66¼c, closed 66¼c; September, opened 66¼c, closed 67¼c; December, opened 68⅝c, closed 69⅜c. Corn — July nominal, closed 45⅝c; September, opened 43¾c, closed 43⅞c; December, opened 35¼c, closed 35⅜c; May, opened 35½c, closed 35⅝c. Oats—July, opened 23¾c closed 23⅝c; September, opened 23⅜c, closed 22⅝c; May, opened 25¼c, closed 25¾c. Pork—July, nominal, closed $10.87½; September, opened $10.87½, closed $10.97½; January, opened $10.75, closed $10.80. Lard—July, nominal; September, opened $6.40, closed, $6.45.

Produce: Butter—Extra creamery, 17c per lb; extra dairy, 14@15c; packing stock, 8@9c. Eggs—Fresh stock, loss off, 11@11¼c per dozen. Live poultry—Spring chickens, 11@13c per lb; hens, 8½@9c; roosters, 5@5½c; turkeys, 7½@8½c; ducks, 8c; geese, $3.00@4.00 per doz. Potatoes—New, 40@45c per bu. Blackberries, Illinois, $1.25@1.75 per 24-qt case; raspberries, black, $1.00@1.25 per 24-pt case; red, $1.00@1.50 per 24-pt case. New apples—$1.25@2.50 per bbl. Honey—White clover, 1-lb sections, new stock, 13½@14c; brown comb 10@12c; dark comb, poor packages, 8c; strained California, 5@6c.

Chicago Live Stock.

CHICAGO, July 20.

Live Stock—Prices at the Union Stock yards today ranged as follows: Hogs—Estimated receipts for the day 6,000; sales ranged at $4.95@5.20 pigs, $5.15@5.70 light, $4.85@5.10 rough packing, $5.00@5.50 mixed, and $5.10@5.45 heavy packing and shipping lots.

Cattle—Estimated receipts for the day, 500; quotations ranged at $5.40@6.00 choice to extra shipping steers, $4.75@5.35 good to choice do, $4.15@4.75 fair to good, $3.50@4.00 common to medium do, $3.40@3.85 butchers, steers, $2.40@3.15 stockers, $3.20@4.00 feeders, $1.70@3.70 cows, $2.50@4.40 heifers, $2.25@3.80 bulls, $2.60@4.45 Texas steers, $2.50@5.75 veal calves.

Sheep—Estimated receipts for the day, 2,500; sales ranged at $2.30@3.70 westerns, $2.00@3.50 Texans, $1.75@4.60 natives, and $2.50@5.85 lambs.

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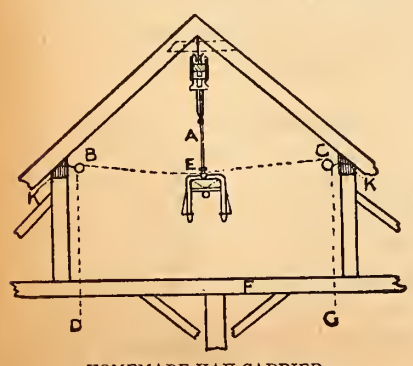
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FARM AND GARDEN

HAYMAKERS' CONVENIENCES.

An Ohio Hay Carrier—A Cheap Home-made Hay Elevator.

A homemade hay carrier attachment is shown at A in the sketch, which illustrates a portion of the barn. This attachment consists of a piece of wood 2 by 2 inches of good oak. At either end is securely bolted a clevis—one to be attached to the hay carrier pulley above and the other to harpoon. The length of the wood piece is such as to just allow

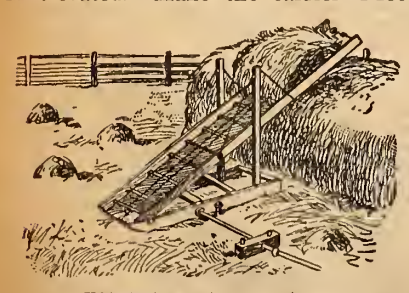


HOMEMADE HAY CARRIER.

of the hay to clear the tie at F. To each purline—B and C in cut—is attached a pully near the middle of the bay. Over each of these pulleys passes a rope. One end is fastened to the attachment at E, and the other end hangs loosely in the bay. Be sure the ropes are long enough to reach to the bottom of the hay when the harpoon is on the wagon.

An Ohio Farmer correspondent describes the operation as follows: After the harpoon is loaded and it is desired to drop the hay toward the end of the bay marked D the man in the bay grasps the end of the rope at D and pulls the harpoon toward the pulley at B, while the man on the load pulls the trip rope. The operation of the other rope is the same. The attachment at A is valuable in mowing clover hay, as the hay does not pack in the middle as it does when every forkful is in one place. When the mow gets too full to use the attachment, remove it and attach the harpoon to the carrier in the usual way.

A Prairie Farmer correspondent gives an illustrated description of a home-made hay elevator that he has used with success. He writes: Take an old straw stacker of a thrashing machine and attach it to a sled, the runners being made of plank 2 by 8 inches and 14 feet long, with two upright poles, well braced, 14 feet long and between which the carrier is elevated. Make the carrier 4 feet



HOMEMADE HAY ELEVATOR.

wide. If you have an old straw stacker that is not 4 feet wide take the two shafts to a blacksmith and have him weld in a piece to make them that width.

If you have to buy the belting, get it 2 inches wide. If your pulley is only 1¼ inches wide, put an inch board on the shaft to receive the belt. In about every fifth slot drive in four or five pegs 1½ to 2 inches long, which will prevent the hay from slipping back. Attach it to a horsepower with 70 to 85 revolutions. A carrier with two belts will elevate 10 to 12 tons a day and one with three belts from 15 to 18 tons a day. Stake sled firmly down.

Making Alfalfa Hay.

The conversion of a heavy mass of alfalfa into a choice quality of hay is an operation calling for no small degree of skill and experience. A method practiced in some sections and described in Arid America is to rake the alfalfa while quite green into windrows, where it is allowed to cure somewhat more, and finally to make it into moderate sized cocks, in which it is allowed to stand until ready for the stack. This process makes very nice hay, but where a large acreage is to be taken care of it is too slow and expensive. Alfalfa may be cured with entire success in the windrow, but it is important, when cured in this way, that there be ample facilities for putting it into the stack very rapidly when ready, otherwise it will become too dry, and much of it will be lost in the handling, especially if it has to be carried from the field on wagons. Alfalfa should be cut on the first appearance of bloom, as experiments have proved its nutritive ratio to be considerably higher at that stage than later on.

Government Board of Irrigation.

A government board of irrigation has been organized, with the following members, to study the arid lands question: Mark W. Harrington, chief of the weather bureau; Charles W. Irish, chief of the office of irrigation inquiry; Milton Whitney, chief of the division of agricultural soils; B. E. Fernow, chief of the forestry division; B. T. Galloway, chief of the division of vegetable pathology; Charles D. Walcott, director of the United States geological survey; Daniel M. Browning, commissioner of Indian affairs; Henry Gannett, chief topographer of the geological survey, and F. H. Newell, chief of the division of hydrography, geological survey, and secretary of the board.

In the Potato Field.

Experiments have been reported at the Wisconsin station testing the distance apart to plant potatoes for the greatest yield. The distance of the rows remained the same, while the variations were between the hills. The check row system with hills 38 inches apart each way was compared against the drills at 19 inches apart, and with the conclusion that there was no loss with the hills the long distance apart. It will take a long time to convince Aroostook potato planters of the reliance of such conclusions, says Maine Farmer.

On the Country Road.

It is to be regretted that chinch bugs are found in great numbers over large areas of the country.

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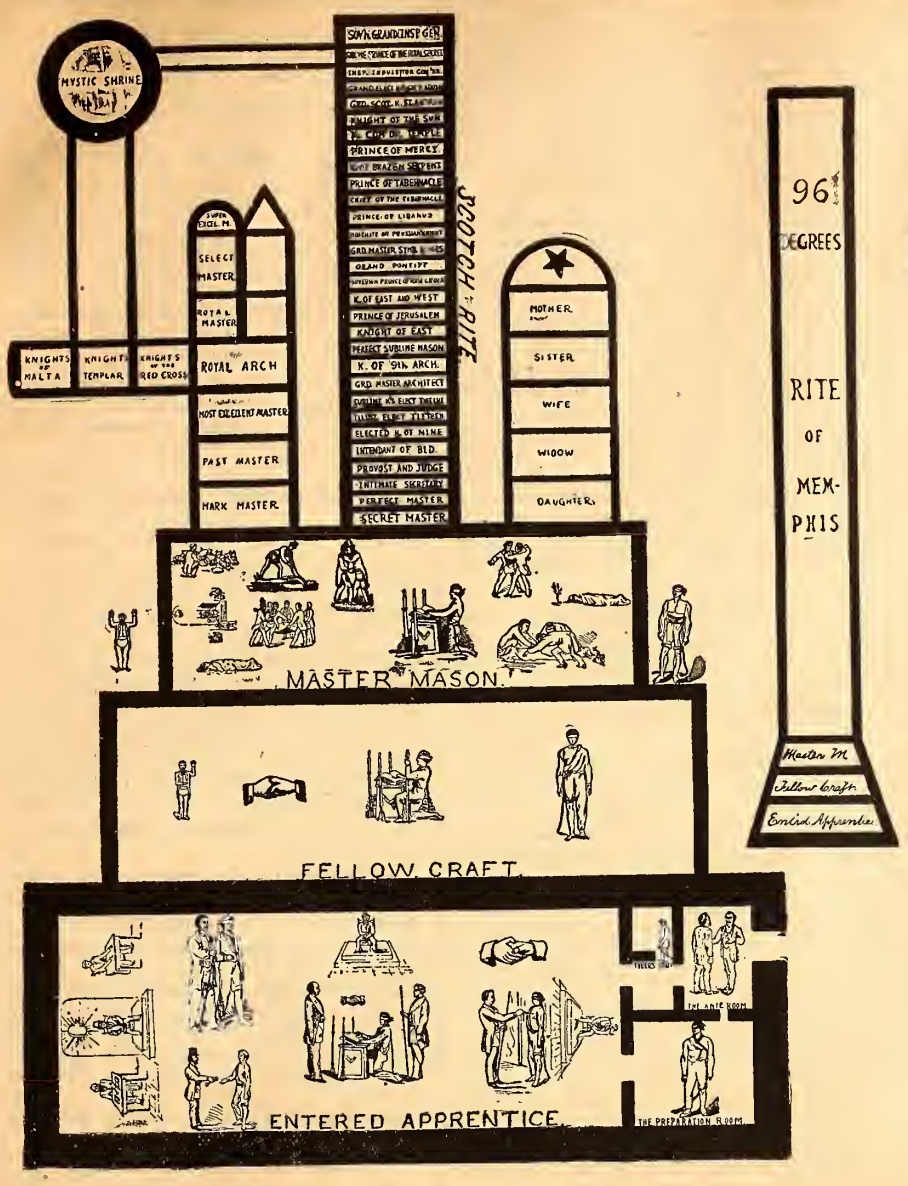
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3. The Egyptian Rite of 96 degrees.
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Masonic Oaths Null and Void: OR FREEMASONRY SELF-CONVICTED. This is a book for the times. The design of the author is to refute the arguments of those who claim that the oaths of Freemasonry are binding upon those who take them. 207 pages. Postpaid, 40 cents each.

Judge Whitney's Defense before THE GRAND LODGE OF ILLINOIS. Judge Daniel H. Whitney was Master of the lodge when S. H. Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the lodge, but he boldly replied to the charges against him, and afterwards renounced Masonry. 15 cents each.

General Washington Opposed to SECRET SOCIETIES. This is a re-publication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies,*" communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10cts each.

Morgan's Exposition, Abduction AND MURDER, AND OATHS OF 33 DEGREES. Composed of "Freemasonry Exposed," by Capt. Wm. Morgan;" "History of the Abduction and Murder of Morgan;" "Valance's Confession of the Murder of Capt. Wm. Morgan;" "Bernard's Reminiscences of Morgan Times," and "Oaths and Penalties of 33 Degrees." 300 pages; cloth, $1.00.

Mah-Hah-Bone; comprises the Hand Book, Master's Carpet and Freemasonry at a glance. Bound in one volume. In cloth, 589 pages, $1.00.

Oaths and Penalties of Freemasonry, as proved in court in the New Berlin trials. The New Berlin trials began in the attempt of Freemasons to prevent public initiations by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 13 and 14, 1831, and General Augustus C. Welsh, sheriff of the county, and other adhering Freemasons, swore to the truthful revelation of the oaths and penalties. 10 cents each.

Masonry a Work of Darkness, adverse to Christianity, and inimical to republican government. By Rev. Lebbeus Armstrong (Presbyterian) a seceding Mason of 21 degrees. 15 cents each.

Are Masonic Oaths Binding on the INITIATE? By Rev. L. A. Post. 5 cents each.

Sermon on Masonry. By Rev. J. Day Brownlee. In reply to a Masonic Oration by Rev. Dr. Mayer, Wellsville, Ohio. 5 cents each.

Masonic Outrages. Compiled by Rev. H. H. Hinman. Showing Masonic assault on lives of seceders, on reputation, and on free speech; its interference with justice in courts, etc. Postpaid, 20 cents.

Grand Lodge Masonry. Its relation to civil government and the Christian religion. By Pres. J. Blanchard. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities. 5 cents each.

History of the Abduction and Murder OF CAPT. WM. MORGAN. As prepared by seven committees of citizens, appointed to ascertain the fate of Morgan. 25 cents each.

The Mystic Tie, or Freemasonry a LEAGUE WITH THE DEVIL. This is an account of the church trial of Peter Cook and wife, of Elkhart, Indiana, for refusing to support a reverend Freemason. 15 cents each.

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HISTORY OF A WEEK.

Tuesday, July 16.

The Missouri Democratic state committee has decided to call a state convention to take action on the silver question.

Five men have been arrested at Chicago for counterfeiting coin. They were all Italians.

New York had another dry Sunday. Brooklyn saloons were open and crowded.

Ex-State Senator E R. Cassett, the Pella, Ia., bank wrecker, has been sentenced to nine years in Anamosa penitentiary.

Rev. W. A. Hunsburger married seventeen Chicago couples at Milwaukee Sunday.

Wheat harvest is in full blast in Nebraska and the yield will average about two-thirds of a crop. The corn crop is estimated at 180,000,000 bushels.

Frenchmen are represented by a telegram from Washington as ardently desirous of an alliance with the United States.

A receiver has been appointed for the Security Loan company at St. Louis. J. Porter, the president, is reported to have disappeared. Misappropriation of funds is charged.

Wednesday, July 17.

Cora Peterson, a servant at Stillman, Valley, Ills., has gone crazy over the loss of $1,000, her life savings.

Henry Stebbins, a well-known printer of Meadville, Pa., dropped dead in the pressroom of The Tribune-Republican.

Perry Brothers, live stock commission dealers at South Omaha, assigned.

Dora Burns, aged 23, broke jail at McLeansboro, Ills., where she was held for infanticide.

John M. Ward, ball player, has passed examination for the bar.

The Rio Grande river is on a tear in Texas, and El Paso is flooded.

The government's appeal in the Stanford case has been filed at San Francisco.

Cuban insurgents burned the Santa Clara village of Provinciaz.

Southern Democratic editors are at work to secure the nomination of Stevenson and Crisp as the presidential candidates.

The steamer Ariels, reported sunk in the James river with a crowd of colored excursionists, has arrived safely at Petersburg, Va.

Thursday, July 18.

Thomas Radcliff, a liquor dealer at Hot Springs, Ark., committed suicide by shooting himself through the head.

The long-pending water-front case at Oakland, Cala, has been decided in favor of the city and against the Southern Pacific railway.

Dollie Belknap and Josie Derringer are under arrest at Seymour, Ind., on suspicion of having been concerned in the poisoning of Fleming Sarver and wife.

According to the fruit crop report of the agricultural department apples are not specially promising this year.

Miss Sarah Mead, 32 years old, met Dr. J. L. Walker, of Des Moines, Ia., and was married to him on the same day at Kansas City, Kan. She is now deserted, her husband having robbed her of all she had except $10.

Friday, July 19.

Residents of Manchester-by-the-sea, Mass., celebrated the twenty-sixth anniversary of the town.

The Newcastle Wire Nail company signed the new wage scale, an increase of 10 per cent.

Phosphate concerns, representing millions of dollars, have combined and prices will go up.

The international peace congress which was to have been held at Brussels next month has been postponed until spring.

Gamblers have been forced to leave Richmond, Va., on account of a spasm of reform. Sunday closing is being enforced.

Mayor Strong, of New York, has indorsed Police Commissioner Roosevelt's statement that he would enforce the Sunday laws.

Booksellers and publishers of the United States are about to adopt a uniform system of discounts and do away with price cutting.

Heavy gains in the pig iron industry are reported.

Saturday, July 20.

The president has issued an order placing employes of all pension agencies under civil service rules.

Countess di Brazza will ask Governor Morton to issue a full pardon for Maria Barberi, the Italian girl sentenced to death for the murder of Dominico Cataldo. The girl killed her seducer.

Illinois mine owners postponed the scheme to again reduce wages until after the next meeting of the joint board.

Mayor Koch, of Milwaukee, was elected president of the committee having in charge the arrangements of the Milwaukee semi-centennial celebration.

Coal has been forced up 25 cents by the southern combine.

The body of Luella Mabbitt, who disappeared ten years ago and whose lover, Omer Green, was lynched on suspicion of having killed her, was found in an abandoned well at Frankfort, Ind. The Mabbitt murder was the greatest mystery of its kind in the history of Indiana.

Milwaukee Turners took steps to fight the Civic Federation, which opposes Sunday picnics.

Monday, July 22.

The Chicago plant of the National Linseed Oil works was nearly destroyed by fire, involving a loss of from $400,000 to $500,000, fully insured.

Ten cents a drink for whisky and two glasses of beer for a nickel is making "jags" cheap at Des Moines.

A high official of the German foreign office is reported to have said, referring to the possible result of Stambuloff's assassination: "Within a month war may break out in the Balkan peninsula."

Holmes, the alleged insurance swindler, reported bigamist and murderer of at least six persons, says in an interview that he will prove an alibi as to two of the murders—the Pitzel children.

Captain Anson and eight of his colts have been fined for Sunday ball playing, the justice declaring that sort of sport on Sunday a nuisance at Chicago.

Nails have gone up 50 cents a keg as the result of a meeting of nail men at Boston.

It is estimated that Virginia will have to pay out $40,009 or more to the military for suppressing violence in the mining regions since May 1.

DEBATE ON THE SILVER ISSUE.

Harvey and Horr Dispute for Three Hours a Day at Chicago.

CHICAGO, July 18.—Harvey and Horr, the silver and gold champions respectively, tackled the demonetization of silver the second time they crossed swords at the Illinois club. At the beginning, however, Horr read history to prove that the world was not so bad off in the latter days of the Roman empire, and that the condition of laboring men particularly was exceptionally good. Harvey rejoined with references to history to prove that he was right.

There was a dispute as to a quotation in "Coin's Financial School" from the law legalizing foreign coins in this country, Horr showing that Harvey had left out the section relating to gold. Harvey said practically that he did not need that section, his point being made on silver. On the demonetization act he insisted that it was conceived in sin and passed in iniquity, while Horr declared that no act of congress had ever been passed more openly.

CHICAGO, July 19.—The sensational feature of the third day's debate on silver between Horr and Harvey was the charge made by the latter that the silver demonetization bill of 1873 as passed by congress did not demonetize the silver dollar at all, and that demonetization was obtained by mutilating the bill when it was enrolled. The base of the charge was the alleged general corruption at that time of congressmen, and extracts from speeches during and after the debate on the bill in which members of the house said no change was made in the then existing values of the coinage, and that they did not know the bill demonetized silver.

Horr declared the charges of general corruption false and quoted Kelly, of Pennsylvania, against Kelly as quoted by Harvey. Kelly long after the passage of the bill, said he did not know it demonetized silver, although he was chairman of the house committee which had it in charge. Horr showed where Kelly during the debate on the bill had distinctly stated that the bill did demonetize the silver dollar. Horr's history of the consideration of the bill was exhaustive, and he followed it every step for three years it was before congress. Harvey's time was largely taken up with showing corruption in congress at that period, which he claimed added force to the charge of conspiracy as to this particular bill.

SCORES DROWNED.

Many Lives Lost in a Steamship Disaster in the Gulf of Genoa.

GENOA, July 22.—The Italian steamers Ortega and Mariap collided off Isola del Pinta at the entrance of the Gulf of Genoa. The latter sank and 148 people were drowned. The Marlap was bound from Naples to La Plata. There was a crew of seventeen and the passengers numbered 173. She was calling here en route to her destination. She was entering the Gulf of Genoa at 1:30 o'clock in the morning when she met the Ortega outbound. They only noticed each other when a collision was inevitable. The bow of the Ortega crashed into the starboard side of the Mariap, penetrating six yards and ripping up the Mariap like matchwood. The water rushed in through the hole and the Marlap sank in three minutes.

The majority of the passengers were asleep at the time of the accident and had no time to escape after the alarm was given. They were engulfed with the vessel. The Ortega remained on the spot until 6 a. m. in order to pick up the survivors. She rescued fourteen of the crew and twenty-eight of the passengers of the Mariap. Other steamers were dispatched to the scene of the disaster to search for further survivors. The Ortega's bow was smashed for a space of twelve feet along the water line. There is some comment upon the fact brought to mind by the disaster that the Ortega once collided on the same spot with the French steamer Oncle Joseph.

At the conclusion of the sitting of the chamber at Rome the minister of marine announced the news of the disaster in the midst of profund silence, adding that an officer, a seaman, a stoker and 145 passengers of the Marlap had perished. The Ortega had twenty-five passengers on board. The Mariap's captain was named Ferrara. The chamber has ordered an inquiry into the disaster.

WANT HOLMES AT CHICAGO.

Where They Hope to Hang Him—Investigators Hurt in an Explosion.

CHICAGO, July 22.—It is the intention of the Chicago police to make every effort to have Holmes, the insurance swindler, brought here to answer the charge of having murdered the Williams' sisters. It has developed that the substance on which the first report of the finding of Minnie Williams was based was in the hands of Detective Geyer. It is said that he visited Chicago a week ago, and when he left he carried with him positive evidence that the body had been burned in the stove in Holmes' office. Another wife of Holmes has been found in the person of Mrs. H. H. Holmes, of Wilmette, a suburb of this city. This is his fourth.

While the workmen were digging in the cellar of the Sixty-third street house they came across a large tank, used by Holmes in experimenting on some new manufacturing process. Some of them got into the tank and the fumes nearly killed them. They were gotten out alive, but much prostrated. A match was lighted and an explosion took place, severely burning four men.

That Missing Express Package.

OMAHA, Neb., July 19.—William H. Quick, general superintendent of the western division of the United States Express company, is in the city with a view of locating the package containing $6,000 missing from the United States express office in this city. He was not certain that the money had ever reached the Omaha office but four Omaha employes are on the carpet.

Cashier and Funds Missing.

RICHMOND, Mo., July 17.—Cashier L. T. Parrish, of the Farmers' bank of Orrick, Mo., has left that place quietly and it is said that from $15,000 to $20,000 of the bank's money is also missing. An expert has been sent for. Parrish was last seen in Kansas City last Wednesday.

Columbian Catholic Summer School.

MADISON, Wis., July 18.—The attendance at the Columbian Catholic summer school, the western Catholic Chautauqua, is larger than the most sanguine had anticipated, and every incoming train brings its quota of visitors.

STRIKING MINERS STOP ALL WORK.

In Full Control of Things at Negaunee and Ishpeming.

MARQUETTE, Mich., July 20.—The Ishpeming and Negaunee striking miners have stopped all work on the streets at Ishpeming, and declared their intention of stopping labor of every description until the struggle with the miners is ended. Samuel Hoar, operating the Star West mine on a contract, himself a laboring man, begged the men to let him go on with his contract. He declared that failure to keep his contract meant ruin to him.

He offered to pay the rates asked by the men, but they refused to allow him to work the mine, declaring that no mine would be permitted to work until granted the rates demanded. A meeting of Ishpeming business men was held last evening and the strikers were addressed by merchants, who promised their hearty support in the struggle. The business men carried a banner reading, "We, the business men of Ishpeming, are in favor of this movement and hope the men will succeed."

Silver Conference at Chicago.

CHICAGO, July 20.—The executive committee appointed by the recent silver convention at Memphis has been in conference here with the members of the Bimetallic league, with ex-Representative Sibley as chairman. The issue discussed was the advisability of separate political action in the campaign of next year, and this developed a difficulty, the southern members wanting to work inside the Democratic party, and the northern men preferring a new party. The matter was smoothed over, but Henry S. Miller, of this city, a new party man, was elected permanent chairman, five of the seven members of the executive committee being of the same element.

THE DEATH RECORD.

Mrs. N. K. FAIRBANK, wife of the Chicago capitalist, at Chicago.

HUGH MCKITTRICK, pioneer business man of St. Louis, at St. Louis.

Professor NORTON S. TOWNSEND, of the Ohio State university, at Columbus, O.

Professor STEPHEN J. YOUNG of Bowdoin college, at Brunswick, Me.

JACOB L. MITCHENER, old-time beef packer, at Kansas City.

A. N. TOWNE, president and general manager of the Southern Pacific road, at San Francisco.

It is your duty as well as privilege to look young as long as you can. One way to do so is by dressing your hair with Ayer's Hair Vigor. It causes the hair to retain its color and fullness to a late period of life, and keeps the scalp in good, healthy condition.

Dandruff forms when the glands of the skin are weakened, and if neglected, baldness is sure to follow. Hall's Hair Renewer is the best preventive.

"The Crack Train of the World."

A prominent New York merchant and importer of leather goods said in our hearing the other day, "I have traveled all over Europe and America, and I consider the train which leaves Chicago every day at 6:30 P. M. for St. Paul and Minneapolis, via the Chicago, Milwaukee & St. Paul Railway, 'The Crack Train of the World.'"

In which statement thousands of others heartily concur.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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Pine Bluff, Ark., is full of lodges and saloons. The Cotton Belt railroad recently moved its machine shops from Pine Bluff to Texarkana, because it had voted out the saloons.

Rev. Dr. Villars, M. E. pastor at Polo, Ill., addressed an audience of 5,000 at Clinton, July 4, on the subject, "Cost, Privilege and Responsibility of American Citizenship." He was pastor at Clinton years ago.

In European countries strong efforts are being made to lessen the mail service on Sabbath, while in this country in many sections it is on the increase. Christian people could lessen this evil by doing their mailing early in the week.

In his ode to the memory of Frederick Douglass, Theodore Tilton writes:

"My country hark to me!
Let us in yonder capitol of ours
Mould him a statue of enduring brass
Out of the broken chains of slaves set free."

While our politics do not always harmonize with those of the New York *Tribune*, yet our readers know that it is one of the best general newspapers in the country. We have arranged with its publishers to send it and the *Cynosure* to any one for $1.60 a year, which will give forty pages of reading every week.

Rev. John S. Duncan well says in the *Statesman* Sunday-school discussion, "Those who feel themselves to be as grasshoppers will not be much better than grasshoppers. Men are estimated by others much as they estimate themselves. If they are in their own eyes as grasshoppers, they will be grasshoppers in the eyes of others."

"Your husband was an honest citizen and highly accomplished gentleman," said some Odd-fellows to the widow of a deceased member. Yes," she replied, wiping away her tears; "so I have been informed. For you know I saw very little of him at home because he belonged to half a dozen lodges."

Prayers and longings for the union of Christians are much in the air of our day. How to unite Christians and churches is becoming more and more an absorbing question. Of one thing we are certain, that lodge members must be rooted out of the churches before they can unite. Help us to destroy the lodge evil and the greatest barrier to Christian unity will be removed.

The new Scottish Rite Temple to be erected in Indianapolis will cost $125,000. Many prominent Masons from all over the State were present June 4, when the corner-stone was laid with imposing ceremonies. Let the Indiana people take note that according to a recent decision of the State Supreme Court, this Masonic property is exempt from taxation, which causes the burden to rest heavier upon the home of the humble toiler.

The interpretation of the recent decree from Rome in regard to the exclusion from the Romish church of Odd-fellows, Knights of Pythias and Sons of Temperance, has received another promulgation from Satolli, in a letter to the Archbishop of Milwaukee. He says: "Some journals affirm that this decree has by superior authority been discouraged and suspended. His eminence greatly deplores this, and again recommends that the decree be published and enforced."

Eli Perkins, who belongs to the A. O. U. W., was asked why the members were called "Ancient Workmen." "That is a lodge secret," said Eli, mysteriously, "and I wouldn't tell anyone outside the lodge, unless they were sworn to secrecy." The reporter then took the oath of secrecy, and said: "Now, Eli, why are they called Ancient Workmen?" Eli answered in a low whisper, "It was because it was so long ago—such ancient times, that any of us were known to work."

Coming down on the train July 4th from Wisconsin with Dr. P. S. Henson he gave us his experience with Freemasonry. He said: "When a young man I took the first three degrees. When I got through the first it sickened me, and I told them I could stand no more, but they kept telling me I would find it better as I went along. But when I took the third degree I told them I could not stomach any more. What I most objected to was its claims of being a religion, and yet leaving out Christ. I have never had anything to do with the lodge since."

The *Masonic Chronicle* warns its readers of the "unrest, uncertainty and feeling of moral disquietude, and mental and spiritual conoclasm which are becoming alarmingly prevalent." The *Chronicle* then wisely asks: "Has Masonry nothing to oppose against the rising tide of levity, immorality and lawlessness but a few flimsy barriers of acacia wood bound together by the shreds of half a dozen secrets? Are we to sit quietly by and see the very existence of good government and social order destroyed, while we chew the cud of silence and dream of the lost word?"

In Chicago this summer the masses seem to have gone crazy for Sunday excursions. The great steamers, Virginia and Whaleback, making the round trip to Milwaukee, are loaded on Sabbath until there is scarcely standing room. Stretched across the streets are large advertisements of Sunday railroad excursions out to the lakeside resorts. The rates are greatly reduced and attract large crowds. These excursions are almost invariably led by secret lodges, which in this way have become the most subtle and dangerous foes of the Sabbath. A Sabbath reform movement which dares not deal with the lodge question, is governed more by policy than fidelity to Christ.

Our correspondents, to whom we are so much indebted for valuable contributions, will please bear in mind that this paper was established by the sacrifice of much prayer, labor, money and reputation, for the express purpose of bearing testimony against the growing evil of secret societies, which in our day are threatening the very existence of both church and state. The *Cynosure* stands almost alone as a witness for this important truth. How few of the publications of our day dare to speak out on this subject. We therefore entreat our contributors to confine their pens as far as possible to the discussion of the question of secret societies. Our temptation often is to allow other issues, for the discussion of which the columns of almost every paper in the land are open, to crowd out this vital question. Remember the *Cynosure* is *sui generis*; one North star in the heavens, one *Cynosure* on earth. No other paper is devoted exclusively to the question of anti-secrecy. In discussing other reform questions let it be to show their relation to this, the most imminent foe of the republic.

The absorbing sensation in the Chicago daily press of late is the unearthing of the murders of H. H. Holmes. It appears that he has carried on for years the horrible business of murdering people for their life insurance, and cremating their bodies to conceal the crime. It raises the question, if the practice of insuring life does not offer temptations to commit such crimes? The *Fraternal Messenger*, a lodge organ published at Cedar Rapids, Iowa, raises the question of paying the life insurance policies of members of the order who commit suicide. It says: "There have been 362 members of the Royal Arcanum who have committed suicide since the organization of the order, and more than a million dollars have been paid to their beneficiaries. In my opinion, one of the foremost problems which confronts our order, is whether or not our policy of paying these claims without question should be continued. It is worthy of note that there were seven suicides during the year who had been members of the order less than twelve months." This is certainly a fearful reflection upon the morality of such an order.

ADHERING MASONS PERJURED.

BY SECRETARY W. I. PHILLIPS.

The *Voice of Masonry* for July, 1895, admits it. It acknowledges it with sorrow and says, "don't do it, don't!" Freemasons use printed rituals, notwithstanding their oath to have their "tongue torn out by its roots" if they should ever make their secrets known by printed page. Is not the *Voice of Masonry* guilty in telling the secret that has been generally known for many years? In fact, it is advertising the fact that the lodge is now and has long been selling pretended secrets for $25 to $50 that can be bought for forty cents.

Will the *Voice of Masonry* turn around now and call itself "perjured villain?" Will it stick out its tongue and receive the penalty? Freemasons generally know that their so called secrets are published, and they are published not only by well-known Masons, but by responsible Masonic publishing houses. The Masonic claim to antiquity was awe inspiring to merely contemplate, when the National Christian Association began to call attention to the facts as to its modern origin, and now well-informed Masons make no claim that speculative Masonry of today is even 200 years old. Are they going to stop lying about their "secrets" and acknowledge the truth that they have been published and on the market for the last hundred years? It looks like it. The July (1895) *Voice of Masonry* says:

> From that time (1717) to this a standard ritual has existed and been taught. Sometimes a few brethren have thought the oral method of promulgating the standard work slow. They have planned and put into use in some jurisdictions very ingenius ciphers. Wherever used their "ciphers" have caused trouble, because no cipher can be invented that can not be read by an expert. In Kansas in 1894, the Capitular Grand Lecturer devoted all his time to a search for ciphers astray, and his report of the matter fills six printed pages. The fact is, ciphers are wrong, and wherever they exist should be destroyed.

Why is the *Voice of Masonry* so mealy-mouthed over this infraction of the Masonic oath? Simply because of the general use of exposes by Freemasons. They do not confine themselves to "ciphers." Many prefer "Freemasonry Illustrated." Many Worshipful Masters are too "slow" mentally to learn the mess of intellectual nothingness which is found in their secret ritual. Just think of the plight of the ordinary Worshipful Master who should have to repeat all of that stuff orally. But think of it, Masons murdered Pritchard, Morgan and others for doing exactly what other brethren were doing and are doing; the only difference being that Morgan and his compatriots did it for their country's good, as a duty due it, while the others, says the *Voice*, did it for the good of the order, because they thought the oral method too slow a way for promulgating the standard work. The *Voice of Masonry* says to the brethren: "Get the secret work lawfully or not at all." How lamblike has the lion become.

But bleat never so softly it will all be in vain, for Masonic oath or no Masonic oath, the kind of material that most Worshipful Masters are made of makes printed helps a necessity to them. The harm to the human mind in filling it with the dreary mass found in secret society rituals is of the same kind in effect as the use of tobacco, alcohol and other narcotics, or the table tipping of spiritualists—it unfits the mind for receiving.

Elmira, N. Y., July 20, 1895.

SLAYING OF THE WITNESSES.

BY REV. J. R WYLIE.

(*Concluded*)

Let us look at this question a little more in detail. The witnesses seem to have been alive at the beginning of the preparations for this great exposition, and their power was felt to some extent. They witnessed more or less against all the evils that seemed likely to appear in connection with this great effort to give our nation a world-wide fame. But their efforts were directed particularly against intemperance, impurity in art and Sabbath opening. It was not Sabbath desecration in general as some suppose.

These efforts might be called respectively the center, left and right wings of the witnessing army. Behind these efforts were marshaled all the religious and moral forces of our land, and to some extent of the world, for we had the sympathy of all the good in all lands. Behind the center was the great Prohibition party, the greater Women's Christian Temperance Union, and all reform associations and leagues and all the churches that were worthy of a name. There seemed to be no doubt about the success of the center. Behind the right wing were all these forces, in many instances, it is true, with a lessened zeal; but this was compensated for by a Centennial precedent, and a common custom of law which enabled us to seek and obtain the aid of Congress on this wing. With this aid we had high hopes that this wing would also be victorious. The left wing was not as strongly supported as the center and right wings, but we hoped that the success of these would carry it through to victory.

We have not time or space to describe the battle in detail. We all know the result. The left wing was soon abandoned. We ceased to plead for purity in art. The center also soon gave way. The great Prohibition party and the greater W. C. T. U. took to flight seemingly without a struggle. So far as I remember, they gave but one shout in the line of victory. Once they said, we will win or wash our hands clean from this iniquity. This was not a threatened boycott, but the position of holy righteous dissent; the only position we can take in matters of right and wrong, and the only position that will bring the victory to any cause. They raised this victorious shout once, and then the attractions of the big show swallowed them up. The struggle now concentrated on the right wing, the defense of the Sabbath. You are aware that it was fought with more or less zeal here until after the opening of the Fair. But the effort on the side of the witnesses declined rapidly as the end drew near.

We will notice only a few of the greater efforts of the larger and stronger organizations who stood behind this wing of the witnessing army. Let us first look at the Y. P. S. C. E. with its millions of members. In 1892, at the New York convention, led by the Ohio delegation, it raised with 30,000 voices that glorious shout:

> "Ho! hi! ho! O-hi-o!
> We won't go! We won't go!
> To the World's Fair,
> If open on the Sabbath,
> Or liquor is sold there!"

Here we have again holy righteous dissent; the shout of victory. It was a mighty shout from a mighty host. It seemed like "the willing people, in the beauties of holiness, in the dew of their youth." spoken of in Ps. 110: 3. At the next convention in Montreal in 1893 we have a few weak resolutions, the feeble utterances of a dying witness, and then every Christian Endeavorer who felt like it and had the cash went to the World's Fair.

The action of this society is a type of the action of all other organizations and all the churches. They passed lifeless resolutions and then took in the show. I distinctly recall one of the church meetings that closed the discussion on this subject of Sabbath closing. In the course of the discusssion some of the more zealous young men tried to couple the temperance issue with the Sabbath, and take the same stand that they had taken on the two previous years. A leader in the Sabbath discussion opposed this with the statement that if they took that stand then a Christian could not stop in a hotel where liquor is sold, thus confounding profit and pleasure with a frequent necessity. He was effectually answered that if he could not enter the Fair if open on the Sabbath, then according to his logic he could stop in but few hotels or ride on but few railroads, for almost all most grossly violate the Sabbath. There is a heaven-wide distinction between a necessity and a profit or pleasure. God permits work of necessity on the Sabbath, but he does not permit profit or pleasure.

Another leader argued that "the sale of liquor on the Fair grounds was well regulated and respectable." He was effectually answered by Dr. Herrick Johnson's statement: "Low license means your son; high license means your daughter." Another prominent leader said: "The battle has been mainly fought on the Sabbath wing, and we ought to be willing to let temperance and purity in art go if we can only save the Sabbath causes; and it would be breaking faith with the managers of the Fair, if after they would close the gates on the Sabbath, we would refuse to go to the Fair for some other cause." He was asked who had given such a pledge of faith. He was also asked, "If as the general of an army he would claim a victory if he came out of the battle with his center and left wing annihilated and his right wing badly crippled, while the enemy was triumphant everywhere except a little check in his left wing?"

The final result was we stood up and took a pledge which every one was to interpret as he pleased, and hence was worthless. Organized, faithful and full witnessing for Christ seemed to have been silenced. Did it not appear as if the witnesses were slain by the world-beast, "in the great city, spiritually called Sodom and Egypt, where our Lord was crucified" in the Jerusalem of a corrupt church? The bodies of these witnesses are still visible. We have the churches, the reform societies, the W. C. T. U., etc, but they are powerless Their testimony is silenced.

It is rendered ineffectual and made a reproach in the eyes of the world powers. They know the strength of all these moral forces and count it but weakness. All evil is on the increase, intemperance leading the van.

IMMORALITY OF MASONIC OATHS.

BY E. RONAYNE, PAST MASTER KEYSTONE LODGE, NO. 639, CHICAGO.

(*Concluded.*)

In clause eighth of the Master Mason's oath, the candidate is sworn not to knowingly strike a brother Master Mason nor otherwise do him personal violence in anger," etc. No; a Mason may strike and cut and hack and shoot any other man, but he must never strike or do personal violence to his brother Mason; and by living up to this part of his oath he'll be every thing that's good and kind and proper. He may torture his wife to death; he may kick her black and blue; he may even kill her, provided the law don't find him out; but he must by no means strike a brother; and living up to this clause of the oath he'll be surely a good man. Well, my brother Mason, did you ever know of such another sham as Masonry, or could you

CONCEIVE OF A GREATER FRAUD

or a bigger burlesque on common sense than the Masonic oath? No. For pure downright humbug Freemasonry, I believe, is far ahead of any thing in that line existing among civilized nations. But let us examine one more clause—the nineth.

In this clause a preacher, we'll suppose, swears most solemnly that he "will not have illicit carnal intercourse with a Master Mason's wife, mother, sister or daughter, knowing them to be such." Now what is the plain influence, and in fact the only influence, from this language? Why, simply this, that Freemasonary regards him in the first place as a libertine, debauche or roue, but solemnly swears him to respect the chastity of those who are near and dear to the lodge members. This part of the Masonic oath is like everything else in Masonry, it is

PURELY A ONE SIDED AFFAIR,

and ought to disgust any honest, right-minded man against the institution forever.

But now one more reference to the Master Mason's oath and I shall have done for the present. In the tenth clause the candidate swears that he "will not give the grand hailing sign or sign of distress of a Master Mason except in real distress or in case of the most imminent danger," and that should he see the sign given he "will immediately repair to the relief of the person so giving it, should there be a greater posibility of saving his life than losing his own." Now how can the living up to this part of the Mason's oath make a man good or honorable or honest. I claim that it will make him a perjurer, and for which he ought to

"DO TIME" IN THE PENITENTIARY.

Let us suppose a Mason standing as a criminal at the bar of one of our courts. A jury is impaneled, and one of the jurors is a Mason and sworn as above to help his brother Mason. As a juror he is sworn to render a verdict according to the law and the evidence. In the meantime the case is progressing. The prosecution is going hard against the Masonic culprit; he finds himself "in real distress"—"in imminent danger" of the prison or it may be the gallows, and as a

last resort he makes the sign of distress of a Master Mason. And, by the way, that sign is intended for just such emergencies. His brother Mason on the jury sees that sign given and has already solemnly sworn to obey it, and so to "immediately fly to the relief" of his distressed brother. Now I submit the question to *any* citizen, be he honest or dishonest, good or bad, what ought that Masonic juryman do under such circumstances, live up to his Masonic oath, free the prisoner or possibly save his life and thus

PERJURE HIMSELF AS A JUROR,

or else convict the prisoner and thus break his Masonic oath?

My dear brother Mason, I submit this question to your judgment. What would you do under circumstances such as I have presented? I firmly believe you'd bring in an honest verdict based upon the law and the evidence in the case, notwithstanding your Masonic oath. And why would you do this? Simply because living up to your Masonic oath in this particular would make you a perjurer before the law, and hence if found out, liable to be sent to penitentiary. And yet Masons are silly enough to assert that living up to one's Masonic oath makes him a good man.

And now, my dear brother Mason, I again submit my case to your honest jungment. What do you think of the Masonic oath? Do you really think that living up to it will make a man good and honest and law-abiding? The death penalty being a very important part of the oath, do you think that

INFLICTING THAT HORRIBLE PENALTY

upon some poor seceding Mason like myself would be a laudable act; and would you consider the assassin who would inflict such a penalty either a good man or a good citizen? And now it is needless to say more on this point. On another occasion I intend to refer to the "good enough religion" part of the question, and in the meantime appeal to every honest Mason who reads this for his honest, unbiased verdict.

KNIGHTS TEMPLAR.

(*Concluded.*)

TRIED AND FOUND WANTING.

Where is the war horse of chivalry? What have the Templar done with their armor? The ancient knight wore in the tournament or on the battle field his lady's "favor." Modern knights wear in street parades feathers and aprons.

EXTERNAL TESTS OF CHARACTER.

The twelfth century knight was in advance of his times. He combined the virtues of the anchorite with those of the soldier. But wherever these new hosts, who call themselves knights, swarm in unsoldierly pilgrimage, society steps backward. Intelligent social intercourse gives way to make room for the hardly social and wholly intellectual dance. An order is issued that when the pilgrims go into liquor-saloons, for the time being they must take off their badges. Rum holes put up their sign to bid for their patronage. Brothels reap harvests of golden infamy.

From the days of the old knights society took a new departure. They were pioneers of modern civilization. What if society were again to receive a fresh impulse from these soldiers, who fight against nothing and fight for nothing. What if it were to be moulded anew by this drinking mob, one of whose leaders makes the rum that is a chief hindrance of the new civilization in Africa. What if nations of chastity and honor were to be caught and carried forward the next half thousand years from these pilgrims to brothels.

PURPOSE DETERMINES CHARACTER.

Clannishness is blight to noble purpose. But it is the very essence of this modern herding. What purpose has it, worthy of respect and able to bear the light of the newer civilization? Ancient knighthood sought the tomb of one who cannot lawfully be named in the blue lodge, to which these self-styled knights must first and always belong. What does modern so-called knighthood seek to do? Where does it make its pilgrimage? For what or against what is its crusade?

FALSE AND SPURIOUS KNIGHTHOOD.

This new counterfeit is false to the order whose tomb it has robbed for a name. It is false to that history which it degrades. It is false to the spirit of chivalry. It is false to the name, form, character and purpose of knighthood. It is also false to Christianity, and thus again untrue to the memory of the Christian knights. For every member of the commandery must first and constantly be a member of the Masonic blue lodge. Here nothing can be "sectarian," which in lodge usage means merely Christian. It is not an unheard of Masonic objection to commandery degrees, that they make a show of recognizing Christianity, which, even in pretence, is un-Masonic. It is a Masonic pen that has dubbed the knights the "Clowns of Masonry." They are false knights, too, in their relations to the United States government. If the protective idea comes forward from the earlier age, it is still distorted and spurious. For it protects vice and neglects innocence. Every Knight Templar has already been Masonically sworn to vows that seal his lips when chivalry or loyalty would speak; that make him confederate with the vicious, hostile to the virtuous and disloyal to society and government. Each of them is virtually pledged to suffer an innocent friend to perish, if need be, to rescue an unknown criminal. Meanness systematized is, by their standards, knightly virtue; and disloyalty to law and government is knightly loyalty.

In short, they are false to all that is good and noble; false to all that wins the loyalty of virtuous men; false to what is best in history, to the hopes of the future and to the actual advance of civilization; false to God and man. And professing adherence to Masonic government and religion and to the American government and the Christian religion at the same time in impossible combination, they are false even to themselves and their own claims.

No wonder that even a Masonic writer, seeing these pretended members of twelfth century cavalry parading themselves in safe streets without manly armor, but in feathers and aprons, purposeless, aimless, and having little of distinctive knighthood but the name, dubbed them the "Clowns of Masonry."

CHIVALRY ITSELF SURVIVES ELSEWHERE.

Let us thank Him to whom this modern abomination is chiefly insulting, that chivalry and knighthood are essential things not at the mercy of a name. Else the words of Edmund Burke would have a sadder and complete meaning: "Never, never shall we behold that what generous loyalty to rank and sex, that proud submission, that dignified obedience, that subordination of the heart which kept alive even in servitude itself the spirit of an exalted freedom, that sensibility of purpose, that chastity of honor which felt a stain like a wound, which inspired courage whilst it mitigated ferocity, which ennobled whatever it touched, and under which vice itself lost half its evil by losing all its grossness.

A STRIKING INCIDENT WITH MISSIONARY APPLICATION.

In the first year of my ministry I resided in the city of Jackson, Miss. It was my custom at times to drop in at the homes of the poor and sick whenever I was not engaged on my own circuit work, which lay out in the country.

One evening I was sitting on the steps of an humble home, talking to an aged lady who was a member of the Methodist church. She was telling me of the time that the yellow fever raged in Jackson, some time I think in the fifties. Being much frightened she stayed closely in her house, listening to the tolling of bells and rumble of funeral trains on the street. Just opposite her house and across the streat was a large empty house. One day while standing at her window occupied with her sad reflections she saw a wagon driven up in front of this house and two men jump out and take from the wagon a man who was evidently stricken with yellow fever. They carried him into the house and laid him on a small bed which they had brought with them, and then drove away.

Whether they forgot the sick man, or were stricken with the disease themselves, is not known, but they never came back, and for over two days the sick man was left in this empty house. The old lady narrating the circumstance, said that she could not get the sick man out of her thoughts, and repeatedly went to the window hoping that relief would come to him, and yet afraid to go herself. One morning she was standing again at her window looking across the street at the house with the sick occupant, when suddenly the sick man arose from his bed and tottering to the window looked steadfastly toward her, then up and down the street, and then turning away she saw him fall down upon his bed. She said that when her eyes met his dying gaze, that she came near sinking upon the floor in horror. Two hours later a party of men drove up to the empty house as if suddenly mindful of the sick occupant, and found the man dead.

The impression produced by the story upon my mind will never be forgotten. I have thought of that forsaken man and his appealing glance for help which never came many times. The whole scene seems to be reproduced on a vast scale to-day in the far-away lands of the East. Men are dying of sin in China, India, Japan and other distant lands. Feeling themselves to be dying, and looking for relief they have staggered from beds of depair and spiritual death and stand looking through the window of civilization toward Christian countries for help. The question is, will we let them go back disappointed and lie down in darkness and despair, or shall we go to them or send to them the blessed tidings of salvation, holiness and heaven? What we do must be done quickly. Men are dying by thousands while we stand deliberating.

Brethren and sisters, remember what Christ has done for you, and is to you, and at once let your thoughts, prayers, money and bodies fly toward these perishing souls of the East. Holiness people, whom I have met and labored with from California to Ohio, and from Iowa to Frorida, let us make a thankoffering to Christ on Dec. 24, and send it to the office of *The Methodist.* Let it be an offering worthy of us and the experience we profess; and let it be crystallized or transformed into sanctified missionaries who shall tell to the darkened, sorrowing lives across the sea the blessed truth and experience that has brought Christ down into our souls, made us free indeed, and transformed this world into an ante-chamber of heaven.—*Rev. B. Carradine, D. D., in The Methodist.*

A HEINOUS OFFENSE.

Officers of the Grand Lodge of Massachusetts implicated! An indictable offense under Masonic law!! The ancient landmarks in danger!!! Every Mason in the two hemispheres should be on the alert. Masonic wickedness in high places calls for prompt action. It is certainly known that the esoteric and sacred work of the craft is actually written in cipher, and kept at Grand Lodge headquarters in Boston, where it is studied by high Masonic officials. Have these functionaries no regard for their sacred obligations wherein they swore not to "cut, carve, paint, stain or inscribe," etc., any "character or design by which these secrets should become intelligible to themselves," or to others? How dare they commit such a flagrant act of perjury, and presume upon the clemency or ignorance of their associates? The dignity of their station renders them shining marks for retribution. Let them be made examples. Let at least the penalties of the oaths they swore in the first three degrees, and which they have wantonly violated, be executed. "Cut their throats," "pluck out their hearts," and "sever their bodies in twain," according to the humane laws made and provided in the case of vile and perjured villains. "So mote it be!"—*Home Light.*

"LODGE OR CHRIST!"

We met last week an Evangelical Lutheran clergyman in his confirmation room, where he was instructing a beautiful flock of 150 or 200 children in the catechism and Bible. He said he had been pastor there eighteen years; and that they had expelled only three in all that time for joining the Masons. "But," said I, "do you expel all that join them?" "Yes, sir," said he; "with us it is Christ or lodge. One or the other must be given up." Would to God this were the case with all churches. Mere testimony against lodges in words will never remove them or purify the churches. The Lutheran church above spoken of is in Chicago, yet its congregation include six hundred families. Yet it is surrounded by Congregationalist, Presbyterian, Methodist and Baptist churches, which receive Masons without

question. This is all the devil asks. Take his worshipers to fellowship in Christ's churches, and you endorse him as on a level with Christ. "If thou take forth the precious from the vile, thou shalt be as my mouth."—*Selected.*

REFORM NEWS.

SUPPRESSION OF FREE SPEECH IN THE SOUTH.

MASONS VIOLATE THEIR CONTRACT AND REFUSE THE TABERNACLE FOR THE TENNESSEE CONVENTION.

JACKSON, Tenn., July 18, 1895.

EDITOR CYNOSURE:—Our attempt to hold a Christian convention at Jackson, Tenn., to consider the nature and influence of secret societies, was met with decided, if not unmanly, opposition. The Tabernacle which we had engaged for the occasion was closed against us. Mr. Ramsey, of the M. E. church, had agreed that we could have the building. He is chairman of the committee who have the control of the building. Mr. McMillan, one of the committee, had previously told me that whatever Mr. Ramsey agreed to would be all right. Previous to this, two prominent educators in the city, Rev. Dr. Sanders and Dr. Key, had signed a paper signifying that the call having been respectably signed they were in favor of granting us the building. We then saw Mr. Ramsey, who said we could have it. Accordingly, notice of the convention was published in four prominent city papers, including the purpose of the meeting stated in the exact words of the call that had been circulated.

But when we came to Jackson we found boards nailed across the doors of the Tabernacle, and a man near by told us that McMillan did it two days before. On going to his office he said that Mr. Ramsey was out of town and they had concluded not to let us have the Tabernacle. When I referred him to our engagement with the chairman of the committee, he claimed that Mr. Ramsey did not apprehend the nature of the meeting. He said: "You can see the other members of the commitee." We next went to another member, Mr. Danaway, of the Cumberland Presbyterian church, who said: "You want it to expose secret societies, and we have concluded not to let you have it." I suggested that the object of the meeting was plainly stated in the call, and in the published notices. He replied: "But you want it to expose Freemasonry and other secret societies and you can't have it." I said: "In your view of the case, to tell the truth about Freemasonry, and hold it up to the light of God's Word, would expose it."

Rev. M. S. Phinney, a colored pastor, gave his consent to hold our convention in his church, where at three o'clock we had a small audience. There was only one white man, and he left before the others came in. In giving the notice of this meeting to a colored man on the sidewalk he looked serious and replied: "Bro. Phinney had better look out or his church will be burned." There are quite a number, including some ministers, among their colored people who are in favor of the anti-secrecy reform, and yet they are terrorized more or less because of the popularity of the lodge system. I have good reason to believe that strong influence and some threats were used to keep people from this meeting.

The hour came and we talked to an audience, including five Freemasons, who asked several questions in a gentlemanly way, which we endeavored to answer in the same spirit. They demurred to my saying that Masonry is a religion which claims to save people. This, one of them denied, but I proved it from Dr. Albert G. Mackey and other great Masonic authorities. I showed them that Freemasonry as a system will have nothing to do with Christ except to expunge his name from the Scripture quotations used in their rituals. They have no use for Jesus in a Masonic lodge; and yet, it is claimed that it purifies the heart and fits its members for heaven. The Gospel points to Christ, who said: "Without me ye can do nothing." But this false religion, which pretends to do so much for it votaries, does it all by ceremonies and by well-kept oaths or Masonic obligations.

They asked me another question: "Do not Masons take the Bible for a foundation, for they always have it for instructions?" I again showed them from Dr. Mackey that it is not necessary everywhere that the Bible be used. The book of the law to a Mason is the volume which by the religion of the country is believed to contain the will of the Grand Architect of the Universe. Several other questions were asked and answered. Rev. Smothers, pastor of the colored M. E. church, came in and listened awhile, but left before the close. It is said that he belongs to the lodge. There was a colored minister present, feeble with consumption, with whom I conversed after the meeting. He confessed that he "once joined the Masons, but had no desire for it now." He has not been able to pay his dues for a long time, so it is doubtful if he gets any help from them or will be buried Masonically.

I must say I am acquainted with a goodly number of liberal-minded Masons in this city. A gentleman met me on the sidewalk and said: "Are you not going to hold that meeting?" I said: "They have gone back on their promise, and now refuse the Tabernacle." He said: "I am sorry for that. I am a Freemason, but I wanted to hear what can be said about it. I believe in free speech; can you not get the court house?" "No, sir." "Can you not get the opera house?" "I have not money enough; but we are going to have one meeting at the colored church yonder. Will you not come over?" "I do not care to go there, but if you will have the meeting up this way anywhere I will be glad to go. Won't they let you have a meeting under those trees by the court house?" "No, sir; the sheriff said it would hurt the grass." It was refreshing to hear a Mason say that he believed "in free speech." But in the nature of things the lodges and some of the churches must be ruled by those who are determined that Masonry shall not be investigated if they can prevent it by any means. The words of the Lord Jesus apply forcibly here: "He that doeth evil hateth the light, neither cometh to the light lest his deeds should be reproved."

Rather than endanger the interests of colored people we did not urge for a meeting the next day at their church, but took another plan to get some light to shine on the work of the "secret empire." Well supplied with copies of the *Christian Cynosure*, *Lodge Lamps* and a good variety of anti secrecy tracts, we canvassed the city, distributing literature and pleading for the reform. We were in many cases answered with cheering words, and with thanks, but in other cases adversely. From four to six o'clock P. M. we gave three lectures on different streets in the business part of the city, and reached quite an audience in all.

C. POWERS.

FROM OUR PACIFIC COAST AGENT.

CASTLE ROCK, Wash., July, 22, 1895.

EDITOR CYNOSURE:—On the 18th of April I visited the little city of Castle Rock, Wash., and spoke in the city hall to a large congregation, on "the evils of secret societies." I was met at the train next day by a number of citizens asking me to return soon as possible and speak again on the same subject. I opened correspondence at once with a leading man of the place, and had a time set to return, but word came, "It will not do; it will cause trouble here." I replied to him, that is what I want, and what you need is trouble in a town of seven hundred people, and where you say you have twenty-two lodges. This state of affairs needs disturbing.

I opened correspondence immediately with another leading citizen of the place, explaining to him the situation. He answered me: "When you find time to come here, let me know; I will get the hall and bill the town at my own expense." Later he wrote: "It is an open question yet as to whether I can get the hall for you. Will write again Saturday or Monday." He succeeded and wrote me twice. I went on Wednesday the 17th and found the town well billed. The lodge men were uneasy. They were determined to counteract my efforts as much as possible. They set in to "boycott me. The Knights of Pythias met in their hall above the city hall, where I spoke; and of all the rackets on record they were in the lead. Fortunately I have a heavy voice, and they were opposing the wrong man. I made my audience hear all that I said.

Among other things I told them, if I had not brought an argument against the lodges, I could find enough there to condemn them. I sought to exalt Christ and the church, and denounce that which stood opposed to him. The congregation was not so large as before, but they gave good attention, and I am certain that the cause of anti-secrecy is growing here. Rev. H. Elwell and wife, of the Presbyterian church, were out to hear me. They heartily approved my lecture, invited me to dinner the next day, and promised to be at the convention in Portland, Sept. 25 and 26, to take up their part of the program if at all possible.

I am informed that Castle Rock now has but fifteen lodges; some having disbanded. I do not wish to take any credit, for I think they disbanded from force of circumstances. Too hard up to run longer. Yet, if they could have made plenty of dupes they might have continued in business. They may have disbanded before they ever heard me. I talked with a number of lodge men who are inwardly disgusted with the thing. One man said: "I am in two lodges, but am sick of them;" and in fifteen minutes after making that remark to me he went and joined in a lodge funeral. He subscribed for the *Cynosure*, and I hope it will save him. Another man said: "I do not care a straw for my lodge; its the life insurance I am after." He will read the paper, and I hope that his eyes may be opened. I left Castle Rock feeling that the cause of truth and right had gained another victory.

P. B. WILLIAMS.

CORRESPONDENCE.

THE A. P. A. AND LODGERY.

CHICAGO, July 22, 1895.

DEAR CYNOSURE:—Of course, we are agreed against the fundamental principles of lodgery as binding men to secrets and actions before they know them. We hold that our Bible plainly condemns such oaths and obligations. Some people think a very correct picture of lodgery is given in Ezekial 8: 6th to the end. The house of Judah then is charged with great abominations, and with saying: "The Lord seeth us not;" and so they stand with their backs toward the temple, and their faces toward the East, and worship the sun! Is not Freemasonry charged with things very similar to-day? And are there not many professing church members who are just doing what the house of Judah did, and evoked the divine condemnation?

Hence, we cannot approve the A. P. A. principle of lodgery, whilst I do approve their opposition to the political features of the Roman Catholic church, and I add, *of any other church*, be it Episcopal, Presbyterian, or Lutheran. I am opposed to churches in our yet free United States of America accepting state support or grants of property and exemption from their honest share of the public taxes. Professing Christians seem to me bound to obey their Lord first of all in this matter. His command was: "Render to Cæsar" (civil government) "the things which are Cæsar's." And as the civil government protects all legitimate property, so it incurs expenses to be paid by equitable taxation. The position of the A. P. A. as American *citizens* is thus in harmony with the teaching of Christ on this point.

What did the church and state union do for Christ? It made false charges, and crucified him, between two thieves, as a rebel and blasphemer. What does history tell of church and state union since then? That persecutions were often carried on against peaceful and good citizens because of conscience demanding their protest against errors of established churches. Yes; and sometimes national and civil wars were fostered more truly by the church than by the state. Our country has happily been free from religious wars. But look at the political sky and read "the signs of the times" not only in the United States but in Canada, especially Manitoba, where there is such bitterness manifested by the Roman Catholics, because the people, by legitimate majority, changed in 1890 from the separate Romish school system to the public school system of the United States and Canada. Surely American freemen can heartily approve the noble stand of the province of Manitoba.

As slavery was allowed to continue until our

civil war, so the Catholics are, so far, apparently fulfilling the prophecy of our own President Grant, in 1850, when he warned the nation that the exemption of church property from taxes, then valued at $83,000,000, might be $3,000,000,000 before 1900! Dissatisfaction would thus be caused to be settled perhaps with blood. And he knew what blood meant!

In the province of Quebec the Catholics are having it all their own way, as did the South in regard to slavery. In Manitoba the French hoped to retain control as in Quebec, but immigration changed the population; and as said in 1890, the separate school system was changed by the will of the people. The change of the British ministry may give stronger hope to the Manitoba Catholics in case of an ultimate appeal, but in reality the rights of the established churches of England and Scotland to the clergy reserves—appropriated to the public schools after the rebellion—are quite as worthy of advocacy as are the claims of Catholics in Manitoba to the restoration of their then legalized state snpport.

Thos. Hodge.

LETTER FROM NEBRASKA.

Wahoo, Neb. July 24, 1895.

Editor Cynosure:—I have only been a short time at Wahoo, Neb., yet long enough to see that I am on disputed territory. Christ and the devil are urging their claims here upon the hearts and lives of men as they are doing everywhere else. And if possession means nine points in law, the devil only lacks one point of establishing a legal claim to the town of Wahoo. There are ten churches in the town, including a large Catholic church; and all but the latter are struggling for existence, and poorly equipped for work. A disinterested membership is wringing a wail of anguish from the poor, suffering cause of religion.

In marked contrast with this is the condition of the lodge. Wahoo is well stocked with these. They are more in number than the churches, and their power compared with the church is like the power of a giant against that of a sickly child. They run everything. They control the moral sentiment of the town, the churches, elections, courts and everything else. We might ask the question, how do the church and lodge harmonize? Well, they harmonize here just as they do everywhere else. The lodge claims to be the handmaid of religion. Now when you see the handmaid decked out with the richest jewelry, and finest of her mistress' wardrobe, bearing rule in the house with haughty, imperious air, while her mistress clothed in rags has to live out in the woodshed, you see the present attitude of the lodge and the church. If ever the mistress gets into her own house again, and gets control of things, she will do her own work and will not bother with any more handmaids.

The history of the lodge always and everywhere proves that it has nothing in common with the church of Christ. "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing and I will receive you." 2. Cor. 6: 14 16. Thus you see the conditions upon which the Lord receives men and those on which the lodge receives them are in direct opposition to each other.

R. J. Gault.

LETTER FROM WASHINGTON.

Washingtgn, D. C., July 24, 1895.

Editor Cynosure:—Warm weather, even of the superlative sort that Washington is this week having, may dampen the persons and clothes of Baptists, as well as other poople, but it has been fully demonstrated that it cannot dampen Baptist enthusiasm, which was such a striking feature of the Echo meeting and reception to the delegates to the late convention of the Baptist Young People's Union, which was held at Calvary Baptist church. Nearly one-half of the delegates attending the meeting and among the speakers were Rev. Dr. Cameron, of Mass.; Rev. Dr. Wallace, of Toronto, Canada; Rev. Dr. Lovett, of Davenport, Iowa; Rev. Dr. Thomas, of Washington, who was given much applause when he expressed the wish to live to see a Baptist President of the United States; Rev. Dr. Stiffler, of South Dakota; Miss McLauren, of Boston, who gave some interesting facts about the remarkable progress of missionary work during the present century, and Dr. Chapman, of Chicago, president of the Union, who talked about the rapid growth of that young organization and of the good feeling existing between it and other organizations of young Christians.

Quite a number of the visiting Baptists will remain in Washington nearly all the week enjoying themselves sight-seeing. One of the most noticeable of them, if not the most notable, is Chief "Big Tree, a full-blooded Kiowa Indian, from Indian Territory. "Big Tree" talks very little English, but he made several speeches at the Baltimore convention in his native language, which was repeated to the convention by an interpreter. He is said to be very devout in his daily life.

Among the Baptist ministers who filled Washington pulpits last Sabbath was Dr. B. L. Whitman, the new president of Columbian University, who preached to the congregation of the First Baptist church from the words of St. John: "Jesus needed not that any should testify of man, for he knew what was in man." While his hearers all expected the sermon to be able, as it unquestionably was, not a few of them was surprised at Dr. Whitman's oratorical power. As his reputation is greatest as an educator they had known nothing of his power as a preacher. At a reception held after services Dr. Whitman was personally introduced to the members of the congregation, and he must have been proud of the compliments paid him on the sermon and the wishes expressed to hear him again.

Secretary Carlisle has received a letter from Mr. Ballou, of New York, one of the vice-presidents of the American Humane Association, protesting against the proposed bull fights at the Atlanta Exposition, and requesting the Secretary to prevent the importation of bulls and to refuse admission to the United States to the toreadors. Mr. Ballou concludes his letter by saying that the Humane Association will, if these exhibitions of bull fighting are given, have everybody connected therewith arrested and prosecuted to the extent of the law. Secretary Carlisle has taken no action on the letter, and the opinion around the Treasury department is that nothing will be done further than to acknowledge receipt of the letter, owing to the complications which would be likely to follow any interference on the part of the national government in such a matter.

C. A. S.

WHO WILL HELP?

Fairbanks, Fla., July 22, 1895.

Editor Cynosure:—"The American Handbook and Citizen's Manual," by Bro. M. N. Butler, will do a world of good in the South. I find there is but one way to reach men, South as well as North. That is this: *reach them.* I want to place one thousand of these books in the hands of one thousand ministers. I will be one in ten to purchase the books and have them at the *Cynosure* office by October next, ready to ship South. I want all to understand if they do not purchase one book that I expect to supply a hundred. So you can supply as many as you please, but send your name and number you will furnish, to the *Cynosure* office.

I will tell you how I reach ministers with this book for I have distributed many of them. I say to a minister, I want to make you a present. He does not mistrust that I know he belongs to the secret powers. I say, I know the author of this book well. He is a true man; and surely he has gone to the bottom of the secret society question. I want you to read it carefully; then keep it in circulation from house to house until worn out. I know much about the secret powers. I have never joined any of them, but I have seen for fifty years the influence these various lodges are exerting in the world. I honestly think, what the whole world wants, is light on this subject. And I can boldly say, you can not find a book on earth, for forty cents, that will give you the amount of information and the many facts this work gives. I want to spend and be spent for God, this being one of the ways I am doing it. Will you take this book and read it, and use it for God? They, as a rule, answer: "Yes, gladly." Thus we want to put one thousand of these books to work this fall in the South. Will you help?

Rufus Smith.

ALL-ROUND REFORMERS.

Oberlin, O., July 24, 1895.

Dear Cynosure:—The article of Dr. D. M. Gillespie in your issue of July 11th has my qualified approval. Surely there ought to be a union of all true reformers and a recast of political platforms. It is unreasonable and unjust that questions of mere expediency and the claim of one political party rather than another to hold office and administer the government, should have precedence over the claims of justice and humanity. It is not so important to determine how much tariff shall be levied on imports, or how much revenue shall come from domestic manufactures, as to decide whether any thing shall be imported or manufactured that is injurious to public morals and to the general welfare.

In discussing the question as to what is the true basis of civil government, two errors are to be avoided. The one is that the people are the source of all authority and all law, and that whatever a majority of the people shall decree is law and ought to be enforced as such. This theory is simply atheistic. It ignores the principle of natural justice, which is no other than the law of God; and though this law is written in the hearts of men, it is not always regarded either by individuals or legislatures. If this doctrine were true, then a majority might decide that the minority should be slaves, and have no right, even to life, if their owners chose to take it. Such a theory is intrinsically absurd. The element of truth is, that the people *have* a right to determine their form of government and decide all questions that may arise, but only *in harmony with the law of God.*

The other error is equally specific, and even more misleading and practically injurious. It assumes that since God is the rightful and supreme law-giver, and the author of civil government, therefore, it is the duty of the state to define and enforce the duties the people owe God as well as those they owe their fellowmen. The error in this theory is in failing to consider that the commandments contained in the first table of the law—the first four of the Decalogue—are in their nature such that no human authority can enforce them. They are all included in the supreme duty of all men to *worship God.* Every attempt to enforce this obligation or any of the specific duties that are included in it has served only to dishonor religion, and make men liars and hypocrites. God has reserved to himself the enforcement of all *spiritual* obligations. Not so with the second table of the law. The duties we owe to our fellowmen, though a part of the law of God, come within the province of civil authority. It is the duty of the state to define their practical applications and secure their enforcement. The sole duty of the state towards religion is to protect men in its exercise and enjoyment so far as is consistent with the rights of others and the general well-being of society.

I therefore respectfully suggest that the following substitute be adopted in place of the platform as given by Dr. Gillespie. Whereas, the doctrine that the people are the source of all authority and all law, and that the decisions of majorities are supreme, ignores the authority of God, and that sense of justice, which he has implanted in the hearts of men and is inconsistent with the rights of minorities; and whereas, the exclusion of the Bible from our public schools and the attempt to use them for sectarian purposes; the actual domination of the liquor interest and the power of the secret lodge system, and the prevalence of gambling and lotteries are dangerous and growing evils in our age and nation, it becomes the duty of loyal citizens to unite for their overthrow. Therefore, resolved, that we adopt the following constitution:

Art. 1. (As given in the *Cynosure*)

Art. 2 The object of this Association shall be to bring about the acknowledgment of Almighty God as the author of human government, and that his law is the only true basis of civil authority with which all human enactments should harmonize; to secure a better protection of our religious liberties, including the right of all to a

peaceful eujoyment of a weekly Sabbath; to prevent our free schools from being used for sectarian purposes; for the overthrow of the rum power, the secret lodge system, gambling and lotteries; for the establishment and protection of equal suffrage, and an equal and just system of taxation; to enlighten the public mind in reference to these evils and to elect public officers favorable to their removal. The remaining articles I would accept without change. There are, doubtless, other reforms that might be suggested, but the above is a platform on which all loyal citizens could stand without compromise.

H. H. HINMAN.

WAYSIDE NOTES.

ELMIRA, N. Y., July 18, 1895.

"If the light within you be darkness, how great is that darkness." On Sabbath morning I attended a Methodist "class meeting." I asked the principal member present, in our private talk, as to his lodge membership. "I am a member of three lodges," he said, "but they have the best of principles. Especially is this true of Freemasonry."

"It had never occurred to me," I answered, "that it was a good principle to cut a man's throat from ear to ear, or agree to have your own cut, for 'cheating, wronging or defrauding' a brother Master Mason out of one cent!" He supposed at once that I was a Freemason, and asserted that it was true that the penalty seemed too great for the crime. But after all it did not seem at all abhorrent to his moral sense. To my assertion that a child of God ought not to agree to anything that his Lord would not agree to, nor practice anything that Jesus would not practice, nor go where Jesus would not go if he were in our place —to these assertions he expressed himself as in hearty accord: "Yes, sir; that is my doctrine." "Do you suppose," I asked, "that Jesus Christ, God manifest in the flesh, would go into a Masonic lodge, and voluntarily allow a set of worldly men, or any set of men, for that matter, to strip him of his shirt and put him through the initiation of the third degree?"

To my surprise, he defended this treatment of his Lord on the ground that the object was good. It was to teach an important lesson. "Naked we come into this world, and naked we must leave it." Bosh! I got up and left the church, refusing to hear a pastor whose preaching produced such moral obliquity in the hearers. Within a few blocks I happened upon a liberal United Brethren church, and listened to a good, plain, and practical sermon, on separation from the world. It was a sermon to clear up the moral vision, so that hearers could discern the difference between light and darkness. In the class meeting which followed, my testimony for holy living and separation from any complicity with the secret empire seemed to be well received.

My seat mate on one train this week was from southwestern Kansas, where he says there will be a phenominally large yield of corn this year. This gentleman took the precaution to ask if I was a Freemason, and then proceeded to inform me that many ministers of the Gospel were Masons; that its principles were all good, and that a man could not be a good Mason without being a good man. I handed him "Ecce Orienti" and called his attention to his oath to keep all crimes of a Master Mason, with the exception of murder and treason, and asked him if he thought such principles good. He was dumb for a little while, but he seemed to have been born for an honest man and had not been wholly spoiled, for he did not lie, and declare that that was not Masonry. But he showed the moral obtuseness that most Freemasons do, even though ministers, for, when I called his attention to another of his oaths that swore him to protect the virtue of a Master Mason's daughter, he knowing her to be such, he told me of an instance, that he was personally acquainted with, to prove that the oath was a good thing. He said that a brother Mason had ruined one young woman, and told him that he did not attempt the ruin of a certain other, *because she was the daughter of a Mason.*

I questioned him: "Did this Mason violate any Masonic obligation when he ruined the first?" "No." "Was he then a good Mason?" "Yes." "Did he violate any Christian obligation?" "Yes." "Was he then a good man?" "No." I was now ready to ask my seat-mate what had become of his assertion that all Masonic principles were good, and that a good Mason must be a good man.

W. I. PHILLIPS.

THE WORK IN INDIA.

INDIA WATCHMAN MISSION, BOMBAY, India, June 21, 1895.

EDITOR CHRISTIAN CYNOSURE:—I have felt that it might be of interest to your readers, a number of whom are friends and acquaintances of the past, to hear from this distant field, where in the providence of God I am now laboring. A great desire has been kindled in my heart to write words back to the Lord's children in America which will, with his blessing, be used to arouse them to greater interest and zeal for the heathen, and stir up some lovers of the Lord Jesus to give themselves to the work of helping to bring India to Christ. If the attention is drawn to this land and the great evils with which it is cursed, its needs will be taken to heart, and there will be a more ready response when the call is heard: "Whom shall I send, and who will go for us?" Isa. 6: 8. Isaiah's *ears* were "opened" to God's voice and call, when he was purged from his iniquity. May there be many who read these lines in the same attentive, ready condition who will quickly answer, "Here am I; send *me*"

MISSIONARIES NEEDED.

Since coming to this field we have seen India's needs in a clearer light than we possibly could before coming. We used to hear a great deal about missionary work when at home, and I was led to believe from the amount of hard begging that was done, that *money* was the greatest need; but now I am convinced that there are far greater needs than this. What India and other heathen lands most need is *missionaries*, who are consecrated men "unto death"—men and women, holy, humble, Christlike souls, who can go through the same lowly path their Saviour trod —who can work with the hands as well as preach, and suffer as well as pray; and who will exemplify in their lives the Christianity of the primitive church, the apostles and martyrs of early days.

FAITHFUL UNTO DEATH.

Doing for Christ has many advocates, but to *suffer* for and with him—to forego ease and comfort, if need be; to give up luxuries and come down to a life of plainness of apparel, and simplicity in living, and *really* bear a cross that *crucifies self*,—this is not set forth by teachers and preachers as the Word of God teaches it. Hence, there are few who understand the "fellowship of his sufferings," and the joy it brings.

Witnesses are needed in India who can be read at a glance. The natives are quick to read the lives of those who come here to labor for their salvation, and they judge of the sincerity of their motives by the life they live, and the spirit they manifest. The following words, by W. J. Gladwin, editor of the India *Watchman* and manager of this mission, under the head of "India needs object lessons," makes this truth more plain than I can, so I quote them: "But few of our people can read your books, but we can read you," said an educated Bengali to me when I first came to India. Whether we wish it or not, we are object lessons. If selfish, proud, bad tempered, scolding, worldly, lazy or carnal, then people will read the character in our lives. If we, who profess to be truly converted and workers for Christ, show that we love showy styles of living, jolly jesting, gaudy ornaments, and costly furniture in our rooms, stylish clothing and jewelry upon our persons, then we teach a carnal and worldly Christianity to the people.

FOLLOWING CHRIST.

When missionaires go out to preach in non-Christian lands, and live in the style of government officials, the mass of the people will see an object lesson of worldly power, high position, fine show, brains and money. As a great many non-Christians read our Bible, they can easily see that Jesus Christ and his disciples did not go out in that style to win souls. Hence, the marked difference is noticed between our marching orders and our line of march; but if we obey God's Word, follow the Spirit of Christ inwardly, and live humbly outwardly, do his work and show "much fruit," then the people can read as they run. The object lesson which the New Testament so strongly teaches will then be plainly set forth before the masses of the heathen. The lesson will have just the effect which Jesus promised: "And I, if I be lifted up, will draw all men unto me."

THE WATCHMAN MISSION.

To be object lessons of this kind to the heathen, and to Christian as well, is the aim of Mr. Gladwin in his work in this Training Home and Mission, which is conducted in the most plain and simple manner. There is no fine clothing or costly furniture and ornaments, neither servants, to use up the money God sends. All is plain and simple and consistent with God's Word. The manual labor plan is adopted in the work of the household. All are on an equal footing, from the manager down to the youngest child able to work. The work being equally divided among the members of the household, there are no heavy burdens, and there is little time consumed on the part of each in doing it. This plan works admirably, and I can cheerfully recommend it. Appeals for the support of this work are made to God alone; and day by day, and year by year he supplies all our needs. In accordance with the command of Christ we pray for more laborers for his great and wasting harvest fields. Some remarkable answers to prayer might be given, and may be in a future letter, to show God's faithfulness to those who trust him fully. We are greatly encouraged in God and his Word. There will be abundant fruit from the labors, which are after God's plan. There are several lines of work carried on in this mission. First, the publishing of the India *Watchman*. Second, the book department in which is kept a large supply of books on holiness, Romanism, secretism, temperance and purity work, and many other good and wholesome books. Third, the printing department. Fourth, the training of workers for the field. This is a special and important branch of the work. Fifth, the children's training department. Sixth, colporteur evangelism, by a brother, who goes from station to station selling books and personally laboring to win souls. Local mission work is carried on in part and will be developed as the workers increase. The Lord is giving many tokens of his approval and is blessing our labors. We trust we shall have your prayers for this land and its people, and especially for all who are laborers in these fields. Sample copies of the India *Watchman* will be sent free to all who will send their names. Send also names of your friends. Postage to India is 5 cents for letters, and 2 cents for postal cards.

Yours in Christ's love for God and India,

HENRIETTA E. MUZZY.

P. S.—Any wishing to write, address Manager *India Watchman*, Bombay, India H. E. M.

ENQUIRING FOR THE OLD PATHS.

DEKALB, Ia., July 24, 1895.

EDITOR CYNOSURE:—Those who were once leaders in the old United Brethren church and are now liberals, taught us before the apostasy that lodge principles were those of anti-Christ. They knew it well from such undeniable sources as the Word of God and the rituals of the lodges. The Bible says: "It is a shame even to speak of those things which are done of them in secret." Liberals examined lodge principles and found it was a shame that it had become necessary to "speak of those things which are done of them in secret."

The liberals found that the lodges were religious institutions which in their ritualistic worship rejected Christ. They found it a poison as deadly to Christianity as the religion practiced by Ahab and his followers, whose priests were those of Baal. They exhorted us to be loyal to Christ, and to stand firm against the lodges, and urged upon us the necessity of imitating the character of Elijah and his God. Their preaching inspired us with a strong desire to be like Daniel, in standing for the religion of our God. Bishop Weaver said in a lecture on secret orders: "Their religion, in the main, is a Christless religion." They have since then compromised with the anti-Christ, and no longer lecture or teach in regard to the orders as they once did. But because we would not change and run with them to the same excess of folly in becoming in principle the same as Ahab, they denounce us as "seceders." But these things do not move us, and we may yet prove to be what they taught us to become—"faithful Christians unto death."

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HOW TO MAKE SALADS.

A Spendthrift, a Miser, a Lawyer and a Madman.

A spendthrift for oil, a miser for vinegar, a barrister for salt and a madman to stir it up. Let all ingredients be of the best. A salad served at dinner as a separate course, or with the game, should be of the crispest, tenderest lettuce (the Romaine variety being the most palatable), celery, bleached chicory, tomatoes, cucumbers sliced, corn salad, oscarole and water cress. These must be cold and dressed with oil and vinegar.

These salads are greatly improved by the addition of a few fine herbs fresh and green and should never be garnished.

All epicures insist that you mix the salt and pepper with vinegar and not with oil, pouring the oil on afterward in generous spoonfuls.

Salads of cooked vegetables are not perhaps so delicate and alluring as those composed of the fresh and succulent treasures of the kitchen garden, which are gathered "innocent and green," but they are nevertheless piquant and delightful and make a very decorative addition to a luncheon or a supper.

These may be served either with a French dressing or mayonnaise.

To make a perfect mayonnaise the dishes and utensils should be thoroughly chilled. It is safer for an amateur to use the yolks of two eggs than one. These should be rapidly whisked with a wire spoon for a moment or two, and then the oil should be poured in steadily, drop by drop. When the sauce thickens, add a little vinegar or lemon juice, and then more oil until the desired quantity is secured.

A French cook can combine some bits of cold meat, a vegetable or two, a chopped chevril, one or two chives, dress it with mayonnaise, and, lo! the "dying anchorite" would, indeed, be tempted. Mayonnaise is, by the way, the basis for a number of sauces.

The juice of boiled parsley colors it green, and pounded lobster shell reddens it coral.

Tartar sauce is mayonnaise made with taragon vinegar and with the addition of capers, a little chopped pickle and a slight flavor of chives.

Another excellent sauce is mayonnaise mixed with chopped cucumber or grated horse radish.

When cold fowl or meat is used in a salad, it should always be dressed with oil and vinegar before the mayonnaise is added. These salads may be garnished beautifully with hard boiled eggs, crimson radishes, curled parsley, nasturtium leaves and flowers.

There is a certain charming description of a blue violet salad where the stemmed violets gleamed like sapphires on the bosom of the snowy endive.

How to Remove the Smell of Paint.

The simplest remedy is air obtained by leaving all doors and windows opening on fresh air open until the paint has hardened. If this is too slow, burn a few handfuls of juniper berries on a charcoal fire in the middle of the room, in the same way and with the same precautions as in disinfecting with burning sulphur. The windows, chimney and door must be stopped as closely as possible, and if the room be opened after four and twenty hours the smell of paint will have disappeared, and nothing that has been left in the room will have been injured by the fumes. Hay sprinkled with a little chloride of lime and left for one hour in the room is also an efficacious remedy, and if some open vessels containing water be stored in the room, after a time the water will be covered with a film and the smell diminished.

HOW TO PROTECT APPLES.

The Greatest Enemy to Export Apples Is the Coddling Moth.

The entire crop can be made wormless if the orchards of the United States will use the following recipe: Use paris green at the rate of a pound to 150 gallons of water. Weigh out sufficient portion for the capacity of the tank used and make it into a thin paint with a small quantity of water and add powdered or quicklime equal to the weight of the poison used, mixing thoroughly. The lime takes up the free arsenic and removes the danger of scalding. Strain the mixture into the spray tank, taking care to pulverize and wash all the poison through the strainer. During the operation of spraying see that the liquid is agitated with sufficient frequency to prevent the settling of the poison.

Let the first spraying follow within a week after the falling of the blossoms of either apple or pear, and follow this with a second treatment just before the fruit turns down on the stem, or when it is from a quarter to half an inch in diameter. The first spraying reaches the eggs laid by the moth in the flower end of the fruit, shortly after the falling of the blossoms, and the second the later eggs laid by belated moths. Don't spray trees when in bloom, and if a washing rain immediately follows treatment repeat the application.

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Prof. W. H. Peeke, who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any living Physician; his success is astonishing. We have heard of cases of 20 years' standing cured by him. He publishes a valuable work on this disease which he sends with a large bottle of his absolute cure, free to any sufferer who may send their P.O. and Express address. We advise anyone wishing a cure to address, Prof. W. H. PEEKE, F. D., 4 Cedar St., New York.

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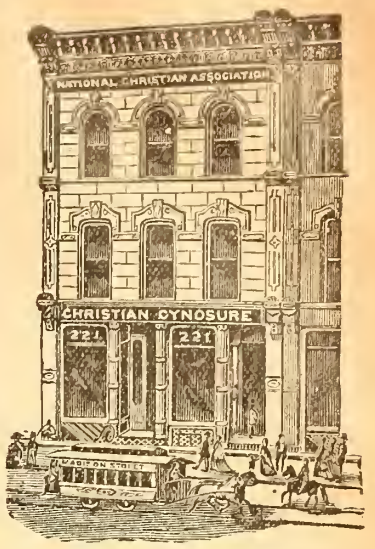
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NATIONAL CHRISTIAN ASS'N.,
221 W. Madison St., Chicago.



THE N. C. A. BUILDING
(The gift of Philo Carpenter)
—AND OFFICE OF—
THE CHRISTIAN CYNOSURE,
221 W. MADISON STREET, CHICAGO

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

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The Christian Cynosure.

REV. M. A. GAULT, - - - Editor.
WM. I. PHILLIPS, - - - Publisher.

CHICAGO, THURSDAY, AUGUST 1, 1895.

SUBSCRIBE FOR THE CYNOSURE. WHY?

It is the only weekly paper devoted exclusively to the question of secret societies.

No other paper has such facilities for turning the light upon this important subject.

Your renewal or subscription for the *Cynosure* not only helps the paper but it strengthens the cause by encouraging all connected with it.

In addition to the interesting talks to young people by Prof. Straw, we hope to add other features especially intended to interest our youthful readers.

You should take the paper because the number of *Cynosures* taken in any community is the best index of the aggressive reliable interest in the cause in that community.

The *Cynosure* does not fail to declare itself on all questions of moral reform. Its columns are especially open for the discussion of all questions which relate to the subject of secret societies.

It has an earnest, able, fearless, self-sacrificing class of writers, representing various churches. They are men and women who are loyal to Christ and their convictions of truth.

The reform it advocate bears a vital relation to every other, because no reform legislation can be effective while its enforcement is in the hands of secret lodge members sworn to favor one another.

It has enlisted in the various churches faithful, radical, life-long friends who have stood by the paper from its first issue. It is an honor to be enrolled with such a devoted class of witnesses for Christ.

The one idea of the *Cynosure* is broad. It is to stand for the authority of Christ and his law. It opposes secret organizations because they rend and destroy Christ's three divine institutions, the family, the church and the state.

None of our church papers, however in sympath with the cause, give as much space to the discussion of this question as its importance demands, and not sufficient to warn the people of the danger from secret organizations.

Our interest in any reform will be in proportion to our knowledge of it. And the best means of informing ourselves and others on this question and thereby deepening our interest in the subject is by reading the *Cynosure*.

The paper will not only visit your home each week, keeping yourself and family in touch with the work and literature of the movement, but it will afford you an opportunity of circulating it among your neighbors and interesting them in the cause.

The power and influence of the anti-secret movement is largely estimated by the number of those who support its organ, the *Cynosure*. Thus by taking the paper you help to swell the influence which enables the movement to command the respect of the world.

It has during twenty-seven years been faithfully declaring its testimony on this great question. The fact that it has been enabled to pursue its work for so many years without interruption, is evidence that God is hearing the prayers of these witnesses and blessing their testimony.

The *Cynosure* is the right arm of the anti-secret movement. The agent or lecturer comes and goes, but the paper comes and comes, and it goes where the lecturer cannot. No other reform is so dependent upon its literature, because so few platforms and pulpits are open for the discussion of this question.

You should at least contribute the price of the paper to this canse for the reason that its supporters are so few and far between. Other reforms, such as Prohibition and the Sabbath, do not encounter such opposition and have enlisted hosts of followers. Remember it costs much to speak out on this question. The great publication boards of the popular churches dare not carry in their stock, books or literature on this subject. The great church papers scarcely ever touch on the subject. Even the press of most of the anti-secret churches publish on the subject about once or twice a year.

ARE WE A CHRISTIAN GOVERNMENT?

This is certainly a debatable question. Judge Brewer in his alien labor opinion, decided that we are a Christian nation. Then on the other hand we have a national treaty with Tripoli declaring that we are in no sense a Christian government. The Supreme Courts of Ohio and Wisconsin have rendered decisions on the Bible in the school question in the same line. So was Judge Stine's decision against the Sabbath closing of the World's Fair.

But it is better to decide the question by our government's practice, than by its profession. Ask this question of the 200,000 saloons authorized to violate God's law which says, "Woe unto him that giveth his neighbor drink," etc. The answer comes in the dying groans of 100,000 victims of intemperance every year. Hear the answer likewise in the thunder of 100,000 railroad trains on the Sabbath; hear it from thousands of our public schools from which the Bible has been excluded; and loudest of all hear the answer from the tens of thousands of secret lodge rooms with their Christless altars and rituals and prayers, secularizing our politics, side-tracking our churches by substituting a false religion which is only a mocking parody of the religion of Jesus Christ. Go to our National and State Constitutions and to our political platforms and they are silent as the grave in reference to Christ.

TAXING CHURCH PROPERTY.

There are at least two reasons why church property should be taxed. First, to check the tendency to invest so extravagantly in costly buildings, and also to deprive lodges of the excuse that they should, like the churches, be exempt on the ground of being benevolent institutions. In this connection we quote from President Grant's annual message to Congress in 1875:

"In 1850, I believe, the church property of the United States, which paid no tax, municipal or state, amounted to $83,000,000. In 1860 the amount had doubled. In 1875 it is about $1,-000,000,000. In 1900, without check, it is safe to say this property will reach a sum exceeding $3,000,000,000. So vast a sum, receiving all the protection and benefits of government, without bearing its proportion of the burdens and expenses of the same, will not be looked upon acquiescently by those who have to pay the taxes. In a growing country, where real estate enhances so rapidly with time as in the United States, there is scarcely a limit to the wealth that may be acquired by corporations, religious or otherwise, if allowed to retain real estate without taxation. The contemplation of so vast a property as here alluded to without taxation may lead to sequestration without constitutional authority, and through blood. I would suggest the taxation of all property equally. I would suggest.... whether churches or corporations, exempting only the last resting place of the dead, and possibly, with proper restrictions, church edifices.

"As this will be my last message to Congress, I will repeat the questions which I deem of vital importance, which may be legislated upon and settled at this session:

"1. That the States shall be required to give the opportunity of obtaining a good education to every child within their limits.

"2. No sectarian tenets shall ever be taught in any school supported in whole, or in part, by the State, nation, or by the proceeds of any tax levied upon any community. Make education compulsory so far as to deprive all persons who cannot read and write from becoming voters after the year 1890, disfranchising none, however, on grounds of illiteracy who may be voters at the time this amendment takes effect.

"3 Declare church and state forever separate and distinct, but each free within their proper sphere; and that all church property shall bear its own proportion of taxation.

"4 Drive out licensed immorality, such as polygamy and importation of women for illegitimate purposes. To recur again to the Centennial year it would seem as though now, as we are about to begin the second century of our national existence, would be a fitting time for these reforms.

"5. Enact such laws as will insure a speedy return to a sound currency, such as to command the respect of the world. Believing these views will commend themselves to the great majority of the right thinking and patriotic citizens of the United States, I submit the rest to Congress.

"U. S. Grant.

"*Executive Mansion, Dec. 7, 1875.*"

TALKS TO YOUNG PEOPLE.

BY PROF. D. A STRAW.

"WANT TO" OR "MUST."

I never saw so much delicious fruit, especially peaches, pears and plums, at this early season of the year as there is displayed along the streets of Chicago now. It is enough to make a boy hungry to walk along the street. And what a tantalizing hunger it is, too.

When I think of the old home orchard where the early sweet-apple tree spread the ground with large, luscious, golden apples, so rich and mellow that they burst their sides with sugary salutations—a whole row of such trees—and then a little farther on the bigger trees with large red-stripped "pie apples,"—why did they call them pie apples?—each one was a pie to me;—when I think of those and the row of plum trees that fringed the orchard on the south, I feel sorry for the hungry boy that passes the fruit stands here. For the peaches that blush as you look at them, and the pears that grow bigger with watching, and the great watermelon that tempts the boy to eat the heart out of it and then crawl inside the shell to rest, all these are spread out on tables and labeled with price tags, and a boy dares not touch one unless he has a coin in his pocket that burns to get out. That is vastly different from filling one's hat with the plums, his pockets with the apples, hugging a melon to his heart, and then sitting down under a tree and eating; eating till he has enough, without a fear or a question, with a feeling that it is all one's own; for a boy surely *owns* his father's orchard.

But the boy here in the city has in this a good illustration of the lesson on Nadab and Abihu, Lev. 10: 1–11. He very soon learns the meaning of "Thou shalt not." Without any discount, though his mouth fairly opens to eat of the fruit, he knows that commandment "means it." And to every one of us at some time or other, desires as intense as a boy's fruit appetite are met with the commandment, "thou shalt not." Well for us, then, if we have learned to restrain ourselves. Happy are we, after all, if we have learned that a commandment—and every commandment of God—is given without discount.

Wheaton College.

PERSONAL MENTION.

—Prof. H. A. Fischer preached an excellent sermon in the M. E. church at Wheaton last Sabbath morning.

—Bro. J. E. Wolfe, the missionary evangelist, has been holding successful meetings in Toronto, Canada. In a recent letter he reported five conversions in one evening.

—Rev. W. H. Chandler, pastor of the College church, Wheaton, has been given a vacation by his people, and will be absent the next two Sabbaths. He expects to attend a Christian Alliance convention near Cleveland, O.

—Rev. G. M. Robb visited the *Cynosure* office lately on his way to preach several months at Youngstown, Ohio. His family now reside at Washington, Iowa. He is a staunch friend of the *Cynosure* and the cause it represents.

—Rev. Eugene I. Grinnel, recently from Michigan, is spending his vacation with his family at Wheaton. He has accepted an invitation to take charge of a church for the next year at Steamboat Springs, Colo., and expects in a few weeks to enter upon his work there.

—The *Patriot-Phalanx* of Indianapolis, the Prohibition paper of Indiana, says: "The *Christian Cynosure* is the organ of the National Christian Association which opposes secret societies. It is always able and original; and the movement it advocates has advanced in the last five years."

—Rev. C. H. Hunt and family are spending their vacation with relatives at Richmond, Ind.

Bro. Hunt was pastor, until recently, of the Presbyterian church at Union City, Pa., but expects, on account of health, to change to a western field. He made the *Cynosure* office a pleasant visit while in Chicago.

—The editor and his wife enjoyed an excursion last Thursday on the steamer Virginia, to Milwaukee and return. Going up they had the company of Rev. J. B. Galloway, President of the Wisconsin N. C. A., who had spent a night with them at Wheaton. He was on his return from his summer vacation in Colorado.

—An account of the remarkable growth and influence of the Chautauqua Assembly and its allied institutions, and an intimate personal study of the principal founder, Bishop John H. Vincent, by Ida M. Tarbell, will appear in *McClure's Magazine* for August. The article will be illustrated with numerous portraits and other pictures.

—We have requests for the following back numbers of the *Cynosure*. None of them remain in the office, and we earnestly request subscribers who do not keep them on file to mail them to the *Cynosure* office, and we will credit them with double their value on our list. The following numbers are wanted: Dec. 8, 1892; March 2, July 20, Sept. 7, and Dec. 28, 1893; April 9, 1894; Feb. 21, March 7, 21 and 28, and April 25, 1895.

—President Blanchard is delivering a course of lectures this week. at Jamestown, N. Y. The press announce him to speak Tuesday afternoon and evening on "The Secret Society Question," and "Lodge Ceremonies, or the Masonic Initiation." On Wednesday morning, afternoon and evening his lectures are on "Can Secret Societies be Destroyed?" "Lodge Obligations, or the Masonic Oath," and "Lodge Religion, or Modern Idolatry."

—James S. Hickman, of Goodwine, Ill., visited the *Cynosure* office last week and procured upwards of $10 worth of anti-secret literature to use in his neighborhood. He has taken the *Cynosure* from its first issue, and keeps his neighbors informed on the lodge question by occasional discussions in the local press. He is an active and leading member in the M. E. church, being superintendent of two Sabbath-schools. He says his rule is to contribute nothing for a minister's salary if he knows him to be a Mason.

—The abrupt closing of the excellent article on our second page, from the pen of Sec. W. I. Phillips, was owing to the misplacement of the last leaf of the manuscript which has since been found. It makes the article close with these words: "It (the dreary mass found in secret society rituals) unfits the mind for receiving the Word of God, and salvation through faith in Jesus Christ. The ground is preoccupied. The former is Satan's method of leading souls devilward; the latter is the Holy Spirit's method of effecting character God-ward."

—Rev. H. L Hastings, the great Boston lecturer and publisher, whose life and portrait appeared in our last issue, has written two of our best anti-secret tracts. The one, "Selling Dead Horses," has had a large circulation. One of his latest publications we have just received; a booklet entitled "The Credibility of the Christian Religion, or Thoughts on Modern Rationalism," by Samuel Smith, a member of the British Parliament. It is a strong argument written in a style peculiarly adapted to interest youth. It is in its twelfth thousand edition.

—"God and the Ant" is the singular title of a little book that the mail dropped upon our table last week. It is favorably noticed by Miss Willard and Miss Somerset, and seems to be written with the design of solving some of the deep problems relating to the existence of sin and pain in the world. The author says, page 28: "Can the ant creep up into the brain of man to see man's world as man sees it? Yet has man, whose whole world is in the eyes of God but as one ant in a universe, thought to creep into God's brain, to see as he sees, to think as he thinks, and to judge the Omnipotent One by man's little laws?"

—Rev. H. W. Johnston at Clarinda, Iowa, writes to say that "Rev Majola Agbebi, whose appeal for literature on the secret society question appeared in the *Cynosure* recently, is a native born African, of the Yoruba tribe; converted in the missions of that land, educated in mission schools, pastor of a self-supporting Baptist church in Lagos, and is a fair specimen of the coming African. We were fellow-passengers from Freetown to Liverpool, he being on his way to the Congo Institute, Colwyn Bay, Wales, by the kindness of that institute. From what I saw of him I can recommend him as worthy of assistance."

—In the *Review of Reviews* for July, Prince Bismarck, of Germany, expresses himself on the question of women in politics. He said, May 13, to a deputation of Silesian ladies: "I always regret that so little influence in politics is allowed to the better half of the human race. I do not expect ladies to deliver speeches in Parliament, but I believe that the results of our elections would be more national and more satisfactory if they were more under female influence than now. Honest German women, wives and mothers, do not appear in public as socialists, and I therefore believe that female sympathy with our political institutions is a much stronger bulwark against Social Democracy than our Revolution bill would have been if it had been passed."

—The National Reform Institute is a new and magnificent system or plan of work under the direction of the National Reform Association, inaugurated March 10, 1895, in the town of Indiana, Pennsylvania. Prof. J. R. Dill, an evangelist of national reputation, until recently of Topeka, Kansas, but now of Philadelphia, Penn., is the author of the plan. He has been some ten years in the field of reform, and has been called by the more prominent of our State and National Committees to labor in about one-half the States in the Union. In Indiana, Butler, Grove City and Oxford, Pennsylvania, the Institute Plan has proved a succees beyond the highest expectation of the committee under whose auspices he now labors. The *Christian Statesman* says of Prof. Dill's first National Reform Institute at Indiana, Pennsylvania: "The Institute has proved a success beyond all anticipation. Let what has now been tried in one place with such fruitful and gratifying results be tried in a hundred other places. Young men who are thoroughly versed in National Reform, and young women, too, have an open door before them here for the most effective kind of reform and patriotic work."

THE BIBLE IN OUR PUBLIC EDUCATION.

It has been the general sentiment, from the earliest organization of our public school system, that the Bible should be recognized and hold an honorable place in it. This principle has taken practical shape in the compilation of a book of Scripture selections. These selections carefully made and arranged will be welcomed by educators generally. The children certainly will be pleased with them.

If the *Cynosure* readers have omissions, additions, or improved arrangements to suggest, or words of commendation, all such helps will be gratefully received by Mrs. Elizabeth B. Cook, president of the Chicago Women's Educational Union, No. 316 Washington Boul., Chicago.

The table of contents of the unrevised book, which is now in course of preparation, we publish below. We suggest that pastors would find such a list of Bible topics useful for prayer meetings.

The two great commandments. Mark 12: 28-31.
The Lord's prayer. Matt. 6: 9-13.
The greatest thing in the world. 1. Cor. 13.
Love for young children. Mark 10: 13 16.
A wise fear. Ps. 103: 8-18; Eccles. 12: 13: Ps. 119: 10.
A lawyer instructed. Luke 10: 15 37.
Creation of darkness, light, earth and sky. Gen. 1: 1-18.
Value of faith. Heb. 11: 1-10.
Creation of land, sea, vegetation, sun, moon and stars. Gen. 1: 9-19.
Value of hope. Ps. 33: 24; Lam. 3: 26; Rom. 8: 24,25; Heb. 6: 19.
Creation of animal life, including man. Gen. 1: 20 31.
The Creator. Acts 17: 24-28.
The rest day. Gen. 2: 1 3.
High life. Isaiah 58: 13,14.
Incident in the administration of a governor. Neh. 13: 15 21.
A great victory. Matt. 6: 1-11.
The defeat. Gen. 3: 1-13.
The blessed. Matt. 5: 3-12.
Sorrow and eviction. Gen. 3: 14-24.
Salt, light, perfection. Matt 5: 13-16, 43-48.
The two brothers. Gen. 4: 2-13.
Alms giving. Matt. 6: 1 4.
Joseph in trouble, 1. Gen. 37: 2-14.
Secret prayer. Matt. 6: 5-8.
Joseph in trouble, II. Gen. 37: 15 36.
Practical suggestions. Matt. 5: 25; 34-37.; 6: 19 23.
Joseph in honor, III. Gen. 41: 1-16.
The foundation. Matt. 7: 24-27.
Joseph in honor, IV. Gen. 41: 17-36.
Guests of the Master. Matt. 9: 10-13.
Joseph in honor, V. Gen. 41: 37-57.
The royal invitation. Matt. 11: 28-30.
The ten commandments. Exodus 20: 3-17.
Wisdom. Matt. 12: 43-45.
Death and evil. Deut. 30: 11-20.
Idle words. Matt. 12: 34 37.
Moses' farewell song. Deut. 32: 1-20; omit 7, 8, 9 verses.
Man proposes; God disposes. Luke 12: 13 23.
Ruth's wise choice, I. Ruth 1: 1-11, 14-18.
Heoric aims. 1. Tim. 6: 6-12.
Ruth's wise choice, II. Ruth 1: 22, and 2: 1-12.
Man's worth and duty. Matt. 10: 25.33.
The giant killer. 1. Sam 17: 32 51.
The sower, the seed, and the earth. Matt. 12: 3-9, 18-23.
A lovely dream. 1. Kings 3: 5-15.
Solomon's request. 1. Kings 8: 57,58.
Proper conduct when in difficulty. Matt. 18: 15-17, 21,22; Heb. 3: 17-18.
Visit from a queen. 1. Kings 10: 1-13.
A New Year's hymn. Ps. 90.
The requirements of patriotism. Rom. 13: 1-10.
The law and the testimony. Ps. 119: 1-16, 29 37
Social privileges. Rom. 15: 1-3; 14: 7-21.
Source of power, wisdom and joy. Ps. 119: 95-105.
Armor and weapons for life's conflicts. Eph. 6: 10-18.
A wakeful protector. Ps. 121.
Admonition. 1. Cor. 7: 1; 1. Thess. 5: 14-22; Eph. 4: 29 32; Phil. 4: 8.
The supreme searchlight. Ps. 139: 1-12.
What shall the harvest be? Gal. 4: 7-9.
An oriental poem. Ps. 146.
Religion. James 1: 26,27.
The tongue. James 3: 2-18.
Praise. Ps. 101: 1, 2-6; Ps. 113: 3.
Addition. 2. Peter 1: 5 11.
A father's instruction to his son. Prov. 4: 3-25.
Compassion and accommodation. Matt. 18: 23-35.
A sublime poem about wisdom. Job 28.
Faithfulness. Matt. 14. 42-51.
A contrast. Ps. 1.
Energy rewarded. Matt. 25: 14-30.
Honor in thought and action. Ps. 15.
Commandment superior to tradition. Mark 7: 5-9.
A patient, forgiving, generous father. Luke 15: 10 32.
An acknowledgment. Ps. 19.
Humility. Luke 14: 7-11.
The hymn of joy. Ps. 23.
Advice to an entertainer. Luke 14: 12 14.
Important table talk. Luke 14: 15-24.
The great ruler. Ps. 24.
Self-surrender and forecast. Luke 14: 25 33.
A warrior's song of triumph. Ps. 27.
The fountain of life. John 4: 6 14.
A wonderful voice. Ps. 29: 1 8, 10,11.
Spiritual worship. John 4: 16 29.
Good security. Ps. 34.
Identity recognized. John 4: 31-42.
The inspector of earth dwellers. Ps. 33: 11 22.
Comfort and guidance. John 14: 1-54.
Obligations and benefits of love. John 14: 15 29
Trust, rest, peace. Ps. 37: 3 11.
Ananias and Sapphira. Acts 5: 1-11.
Gehazi's falsehoods. 2. Kings 5: 20-27.
Confession and contrition. Ps. 51: 1-17.
An emphatic question. Acts 26: 4 20.
Eager longings. Ps. 42.
An ancient storm and shipwreck. Acts 27: 13-20, 27 29, 39 44.
Lofty thoughts. Ps. 84.
Rules of conduct. Rom. 12: 8-21.
A magnificent city. Rev. 21: 10 27.
A glowing family picture. Prov. 31: 14-31.
An ideal river in a typical city to which all are invited. Rev. 22: 1-17.
The two great commandments. Lev. 19: 18; Deut. 6: 4 7.

SUMMER IN NEW YORK

REV. MADISON C. PETERS SPENDS A DAY IN WATER STREET.

Blessings of the Free Ice Stations—Chunk of Heaven on Hell's Brink—Homeless Children In a Great City—Work For Missionaries at Home—The Rum Curse.

Mr. Peters did not preach Aug. 11, but sends the following:

In company with a trusty friend, one of earth's greatest blessings, I visited Water street, New York, when the thermometer registered 90 degrees in the shade. I started early that I might gain some knowledge of the free ice stations.

What blessings this charity brings to these dark places of abject poverty! To stand for an hour at any one of these stations and watch the creatures who creep there to receive the blessing of 15 pounds of ice, to behold the eagerness with which they make approach, the anxiety with which they push forward, the glistening gladness in their eyes as they bear off the trophy, is only to comprehend in a small measure the good done by this practical philanthropy.

Here they come and crowd, men, women and children of all kindreds and tongues—the dwarf, scurvy and scrub of humanity. Sometimes the crowd is so dense that angry competition follows. Boys and girls with emaciated bodies, feverish lips, hollow eyes, dirty all over, are on the outside and watching for the chips of ice that fall to the ground. One little girl to secure her prize sat on her ice until her competitors had withdrawn.

This free ice station on Water street is a chunk of heaven on the brink of a hell. As I stood near the unwashed wretchedness my high hope and fervent prayer was that the generosity of New Yorkers might open such stations in every needy part of our city.

You need not walk far down Water street to find outlandish sights. Between a barrel and a box there was stretched on a stone, with head on a doorsill, a woman, a mother, it seemed,

A drinking dame,
A sight of shame.

Yet how sadly common is this spectacle in Water street. I write of this misery because my memory refuses to forget this picture of pity—this blasphemy on womankind, eyes filled with water, asleep, pimpled cheeks and red nose, telling the sad story of her sin and shame.

Bacchus well his sheep he knows,
For he marks them on the nose.

But the poor little babe would draw tears to the eyes of our gayest butterflies of society and the masculine grasshoppers which dance attendance upon them. It was ragged, dirty. Want of food was manifested in its sunken little eyes, its withered cheeks, its bony little fingers and its frail little ankles. There was the restless little fellow moaning and groaning to get his dinner from a breast whose maternity the demon drink had clutched by the throat and choked to death. A diamond in a gutter. If drunkenness follows hard on the heels of moderation, so a harlot may carry a rose on her bosom.

A few doors from the drunken mother and unfortunate babe was seen a little boy about 7 years old, clean, comely and bright, a little cherub that you would like to have play with your children. His shoes were delicate, his stockings matched his velvet suit, and his head was covered with a new white hat. There was an artistic knot in his ribbon necktie. He was sweet. I instinctively said: "That boy has a Christian mother, or there is a mystery about his life, a romance of some kind. The parentage of that child is not found in the slums." That boy came in the ruin of a beautiful young woman. In her face can still be traced the lines of beauty. Shame has driven her and her neat little care to this street, there to wither and melt like snow in the spring, shedding burning tears of sadness over man's villainy and woman's inhumanity to woman, "which has made countless thousands mourn."

There are 75,000 children in New York city worse than homeless, friendless and godless. It is this population that furnishes 70 per cent of our criminals. If we do not Christianize them, they will heathenize us.

We send good missionaries to save the babies of China, but let the devil take the babies at home. A minister lately told a pathetic story of the miseries of infant life in China, of the babies who were left in the streets at night to die of exposure. Four thousand were saved by the missionary women. Now that preacher did not know that the same thing is going on at home—not a willful exposure to the cold and heat, but a compulsory neglect. Could that preacher go with me through some of the benighted streets of New York and Brooklyn he could see hundred of babes in the agonies of death, dying by the inch of heat, of cold, of want of food and care. Let him see their puny and skinny little hands, the limbs withering with starvation, eyes sunken or bulging out of their sockets. They are eaten up with fever and with filth. Have we home missionaries to go out and look after these? Do our churches take up contributions to minister to these little ones of our own cities? I doubt if any pulpit in this city ever thought that this question was important enough for discussion. These homeless and godless poor little ones that we are neglecting into vice and starving into crime should through Christian charity be pressing the narrow path of life. Those cursing little lips should be singing the praises of God. The Spartans who threw their sickly children to the wild beasts were merciful compared with that indifference which in our city gives up the destitute children to be eaten up by their own depravities.

A DENIM HAMMOCK.

Directions For Making a Swing Hammock For the Baby's Use.

Denim is constantly invading new fields and taking fresh uses. Its last, as described by a writer in The Domestic Monthly, is as the constructing fabric of a child's hammock. Two yards of denim of a brownish tone were purchased and a pattern 1¼ yards long by 27 inches wide was cut out of a newspaper as a preliminary step toward making the hammock Then the denim was folded lengthwise and crosswise, so as to quarter it and find its center, and this was marked with a pin thrust through it, after which the paper pattern was folded in the same way, the center found and laid over the spread out denim so that the two materials would be exactly centered together lengthwise with each other. This left a strip of denim uncovered on each side of the paper pattern 4½ inches wide, while the ends were completely uncovered. A pencil line was then drawn so as to continue the sides of the denim in two long strips from end to end, making the strips 2 yards long by 4½ inches wide. Inside of these strips was left at each end an untouched piece of denim a little more than 13 inches long by 27 inches wide as the cloth runs. These long side strips must not be cut, as they make the swing pieces for the hammock, but the end blocks are cut out along the pencil line as far as the paper and across the end of the paper, so as to make a huge capital H of the denim. You must next cut one little slit an inch deep into the extreme corners of the bar of the H along the pencil line, so as to enable you to run up a hem on the top and bottom of the bar. After finishing this fold the long side strips lengthwise and run them up smooth, so as to make of them two long straps attached to the crossbar of the H.

Now you must take a pillow, lay it down on the denim, as you would if the hammock were in use as a bed, and lay a V plait in each side of the crossbar to bunch it into a pocket or vessel shape. Plait until you get the arrangement you wish. Stick in a few pins and double stitch through the V plait along its edges. You will now have the hammock shaped, and the next step is to run a piece of the waste denim across each end all of the width as a stay to prevent the side strips from pulling off.

After placing the stays on the ends the side straps may be firmly sewed together to make hanging loops, to which light line may be added at pleasure when needed. If the pillow and bedding will not keep far enough apart, light round sticks may be inserted anywhere across the loops by working a large eyelet in the strips to hold the stick ends.

No More Crinolines.

We had hoped better things of fashion, but nothing seems able to stop her on the road of extravagance down which she is slipping. Skirts and sleeves are becoming more and more ample. Skirts are pyramidal, and a large sized pillow would hold within the folds of a balloon sleeve. One thing, however, saves modern fashions from being utterly ungrateful—stiffness is banished, skirts hang in soft folds, and sleeves are loosely draped without a soupcon of crinoline or buckram. In fact, in this consists the novelty of the season's toilets. They repudiate all stiff linings, and the triumph of a good modiste is to accumulate hollow plaits and drooping folds without the aid of any artificial support. Of course there must be underskirts, and we shall certainly see a return to flounced starched petticoats, but the dress itself stands on the strength of its own material. The only linings used are thin silk or satinette.—Young Ladies' Journal.

Lady Jeune's Lectures.

Every now and then we hear from Lady Jeune a loud cry upon some social subject. She tells us how wicked society can be and is, and then, after she has brought a curious crowd about her, attracted by the promising hope of more scandalous disclosures, she lectures very simply and to the point. Her last work, "Lesser Questions," which is attracting a good deal of attention, is a series of characteristic studies upon the evolution of women.

Lady Jeune is well known to all of us as the Mrs. Ponsonby de Tompkyns of George Du Maurier's clever skits in Punch. She is the drawing room diplomat, somebody has said, who can engineer all Mayfair successfully enough through her rooms. She has led her husband in his profession of the law to heights he would most certainly never have attained without her, and she has kept all her claims to distinction well in evidence at the proper moment.—Munsey's.

The Summer Girl's Complexion.

A delightful and simple and soothing lotion for the skin is witch hazel and cold cream, and as the summer girl's complexion must be as soft and clear as her skill at athletic sports she should carry some of the cream in a dainty china box when she goes away.

An ounce each of white wax and spermaceti and one-quarter pint oil of almonds. Melt, pour the mixture into a marble mortar, which has been heated by being immersed for some time in boiling water, add very gradually 3 ounces of rosewater and an ounce of witch hazel and assiduously stir the mixture until an emulsion is formed, and afterward until the mixture is nearly cold.—Chicago Tribune.

Rev. Jeannette Olmstead Married.

Rev. Jeannette Olmstead of Gustavus, O., and Rev. Arthur Ferris of Scranton, Pa., were married on June 12 at the residence of Drs. W. L. and Etta L. Gilchrist, Ashtabula, O. Both bride and groom are pastors of Congregational churches. They were married by Rev. S. B. Hershey, pastor of the local Congregational church. Miss Olmstead has preached acceptably for three years at Gustavus and has been active in suffrage and temperance work.

Some Pin Money.

Pin money to the tune of $60,000 a year—$5,000 a month, or $1,200 a week—barely supplies the needs of some of the fashionable women of New York. There are twoscore women in the metropolis who have that much, and a great deal more, to spend upon purely feminine wants.

Mrs. Theodore Havemeyer, wife of one of the Sugar trust kings, possibly spends more money than any other woman in New York, says an intimate friend of the lady. She disposes of $55,000, and perhaps $65,000, a year on purely personal matters. She purchased a $1,500 fur opera cloak without knowing or asking the price and footed the bill without a question. Mrs. Havemeyer is fond of flowers. She buys lavishly and has spent as much as $600 for a great basket of orchids.

It is believed that Mrs. Willie K. spends fully $100,000 a year on trifles. It was her extravagance that widened the breach between herself and her husband. Mrs. John Jacob Astor spends about $40,000 a year in pin money. Mrs. Astor has a great fondness for diamond jewelry, and she probably possesses the greatest number of diamond trinkets of any woman in New York. Mrs. George Gould has an allowance of $50,000 a year for her personal expenses and she spends every cent of it. Mrs. Paran Stevens' weakness lay in the direction of gayly colored gowns, and she spent about $20,000 a year on her wardrobe and trifles.—New York Letter.

Woman's Influence.

Men are not apt to indulge in rowdyism in the presence of women whom they respect, and there was some force in the argument for woman suffrage made by a member of one of the Canadian legislatures a few years ago. An opponent suggested the horrible possibility that if women had the parliamentary vote some women might be elected to the provincial legislature. Another member retorted that this might prove an advantage, since if there were ladies present the honorable gentlemen would probably cease to amuse themselves by throwing rubber overshoes at one another's heads.

The recent pulling of beards in the Nebraska senate is another illustration in point. No doubt there is plenty of human nature in women, but it looks as if there were a good deal in men too.—Woman's Journal.

Decided Against the Woman.

In Florence, Or., at the municipal election in March, an entire woman's ticket was elected. As soon as the result was known a question of the constitutionality of the election came up, and it was decided that the women could not hold office except by courtesy. The matter was left to the old city council, which has decided against the women. The council will appoint men in their places. The terms of the old officers have expired, and those elected having failed to qualify, the town is without a government. This is an interference not only with the right of women to serve, but primarily with the right of men to elect whom they choose to serve them. A South Carolina judge long ago decided that if there was no law expressedly forbidding a woman to hold an office she could do so.—Woman.

Your Example May Be Followed.

The blossom cannot tell what becomes of its odor, and no man can tell what becomes of his influence and example that roll away from him and get beyond his ken in their perilous mission.—Beecher

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning Aug. 4. Comment by Rev. S. H. Doyle.

Topic.—Our promised land and how to reach it.—Rev. xxi, 1-7, 22-27.

Whether the twenty-first chapter of Revelation refers to the condition of things when the gospel shall triumph throughout the world or is a description of the future heaven is a matter of dispute. But in either case it may refer to heaven, the promised land of the Christian (1) as representing the reality or (2) as a type of the real glory of the future existence of God's people. From necessity the Bible does not tell us much definitely about heaven, because we could not probably understand it. What is told is in figures and types, which, if we cannot fully understand, is yet sufficient to encourage us in our efforts to enter heaven, and this is undoubtedly the purpose of what is said, particularly in the passage before us.

Our promised land is here represented as "the holy city of new Jerusalem, coming down from God out of heaven, prepared as a bride, adorned for her husband." Jerusalem was the Jews' ideal of everything that was beautiful and desirable, and such an image would fulfill their ideal of what heaven should be as

it should also ours. God dwelt in this city, for it is called the "tabernacle of God." Where heaven is we do not know, but that it is where God and Christ manifest themselves in an especial manner we do know. Where God is, where Christ is, that is heaven, and there can be no heaven without them. The presence of God was to be rich with blessing, for He was to wipe all tears from the eyes of His people, and there was to be "no more death, neither sorrow nor crying; neither any more pain." What a comforting description of our promised land! But God is to be everywhere present in heaven, for the city had no temple, no special place of abode for God. Heaven is also a place of security. The gates of the city are not to be shut by day, not to be shut at all, "for there shall be no night there." No night of sorrow, of watching, of weariness, of sickness, of gloom and despair. Neither is there to be sun nor moon, for the glory of God and the Lamb are the light thereof.

How may we enter this promised land? "There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie, but they which are written in the Lamb's book of life." There is but one way to fulfill these conditions, and that is to be in Christ. His blood alone can cleanse us from sin. By His merits alone can our names be written in His book of life. Think not to enter heaven but through Christ, the door.

Bible Readings.—Ex. xiii, 21, 22; Deut. xxxi, 7, 8; Isa. xxxv, 8; Math. v, 3-12; vii, 13, 14; xxv, 34-40; Mark x, 13-16; John xiv, 1-6; x, 9; Rom. viii, 16-18; I Cor. xv, 50; Gal. v, 19-23; Eph. v, 5; II Tim. iv, 7, 8; Heb. vi, 11, 12; I Pet. i, 3-5; Rev. ii, 7; xxii, 17.

The Peace of God.

"The mind is like a hostelry, where crowds pass in and out, and the pavement is worn by many feet; or an exchange, where the products of every land are handled, or a palace made for a king, but invaded by a mob. Is there anywhere a power that can marshal these thoughts? Resisting the entrance of those that have no right to intrude and promoting the regulation of those that justly claim admission! The apostle says the peace of God can do it. He quoted from his own experience when he said, "The peace of God shall garrison your hearts and thoughts." When that peace is within, ruling there, it reduces chaos to cosmos, confusion to order, as a gentle mother in a family of boisterous children.—Rev. F. B. Meyer.

What the Cross Symbolizes.

Christ's cross is a standard of service. The altar of sacrifice, with its offering of submission, becomes the standard of divine service. Sacrifice for others and submission to God's will are the elements of Christian service which are symbolized in the cross. To live selfish, thoughtless lives, disregardful of the needs of the world, caring for our own things and not for the good of others, is to live far from Calvary's cross. Selfishness has no place in Christian service, for selfishness disowns the cross. Submission to God's will in doing or in bearing is highest Christian service. The cross is the symbol of the highest service that we can render to God.—Christian Intelligencer.

Acting Toward God.

Christianity, as life, begins with acting toward God as a child acts toward father and mother. Tho heathen thought of God as their enemy. Christianity has been fighting this idea for 18 centuries and has not yet overcome it. The first idea a child should have of God is that of a great Father, to whom he can tell his joys as well as troubles. This being stayed by God deprives failure of anxiety and disappointment. We generally say we do the best we can and leave the rest to God. We should rather leave all to God and then do the best we can.—Rev. Dr. Parkhurst.

Christian Endeavor Jottings.

In Scotland they have established Christian Endeavor among the blind.

At an Endeavor service held last December in one of the towns of Victoria, Australia, one young lady walked more than three miles through a severe rainstorm.

Most of the young men of the Central Congregational society of New Orleans have given up the use of tobacco. A good Christian endeavor.

Some time ago the ship Linlithgowshire stopped at San Diego for a few days, and one evening, although the rain fell in torrents, a party of four Floating society workers went out in a small boat to the ship and held a service in the cabin. They were rewarded for their efforts by having ten of the sailors acknowledge Christ, and pledge themselves to the better life.

INEBRIATES ARE INCOMPETENT.

Not Fitted to Fill Positions Requiring Skill and Coolness.

Recently a great railroad corporation gathered all the facts concerning the men and the conditions of every accident which had occurred on its lines for five years. When tabulated, it appeared that 40 per cent of all accidents were due altogether or in part to the failures of men who were drinking; that in 18 per cent there was strong suspicion of similar causes, yet no clear proof. In one year over $1,000,000 worth of property was destroyed by the failures of beer drinking engineers and switchmen. The company's rules requiring temperate men for all positions are more and more rigorously enforced. Engineers find that practically they are unable to do good work while using spirits even in small doses. The coolness and presence of mind so essential in their work are broken up by alcohol in any form.

Trainmen, men exposed to the weather, reach the same conclusion, if they are practical men. The startling mortality of brakemen is referable in many cases to the use of alcohol to drive out the cold or keep awake in long hours of service. Each year the duties and responsibilities of railroad men increase, and men more temperate, accurate, prompt and careful in their work are required. Only absolutely temperate men can do this work for any length of time; all others fail and are dangerous in their weakness.

A western road permitted an inebriate, who was really an able man, to continue as a claim agent adjusting accounts against the company. His drinking was supposed to be an aid in the settlement of claims with other drinking men. After his death a temperate man who filled his place saved several thousand dollars a year by doing the same work, repeating the common experience that inebriates are always more or less incompetent.—Journal of Inebriety.

EFFECTS OF INEBRIETY.

When Figured Up They Make a Sad Condition of Human Affairs.

The man and woman of intemperate habits cannot realize their pitiable condition as it really exists. The evil habit begins by an indifferent effort to protect their natures from the evil which at first the victim falsely imagines to possess charms, for we even know that his satanic majesty is said to have possessed his own peculiar charms, but the evil habit grows from day to day beyond the first temporary exhilaration. Physiology truly teaches us that an organ or set of organs overexcited by any stimulant becomes weak and deranged. Therefore if the brain be overstimulated by alcoholic spirits it becomes weak, and the possessor of such brain is devoid of the vital courage to resist the temptation or habit of indulging in what at first was thought only to be a seductive pleasure, but which now has its fiendish fetters thoroughly riveted about him.

Not only does the brain suffer, but all the other organs of the body, both the voluntary and the involuntary, but the brain is the origin and center both of the mental and physical powers of the body. We can understand what the effect will be if we constantly keep the brain matter or nerve centers continually bathed in alcohol, for it is carried to the brain through the poisonous fiery blood. It is true that a great per cent of the alcohol drank is eliminated from the system by the lungs and other excretive organs before it reaches the brain, but enough is left to disarrange the equilibrium of its functions. In habitual drunkards we find organic derangement. The constant stimulation starts an unnatural growth of a fibrous nature, crowding and pressing upon the anatomical structure of the brain tissue cells, thereby displacing them. We see the effects upon the cerebellum by the unreliable exertions of the muscular system in the trembling and unsteady gait. We see the effects upon the cerebrum by the loss of memory and a distaste for mental energy. We have figured up a few of the effects of inebriety and find them to make a lamentable condition of human affairs.—Dr. W. C. McNeal in Denver Golden Age.

Good Seed In Great Britain.

Of the 2,304 newspapers in Great Britain 570 are distinctly temperance journals, a fact which shows the rapid rate at which the total abstinence sentiment is being sown.

Drink Habit In Belgium.

Belgium's revenue from the drink habit has grown in 40 years from 4,000,000 to 33,000,000 francs, crime increasing 200 per cent at the same time and insanity 128 per cent.

To a Glass of Beer.

I have kissed your lips when I thought they were sweet;
I have drunk when I thought it was nectar I sipped;
A bright eye's bright sparkle mine eyes used to meet,
I have thought, when you upward were tipped.
But those lips were as false as a siren's song,
The nectar as bitter as gall,
The sparkle a will-the-wisp luring along
A victim to thy deadly thrall.

I have laughed with the merry, our glasses on high;
I have joined in the song and the jest;
I have dreamed that in this did all happiness lie;
I have thought them the bravest and best.
But such laughter's the seed of an awful despair;
Such songs have for echoes a moan;
Such happiness ends but in sorrow and care;
With the "bravest and best" it has flown.

Once hope you inspired—youth's best, brightest treasure;
In each drop seemed a smile fortune fair on me cast.
All this I have dreamed while I sought endless pleasure
'Neath the froth that a moment did last.
But, Hope, you will fade like a poor withered flower.
In each drop sleeps a fountain of tears,
And down 'neath the froth that foams for an hour
Are the dregs that are tasted for years.
—Banner of Gold.

SABBATH SCHOOL.

LESSON VI, THIRD QUARTER, INTERNATIONAL SERIES, AUG. 11.

Text of the Lesson, Num. xxi, 4-9—Memory Verses, 8, 9—Golden Text, John iii, 14—Commentary by the Rev. D. M. Stearns.

4. "And they journeyed from Mount Hor by the way of the Red sea, to compass the land of Edom, and the soul of the people was much discouraged because of the way." Edom was Esau, Jacob's brother So the Edomites were near kinsmen of Israel, according to the flesh. Yet they refused to allow Israel to pass through their land, although Israel offered to pay for the water they might use while passing through (xx, 18-21). In the previous chapter we have also an account of the death of Miriam in the first month, and the death of Aaron in the fifth month of the fortieth year. See chapter xxxiii, 38. We find Israel in this lesson about where we saw them in the last lesson, but it is 38 years later in the story. Hundreds of thousands have died in the wilderness, and a new generation has grown up, yet of those 38 years of wanderings because of their unbelief we know scarcely anything. They were out of fellowship, and it was lost time. We are reminded of the 13 years of Abram's life of which we know nothing (Gen. xvi, 16; xvii, 1), and of the lost time of the Nazarite (Num. vi, 12). When we are out of fellowship with God through unbelief or worldliness, the time is lost. We are reminded that the journey of life is often a weary one to the flesh, but if we are in Christ, who is "the way" (John xiv, 6), and will continually "consider Him" and "look unto Him" (Heb. xii, 2, 3), we will be greatly helped and strengthened and will not be discouraged, even though our own relations turn against us. Think of the brother of Abel, the brethren of Joseph and of David, and even the brethren of Jesus did not at one time believe in Him (John vii, 5).

5. "And the people spake against God and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water, and our soul loatheth this light bread." Ps. lxxviii tells the story of their sin from beginning to end. In Deut. ix, 24, Moses says, "Ye have been rebellious against the Lord from the day that I knew you." In Num. xi, 1, it is written that "when the people complained, it displeased the Lord." And in Ps. xcv, 10, the Lord Himself says "Forty years long was I grieved with this generation." What a relief to turn to Him of whom it is said by the Father, "This is My Beloved Son, in whom I am well pleased," and to hear the Son Himself say, "I do always those things that please Him (Math. xvii, 5; John viii, 29). The Word for us is, "Do all things without murmurings or disputings." "Be content with such things as ye have" (Phil. ii, 1-4; Heb. xiii, 5; see also I Cor. x, 6-13).

6. "And the Lord sent fiery serpents among the people, and they bit the people and much people of Israel died." In James iii, 8, it is said that the tongue is an unruly evil full of deadly poison, and of sinners it is said in Rom. iii, 13, "The poison of asps is under their lips." The people had been slandering God with the poison of their tongues and now they are reaping as they sowed. They sowed the wind and they are reaping the whirlwind (Gal. vi, 7; Hos. viii, 7). Sometimes a swift reckoning overtakes the sinner, as in the case of Korah and his company, Achan also, and Ananias and Sapphira, but it is always preceded by much long suffering and patient forbearance, as in the days of Noah. "He that being often reproved, hardeneth his neck, shall suddenly be destroyed and that without remedy" (Prov. xxix, 1). "Because there is wrath, beware lest He take thee away with His stroke; then a great ransom cannot deliver thee" (Job. xxxvi, 18).

7. "Therefore the people came to Moses and said, We have sinned, for we have spoken against the Lord and against thee. Pray unto the Lord that He take away the serpents from us. And Moses prayed for the people." In Ps. cvii we read again and again that they cried unto the Lord in their trouble, and He heard and delivered them. He is full of compassion and forgiveness, and for us it is written that "if we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" (I John i, 9). There is a better way to live, however, than that of constant sinning and repenting. We may walk in the light as He is in the light, have fellowship with Him and rejoice in the blood that cleanseth from all sin (I John i, 7). We shall never on this side of the glory cease to need that cleansing blood, but we may have wonderful victory over sin and fellowship with God.

8. "And the Lord said unto Moses, Make thee a fiery serpent and set it upon a pole, and it shall come to pass that every one that is bitten when he looketh upon it shall live." How strange the remedy, a likeness of that which slew them! How suggestive of the Lord Jesus, who took upon Him our likeness, the likeness of sinful flesh, and was made sin for us (Rom. viii, 3; II Cor. v, 21). The serpent brought death, and the likeness of the serpent brought life. By Adam came sin and death and the curse. By the Son of God, in the likeness of Adam made a curse for us, come life and health and peace (Rom. v, 12, 17; Gal. iii, 13). How simple the way of life! Though all but dead from the serpent's bite, if but the glazing eye could see the brazen serpent there was life.

9. "And Moses made a serpent of brass and put it upon a pole, and it came to pass that if a serpent had bitten any man, when he beheld the serpent of brass, he lived." In John iii, 14, 15, see the Saviour's application of this to Himself. Write your own name in full in John iii, 16, instead of the words "the world" and "whosoever," and believe that God means you, and the believing look upon Him who died for you, in the light of John i, 12, will surely bring you life. If C. H. Spurgeon, now resting from his labors, passed from death to life by a look, in obedience to Isa. xlv, 22, you can do the same if you will. The atonement has been made; the work of providing redemption has been finished. Christ died for our sins, according to the Scriptures; He was delivered for our offenses and raised again for our justification, and now the penitent sinner who honestly receives Him is instantly justified from all things and made accepted in the Beloved (I Cor. xv, 3; Rom. iv, 25; Eph. i, 6, 7; Acts xiii, 38, 39).

ILLINOIS PICKINGS.

NEWS NOTES OF INTEREST FROM HERE AND THERE.

Reports by Telegraph of Important Happenings in Our Own State During the Past Few Days—News of Interest to the People of Illinois.

SPRINGFIELD, July 24.—The house was the business end of the legislature. Hogan's labor arbitration bill was passed with only one man—Murray—voting no. Merriam offered his resolutions calling for an investigation of newspaper charges of boodlery in the legislature. He said that if the charges were not proven the papers should be prosecuted for libel. Others said the resolutions should specify, in which case they would vote for them. A motion to suspend the rules was lost—89 to 30.

In the senate a bill was introduced permitting men on juries in criminal cases who admit they have read the newspaper trials of the same and have formed opinions, but who swear they can impartially try such cases; the state is also given the right to appeal. A bill to increase the state tax levy $500,000 a year for the next two years was reported favorably.

In the joint Republican caucus a resolution that all subjects named by the governor be answered either by legislation or resolution was adopted. Several resolutions calling for early adjournment were defeated.

SPRINGFIELD, Ills., July 25.—The senate refused to suspend the rules and pass the Hogan arbitration bill. Bills were introduced to tax gas and electric light plants 3 per cent. on their gross earnings, 2 per cent. to be used to create a fund to build municipal plants; to tax telephones $2 each instrument; to tax life insurance companies 2 per cent. on their premiums. In the house a bill was introduced making it embezzlement punishable with not longer than ten years in the penitentiary for a public officer to take for his own use the interest on public funds in his care. The revenue bills were then discussed for a time, and no action taken.

SPRINGFIELD, July 26.—An attempt in the senate to pass a resolution to consider all the subjects in the governor's call was defeated and the resolution went over. The labor arbitration bill was sent to third reading after amendment. The bill to provide $500,000 additional revenue a year was advanced to third reading, as was the bill to tax express companies. In the house a bill to tax owners of race tracks and permitting and regulating pool selling and racing was introduced, and a petition from Chicago citizens asking its passage was read. The revenue bill was considered and amended, and a bill taxing base ball games and prohibiting Sunday playing introduced.

SPRINGFIELD, July 27.—The senate was in session just ten minutes and a bare quorum of senators was present. Hogan's house arbitration bill, with committee amendments, was read, amendments adopted, and the bill advanced to third reading. The house in committee of the whole considered the revenue bill, which was amended, reported to the house and ordered printed. Both houses adjourned to Monday.

State Committees of Illinois.

SPRINGFIELD, July 27.—The Republican state central committee has been called to meet in Springfield July 30, and it is announced authoritatively that the Democratic committee will be called for Tuesday or Wednesday of next week. The Republican call says the meeting is to take action on the death of Representative Remann, and to take appropriate action on other matters of moment which will be brought to its attention. It is rumored that among the "other matters of moment" to be brought to the attention of the committee is the rumored boodling in the legislature.

Rowing Races at Clear Lake.

CLEAR LAKE, Ia., July 25.—There was a big crowd at the last day of the Iowa Amateur Rowing association. Ottumwa won the senior doubles, half mile; Sioux City the senior singles, half mile; Sioux City the senior fours, half mile.

Game Storage House Raided.

KEWANEE, Ills., July 25.—Game Warden Blow, of Chicago, has made another raid on the storage house of H. Clay Merritt, and secured forty large sealed zinc barrels full of unseasonable birds. The penalty is $5 a bird, and it is said Merritt has 4,000 on hand, which, in case of fines, would cost him $20,000. M. R. Bortree, of Chicago, president of the National Game Board and Fish Protective association, is in the city ready to prosecute. Merritt will try to prove that game bought in season may be stored and sold at will.

Fifty Persons Were Injured.

PARIS, July 29.—Further details have been received here from St. Briouc in regard to the wreck of the train crowded with pilgrims returning from the shrine of St. Dauray. The accident, it appears, was due to the derailment of the engine. Twenty-four carriages were thrown on top of each other and six of them were completely wrecked. There was a terrible scene after the disaster. Twelve mutilated corpses have been extracted from the ruins and fifty persons were injured. Of this number twenty people were seriously injured.

Four Children Burned to Death.

BIG STONE GAP, Va., July 29.—John Hick's house burned, four of his children were burned to death and his wife and one child were badly burned. The fire took place at night and was not discovered until it was too late to do more than save the parents and one child on the lower floor.

The Silver Debate.

CHICAGO, July 25.—A statement has gone out from this city that the Harvey-Horr debate is attracting little attention here; that the sessions are attended by but few people, etc. The fact is that the sessions can be attended by but few, as there is room for not more than 150 in the hall where the sessions are held. It is also a fact that the interest is great, not only in the city but all over the country. The attendance is limited to these invited, and invitations are rarely neglected. All the papers here print the debates in some shape, and several print them in full. There is a great demand all over the country for good synopses of what the two debaters say of the subject.

Y. M. C. A. Building Damaged.

WASHINGTON, July 25.—The Y. M. C. A. building on New York avenue, near the treasury department was almost destroyed by fire. C. C. Bryan's fine grocery store adjoins the association's building on the west and was badly burned, while the hardware store of James B. Lamie was also damaged. The Y. M. C. A. building was valued at about $35,000, and was fully insured. Mr. Bryan's loss may reach $20,000, and is fully covered by insurance.

"Soo" Road Raises Wages.

MINNEAPOLIS, July 25.—The Soo road has raised the pay of its engineers and brakemen to the schedule in force prior to August, 1893. Other classes of employes will be given similar restorations.

Death of Rev. Edward Beecher.

BROOKLYN, July 29.—Rev. Dr. Edward Beecher, brother of the famous divine, Henry Ward Beecher, died at his home, 182 Macon street, yesterday. He was 93 years of age, and spent the greater part of his life in the ministry.

Illinois Firemen's Tournament.

DECATUR, July 25.—The State Firemen's tournament is the largest in the history of the event. Edwardsville won the band contest, first class, and Clinton second class. Lincoln won the free-for-all hub-and-hub hose race, and Mt. Carroll the consolation. Monmouth won the free-for-all hub-and-hub hook and ladder race, and Havana the consolation. Mt. Carroll won the novelty hose race, Monmouth the novelty hook and ladder, and Lincoln the novelty coupling.

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GREATEST VILLAIN.

HOLMES HOLDS THE RECORD AS A PRODIGY IN CRIME.

The Quinlans Now Believed To Be Particeps Criminis, and Even Pitzel's Hands Not Unstained with Blood—Murder of Another Man Suspected and Two More Women on the Roll.

CHICAGO, July 25.—As the result of finding part of a human skeleton, believed that of little Pearl Conner, in the subcellar at the Holmes "Castle" on Sixty-third street, Chief Badenoch has decided to hold Joseph C. Owens and Patrick Quinlan, the two janitors of the building, fer further investigation. The chief of police came to the conclusion to held the men after an examination which was conducted in his office, and which lasted nearly five hours. From their answers to questions Chief Badenoch believes both men have guilty knowledge of the criminal operations of the man Holmes, and the finding of the bones now leaves no doubt that in addition to his known swindling operations Holmes is also guilty of murder in Chicago.

Found Another Quicklime Bed.

The workmen at the "Castle" continuing their search in another portion of the basement, found a second bed of quicklime. In this, just before their labors ended for the day, they discovered one of the metacarpel bones of a human body. They expect today to uncover other bodies buried in this charnel house of Englewood. The body found early in the day is supposedly that of Pearl Conner, daughter of Julia L. Conner, the former wife of C. L. Conner, once of Muscatine, Ia. Both mother and child have been missing since the summer of 1892. The woman was betrayed by Holmes, her husband secured a divorce, and she lived with Holmes, and some time in July or August, 1892, she and the child disappeared.

Holmes Says the Police Are "Off."

PHILADELPHIA, July 25.—H. H. Holmes was visited in his cell by his counsel, William A. Shoemaker. For two hours or more Holmes spoke freely of the bones and other fragments of human anatomy found in his "Castle" in Chicago. After the interview Shoemaker told an Associated Press reporter the substance of his client's statements. He said the benes were not those of any of the persons he has been accused of killing. He had been engaged in many insurance swindles, he said, and one of these the insurance companies "got onto." The police were "away eff."

Explains About the Bodies.

His plan was to procure bedies from graveyards which were to be passed off as the bodies of the insured persons. One of these schemes required the bedies of a man, a woman, and a boy. He got them and had them embalmed, put them in trunks, and stored them in a wareheuse. Before he could use them the warehouseman notified him that the trunks must be taken away or he would sell them. Holmes took them away and buried them in separate places. Said he: "Where they are the police must find out."

CHICAGO, July 26.—More proof has been found that Mrs. Julia L. Conner is dead and that she was made way with by H. H. Holmes. As late as November, 1892, Holmes, as shown by letters which have been found, was writing her parents as to her whereabouts and stating that she had gone to St. Louis. But on June 5, 1892, he wrote to her brother-in-law, Ira Yantis, at Waukesha, Wis., giving him a fictitious address as to her whereabouts. In digging at the "castle" the shoulder blade of an adult human being has been found, and a socket bone, supposed to be that of a child.

Two well dressed women have called on the chief of police and told him that a 16-year-old girl, daughter of wealthy and respectable parents, became acquainted with Holmes during the fall of 1893 and afterwards disappeared. This makes the seventh woman, as follows: Kitty Kelley, a stenographer who worked for Holmes; Minnie and Annie Williams, Alice Pitzel, Julia Conner and daughter and the girl just heard of. Conner, the divorced husband of Julia Conner, is here.

CHICAGO, July 27.—Mrs. Patrick Quinlan has lost her defiant spirit in the police inquisition. Two days of "sweatbox" experience proved more than she could bear with equanimity, and she told the police things which before had not been acknowledged. It resulted in making the police more than ever suspicious of her husband and the part he took in Holmes' mysterious business. Chief of Police Badenoch last night said: "The evidence secured from Mrs. Quinlan is highly important. She confessed to abetting Holmes in insurance swindles, and that is a step in the right direction. Patrick Quinlan up to this hour firmly protests that he was mere a hirling and did not know of Holmes' affairs at all.

"Mrs. Quinlan's evidence was that after Mrs. Conner disappeared it became necessary for Holmes to produce her to collect some insurance. Mrs. Quinlan consented to act in her place. She went to the insurance office and swere she was Mrs. Conner and signed that name. I think she was wanted in the collection of fire insurance that was secured by fraud. This opens the way to other deals, which it is necessary to know to fasten the guilt of many of the supposed murders." Mrs. Quinlan is locked up in a cell at the Harrison street station.

According to the statements of Jonathan L. Belknap it was Christmas night four years and six months ago that Mrs. Julia L. Conner was killed. He believes she was asphyxiated in her room while she slept. Her room was a small one adjoining the dark bath room in the "Castle." When all was still in the house Holmes switched on the gas. When the deed was accomplished Holmes stealthily admitted himself through the secret door of the bathreom. He lifted the inanimate form of Mrs. Conner from the bed and carried it to the bath room.

Then placing the body in the bathtub he proceeded to cut it to pieces and fed them to a hot fire in the stove. When all was dene he took the ashes and parts that had not been entirely burned and buried them in a mass of quicklime in the cellar. Colonel Belknap is the uncle of the father of the Wilmette wife of Holmes. He says he and his wife spent Christmas with Holmes, and he helped Holmes to carry the new famous stove through a secret trapdoor into the bathroom adjoining Mrs. Conner's room. That night, he claims, Mrs. Conner disappeared.

According to the reperts up to date there are ten nersens on Holmes' death list now, six of whom are women, two girls, one man and a boy, as follows: B. F. Pitzel, Howard Pitzel (boy), Ida and Alice Pitzel (girls), Minnie and Annie Williams, Emily Cigrande, Mrs. Conner and her daughter Gertrude.

CHICAGO, July 29.—Yesterday's develepments in the Holmes investigation closed the nets till tighter around Pat Quinlan, and added mere proof to that already obtained that he was an accomplice and fully cognizant of most if not all his deeds. The police gave out the name of Edward Chappell as a man who not only had articulated skeletons fer Holmes, but also did much of the work of constructing the mysterious tanks for acid and lime in the basement of the "Castle." The further the police get into the matter the more striking the fact seems that all the elaborate plans were part of a skillfully concocted scheme for murder. It is thought that the proof now in hand is such that the Quinlans can be arraigned fer murder. More developments are coming to the front every few hours.

Inspector Fitzpatrick was put into possession of facts which weave a closer web of proof around Holmes, and add another victim to the already long list. This information was furnished by Attorney George B. Chamberlain, general manager of the Lafayette Mercantile Agency. This murder is shown to have been prior to or during 1891. B. F. Pitzel, who later fell a victim, was a participant in the murder of this man, and Chamberlain says he was equally guilty with Holmes. The crime was committed in Chicago either in 1891 or early in 1892. Again the victim was traced to the Holmes building in Englewood.

The police do not think this body has been found. The skeletons that were articulated were furnished a year and two years later. It is the belief that the body was dissected and cremated, or buried deep in quicklime in the basement. The name of this victim is kept from the public to allow the police to work up further evidence. It is believed that this was the first victim of Holmes. The police have found a woman's footprint in a "blind" vault in the "Castle" and conclude from this that a woman was killed there. Another alleged victim of Holmes is a Mrs. Lee, who disappeared during the World's fair.

Still another alleged victim is Emily Van Tassel, who is another missing girl. She was about 16 years old. At Toronto it is said that the evidence that Holmes murdered Alice and Nellie Pitzel is conclusive.

On the other hand a local newspaper is in receipt of an anonymous letter which says Minnie Williams, Mrs. Conner, an unknown man and a little boy are living on Wabash avenue, somewhere between Forty-first and Forty-second streets, in this city. The writer says he is a friend of Holmes and he knew Minnie Williams and Mrs. Conner well. He claims that he met them last week. He also says Holmes will be able to produce Annie Williams at the proper time.

Another local paper says the physicians have examined the bones found in the "Castle" basement and pronounce them "soup bones." Some hair about a foot long was found matted together with what appears to be blood, but it may be mud. Another friend of Holmes' named Mischoff has written to Philadelphia say he has just returned from Europe and is sure Holmes wasn't in Toronto at the time of the alleged murder of the Pitzel children.

A telegram from Anderson, Ind., the home of Emeline Cigrande, says that in an interview her father, referring to a letter from Holmes to him stating that his daughter had gone to Michigan and been married to a man named Phelps, that the fact that they were to have gone to Michigan to be married and no point given by them is conclusive that Holmes made sure of erasing every clue. Even though she was married it would be impossible to find her marriage record.

THE MARKETS.

New York Financial.

NEW YORK, July 26.

Money on call easy nominally at 1 per cent. Prime mercantile paper 3@4 per cent. Sterling exchange firm, with actual business in bankers' bills at 490@490¼ for demand and 489@489¼ for sixty days; posted rates 489½@490 and 490½@491; commercial bills, 488¼.

Silver certificates 66¼@66⅝; sales 10,000: bar silver, 66⅛. Mexican dollars, 53¼.

United States government bonds firm; new 4's reg., 122½; do coupons, 123½; 5's reg., 115½; 5 coupons, 114½; 4's reg., 112; 4's coupons, 112½; 2's reg., 97; Pacific 6's of '95 100 bid.

Chicago Grain and Produce.

CHICAGO, July 27.

Following were the quotations on the Board of Trade today: Wheat—July, opened 69¼c, closed 70⅝c; September, opened 70¼c, closed 92⅝c; December, opened 72⅜c, closed 72¼c. Corn — July nominal, closed 43¼c; September, opened 43½c, closed 43¼c; December, opened 35¼c, closed 35⅝c; May, opened 35½c, closed 36c. Oats — July, opened 23¾c, closed 23¾c: September, opened 22½c, closed 22⅝c; May, opened 25¾c, closed 26c. Pork—July, nominal, closed $10.55; September, opened $10.70, closed $10.65; January, opened $10.62½, closed $10.67½. Lard —July, nominal; closed, $6.25.

Produce: Butter—Extra creamery, 17c per lb; extra dairy, 14@15c; packing stock, 8@9c. Eggs — Fresh stock, loss off, 11c per dezen. Live poultry—Spring chickens, 11@14c per lb; hens, 9c; roosters, 5@5½c; turkeys, 7@9c; ducks, 8c; geese, $3.00@4.00 per doz. Potatoes—New, 40@45c per bu. Blackberries, Michigan, $1.35@1.40 per 16-qt case; raspberries, black, $1.00@1.25 per 24-pt case; red, $1.00@1.25 per 24-pt case. New apples —75c@1.50 per bbl. Honey—White clover, 1-lb sections, new stock, 13½@14c; brown comb-10@12c; dark comb, poor packages, 8c; strained California, 5@6c.

St. Louis Grain.

ST. LOUIS, July 27.

Wheat—Cash, 69½c; July, 69½c bid; August, 69⅝c asked; September, 70⅝c bid; December, 72⅛c bid. Corn—Cash, 38c; July, 38¼c bid; September, 40¾c bid. Oats—Cash, 22c bid; July, 25¼c; September, 22½c.

Milwaukee Grain.

MILWAUKEE, July 27.

Wheat—No. 2 spring, 71⅞c; No. 1 northern, 76c; September, 72⅜c. Corn—No. 3, 44c. Oats—No. 2 white, 26½c; No. 3 white 26¼c. Barley—Steady; No 2, 46c; samples on track, 45@46c. Rye—No. 1, 52c.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from July 22 to July 29:

Elder F B Buster, Rev R G Campbell, Henry Cole, Mrs E B Clark, Louis Dorman, R B Eubank, Byron Fish, John Gilmore, Daniel Harris, W R Hendricks, Elder James Kennedy, W H Layton, Elder N B Lipp, B H Loveless, Sam'l McDonald, A G McKeown, C G F Miller, Mattie E Mooney, Mary E Null, W J Peters, J E Pierce, C H Potter, Mrs R Schnellbacker, D B Sherk, Geo Stahl, Rev H Akwright, E S Tripp.

Dandruff forms when the glands of the skin are weakened, and if neglected, baldness is sure to follow. Hall's Hair Renewer is the best preventive.

For Good Color and Heavy Growth Of Hair, use

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Purify the Blood with Ayer's Sarsaparilla.

The St. Louis Sermon.

Are Secret Societies a Blessing or a Curse?

An Address by Rev. B. Carradine, D. D., Pastor of the Centenary M. E. Church, St. Louis, Mo., Jan. 4, 1891.

W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's too."

A pamphlet of 20 pages and cover.

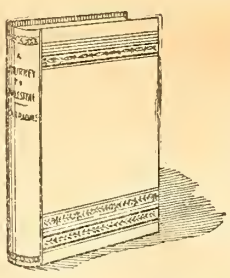
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The following addresses form part of the contents of this booklet:

THE MARTYR'S OWN MONUMENT, by Rev J. E. Roy, D. D., Western Secretary of American Missionary Association.

CHRISTIAN POLITICS, by Rev. J. Blanchard, late President Wheaton College, and Editor *Christian Cynosure.*

THE MYSTERIOUS MACHINE: was it Lawnmower, Town-pump, Balloon, Wheel-barrow,—or what? by Prof. E. D. Bailey of the Civil Service Dept. U. S. Government.

This booklet includes other interesting matter connected with the unveiling of the Morgan monument t Batavia, N. Y. Address

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Hood's Pills cure habitual constipation. Price 25 cents.



HOW AND WHEN TO IRRIGATE.

As Told by Lute Wilcox of Colorado In The American Agriculturist.

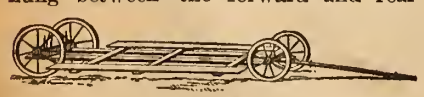
So much depends upon the proper application of water that irrigation is often a failure because of a lack of attention to this part of the work. Evenness of distribution at the proper time is very important. Generally speaking, all ditches in the temperate zone should be ready to receive water by May 30. The first water is turned upon the pasture, meadow or orchard. Let the water remain until the ground is thoroughly wet and soft as deep as it was plowed, then let the water out of the ditch a little farther on, continuing until the field is all irrigated.

Every crop tells when it wants water. The grasses, clovers and small grains have a language which cannot be mistaken. Whenever their green color becomes very dark and sickly turn on the water. When corn needs moisture its leaves become curled in the morning. Salsify needs but little if any water after it is well under way. Carrots cannot bear an irrigation by flooding after they are half grown; if covered with water the crowns decay. All species of the cabbage family require a great deal of water. All plants in a dry climate should be pushed in their early stages by a judicious application of the proper amount of water. In general too much water is applied, which is a sad mistake. When to irrigate and the proper amount of water to apply the farmer himself must decide. The humidity or dryness of the atmosphere, the condition and position of the soil, must be considered in a common sense light. Any one can soon learn about the degree of moisture in the soil necessary for the healthy growth of a plant, and the nearer uniform the condition of the moisture the more vigorous and healthy will be the crop.

The best time to irrigate is early in the morning before the sun becomes hot or in the evening when it is about to go below the horizon. A good time is when a cloud comes up and a shower is expected. The work should not be done when the sun is shining hot, as the plants are liable to be scalded. I prefer beginning at 4 o'clock in the afternoon, often keeping it up until midnight, especially on moonlight nights. At the Utah station the total yield of straw and grain was 15 per cent greater on plats irrigated at night.

Corn Fodder Wagon.

It is low, being scarcely a foot above the ground. It possesses the advantage of a low sled without the hard draft for the horses. A long and light frame is hung between the forward and rear



A LABOR SAVING WAGON.

wheels of a common two horse wagon. A reach 20 feet long places the axles of the wheels 18 feet apart. The reach is a round pole selected from the borders of the woods and having a downward ourve, so as to bring the platform near the ground. The frame is hung by chains beneath the axles. The frame has 14 feet space in length between the wheels and is 7 feet in width. Small shocks of corn are placed rapidly on this platform and drawn where they are to remain, set in double rows, like the double row shocks of wheat. It is found a great labor saver.—Country Gentleman.

Irrigation Methods.

A Nebraska correspondent of American Agriculturist writes: I have observed irrigation methods in California, Arizona, Utah, Wyoming, Nebraska and many other states, and my conclusions as to methods and results are as follows: 1. The best method is the old and well known one of gravitation, taking the water from streams and conveying in ditches to the land where it is to be used. Subirrigation, where it is practicable, gives good results. Where water is raised by pumping with a lift of 10 to 40 feet, a water wheel or turbine wheel connected with a centrifugal pump is cheapest and most satisfactory. Windmills for lifting water for the ordinary farmer's garden or small truck farming are desirable, provided wooden tanks are used or the soil is such that a watertight reservoir can be built. Centrifugal pumps, water elevators or other pumps when driven by steam or gasoline engines, horse power or other expensive methods, are impracticable. I do not regard any method practicable for general grain farming except where water flows direct from streams in ditches at nominal cost.

A Three Years' Rotation.

At a meeting of Wisconsin farmers a speaker described a three years rotation he practiced on a farm in Kalamazoo county, Mich. This is corn, planted on a clover sod, the crop cut in the fall, the land sown to wheat and to clover in the spring. This is cut one year; the land manured and plowed for corn again. Usually the manure is drawn to the fields as made and spread thinly. When the snow is deep or other reasons make it unadvisable to draw the manure at once, it is kept in a yard, the horse and cow manure being mixed together. It is preferred to apply the manure thinly over a considerable acreage rather than more thickly at longer intervals.

Making Dovetailed Hives.

A new kink in putting together dovetailed hives is reported in Gleanings In Bee Culture. A piece of tin bent at right angles long enough and wide enough to cover the ends of the dovetails is securely nailed to the corners of the hive. There was no chance for sun and rain to get in their warping effects.

Western Peppermint.

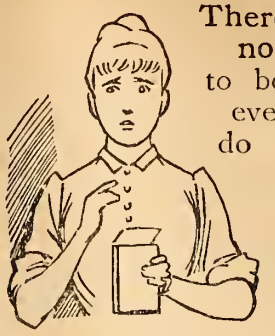
The Seattle (Wash.) Post-Intelligencer tells that peppermint has been found to do well in that state, and a company has been formed to grow this and other roots near Kennewick, east of the mountains, and an importation made of about 500,000 roots, said to be the first of the kind ever brought over the Northern Pacific road. The company has already about 19 acres planted in peppermint and spearmint. The roots do well there, and there is a large demand for the oils. The roots are worth about $150 per acre.

Neither calomel nor any other injurious drug is contained in Ayer's Pills. They are composed of the active principles of the best vegetable cathartics, and their use is always attended with marked benefit. For a sluggish liver or for constipation, nothing surpasses Ayer's Pills.

Summer Excursion Tickets.

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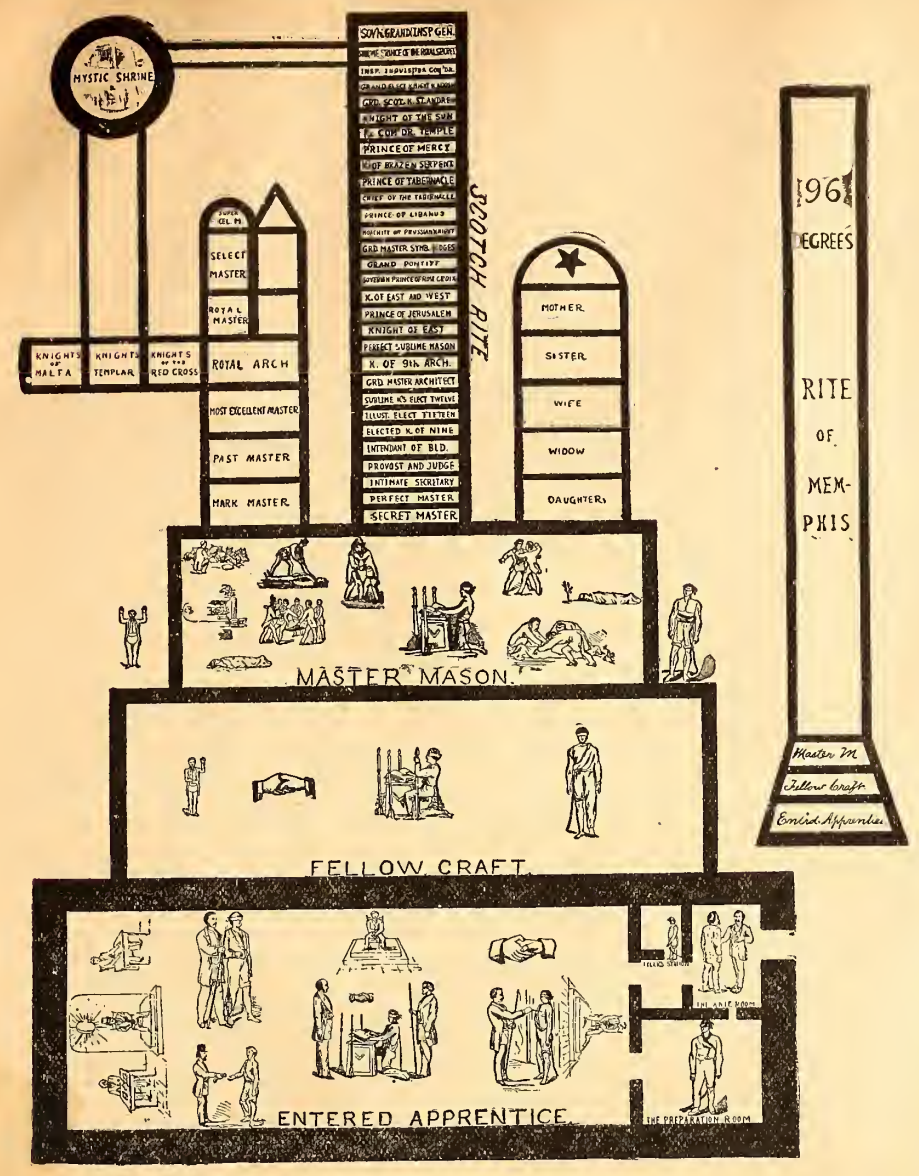
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HISTORY OF A WEEK.

Tuesday, July 23.

Total absence of potato bugs in Minnesota this year has been noticed and gleefully commented upon by the farmers of that state. The cause of the freedom of the potato vines from this pest for the first time in many years is that a parasite is boring holes in the bug.

Eddie Bowen, 10 years old, was killed at North McGregor, Ia., while riding on a freight car being switched.

A lone highwayman held up a Wichita, Kan., electric street car in the sight of fifty persons, and after robbing the only passenger and the conductor made his escape.

James Roy Tucker, of Fulton, Mo., is either a record maker or a calumniated man. He is reported to have taken fifty different girls out riding in fifty days, rain or shine, on a wager.

Reliables estimates of the census of the city of Milwaukee, now approaching completion, place the population at from 255,000 to 260,000, an increase of over 50,000 in five years.

Wednesday, July 24.

Railroad men estimate tourist travel this year at 30 per cent above last year.

P. C. Brooks, an American steamship company clerk at Livingston, Guatemala, was murdered and his vault robbed.

Chicago's new Democratic daily, The Chronicle, has entered into a ninety year contract with the Associated Press.

It is officially announced that the union carpenters of Boston will demand, on and after September 1, eight hours as a limit of a day's work, and an increase of five cents an hour in wage rates. The present rate is thirty cents an hour.

The British schooner Eagle collided with the Norwegian steamer Terrier, off Demerara, and the Eagle was sunk, drowning two women, two men and one child, all passengers. Twenty-four passengers were saved.

Tangiers is besieged with rebellious Bedouin troops.

State Auditor Gore says that the regular session of the Illinois legislature cost the people $374,372.

Dr. Samuel L. Butler, a prominent dentist of Louisville, committed suicide while on a spree. He was very wealthy.

Thursday, July 25.

The Milwaukee and Lake Winnebago has added $1,280,000 to its capital stock and will build from Neenah to Manitowoc, Wis.

A receiver for the New York, Lake Erie and Western has been asked at Cleveland by the Farmers' Loan and Trust company.

The latest things found in the Holmes house at Chicago are eighteen human ribs and some human vertebræ, so it is said.

George Reed, painter, 36 years of age, shot and killed his wife at St. Louis, as the result of jealous rage. The murderer was arrested.

Frank Klein has been held at Milwaukee for manslaughter for killing Louis Schmidt, who died from injuries received in a prize fight.

An Indiana editor has received a rattlesnake with ten rattles as payment for one year's subscription to his paper.

Friday, July 26.

C. E. Schaff, assistant general manager of the "Big Four," has been appointed general manager of the Louisville and Jeffersonville Bridge company.

Captain Charles E. Weeks, the best known whaler on the Pacific coast, died on Herschel island.

China has failed in a pledge to prevent disturbances in Formosa. Japs are patrolling Seoul and United States Minister Sill has recalled the marines recently dismissed from the legation.

The County Judge Raymond, of Iroquois county, Ills., was made defendant in a $10,000 suit for damages brought by Edson Cross, of Old Town, who claims that the judge permitted irregularities in a case in which Cross was defendant.

Lizzie, May, and Hulda Claus, aged respectively 12, 10, and 7 years, daughters of Charles Claus, of Columbus, Neb., were drowned while bathing in the Platte river.

Powerful, the English cruiser, sister ship to the Terrible, was launched at Barrow. She is larger than any cruiser yet built by the nation.

Saturday, July 27.

William Willis, the White House coachman, has been stricken with paralysis.

The five largest locomotive tire manufacturers of the United States are about to consolidate.

Complaints are made that shots from the proving ground at Sandy Hook are fired carelessly in close proximity to passing steamers.

Owing to strikes only one mine in the entire Marquette range of Michigan is in operation.

M. Starr Colgate, whose wife has sued for divorce on the ground of abandonment has retired from the Wall street brokerage firm of Nesslage, Colgate & Co.

John Spelling, a hard character of Hoboken, N. Y., was killed by the police while resisting arrest.

Charles Herron, traveling salesman for Morgan, Jones & Co., coal dealers, Toledo, is missing. The firm is $3,000 out and local creditors mourn.

Annie Haney is insane at South Charleston, O., as the result of a discovery that her marriage to Albert Payne, a farmer, was a mock ceremony.

Monday, July 29.

At Maderia, Cala., a mob took Victor Adams from his captors and hanged him. He had killed a justice of the peace named Boker.

John Kiernan, of Celina, O., aged 18, accidentally shot and killed his brother Harry, aged 13. The boys were hunting squirrels.

General Harrison made a speech at a flagpole raising at Old Forge in the Adirondacks. It was simply a patriotic address in eulogy of "old glory" and gave the newspaper men no political "pointers."

Senator Harris' private secretary, Milliken, who invaded the bedroom of one of Solicitor General Phillips' daughters at Washington on the night of July 4, has been arrested at La Grange, Tenn., on an indictment for his "indiscretion." He was bailed in $5,000.

A mail car on the Lake Shore at Rockport, O., was burned, with all the mail, coming west.

One hundred and fifty men working in the sawmill at Iron River, Wis., went on a strike for an advance in wages from $1.25 to $1.50 per day.

AT JACKSON'S HOLE.

Latest News Indicates That the Settlers Are All Right.

Market Lake, Ida., July 29.—The latest and most authentic reports indicate that the settlers in Jackson's Hole are unharmed, and that no massacre has taken place. Federal troops have gone into the Jackson's Hole country, but the probability is that when they reach the scene of the reported massacre they will find, instead of the smoking ruins of cabins and the mutilated corpses of settlers and their families, the same old camp of Jackson's Hole and a lot of healthy, husky settlers, who will perhaps be greatly surprised to learn of their reported death. In fact, there is now almost positive evidence that there has been no massacre.

The following tales have been afloat in the last couple of days: That fifty or more people were slaughtered by Indians three night ago; that sixteen families in the Jackson's Hole country were massacred; that the Lemhi Indians, 200 strong—that is, the young bucks—have already crossed the track at Beaver Canyon to join the Bannocks; that thirty-five Fort Hall Bannocks, with war paint and feathers flying, marched through the town of Idaho Falls, a few miles to the south of Market Lake, Thursday afternoon on their way to the Teton country; that all the passes into the "hostile" country are guarded by Indians and that that is the reason why no whites come out to give reliable news.

The story of the fifty whites killed in the Jackson's Hole country comes to Market Lake third or fourth handed without names or any other information than is borne in the bare statement given. The same is true of the "sixteen families" story. All told, there are not 500 Indians on the Lemhi reservation when all are at home, so it is impossible for the number of bucks quoted to have left the agency for the excited country. The thirty-five Fort Hall Bannocks, who in war array marched through Idaho Falls, were five Bannocks traveling on passes given by Agent Teter.

Indian Agent Teter in his report to the Indian commission of his investigations of the Jackson Hole trouble says: "From reliable information I have no hesitation in saying that for every elk killed unlawfully by the Indians two are killed unlawfully by the settlers. The majority of the citizens of Jackson's Hole are men who have left their country for their country's good. The Indians killed by these settlers were practically massacred. The men who committed the crime should be prosecuted to the fullest extent of the law. A certain element among the settlers in the Jackson Hole country seems determined to drive the Indians from that country at whatever cost, not recognizing any law themselves but that which serves their interest."

TRAIN HELD UP IN OHIO.

The Brigands Estimated to Have Carried Away About $150.

Toledo, O., July 24.—The Lake Shore and Michigan Southern train, No. 27, due here at 11:10, in charge of Conductor Darling and Engineer Tiernan, was held up and robbed at Reese, a small station thirty-eight miles west of here, at 12:40 this morning. They had pulled into a blind siding to allow a special to pass when the train was boarded by six masked men, who at the point of revolvers compelled the express company messenger to unlock the safe and deliver the money.

The amount taken from the car is not known, but it is estimated by the express officials here at $8,000. The officials are of the opinion that the robbery was committed by persons in close touch with the employes of the road, as they had positive information as to the trains meeting on the siding and also of the unusually heavy express run. The passengers in the coaches were not molested and immediately after completiug their work the robbers took to the woods and disappeared.

Toledo, O., July 25.—It is generally understood that the robbers who held up the Lake Shore train at Reece's switch got no more than $150 from the way safe. They tried several times to blow open the through safe with dynamite, but failed. Four or five men have been arrested as suspects, but nothing certain is known as to the identity of the robbers. They are believed to be the same gang that robbed the train near Kendallville, Ind., a year ago.

PLAYING IT PRETTY SHARPLY.

The Way the Rowe Brothers Expect to Keep Their Iowa Boodle.

City of Mexico, July 27.—It is discovered that one of the Rowe brothers, who are wanted for embezzlement in Iowa, rented a box in the safe deposit vault of the Banco International. The employes of the vault saw him visit his box frequently and take or deposit money. When the brothers were arrested the bank received an order not to allow this box to be opened on any account until definite instructions were given by the government. The brother who hired the box is Richard Rowe, who is not naturalized. He claims that the money is his own, and that his brother Chester who is charged with being a defaulter from the state of Iowa, has nothing to do with it.

LATEST OF CHEROKEE BILL.

While in Jail He Gets Hold of a Revolver and Murders a Turnkey.

Fort Smith, Ark., July 27.—Cherokee Bill got his hands on another revolver yesterday and used it in an attempt to liberate the prisoners confined in murderers' row of the United States jail. His attempt resulted in the death of Larry Keating, the oldest guard of the force. On account of the hot weather the prisoners are allowed to remain in the corridors until nearly 7 p. m. After the prisoners had retired to their cells Turnkey Eoff went in to lock the cells, while Turnkey McConnell remained at the door.

When Eoff reached the cell next to Cherokee Bill's he found the keyhole plugged, and while he was trying to clean it out Cherokee Bill came to the door and fired, shooting Keating fatally through the stomach. McConnell, Parker and several deputy marshals ran in and opened fire on Cherokee Bill whenever he tried to leave his cell. His ammunition was nearly exhausted and he agreed to surrender his pistol to Henry Starr, which was done.

The pistol with which he did the deed was a new pearl-handled, 44-calibre. How he got it is a mystery, but Josie Brown, his sister, who has been here several days and visited him twice, has been arrested for it, and is now in the county jail.

NEW YORK TAILORS ON STRIKE.

Will Result in the Idleness of About 17,000 of Both Sexes.

New York, July 29.—The Hebrew clothing makers of this city, yesterday, for the first time, observed the American Sunday. They were on a strike. Trouble has been brewing between the tailors and the contractors for some time and it has culminated in a general strike of the workers. It is claimed by the strikers that 16,000 workers have responded to the call of the United Brotherhood of tailors and that not only this city, but Brooklyn, Newark and Brownsville, are affected. The number out in this city is estimated at 9,000.

Meyer Schoenfield, the official organizer of the United Garment Workers of America, in a statement declares that the strike is purely a defensive one. The present agreement, he says, which gives them sixty hours' work in six days and a fair scale of wages, will expire Sept. 15, and it has been learned that the contractors will refuse to renew the agreement. The total number of men involved is 12,000, and a strike of those makes 5,000 girls and women also idle.

SENSATION IN THE DURRANT CASE.

Wm. F. Barrett Says He Killed the Two Girls in Emanuel Church.

Santa Cruse, Cala., July 25.—In the county jail of Santa Cruse is confined William F. Barrett, who says he murdered Blanche Lamont and Minnie Williams in Emanuel church last April. He gave himself up to the chief of police, but was discharged as a harmless lunatic. Then he went to the sheriff, to whom he confessed his guilt as perpetrator of the Emanuel church murders. To the district attorney he told a story that at first seemed plausible, but when Barrett went into the details of the crime the inconsistencies of his statements convinced his auditors of his perfect innoceuce and complete insanity.

Prohibitionists Discuss Money.

Decatur, Ills., July 29. — Currency was the question discussed in national Prohibition camp meeting. "Is bimetallism practicable" was a debate by A. Tuttle, of Decatur, and M. L. Daggy, of Greencastle, Ind. "Free Silver" was spoken for by Robert Hunt, of Decatur, and against by Claud Hall, of Eureaka. Helen M. Gougar spoke on bimetallism.

Terrible Steamboat Disaster Rumored.

Memphis, July 29.—A report is current in this city that the large steamship Belle of Memphis, of the Anchor line, bound from St. Louis to this city with about eighty-five excursionists on board, has sunk about sixty miles north of here and that forty lives were lost. The rumor is barely credited.

A Strike If They Don't Agree.

Massillon, O., July 29.—M. D. Ratchford, president of the Ohio miners' organization, has arrived home from Sunday Creek. He says that if the western Pennsylvania operators fail to accede to the miners' demands for 69 cents with company stores or 65 cents without, the Ohio miners will be called out.

THE DEATH RECORD.

Hon. Alexander H. Rice, ex-governor of Massachusetts, at Melrose, Mass.

Professor F. D. Robinson, of the Kansas university, at Lawrence, Kan.

Patrick Madden, pioneer citizen of Creston, Ia.

John R. Coffroth, one of Indiana's best-known attorneys, at La Fayette, Ind.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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Helen M. Gougar will speak at the noon meeting in Willard Hall, Tuesday the 13th, on Anarchy.

Rev. P. B. Williams sends us an excellent program of the anti-secret convention to be held in Portland, Ore., Sept. 25, 26, which we will publish next week.

As we go to press quite encouraging reports come to us in the Jamestown, N. Y., daily papers of President Blanchard's lectures in that town against secret societies.

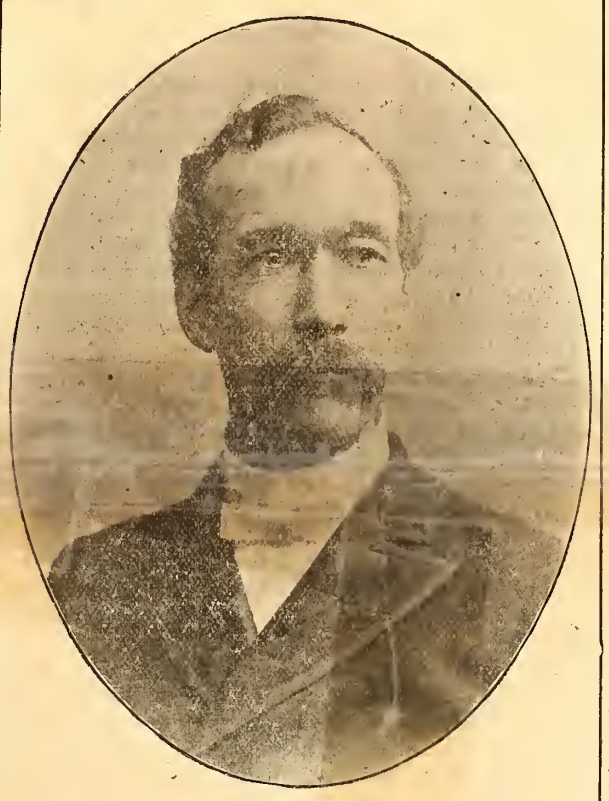
H. S. Bonsib, an Indiana prohibition worker, says, in the *Patriot Phalanx*, that they naturally expect him to open his meeting with prayer, while the old party politicians open theirs with a cork-screw.

D. L. Moody, at Northfield, Mass., learned late Saturday evening that the noted London preacher, Rev. H. M. Webb-Peploe, who was to preach at his Conference on Sabbath, had missed his train at Springfield. Rather than permit him to use a Sunday train Mr. Moody telegraphed for an extra, which cost him $66.

The excellent articles contributed to those columns by Edmond Ronayne have elicted from some of our readers a desire that they be published in pamphlet form for wider circulation. We hope that sufficient funds will be secured for this purpose, as the author has consented to allow them to be republished.

Dr. F. W. Gunsaulus says: "It is more wise to stop and inquire if honorable defeat under a manner that shall wave over the blood-washed in heaven is not a richer and a nobler possession than a dishonorable success won under a banner that waves over the smoking ruins of manhood here, and shall mark the confines of death hereafter."

Some of our readers have expressed their high appreciation of the exposition of the Sabbath-school lesson in the *Cynosure* by Rev. D. M Stearns. It is pointed and practical, and gives the very information the teacher most needs. The discussion of the Christian Endeavor topic by Rev. S. H. Doyle every week has also been highly commended by our readers.



REV. J. C. McFEETERS.

We introduce to our readers this week, by the above portrait, a new contributor to the *Cynosure*, Rev. J. C. McFeeters. He is pastor of a Covenanter church in Philadelphia, in which the last State Anti-secret convention was held. He is quite a popular writer and thoroughly in sympathy with the anti-secret movement. In his well-written article on another page on the growing power of the Christian Endeavor movement, he warns all concerned of the vital importance of keeping in harmony with the law of Christ. This admonition is timely and important, if, as some of our correspondents tell us, many of the active leaders of the movement are secret lodge members; and if, as the Boston press reported, some delegations to its convention traveled on Sabbath.

The young preacher had graduated with high honors and much was expected of him. He had written out with great care a scholarly up-to-date sermon. It was full of advanced thought, and the latest about "semitic environment" and "the errancy of the human" in the Bible. But two days before the eventful Sabbath his pious aunt carried him back years before to the bedside of his dying mother who had put her thin hand upon her boy's head and said, "It is growing dark and I can't see you, John, but I know it is you, and I want you to promise me that if ever you become a minister you will always speak a good word for Jesus Christ." The young minister listened to the narration, sighed, went away, walked in the garden, prayed over it, re-read his sermon, and finally put it in the fire; and on Sabbath went into the pulpit with a sermon born of his mother's faith, filled with his mother's love for Jesus Christ, and blessed by his mother's God.

In England they sometimes resort to strange methods of attracting people to church. The pastor of Spitalfield church announces: "If you want a smoke free, then come to our church next Sabbath afternoon at three o'clock; tobacco gratis or a free cup of tea if you like." Boston is scarcely behind this, for one of its churches announces an eight o'clock Sabbath morning service for the accommodation of bicyclists who wish to spend the day on their wheels.

The interesting letter in this issue from Bro. Sheally, of Hiawatha, Kan., is strong testimony to the fact that the power of the lodge must first be broken before prohibition can be made a success. From many towns have we heard the same testimony, that the greatest obstacle to the enforcement of prohibition is the influence of secret societies. It is impossible to enforce law when the judge, witnesses, prosecuting attorney, and criminal are all bound by the same oath or pledge to obey each others signs and grips.

A brother who has traveled much over the West, says: "Do you know what is the matter with that country? There is a blight on those magnificent prairie States. Last year they said it was the drought; before that it was the grasshoppers, chinch bugs, etc. This year it is the Russian thistle, smut, scab and what not. But I tell you it is dishonesty. We have not been keeping the commandments. Towns were boomed, and when the bubble burst millions of good money were gone." Yes, and that is not all; we have been substituting the lodge for the church, and making the Sabbath of the Lord like other days, and oppressing the hireling in his wages.

A devoted W. C. T. U. woman said shortly before her death: "If I only had the assurance that our daughters would take up the work where we have laid it down, I could die contented." This is a question that should weigh heavy upon the heart of every reform worker. Should it not be a special concern to every anti-secret reformer? How are the young men and women being enlisted in our reform? Have you good reason to hope that they will take up the banner and carry it forward when those who are now at the front in the battle have fallen? Is there not some reason to fear that the spirit of reform is dying out in these times? How few young people are among our active workers. On the other hand the lodges are exerting every effort to enlist the young. The G. A. R aims to perpetuate the order by organizing the Sons of Veterans. Secret college fraternities are reaching into the high schools for candidates. The new secret order for young people to which Prof. Simpson Ely refers in this issue is an illustration of how the secret empire is trying to capture the youth of our land.

THE PRESENT CRISIS.

BY BISHOP COXE.

We are living, we are dwelling in a grand and awful time,
In an age on ages telling, to be living is sublime.
Hark! the waking up of nations, Gog and Magog to the fray.
Hark! what soundeth? 'Tis creation groaning for its latter day.

Will ye play, then, will ye dally, with your music and your wine?
Up, it is Jehovah's rally, God's own arm hath need of thine.
Hark! the onset, will ye fold your faith-clad arms in lazy lock?
Up, oh, up, thou drowsy soldier! Worlds are charging to the shock.

Worlds are charging—heaven beholding; thou hast but an hour to fight;
Now the blazoned cross unfolding, on--right onward for the right.
On! let all the soul within you for the truth's sake go abroad!
Strike! let every nerve and sinew tell on ages, tell for God!

MINOR SECRET ORGANIZATIONS.

BY REV. T. H. ACHESON.

Are they evil? A young man who attended, some time since, a lecture in reply to one in favor of Freemasonary seems to have acquired quite an aversion to this secret society. Yet in conversation recently with a friend he appeared to think favorably of the Good Templar organization, and thought that there could not be much proper objection to it. Are all secret oath-bound societies or secret societies wrong? or are only some of the major ones, such as Masonry and Odd-fellowship, to be condemned? The following considerations are offered as favoring the position that the minor secret societies are also evil, and should in no way receive the approval of the church or follower of Christ:

1. They are secret. This is as true of them as of the older and more strict organizations. They may not be so secret; may not be so sternly and strictly secret; may not have so many secret features as the major societies, but still they are secret. The very presumption rests against them. They are not necessary in good work. They may very easily, on account of this secrecy, be used for evil work. There may be necessary secrets in the home, but the home is not a secret society. God gives no one the right to give his adherence to any truth or work before its nature is understood by him, unless it be a matter of divine revelation. Every one is under obligation to believe God's Word, whether he knows it all or not, but he must give no such submission to human authority. He, therefore, who gives his promise or oath to what he yet knows not, sins against God. The Bible long ago presented to men the foolishness and wickedness of such a course, in the account of Darius and his prohibition of petitions for thirty days; and in the record of Herod, whose indefinite and criminal oath led to the murder of John the Baptist. Even if those who stand as ushers into the hidden mysteries assure us that our coming fraternity duties shall in no wise conflict with righteousness, it alters not the case. No one can give his conscience into the keeping of another man. Each one must give an account of himself to God.

2. To belong to the minor organizations stops our testimony against the major societies. Consistency will close your mouth. You may be convinced of the evil character of Freemasonry or of Odd-fellowship or of the Knights of Pythias, but if you are a Workman or a Woodman or a Good Templar you cannot well say much. To be tarred by the same stick, even in less degree, neutralizes your testimony, and removes your desire to testify. The pot's assertion "that the kettle is black" will not receive much consideration from thoughtful and impartial hearers.

3. To belong to the minor society is a step to membership in the more objectionable fraternities. There is gradation in evil as well as in good. Men are bad before they are worse; and they become worse before they are worst. When a man joins any secret society his conscience has begun to sleep on the secret society issue. Since he has started down the ladder he may go to the bottom. It does not look so far from the first or second round down to the bottom, as it did from the top. Neither does it look so dark and forbidding as it once did; he is getting used to the murkiness. Men are led into Freemasonry all the more easily because they become Woodmen, or members of the G. A. R., or Knights of Pythias. The lower societies are feeders for the upper ones.

4. It is our duty to testify against the whole institution of oath-bound secrecy, and you cannot do it if you are a member of a part of it, even though the part be a most subordinate one. To testify fully, consistently and forcefully against any evil system you must stand outside of it, if it be a voluntary organization. This is the proper course and let us follow it. To witness against the saloon, stay out of it altogether. To testify against the pool-room, absent yourself wholly from it. To make effective your objections to the dance, stay away from the best, or the least evil of them, in the parlor of the church deacon. To witness against the evil institution of the theater, do not attend the best plays of the best actors. Treat the whole thing as an institution. So to proclaim a true testimony for your Lord against the monstrous evils of organized secrecy, stand aloof from every part of the whole system. "Keep thyself pure."

Hopkinton, Iowa, July 26, 1895.

LIGHT VS. DARKNESS.

BY REV. ALBERT G. JOHNSON.

There are two elements in the world which are at variance with each other. These always have existed, and always will. The struggle between the two has been for supremacy; those elements are light and darkness; the one a positive, the other a negative. The positive tends to the elevation of life and the happiness of humanity; the other to death, misery and destruction. From the time that the morning stars sang together, and from the moment that God said "let there be light and there was light," down to the present time, this struggle has been going on. Light against darkness; truth against error; righteousness against unrighteousness; Christianity against all false religion, and, in a word, the Bible against all that tends to darkness and superstition. And from the time that the devil through subtlety caused darkness to enshroud the souls of our firstparents, men have been hiding away in the dark to cover their meanness. "Men love darkness rather than light because their deeds are evil."

The devil came to our firstparents with the promise of revealing to them a secret that would be beneficial; had they known the deception that was lying back of the statement "that they would not surely die," he could not have deceived them. But, as one has said, he presented the rose, but secreted the thorn, in that he promised that they should become as God. This statement touched the mainspring of Eve's soul, for in her purity and innocence she longed to become more and more like God. Thus she allowed herself to be hoodwinked with the awful consequences of plunging the whole human family into darkness and misery.

The lodge comes to men with the same cunningly devised falsehood, and presents what they call the beauties of the lodge, and after they have their subjects under control; they soon rob them of their manhood, and they are ready to do whatever is commanded of them by the grand lodge, without asking a reason why. Poor dupes! Masonry promises its subjects salvation and heaven without Christ. Salvation without a Saviour, Christianity without Christ, are incomprehensible terms to me; it would be just as consistent to talk about an honest thief or a sober drunkard. How a man can be strictly an adhering Mason and be a Christian is also beyond my comprehension. Jesus brands all as thieves and robbers who try to get to heaven by any other way than through his name, "for there is no other name given under heaven or among men whereby we must be saved." Surely the world would be infinitely better off without the lodge to mislead souls to perdition.

It is a place to breed and foster crime. Men who are guilty of crime and flee from justice find a shelter in the lodge. Honest, truthful Christian men do not hide under the darkness of it. But, "he that doeth truth cometh to the light that his deeds may be made manifest that they are wrought in God." Everything in nature that is pure loves the light. It is essential to life and wellbeing. Every man that is in line with heaven should love to have the world know his true character. Everything that is vile seeks the cover of darkness; and every man that is corrupt wants his true character kept in the dark. Such men seek their own kind for associates, and men that are pure and righteous seek to associate with their kind as well, and consequently there is no fellowship between those that love light and those who love darkness.

No wonder that the *Cynosure* and its friends find a powerful opponent in the lodge system. It is the mission of the *Cynosure* to send light and truth abroad. It is the business of the lodge to try and suppress light and foster darkness and crime. The devil is the father of darkness and is mighty; God is the father of light and he is Almighty. Therefore the time will come when the dark and benighted lodge system will flee from before the light of the Gospel, as the night flees before the morning sun. God has promised that there is nothing hid but what shall be revealed. It will not be long until the rottenness of the lodge will be apparent to every mind. We who love the light are on the winning side of this conflict. Let us buckle on the whole armor, go into the field and press the battle to the very gates.

Huntington, Ind., July 27, 1895.

A GROWING POWER.

BY REV. J. C. M'FEETERS.

The recent convention of young people in Boston is without a parallel in history. Never before in all the ages was such an assembly of young people seen, collected from the four quarters of the world, beaming with intelligence, conscious of power; everyone pledged to attain to the greatest possible heights; all in covenant with God and one another to grapple with the great moral problems of the age with the might that God will give. Such an exhibition of Christian life and ardor is an indication that we are approaching the better times, when godliness shall have power and shall reign.

The convention having adjourned, the living streams that converged upon Boston, almost giving it an immersion, have flowed back again to their respective districts, all the purer, stronger and more influential. Is it too much to expect that the Christian work this year by the young people will be several fold greater than during any previous year? And what will hinder? They are, according to their pledge, given to the Lord without reserve, to do whatsoever he will have them do; and the Holy Spirit, working through such instruments, is invincible and immeasurable in his doings. With nearly two and a half million, all dedicated without reservation to the Lord, what a marvelous outlet for heaven to flow in upon the earth, for the Holy Spirit to rush forth in rivers of water.

We may be disappointed but we will look for results. If results fail, the cause must be insincerity and inconsistency on the part of some who have taken upon themselves a solemn covenant to be wholly the Lord's. To promise to do whatsoever the Lord will have them do, then to turn about and do what they know he would not have them do, is to break the spiritual current between God and the soul and leave them weaker than other persons. A few days ago a young man with a Christian Endeavor badge on his coat and a cigar in his mouth was asked whether the badge between his lips or on his lapel was the true sign of his life. If the pledge be a power over the soul, it will keep the person, by divine grace, from all conscious evil; make a break between all known sin and the soul; will cut every rope that binds to wrong habits and evil associations. The Christian Endeavorer must at every step ask, Will my Lord have me do this? Such a question will produce a speedy separation from evil. Such a separation will prepare for true consecration. Such consecration will make way for the Holy Spirit in the soul and through the life to do his greater works.

Next year we expect a remarkable convention of young people in Washington. Should each of the two and a half million keep themselves clean during the year from everything which the Holy Spirit points out to them as sin, with what tremendous strength shall their fifty thousand dele-

gates come forth into the capital of the republic to demonstrate in the presence of judges and legislators that the power is well nigh matured which will shake from off this government the political rings coiling around the nation's body like vipers, and the secret fraternities worse than the rings, and the murderous traffic in intoxicants worse than all. The power is rapidly arising into prominence which will inscribe on the gates of Washington "Christ is king," and write the same in the nation's laws. But to have this power the young people must keep themselves separate from all these evils.

Philadelphia, Pa., July 25, 1895.

A PREACHER OF THE GOSPEL TRIES TO PREACH ODD-FELLOWSHIP.

If it did not require "all sorts of people to make the world," "blind leaders of the blind" might be left out. Physical blindness appeals to gentleness and charity. How far a similar claim can be allowed on behalf of some modern scribes, is a matter that admits difference of opinion. The outcome, however, is, that the "blind guides" lead the blindfold dupes and both fall into the ditch called a lodge.

In such a light the *Republican Register* of Galesburg, Ia., represents Dr. Blodgett, a minister, who, it says, preached to hundreds of Odd-fellows and Rebekahs Sabbath evening, the sixteenth of June. On the one hand, it would be improper to accuse the newspaper of putting folly into the mouth of the preacher by an erroneous report. On the other, it would be still worse to accuse the preacher of what the report attributes to him, without conceding the possibility of his spoken words having become slightly modified on their way into type. Such errors can creep in when no just blame can be charged to either the speaker or the reporter. A concession of this kind is offered as a grain of salt in this criticism.

He was almost above criticism when he exalted the church to a place not attainable by the lodge. He distinguished the church as "divine," and so it is in origin. He was unanswerable when he declared that Odd-fellowship could not bring men into the kingdom of heaven. But was he not for the moment blind to the claim of the Odd-fellow burial service, that it brings men not merely into the kingdom of heaven but into heaven itself? Was he not blind to Masonic history also when he conceded to Masonry more than two thousand years of duration in place of its less than two hundred? He need only turn to an ordinary cyclopedia to learn that Grand Lodge Masonry dates from the year 1717, less than half a decade before the Plymouth landing. If he meant that sun worship, the essence of Masonry, had existed more than two thousand years, he kept within something more than safe limitations.

It is a question how well his eyes served him when he said that Odd-fellowship is not a religious organization. If he meant that it was not Christian, he was right. Even in prayer, Dr. Blodgett cannot mention Christ's name in the lodge without violating lodge law. The very text he took that evening was a parable introduced into the lodge work as an "interesting narrative." It is carefully separated from all reference to Christ, and is not even called a parable. He was right if he mesnt that Odd-fellowship carefully ignores the true religion. In that sense, it is, as he says, not a religious organization. Suppose, however, that he were in Asia, where he expected to encounter false religions, and he found there an altar. Suppose that round this altar solemn rites were performed; that in connection with such rites he heard the voice of prayer; that he also saw the assembly go from the place of worship to the place of graves, and, with elaborate ritual and in apparent assurance of reunion above, bury the dead; what would Dr. Blodgett think he had found? Probably he would call it a sewing society or a business college. Common people would know that they had found something which its devotees regarded as a "good enough religion." No doubt, like Odd-fellows, these would extol its virtues above those of Christian churches.

Does Odd fellowship lack either of the signs here named? Yet Dr. Blodgett sees no religious character in his fellow lodgemen's "good enough religion." If he means that he sees it is not Christian, but, like Masonry, is pagan, then he is no longer blind. But yet he sees only part of the truth when he sets forth "misappropriation of time and funds" in lodges as "the cause of ministerial opposition." One of the causes or a pair of them this certainly is, but not the gravest one. This statement is mischievous because it minifies the real grounds of opposition. "Ministerial opposition," so far as I am concerned, would be disarmed, at least in great degree, if it found no more dreadful cause. His eyes seem open, when, in the face of "hundreds of Odd-fellows and Rebekahs" who pretend that friendship can be built on ceremony, he declares that "friendship must be built on Jesus Christ."

But the film returns when he begins to attend to his Biblical text. This is the parable of the good Samaritan. What he means by saying, "yet a man should be careful that these parables do not take the place of Christ," he himself may know. The reporter, who may have misunderstood him, follows up the sentence by saying, "the pastor then proceded to draw out the lessons of the parable." That was surely a more legitimate business for a pastor than telling people that Masonry was more than two thousand instead of less than two hundred years old, and so on.

But if he did really "draw out the lessons of the parable," he must have sent cold shivers over the banded and exclusive clan he was addressing. What are the "lessons" of that parable? It was itself a lesson. The great Teacher taught this lesson. What was it? It was given to an inquiring pupil whose question was, "Who is my neighbor?" The animus of the question was selfish. The pupil wished limiting bounds to be set about his neighborhood. "Thou shalt love thy neighbor as thyself" seemed a high demand. If both high and broad, it confronted selfishness as a crushing law. The pupil asks for limitations. His whole selfish soul cries out in the word, "who?"

Christ pictures a man who just now needs a neighbor if he has one. Here one comes; but there he goes. Here is another. No, neither acts the part of a neighbor. Again steps approach, but this is no neighbor. He is peculiarly a stranger, both in Jerusalem where priests sojourn when in service and in Jericho where they make their home. "The Jews have no dealings with the Samaritans," and this man waiting for a neighbor is a Jew. The Samaritan lives in another province, belongs to another race, and is almost unwelcome. But, "necessity knows no law," and his help is accepted.

Ah, blind lawyer! The healer has touched your eyes. Now you see that friendship knows no law; neighborhood no bounds. The Teacher's lesson has taught you the unlimited freedom of mercy that "dropped like the gentle dew from heaven." Down crashes the "middle wall of partition." "There is neither Jew nor Gentile." Now, set clannishness to recite that lesson. Try to enclose the principle within national boundaries; mark its domain off with outermost continental coast lines; can these contain it? How much less, then, the exclusive walls of the narrow lodge.

Yet here comes a professed interpreter, in cap and bells, to amuse a crowd of Odd-fellows with the assurance that sworn exclusiveness and clannishness are founded on the teachings of the Bible, particularly the parable of the good Samaritan. Probably in the lodge room he teaches them the Samaritan grip and hailing sign.

EXEGETE.

WHY NO CHRISTIAN SHOULD BE CONNECTED WITH SECRET ORDERS.

1. Because to disregard the difference between the various religions in the world and to place Christianity on a common level with other religions, as secret societies do, is virtually to reject Jesus Christ and his religion; for Christianity will not tolerate any other religion, and Jesus Christ is the only Saviour of the world. See Matt. 12: 30; Mark 8: 34–38; Acts 10: 43; 4: 12; 1 Cor. 16: 22; Gal. 1: 8, 9; 1 John 2: 22, 23; 4: 2, 3; and 2 John vs. 9–11.

2. Because to be indifferent to God's Word and truth, and to bind one's self by oath or promise to submit to the arbitrary rulings of other men, as secret orders demand of their members, is not conformable with the Christian faith and a good conscience. See John 8: 31, 32; Rom. 14: 23; 1 Cor. 8: 12, 13; 10: 31; 2 Cor. 10: 5; Col. 3: 17; 1 Tim. 1: 18, 19; Titus 1: 15, 16; Heb. 13: 9; and 1 Peter 3: 15.

3. Because no one can be a consistent member of the Christian church and belong to societies that are founded on secretism and on such false religious principles that will tolerate and tend to equalize other religions with that of a Christian. See Matt. 6: 24; 7: 15; 10: 27, 28, 32–34; Rom. 16: 17, 18; Gal. 1: 6–9; and 2 John vs. 9–11.

4. Because such a brotherhood or fellowship with unbelievers is also expressly forbidden in the Word of God. See 2 Cor. 6: 14–18.

A PASTOR.

INDEPENDENCE DAY RIOT.

A little red schoolhouse went down to East Boston and fell among thieves. Then the pot called the kettle black and both slopped over; whereupon the potsherds of the earth strove with the potsherds of the earth. Then the little schoolhouse was reddened with ill-shed blood. Little red schoolhouses used to be shrines of wisdom, but this one turned aside to folly, and learned too late that lodges betray. It enacted again the ancient fable of the doves that took the hawk into their enclosure to protect them from another bird of prey. The schoolhouse allowed its enemy, the secret lodge, to pretend to protect it from another enemy, the secret conclave of Romanism.

Not much good the A. P. A. did it on Independence day, and not much good will the lodge, whose first quality is darkness, ever do the schoolhouse, whose primary function is to diffuse light. Out of schoolhouses lodges do not come, and into schoolhouses lodges cannot go but to destroy them. Two things more unlike in method and purpose, and less in harmony every way, can hardly be found. Let us not think that the friends and foes of the old schoolhouse clashed in East Boston. Two darkness-loving enemies, one carrying it away to Babylon, and the other reviling the theft, brought the honored source of American light and openness and freedom to shame. Let all the indignant graduates of this Alma Mater protest against the indignity. Let the first force of this protest fall on the first offender. The attempted capture of the shrine of light by that shrine of darkness, the A. P. A., was the first outrage. It has no right to its first initial for it is not American. It is unAmerican in such a fashion that it has no right to come near the American school. No relation but hostility is possible between a schoolhouse and a lodge. In the unchangeable nature of things conflict is constant and unavoidable. In this conflict one or the other must give way.

It is time that this little red schoolhouse was rescued from these Philistines. If the East Boston hubbub attracts attention enough, and leads to enough of serious, sensible reflection to contribute to the rescue, the blood will not have been shed in vain. But from this time let no real friend patiently hear the name of his Alma Mater profaned by the clap trap of a necessarily incongruous and antagonistic lodge.

A GRADUATE.

AN EX-CONGRESSMAN ON SECRECY.

Hon. Martin A. Foran represented Cleveland in the National Congress a few years ago. He is a Romanist, and was interviewed by the Cleveland *Leader* on the renewed and new attitude of his church on secrecy. Point is added by the fact that he is a member of several prominent secret orders. Among other things he said:

"For the matter of that, the pope is half right. Those secret orders are bad for the church. The Protestant churches recognize the fact as well as the Catholic church, but have not the courage to make a stand. The societies set up a religion of their own in a way....Inherent in the human heart is a religious sentiment; and men who do not find its expression in the churches, with their outward forms and observances, sometimes find comfort in the religious thought and observance of a more quiet kind, which they find in the secret societies.

"There is another phase presented by the subject, which has no doubt something to do with the edict of the pope. Strange as it may sound for me to say it, a man is better off who does not belong to any secret order. The lodge, like the club, breeds family dissension. When the mar-

ried man goes to his lodge, leaving his wife at home, and does not return till 12 or 1 o'clock at night, the wife does not like it. If he belongs to three or four lodges, the trouble is intensified, and a coldness is apt to spring up between husband and wife.

"Again, the secret orders lead to drink. Men thrown together at night are liable to go together to have a convivial drink, especially if one of the lodge happens to be the proprietor of a saloon."—*Christian Harvester.*

A correspondent writes the Boston *Herald:* "I recall the story of the change of name of Frederick Douglass made from Lloyd to Douglass, as he told it to us. He had escaped from slavery and was in New Bedford among newly-made friends. As efforts to capture him would surely be made by his master, these friends decided that it would be wise to give him a new name. What should it be? 'You may give me any name you choose,' said he, 'so that you leave me the name of Frederick; for my mother gave me that name because she liked it.' At this moment the grandfather of the household entered into the discussion. He chanced to be reading 'Scott's Poems,' so popular at that period. He opened the volume where his finger still held the place, where he had just read: 'His name shall be Douglass—Frederick Douglass; for listen, 'The hand of Douglass is his own.'"—*Wesleyan Methodist.*

Reform News.

SOWING BESIDE ALL WATERS.

North Uxbridge, Mass., July 25, 1895.

Editor Cynosure:—Three large gatherings of religious and educational leaders, this week, furnish opportunity for sowing the seed by many waters. Leaving home this A. M., I stopped first at Franklin, where I was cheered by a hearty welcome from our good friends, E. L. Metcalf and Chas. W. Stewart, both staunch friends of our cause and recent accessions to your list of readers. Mr. Metcalf expressed great interest in the *Cynosure,* and classed it with the New York *Voice.* He pronounced them the best publications that come to his home. There are so many points upon which we agree in politics and religion that it seems hardly worth while for us to dispute about technicalities and theological differences; but I cannot resist the conviction that his daily living is far better than his creed, and as between the two every sensible man would rather approve an upright, clean life without an orthodox creed than the theory without the practice. The two united constitute the model citizen and Christian.

Failing to connect for the Douglass holiness camp meeting, I turned aside to spend the night with Bro. John B. White in this quiet New England village. While Bro. White is harvesting, I have been sowing the seed from house to house, in faith that some at least will bear fruit in God's good time. To-morrow (D. V.) I shall spend at Camp Douglass with the holiness people, hoping both to receive from their fullness of the Spirit and to add something to their store of information regarding the secret lodges. Bro. Geo. M. Morse and Dr. B. Carradine are leaders in this progressive work. I have a supply of *Lodge Lamps* with Dr. Carradine's portrait on the first page, and some two hundred of his sermon "Are Secret Societies a Blessing or a Curse?" which seem especially appropriate, with "Danger Signals" and a variety of leaflets, I hope to reach and help some who are "weak in the faith" or sadly in the dark on the devious and tricky ways of one who, though "the father of lies," is "transformed into an angel of light" to "deceive, if it were possible, the very elect."

July 27th.—At Camp Hebron to-day I met Major Brewer and his command. After a brief interview he gave me the freedom of the grounds. While this standard-bearer in the Salvation Army is no friend to secret societies, it is quite evident to a veteran campaigner that there is much for him to learn in this field of moral conflict. He apprehends something of the enemy's strength and spirit but showed very little knowledge of his mode of warfare. He suggested the feasibility of flank movements rather than a pitch battle, and thought it possible that Masonry might prove a helpful ally in holding the papacy in check. He was fully in accord with the opinion that "walking in the light as *He* is in the light" is the only road to reform; and he was by no means disposed to distrust God's ability to "destroy the works of the devil," or to sustain his people in the hottest of the fight, but seemed to think it extremely hazardous to drive the gospel sword straight into the heart of this mailed and knighted monster, with his splendid record and commanding position. I could but feel that the Major had need of a little more of the faith of the ancient worthies mentioned in the eleventh of Hebrews. But since "faith cometh by hearing, and hearing by the Word of God," now that the Major's attention has been called to this subject, let us expect that, like Caleb and Joshua, he will conclude that God's people are well able to go over and possess themselves of this land of the Anakims.

James P. Stoddard.

FROM THE PACIFIC COAST.

IMPOSSIBLE TO DEFEND SECRET SOCIETIES.

Wilbur, Wash., July 26, 1895.

Editor Cynosure:—It is amusing, sometimes, to see how self-contradictory are the arguments in favor of secret societies. We see them utterly nonplussed and discomfited in trying to defend the orders. They cannot be successfully defended. Masonry knew that when she selected her jewel, "the still tongue."

After attending to some business in Portland, last week, with one of our prominent business men, he turned to me and asked: "Mr. Williams, why have you not planted your church in the cities? and why have you not at least one large church here on the west side in Portland?" My answer was intended to draw him out on the subject I desired to discuss. I said: "Because there are so many lodges here, and we as a church are opposed to all secret societies." He then said: "I am a Mason; and if a man is a good Freemason he will be as perfect as a man can become in this life." By that time I began to "warm up" on the subject. I settled down to a regular digest of Masonry, which was anything but pleasant to him. After an hour or more of very friendly conversation on this line, he at last said: "I am a member of the Episcopal church, but I take no stock in the church." I answered him thus: "Mr. S., if what you claim is true, you have no need whatever of any church. You say, 'If I am a good Mason I will be as perfect as a man can be in this life.' This is why you have no use for the church, and it is why I am opposed to Masonry. It has divorced you and thousands of others from the church, and teaches salvation without Jesus Christ." He did not know what to do with himself. He was mortified by his own logic.

At Salem, before I took the stand to speak, a prominent gentleman said to me: "A man cannot be a good Mason without being a good Christian." I rubbed it in on him by repeating his expression, and then added: "Ladies and gentlemen, that man makes no pretensions to Christianity. He is rather an unbeliever. What must we judge of his Masonry!" A prominent argument with Christian (?) Masons is that no man can become a Mason unless he believes in God. I answer them, Every professed infidel here on the coast is a Freemason. If Masonry does not admit infidels, it must make infidels very rapidly. No wonder, when we look at the conglomeration in the lodge of Christian, Jew, Mohammedan and infidel.

In trying to defend the lodge last week at an appointment where I lectured, a Christian (?) lady said: "I know he lied about one thing, for my father is a Mason, and I know he never was stripped of his clothing, hoodwinked and cable-towed, as indicated by the lecturer." Poor deluded soul! This is a sample of the defense of organized secrecy. Even Dr. Talmage, when he undertook to defend the lodge, could only say: "I do not see how there can be wrong in it, for so many of my friends are members of the orders." Dr. T. might ask his most intimate lodge friend the most casual question about the so-called secrecy of the lodge, and he will deny it. Let him ask him whether Boaz, Jachin, Tubal Cain, Shibboleth and Mah-hah-bone are Masonic passwords, and he will say "No," when he knows they are. Ask him if Ronayne's "Handbook" and Duncan's "Ritual" are correct revelations of the order, and he will deny it, when he knows they are. The lodges cannot be defended only by lying, fraud and deception.

P. B. Williams.

Correspondence.

MISS HINMAN IN CHINA.

Kalgan, China, June 12, 1895.

Dear Cynosure:—My father thought that perhaps some readers of the *Cynosure* might be interested to learn how I am situated here, and how I find things on the other side of the globe from yourselves. You observe that my letter is headed Kalgan. I am here, however, only for the summer. Peking, as you know, is to be my abiding place. Kalgan is a hundred and twenty miles north and west of Peking, more than four days' journey by mule-litter. The Great Wall forms a part of the north wall of Kalgan. Beyond lies Mongolia. Kalgan is two thousand five hundred feet above the sea, and girt with mountains. These mountains are treeless and covered with only the scantiest of herbage; but to me they have an unspeakable charm after my virtual imprisonment in Peking.

I must make haste to explain that word "imprisonment," lest you form a false impression of the facts of the case. No governmental restrictions keep us within the high walls of our compound, or mission premises. We stay inside, unless called forth by some necessity, in order to avoid the unmentionable sights and still more unmentionable odors that confront one at every step in the streets of Peking. Heaven is kind, else the whole city would long ago have been swept away by the pestilence. I said heaven is kind—perhaps I should have said the Chinese are destitute of sensibility. They certainly seem so in many particulars.

I excited some amusement in a company of Chinese friends, some months ago, by answering a good brother who inquired what points of interest I had visited in Peking, "I think Peking has no sights worth seeing." "You foreigners are *so* straightforward," said my teacher to me once. But when I made this remark I had not been on the city wall. That certainly makes a delightful promenade. I hope sometime to make the entire circuit of it, some fifteen miles, but I have not yet done so. The wall is some forty or fifty feet high and over thirty feet wide, with a parapet on either side. One looks down from it on a far different scene from what one would behold in looking down from one of Chicago's sky-scrapers. The houses of Peking are far from imposing. They are low, one-story buildings of gray brick, with tiled roofs. In the Forbidden City the yellow roofs of the palace buildings rise above the level of the dwellings of the common herd. To the south of the Tartar City (in which we live) rises the lofty staging of the unfinished Temple of Heaven, not so high, I presume, as the most insignificant of Chicago's grain elevators, but quite conspicuous above surrounding objects. In the Tartar, or main city itself, we observed one building which looked like the grand stands at the county fairs at home. They seemed very imposing indeed to me in my childhood. This building, I learned, is really a sort of grand stand, for there the degrees are awarded to the scholars who successfully pass the rigorous examinations, of which one reads in all the books on China. About this higher building are grouped the rows of cells where the candidates for scholastic honors are virtually imprisoned during the two or three days of their examinations.

One is struck as one looks from the wall by the number of trees to be seen in the city. I fancy at this season it must be fairly embowered in green. Peking does not impress one as a crowded city. It prides itself on its wide streets, though it would seem that width only gave more room for filth. The houses and shops, as I said, are all low. Each man's premises—I mean dwelling houses now, of course not shops or public buildings—are enclosed by walls, with a courtyard, larger or smaller. The population of Peking I doubt if any one knows exactly, but it must be much smaller than I had supposed. I very much doubt if the city contains a million people. But how strange it is to look down upon a city in which there are not only no factory chimneys, and no twenty-story edifices devoted to business, —temples of mammon, should I call them?—but no church spires. One, indeed, we can see. It is quite near the compound of our American Board Mission. It is the imposing clock tower of the Roman Catholic church. I suppose the

fact that these Roman fathers were once high in the favor of the ruling powers is the cause of their boldness. Our Protestant chapels are more humble. We are not allowed to build very high lest we spoil the *feng shui*. This terms refers to the universal belief of the Chinese in geomancy.

Our American Board Mission has it compound near the center of the city. The extent of these premises I couldn't venture to say, since they are so irregular in form. We have a chapel, a dispensary, dwellings for three or four missionary families; the buildings of the girls' boarding school, in which I am to teach, the printing office and buildings occupied by servants, employes and tenants. The houses occupied by the foreigners are of Chinese construction with foreign additions and improvements. Most of these houses, I believe, once belonged to some great and rich family. They are one-story buildings of the prevailing gray brick, with tiled roofs. They are set in the midst of brick-paved courts, in which are a few ornamental shrubs and trees, and in which now, doubtless, beds of flowers are blooming.

We have an extensive missionary community in Peking, fifty or more in number. Besides our own people, the Presbyterians, Methodists, London Missionary Society and Christian Alliance, have established themselves there. There are, besides, the foreigners connected with the Legations and the Customs Service. The number is so great as to justify a union service in English every Sabbath night, which is held in our chapel as the most central.

Our work as a mission consists in daily preaching in the street chapels in the city, evangelistic touring in the country, the carrying on of the girls' boarding school, and of day schools for boys and for girls both within and without the city, with the work of the mission press. This last agency is not to be dispised, for it has sent forth some millions of pages in the past six months. We know that it is not enough to convert a heathen. To "build him up in the most holy faith" is by no means the least difficult part of the work. To that end the preparation and dissemination of a body of Christian literature is essential.

Of my own work at present I can say nothing. It is the unromantic work of learning the language. I was so fortunate during my first six months as to have an exceptionally fine teacher. He is not only a man of estimable Christian character, being, in fact, one of our native helpers, but a most interesting and companionable person, as well, able to furnish the stimulus and inspiration that not one Chinese teacher in a thousand possesses.

As for the Chinese people, I find them much more interesting and agreeable than I had expected. They are intelligent, amiable and possessing a good degree of civilization. But they are a nation of pharisees. Their religion varies in different parts of the empire, but their one supreme god, universally worshiped, is Custom. Their reverence for parents and elders, of which we hear so much, is only a part of this worship of Custom, and at heart means very little. We hoped at first that this war would do much toward breaking the barrier of pride, prejudice and custom; but it seems now to have altered the situation very little. We beg all the friends at home to pray for us.

Susan Fidelite Hinman.

THE SOLDIERS' OPEN ENROLLMENT ASSOCIATION.

Dayton, Ohio, July 25, 1895.

Editor Cynosure:—Under the above caption I desire to tell your readers of a movement in the interest of good citizenship among old soldiers. The association took its origin at Hudson, Ind., May, 1893. Many of the survivors of the war are not inclined to join the Grand Army of the Republic because of its secrecy and many other disagreeable affairs connected with its organization, but desire to be enrolled in some kind of association where they can exchange thought on questions which touch the weal and woe of the country. The residence of the writer being at Dayton, Ohio, near the Soldiers' Home, gives opportunity to see the real condition of many of the boys whom the Home attracts. There are a great many of the men here who regard their characters too highly to debauch their lives in the slums of the city, but this is by no means true of a large number of them. They reel on our streets, sleep in our gutters, prostrate themselves before the vilest characters of the city and are robbed of their money as well as the loss of character. The G. A. R. offers no help. The saloons within a mile and a half are banished, but the saloon in the Home is there by the authority of the nation, and those who desire can drink to their appetites, content.

What is here said of the boys in the Home, is also true of many throughout the country who visit the saloons of the towns and cities and there spend the money their families ought to have. Most of them are pensioners and are expending their pensions to support the saloons and to increase the tax list to honest industries and increase the burdens of honest and hard-toiling men and women. The drunkenness and its associate vices and crimes are so numerous, so terrible, so cruel, so frequent, as ought to arouse the fears of patriotic men everywhere, and call for a line of action to suppress the revolting corruption of the brave men who offered their lives upon the altars of their country to redeem it from the impending danger of disunion and disruption. The tendency of war is towards hardness of heart and immorality. The exceptions are not ignored, and were it not that there is a conserving force among the survivors of the war, there would be still more vice and crime than we now deplore.

The association we have organized has undertaken to do something immediately towards a better state of society. Whatever influence one of the boys may have over another will be brought to bear upon him, and also upon lawmakers in order to have a better state of affairs touching the soldier's moral condition. I have in my possession about five hundred letters of boys who are not in favor of secret societies. They are desirous of uniting with us in a movement which is as open as the religious services of the Christian church. This they will find in the association which completed its organization on the Fourth of July, 1895. I herewith send articles one and two, together with the seven resolutions which set forth its object as follows:

RULES AND RESOLUTIONS OF THE GENERAL SOCIETY OF THE SOLDIERS' ENROLLMENT ASSOCIATION.

NAME.

Art. 1. The name of the association shall be The Soldiers' Open Enrollment Association.

OBJECT.

Art. 2. The object of the association shall be the elevation of good citizenship and society, and also to afford opportunity to its members to interchange thought and more practically unite their services to ameliorate the unfortunate condition of many comrades, whose sad lot both physically and morally calls for sympathy and assistance. Also to give expressions to all patriotic questions which touch the weal or the woe of our common country and countrymen. The more definite object of the association is further set forth in a series of resolutions which are here appended and made part of article 2, of the rules of the association.

Resolved. 1. That our first duty is to God as creatures fashioned after his image and destined to an endless life, and as being responsible at the bar of God for our conduct. Following this comes our duty to our homes and native land.

2. That virtue and every ennobling sentiment which forms the basic principle of loyal citizenship is incumbent upon all who desire the confidence and esteem of the good people of our country. Profanity, vice, immorality in every respect, under whatever specious pretext, provocation, or social inclination, is by us deplored and denounced.

3. That it is unpatriotic to consent to take any obligations to obey the mandates of any sovereign or of any of the authorized officers or priests of his dominion, when such authority asserts itself to be more binding than the patriotic pledges of fealty to maintain the laws of our land, whether magisterial or municipal.

4. That it is unpatriotic to subscribe to the belief of doctrines either civil or religious which are in conflict with the divine teachings of our Lord and Saviour Jesus Christ, to whose authority both civil and ecclesiastical governments owe their right to exist.

5. That it is not in harmony with true patriotism to stand identified with any institution that abridges the rights of citizens, either by limiting the freedom of speech in matters of local or general concern, or by placing restrictions upon the immunities guaranteed by the constitution to all law abiding citizens of the republic.

6. That it is not in harmony with the design of a free government where the equality of the citizen is one of the vouchsafed rights of all who obey its laws, to become allied with organizations which segregate from the community only such citizens as are in their judgment eligible to membership, and thereby become the especial favorites of privileges which others as worthy as they, are, under no circumstances, permitted to enjoy.

7. That it is unbecoming the character and dignity of any of the survivors of the late war to engage in the manufacture, sale, exportation, importation, or consumption of intoxicating liquors to be used as a beverage, or to rent, lease, or own any property upon which such beverages are made and sold, or to go as bondsman upon any document that gives license to the traffic in ardent spirits of whatever kind.

H. J. Becker.

LETTER FROM WASHINGTON.

Washington, D. C., July 31, 1895.

Editor Cynosure:—Nearly everybody can cite instances showing that what were at first considered great misfortunes have afterwards turned out to be great blessings. Present indications are that the destruction by fire, last week, of the Y. M. C. A. building and contents was one of these blessings in disguise. The walls of the burned building were not cold before half a dozen churches located in the central part of the city had tendered the burned-out association a temporary home. After mature consideration, and with hearts full of gratitude for the offers made, the officers concluded that, owing to the non-denominational nature of the Y. M. C. A., it would be best not to locate in any church building. They secured a year's lease on a floor in an office building on the same square with the burned building, for headquarters, and accepted the tender of the lecture-room of the Foundry M. E. church, just around the corner, for the large Sabbath afternoon meetings.

The management of the Washington Grove grounds having tendered the use thereof, the Salvation Army will to morrow begin a five days' camp meeting there. This will be the first camp meeting held by the Salvation Army in the vicinity of Washington, although it has successfully conducted them in the neighborhood of New York, Philadelphia, Baltimore and other cities.

Rev. Dr. J. J. Muir, of the E Street Baptist church, preached an interesting and logical sermon on "Happy Mediocrity," last Sabbath. His text was Prov. 30: 8: "Give me neither poverty nor riches....lest I be full and deny Thee, saying, where is the Lord? or lest I be poor and steal and take the name of my God in vain." Most careful observers will, I think, agree with Dr. Muir, who said: "The middle class of society, those people who have enough for their daily wants and are undisturbed by the pangs of hunger or by the annoyance of great riches, are the happiest." In conclusion he said: "In the state of happy mediocrity we are privileged as in no other to best enjoy the grace of God."

"Go ye into the highways and byways" has been literally followed by a band of good men and women who have, under the auspices of the Central Union Mission, opened a branch mission in the most disreputable section of the city, to be specially devoted to the rescue of fallen women. The name of the new mission, "The Open Door," was very aptly chosen. May it be the open door to respectability and a better life to many who enter it.

C. A. S.

THE LODGE AND THE CHURCH.

Kirksville, Mo., July 24, 1895.

Dear Cynosure:—I send you this article on "The Church and the Lodge" from the pen of "A. W. C." Who the writer is I do not know, but that he is a sophist of the first water, I am fully convinced. It would be difficult to crowd more sophistry into the same space. Worse than all, the editor of the *Christian Standard* (Cincinnati) approves the article. How are the mighty fallen! Shades of Isaac Errett, the illustrious founder of the *Standard!* He was opposed to all secret societies. It seems that the discussion of the lodge is to be crowded out of the *Standard.* That is the iniquity of the whole business. Lodges and lodge members dare not enter the arena of discussion. They dare not let us turn on the light. The light would dissipate the unfruitful works of darkness, but like the liquor traffic, the lodge is a nocturnal plant and flourishes in the night.

The following is the article above referred to in the *Standard:*

"Much that has been said of lodge people in the way of criticism of the church, by comparing the work of the lodge and the church, is caused

by total misapprehension of the chief work of the church or of the chief purpose of the lodge, or both.

"The purpose for which the church exists is *not* to give temporal benefits—to care for the sick, minister to the needy or bury the dead—and all it does of this is but incident to or the result of its chief work. The sparks fly from under the hammer of the smith. They are incident to or the result of his work, but he does not strike that the sparks may fly. He strikes to shape the iron, but he would be in a measure surprised if no sparks were thrown off. The care of the sick and of the needy and burying the dead are but the flashes of the flying fragments of activity as the church is shaping sinners into saints.

"The great reason the church exists, or *should* exist, is that it is the only institution in the world the especial mission of which is to save sinners, that is, reform the lives of sinners. The lodge may, at times does, do something in reformatory work, but that is only incidental to its chief business, which is to give temporal benefits. All the lodge proposes to do or can do, is to give social, temporal or financial aid. Of course, that is benevolent, but all the benevolence—that is desire or intention to do good—is expended in giving temporal help to those who need, and that help is mostly confined to the members of the lodge.

"On the other hand, the church proposes to give, and can give, moral, spiritual and eternal benefits. It would be manifest folly to compare the work of an insurance company with the work of the church, for the design of each is totally different from the other. Primarily, the lodge is an insurance company, as it makes its faithful members secure from neglect. Each member takes such form of obligation that all members feel sure that help of a temporal kind will be at hand when needed. For the purpose of saving and reforming the sinful, the church stands without a peer; even without a competitor. It does save and reform, and with such effectiveness that lodges became possible. As a means of bestowing temporal benefits, the lodge is a success, and the church makes a mistake when it attempts to be its competitor, as all the temporal benefits the church bestows *must* be voluntarily given. The benefits the lodge bestows are compulsory—must be given."

The following editorial note is from the same issue of the *Standard*.

"We have received more than one communication on the "Lodge and the Church." We have not room for all. Because of the temperate tone and the just discrimination, we print the one signed A. W. C. The writer is an active preacher of the Gospel and a practical lodge man. The distinction he makes seems a very wise one, and agrees with what was said in our note last week."

SIMPSON ELY.

SOWING THE SEED IN NEW ENGLAND.

BOSTON, July 26, 1895.

EDITOR CYNOSURE:—The hour is late, but since you have no New England letter this week, I feel inclined to give you a sketch of my work to-day. Bro. John B. White, of North Uxbridge, at whose home I spent the night, has been seriously afflicted with rheumatism, but is partially recovered. His light is not under a bushel, but he speaks freely for prohibition, anti-secrecy and in behalf of every good cause, and is heartily seconded by his entire household in his efforts to make the world better.

Calling on the resident pastor, Rev. A. J. Hopkins, I was glad to learn that he is not under the lodge yoke, and that he is not an indifferent spectator of the disintegrating effect of secret lodges upon the church of Christ. From others I learned that three deacons in the church are caged with the unclean night birds of the lodge, and that one at least is a Knight Templar. A free pastor under such circumstances would indeed be a marvel of "grit and grace."

Waiting an hour at Blackstone for the train, I improved the time in presenting the face and testimony of Wendell Phillips to as many of the citizens as I could reach. A gentleman from Worcester, stopping at the Lincoln House, after reading the tract called me back for an explanation. I gave the desired information in as few words as possible, when he in turn gave me some account of lodge supremacy and the way it used its power in politics and religion in his city. If his was a true indictment it is certainly not complimentary to the municipal authorities, the ministry, or to the people who tamely submit and liberally support cringing sycophants in the pulpits and lodge menials in office. For the honor of a depraved race it is to be hoped that his estimate is not sustained by the facts, but he had the appearance of a substantial, prosperous business man and credible witness. He gave me the card of his firm and promised to call when in Boston.

At Douglass Camp I found the tabernacle well filled and the meeting in progress. After the song and testimony service conducted by Bro. Geo. M. Morse, Rev. B. Carradine was introduced and preached a lengthy and searching Gospel sermon in which he dealt faithfully with his brethren. This was followed by a service at the altar in which many took an active part. At dinner I had an opportunity of asking permission from the leader to distribute tracts, which was granted without a moment's hesitation. I presented Bro. Carradine with a copy of his St. Louis sermon on secret societies and asked if he objected to its distribution on the grounds. He gave his assent freely, called the attention of the brethren to it, and was in every way cordial. The two hundred and more copies I had were soon in the hands of the ministers and leaders at the meeting, and the *Lodge Lamp* containing an account of the murder of Rev. Johntson in West Virginia, embellished with the face of Bro. Carradine, was in demand, so that my supply of two hundred was soon exhausted. About five hundred each of Dr. Gordon's and Wendell Phillips' tracts were put in circulation, and only one man whom I met attempted any defence of the lodge, while scores bid me God-speed in my work. Bro. F. W. Weed was a very efficient helper, and Bro. Messinger with others did their full share to forward the work. Since my first visit to Douglass a very perceptible change has come over the people upon the subject of secrecy, and every friend ought to feel encouraged to push on the work with vigor

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JAMES P. STODDARD.

A MONUMENT TO LOVEJOY.

KNOXVILLE, Tenn., July 26, 1895.

EDITOR CYNOSURE:—On reading your interesting article in this week's issue concerning the plan for a Lovejoy memorial stone, the question arises in my mind, To what extent is this call for $12,500 likely to meet with a favorable response? This brave man prophesied, and then was offered on the altar of freedom so long before the cause could promise any triumph,—so long before that shining galaxy of noble men, those "*black Abolitionists*," Garrison, Gerrit Smith, Wendell Phillips, Douglas, Greeley, and many others, came up full orbed to throw light upon the scene and inspire men's hearts with hope,—that I fear this name at the very head of freedom's honor roll is after all comparatively obscured. Will there not be some effective revival of the story of his life and deeds? The magazines are "looking backward" now for heroes

"In whose ashes live their wonted fires."

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Then as to a monument, of course the usual thing is a pile of marble. How I wish a school—a Christian mission, with school and church, at some point in the South not now thus occupied—might be established, and named "The Lovejoy Memorial." Then a proper marble shaft in the Alton cemetery, of moderate cost, would still do honor as marking his burial place.

The subject has peculiar interest to the writer, when, but a child, in Pennsylvania, and before the war, I heard from my father the story of Lovejoy. By and by I read it. I used to read the burning words of his brother, Hon. Owen Lovejoy, delivered in the House of Representatives at Washington, at a time when under the fugitive slave law it was attempted to silence all discussion and put a gag on the mouth of every freeman, North or South, if he did not bow the knee to the Baal of slavery. I reproduce from memory a sentence: "My name is Owen Lovejoy. My home is fifteen miles southeast of Galena, Illinois. I harbor and protect every fugitive from slavery who comes to my door; and let it be written on every leaf of the forest; let every bird of the air carry it; let it ring among the arches of heaven where it will find welcome, and let it reverberate and bellow all along the deep gorges of hell, where slaveholders and slavecatchers are most likely to hear it." I cannot recall exactly the occasion nor the year. It must have been 1855 or 1856. I wish some one who has a copy of that address would have it published.

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More and more must good and true men—Christians and patriots—revere the memory of Elijah P. Lovejoy, who went to his death, not alone because he would speak for the defenseless Negro slave, but because he would not be in mind or voice a slave himself to the intolerant spirit of the times. His noble Christian manhood revolted utterly at the idea of being bound in conscience, or fettered in the God-given duty of pleading the cause of truth against error, of light against darkness. Like Sumner, he loved men and "hated only wrong to man." It was wrong to enslave men. It was wrong to be silent and consenting to American slavery. Slavery could not endure discussion. The light was not welcome. It demanded to be let alone, just as men to-day, enslaved and bound by oath to perpetual secrecy and silence, regard as enemies those who insist that "he that doeth truth cometh to the light that his deeds may be manifest that they are wrought in God."

It is painful to think that the great mass of men who thus part with their liberty of conscience and take an oath in ignorance are honest in their intention, and while not seeing the hidden evils, are yet debarred from that open and thorough examination and discussion which are so welcome when men and systems are consciously right. All honor to the principle for which the martyr perished, and all honor to his memory. I wish to put a mite in the memorial fund. B. A. IMES.

TYRANNY OF THE LODGE.

CAMERON, W. Va., July 15, 1895.

EDITOR CYNOSURE:—I notice the following item in the daily press: "The governor of Pennsylvania has approved an act forbidding unauthorized persons or suspended members of the G. A. R. from wearing the button or badge, and providing for summary conviction before any justice for such offense."

So these Masonic and Odd-fellow legislators who recently wound up their session at Harrisburg in a drunken orgie, disgracing the fair fame of our commonwealth, after so much of their time and opportunity could find time to legislate in favor of the lodge. Yes, and they presume to dictate the kind of buttons the people shall be allowed to wear. Who but secret conspirators for office and pensions would descend to such selfish tyranny. If any one should take a fancy to these buttons why should the magistrate waste his time over it? But if a button cannot be worn except with the consent of a secret clan, what is the "bill of rights" which the American citizen can lay claim to?

Why not prohibit the Mason's pin, the square and compass, the Odd-fellow's three links? Yea, why not publish a fashion plate to keep us posted as to what we shall, or shall not, wear? Is there no way to get rid of such law makers or to enlighten the citizens who by their votes put them in power?

J. W. MOSS.

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HOW TO TELL PURE FABRICS.

Wool or Silk Containing Mixtures May Be Readily Discovered.

A simple but effective practice is in vogue in Germany for determining, without the aid of a chemist, whether a fabric of silk or wool is free from admixture of cotton fibers, of flax, china grass or other vegetable constituents. A piece of the stuff to be examined, say about three inches square, is, after careful cleaning, plunged into strong sulphuric acid, water being afterward added, and the whole boiled. In about five minutes the fluid is poured into a clean vessel and made strongly alkaline by a saturation with caustic soda; then are added a few drops of dissolved orchil, and the mixture is warmed for several minutes up to a temperature of 180 degrees F. Now, if only 1 per cent of vegetable fiber exists in the fabric, the reddish violet color of the orchil is precipitated, or if this takes place only after heating for five minutes the quantity amounts to less than 1 per cent. It is absolutely necessary, however, that starch should be removed carefully from the stuff to be examined, as the presence of that substance vitiates the result. In testing goods alleged to be silk the result is attained more easily by plunging the sample into hydrochloric acid, the fiber of silk being very soluble in such acid, and if the material contains wool or cotton it remains behind.

How to Clean Mattresses.

Empty the mattresses to be cleaned. See that every particle of the hair filling is picked apart and shaken free of dust. Then, after washing in strong soapsuds and rinsing in lukewarm water, the filling is squeezed as dry as possible and hung up to dry in the sun and air in large bags made of mosquito netting. In the meanwhile the ticking has been washed or a new one substituted, and then with a long, strong needle and twine sew together again.

How to Make Rolly Poly Pudding.

Prepare a light cream paste, roll a quarter of an inch thick; cover with sweet currants, or dried cherries, or sliced figs. Roll and pinch the ends to secure the fruit. Put on pie pan, set in steamer with bits of wood underneath to allow the passage of the steam. Steam constantly for two hours. Sauce of cream or fruit juice.

How to Soften Wet Shoes.

As soon as you can remove the wet shoes do so and rub them well with a soft rag to get some of the dampness out and to take off all the mud. Then rub them with a cloth saturated with kerosene. Get as much of the oil into them as possible and then fill them as full of dry oats as you can and set them aside for a few hours, when apply another coating of kerosene. The stiffness will have disappeared.

How to Make a "Flaky" Paste.

Take half a pound of good fresh butter and the same of flour. Into the flour rub 2 ounces of the butter throroughly. Mix it with a little water to make it moist, but not wet; then roll it out into a square to the thickness of half an inch. Dip the 8 ounces of butter into some flour and knead it with the hand until it is a little soft and the shape of a ball. Put this in the center of the square of paste; fold the four sides of the square toward the center, well covering the ball of butter. Flour well, roll out again into a square half an inch thick, but be careful not to let the butter break through the paste. Again fold the four sides toward the center, flour well, roll flour again; repeat this six times. The paste is then ready for use.

How to Make Cheese Straws.

Grate 3 tablespoons of cheese; add 3 tablespoons of flour, a little red pepper and salt; add to the dry ingredients a tablespoon of melted butter, a tablespoon of water and the yolk of an egg. Roll thin as for cookies, cut in strips five inches long and a half inch wide. Bake 15 minutes. Serve on a plate with fringed doily. Build straws up like a log cabin.

How the Russet on Apples Is Caused.

Russet on apples is caused by the alternating temperature—light, shade, dryness and moisture, which follow one another in varying succession on showery days in July and August. The same result is not observable when there has been a constant or continual rain, succeeding to and followed by a cloudy sky, but the sudden intense light which generally follows a shower injures the wet skin of the fruit and occasions small cracks like the network upon a melon. The apple obtained its name from the russet color of the shepherd's holiday clothing, a species of dingy brown.

How to Brighten Brass Ornaments.

Brass ornaments should be first washed with a strong lye, made of rock alum, in the proportion of an ounce of alum to a pint of water. When dry, rub with leather and fine tripoli. This will give the brass the brilliancy of gold.

CONSUMPTION

To the Editor—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their express and post office address. T. A. Slocum, M. C., 183 Pearl St., New York.

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16. Selling Dead Horses.
19. Freemasonry a Christ-excluding Religion.
22. Extracts from Masonic Oaths and Penalties as Sworn to by the Grand Lodge of Rhode Island.
30. Masonic Oaths Null and Void.
37. Why a Christian should not be a Freemason (German).
39. Should Freemasons be Admitted to Christian Fellowship?
45. Ought a Seceding Mason to Keep his Lodge Oath?
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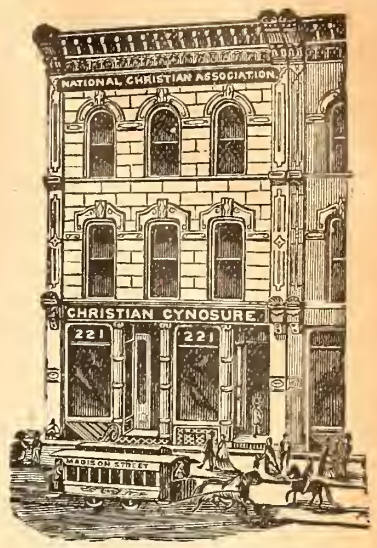
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"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

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by total misapprehension of the chief work of the church or of the chief purpose of the lodge, or both.

"The purpose for which the church exists is *not* to give temporal benefits—to care for the sick, minister to the needy or bury the dead—and all it does of this is but incident to or the result of its chief work. The sparks fly from under the hammer of the smith. They are incident to or the result of his work, but he does not strike that the sparks may fly. He strikes to shape the iron, but he would be in a measure surprised if no sparks were thrown off. The care of the sick and of the needy and burying the dead are but the flashes of the flying fragments of activity as the church is shaping sinners into saints.

"The great reason the church exists, or *should* exist, is that it is the only institution in the world the especial mission of which is to save sinners, that is, reform the lives of sinners. The lodge may, at times does, do something in reformatory work, but that is only incidental to its chief business, which is to give temporal benefits. All the lodge proposes to do or can do, is to give social, temporal or financial aid. Of course, that is benevolent, but all the benevolence—that is desire or intention to do good—is expended in giving temporal help to those who need, and that help is mostly confined to the members of the lodge.

"On the other hand, the church proposes to give, and can give, moral, spiritual and eternal benefits. It would be manifest folly to compare the work of an insurance company with the work of the church, for the design of each is totally different from the other. Primarily, the lodge is an insurance company, as it makes its faithful members secure from neglect. Each member takes such form of obligation that all members feel sure that help of a temporal kind will be at hand when needed. For the purpose of saving and reforming the sinful, the church stands without a peer; even without a competitor. It does save and reform, and with such effectiveness that lodges became possible. As a means of bestowing temporal benefits, the lodge is a success, and the church makes a mistake when it attempts to be its competitor, as all the temporal benefits the church bestows *must* be voluntarily given. The benefits the lodge bestows are compulsory—must be given."

The following editorial note is from the same issue of the *Standard*.

"We have received more than one communication on the "Lodge and the Church." We have not room for all. Because of the temperate tone and the just discrimination, we print the one signed A. W. C. The writer is an active preacher of the Gospel and a practical lodge man. The distinction he makes seems a very wise one, and agrees with what was said in our note last week."

Simpson Ely.

SOWING THE SEED IN NEW ENGLAND.

Boston, July 26, 1895.

Editor Cynosure:—The hour is late, but since you have no New England letter this week, I feel inclined to give you a sketch of my work to-day. Bro. John B. White, of North Uxbridge, at whose home I spent the night, has been seriously afflicted with rheumatism, but is partially recovered. His light is not under a bushel, but he speaks freely for prohibition, anti-secrecy and in behalf of every good cause, and is heartily seconded by his entire household in his efforts to make the world better.

Calling on the resident pastor, Rev. A. J. Hopkins, I was glad to learn that he is not under the lodge yoke, and that he is not an indifferent spectator of the disintegrating effect of secret lodges upon the church of Christ. From others I learned that three deacons in the church are caged with the unclean night birds of the lodge, and that one at least is a Knight Templar. A free pastor under such circumstances would indeed be a marvel of "grit and grace."

Waiting an hour at Blackstone for the train, I improved the time in presenting the face and testimony of Wendell Phillips to as many of the citizens as I could reach. A gentleman from Worcester, stopping at the Lincoln House, after reading the tract called me back for an explanation. I gave the desired information in as few words as possible, when he in turn gave me some account of lodge supremacy and the way it used its power in politics and religion in his city. If his was a true indictment it is certainly not complimentary to the municipal authorities, the ministry, or to the people who tamely submit and liberally support cringing sycophants in the pulpits and lodge menials in office. For the honor of a depraved race it is to be hoped that his estimate is not sustained by the facts, but he had the appearance of a substantial, prosperous business man and credible witness. He gave me the card of his firm and promised to call when in Boston.

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The subject has peculiar interest to the writer, when, but a child, in Pennsylvania, and before the war, I heard from my father the story of Lovejoy. By and by I read it. I used to read the burning words of his brother, Hon. Owen Lovejoy, delivered in the House of Representatives at Washington, at a time when under the fugitive slave law it was attempted to silence all discussion and put a gag on the mouth of every freeman, North or South, if he did not bow the knee to the Baal of slavery. I reproduce from memory a sentence: "My name is Owen Lovejoy. My home is fifteen miles southeast of Galena, Illinois. I harbor and protect every fugitive from slavery who comes to my door; and let it be written on every leaf of the forest; let every bird of the air carry it; let it ring among the arches of heaven where it will find welcome, and let it reverberate and bellow all along the deep gorges of hell, where slaveholders and slavecatchers are most likely to hear it." I cannot recall exactly the occasion nor the year. It must have been 1855 or 1856. I wish some one who has a copy of that address would have it published.

About ten years ago I had occasion to attend a missionary conference at Alton. With Rev. Mr. Chaddock, Congregational pastor at Alton, as guide, I made a pilgrimage to the grave of Lovejoy in the Alton cemetery. I recall the event as one of the most interesting and impressive in my life. We found above the martyr's head a small and low limestone (I think) block, surmounted by a marble scroll, as if partly unrolled, and bearing these words: "*Hic jacet Lovejoy. Jam parce, sepulto.*" ("Here lies Lovejoy. Spare him now, in the grave.") How different was the Alton of 1885 from that of 1837! How different the America of to-day!

More and more must good and true men—Christians and patriots—revere the memory of Elijah P. Lovejoy, who went to his death, not alone because he would speak for the defenseless Negro slave, but because he would not be in mind or voice a slave himself to the intolerant spirit of the times. His noble Christian manhood revolted utterly at the idea of being bound in conscience, or fettered in the God-given duty of pleading the cause of truth against error, of light against darkness. Like Sumner, he loved men and "hated only wrong to man." It was wrong to enslave men. It was wrong to be silent and consenting to American slavery. Slavery could not endure discussion. The light was not welcome. It demanded to be let alone, just as men to-day, enslaved and bound by oath to perpetual secrecy and silence, regard as enemies those who insist that "he that doeth truth cometh to the light that his deeds may be manifest that they are wrought in God."

It is painful to think that the great mass of men who thus part with their liberty of conscience and take an oath in ignorance are honest in their intention, and while not seeing the hidden evils, are yet debarred from that open and thorough examination and discussion which are so welcome when men and systems are consciously right. All honor to the principle for which the martyr perished, and all honor to his memory. I wish to put a mite in the memorial fund. B. A. Imes.

TYRANNY OF THE LODGE.

Cameron, W. Va., July 15, 1895.

Editor Cynosure:—I notice the following item in the daily press: "The governor of Pennsylvania has approved an act forbidding unauthorized persons or suspended members of the G. A. R. from wearing the button or badge, and providing for summary conviction before any justice for such offense."

So these Masonic and Odd-fellow legislators who recently wound up their session at Harrisburg in a drunken orgie, disgracing the fair fame of our commonwealth, after so much of their time and opportunity could find time to legislate in favor of the lodge. Yes, and they presume to dictate the kind of buttons the people shall be allowed to wear. Who but secret conspirators for office and pensions would descend to such selfish tyranny. If any one should take a fancy to these buttons why should the magistrate waste his time over it? But if a button cannot be worn except with the consent of a secret clan, what is the "bill of rights" which the American citizen can lay claim to?

Why not prohibit the Mason's pin, the square and compass, the Odd-fellow's three links? Yea, why not publish a fashion plate to keep us posted as to what we shall, or shall not, wear? Is there no way to get rid of such law makers or to enlighten the citizens who by their votes put them in power? J. W. Moss.

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HOW TO TELL PURE FABRICS.

Wool or Silk Containing Mixtures May Be Readily Discovered.

A simple but effective practice is in vogue in Germany for determining, without the aid of a chemist, whether a fabric of silk or wool is free from admixture of cotton fibers, of flax, china grass or other vegetable constituents. A piece of the stuff to be examined, say about three inches square, is, after careful cleaning, plunged into strong sulphuric acid, water being afterward added, and the whole boiled. In about five minutes the fluid is poured into a clean vessel and made strongly alkaline by a saturation with caustic soda; then are added a few drops of dissolved orchil, and the mixture is warmed for several minutes up to a temperature of 180 degrees F. Now, if only 1 per cent of vegetable fiber exists in the fabric, the reddish violet color of the orchil is precipitated, or if this takes place only after heating for five minutes the quantity amounts to less than 1 per cent. It is absolutely necessary, however, that starch should be removed carefully from the stuff to be examined, as the presence of that substance vitiates the result. In testing goods alleged to be silk the result is attained more easily by plunging the sample into hydrochloric acid, the fiber of silk being very soluble in such acid, and if the material contains wool or cotton it remains behind.

How to Clean Mattresses.

Empty the mattresses to be cleaned. See that every particle of the hair filling is picked apart and shaken free of dust. Then, after washing in strong soapsuds and rinsing in lukewarm water, the filling is squeezed as dry as possible and hung up to dry in the sun and air in large bags made of mosquito netting. In the meanwhile the ticking has been washed or a new one substituted, and then with a long, strong needle and twine sew together again.

How to Make Rolly Poly Pudding.

Prepare a light cream paste, roll a quarter of an inch thick; cover with sweet currants, or dried cherries, or sliced figs. Roll and pinch the ends to secure the fruit. Put on pie pan, set in steamer with bits of wood underneath to allow the passage of the steam. Steam constantly for two hours. Sauce of cream or fruit juice.

How to Soften Wet Shoes.

As soon as you can remove the wet shoes do so and rub them well with a soft rag to get some of the dampness out and to take off all the mud. Then rub them with a cloth saturated with kerosene. Get as much of the oil into them as possible and then fill them as full of dry oats as you can and set them aside for a few hours, when apply another coating of kerosene. The stiffness will have disappeared.

How to Make a "Flaky" Paste.

Take half a pound of good fresh butter and the same of flour. Into the flour rub 2 ounces of the butter throroughly. Mix it with a little water to make it moist, but not wet; then roll it out into a square to the thickness of half an inch. Dip the 8 ounces of butter into some flour and knead it with the hand until it is a little soft and the shape of a ball. Put this in the center of the square of paste; fold the four sides of the square toward the center, well covering the ball of butter. Flour well, roll out again into a square half an inch thick, but be careful not to let the butter break through the paste. Again fold the four sides toward the center, flour well, roll flour again; repeat this six times. The paste is then ready for use.

How to Make Cheese Straws.

Grate 3 tablespoons of cheese; add 3 tablespoons of flour, a little red pepper and salt; add to the dry ingredients a tablespoon of melted butter, a tablespoon of water and the yolk of an egg. Roll thin as for cookies, cut in strips five inches long and a half inch wide. Bake 15 minutes. Serve on a plate with fringed doily. Build straws up like a log cabin.

How the Russet on Apples Is Caused.

Russet on apples is caused by the alternating temperature—light, shade, dryness and moisture, which follow one another in varying succession on showery days in July and August. The same result is not observable when there has been a constant or continual rain, succeeding to and followed by a cloudy sky, but the sudden intense light which generally follows a shower injures the wet skin of the fruit and occasions small cracks like the network upon a melon. The apple obtained its name from the russet color of the shepherd's holiday clothing, a species of dingy brown.

How to Brighten Brass Ornaments.

Brass ornaments should be first washed with a strong lye, made of rock alum, in the proportion of an ounce of alum to a pint of water. When dry, rub with leather and fine tripoli. This will give the brass the brilliancy of gold.

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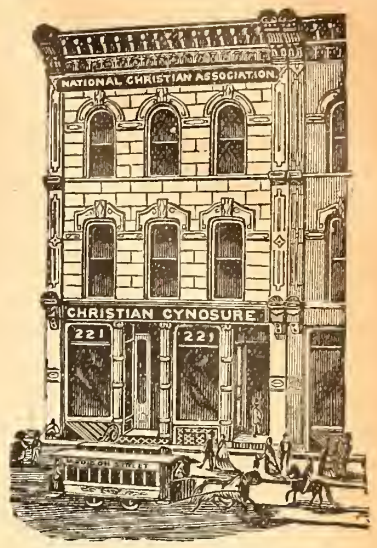
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221 W. Madison Street, CHICAGO

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"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

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The Christian Cynosure.

REV. M. A. GAULT, - - - EDITOR.
WM. I. PHILLIPS, - - - PUBLISHER.

CHICAGO, THURSDAY, AUGUST 8, 1895.

HELP THE CYNOSURE.

We have been sending out for several weeks past a large number of sample copies of this paper. At no time in the history of this reform has there been such a crying necessity for the friends of the cause to awake to renewed effort in the circulation of anti-secret literature. In closing a letter last week, Sec. J. P. Stoddard enumerates the following reasons why the friends of anti-secrecy should help to give wider circulation to the organ of the movement. None of our workers have had as much experience in the field as Bro. Stoddard, and his words come with the greatest emphasis. He says:

"As I had an engagement to preach in Boston on Sabbath, I returned to the city, and taking up the last *Cynosure* read from the beginning of the first to the end of the ninth page with great satisfaction. It isbrim full of just the information and the inspiration that Major Brewer and tens of thousands who like him 'see only men as trees walking,' need upon this perplexing question, and I take my pen to give some reasons why friends should do their utmost to extend its circulation.

"1. Because it has been tried, and for more than a quarter of a century has been as true to its mission of exposing the secret lodge iniquity and pointing its readers to the more excellent way of salvation through Christ, as the Polar Star to its mission in guiding the mariner in his pathless voyage. It is no longer an *experiment.*

"2. It is the most comprehensive and reliable source for obtaining information upon the history, character and doings of the secret empire that is accessible to the people.

"3. It is a clean paper, free from fiction and abounding in facts germane to *every* living issue and needed reform in church and state.

"4. It is independent and neither courts the favor of the great or condones the sins of the wealthy; nor does it 'call good evil and evil good' at the behest of party, church or lodge; and while making no pretence to infallibility, it does not shun within its sphere to declare the whole counsel of God.

"5. It is not a party or denominational journal but an *educator*, teaching pure morals, Christian patriotism and the fundamental doctrine of salvation through the atonement.

"6. It is the organ of communication and bond of union between widely distributed forces contending for the destruction of the anti-Christ of these last days.

"7. It is a 'character builder' in the home, instilling correct ideas and sound principles into the minds of the children, and faithfully pointing out the snares that are hidden along their pathway.

"8. The *Cynosure* is the most feared and thoroughly hated by the lodge leaders of any opponent to their deep-laid schemes.

"9. That our free institutions are assailed by secret and subtle foes the most incredulous cannot doubt, and it is the mission of the *Cynosure* to sound the alarm and uncover the hidden things of dishonesty.

"Lastly it holds and teaches that the best type of humanity is not an oath-bound serf in some secret clan, or decorate knight with sword and helmet for carnal combat, but that the best citizen and the most useful member of state is the most faithful, devoted and conscientious member of the true church of Christ, 'the pillar and ground of the truth.' 'Be not faithless, but believing.' You can obtain at least one more reader since 'all things are possible to them that believe.' Make the effort in Christ's name and for the sake of Him whom the lodge rejects, and you cannot fail."

THE POWER BEHIND THE THRONE.

Bro. Shealley of Hiawatha, Kan., writes us a strong article illustrating how the enforcement of prohibitory legislation can never be made a success until the lodge power is broken. He says:

"Fourteen years ago we met the liquor power on the field of constitutional prohibition, and 'they were ours.' A tidal wave of prohibition rolled over the land. When it receded it left only three States with prohibitory legislation. Nebraska struggled bravely against the rum power, but the battle was lost. To-day we have not a single Prohibitionist in Congress or in our State legislatures. Christians are praying all over the land for the overthrow of the rum power. Church assemblies and Christian Endeavor conventions pass resolutions, but in spite of all, we seem to be losing ground.

"What is the matter? Will you let me answer this question by an illustration? In Hiawatha more than two years ago a double rum-murder was committed. In the center of the city, at midnight, in the jail yard the murderer was lynched. Guilty consciences were awakened. Mass meetings were held. Speeches were made by Major Morrill, now governor, and others, urging the enforcement of the law. A law and order league was organized. Overwhelming testimony was taken convicting all the druggists but one, of violating the law in many counts. They were fined each $300 and costs, and what was worse, the State secretary of the Pharmacy Association threatened to revoke their permits. There was a great show of law enforcement.

"But soon there was a secret power seen to be operating. It was the power whose symbol was the square and compass. Hailing signs of distress were given, and soon all these druggists were turned scot free, with no penalty but the costs, and now they are doing business at the old stand. Numerous other offenders who where convicted, were pardoned on petition of Major Morrill, a high Mason. So the last state of prohibition in Kansas is worse than the first. Yes, we have met the enemy, 'and we are theirs.' We have constitutional prohibition, but there is a power behind the throne that makes it a dead letter. We are powerless in the grip of the secret empire. My soul burns with indignation at the condition of things. If there is not enough of courageous manhood in the Prohibition party to grapple with this insidious and dangerous enemy of good government, then I have no use for that party; neither has the Great Captain in whose name we are making war upon the rum power."

EDWARD BEECHER.

The death of Rev. Edward Beecher, July 28, at Brooklyn, N. Y., revives the memory of some notable events in the progress of reform. He was president of Illinois College at Jacksonville at the time Lovejoy was shot at Alton, in 1838. The excitement caused by this event ran high at Jacksonville. Dr. Beecher, after preaching a powerful sermon condemning the outrage upon free speech, saw signs of mob violence. As he started to leave the church there was a move toward him by men who said, "Where is he? Where is he?" He walked calmly forward, saying, "Here I am." The men slunk away and he went on unharmed.

In 1855 he became pastor of the Congregational church at Galesburg, Ill., where he resided till 1870, when he went to Brooklyn, where he remained till his death. He was the oldest brother of Henry Ward Beecher, a graduate of Yale, and his first pastorate was that of Park Street church, Boston. He died at the age of nearly ninety-two, and leaves a widow, two sons and an adopted daughter.

He was much associated with Dr. Jonathan Blanchard while the latter was president of Knox College at Galesburg, and he strongly sympathized with him in his opposition to secret societies. Dr. Beecher was the author of a report on the question of secret societies which was adopted by the general association of Congregational churches at their meeting in Ottawa, 1866. In it we find this strong testimony:

"But the most serious view of the case lies in the fact that it [Freemasonry] professes to rest on a religious basis, and to have religious temples, yet is avowedly based on a platform that ignores Christ and Christianity as supreme and essential to true allegiance to the real God of the universe. Its worship, therefore, taken as a system, is in rivalry to and in derogation of Christ and Christianity.....

"There is access to the true God only through Christ: 'I am the way, and the truth, and the life. No man cometh unto the Father but through me.' 'Whosoever denieth the Son, the same hath not the Father; but he that acknowledgeth the Son, hath the Father also.' All Christian churches are based on these truths, and the center and culmination of their worship is this recognition of Christ in the sacrament as 'the Lamb of God, who taketh away the sins of the world.' Christ, too, is the center of the worship of heaven. Hence, if Christians associate with others in worship, it can rightly be only on the ground that the worship centers in Christ, and acknowledges him as Lord, to the glory of the Father.

"Hence, if, for the sake of extending an organization, men are admitted of all religions—pagans, Mohammedans, deists, Jews—and if, for the sake of accommodating them with a common ground of union, Christ is ignored, and the God of nature or of creation is professedly worshiped, and morrality inculcated solely on natural grounds, then such worship is not accepted by the real God and Father of the universe, for he looks on it as involving the rejection and dishonor, nay, the renewed crucifixion of his Son. As to Christ, he tolerates no neutrality. He who is not for him is against him. These principles do not involve the question of secrecy. They hold true of all societies, open or secret.

If, on such anti-Christion grounds, prayers are framed, rites established, and chaplains appointed, ignoring Christ and his intercession, God regards it as a mockery and an insult to himself and his church. In it is revealed the hatred of Satan to Christ. By it Christ is dethroned and Satan exalted."

PERSONAL MENTION.

—Dr. H. H. George, of Pittsburg, will give his whole time to the National Reform work after Aug. 1.

—A Connecticut pastor writes: "Allow me to congratulate you on the quality of the *Cynosure* in these days."

—Mrs. W. B. Stoddard, we are sorry to hear, has been detained at Wellesley, Mass., by a spell of malarial fever. Her husband is with her and writes that the outlook is favorable for breaking it up soon.

—Rev. O. H. Powers, Sr., an M. E. minister of this city and brother of Rev. C. Powers, our devoted Tennessee agent, visited us last week, providing himself with anti-secret literature. He is deeply in sympathy with our work.

—O. N. Carnahan and J. W. McEowen, of Viola, were welcome callers at our office last week. They placed us under obligation for much interesting information respecting the cause and old friends and workers at Viola and Aledo.

—Bro. H. H. Hinman, our veteran reform worker, met with quite a severe fall last week at his home in Oberlin, which will lay him up for a few days. His son, Geo. W. Hinman, writes that the injuries were quite painful but not serious.

—Bro. A. J. Millard, of Little Rock, Ark., was the first to respond to our request for back numbers of the *Cynosure*, and Mrs. H. W. Bourne, of Cedar Rapids, Iowa, was the second. We thank them for their promptness. We now only want August 9, 1894, and September 7, 1893.

—Bro. M. L. Worcester, of Kingston, Ill., writes us: "Thank the Lord for putting it into the hearts of the people to erect a monument to the memory of the martyr Elijah P. Lovejoy. Please put me down for $10 if the movement is carried out as proposed in the last *Cynosure.*"

—Mrs. Mary C. Baker, Recording Secretary of the N. C. A., and office editor of the Free Methodist, says she heard Dr. Edward Beecher thirty-eight years ago preach in his church at Galesburg. She remembers that all had hymn and tune books, and the whole congregation sang.

—Bro. John S. White, of Steelton, Pa., writes us of his appreciation of the letter of Sister Henrietta E. Muzzy, Bombay, India, and asks how remittances can be made to the work there. By obtaining a postal money order for Manager India Watchman, Bombay, India, or by obtaining British exchange from a reliable bank.

—Bro. Malcolm McNeil, a seceding Mason, is at the head of the Chicago Sailors' Mission, and is doing a very important work among the poor

and homeless sailors. During the past six months upwards of 9,000 free meals have been given away and more than 950 lodgings. It is a worthy cause, and Bro. McNeil will be thankful to receive any donations in money or clothing for the needy.

—Prof Simpson Ely, of Kirksville, Mo., is announced to hold meetings at Carrollton, Mo., in a few weeks. He is also announced to hold a protracted meeting at Wapello, Iowa, in September. The professor is a popular platform speaker and handles the lodge question in true logical style. We advise the friends of the anti-secret reform in these localities to try to secure him to lecture wherever possible.

—Rev. J. S. Turnbull, of the Peostone, Kan., United Presbyterian church, writes: "It is a great and important work in which the National Christian Association is engaged. I will be glad indeed to render any possible aid. The flood of secret societies is alarming. Everything almost that is proposed these days gives birth to an additional secret organization. How can they be checked is a question of vital importance."

—Rev. Charles Powers writes from McNairy, Tenn.: "The Lord helping me, I intend to surround Jackson with an army of men and women opposed to the lodge. I propose to hold meetings and lecture in every school district where it is possible to get a hearing. If I could afford it I would have a large tent set up in Jackson. In the meantime I shall prepare in the best possible manner to present the anti-secrecy reform. I feel its importance more and more as I proceed in the work."

—The annual conference of Christian workers under the personal direction of D. L. Moody at Northfield, Mass., from Aug 3-15, promises to attract a large attendance. Rev. H. W. Webb-Peploe, of London, and Rev. Andrew Murry, of South Africa, both very popular teachers and Bible expositors, will be present during the conference. Among the speakers from this country will be Pres. C. A. Blanchard, Dr. A. C. Dixon, Dr. A. T. Pierson, Rev. J. Wilber Chapman, Dr. W. J. Erdman and others.

—Sec. A. Ritchie, of the Western Tract Society, writes us denying that they sold the plates and copyright of "Finney on Masonry" to Ezra A. Cook under compulsion. The society only thought it would be a good thing for itself and also for the N. C. A. to have these books on its list. Bro. Ritchie admits what he told us several years ago that when they first published them they received some threatening letters from Masons. He also told as at that time that they found they could not carry these books without loss to their business.

—Rev. J. A. Lord has resigned the pastorate of the Central Christian church, Cincinnati, O., to take the editorship of the *Christian Standard*. We sincerely hope he will not close the columns of his church paper against testimony on the secret society question. The founder of his church, Alexander Campbell, once said, "Nor can I well understand how any Christian man will answer Jesus Christ the question why he preferred to have his charities entered in the name and to the honor of a mystic Mason, rather than in the name and to the honor of Jesus Christ." We suggest to Bro. Lord that those words would make a good motto for the *Standard*.

—Rev. G. M. Elliott, principal of the Harbison Institute, at Beaufort, South Carolina, says in a letter: "I wish you God speed in the good work of the *Cynosure*. I trust your efforts will be greatly blessed. I regret my want of time to write more for the reform papers. I will endeavor to send you an article now and then. There is much need of your work in this section. Secret societies in many of our Southern cities are sapping the life of the churches. The money that should go for the support of the church is given to the societies. In Beaufort we are not so much troubled with secret societies as with the many little minor societies that do a work which belongs to the church, and a work which the church could do much better. We however have a few oath-bound societies, but they do not dominate our best people. I shall be pleased to do all I can for your cause in this section. I am deeply interested in it, and you can always count on my support in every way possible."

—In *Scribner's* August number is this interesting definition of a "scab" by a brakeman: "Would you mind tellin' me, jest to oblige, what a scab reely is?" "A scab?" said the brakeman, "why, a scab's a feller that takes another feller's job!" "Well, but," insisted the country-woman, "I don't understand. My daughter that I been visitin' in Iowa, she was havin' a cellar made—and the mason that was doin' it had a man workin' for him that bin workin' for him thirteen year and was the best man he had, but he wasn't a union man, and the boss of the union told him he'd got to send that man off 'cause he didn't belong to the union, or else all the others would strike on him, and they'd boycott him with his customers, so he done it, and another man took his place, now I s'pose *he* was a scab?" "Didn't they give the feller the choice of joinin' the union?" "I don't know. I know he went off, and he felt awful bad, 'cause he said 'twasn't no fun huntin' a job this year. Was that man who took his place a scab?" "Oh, no, ma'am, he was all right, he belonged to the union——" "Ain't nobody got a right to work without he belongs to the union?"

—A new secret order called "Character Castle" has recently been started in Indiana, that hotbed of secret societies. It is chiefly designed to capture the young and train them for the lodge. In their circular they say: "The idea which gave rise to this order is that we might use the love of secrecy as a means of winning boys and young men to, and holding them under, good influences, and in the companionship of good men of mature years, in society in which *religion* is not the distinguishing characteristic, but in which moral culture is never forgotten." It appeals to the boy's desire to learn secrets and his love of banners and regalia, and his desire for entertainment, and by these means wins and holds him. The secretary of this secret society, S. M. Connor, of Indianapolis, wrote to Prof. Simpson Ely for his approval of the order. He writes us: "I sent the 'scribe' my unqualified disapproval of the scheme. It now seems that the multiplication of lodges threatens to bleed the church to death. It makes my heart sick. What better 'character castle' can be found than the home and the church? It seems that this movement is largely in the hands of the preachers of my own communion. 'Tis true; 'tis pity; 'tis pity 'tis true.'"

TALKS TO YOUNG PEOPLE.

BY PROF. D. A STRAW.

BREAD.

What is one creature's bread is another's bane. The food of an angleworm is, to my view, dirt, yet he lives well on it and appears to enjoy his fare. There is a sort of insect whose proper food is parsnip tops, which are poison to most higher animals. Worms for a fish, bugs for a toad, and frogs for a snake, all are bread. A cow with good green pasture has ample supply; and a rabbit, after sleeping in a nest in the snow, seems content and frolicsome with a brier bush for breakfast. I know he likes a more luscious diet; green peas, or sweet cake either, tickles his palate, but he seems not any more frisky or happy after eating them than plain blackberry bushes. I am glad for myself that I cannot live on that, for it does seem as if it would get monotonous. If I had to choose from the wild-wood fare I think the fox's bread would suit me best, though I am afraid it is a long, long time between meals, if Mr. Fox does live on chicken or goose.

It seems in general that the higher the rank of the animal, the higher grade of food he eats. However, a dog will eat almost everything that a man does, and he likes to have it cooked, too. Are the dog and the man on the same bread level? I don't know but that they may be, but—without any reflection on the dog,—such a man must live a dog's life. Oh, there's the point. There is a soul in man, and meat and potatoes will not feed that. If he has no higher food than that of the other animals, he starves his soul and lives as a beast. But a man cannot live by bread alone, as Jesus said in that wonderful bread chapter, the sixth of John, "I am the bread of life." "This is the bread which cometh down from heaven, that a man may eat thereof and not die."

And so we should ask for our daily bread, yes, three meals a day. Not like a snake, go three months without eating; or, like a fox, have a good dinner occasionally when we are lucky enough to catch it, but regular fare, heaven-sent, soul-refreshing; the strong man's meal. And in order to have a good appetite we need to take exercise. That is true of the soul as well as the body. Oh, there are too many brutish men, living dog-lives. This world needs more spiritual giants, heaven-fed athletes. Boys, to be men, let's get into training.

Wheaton College.

SUBSCRIBE FOR THE CYNOSURE.—WHY?

It is the only weekly paper devoted exclusively to the question of secret societies.

No other paper has such facilities for turning the light upon this important subject.

Your renewal or subscription for the *Cynosure* not only helps the paper but it strengthens the cause by encouraging all connected with it.

In addition to the interesting talks to young people by Prof. Straw, we hope to add other features especially intended to interest our youthful readers.

You should take the paper because the number of *Cynosures* taken in any community is the best index of the aggressive reliable interest in the cause in that community.

The *Cynosure* does not fail to declare itself on all questions of moral reform. Its columns are especially open for the discussion of all questions which relate to the subject of secret societies.

It has an earnest, able, fearless, self-sacrificing class of writers, representing various churches. They are men and women who are loyal to Christ and their convictions of truth.

The reform it advocate bears a vital relation to every other, because no reform legislation can be effective while its enforcement is in the hands of lodge members sworn to favor one another.

It has enlisted in the various churches faithful, radical, life-long friends who have stood by the paper from its first issue. It is an honor to be enrolled with such a devoted class of witnesses for Christ.

The one idea of the *Cynosure* is broad. It is to stand for the authority of Christ and his law. It opposes secret organizations because they rend and destroy Christ's three divine institutions, the family, the church and the state.

None of our church papers, however in sympath with the cause, give as much space to the discussion of this question as its importance demands, and not sufficient to warn the people of the danger from secret organizations.

Our interest in any reform will be in proportion to our knowledge of it. And the best means of informing ourselves and others on this question and thereby deepening our interest in the subject is by reading the *Cynosure*.

The paper will not only visit your home each week, keeping yourself and family in touch with the work and literature of the movement, but it will afford you an opportunity of circulating it among your neighbors and interesting them in the cause.

The power and influence of the anti-secret movement is largely estimated by the number of those who support its organ, the *Cynosure*. Thus by taking the paper you help to swell the influence which enables the movement to command the respect of the world.

It has during twenty-seven years been faithfully declaring its testimony on this great question. The fact that it has been enabled to pursue its work for so many years without interruption, is evidence that God is hearing the prayers of these witnesses and blessing their testimony.

The *Cynosure* is the right arm of the anti-secret movement. The agent or lecturer comes and goes, but the paper comes and comes, and it goes where the lecturer cannot. No other reform is so dependent upon its literature, because so few platforms and pulpits are open for the discussion of this question.

You should at least contribute the price of the paper to this cause for the reason that its supporters are so few and far between. Other reforms, such as Prohibition and the Sabbath, do not encounter such opposition and have enlisted hosts of followers. Remember it costs much to speak out on this question. The great publication boards of the popular churches dare not carry in their stock, books or literature on this subject. The great church papers scarcely ever touch on the subject. Even the press of most of the anti-secret churches publish on the subject about once or twice a year.

THE LABOR QUESTION

REV. MADISON C. PETERS TALKS ON "PRESSING PROBLEMS."

Restriction of Immigration Would Help the American Workman—Native Industry Forced to Compete With Pauper Labor—Remarks on the Foreign Vote.

On Sunday, July 21, Madison C. Peters did not preach. Instead of a sermon we give this week an abstract of his lecture on "Pressing Problems," which he delivered before the Lexington (Ky.) Chautauqua on July 10.

It is within the mark to say that three-fourths of our immigration since the civil war has been drawn from the lowest strata of European society. Compared with the heroic, manly men and women who found this country a wilderness and bequeathed it to us a national heritage, envied of the world, the majority of these late comers possess no claim upon our respect. They are the lean kine who came here to devour what our prosperous predecessors achieved for us. It is an undeniable fact that the changed character of our immigration is deteriorating and corrupting our native stock.

Restrict immigration, and you solve the labor problem.

Have not European communities long enough relieved themselves of their undesirable classes in the form of assistance to reach America? I am not taking a pessimistic view of the situation when I say that if immigration continues for 25 years as it has for the last 15 we will see many of our best citizens going from the United States, and the scum of Europe will take their places.

Restrict immigration, and you solve the labor problem.

Our immigrants can work for half the price paid the American laborer and save money. Is it not to be regretted in times like these, when hundreds of thousands are out of employ in our own land, that this wholesale immigration is allowed to go on? So long as our gates remain as open as they are now it is the employer who is protected and not the laborer. What can our laboring men gain by striking for higher wages when every steamship brings hundreds of starving immigrants who are glad to get work at any price? Everywhere the pauper laborer swarms in the path of the American workman and competes with native industry by offering to do the work for half the price paid the American laborer.

European labor admitted into the American labor market duty free means to degrade the American workman to a level with the pauper laborers of Europe. Scarcity of hands makes higher wages. If two employers sought for one laborer the laborer would be the dictator as to what his compensation should be, but for every job ten men apply to one employer; hence the employer is the dictator. I have a sure cure for our hard times—suspend all immigration until the men already in this country have found something to do. There was a time when we gladly welcomed all workers, but that time is now fully passed. Even the great west has trouble to find a market for her produce. I believe in protecting the American capitalist by putting a tariff on the products of European labor, but I want fair play for the American workman. The only way to protect the American laborer in his wages, his living and his dignity is by putting a heavy per capita tax on the European laborer. The European laborer is raw material which even free traders should be willing to tax.

The solution of the liquor problem is involved in this immigration question.

The wholesale liquor dealers are estimated at 65 per cent foreign born, the brewers 75 per cent and the saloon keepers 93 per cent. I am glad to be able to say one good thing about the saloon business, and that is the Americans "are not in it."

The question of naturalization needs our immediate attention.

One of our New York judges during last October naturalized 3,417. Now I would like to know what pains he took to inquire of those men whether they had resided for five years in the United States and one year within the state wherein the application was made, and whether during that term he was able to give satisfactory assurance that he was a man of good moral character, attached to the principles of the constitution and well disposed to the good order and happiness of the same. There are horses and birds more intelligent than these manufactured citizens. The number of applicants for citizenship every year being so enormous, it would be impossible for the court to test the character of each very thoroughly, but it seems to have become the custom not to attempt any such examination, the court contenting itself without the former procedure already noticed. In some cases the clerk conducts the examination, while the court is busy with other matters. Any court, state or federal, can naturalize aliens, so that the states have authority over this matter, which is of national importance. I would confine naturalization to the federal courts.

Seventy per cent of our immigrants today can neither speak nor write the English language. What do they know about the constitution of the United States? The young American who graduated at the head of his class at 18 must wait three years longer before he can stand with the Hungarian, Italian, Pole, Bohemian, Russian, German and Irishman and vote for the rulers of his native land. Along with an educational qualification I go for a ten years' residence in this country before naturalization. I had to be here 21 years before I could vote.

We should have no hyphenated Americans, such as Irish-Americans or German-Americans. There should be no such thing as the Irish vote or the German vote, but only the American vote. Americans should go to the polls not as Jews, Catholics or Protestants, but as Americans.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning Aug. 11. Comment by Rev. S. H. Doyle.

Topic.—Christ, the great physician.—Mark ii, 1-17. (A missionary topic.)

Christ's compassion upon and sympathy for mankind were manifested in the fact that in using His miraculous powers He almost universally did it in such a way as to relieve some suffering of humanity. He could have proved His divinity by working miracles in other ways, but He chose to do it in this way, with one or two exceptions. Christ's healing of the body was not, however, His special life mission. This was to heal the soul. Mankind was stricken down with the terrible incurable disease of sin, and Christ came into the world particularly to be the physician of the soul "to call sinners to repentance." The topical reference presents Christ as the physician of both soul and body, but it is the former alone that we are to consider.

1. Christ is an infallible physician. The friends of one sick with palsy bring him to Christ. He first pronounces his sins forgiven, and when the scribes in their hearts charged Him with blasphemy He cured him of his palsy to prove His ability to forgive sins. Christ is able to cure all cases of sin. He never lost a case. He is able to save to the uttermost all who come unto Him. No one need despair. The most sinful may be cleansed. "Though your sins be as scarlet, they may be white as snow; though they be red like crimson, they may be as wool." Christ is God, and therefore has the power to forgive sin, and can forgive in all cases.

2. Christ heals the soul through faith. It is by our faith in Him that we are forgiven and saved. When Jesus saw the faith of the friends of the man stricken with palsy, He said, "Son, thy sins be forgiven thee." They believed in Christ to such an extent that they went to great trouble in order to bring their friend to Him. The success of any physician depends largely upon the faith of the patient in him. We must trust implicitly our physicians if they are able to benefit us. In curing the soul faith is an absolute necessity. "We are saved by grace through faith." Faith is the only remedy for a sin sick soul. Have we faith in Christ?

3. Christ came to heal the sick. Christ came to save not the righteous, but sinners. This includes all men. All are spiritually and morally sick. All have sinned—Jew and Gentiles, Greek and barbarian, Christian and heathen. Christ is the only physician of the soul, and therefore we should do all in our power to make Him known to all who know Him not.

Bible Readings.—Ex. xv, 26; Ps. xxxii, 1, 2; xli, 4; ciii, 1-5; Isa. i, 4-6, 18; liii, 1-5; Jer. xvii, 14; Hos. xiv, 4-7; Math. ix, 10-12; xviii, 8-11; John i, 29; iii, 17, 18; xii, 47, 48; Acts xxii, 16; II Cor. v, 21; I Pet. ii, 24, 25; I John i, 9.

The Study of the Bible.

I find one of the best ways to study the Scriptures is to study topically. Merely reading the Bible is no use at all without we study it thoroughly and hunt it through for some great truth. I have carried this Bible with me a good many years. It is worth more to me than all the Bibles in this place, and I will tell you why—because I have so many passages marked in it, and, if I am called upon to speak at any time, I am ready. I have these little words in the margin, and they are a sermon to me. Whether I speak about faith, hope, charity, assurance or any subject whatever, it all comes back to me. Every child of God ought to be like a soldier and always hold himself in readiness, but we can't be ready if we don't study the Bible.—D. L. Moody in "How to Study the Bible."

Better Than the Old World.

General Booth, who recently made a tour in this country, expresses his views of America and Americans as follows:

"There is not the same vulgarity here one finds in Europe. The people are better educated. They are a nation of professors of religion, a nation of members of churches. There is an astonishing number of people who publicly profess religion, but whether there is more religion here than in Europe I very much question. When one considers the vast importation of the foreign element, the moral condition of the country is very remarkable. I do not think America is quite as godless as the old world is."

The Lutheran Church.

According to the latest reports, the Lutheran church in this country has 26 theological seminaries, with 1,033 students and 90 professors; 35 colleges, with 5,162 students and 297 professors; 27 academies and 13 female seminaries, with 5,427 students and 301 teachers; 35 orphans' homes, with 1,742 orphan children; 44 English church papers, 49 German and 40 in several other languages.

Christian Endeavor Notes.

The information committee brings the convention spirit into every prayer meeting.

Two thousand four hundred and eighty-two societies are now enrolled in the British section.

There are 12,500 Endeavorers in Oregon.

A South Australian Junior society supplies its pastor's study table with a bunch of flowers every week.

The young people of the Christian churches of Indiana are building a Christian Endeavor cottage at Bethany park, which is the annual meeting place of their denomination. Nearly $800 have already been raised.

As Nevada is called the Silver State, and as the sage bush is her best known product, the Endeavorers have adopted silver and sage green as state colors.

The Changing Type of Womanhood.

Dr. Nollie V. Mark read before the alumnæ reunion of Lutherville seminary a witty and able paper upon "The Changing Type of Womanhood." She said:

"When we look back and think of the wonderful progress women have made in science, literature and art, in all the professions and in all avenues of work; when we see the large numbers of women's clubs and associations that are springing up all over the country, and with woman suffrage coming on apace, we are fain to stop and ask, 'Where are we at?' and are reminded of the story of a gentleman who, entering a depot, met an expressman coming out with a dog under his arm. The gentleman asked, 'Where is that dog going?' The expressman savagely replied, 'You don't know where he's going, he don't know where he's going, I don't know where he's going, nobody knows—he's ate his tag.' And so it is with women. They seem to have eaten their tags and found it a very comfortable bite. And while we may not know where they are drifting we have faith that whatever they do in their womanly way will be for the good of humanity and the perfecting of their sex."

The Tip of the Hat.

And now it may not come amiss to discuss the new tip to the hat. The English taught last winter that the correct position was to wear one's hat on the back of one's head. So far did the advocates of this reform go that the English bath bun was called into play to support the chapeau. Whether we will be English or French is now the question. Our Gallic sisters have decided to run counter to their friends across the channel and insist upon the new tip, which is decidedly over the eyes. True, the British girls wear very small headgear—the Dutch bonnet, as an instance—while the French cling with wise pertinacity to those picture hats that become the majority of faces. This hat to the Parisian mondaine is not properly placed unless it goes far over the eyes, hiding every trace of "bang;" but, then, the Frenchwoman is no longer wearing a forehead curl—she is pompadouring her hair. Probably with a bit of wisdom she chose this style for the summer because she has recognized the impossibility of keeping one's hair in good order during the heated season.—Chicago Inter Ocean.

A Woman's Benefactions by Will.

The will of Mrs. Mary B. Turner, late of Randolph, widow of Royal W. Turner, filed in the Norfolk registry at Dedham, contains the following public bequests: Home For Aged Couples, Boston, $3,000; Seamen's Friend society, Boston, $3,000; Home For Little Wanderers, Boston, $3,000; Kindergarten For the Blind, Boston, $5,000; Central Cemetery association, Randolph, $1,000; parsonage fund of the first parish, Randolph, $3,000; Home For Aged Men, Boston, $2,000; Home For Aged Women, Boston, $2,000; New England Hospital For Women and Children, Boston, $5,000; Massachusetts Charitable Eye and Ear infirmary, Boston, $2,000; Massachusetts General hospital, Boston, to be used in providing free beds, $5,000; the Bethesda society, 32 Rutland street, Boston, $2,000. All the residue of her estate, after paying the above and certain private bequests, goes in equal shares to the Massachusetts hospital, Home For Aged Couples, Home For Aged Men, Home For Aged Women and Kindergarten For the Blind.—Boston Transcript.

Comfortable Summer Underwear.

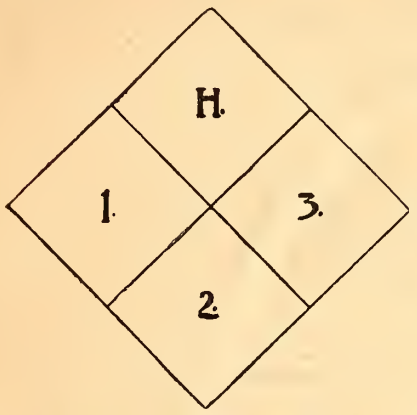
Summer underwear should be at once healthful and comfortable, writes Isabel A. Mallon in The Ladies' Home Journal. It needs to have a certain quality of lightness in weight, and yet it must be sufficiently warm to keep one from getting that very undesirable illness—a summer cold. The fact that even the lightest of cotton gowns is lined has made the elaborately trimmed underbodice of little use, and when such bodices are worn they are made quite plainly, being in reality nothing more than well fitted corset covers. A lightweight cambric without dressing, and which is known in England as "long cloth," is greatly liked for summer underwear, as it is quite as cool as linen and does not tend to give one even the momentary chill which is the peculiarity of linen. This cloth is used for nightdresses, drawers, wash petticoats, and, if they are worn, chemises. These last are seldom seen, the knitted cotton or silk vest being better liked and cooler.

CHILDREN'S COLUMN.

BASEBALL BOILED DOWN.

A Simple but Interesting Game Invented by a Brooklyn Boy.

The youthful genius who presides over the entrance to The Eagle editorial room has invented a brand new game that will be of interest to all young lovers of the national game. He calls it "baseball" and has already played some redhot games with other boys in and out of office hours, and exciting struggles they were. His admiration for the home team will allow him to represent no other nine than Brook-



lyn, while his opponent may select any club he chooses. It is invariably the team which plays that day.

Every boy has at some time or other pitched for buttons or cigarette pictures and will recognize at once the simplicity of the new game. In the first place, a diamond is marked off with chalk, if played on the floor, or with a stick if on the ground, as follows:

This, it will be quickly seen, represents a baseball diamond. The corner marked No. 1 is first base, No. 2 second base, No. 3 third and H the plate or home. Only hits are recognized. Nine disks of the weight of a nickel are used to throw from a mark anywhere from five to ten feet away. A throw in No. 1 counts as a single, No. 2 a double, No. 3 a triple and H a home run. Two into No. 1 advance the first to third as in the regular game. Two doubles count as a run, the second remaining at the base. A single and a triple count a run. A home run clears the bases. Threo throws outside of the diamond or on the lines retire the side. Nine turns or innings constitute a game, the side scoring the greater number of runs winning. In case of a tie extra innings are played.

No end of amusement can be had in a game, and whcre the players are expert the greatest excitement may result. Try it.—Brooklyn Eagle.

Bicycle Wagons.

It is difficult to foretell what curious wagons and vehicles may be built from the bicycle model. In a few years there may be bicycle carriages or cabs on hire in the streets, with a man to do the wheeling instead of a driver now to drive the horse. It seems odd to think of it now, but it would not be any more odd than the safety and trolley and telephone and phonograph, that the children of today know all about and consider very common things, would have seemed to their fathers and mothers when they were children. There have already been invented two or three kinds of carriages that are intended to run without horses. There is one that is run by a small gas engine, not as big as a music box, and the carriage is built in such a way that it will not need to run on tracks, but can go about the streets, up and down hills, turn corners, and all, just as the carriages now that are drawn by horses. We have cable cars and trolley cars now, thus doing without horses, and you may be sure the clever inventors of these days will soon find a way to have delivery wagons and other conveyances used without horses too.—New York Times.

He Will Succeed.

Like his brother of the north, the southern small boy is capable of much. A writer in the New York Home Journal says that upon her arrival in a southern town her cabman was a small boy, aged about 9. The cab had two seats, and the boy told her that if during her stay she wanted a carriago she could get him any time by inquiring for Jackson's express—price 6 bits an hour.

"Are you Jackson?" I asked.

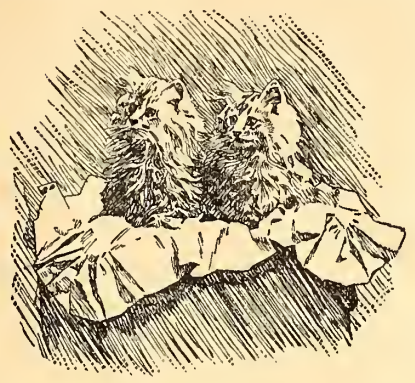
"Yes, ma'am," said the expressman politely and with great dignity. Then, lapsing into boyishness, he added: "You see, this used to be our carriage. But papa died, and mamma isn't strong, and there isn't much money, and"—

Something certainly filled the boy's throat, for his voice broke, and hastily becoming a cabman again he tightened the reins and indulged in a flourish of the whip. But after a little he turned about and added:

"It's a real comfort, I think, to earn your living."

A Pair of Pretty Kittens.

These beautiful and valuable kittens, the property of Mrs. C. H. Gough, Jersey, were 4 months old when this picture was taken. Purest silver gray is their color. They



are descended from pure bred parents on both sides. Their father, the Silver Lambkin, is a son of the noted smoke blue Perso and a celebrated Chinchilla named Beauty, who is the mother of the first prize and cup kittens at the Crystal Palace. Their mother won the first prize at the Crystal Palace.

My Friendly Neighbor.

I have a little neighbor
Whom I can never see,
Though he's as cheery a little neighbor
As any bird can be.
He calls from out the orchard
And the meadow filled with hay.
Sometimes his voice sounds very near,
Sometimes quite far away.
And this is what he says to me,
If I understand aright,
"How do you do, this summer day?"
Though he seems to say, "Bob White."

—Mary Scott Chalfaut in Youth's Companion.

THE MAORI KING'S PLEDGE.

Sir George Grey's Good Work Among the New Zealand Chiefs.

The extent of the influence of a man in a commanding position in life, who appreciates what the effect of his example may be and is willing to make use of it, is well illustrated by a true story told in connection with the death of the New Zealand Maori king, Tawhiao. At the time when Sir George Grey was governor of New Zealand, King Tawhiao came to him with several chiefs and reported that he had been invited to go to England and that he wished to do so. Sir George was unable to encourage him, for Tawhiao had been an intemperate man, and in England would be likely to bring disgrace upon himself and his people.

It was necessary to speak to the good hearted but barbaric monarch in parables, so Sir George said:

"What do you think of a man who in some way causes the death of others?"

"I think he is a bad man," answered Tawhiao.

"If a man causes the death of several men, what would you think of him?"

"I cannot think that any man would be so wicked."

"Well, would even that be as bad as causing the disgrace and destroying the happiness of a whole people, and that one's own nation?"

Tawhiao saw that the questioning was coming around to him and remained silent. By a few more questions Sir George led him to the point.

"Yes, yes, I know what you mean," said the king, and he began to weep. "But what can be done?"

Sir George drew up a paper pledging Tawhiao and himself to total abstinence from all liquors containing alcohol for a term of years. Then he himself signed it and gave it to the king, who followed his example and made all his chiefs follow it as well.

Tawhiao visited England and behaved with credit. When Sir George saw him last, he was still keeping the pledge, although the period of it had expired.

Sir George did not stop here. Whenever he heard of any Maori chief who was intemperate, he went to him and entered into a personal bond to abstain from liquor for a certain period. By the time the bond with one chief had expired and the chief had become a sober man, Sir George made a similar bond with another. It was indeed deemed an honor among the chiefs to sign the pledge with him, and Sir George's influence as a temperance reformer became thus widespread and effective.—Youth's Companion.

BARE FEET ARE SHOD.

When the Saloons Closed, the Drunkard's Daughter Got Shoes.

Among many interesting incidents connected with the closing of the saloons in Kittanning, Pa., a leading merchant tells the following:

A woman came into his store very timidly. She was evidently unaccustomed to trading.

"What can I do for you?" inquired the merchant.

"I want a pair of shoes for a little girl."

"What number?"

"She is 12 years old."

"But what number does she wear?"

"I do not know."

"But what number did you buy when you bought the last pair for her?"

"She never had a pair in her life. You see, sir, her father used to drink when we had saloons, but now they are closed he doesn't drink any more, and this morning he said to me, 'Mother, I want you to go up town today and get Sissy a pair of shoes, for she never had a pair in her life.' I thought, sir, if I told you how old she was you would know just what size to give me."—Exchange.

Would the Verdict Be the Same?

A few weeks ago a man drank, on a wager, three pints of rum within half an hour and died after swallowing the last pint. The coroner's jury charged with manslaughter the one who ordered the drink and the one who supplied it. How would it have been if the man had died from delirium tremens after two years of the same process, only a little more gradual?—Pacific Ensign.

SABBATH SCHOOL.

LESSON VII, THIRD QUARTER, INTERNATIONAL SERIES, AUG. 18.

Text of the Lesson, Deut. vi, 3-15—Memory Verses, 3-5—Golden Text, Deut. viii 10—Commentary by the Rev. D. M Stearns.

3. "Hear, therefore, O Israel, and observe to do it, that it may be well with thee * * * in the land that floweth with milk and honey." Compare verse 18 and chapter v, 29, 33, on obedience in order to blessing. Then see vi, 25, "It shall be our righteousness if we observe to do all these commandments before the Lord our God." We must remember that God gave them no commandments to keep until He had redeemed them from Egypt by the blood of the passover lamb and by His mighty power. The sinner must accept Christ as the end of the law for righteousness (Rom. x, 4) before the righteousness of the law can be fulfilled in Him (Rom. viii, 3, 4). On hearing and doing compare also Math. vii, 24-27; Jas. i, 22; I John iii, 7; Rev. xix, 8, R. V.

4. "Hear, O Israel, the Lord our God is one Lord." The Lord Jesus quoted these very words, as recorded in Mark xii, 29, in connection with a summary of the Ten Commandments. We might read it thus: "Jehovah, our Elohim, is one Jehovah." The word "elohim" is a plural word like seraphim and cherubim and is at least suggestive of a plurality of persons, Father, Son and Holy Spirit (Math. xxviii, 19). The oneness of the three is seen in John x, 30, and xiv, 16; also by comparing verses 3 and 4 of Acts v. This Jehovah shall yet be king over all the earth (Zech. xiv, 9).

5. "And thou shalt love the Lord thy God with all thine heart." We feel perfectly safe in saying that only one man ever lived who did this thoroughly and always. Even the man Christ Jesus, the God man, God manifest in the flesh. None but He could ever say, "I do always those things that please the Father" (John viii, 29). But He verily did love God with all His heart and soul and might. If we have received Him as our Saviour and Lord. He in us will fulfill the righteousness of the law, and love is the fulfilling of the law. such love as is described in Rom. xiii, 10; I Cor. xiii, 4-7.

6. "And these words which I command thee this day shall be in thine heart." Not merely in our heads that we may be able to repeat them, like the lawyer of Luke x, 27, 28, who answered right, but in the center of our being, affecting our whole life. One has said, "Thy word have I hid in mine heart, that I might not sin against Thee" (Ps. cix, 11). Ezekiel was commanded to receive the words in his heart and then go and speak them to the children of Israel (Ezek. iii, 10, 11).

7. "And thou shalt teach them diligently unto thy children." See a repetition of this verse in chapter xi, 19. What God desired of Israel He still desires, for He changes not. But what a peculiar household that would be where the word of God and the works of God were the one and continual topic of conversation! What a peculiar person he or she would be who would be always talking of the word of God! Would you like to be so very peculiar for Jesus' sake, at any cost?

8, 9. As prominent as if on hand and forehead and door or gateposts. A heart full of Him and His word and His service, a heart wholly and only for Him, of whom it is said: "When thou goest, He shall lead thee. When thou sleepest, He shall keep thee, and when thou awakest He shall talk with thee" (Prov. vi, 22). A heart that delights in the word of God and meditates there in day and night (Ps. i, 2). A heart out of the abundance of which the Spirit can freely talk of Him whom He delights to glorify (Math. xii, 34; John xvi, 14). Paul was a chosen vessel to bear His name (Acts ix, 15), and we must be as manifestly His at all times as if we had His name written on our foreheads (Rev. xiv, 1; xxii, 4). Where we would not like to bear that name we may not go.

10. "And it shall be when the Lord thy God shall have brought thee unto the land." As in verse 23 He brought them out of Egypt, that He might bring them into the land, and what He purposes is sure to be accomplished (Isa. xiv, 24). These purposes may seem to be delayed by man's unbelief, and a new generation may have to be raised up, but "every purpose of the Lord shall be performed" (Jer. vi, 29).

11. Cities and houses and wells and vineyards and olivo trees, which they neither built, nor dug, nor planted; all a free gift from God to them. He gave, they received. It is even so with us who now believe in the Lord Jesus. Salvation full and free is ours through Him who loved us, apart from any works of ours.

12. "Beware lest thou forget the Lord, which brought thee forth out of the land of Egypt, from the house of bondage" (so also chapter viii, 11). And yet that was the very thing they did. They forgot His works and His wonders, and remembered not His hand (Ps. lxxviii, 11, 42). When we have a fear lest we may lack some good thing, or lean upon an arm of flesh rather than upon God, we are guilty of forgetting Him of whom it is written, "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" (Rom. viii, 32.)

13. "Thou shalt fear the Lord thy God and serve Him, and shalt swear by His Name." See this more fully stated in chapter x, 12, 20. The fear of the Lord is a fountain of life; therefore be thou in the fear of the Lord all the day long (Prov. xiv, 27; xxiii, 17). He who lives in the fear of the Lord will not do aught that is not right and good in His sight (verse 18). He who serves the Lord in sincerity and truth (Joshua xxiv, 14) will never think of man's frown or favor, but will seek only to please Him in all things. His motto will be, "Study to shew thyself approved unto God."

14. "Ye shall not go after other gods." Jehovah is the true God, the living God, and king of eternity (Jer. x, 10, margin); all other so called gods are but vanity. He brought them out of Egypt (Deut. v, 6). He alone is worthy to be praised. They were chosen to be a special people unto Him above all people (Deut. vii, 6), a people for His own possession, that they might make Him a Name. Yet after all His loving kindness, they had to confess, "O Lord our God, other lords beside thee have had dominion over us" (Isa. xxvi, 13).

15. "For the Lord thy God is a jealous God among you." Just seven times is God said to be jealous (Ex. xx, 5; xxxiv, 14; Deut. iv, 24; v, 9; vi, 15; Joshua xxiv, 19; Nah. i, 2). The same word is translated "zealous," and also "bought," or "purchased." It is surely a reasonable thing that one should use as he pleases and possess for his own use that which he has purchased. See Ex. xv, 16; Ps. lxxiv, 2, and compare Titus ii, 14, R. V., and Jas. iv, 5, R. V., margin. Let us acknowledge that we are all His for His pleasure.

PAT QUINLAN TALKS.

CHICAGO POLICE GET SOMETHING TANGIBLE AT LAST.

Obtained from the Man and Wife Who Were Holmes' Right Hand Men, as It Were—Disappearance of Mrs. Conner and Her Child Also Explained.

CHICAGO, Aug. 3.—The police have at last obtained a partial confession from Pat Quinlan, the janitor of Holmes' "Castle," and have, they believe, positive evidence that Benjamin F. Pitzel was murdered in this city by Holmes and the corpse sent to Philadelphia. The confession was wormed out of the Quinlans by means of a tip given the local officers by Detective Geyer, of Philadelphia, who has arrived in this city. Tha exact nature of the story told by the Quinlans the police will not reveal. It is learned, however, that a confession was made covering all the details of the murder of Pitzel with the exception of the actual place in which the crime was committed. This, the police declare, they will have today, and they declare that by sunset on Aug. 5 they will have indisputable evidence that Pitzel came to his end through the direct agency of H. H. Holmes.

Murder of Mrs. Conner and Child.

It is also stated that Chief Badenoch and his detectives are nearer a solution of the Holmes mystery than ever before. Mrs. Quinlan has given information which brings the charge of murder nearer to Holmes than at any time since the case was opened. Quinlan and his wife have made admissions by which the chief of police can use them on the witness stand against Holmes in proving that Mrs. Conner and her child were made away with by Holmes for the purpose of securing the insurance which Mrs. Conner carried on her life in favor of her daughter, or in which Cora Quinlan's life cut an important figure.

Knew Too Much of Holmes' Affairs.

Further, Quinlan and his wife proved to the police that Mrs. Conner was so well aware of the schemes which Holmes was operating that it became necessary for Holmes to put the woman out of the way. Mrs. Quinlan further admitted that she saw the body of Mrs. Conner after she was dead, and that Pearl Conner disappeared mysteriously in the "Castle" after her return from a trip to Lakota, Mich. Mrs. Conner's body was buried somewhere close to the spot where Pearl's supposed body was found. The police will make a further search in that corner.

Carried on a Business in "Stiffs."

Quinlan and his wife also admitted that a business of receiving and disposing of dead bodies stolen from country graveyards was carried on in the "Castle" under the direction of Holmes. The bodies were brought to the "Castle" and chemically treated and then disposed of to medical colleges. The coffins were remade by Quinlan, Pitzel and Holmes, and disposed of to undertakers at a fair profit.

DETECTIVE GEYER DISCOURAGED.

He Can Find No Clue to the Body of Howard Pitzel.

INDIANAPOLIS, Aug. 1.—"I think we'll have to wait until Holmes tells where to find Howard Pitzel. He knows, and we cannot find out." So said Detective Geyer, who has been in town over a week hunting a house supposed to have been rented by Holmes while he was here. So far the search has resulted in nothing. Clews have been plenty, for every day from one to a dozen people call upon the detective, and in mysterious whispers tell him they have found the house that Holmes rented.

No matter how impossible these stories may seem, every one of them is investigated, and now the detective says he has not the slightest clew to work on. He says he expects to be recalled to Philadelphia soon, and that if the body of Howard Pitzel is found it will be because Holmes weakens enough to inform the officers what disposition was made of him.

BELIEVES MINNIE WILLIAMS ALIVE.

Allen, the Little Rock Convict, Says Little About the Matter.

LITTLE ROCK, Aug. 1.—Convict Allen persists in the assertion that Minnie Williams was alive six months ago and in the belief that she is alive now. He did not meet Holmes in Arkansas, and his connection with him was confined to Fort Worth, Tex. He never wrote any letters to Holmes. Allen declares that the detectives from Chicago will get nothing for their trouble unless they are able to secure his release from the penitentiary. The only place at which Allen met Holmes, he says, was at Fort Worth, and he knows a great deal about his crookedness in that city.

"When the authorities come to my terms I'll talk, and not before." This is all that Allen will say in regard to the case. Allen undoubtedly knows all about Holmes' operations in Texas, but that he knows the whereabouts of Minnie Williams, or that he had anything to do with her disappearance, is considered extremely doubtful here. When asked if he would parole Convict Allen and under certain coditions pardon him Governor Clark said the conditions would have to be presented and taken up in legal form before he could return an answer to that question.

GREAT VICTORY FOR THE MINERS.

Obtain the Concession of Almost Every Demand and Avert a Strike.

PITTSBURG, Aug. 3.—The coal miners and the operators have finally reached an agreement and there will be no strike.

The agreement is claimed as the biggest victory ever made by organized labor. Almost every demand was granted, and the operators gave a written guarantee for their fulfillment of the contract. The papers were signed last night which increase the wages of 100,000 miners in Pennsylvania, Ohio, Indiana and Illinois. The terms of the agreement are that the present rate of wages shall continue in force until Oct. 1, when every operator in the Pittsburg district will pay the 69-cent rate with a differential of 5 cents in favor of operators who do not have company stores.

The agreement further provides for another advance on Jan. 1. It is understood that the rate will then be made 79 cents. Above all W. P. Dearmitt, who has whipped the miners at every turn heretofore, has been brought over and will pay the 64-cent rate as he does not have the company stores. The effect of this settlement is to advance the mining rate in Ohio and Indiana from 51 cents to 60 cents. It also helps the rate in Illinois, and brings the strike there to an end. It also changes the end of the scale year from April 30 to Jan. 1. This is the first time a differential has ever been granted against company stores, and it is expected that it will result in having all of them abolished.

Another feature of the miners' victory is that a convention of miners and operators is to be held on the second Thursday of October in each year to fix the mining rate for the next year, so that the rate for each year can be settled before the scale year expires. The first joint convention under this agreement is to be held next October.

Illinois Board of Arbitration.

SPRINGFIELD, Aug. 3.—Governor Altgeld has appointed the following as the first state board of arbitration to serve for one, two and three years: William P. Rend of Chicago, an employer of labor; Charles J. Riffler of Springfield state president United Labor organization and Judge Anthony Thornton of Shelbyville. The appointments were at once confirmed by the senate.

Illinois Republican Committee

SPRINGFIELD, July 31.—The Republican state central committee held an open meeting last night in the hall of the representatives at which Chairman Tanner denounced the governor for calling the legislature in extra session, which he said was needless. Speeches were made in the same line by Senator Cullom and others.

Fithian Given a State Office.

SPRINGFIELD, July 30.—Governor Altgeld has appointed ex-Congressman George A. Fithian, of Newton, member of the state railroad and warehouse commission, vice Colonel Charles F. Lape, removed on account of political reasons. The change is effective Aug. 1.

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ILLINOIS PICKINGS.

NEWS NOTES OF INTEREST FROM HERE AND THERE.

Reports by Telegraph of Important Happenings in Our Own State During the Past Few Days—News of Interest to the People of Illinois.

SPRINGFIELD, Aug. 1.—The senate tabled the resolutions that the legislature remain in session until all business under the governor's call shall have been transacted—25 to 16. The house labor arbitration bill was passed. Several bills were advanced, and the bill to tax express companies debated and made special order for today. A bill was introduced to tax department stores. The house repealed the libel law passed at the regular session—93 to 34. A resolution citing the governor and editors of Chicago and Peoria papers before the house to tell what they know about alleged corruption in the legislature failed to secure a suspension of the rules in its favor. A bill to tax newspapers on their good will was defeated.

SPRINGFIELD, Aug. 2.—The Republicans of the legislature have agreed to wind up the extra session, and the house has adopted by a viva voce vote a resolution to adjourn sine die today. The senate Republicans in caucus agreed to do the same tomorrow. Merriam's resolution calling on the persons and newspapers who charge corruption on this legislature to go before the grand juries in their respective counties and tell what they know was again defeated in the house—73 to 41 The senate bill to increase the tax levy $1,000,000 for the next two years was sent to third reading, the revenue bill discussed and the labor arbitration bill passed with amendments.

The senate appointed a conference committee on the arbitration bill, made the house libel bill special order for today, and then took recess.

The senate concurred in house resolution for adjournment sine die and adjourned until today.

Governor Altgeld declined to say whether or not he would call the legislature back again for the passage of the bills mentioned in his call. He said he had not given the matter consideration.

SPRINGFIELD, Ills., Aug. 2.—The house passed a resolution declaring that much of the legislation desired by Governor Altgeld in calling the special session was unnecessary and useless to remain in session longer. The tax levy bill was passed and the house adjourned sine die. The senate defeated the house bill to repeal the libel law and after some other business adjourned sine die.

STATE SHORT OF CASH.

Springfield Paper Says There Will Be Trouble Making Both Ends Meet.

SPRINGFIELD, Ills., Aug. 5.—A local paper says: "The state is already out of money to all practical purposes. According to statements of the auditor's office it is on the verge of bankruptcy. The auditor has issued warrants for about $100,000, and there is not over $500,000 in the treasury. The statement is made that if all outstanding obligations of the state were paid there would not be a dollar in the treasury.

"Wherever it is possible to save expenditures until next year it will be done. The state is hard up for cash and will have to economize and put off its creditors just as long as possible. There will be but little money coming into the state treasury for some time. State taxes, on which the most reliance is to be placed, will not come in before next April."

Idiocy That Was Criminal.

MASCOUTAH, Ills., Aug. 1.—Blazer Ely, aged 62, a well-known character of Venedy Station, had been on a three weeks' spree and his associates packed his trousers with shavings and live coals of fire, intending, it is supposed, to tantalize the old man with the smoke caused thereby. The coals set the shavings ablaze and in a few minutes the would-be jokers found their victim burning to death. The fire was extinguished, but the old man died a few hours later.

NO INDIANS IN SIGHT.

Cavalry Reaches Jackson's Hole and Agent Teter Is in Evidence.

MARKET LAKE, Ida., Aug. 3.—The cavalry has reached Jackson's Hole. The indications are that the infantry will be stopped en route and not go into the Hole, as there are no Indians in sight. The scare exists along the route the Indians are taking in returning to the reservations. Notwithstanding the threats made against the life of Agent Teter and his chief clerk, Ravanel McBeth, they have gone ahead of the troops into Jackson's Hole to warn the settlers not to attack the Indians, and to obtain the names of all the parties concerned in what Agent Teter insists on calling the massacre of the Indians.

Taylor Brothers Guilty of Murder.

CARROLLTON, Mo., Aug. 3.—"We, the jury, find the defendants, William P. and George Taylor, guilty of murder in the first degree." Such was the verdict rendered in the notorious Meeks murder trial. The Taylors were charged with the murder of several members of the Meeks family, who were enticed from home in a wagon and killed on the road the night of May 10, 1894. They killed Meeks, his wife and two children and nearly killed a third child.

Boles Will Not Be a Candidate.

CEDAR RAPIDS, Ia., Aug. 5.—Horace Boles has written a letter to H. O. Bishop, chairman of the Linn county Democratic convention, in which he says his attention has been called to resolutions adopted favoring his nomination for governor, and stating that he cannot consent to the use of his name in connection with the nomination, for reasons which are wholly personal.

Ohio Populist Ticket.

COLUMBUS, O., Aug. 3.—The Populist state ticket complete is: Jacob S. Coxey, of Stark, for governor; John H. Crofton, of Hamilton, lieutenant governor; Geo. Harper, of Greene, treasurer; William Baker, of Licking, attorney general; S. D. Stark, of Cuyahoga, supreme judge; William A. Gloyd, of Tuscarawas, public whrks; Thomas M. Hickman, of Morrow, clerk supreme court.

Aside from the indorsement of the Omaha platform the indorsement of Coxey's non-interest bond scheme and good roads bills and the denouncing of the trial of Debs were the principal points in the platform.

Another Strike in Michigan Mines.

IRON MOUNTAIN, Aug. 3.—Miners employed at the Dunn mine in the Crystal Falls district have struck for an advance in wages to the same scale as is paid here, and all work is at a standstill.

Miss Flagler Kills a Boy.

WASHINGTON, Aug. 3.—Miss Flagler, daughter of General Flagler, chief of ordnance, U. S. A., shot and killed Ernest Green, a boy who was stealing fruit in her father's garden. At the coroner's inquest she said she had fired to scare the boys, who had been stealing the fruit for some weeks; had not taken aim at anybody, but just fired at random. The coroner's verdict was that, although the shot was fired carelessly and indifferently, it was probably not with murderous intent, and upon the evidence Miss Flagler could not be held. She was thereupon released.

Maryland Town Burned.

BERLIN, Aug. 5.—This beautiful town was entirely destroyed by fire last night. The loss is $200,000, with but $25,000 insurance. Seventy-five houses were burned, twenty of them residences, and scores of people are homeless.

Prohibition Campmeeting Closed.

DECATUR, Ill., Aug. 5.—The National Prohibition campmeeting closed here last evening after being in session eleven days. Nine excursion trains brought 10,000 people to the last meeting.

All Is Quiet at Omaha.

OMAHA, Aug. 5.—Things have been quiet in the city. The fire and police board decided it was not necessary to maintain an army of policemen at the police station to defend them from an attack of a mob. Accordingly the seventy-five special policemen who had been on duty for the preceding thirty hours were ordered to remove their stars and go home prepared to answer a call at any time. The squabble is now in the courts, and has been postponed by mutual consent until tomorrow.

Corpse Mysteriously Disappears.

ARKANSAS CITY, Kas., Aug. 1.—On the 25th inst. E. M. Selman, a traveling salesman for a Sioux City seed house, died in this city. The following day the remains accompanied by his wife were shipped to his home, Lyon, Mich. A dispatch has now been received here from the Detroit Evening News which says: "Coffin box mysteriously empty when received at Lyons."

Life Sentence for Mary Thrush.

ASHLAND, Wis., Aug. 2.—Mrs. Mary Thrush, who was found guilty of murdering her husband last spring, has been sentenced to prison for life.

THE MARKETS.

New York Financial.

NEW YORK, Aug. 3.

Money on call easy at 1 per cent. Prime mercantile paper 3@4 per cent. Sterling exchange strong, with actual business in bankers' bills at 490½@490¾ for demand and 489½@489¾ for sixty day; posted rates 489½@490 and 490½@491; commercial bills, 488¾.

Silver certificates 66⅝@66⅞; bar silver, 66⅜. Mexican dollars, 53¼.

United States government bonds firm; new 4's reg., 122¼; do. coupons, 122¼; 5's reg., 115; 5's coupons, 115; 4's reg., 112; 4's coupons, 112½; 2's reg., 96½; Pacific 6's of '95, 100

Chicago Grain and Produce.

CHICAGO, Aug. 3.

Following were the quotations on the Board of Trade today: Wheat—August, opened 67⅜c, closed 67c; September, opened 68⅜c, closed 68c; December, opened 70½c, closed 70¼c. Corn—August, nominal, closed 41⅝c; September, opened 42c, closed 41⅝c; December, opened 34⅜c, closed 34¼c; May, opened 35o, closed 34¾c. Oats—August, opened 21½c, closed 21c; September, opened 21½c, closed 21¼c; May, opened 24⅞c, closed 24¾c. Pork — September, opened $9.70, closed $9.62½; January, opened $10.30, closed $10.32½. Lard—September, opened $6.12½, closed $6.12½.

Produce: Butter—Extra creamery, 18c per lb; extra dairy, 14@15c; packing stock, 8@9c. Eggs — Fresh stock, loss off, 11c per dozen. Live poultry—Spring chickens, 10@11c per lb; hens, 8@8½c; roosters, 5@5½c; turkeys, 8@9c; ducks, 8@10c; geese, $3.00@4.00 per doz. Potatoes—Ohio, 30@35c per bu. Blackberries, Michigan, $1.50@2.00 per 16-qt case; raspberries, red, $1.50@1.75 per 24-pt case. New apples—75c@$1.75 per bbl. Honey—White clover, 1-lb sections, new stock, 13½@14c; brown comb, 10@12c; dark comb, poor packages, 8c; strained California, 5@6c.

Chicago Live Stock.

CHICAGO, Aug. 3.

Live Stock—Prices at the Union Stock yards today ranged as follows: Hogs—Estimated receipts for the day, 4,000; sales ranged at $3.40@4.65 pigs, $4.65@5.25 light, $4.35@4.65 rough packing, $4.40@4.85 mixed, and $4.65@4.95 heavy packing and shipping lots.

Cattle—Estimated receipts for the day, 500; quotations ranged at $5.40@5.90 choice to extra shipping steers, $4.75@5.25 good to choice do., $4.15@4.65 fair to good, $3.50@3.90 common to medium do., $3.40@3.75 butchers' steers, $2.40@3.05 stockers, $3.20@3.90 feeders, $1.70@3.70 cows, $2.50@4.40 heifers, $2.25@3.80 bulls, $2.60@4.35 Texas steers, $2.50@5.75 veal calves.

Sheep—Estimated receipts for the day, 1,500; sales ranged at $2.30@3.85 wester $2.00@3.65 Texans, $1.75@4.75 natives, and $3.00@6.00 lambs.

East Buffalo Live Stock.

EAST BUFFALO, Aug. 3.

Hogs—Receipts, 2,500; best corn heavy, $5.00@5.10; grass do., $5.25@5.30; best corn light, $5.50@5.60; grass do., $5.25@5.30; rough and heavy throw outs, $3.65@4.25. Sheep and Lambs—Receipts, 3,000; best export sheep, $4.00@4.25; best 85@100-lb do., 3.00@3.50; fair to good do., $2.50@3.00; culls to common do., $1.50@2.50; best lambs, $5.00@5.25; fair to good do., $4.00@4.50; culls to common do, $3.00@3.50. Calves, best, $5.00@6.50. Cattle—Receipts, 18 cars; market strong at Monday's prices; prospects good.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from July 30 to Aug. 5:

Abraham Barkley, Rev J A Black, O N Carnahan, Mrs Emma Conery, Norman Countryman, Mrs Mary Cox, J M Frink, E W Hicks, J M McEowen, Isaiah E Pence.

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WITH

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An Address by Rev. B. Carradine, D. D., Pastor of the Centenary M. E. Church, St. Louis, Mo., Jan. 4, 1891.

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THE MARTYR'S OWN MONUMENT, by Rev J. E. Roy, D. D., Western Secretary of American Missionary Association.

CHRISTIAN POLITICS, by Rev. J. Blanchard, late President Wheaton College, and Editor *Christian Cynosure.*

THE MYSTERIOUS MACHINE: was it Lawnmower, Town-pump, Balloon, Wheel-barrow,—or what? by Prof. E. D. Bailey of the Civil Service Dept. U. S. Government.

This booklet includes other interesting matter connected with the unveiling of the Morgan monument t Batavia, N. Y. Address

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FARM AND GARDEN

WHEN SOILING PAYS.

During the Hot Summer Months, When Pastures Are Burned and Bare.

Western conditions are such that soiling as a constant reliance in the feeding of animals is not much in vogue, and it is only in very exceptional cases that it is at all worth while to think about it, according to as high authority as the Iowa Homestead, which says: Where a dairyman is so situated as to have at his command only a limited supply of high priced land, but has as compensation a superior market close at hand, soiling may well occupy a much larger place than would be either necessary or advisable under general western conditions, but the feed situation of last year specially impressed a necessity that has long been felt—namely, that of providing some means of getting through the hot summer months when pastures are burned and bare. For this purpose partial soiling may well afford a remedy.

No elaborate plans are needed, and, indeed, they are rather a hindrance than a help, as they are calculated to deter a farmer who has never soiled much if any from attempting them. He instinctively feels that they are not suited to his situation or his system of farming, and naturally enough he says to himself that if soiling involves all this trouble it will not do for him. But very good results can be attained without going much outside of the crops habitually raised on most farms. Circumstances are so diverse that no plan of universal application can be laid down, but while there are corn, oats, rye, sorghum and clover, relief can be given to the pastures, and commencing with these already grown on the farm, the farmer can easily extend the list later on if his situation should, in the light of his further experience, seem to render it advisable. The need for early spring forage, as well as the time for providing it, is, of course, past.

The midsummer necessity comes in July and often later, depending upon the season, and preparations should be made to then get some of the farm crops to help the grasses. Where the feeding is for dairy purposes this is especially true.

The ideal condition for the dairy cow is a pasture which furnishes her in the early morning and late evening hours—the cool of the day—an abundance of food, so that during the heat of the day she can lie by, rest and ruminate, thoughtfully manufacturing an abundance of rich milk. When this ideal condition is much departed from, soiling or partial soiling in cool, shaded, well ventilated but darkened places will be found far preferable to permitting the animal to wander over burned pastures, exposed to flies, sun and all the annoyances which decrease production. Soiling even when partial involves labor, but so does everything else worth having, and in this instance the labor is repaid.

Practical Hay Caps.

Professor H. H. Wing made hay caps out of unbleached, twilled factory cloth six feet square. These were supplied with a loop at each corner and were fastened down by small stakes driven through the loops. Although the factory was not treated in any way, it protected the hay very well when put on smoothly. The same kind of hay caps treated with one coat of paint and furnished at the corners with stones weighing about two pounds each have also been used successfully. Wherever hay caps are used the shocks should be made large and the caps should be removed, except when they are actually needed to turn rain, as the hay will not cure rapidly in the shock when covered with them.

In almost all large cities hay caps can be procured from dealers in sailcloth. Partly worn sails are frequently used for this purpose. Paper hay caps, patented affairs, have been used at the Cornell station, and proved durable and satisfactory.

Shade the Well.

One will have to travel far through the country to find wells shaded from the fierce heat of summer, though there are few who will not admit that shade over the pump would make the water much cooler—a condition that would be appreciated on most farms where ice is not to be had. This shade may be furnished through the medium of an artistic little house built over the well. When such a house is built and surrounded and covered with shrubs and trailing vines it becomes an ornament to the grounds, in addition to proving a protection to the well. It keeps the water cooler in summer, and, where there is a pump, prevents freezing in winter. The accompanying design from American Gardening is not difficult to embody in wood, shrubs and vines. A bit of lumber, a few nails, a hammer and saw and a bit of ingenuity, and the thing is done.



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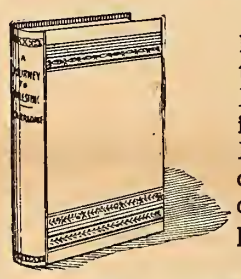
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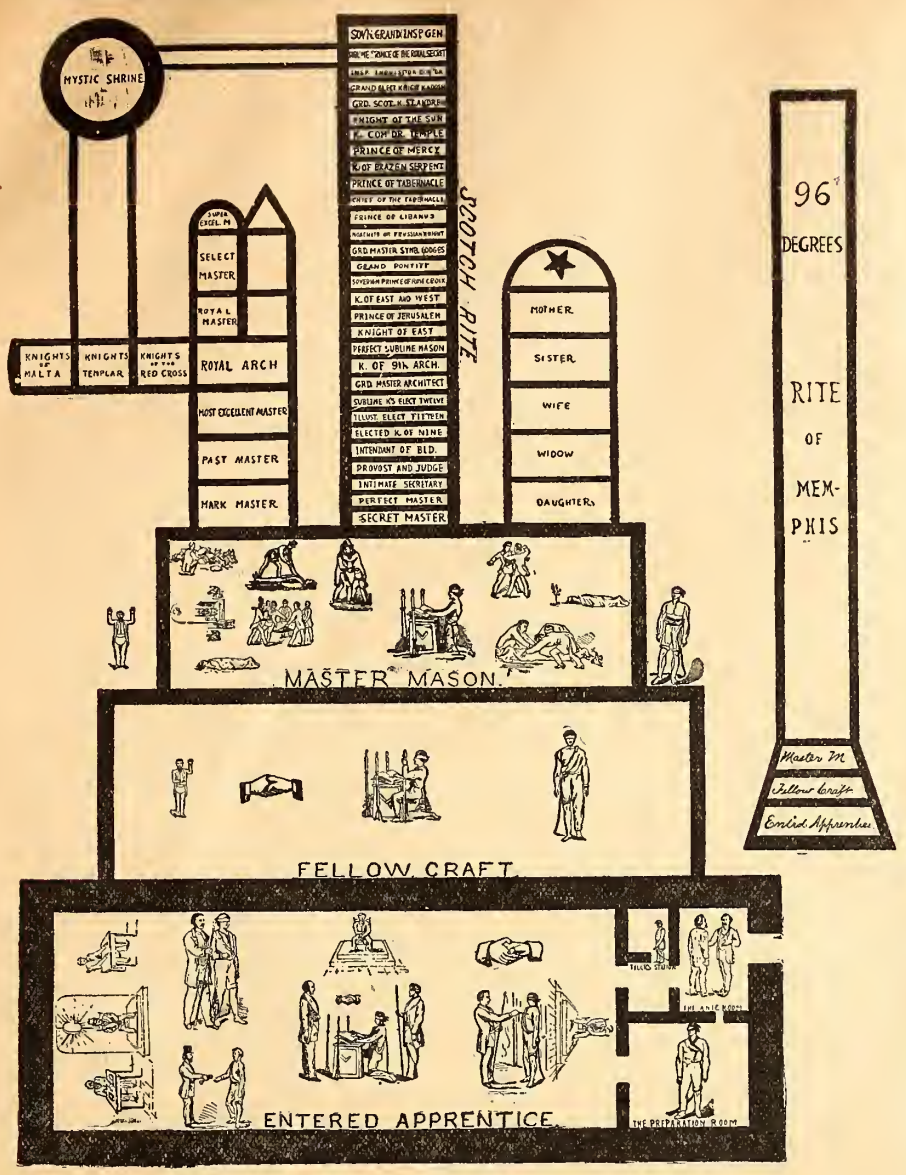
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Disloyal Secret Oaths. By Joseph Cook, Boston. He quotes the law of Vermont which makes the administration of the Masonic oaths illegal. Joseph Cook's address is a national treatment of a national subject, and very valuable for reference. Postpaid, 5 cents.

Are Secret Societies a Blessing? An address by Rev. B. Carradine, D. D., pastor of the Centenary M. E. church, St. Louis, Mo., Jan. 4, 1891. W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's, too." A pamphlet of 20 pages and cover Postpaid. 5 cents.

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General Washington Opposed to SECRET SOCIETIES. This is a re-publication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies,*" communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10cts each.

Morgan's Exposition, Abduction AND MURDER, AND OATHS OF 33 DEGREES. Composed of "Freemasonry Exposed," by Capt. Wm. Morgan;" "History of the Abduction and Murder of Morgan;" "Valance's Confession of the Murder of Capt. Wm. Morgan;" "Bernard's Reminiscences of Morgan Times," and "Oaths and Penalties of 33 Degrees." 300 pages; cloth, $1.00.

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History of the Abduction and Mur- DER OF CAPT. WM. MORGAN. As prepared by seven committees of citizens, appointed to ascertain the fate of Morgan. 25 cents each.

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HISTORY OF A WEEK.

Tuesday, July 30.

Three boys—J. W. Blundon, Guy Brown and Charles Lynch—were killed by a Baltimore and Ohio train in a Washington suburb.

Mrs. Eliza Jane Hegman, mother-in-law to Chauncey M. Depew, is dead at Depew residence, at Dobb's Ferry, N. Y.

Alexander Logan, son of the ex-mayor of Niagara Falls, dove into the lake at Grimsby, where the water was only three feet deep, and broke his neck.

Albo Mott was shot and killed by David Halford, of Marion, Wis., for paying attention to Mrs. Halford.

Mrs. Leland Stanford will sell the stock on the Palo Alto farm to raise funds for running the Stanford University.

Scharles Bros., toy dealers, and Jacquin & Co., millinery, on West Twenty-seoond street, New York City, were burned out. Loss, $220,000.

Wednesday, July 31.

Denver citizens have organized a vigilance committee to resist the payment of water rates until they are adjusted by the city council.

A church organist shocked a Mason, O., congregation by appearing at a prayer meeting in red bloomers.

A vein of gold ore has been found at Victor, Colo., which will assay $140,000 to the ton.

Governor Morton, of New York, is in receipt of an anonymous letter from a man at Fort Scott, Kan., offering to die in Maria Barberi's stead if the laws of the state will permit it.

The bloomer costume has been the means of breaking the marriage engagement between Frank Hammond and Lily Drew. He said she must give up bloomers or him; she gave up him.

Professor Wiggins says the water in the great lakes is decreasing every year and that the time is near at hand when Niagara Falls will cease to be.

Thursday, Aug. 1.

F. R. Strain, James Manley, Timothy McCarthy, John Ready, A. E. Gage, Andrew Buchanan, Joseph O'Reilly, Fred Sanger, Ed Hopp, and John Neybert have been indicted by a Chicago grand jury charged with crookedness in a precinct in the First ward by which McGann was given a larger vote for congress than he received. Tho indicted men were judges and clerks of election.

Mrs. Walter Murray, who claims to be a daughter-in-law of ex-Chief of Police Murray, of New York, visited the races at Windsor, Ont., and later reported to the police at Detroit that she had been robbed of $1,200 worth of diamonds.

E. G. Hickman, who sent threatening letters to A. M. Rothschild, was held to the criminal court at Chicago.

Judge Dallas has authorized the Reading to pay $489,000 for 1,000 new coal cars.

It is said the C. B. and Q. will ask the next congress to give it a right of way through Yellowstone park.

Friday, Aug. 2.

Fire at Menominee, Mich., caused a loss of $500,000 and resulted in several men being injured. The principal losers are: A. Spies, Girard Lumber company, and Bay Shore Lumber company.

The Dollar Savings bank at Kansas City has gone into voluntary liquidation for the purpose of retiring from business.

The puddlers in the York, Pa., rolling mills have been notified that on and after Aug. 12 the rate for puddling would be increased from $2.75 to $3 per ton.

It is reported at New York that the Cubans are thinking seriously of stealing the United States dynamite cruiser Vesuvius and using her against the Spanish fleet keeping guard over Cuba.

It is asserted at Milwaukee that there is no such yacht as the Sunbeam, reported missing with the son of the Earl of Aberdeen on board. It is certain that the earl's son is not on the vessel.

Saturday, Aug. 3.

The latest uprising in Salvador has been quelled and that republlo is in an abnormal state of quiet.

James Lewis and Jesse Stockley, of Kenosha, Wis., have been arrested on complaint of Game Warden Truesdale for alleged violation of the state game law. The complaint charges them with shooting prairie chickens during the close season.

Chicago and Northwestern gross earnings for the last fiscal year were $28,108,374. Net earnings, $2,607,048.

Louise V. Kissam, a niece of W. H. Vanderbilt, and Louis S. Kerr, the Wall street broker, eloped from Monmouth Beach, N J., and were married at New York.

Jersey Central people expect to make regular use of a new locomotive that runs ninety miles an hour. It has two seven-foot drivers.

The Kentucky Lumber company's mills burned at Williamsburg, Ky. The mill was not running Insurance, $25,000; loss, $50,000.

Monday, Aug. 5.

Mrs. Minnie Murray, who died at Olneysville, R. I., claimed to have been 116 years old. It is known that she was alive 108 years ago.

E. M. Greene, a ship's writer at the training station at Newport, R. I., has mysteriously disappeared. He is the second writer to disappear within a year.

The Birmingham (Ala.) Rolling Mill Company has given notice of an advane in wages to 300 puddlers, from $4 to $4.25 per ton.

The six-day strike of the Brotherhood of Tailors at New York has been declared off. The strike resulted in an overwhelming victory for the strikers.

Miss Susan B. Anthony had to cancel her engagement to speak at the Silver Lake assembly, on account of illness. This was the second time in her life that she had canceled such an engagement for the same reason. She will rest for the remainder of the summer.

The strikers at Ishpeming drove from the town the reporter of a Detroit paper who was sending out strike news.

ROARING TORRENTS.

Many People Drowned in a Flood at Socorro, N. M.

Denver, Aug. 1.—A News special from Socorro, N. M., says: A tremendous roaring startled the people of Socorro about 4 o'clock in the afternoon. Shortly after huge waves of water came rushing down an arroyo which drains the eastern slope of the Magdalena mountains and almost encircles the town. At first it was hoped the floods would be confined to the lower portion of the city, but soon the water came over above the town and three feet of water began to rush through the principal street. The shrieks of women and children mingled with crashing of falling houses and dying wails of souls swept into eternity made a tumult that was enough to appal the stoutest heart.

The destructive waters spread over the entire city, and carried death everywhere. Many are missing. For twelve miles south the destruction of property was terrible. Farm houses and crops were entirely swept away. The Santa Fe track was washed out between here and San Antonio in several places. The branch road from this city to Magdalena is practically destroyed for ten miles out, five bridges and several miles of track being gone.

The names of the recovered dead thus far are: Leander Duran, Celia Duran, Thomas Durau, J. B. Duran, —— Duran, —— Duran, child of E. Baca. Only two members of the Duran family are alive. No estimate of the loss can be made, but it is more than $1,000,000. It is now raining in the mountains, and great feare are entertained as to the safety of the city. It is said that three small towns south of here were totally destroyed.

Casper, Wyo., Aug. 1.—A disastrous cloudburst occurred at the head of Garden creek, a small mining stream seven miles south of here. The water came down the valley in a solid wall ten feet high, carrying everything before it. A freighter and family named Newby camped on the creek four miles from here were in bed when the flood came upon them. They were hurled into the mass of water and debris, Newby only getting out. His wife and child were carried off.

Sam Parson's camp, near Newby's was caught by the waters in the same manner and his two children were carried away in the torrent. Five other freight outfits were camped on the creek who lost everything except human life. Garden creek is about seven miles long from mouth to source, and was lined with camps. It is not saying too much to assert that at least fifty persons escaped with nothing on but their sleeping garments.

Cripple Creek, Aug. 1.—A cloudburst occurred in the mountain near the town of Adelaide, and a wall of water twenty feet high rusbed down the narrow canon. Three lives were lost and four employes of the railroad company are missing. The dead are: Mrs. Carr, Mr. Tracey, a cook (name unknown). The missing: R. M. Gove, engineer; Dick Dolan, brakeman; Frank Caldweil, brakeman; C. G. Hitchcock, night operator at Florence.

The hotel, which was owned by Mrs. Carr and Mr. Tracey, was completely demolished, but the waiters escaped. There were two landslides, one at Adelaide, the other at South Four Mile. The latter landslide covered the railroad track for about 100 feet. The depot and section house at Adelaide were filled with about four feet of water.

DEMOCRATS OF MARYLAND.

Nominate John E. Hurst for Governor and Indorse Cleveland.

Baltimore, Aug. 1.—John E. Hurst, supported by Senator Gorman, was nominated for governor by the state Democratic convention. At the opening of the convention Senator Talbott made a lively address. During it oue enthusiast proposed a cheer for John E. Hurst. The cheers and the hisses, however, were almost equal in volume. A cheer for Gorman met with better success. Talbott predicted a big Democratio success this year. He closed by introducing Bernard Carter as temporary chairman, who made an enthusiastic speech on the Democratic outlook.

The committee on resolutions made a unanimous report. The resolutions approve the Democratic platform of 1892 and the "able and patriotio adminlstration of President Cleveland." They declare against free silver and approve the Wilson tariff bill, which is characterized as the best the country has known for thirty-five years. The platform contains no reference to Senators Gorman and Gibson. The nominee, John E. Hurst, although a Gorman adherent, has also been a consistent follower of the Cleveland administration.

NEW IRISH MOVEMENT.

Advocacy of Revolutionary Measures About To Be Organized.

New York, Aug. 1.—The new Irish movement, the object of which is to form an open organization opposed to all parliamentary attempts to redress Ireland's grievances and advocating revolutionary measures, is about to take definite shape. A convention of delegates from Irish organizations in the United States and Canada will be held within a few weeks when a programme for the working of the new movement will be formulated.

A committee is now in session considering a time and place for the convention. In a few days the decision will be made public. Washington, Chicago, St. Louis, New York, Boston and Philadelphia are the cities most favored and the probability is that in one of these cities the meeting will take place.

DRIVEN OUT BY A MOB.

Negro Settlement in Illinois Attacked by White Miners.

Spring Valley, Aug. 5.—It is estimated that forty men, women and children were wounded by the mob at the settlement, many of whom it is thought will die.

Spring Valley, Ills., Aug. 5.—A patch of some 100 odd company houses near No. 8 shaft, inhabited almost exclusively by negroes, was visited by a vengeful mob of 500 white miners from this city and given a taste of mob violence. Near midnight five colored men had held up a white man named Barney Role, between this city and the negro settlement, and after robbing him of nearly $100 in money fired three pistol shots into him and left him for dead. Role is the third man shot in that vicinity in the past few weeks, but he was the first white man. When the white miners of this city heard of the crime they assembled on the public square and decided to march in a body to General Manager Dalzell's house and demand of him the discharge of every colored man in the settlement.

A brass band was then secured and the mob repaired to the general manager's house. He refused to grant what the white miners wanted. They then told him that as he was not disposed to run them out of town they would take the matter up themselves, and with that they marched towards No. 3. By the time the mob arrived at the settlement most of the negroes, having been notified of the wrath of the whites, had fled to the woods. About a dozen were caught and treated to the most violent kicks; stones were hurled at them, aud shots were fired at their retreating figures. Two were shot, but not seriously hurt.

The colored boarding house at No. 3, run by Gus Ferguson, was attacked and all the inmates fled for their lives. The mob then ransacked the houses, breaking the furniture and committing other depredations.

By noon every negro had fled the city. All afternoon a gang of men with pistols and shotguns scoured the woods hunting for negroes to shoot at. Sheriff Clark, who was telegraphed for, arrived in the city late in the afternoon with about a dozen deputies. No more trouble is anticipated unless the negroes attempt to come back. There is a terrible prejudice against them here. There is much feeling against Manager Dalzell, at whose instance it is alleged they were imported in here last fall when there was not work enough for the old employes. Everything was quiet last night, but trouble is expected today if the negroes go to work.

BRITISH BUTCHERED IN CHINA.

Ten Killed by a Chinese Mob, Including Men, Women and Children.

London, Aug. 5.—A Shanghai dispatch to The Times says that the mission and sanitarium at Wha Sang, near Ku Cheng, province of Fokein, has been attacked and ten British subjects killed. The Rev. Mr. Stewart, wife and child were burned in their house. The Misses Yellow and Marshall, two sisters named Saunders, two sisters named Gordon, and Steetie Newcombe were murdered with spears and swords.

Miss Codrington was seriously wounded about the head and Stewart's eldest ohild had a knee-cap badly injured, while the youngest had an eye gouged out. Rev. Mr. Phillips, with two Americans—Dr. Gregory and Miss Hartford—were both wounded, but arrived safely at Fu Chau Fu.

Washington, Aug. 5.—A dispatch has been received at the state department from Consul General Jernigan, at Shanghai, stating that in the riots at Ku Cheng, China, no American missionaries were hurt, the victims being all British.

HALF A MILLION AN HOUR.

The Way Fire Licked Up Property at Sprague in the Far Northwest.

Spokane, Wash., Aug. 5.—Sprague, the county seat of Lincoln county and the division point and location of the Northern Pacific car shops, and having a population of 3,000, was almost destroyed by fire. The fire swept over the town with resistless fury, destroying over $1,000,000 worth of property in two hours' time.

The fire burned over 320 acres of territory, the Northern Pacific being the heaviest loser. Tho road loses twenty-four locomotives, fifty-four freight cars, $325,000; shops, machinery, etc., $50,000; headquarters, passenger station, freight warehouse, etc., $125,000. Half a mile of track was destroyed, together with 7,000 tons of coal and 5,000 cords of wood, bringing the Northern Pacific loss up to $750,000. Other losses range from a few hundreds to $30,000.

Failure in Hardware.

Chicago, Aug. 5.—The wholesale hardware firm of Woodrough & Hanchett, 38 and 40 Lake street, has failed. The collapse was caused by the hard times. The liabilities are $180,000 and the assets are estimated at $240,000, of which $140,000 consists of accounts receivable. The firm expects to pay all of its indebtedness in full, but as collections are hard it will be some time before it can do this.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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Some one proposes that the lodges be run in the interest of the churches. We second the proposal with the understanding that the only way the lodges can be thus run is to run them out of town and out of existance.

The General Secretary has for sale two quarter sections of land in Kidder county, North Dakota, and one half section in Morton county, same State. The crop reports are on the whole very favorable this year. The above properties are improved. The proceeds of sale will be used in the interest of the N. C. A. work. It is hoped that friends will interest themselves in their sale. Full particulars sent to any one contemplating purchase.

An anti-secrecy library of sermons and addresses, and expositions of Freemasonry, Odd-fellowship, and other literature of the National Christian Association, has been placed in the Y. M. C. A. library of Jamestown, N.Y. The General Secretary writes that they will surely do good. He also writes of the lecture by Pres. Blanchard in his city recently: "I feel sure that they have paid well by opening the eyes of some people, who will always be ready hereafter to testify against secret societies."

There are but two religions in the world—the true religion of Christ and the other comprising all false religions. One deifies man, the other deifies God. One is the religion referred to in the constitution of Ohio, as interpreted by Judge Welch of the Supreme Court of that State, who decided in reference to the Bible in the School case, that the word religion in the constitution means "the religion of man," and not the religion of any class of men. This is the religion of Masonry, or the broad religion of mankind, the religion on which all men agree. Dr. Lange in his Commentary says that this is identical with Rationalism, the great false religion of Europe. It exalts human authority in place of the Divine, by attempting to put Christ's religion on a level with false religions. Based on these two religions are two theories of government—the Christian theory exalting the Divine will as its supreme law, and the Secular or infidel theory putting human authority in place of the Divine.



REV. H. H. HINMAN.

The Southern work of the National Christian Association was first opened up and developed by Rev. H. H. Hinman, whose portrait looks out upon our readers from this week's *Cynosure*. But he was a pioneer in this reform in more places than the Southern field. In nearly every State of the Union existing at the time his labors began, has he traveled and labored, and borne fruit to the glory of God. Surrounded and threatened by the Ku-klux of the South, or rebuffed and scorned by doughfaces in the Northern pulpits, Bro. Hinman has sown good seed in the morning and in the evening has not withheld his hand, and today both in the North and South there are many who bless his labors, and who will be a part of his "crown of rejoicing" at the coming of the Lord Jesus. Bro. H. H. Hinman has been a help to all good causes, and a brave, Christ-like opponent to every evil one. Every one will wish to read and read again the biographical sketch on page three of this paper, which shows in a very inadequate degree the vast amount of work done by this most able, honest, patient and self-sacrificing man.

President Blanchard was given one whole evening by Mr. Moody, at the Northfield (Mass.) Conference, to present the work of the National Christian Association. He was introduced by Mr. Moody in a most brotherly fashion, and God helped President Blanchard greatly. It was probably the most important single address that he has ever given. There were several hundred ministers present, perhaps not more than four hundred, though it seemed as if six hundred were nearer the number, and they were literally from every portion of the country.

Rev. Webb-Peploe is the principal speaker this year at this Northfield Conference. He is a prebend of St. Paul, London, England, and one of the most powerful preachers that has ever visited this country. He became deeply interested in the subject presented by President Blanchard, and secured Masonic rituals and other literature for a farther investigation. He impresses one as absolutely fearless. Prayer ought to be made for him that God would call him to warn men against the false doors to heaven set up by these secret lodges.

One immediate result of the address at Northfield was that one minister said that he would then and there abandon the lodge. And a number of others came forward and made themselves known as seceders, and thankful for the address. The substance of President Blanchard's remarks is being printed, and Bro. J. P. Stoddard will see to their distribution, not only among the ministers of the conference, but throughout Northfield. There will probably be no more important meeting this year than this when the representative character of the aucience is considered.

Surely it is time to awake to the danger of secret organizations when such a conservative church organ as the *Northwestern Christian Advocate* speaks out in an editorial like the following: "Rev. Edwin Locke of Kansas Conference is, or was, acquainted with a person who belonged to forty-eight lodges, several of which he founded, and with another who was enrolled in twenty-two. It would not be surprising to find that those men had no time for their families or for the church, and that the net result of their activity was a large display of badges at the funeral. The distractions of lodge and club life are becoming a grave social and domestic issue. They are fruitful sources of marital and parental indifference, and abundantly account for the lack of time which men allege as their excuse for declining church work and responsibility."

The Southern Forge, of Lynchburg, Va., publishes this advertisement from Chicago, stating that "ten dollars for each one dollar invested can be made by our systematic plan of speculation," which "covers both sides, so that whether the market rises or falls, it brings a steady profit that piles up enormously in a short time." We wish the publisher could find room for a pointer on this line from the Apostle Paul, and publish it by the side of this advertisement while it remains in his columns. "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts which drown men in destruction and perdition. For the love of money is the root of all evil, which while some coveted after, they have erred from the faith and pierced themselves through with many sorrows. But thou, O man of God, flee these things."

FORGIVENESS.

A flower was trampled down to-day,
The last one of the year;
It grew close by the wayside;
By all it was held dear.

But a careless one came by at last,
By him it met its doom;
Yet naught it said as on he passed,
But shed a sweet perfume;

As if to say "though you've done wrong,
I yield my richest flavor,
To let those know who pass along,
You are forgiven ever."

"And let all those who look on me,
This truth well learn and know,--
Which suffering as ye see me do,
I labor hard to show,—"

"That 'tis more sweet and better far,
Yea, more like God in heaven,
To pardon other's failings than
It is to be forgiven."

Blanchard, Iowa, N. A. B.

MASONRY A FALSE AND CHRISTLESS RELIGION.

BY E. RONAYNE, PAST MASTER KEYSTONE LODGE, NO. 639, CHICAGO.

In connection with what I said in a former paper about religion, and especially about the religion of Freemasonry, I may further remark that the Jewish people are very largely represented in all Masonic lodges, and so also are saloon-keepers. There is scarcely a Masonic lodge in this city of which a score or more of Jews are not members, and there is at least one lodge here in Chicago whose members are exclusively Jews. Now why is this? What is the reason why a Jew is so fond of Freemasonry? And what does a Jew, from the rag-merchant to the wealthy clothier, find in Freemasonry that is

CONGENIAL TO HIS RELIGIOUS BELIEF,

and to his habits of thought and manner of life? Surely it will not be difficult for us to find an answer to this question; it is found in the fact that according to an ancient landmark the name of Jesus is excluded from all lodges of Freemasons throughout the world.

Were there any recognition whatever of Jesus in a Masonic lodge or any mention of his name in connection with any of their religious ceremonies, no Jew would once set his foot within its portals; but because Jesus is rigidly excluded the Jew can enter, and this he does with eagerness and delight.

A JEW MAKES A GOOD MASON

and loves the institution—oaths, death penalties and all—and this surely he would not and could not do were it not for the fact that Jesus can by no possibility be recognized in any part of the Masonic system. And right here I want to state a fact, and in so doing to correct an error into which all Anti-masonic leaders and lecturers seem to have fallen. They are generally in the habit of talking about "the higher degrees," "the ancient and accepted Scottish Rite," "Knight Templarism," etc., as if those degrees and rites were Masonry or even any part thereof: but let me say right now that there is no Freemasonry higher or beyond the Master Mason's degree. The four chapter degrees even are not higher, because these degrees are merely expansions or elucidations of the degrees conferred in the Blue Lodge. So then the Master Mason's degree is the climax or summit of "Ancient Craft Masonry," and the Grand Lodge is the highest authority known to or acknowledged by the fraternity. Some Anti-masonic writers and lecturers will possibly differ with me in this, but I cannot help it; what I state is a fact well known to every intelligent Mason, and I know whereof I affirm. A Jew then can lawfully become a Mason and easily find Freemasonry a congenial institution, but he cannot enter the Commandary,

HE CANNOT BECOME A KNIGHT TEMPLAR

nor a member of any of the so-called "higher degrees"

If any of the readers of this paper will take the trouble to search through the book of Acts for the word "name," he'll be astonished at the number of times the name of Jesus is alluded to in that wonderful book. From Acts 3: 6, to Acts 26: 9 it is constantly "the *name*," "by what *name*," "the *name* of thy holy son Jesus," "this *name*," and so on; but although God our Father gave Jesus his name, "even a name that is above every name;" although angels rejoice in it, and saints love it; although "there is no salvation in any other, for there is no other name under heaven given among men whereby we must be saved," yet this precious, blessed and beloved name can never be used in a Masonic lodge. In the days of his flesh even the very demons bore testimony to and acknowledged him, but Freemasons and

FREEMASONRY UTTERLY REJECTS HIM,

and yet in all their blindness and stupidity they continue to reiterate that foolish assertion and to solace themselves with that base falsehood that "Masonry is a good enough religion;" while alleged preachers of the Gospel and so-called Christians give their countenance and support to the propagation of this lie, and join hands with Jews, deists, infidels and rumsellers in rejecting and hating the name of the Lord Jesus Christ. "Good enough religion!" Good enough for what? Good enough when? Good enough for whom? All old men, all young men under age, all women, all poor men and all cripples are rigidly excluded forever from any of its "rights, lights and benefits," and yet, forsooth, "Freemasonry is a good enough religion."

But what is the Masonic religion good for? Will it make a drunkard sober? Will it make a liar truthful or a thief honest? Can it bring the dead to life and banish evil forever from the world? All this is what Jesus does, and will do; this, and this only, was his misson to earth, and he shall never cease until his work is finished, "until every enemy is subdued, and the last enemy that shall be destroyed is death." 1. Cor. 15: 26.

CAN MASONRY DO THIS?

Can Romanism or Protestantism or any other religion whatever do this? And yet people are all the time talking of their religion, Masons among the rest, and the great question among them all seems to be as to which religion is best. Jesus and Jesus only is best—not religion or services or cermonies, but Jesus Christ and him crucified. "He came into the world to save sinners." 1. Tim. 1: 15. Can religion do this, Masonic or any other? "He gave himself a ransom for *all* to be testified in due time." 1. Tim. 2: 6. "Christ died for the ungodly." Rom. 5: 6.

The great question is as to *life* or *death*. "If a man die shall he live again?" is the momentous question propounded by the prophet, and who can answer it? Can religion, whether Masonic or otherwise, give us any idea as to its solution? No; it can only be answered by Him who "was despised and rejected of men"—by Jesus only, as he says, "I am come that they might have life, and that they might have it more abundantly," John 10: 10, "for the bread of God is He which cometh down from heaven and *giveth life into the world*." John 6: 33. "So then as through one trespass (Adam's) the judgment came unto *all men* to condemnation, even so through one act of righteousness (Christ's) the free gift came unto *all men* to justification of life." Rom. 5: 18. No, dear brother, your Masonry is not good enough for you nor for *anybody* nor for *any thing*. The Masonic religion with all its empty ceremonies is good for nothing, and deep down in your heart

YOU KNOW THAT THIS IS SO.

When you are laid upon a bed of sickness; when the film of death is slowly gathering over your pale countenance; when the grave opens to receive you and you are at last laid away in the dark, damp prison-house of death, what can Freemasonry do for you? What consolation and comfort and hope can it reach out to your sorrowing friends, to your bereaved children or to your weeping widow? Can Hiram Abiff, or the fifteen fellow crafts, or the three ruffians, or the Worshipful Master be of any service to you then?

It is all well enough perhaps to talk of Masonry or religion of any other kind while you are in health and strength, but what will you do in that dread and awful day when "all that are in their graves shall hear His voice (Jesus') and shall come forth; they that have done good unto the resurrection of life and they that have done evil unto the resurrection of judgment?" That day is approaching fast and even now is at our very doors, and when it comes where will you be found or to which class will you belong? Ponder this question, my dear brother; think well on it, and don't any longer try to delude yourself with the vain hope that "Freemasonry is a good enough religion for you," for nothing is good for the human soul either in time or eternity but the Lord Jesus Christ, "the same yesterday, to-day and forever."

AN IDEAL BROTHERHOOD.

BY REV. H. H. HINMAN.

Of the great multitude of secret orders, each claims to be a *brotherhood*, and that its members have special claims on each other to the exclusion of the rest of mankind. Such fraternities not only come far short of the true conception of human brotherhood, but are manifestly obstacles to its realization. In a recent address by Rev. Geo. Dana Boardman, on the subject of international peace, he compares the human family to the physical body, having many members which, though differing in office, all serve the

ONE GREAT PURPOSE,

which is the good of all. He quotes the twelfth chapter of Paul's first letter to the Corinthians, which he thinks may have been suggested by the old Latin fable of "The Belly and the Member." The description applies not merely to an ideal church, but to an ideal humanity. It is as follows:

"As the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ. For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; it is not therefore not of the body. And if the ear shall say, Because I am not the eye, I am not of the body; it is not therefore not of the body. If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members each one of them in the body, even as it pleased him. And if they were all one member, where were the body? But now they are many members, but one body. And the eye cannot say to the hand, I have no need of thee; or again the head to the feet, I have no need of thee. Nay, much rather, those members of the body which seem to be more feeble are necessary; and those parts of the body which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comeliness; whereas our comely parts have no need; but God tempered the body together, giving more abundant honor to that part which lacked; that there should be no schism (rent, dismemberment) in the body, but that the members should have the same care for one another. And whether one member suffereth, all the members suffer with it; or one member is honored, all the members rejoice with it. Now ye are the body of Christ, and several members thereof (members each in his part). 1 Cor. 12: 12–27."

Such a conception of a

WORLD-WIDE BROTHERHOOD

in which each member actually loves his neighbor as himself, is not only beautiful, but in the light of divine prophecies of the future, is eminently *true*. When God's kingdom shall come, and his will be done on earth even as in heaven, it will be perfectly realized. Of course, under such a condition of things "men will learn war no more." Men will be bound together not only by their highest interests, but their strongest affections. Then indeed will we "*be members one of another.*"

But not only will war be impossible, but all secret combinations must cease to exist. The misappropriated motto of the trades unions, that "the rights of one are the concern of all," will then be applied to all mankind. There will be

NO OCCASION FOR SECRECY,

since the entire human family will know all that belongs to the brotherhood, and it will be the duty of all men to always *reveal* and *never* conceal. Secrecy, being the outgrowth of sin, will cease when its *occasion* has disappeared. It is probable that even in an ideal society there may be privacies, but they will be far less frequent and differ widely from sworn concealments. Indeed, there can be no oaths; for when all men fear God every statement will have the sacredness of an oath. Prisons and almshouses will of course dis-

appear, for holy men and women will not commit crime.

If the conditions of the natural world remain as they now are, there will be occasion for industry and frugality; but when intemperance and indolence shall have disappeared, poverty will have ceased and occasional needs will be met by the unsparing

HAND OF UNIVERSAL BENEVOLENCE.

Of course, such a state of society will be eminently favorable to health. Indeed, we are told that in the "new earth" "a child shall die a hundred years old." Isa. 65: 20. That is, a person a hundred years old shall be esteemed but a child. In such a state of things there will be no need of hospitals, asylums for the insane, or schools for deaf mutes and the blind. "The inhabitant of the land shall not say, I am sick." Isa. 33: 24. Then, too, there will be no restrictions on commerce, save only that no trade in injurious articles will be permitted. The wants of man remaining as they now are, there will of necessity be an interchange of productions and commodities. But the idea of a government standing between the buyer and the seller, and exacting a price for

A LEGITIMATE TRANSACTION,

will never be thought of except as it is remembered as a relic of selfishness and semi-barbarism.

Perhaps there is nothing in which our earth so much resembles the physical man as in the interdependence of its different parts. Our vast commercial transactions bring tribute from every portion of the globe to every other portion. No country or climate is so poor or so desolate as to be left out of the account, and it is as absurd to tax the interchange of their products as to make laws that the hands and the feet shall not minister to each other's wants except at a price. But if this is an ideal condition of society, it is an ideal that we ought always keep before us; and the more so, since we who trust in God are quite sure of its realization. For "as I live, saith the Lord, every knee shall bow and every tongue shall confess." Isa. 45: 23.

Oberlin, O., Aug. 1, 1895.

WHY OPPOSE FREEMASONRY?

BY REV. O. H. POWERS.

Among the forces that oppose or that hinder the remedial agencies which God has ordained to help this ruined world, perhaps none are greater than secret oath-bound fraternities. Men will plot and do in secret what they would not do openly. It is asking too much of the church and even of the state to allow secret oath-bound fraternities to exist. They have a manifest and moral right to know what plans are being devised in the secret chamber under cover of oaths. It is a challenge upon the intelligence and manhood of a community that such secret oath-bound combinations are permitted to exist.

One of the unfortunate features of the situation is, that the church has given reputation and character to such fraternities by allowing her members and ministers to become members. Strange as it may seem, ministers of the Gospel, with the warning words, "have no fellowship with the unfruitful works of darkness," ringing in their ears, yet from sinister motives give their good name, reputation and character to secret lodges, which Joseph Cook tells us are prohibited by law in some countries and ought to be prohibited in all.

Suspicion rests upon secret combinations. No wonder that some churches refuse fellowship in church relations with those who are members of some secret fraternities. The wonder is that all do not. With Mr. Moody and thousands of others I wonder that ministers of the Gospel can stoop from their high and holy calling and bow to this Moloch of the nineteenth century, forgetting that they are under moral obligation to shun even the very appearence of evil. But herein is not only the appearence of evil, but evil itself in the form secret combinations, wicked oaths and monstrous blasphemies. Even the title of "High Priest" belonging now to the Eternal Son in the presence of God for us is stolen and conferred upon a brother Mason candidate for the grand lodge above. Satan, in the grand lodge of which he is master, may now say, "I have a high priest in my kingdom. On the mount of temptation I failed; on the mount of transfiguration I dared not go, but I have a lodge system and a high priest. And though I cannot promise all the kingdoms of the world, I can promise enough to catch even ministers of the Gospel; they will give us reputation in the world, for many will venture where ministers lead the way." And, "There is a way which seemeth right to a man, but the end thereof are the ways of death."

There is then a real need for this convention, and it is a matter of interest to note the progress of the National Christian Association from the time it was organized until the present call. We have believed that God's plan to help and save the world through the instrumentality of his church and people is surely the best that could be devised, and this demands all our time and means. Anything that diverts our time or talents into other channels than those of the church must be disapproved of God and work adversely to the church. Men whose hearts are right with God, in this land of religious toleration, have no necessity for the secret lodge. I pity the bishop who finds a justification for a Masonic lodge in the fact that Jesus met with his disciples in secret on several occasions. The whole life of Jesus is a lesson to us that he that doeth right seeketh to be known openly. Men and women are not to be blamed for looking with suspicion upon any scheme that hide itself behind a screen, no matter what that screen may be. He who has not found out that darkness is used to cover up sin has lived to little purpose.

Those who are members of certain fraternities say there is good in them; and yet it must be admitted there is more good out of them. God has established a fraternity, and he calls upon all to work in it, and through it, for a lost world. He calls it his "bride." It is very dear to him. He calls it his vineyard and says to all men, "Son, go work to-day in my vineyard." Then shall ye be laborers together with God. But outside of the church, outside of the vineyard and under cover of darkness, made more dense by wicked oaths, I dare not say "laborers together with God." God sends us out into the highways and hedges to gather in the poor, unfortunate, lame and blind; that is charity, no doubt about it; that is Godlike. But some of the so-called charitable fraternities receive into their memberships able-bodied men only. Is that charity? Is that Godlike? Nay, verily, it is not even humane. Satan himself would take in the poorest and most unfortunate man in all Chicago if by so doing he could take in one dollar or one hour's time from the church and its legitimate work. But if we seek to do God's will, and thereby to secure his blessing, we had better seek the channels of his own choosing through which to work and use our means if we mean to work with God. That narrow mindedness which seeks advantages that must come through darkness should never, in this age, be tolerated in a Christian land.

With John Hancock, I am opposed to all secret fraternities. Let nothing be done but that which will bear the light. With Edward Everets, "I believe them a power that endangers the public good." I have seen too much of the unwarrantable partialities in court proceedings, too much of the money diverted that should have gone into other channels, to many men that run well for a season until they became members of the lodge, too much of all this, not to be concerned for the young men who in this age are drawn into the vortex of secret fraternities.

Says General Grant: "All secret oath-bound parties are dangerous to any nation, no matter how pure and patriotic the motives that brought them together." It would be difficult to impeach the head, the heart or judgment of General Grant.

HORACE HANNIBAL HINMAN.

Horace H. Hinman, of Oberlin, was born in New Haven county, Connecticut, May 2, 1822. At the age of nine his father moved to Medina county, Ohio, which was then almost unbroken wilderness. He had very limited school privileges, but spent some time in the High School in Elyria; also a short time at Oberlin, O. Owing to feeble health he was unable to complete a college course, but commenced the study of medicine, and after many difficulties and hindrances was graduated at Willoughby Medical College in the year 1846, receiving the degree of Doctor of Medicine.

His mother was a devoted Christian, and he had early religious convictions, but never gave his heart to Christ until the fall of 1845. For two years after graduation he practiced medicine in Ohio. In the summer of 1849 he went to Illinois, and practiced medicine for several years in LaSalle and Livingstone counties. In 1853 he was elected Superintendent of Schools for Livingstone county, to which office he was re-elected for four years. In 1855 he was licensed to preach by the Central Illinois Congregational Association. Dr. Edward Beecher and Rev. Jonathan Blanchard were members of that association at that time.

In 1858 he was commissioned as a home missionary of the American Missionary Association. In 1860 he received an appointment as a missionary to the Mendi Mission, West Africa, and was ordained to the ministry in August of that year, Rev. Lathrop Taylor preaching the ordination sermon. He was married to his present wife in November of 1860, and sailed immediately afterwards for Africa. Owing to failure of health they returned from Africa in the winter of 1865–66. He preached for the Congregational churches at Lockport, Ill., Baraboo, Wis., and Ironton, Wis., until the fall of 1873, when he engaged in the work of the National Christian Association.

He had been deeply impressed with the evil of secret associations, especially from reading President Finney's letters in the New York *Independent*, and some iniquitous developments of the system on his field of labor. He continued his work as a lecturer for more than eighteen years, traveling and laboring in thirty-two different States and the District of Columbia. In 1880 he visited the South as an anti-secrecy lecturer, and continued mainly to labor in that field until the spring of 1889. He aided in starting and conducting the *American* in Washington, and has for many years been a stated contributor to the columns of the *Cynosure*.

In the summer of 1888 he removed to Oberlin, O., where he has since resided. His daughter, now a missionary in China, and two sons are all graduates of Oberlin College. Mr. Hinman has been an all-round reformer. In his early life he was actively identified with the anti-slavery cause, co-operating with the Gerrit Smith and William Goodell wing of that movement. He has earnestly advocated the unity of all believers, and has devoted much time and labor to that subject. He has been an earnest supporter of the cause of peace, and has made many contributions to the literature of that movement. For the last few years his relations have been with the Seventh-Day Baptists, but he does not consider himself in any sense separated from the whole body of Christ.

TESTIMONY FROM ALEXANDER CAMPBELL.

"The friendship of the world is enmity against God. Whosoever will be a friend of the world is an enemy to God. Out of Christ's church 'the whole world lieth under the wicked one.'" "I know no Temperance, Odd-fellow or Freemason fraternity that does not recognize a brotherhood with the world. 'They are of the world, they speak of the world, and the world heareth them.' Christians though *in* the world are not *of* it. Any union, then, for moral purposes with the world that brings us to commune religiously with it, by the laws and usages of the institution itself is opposed to the law and kingdom of Jesus Christ, and cannot be either favorable to the church or to the world."—*Harbinger, 1848, p. 511.*

"And that a Christian man could enter into, or seek membership in an institution intentionally or avowedly composed of everything in this world of a fair exterior, Turk, Jew, infidel or skeptic, in the hope of helping the cause of Christianity, or of building up the church, is one of the most palpable evidences of the bewildering influence of the present apostasy that has fallen under my observation." "Meantime we consider that enough, on our part, has been said to satisfy every uncommitted Christian man that he has neither Christian authority nor right to give his time or money to any other moral or reforming institution than Christ's own church. Let him attempt to prove, if he thinks he can, that every hour and cent so appropriated is not derogatory to the Lord's own great reforming institution." —*Harbinger, 1848, p. 689.*

"I simply affirm that no Christian man is un-

der any sort of obligation to join any of them; nay, that he cannot, as a Christian, become a member of any one of them without dishonoring the church of Jesus Christ, or himself and the Founder of it; and that his connection with them, as such, in any act of Christian worship, is a departure from both the doctrine and practice of the first Christians."—*Harbinger, 1849, p. 36.*

LETTER FROM NEW ENGLAND.

DANGER IN FOLLOWING A WRONG STANDARD.

The *Standard,* started recently in this city as a reform journal, has from the first patted the A. P. A. and secret societies generally with approval, but of late its laudations of the Knights Templar conclave has been perfectly *ad nauseam.* I have been a patron from the first, but since it has assumed the roll of championing this hypocritical, un-American and anti-Christian order, under the leadership of Samuel C. Lawrence, the rum distiller, it must look elsewhere for readers and support. To pose as a progressive, and especially as a reform journal, set for the defence of our free schools and American institutions against aggressive foreign foes, and then to take one of the most subtle and destructive of the whole brood into its bosom and coddle and caress it with all the fondness of an artful harlot, is a little too much. To gather, sift and give a correct record of what transpires is the legitimate business of non-partisan journalism, and commands the respect of intelligent patrons; but when under pretext of equal justice to all, and the avowed purpose of exposing the enemies of our commonwealth, it occupies the vantage ground thus obtained by deceit to foster and perpetuate a knighted aristocracy in society, a bogus army in the state and a pagan system of religion in the church, rivaling even Rome in superstition, ceremonies, titles and priestcraft, it is time for one subscriber at least to say good-by.

A PROMISING MOVEMENT.

The colored women's Congress, recently held in this city, was the first of its kind in America. Without any blare of trumpets or spread-eagle processions, it stepped modestly and gracefully to the front, completed its work to the admiration and even surprise of our literary critics, and the gratification of every lover of progress, then quietly departed, followed by the benedictions of our best and most intelligent citizens, leaving only pleasant memories and noble sentiments in connection with its brief session.

A COLLEGE DESERVING COMMENDATION.

"Thanks to whom thanks is due" for a copy of the *Inter Ocean* containing a sketch of Wheaton College and portraits of its president with members of its Board of Trust. New England as well as the West is coming to appreciate and feel the need of educated, consecrated Christian talent where the intellectual, the moral and the Christ-image hold assendency over athletics, in themselves of questionable propriety, and which provoke jealousy between students in rival institutions and furnish occasion for betting and gambling among the unscrupulous and shameless "sports" who hover like birds of ill omen around the fields of contest. I venture little in saying that a diploma from Wheaton College ranks with that of older and more liberally endowed institutions in churches or educational positions where sacrifice, integrity and devotion to Christ are prime requisites to a position of trust.

INSTITUTIONS THAT ARE UNAMERICAN.

In the absence of the stated reporter at "The People's Temple," I attended and took notes. The clack and clatter were more befitting the reception of a political favorite on a campaigning tour than a devout assembly of Sabbath worshipers. The services were inspiring and helpful. Major Ryan's address was able and convincing. He is clear and forcible in thought and manner, and his command of the situation from the moment he stepped upon the platform was ample corroboration of his statement that he fought on thirty-three battlefields during the late war. His arraignment of pagan Rome was unsparing, and when he came to speak of nunneries and convents he was especially severe. He called attention to their walled enclosures, grated windows and guarded portals. He averred that neither the governor of Massachusetts, the mayor of Boston or any official of this commonwealth is allowed to enter these dreary prisons without a passport from some priestly Roman official. This in un-American, inhuman, and true Americans are cowards if they longer tolerate it. "We," said the Major, "shall be cowards until we pronounce by law that there shall not be an institution in all our land that shall not be accesible to the the civil authorities at all times." [Prolonged cheers] Of course I thought of the lodge and its restrictive oaths with horrid death penalties, its tyled recesses and inflexible laws, and wondered how a governor or any official of our commonwealth who could not give the mystic Shibboleth at the door, would be received on a tour of inspection through the vaults and caverns of the Masonic Temple in Boston. What is sauce for the Romish goose ought to be sauce for the Masonic gander; and to be consistent, the Major must leave his secret lodges, and renounce his covenant with death and his agreement with hell or he can never be a true and loyal American citizen. The remedy suggested was, "Put the ballot in the hands of the women." *Amen;* and the Major will not object, of course, to the application by the fair sex of this same efficient medicine to the dram shops and the secret lodge system. God speed the day when by ballots and not by blood this trinity from the pit shall receive its death blow.

CONVENT LIFE UNCHRISTIAN.

Convent life breaks all natural relations, said the speaker. The will must be surrendered; father, mother and kindred renounced; imagination die and all natural friendships must cease. God and society have claims and they cannot be evaded by fleeing to the cloister. When the late war broke out, wives of the ablest officials in the army and navy decided the choice of their husbands between the Northern and the Southern contestants. Women have been suppressed, but they are rising to claim their rights, and we can't stop them. Women are helping on to better days. You say they are sentimental. So they are. What is a man or woman worth without sentiment? What are Mrs. Manchester, Mrs. E. Trask Hill, Mrs. Dunbar, Miss Flagg, Mrs. Livermore and Miss Willard doing? Shut these up in convents and what would the world lose? Every country that honors true womanhood rises, and every country that debases woman, like the Roman See, sinks lower and lower in the scale of civilization. All honor to the true and noble womanhood of our country.

I shall seek an interview with the Major, hoping to obtain "further light" from the East upon what my friend in Indiana called "the house of refuge for rascals and backslidden Christians."

James P. Stoddard.

Boston, Aug. 5, 1895.

REFORM NEWS.

LETTER FROM BRO. WILLIAMS.

Portland, Ore., Aug. 1, 1895.

Editor Cynosure:—Just before I left Portland the last time I was met in one of the prominent stores by a minister of the M. E. church, who said, "Are you still lecturing on the subject of secret societies? I want to tell you that I have left all my lodges: forsaken them forever. It is no place for a Christian, let alone a minister, who should be an example for his flock. In our ministerial association not long since I took the position that the lodge was more in the way of the church, and was hindering the salvation of souls more than the saloon. The president ordered me to sit down. I said, "That's just what I wanted you to say. It confirms my statement. The saloon men have never ordered me to sit down—they expect me to oppose them, but you order me down." It made the pastor a strong convert to our cause. So you see the leaven is working.

While east of the mountains on this trip I received a letter from a brother at Spokane who is a constant reader of the *Cynosure.* He regretted very much that he did not get to hear me when I spoke in the city before. I answered him that if he would secure either of the churches opposed to the lodges, and announce me for the 29th, I would come. He said, "I have seen the pastors of both churches, and while they claim to be opposed to the lodges, they do not wish to antagonize the orders."

Why do these brethren not act thus with all evils? Do they really consider this an evil? Can they, and then refuse to have them antagonized? I think a minister who reads the *Cynosure* regularly, and presents the fact as an evidence of his anti-secret principles, and then cannot have the subject discussed before his people, needs to have his moral backbone strengthened a little.

At Wilbur, Lincoln Co., Washington, we found the usual number of lodges and lodge people for so small a place. They were exceedingly shy of us at first, but finally they got around to hear us toward the last of the meeting. While none gave evidence of being saved, quite a number arose for prayers. Sentiment of the right kind was much strengthened. There are some true souls here. The Addingtons, who read regularly the *Cynosure* and *Lodge Lamp*, will do to "tie to" on moral

(*Continued on 9th page.*)

CORRESPONDENCE.

PRES. BLANCHARD AT JAMESTOWN, N. Y.

Jamestown, N. Y., Aug. 3. 1895.

Editor Cynosure:—President Blanchard, while here in Jamestown, did some of the grandest work, and struck some of the heaviest blows I ever heard. And best of all, God the Holy Spirit was with us from the first. I was deeply interested and was at all the services. I was drawn to Bro. Blanchard in spirit. I did not see anything in his spirit but pure love to God and man. I regard him as an excellent Christian man.

The city was stirred over the lodge question, and many remarks were made. I know God will take care of his own work. I engaged three reliable young men, who gave a full day to spreading the handbills and testimonies over the city as best they could. As soon as I feel able I will write up my experience in secret orders, as you desired, and send to you for publication.

L. D. Perkins,
District Elder Free Methodist Church.

STEALING A MARCH.

Little Rock, Ark., Aug. 8, 1895.

Editor Cynosure:—Conversing a few evenings ago with Rev. E. A. Baepler, of the German Lutheran Evangelical church of this city, he told me of an instance that outranks everything I ever heard in the way of lodge duplicity.

One of his members on his dying bed sent for him for spiritual consolation. He went immediately and found him conscious and expecting soon to meet the King of Terrors. He said to his pastor, "I belong to the G. A. R. and if I die they will expect to conduct the funeral and bury me." The pastor explained to him his situation and condition, telling him that the G. A. R. was anti-Christian and had no right to step in and take the place of the church and its ordained ministry. After the pastor had given him light on the subject he said: "When I die I want you to conduct the service. I believe in my Saviour Jesus Christ; I see my folly and that I have been led astray."

After his death the pastor made arrangements for the funeral in the afternoon. But the lodge hearing of it went and got the Main street M. E. preacher, both a Mason and a G. A. R., and stole a march on the pastor and conducted the funeral service in the morning without the pastor's knowledge.

A. J. Millard.

LETTER TO THE TENNESSEE ANTI-SECRET CONVENTION.

The following letter is by a Tennessee farmer to the State Convention at Jackson:

Dear Brethren:—Circumstances with me are such that I cannot meet with you. I deem your meeting of great importance, and truly hope and pray that you may have a profitable meeting. Your cause is a good one. The objects are right in the light of God's Word. I am sure you cannot be wrong, for the orders you oppose, if they were not corrupt at first they certainly have become so now; and I am satisfied there is more mischief yet concealed in them than has ever been dreamed of by those who have never been identified with them. I once had a favorable opinion of Masonry. I thought it was a good institution, but after I became better acquainted with it I saw there was something in it that did not suit me, and for several years I have been watching it

closely, and I have seen the devil in it so plainly that I cannot endorse it, and therefore I must oppose it to be true to my God and clear my conscience. I saw a man set at liberty after brutally murdering his wife, and another man guilty of murder only get one year in the penitentiary, and then he was petitioned out in a short time. Many other cases I could mention, of a sufficient number to satisfy any reasonable man that they are interfering with the administration of justice in the courts.

If I had a lawsuit of the greatest importance with a Freemason, and he could manage to get a majority of his brother Masons on the jury I would surrender the case at once. I have many good friends who are Masons; they treat me well; I do not mean that they are all corrupt, but I do mean that a majority of them are.

So dear brethren in Christ, stand up for God and the right. Both oppose wrong and expose rascality. Raise the banner of Christ higher and higher, till the last enemy is banished forever. So wishing you great success, and invoking God's choicest blessings upon you in your deliberations, I am, your friend and brother in Christ,

McNairy, Tenn., July 17. JOHN F. IVY.

THE MORGAN AFFAIR UP TO DATE.

SCHUYLER'S LAKE, N. Y., Aug. 8, 1895.

DEAR CYNOSURE:—Notwithstanding the strongest possible evidence at the coroner's inquest to identify the body, washed up from Niagara river, with Morgan, the Masons and their sympathizers, or jack Masons, affected to question the conclusions. Morgan and the corpse both had double teeth all around; and a tooth drawn for Morgan, a single deficiency, corresponded with a similar deficiency in the body; and the dentist identified in both an adjacent splintered tooth. Morgan's wife described, and subsequently identified in the corpse, various marks and scars.

That the same classes exist at the present day is proved by the following extract from a leading paper. They affect impartiality by publishing approximately the facts, and then stab them in the back by feigned doubts. They cloak and hamper the truth in the same way that Hercules was cloaked and destroyed by his enemies—by a deadly poisonous garb. The following is the extract above alluded to from the *Albany Argus:*

THE END OF A HISTORIC JAIL.

The supervisors of Ontario county have just sold at auction the historic old jail of that county, the property bringing $100 and the bidder being obliged to remove it. This jail was widely celebrated in its day because of the so-called "Morgan cell" therein, in which, previous to his mysterious disappearance in 1826, Morgan, the author of a book purporting to reveal the secrets of Freemasonry, was placed for protection. After his disappearance Morgan was never heard of again, and it was charged that the Masons had made way with him, some holding that he was drowned in the Niagara river above the falls, and another story being that he was banished to Australia, never to return on pain of death. The only thing that was ever proved was that he disappeared as effectually as though the ground had opened to swallow him.

This incident was widely discussed, and it aroused fierce animosities and bitterness at the time. It entered into politics, and the late Thurlow Weed and others utilized it to their political advantage. The phrase, "good enough Morgan till after election," dates back to this Anti-mason agitation period of 70 years ago. Western New York especially, the home of Morgan, was a hotbed of Anti-masonry, and the records of Genesee Commandery, No. 14, K. T., one of the oldest in the State, now located at Lockport, but then at Batavia, relate how on St. John's day the parade of the Sir Knights was stoned by the people. Whole counties were carried to the Anti-mason issue in those days.

OBSERVER.

THE LIBERAL UNITED BRETHREN CHURCH.

CHARLOTTE, Mich., Aug. 6, 1895.

EDITOR CYNOSURE:—In your issue of Aug. 1, I notice from the pen of Sec. W. I. Phillips some reference to a meeting of liberal United Brethren that he attended, concerning which he uses the following language: "In the class meeting that followed the sermon, my testimony for holy living and separation from any complicity with the secret empire seemed to be well received."

Bro. Phillips is evidently aware of the attitude of the liberal U. B. church toward secret orders, but I fear his words will be misleading as to that attitude. There are no doubt members of that church who are opposed to secret orders, but the general testimony of that church was effectually silenced on the 13th day of May, 1889, when by an act of their general conference they voted to pass from the old constitution to legislate under the new, which admitted members of secret orders into the church, and since that time no person has been debarred from membership on account of his connection with secret orders. On the contrary, their ministers and members have rushed into secret societies, so that since the revolution the church stands side by side with the most pro-secrecy churches of the country. In one respect this church is justly charged with being the most guilty of all the churches in their complicity with secret societies. Secrecy has quietly wormed itself into all pro-secrecy churches excepting this liberal U. B. church. This church by legislation opened her doors to the lodge, a thing that no other church has done. Secrecy is in the other churches by *tolerance*, but it is in this liberal United Brethren church by *legislation*. Persons belonging to secret orders are intruders in all other churches, but in this new church they feel at home. The church has given them an invitation to come in, and they are coming, and to reward the lodge the church is going into the lodge.

The lodge must be greatly under obligation to the liberal United Brethren church for their *pioneer* work in being the first church to invite in the lodge by an act of legislation. It may be that those liberals that Bro. Phillips found in New York have not heard of the new departure, and still think they are United Brethern after the old pattern, for we do hear of some occasionally who have been kept in blissful ignorance of the division in the church until the present time. But let it be known that the liberal United Brehren have outdone all the other churches in their concessions to the lodge power; they have acknowledged the superior power of the lodge and yielded to that power. The lodge is now master and the church is its servant.

Dear *Cynosure*, I hope you will give no uncertain sound as to the attitude of the churches on the lodge question, and especially this liberal U. B. church, which has prostrated herself in the dust to please the lodge. W. L. TITUS.

THE UNITED PRESBYTERIANS.

MARS, Pa., Aug. 7, 1895.

EDITOR CYNOSURE:—In our United Presbyterian church at Mars are members of the Masonic and Odd-fellow secret societies. I am one of the members of this congregation and am opposed to this state of affairs. I presented a written offer to the session of the congregation that if the law of the U. P. church against secret orders was enforced, I would pay $300 for the new church building and also liberally support the congregation. This offer was not accepted, and the members of the lodge were allowed to remain in the church. I then arraigned some of the members of these secret societies before the session. This paper was laid on the table until the congregation would obtain a pastor. Against this action I complained to the Allegheny Presbytery. This Presbytery appointed Rev. S. Collins to moderate in the session to adjudicate the matter. The doctor was not notified of his appointment, and for three months nothing was done.

Then Rev. Calvert was appointed to attend to this matter. Mr. Calvert came on to moderate the session. I was not notified of the meeting, and consequently was not present, and so no trial was held. Mr. Calvert reported to the Presbytery that a meeting had been held and the matter was adjusted to the satisfaction of all parties; but he omitted to inform Presbytery how the matter had been settled. Presbytery accepted the report, not knowing that I had not been notified of the meeting.

It is now an open secret that the terms of settlement were that the members of these secret orders are allowed to remain in the U. P. church unmolested for one year, they taking the matter into prayerful consideration, and at the end of the year either to withdraw from the lodge or from the United Presbyterian church. And so we have the anomaly of members who in one year will not be fit to be members of the United Presbyterian church, now enjoying all the privileges.

But the spirit of the lodge has been shown. I was not willing to contribute to the support of a congregation, while that congregation was trampling on the constitutional law of the church. So, on May 31st, the session took action, that if by a certain date fixed by the session I did not pay something for the church building, and for the support of ordinances (and made the treasurer of the congregation and the clerk of session the judges of what I ought to pay), I would after that date be suspended from membership in the United Presbyterian church. Here a session, without a trial, suspends a member from privileges (while it retains members of secret orders in its membership) for not contributing to support the ordinances for a congregation, while the session knows that the reason why that member will not contribute is that the law on secret societies is flagrantly violated.

I have notified the session of my complaint to Presbytery, so the end is not yet. And the public are waiting the result with interest. Will our church stand by its constitutional law, or will it surrender to the lodge? I do not think it will.

SAMUEL PARK.

OUR WASHINGTON LETTER.

WASHINGTON, Aug. 7, 1895.

EDITOR CYNOSURE:—That peaceful arbitration of international disputes will eventually become universal is as certain to thousands, aye, millions, of the world's best citizens as that the darkness of to-night will be succeeded by the light of to-morrow. This great army of war-abhorring Christians greet every step towards universal arbitration with prayerful joy, although they are not allowed to forget that the journey will require many steps before the goal is reached.

One of these reminders comes from officials connected with the State Department and relates to the resolution recently adopted by the French Chamber of Deputies in favor of the negotiation of an arbitration treaty between the United States and France. These officials say it will be difficult, if not impossible, to negotiate such a treaty because of the seeming impossibility of reconciling the claims of the United States under the Monroe Doctrine with the views which have been expressed by the French government. Surely—pardon the bull—if that is the only objection to entering into a treaty of arbitration with France, it is no objection at all. There is no occasion to reconcile any different opinion or views of the two governments. They have only to bind themselves to submit all disputes which arise either from existing difference in opinion or views or those hereafter acquired to peaceful arbitration; the arbitrators jointly chosen will do the rest. Inasmuch as President Cleveland is a strong advocate of international arbitration, as all of our presidents have been for some years past, it is not probable that the opportunity to negotiate an arbitration treaty with France will be lost through any fault of our government.

The white ribboners and their gentlemen friends gave an enjoyable informal reception in honor of Mrs. Frances E. Beauchamp, the popular assistant recording secretary of the National W. C. T. U., at the local headquarters of that organization, yesterday afternoon from 3:30 to 5 o'clock. C. A. S.

ALL-ROUND REFORMERS.

CLAY CENTER, Kan., Aug. 1, 1895

EDITOR CYNOSURE:—In your issue of July 18, Bro. Paden, of Effingham, Kan., thinks he has found a "fly in the ointment," in the model constitution proposed for All-round Reformers, in the following clause: "And to assist by voice and vote the nomination of candidates for office and the election to office of men who are in full sympathy with these principles and who are pledged to carry them into effect." This he claims would be to "help support the godless feature of our constitution.

It is true that no mention either of God or his law is to be found in it, and yet it may not necessarily be a godless document, for it may be neutral, notwithstanding the fact that the Scriptures saith, "He that is not for us is against us." Among its framers doubtless there were those whose object was to make it godless; but there were others, good Christian men who favored leaving out the name of God and his law with quite a different motive. They intensely feared the union of church and state. And are there not some, who for good Christian piety and ex-

ample would put some of us to shame, who for the same reason hold the same doctrine to-day? But we will not discuss this feature of the subject now. We will admit, for the sake of argument, the fact that our constitution does need amendment.

But we are not to blame for this condition of things, for our national Constitution was adopted before we were born; therefore we are not responsible thus far. Now what is to be done? Our constitution needs amendment. May we not be held responsible if we sit with folded arms and do nothing? Certainly it is our duty to use such means as God has given us to accomplish his work; and the only means that he has given us by which the constitution may be amended is through the medium of the ballot box. The constitution itself makes provision for its amendment whenever it is thought necessary. A two-thirds majority vote of Congress, with a majority vote of two-thirds or three-fourths of the Legislatures, is what is necessary to amend it. It is not submitted to the popular vote of the people. Thus we see that in order to amend it we must have a two-thirds control of Congress, with a majority control of at least two-thirds of the Legislatures, of the different States; and this can only be accomplished by means of the ballot.

We must go to Legislatures and Congress in order to change the constitution. In case we cannot go ourselves, then we must send representatives who will do the work for us. In case that our religious scruples are such that we cannot do this, then there is but one course left and that is to educate our neighbor so that he will vote right and send the right kind of representatives to headquarters.

But there is still another view to be taken of this subject. There are many Christians, good conscientious men too, who believe that it is both a duty and a privilege to vote; but, alas, they do not teach the people, which they should do through the medium of their platform. Political platforms usually have no reference to the Deity, his laws, or any moral principle whatever. On the contrary they are too often written up in obscure language calculated to deceive and mislead. They are especially suited to the politician who is desirous of explaining his principles to suit the voters in that part of the county. Nor are voting Christians always careful to select for office, either at convention or at the ballot box, "able men, such as fear God, men of truth, hating coveteousness;" but on the other hand they too often stand shoulder to shoulder with, and often vote for, Romanists, liquor men, lodge men, skeptics and men of bad repute. Now, brother, do you not think that we voting Christians, who will presist in voting, need a little more education along this line, and is not this clause suitable for them if not for you?

D. M. Gillespie, (M. D.)

STICK TO YOUR TEXT.

Hinsdale, N. Y., Aug. 5, 1895.

Editor Cynosure:—I am glad to see your editorial saying in effect that the *Cynosure* will leave other subjects to other papers and devote its pages to its own great subject, anti-secrecy. It stands alone, to a great extent, but it *stands firm* and upright, and its fire is not scattering. In this it differs much from many reform journals. I could name, leading temperance papers which evidently dare not state facts and truth, fearing if they do so, they will in some way hit the nail on head.

So also it is with the great daily papers. They see one side only. Pages are given up to praise, and pictures of orphan homes, hospitals and temples, to the grand conclaves, etc., of various secret societies; but even when absolute, unquestioned and admitted facts are given, when sworn testimony is offered, they refuse to print one line. All is praise and adulation; all is for, and not one line can be got before the people against, the Satanic doings of those who work in the dark. And the worst of it all is that not one in ten of the members of Masonic lodges have any idea of the real character of the curse they help to uphold No Christian, no honest man would ever enter a lodge again if they fully understood the use being made of them, for they are simply dupes of leaders of the most infamous character

After a quarter of a century's persecutions, the victim of secret conspiracies which have not alone ruined my business, deprived me of property and injured my health, I can appreciate the worth of a paper like the *Cynosure,* and certainly trust it will not scatter its fire, but devote all its ammunition to one subject, the great curse of the country, secret oath-bound societies and their illegal and infamous character.

Henry E. Hunter.

AN INTERESTING WASHINGTON LETTER.

"HELP THOSE WOMEN WHICH LABOR WITH US IN THE GOSPEL."

Washington, D. C., July 31, 1895.

Editor Cynosure:—"My people perish for lack of knowledge." These words were forced upon my mind after talking with a gentleman who is an influential member of an Episcopal church here. A few evenings ago he dropped in to make a friendly call, and I took the liberty to call his attention to the evils of Masonry. He said, "I do not think there can be anything wrong about it; nearly all our ministers are Masons." Said he, "Our minister is a Mason, and our former rector, now deceased, was a good man." Then I remembered how many times I had sat under the preaching of the latter and listened to his intellectual sermons, but had wondered at their manifest want of spiritual power. He was a minister who "became a Mason in order to reach the young men." Think of it, a follower of the meek and lowly Jesus, holding himself up as a light for others to follow, entering the Masonic lodge, taking the blasphemous oaths required of him to do unlawful acts; vowing to protect saloon-keepers, murderers, thieves, and all this for the purpose of saving young men. It would be more consistent for such a minister to say, "I entered the lodge to draw young men within the coils of the serpent." God forbid that I should speak evil of my brother, but my Bible tells me, "speak every man truth with his neighbor." If I am to believe what good men tell me who have been Masons, and I believe it all, there is no greater detriment to the cause for which Christ shed his blood, than the lodge.

Is it not time for all those who love his cause, and are willing to suffer for it, to awake and use every means to enlighten those who are innocently ignorant of the evils of this institution which has such a paralyzing influence upon the home, the government and the church? Indeed, I know of no place in these United States where the trail of the serpent is not to be found. There is but one remedy; let the light be poured in. When I look back and see how Christians have been stunted in their growth, how the lodge has taken the place of the prayer meeting, how Christ's name is dishonored and despised, I cannot help being moved to tears. But it is not a time to weep but to work. There was a time when the Lord said unto Moses, "Wherefore criest thou unto me? Speak unto the children of Isreal that they go forward." But how are people to be reached, for such is the power of the lodge and so influential are its defenders that but few will listen to anything said against it.

I remember of a young mother once coming to me in distress of mind who wanted to become a Christian. She told me that her husband wanted to become a member of the lodge but she felt that it was wrong; and that her distress of mind was keeping her from the Lord. She had told her minister her distress, but he told her she was wrong; that he wanted to become a member himself. Pained and disgusted with his words, I can never forget her look of anxiety as she came to me. I then knew nothing about Masonry, but I pointed her to Jesus and she found rest in him. With such obstacles in the way the work of reform seems discouraging indeed. But God said to Ezekiel, "Thou shalt speak my words unto them, whether they will hear, or whether they will forbear." We are to "sow beside all waters." Paul tells us about having caught some "with guile."

When I was in missionary work in New York I had a friend, Jennie Dammast, in the Bible house, who was agent of a tract society. Besides furnishing tracts for distribution, she obtained the names of families that never attend church, and every month she enclosed a tract in an envelop and sent one by mail to the address of each family. She told me that in this way she had been able to reach families where a missionary was not allowed to enter, and as a result she had known of some remarkable conversions. She evidently thought well of Paul's plan. It has occurred to me that if Sister Powers would adopt my friend's plan, her usefulness would be increased. Her "chart talks" which she has been giving daily have been the means of opening the eyes of some who have never before realized the evils of the lodge, and they have gone out to hold up the light before others. I look upon Mrs. Daniel Powers as a chosen vessel of the Lord to bring this much-needed light to this dark city. God has already set his seal upon her labors which are increasing and unrewarded. I have felt constrained, without her knowledge or consent, to ask your readers, "whose heart the Lord has opened," to send her some stamps; if each send but a few, so that she may be enabled to send out more anti-secrecy literature through the mail. In this way she can reach very many in the departments here who cannot be reached in any other way. Men and women from all parts of the United States are to be found in the different departments. The free distribution of literature is prohibited by law. In making this appeal I am breaking a rule I have followed for nearly a quarter of a century, or ever since I began religious work in earnest; which has been, to never solicit aid from others. But I am asking from others no more than I am myself ready to do, which is to furnish envelopes for all stamps she may receive. This I will do for the sake of aiding in the work.

I must not forget to mention that there are 80,000 colored people in Washington. For number and variety of secret orders, the colored people of the United States bear the palm. Nearly all belong to some society; many are connected with several different ones, like the President's coachman who was buried yesterday. I would not attempt to give the number of different lodges represented at the funeral of this Christian Mason, which was held in one of the M. E. churches here. Oh, what a work is needed among both white and colored in this city. Public information, not theoretical, but in unadorned details, is indispensable to any reform. Let it be given unstinted, for, "He which soweth bountifully shall reap also bountifully." Bro. Stoddard's work is too well known to need comments. Any aid such as anti-secrecy literature, stamps, etc., sent to Mrs. Daniel Powers, 355 Pennsylvania Ave., N. W., Washington, D. C., would be gratefully received by her.

Clarissa O. Keeler.

LODGERY AND PROHIBITION ANTAGONISTIC.

De Kalb, Ia., Aug. 8, 1895.

Editor Cynosure:—Secret societies are evil, being the opposite in character of Him who said, "let your light shine." It is the character of secret societies to conceal that which should be revealed; consequently it is their nature to bear every evil fruit. It is most congenial for evil to come to maturity under cover of secrecy. Consequently secrecy organized is the strongest fortress of the evil of intemperance. The Prohibition platform needs a plank against this fortress of the saloon.

All true friends of temperance should be interested in helping to remove the protecting shade which covers the evil of the rum traffic; then the light in a nation like ours would kill it as sure as water runs down hill. Give the rum fiend no protecting advantage in the courts, or elsewhere in high places where it will have the protection of the secret lodge, so that every patriot will see clearly how and when to strike effective blows straight at the most vital part of the rum demon.

The prohibition movement has been following Him "who is the light of the world" at too great a distance. Jesus is the author of temperance, but the lodge rejects him and conceals the devil's deceptive work. Jesus is "the light of the world," and when all temperance workers "walk in the light as he is in the light," prohibition will be divorced from the lodge. Temperance is a part of the cause of God; it never can reach success in fellowshiping the unfruitful works of darkness, any more than can the pure religion of Jesus Christ. The hope of prohibition is in Christ, "and in him is no darkness at all." No genuine reform party can ignore the secrecy question.

Cyrus Smith.

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HOW TO MEASURE HAY.

An Easy Method to Ascertain the Number of Tons In a Barn or In a Stack.

It is not safe for the buyer to figure on less than 500 cubic feet to the ton, but in a well filled mow about 450 is the average, whereas in a very large and particularly well packed mow it will sometimes run as low as 400 to 410 cubic feet to the ton. Then sell at that measurement. To find the number of tons in a barn, mow or hay shed, multiply the length, depth and breadth together and divide by the number of cubic feet you think, considering the quality of the hay and the condition in which it was put up, will make a ton.

To measure a cone shaped stack, find the area of the base by multiplying the square of the circumference in feet by the decimal .07958 and multiply the product thus obtained by one-third of the height in feet, and then divide as before, cutting off five right figures. The correctness of this will depend somewhat on the approximation of the stack to a regular cone, and if the stack bulges out it makes the product too small. The better way is to estimate the area of the stack up to a point of tapering in and apply above rules to cone shaped top.

Another approximate rule for measuring a round stack is this: Select a place which is, as near as possible, to what the average size would be if the stack was of uniform diameter from the ground to the top point. Measure around this to get the circumference, add four ciphers to the circumference at the right and divide the whole by 31.459 to get the diameter. Now multiply half of the diameter by half of the circumference and you have the feet of the circular area. Multiply by the number of feet the stack is high and you will have the solid or cubic feet in the whole; then divide by 500, which will give the number of tons in the stack.

How to Cure Ingrowing Nails.

When external pressure has been the cause of ingrowing toenails and ulceration exists, the soft parts should be carefully pressed away from the sharp edge of the nail by the careful introduction beneath the overhanging integument of a small strip of iodoform gauze, which should be well pressed down to the bottom of the sore and held in position by means of strips of adhesive plaster, applied so as to draw the soft parts away from the nail. This treatment, by removing the soft parts from the sharp edge of the nail, is almost always successful.

How to Cure Sunburn.

Apply to the burned parts a thick coating of white vaseline, which let remain for ten minutes or more; then rub it off by applying a soft dry cloth gently. Have a bowl of very hot water brought to you and a big linen towel.

Dip the towel in the water, which must be hot enough to steam, and almost bury your face in it, but do not touch the skin with it for some time. You should steam your face this way for 15 minutes, and by that time every drop of blood in your body will seem to be in your face. Then call for more hot water and apply it in soft, gentle fashion to the skin for 15 minutes.

Then put on a coating of vaseline and lie down for half an hour. When you get up, you will be as fresh as a daisy and your face will not trouble you in the least.

How Bony Girls May Become Plump.

Girls with spare ribs and other bare bones should drink cocoa, chocolate or milk, as they are rich in oils of a fattening and nourishing character. Vegetables served with melted butter, salads dressed with mayonnaise sauce, boiled hominy and rice, and baked potato with salt and fresh butter, custard puddings, sweetmeats and sugar on everything, with plenty of sleep, will help to put flesh on bony figures.

How to Make Rechauffe of Fish.

Take cold boiled fish of any kind, 2 tablespoonfuls of butter, a cup of bread crumbs, 2 eggs beaten slightly, 2 tablespoonfuls of milk, a teaspoonful of anchovy paste, pepper and cayenne. Put the fish, cut fine, into the chafing pan with butter, and when well melted add the bread crumbs, milk, eggs, anchovy paste, pepper and cayenne. Stir constantly and let simmer for five minutes.

How to Clean Matting.

In taking care of matting it is not well to wash it often. When it does need brightening up, boil together for an hour 2 quarts of bran and 4 of water. Strain this, pressing all moisture out of the bran. Add 2 quarts of cold water and 2 tablespoonfuls of salt to the strained mixture. Wash the matting thoroughly with this and rub dry with a clean cloth. The result is assured to be gratifying.

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The Christian Cynosure.

REV. M. A. GAULT, - - - Editor.
WM. I. PHILLIPS, - - - Publisher.

CHICAGO, THURSDAY, AUGUST 15, 1895.

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4. It opposes intelligently and firmly the institutions which hug the base of our temple of liberty, and are destined to tear it down unless overthrown.
5. The *Cynosure* opposes the lodges which hang as a nightmare over our Republican institutions.
6. The *Cynosure* exists for a purpose. That purpose is worthy the support of every intelligent Christian and American citizen.
7. This paper fills a place in the literary world filled by no other paper.
8. The *Christian Cynosure* is one of the very best religious papers in this or other countries.
9. The reform which it advocates so boldly, will and must be supported by its friends. If I am its friend, the *Cynosure* is my paper.
10. The paper can not exist without support on these lines.
11. Old subscribers should renew in order to not part company with such a precious friend. Those who have never taken it should subscribe in order to form its acquaintance.
12. All should support it because it is *multum in parvo.*

TYRANNY OF SECRET LABOR ORGANIZATIONS.

Justice Brown in a recent address on "The Dangers of the Twentieth Century" said one of them was the tyranny of labor. He said:

> It arises from the apparent inability of the laboringman to perceive that the rights he exacts he must also concede. A year never passes in which outrages are not perpetrated under tho name of "rights of labor" Men are worried, assaulted and stoned simply because they are willing to work for less than their assailants. This, too, in a nominally free country.

Saturday there was a striking illustration of the correctness of Justice Brown's statements. Two painters were at work peacefully on a public school building in this city. They were spotted by the walking delegate or some other union spy, and Friday they were called on by a delegation of union painters and asked if they had working cards. They said no. Thereupon the walking delegate who headed the deputation of intermeddlers asked these two men to stop work. They refused to do so.

On the following day while they were attending quietly to their business they were attacked by five champions of the "rights of labor" armed with clubs made out of lead and gas pipes. The assailants were so cowardly that they did not call on the two men to come out and have a fair fight, but fell upon them unawares, fracturing the skull and breaking the arm of one and bruising the other badly. It will be a long time before the worst injured one will be able to do any work. Fortunately the walking delegate and two of his assistant ruffians were caught and locked up.

In the eye of the law the two painters had been guilty of no offense. It is true that they had refused to join the Painters' Union, but that is not a crime. No man in this country can be forced to join any organization if he does not want to. It is true that these men, though not members, persisted in working at their trade when they could find any one to hire them. But that is no crime. The law nowhere says that no man shall work at a trade unless he has a working card. On the contrary, the law is that every man may earn his honest living in his own way and can put his services at the command of an employer without having to get the consent of any organization.

This walking delegate and his accomplices, being a law unto themselves, take the position that no man shall work as a painter in this city unless he belongs to their union, and that if any man defies their authority he shall be given so severe a dose of club law that he will be unable to work. It is assumed that all persons who work as painters are under the exclusive jurisdiction of the Painters' Union and that its laws are higher than those of the State, and that those who disobey them can with propriety be beaten or even killed.

It is time to read these defenders of the "rights of labor" a much-needed lesson. They should be punished as severely as the law will allow. If they can be sent to the penitentiary for assault to commit murder so much the better. If not they should be given a year in the county jail. The penitentiary is the best place for them.

SHUN THE APPEARANCE OF EVIL.

Ezra A. Cook, in leading the prayer meeting recently in the First Congregational church of this city, closed the meeting with the following practical remarks:

I hope we have all been as faithful in applying the searching Scriptures read in the early part of our meeting to ourselves as to our neighbors. It seems to me that if we will govern our daily actions by those rules, we shall not go far astray. Surely if we have the spirit of obedience to the command, "Whatsoever ye do, do all to the glory of God," not one of us will go to the theatre, play progressive euchre, or any other euchre; and none of us who vote will even be tempted to vote for the keeper of a saloon, brothel and gambling house for alderman. And ought not the brother who defiles himself with the vile weed to prayerfully consider what God's Word says about defiling the temple of God, and ask God to either take away the appetite, or give him strength to resist the temptation, especially if he has boys of his own? And ought he not to consider also the good of other people's boys? And how can a Christian retain connection with a secret society that denies Christ or breaks the Sabbath with the command ringing in his ears, "Have no fellowship with the unfruitful works of darkness?" I do not think I am inclined to be pessimistic, but it does seem to me that the church of God has a fearful responsibility resting on her at the present time, and especially upon those of her members who are parents. The proverb "Like father, like son" used to be often quoted, but young America is progressive, and the proverb now runs "The son is like his father, only more so."

If the father stands by the grand old party, with its high licensed saloon, he may well expect his boys, and other boys that he and they can influence, to patronize the saloonist that stands by this father's grand old party. If he patronizes Sabbath-breaking transportation companies, passing a dozen evangelical churches on the way to reach the church of his choice, the more promiinent and useful he may be in that church, the more likely his boys will be to drop out of Sabbath-school and church at an early age and spend the day in some place of amusement. Parents who read the daily papers on Sabbath may reasonably expect their children to read the blood and thunder novel.

In many cases the Sabbath-school teacher has the responsibility of a parent; as to his or her example, and those parents and teachers who "remember the Sabbath day to keep it holy," and who "call the Sabbath a delight, the holy of the Lord, honorable," and who walk humbly before God, may expect their children to accomplish much more good than they have been able to, accomplish owing to greater ability and opportunity.

WORDS TO BE REMEMBERED.

In looking back over last year's file of the *Cynosure* we read with renewed interest the words of our dear departed brother, H. L. Kellogg, when he resumed charge of the paper only a little more than a year ago. They breathe so sincerely his devotion to the *Cynosure*, his appreciation of its vital importance to the cause, his faith in its future success, and his appreciation of his fellow-workers in the cause and the value of prayer, that for the inspiration of all we repeat his words here. May they stimulate us to renewed consecration to the work, that when like his it is done, it may be done as faithfully and well.

"To the Cynosure Readers:—Returning to your company and employ after a long vacation, you will expect the word of greeting which I am moved to give you.

"After more than twenty years of intimate acquaintance through the paper, ill health in my family commanded a change. A release of a year was given by the Board, and with wife and children I went to the west slope of the Sierras. Returning in time for a last word with the father of our reform (and to my household also), Jonathan Blanchard, a year and some months have been given to the work of bringing our cause directly before the churches and colleges.

"It was twenty-six years ago this month that the first number of the *Cynosure* was sent out. As I look over the twenty-five bound volumes, you will pardon the glow of thankfulness that my life has been put into so great and good a work.

"We are yet too near to measure the importance of this paper or the reform. It is not from its foot that you measure Bunker Hill monument, but from Boston bay. Years ago men who had traveled widest and spoken most, like James P. Stoddard, Horace H. Hinman and Edmond Romayne, assured us that in our movement no more important factor could be found than its paper. Of no other single agency could so much be expected. No other was so essential to ultimate success. Therefore our best endeavor should be given to make the paper a power for Christ and his church. What the *Union Signal* has been for the Woman's Christian Temperance Union, the *Cynosure* should become for our reform—not only an organ, publishing reports and exchange of views, but a source of profit from an enlarged circulation, and above all an agency for investigation, enlargement, leadership.

"Our best united effort will not therefore be too much to give our paper. It deserves, it needs the best. While the hand of the first editor was with us, the *Cynosure* seemed to be attaining its place. God has not, as I judge, yet given the reform a man for his place. The paper has the best of men among its readers—it deserves the best of editors. That God may call him out shall be my prayer. Until then, or so long at least as we can agree, I shall thankfully serve you to the utmost.

"Let me not feel that I am alone. Let us have a thousand correspondents and contributors. If you are on your feet, or *on your knees*, about this reform you will have something to say. Anti-masons, write for your paper!

"'*Finally, brethren, pray for us, that the WORD OF THE LORD may have free course and be glorified.*'—2 Thess. 3: 1.

"Henry L. Kellogg."

SUPPRESSING AGITATION.

The intolerant spirit of the lodge in closing the Tabernacle at Jackson, Tenn., in the face of a promise accepted in good faith to open it for the anti-secret convention, is the same spirit that before the civil war tried to shut off the agitation of the anti-slavery question.

The South should have learned ere this the lesson that cost them the blood and treasure of the war that, in a republic like ours, every great question, such as the secret society question, must be settled by a war either of words or bullets. If the pulpits of our land had not been closed against the agitation of the slavery question; if every citizen had done his full duty in carrying on that agitation, the war would not have been possible.

If our country is again plunged into war over the question of secret organizations the responsibility will rest upon those who refuse to contribute their quota to the agitation necessary to remove this the greatest obstruction in the way of Christ's kingdom.

PERSONAL MENTION.

—Rev. R. J. Gault, formerly of Mansfield, O., is preaching for a few months at Wahoo, Neb.

—Bro. Joel H. Austin, an old time contributor to our columns, is now practicing law at Goshan, Ind.

—Rev. W. M. Howie has removed, with his family, to Seattle, Wash., where he takes charge

of a congregation. He has had considerable experience as an editor, and we expect him to contribute occasionally to our columns.

—Sec. W. B. Stoddard is now assisting the New England Secretary in holding meetings in Vermont.

—Brother Edmond Ronayne would like a few copies of the *Cynosure* of June 13 and June 20, 1895, our supply of which is exhausted. Please send to him at this office, and greatly oblige.

—Rev. Eugene I. Grinnell preached two excellent sermons in the Wheaton College church on Sabbath, Aug. 4. He started last week for Steamboat Springs, Colo., where he will take pastoral charge of a congregation.

—Prof. Amzi Atwater, for many years Professor of Latin in the Indiana University at Bloomington, gave the *Cynosure* a friendly call last week. He was accompanied by his son Munson, who is taking an extended course in the Chicago University.

—J. W. Wood of Baraboo, Wis., was a welcome visitor at the *Cynosure* office last week. He has long been a true and tried friend of the anti-secret reform. He expects to remove in a few months to Sumner, Tacoma Co., Wash., where he will make his home with his children.

—Ezra A. Cook, whose interesting reminiscences of the early history of the anti-secret movement have interested our readers of late, will furnish soon, by request, a series of articles for the *Morning Record*, giving reminiscences of the early history of Chicago and of his boyhood days at Elmhurst.

—Rev. C. M. Damon, ex-president of Orleans College, Neb., made the *Cynosure* a pleasant visit last week. He is attending the camp meeting at St. Charles, and is now pastor of a congregation near Cresco, Ia. We were glad to enter his name again upon our list of subscribers, and receive a promise of some articles from his vigorous radical pen.

—Rev. M. A. Gault has recently supplied the pulpits of the Methodist church and College Church of Christ at Wheaton. His reference to the present reforms in which every Christian should engage, if loyal to King Jesus, met with general favor, and especially the exhortation to remember that not the instrument but the God that holds the instrument makes one mighty to the overthrow of Satan's strongholds.

—The analyses of the Masonic oaths by Edmond Ronayne, which have been running through several numbers of this paper, are to be published in the August *Lodge Lamp*. The usual edition of 10,000 only will be run, unless orders are received within the next ten days requiring a larger number. Those who have written requesting the re-production of these valuable articles can now obtain them if ordered soon. The price will be special, viz., $1 per hundred.

—Rev. J. A. Black of Wyman, Ia., in sending his renewal writes: "Allow me to extend you my congratulations in your new field of labor. You are engaged in the advocacy of an unpopular reform, perhaps the most unpopular of the present day; one certainly that evokes the most bitter opposition. But the battle is the Lord's, and victory is only a question of time. I will surely speak a good word for the *Cynosure* wherever I have an opportunity. The *Cynosure* and I are old friends. I have been an almost constant subscriber for it during the past twenty years, and I do not propose to drop it now. You have my best wishes for your success, and the success of the work in which you are engaged."

TALKS TO YOUNG PEOPLE.

BY PROF. D. A STRAW.

AN AFTERNOON WALK.

"Come along, Puella, let's have a talk."

"Where, papa?"

"Oh, anywhere; we'll walk and talk."

"You, too, little Opulus, we'll have a talk with papa."

"Oh, papa, you know fwhare my fweet peas blossom? Here 'ey are, papa; pink ones and fwite ones, and wed ones."

"They're beauties, Opulus. Which do you enjoy most, your garden, or mine?"

"I fink mine and 'Ella's are prettiest."

"Perhaps that's because you took such good care of yours. We're most likely to enjoy that which we've taken care of if we've done it well."

"Papa, which color did you say the peas run into? Mine are mostly purple."

"They run into the purple because that is the color, I suppose, from which the different colors were developed. The gardeners secured the bright and various colors by careful cultivation year after year, and by selecting the most beautiful flowers for seed."

"Which petunias had I better pick seed from, papa?"

"The largest and brightest ones. If you pick seed from the striped and fringed ones you will get plenty of pale and purple ones without saving seed from them. It's the same way with boys and girls. Thoughts are like seeds; and faces are like blossoms. It's best not to let the bad ones go to seed, but cultivate all the pure white ones and the bright ones and the large ones. If you let them all grow without any care, they will soon be a worthless, homely lot that nobody will want to see."

"And when we *do* our thoughts then we cultivate them, don't we, papa? See that apple tree that you grafted, how it has grown this summer. How long do you think it will be before it will bear apples?"

"Perhaps next year. Do you remember anything in the Bible about grafting?"

"I can't think of it; what is it?"

"It is in the eleventh of Romans where Paul is telling them that the Jews were the old branches of the tree and they were cut off because they would not bear fruit, and they the Gentiles were grafted in. Roman Christians and the American Christians were grafted in. That is, because the Jews would not except Christ and do right, God cut them off and took in the Gentiles who would accept him. Christ is the root and trunk of the tree, and all Christians are branches. There's a graft that didn't grow. Do you see how it was put in? but it got moved or in some way it didn't make close enough connection to get the sap from the tree and so it died. The bark of the graft has to just match the bark that has been split to receive it, and then we put wax all around it so the air or water or anything cannot get in to separate them, and then the sap from the tree flows right up through the graft and it grows. That's a hint for a Christian, isn't it? What's this, an old tooth-brush handle?"

"No, it's a bone. It's all bleached white."

"See if you can tell what kind of a bone it is. There is another one near by it."

"They look like chicken bones."

"I wonder fwat bodies had dinner here!"

"Maybe one of Mrs. Brennan's Bramah hens died here. She used to have her chicken house here where our garden is. Do you see that that bone fits right on to this one like a hinge. It needs another one—there it is. Now those two bones fit into this one just as the bones in your elbow do. You know I call you my little chicken sometimes. See that beautiful lily, do you know what Jesus said about the lilies?"

"Yes, I know. 'Consider the lilies of the field how they grow,'"

"Yes, and 'if God so clothe the grass, shall he not much more clothe you?' He loves you a good deal more than he does the grass, doesn't he? Now what is this? A grasshopper with ten legs?"

"Oh, fwat a funny fing 'at is!"

"It's a grasshopper coming out of his skin. He is leaving his old body on that horse-radish leaf just as perfect—legs, toes, eyes, even his feelers all complete, and he is coming—there he is out of them with a full new set, and with wings! Why he looks twice as big as his old skin. See him stretch himself. He seems to feel as if he had got into a new world. Guess we'll feel better'n that even when we get our new bodies."

"Let's show him to mamma." "Mamma, come see the grasshopper's resurrection."

—Bro. John S. White, of Steelton, Pa, writes us of his appreciation of the letter of Sister Henrietta E. Muzzy, Bombay, India, and asks how remittances can be made to the work there. By obtaining a postal money order for Manager India Watchman, Bombay, India, on Great Britain; or by obtaining British exchange from a reliable bank.

REFORM NEWS (*Continued from 4th page*).

reform at any time. I cannot speak too highly of them for their great kindness to me.

As an evidence of how early training will cling to us, as soon as I mentioned the *Christian Cynosure* a Methodist Episcopal man came forward and said, "I want that paper. I was raised near Monmouth, Illinois, and have heard that subject discussed by Dr. Wallace and others." I secured three subscriptions here. The great frost that struck the Big Bend country in June has greatly demoralized the plans of the people. It is something new and quite unexpected to this country. Peaches and apricots are ripe, and being marketed. The Washington Fruit Association seems to give poor satisfaction to the purchaser and consumer in these parts. To illustrate—they will not sell a crate of berries at Wilbur for less than $2.50, but they will ship them more than one hundred miles to Spokane and sell at $1.50 per crate. The merchants and consumers can buy their fruit at Spokane, ship it home to Wilbur, and save 75 cents per crate. There is something radically wrong with such an association. It will take one of two things to rid this land and other countries of such associations, and thousands of others that militate against the people—either a wonderful *revolution* or the coming of the Son of God. In either event those who are true to God and the people will have the blessed consciousness that we have not wrought in vain. The greatest thing that can be truthfully said of a man when done with this world is, "He loved God and his fellow men."

We had at Wilbur father Kenoyer, the P. E., Rev. J. R. Hopkins, the pastor, Rev. J. M. Marlatt, pastor of Waterville mission, and Rev. W. P. Griffin, pastor of Davenport mission. They are all *Cynosure* men—true as "steel to the magnet."

On Monday, the 29th, I took a trip of fifty miles across the country, through the greatest clouds of dust I ever experienced. This is a great country in many respects. Any persons wishing to get cheap homes in a productive country, handy to church and school, will do well to correspond with Rev. W. P. Griffin, Mondovi, Lincoln Co., Wash.

I wish that those who owe me for *Cynosures* and books would forward the money to me immediately to Portland, Oregon, as I shall need it at the time of the convention. I hope my subscribers will all renew, as they cannot afford to do without the paper. P. B. Williams.

AMONG THE GREEN MOUNTAINS.

Montpelier, Vt., Aug. 9, 1895.

Editor Cynosure:—This will let you know that I am at work among the Green Mountains. While in Boston and vicinity my work was in conjunction with the New England agent. As he sent you reports, I felt that anything additional from myself would be unnecessary. Good was undoubtedly accomplished in the liberal distribution of Wendall Phillips' testimony regarding secret societies at the Christian Endeavor convention. The way has not opened for lecture work of late. I have attended meetings within reach and borne testimony by tract and personal conversation as the way has opened.

I find many churches in this section. If I know what it means to be a Christian, I am convinced that a majority of the church members do not. I spoke to a pastor about the lodge. He said he did not belong; admitted all the charges I brought against it, but concluded by saying that he should take no part in the opposition, for by so doing he "*would knock all his work into a cocked hat.*" The Universalist and Unitarian ideas seem to prevail. It naturally makes one sick at heart to see the terrible condition of things. Persons all around that don't seem to know the first principles of Christianity, calling themselves Christian! Of course lodges are abundant. I find only here and there one who knows the truth and is willing to speak out.

Wednesday evening I attended a prayer meeting of the Evangelical church of this place. Bro. Shaw, the pastor, invited me to take part. I did so, and enjoyed a profitable season. I am to preach for him on Sabbath. To-night we have a parlor meeting in Barre, six miles from here. I have been in many different places to work, but none where more grace, grit and faith were needed than here. I desire the prayers of friends.

W. B. Stoddard.

LIVES SQUANDERED.

REV. MADISON C. PETERS MAKES A PLEA FOR SERIOUSNESS.

Your Character on Earth Will Last For Eternity—The Sinner Is His Own Destroyer—Man Carries the Elements of Woe—The Christian Abroad.

On Sunday, Aug. 4, Mr. Peters did not preach, but he sends to the readers of his sermons the following appeal, which formed the peroration of one of his recent sermons in New York:

Once a man stood stunned at the first sight of the Niagara. When he got his breath back, he simply and coolly said, "I wonder how much machinery all this would turn?" We are told that there is enough power there when converted into electricity to lighten the world. And there is enough vigorous manhood and womanhood in this city, if rightly applied, to illumine our whole country. But behold the thousands wasting that power, throwing it to the four winds!

Dugald Stewart tells of a man who spent 15 years trying to balance a broom on his chin. Hundreds of men and women in New York are scarcely better employed. Their lives are summed up in rising, dressing, dining, wining, loafing, visiting, pleasure seeking and sleeping—busy men about trifles, pitiful butterfly species, flitting from flower to flower and dying like autumnal insects, despised and forgotten.

Charles Lamb once wrote a play for the stage, and he went to see it enacted. The play was condemned, and loudest hissing came from the gallery where Charles Lamb sat, and the audience looked and saw that it was the author of the play who was hissing his own production.

If at last we are compelled to look back upon a wasted life, we ourselves will be the severest critics. And remember this: When you go out of this world and your life has been wasted, no encore can ever bring you back to re-enact it. "As the tree falleth so it lieth." Your character at the last moment will be your character through all eternity.

Mr. Palmer, the London actor, dropped dead on the stage while quoting the words of the play, "O God, is there another and a better world?" I do not know what will be your exit, but in that hour there will come before you all you have been and all you might have been.

Amid all his levity and excess Burns had moments of deep seriousness, recognized man's spiritual and immortal part and the necessity of living for something higher than this present world. I was struck the other day with these lines—a grand sermon—which he sent to an intimate friend:

The voice of nature loudly cries
And many a message from the skies
That something in us never dies;
That on this frail, uncertain state
Hang matters of eternal weight;
That future life in worlds unknown
Must take its hue from this alone,
Whether as heavenly glory bright
Or dark as misery's woeful night.
Since, then, my honored first of friends,
On this poor being all depends,
Let us the important now employ
And live as those who never die.

What Is Hell?

That "there is no peace to the wicked" is a fact founded in the constitution of man. Sin destroys happiness. The sinner is his own destroyer. He punishes himself. Death makes no change in our moral character. It disengages the soul from the trammels of the body and gives expansion to its powers, but he that was "unjust will be unjust still," though removed from earth to the world of spirits. The passions and propensities of the soul follow it into eternity, so that even if there were no condemnation from God still the sinner would be in hell. In this world a man's happiness depends upon the state of his mind, and the passions of the soul will accompany it into the next world and form a part of its very being. They will have the same influence upon our happiness as here.

In order that the blind man may enjoy the beauties of the flower garden his eyes must be opened, in order that the deaf man may enjoy the sweet strains of music his ears must be unstopped, in order that the dyspeptic may enjoy a good meal his health must be restored, and so in order that a man may enjoy the blessings of heaven he must have his heart changed and be brought into sympathy with God, or else he would feel in heaven like a fish out of water. If there were no day of judgment and no hell, the sinner, continuing the enemy of God, must be lost and wretched. Man carries in his bosom the elements of woe, and the circumstances in which he will be placed will call them into action.

The Christian Abroad.

A good many people's religion cannot endure the slight change of climate involved in spending a short time at a summer resort. They seem to say as they go away in the summer. "Goodby, religion; I'll be back again in the fall."

Time.

Dr. Young truly said, "The man is yet unborn who truly weighs an hour." Some one records having seen the following notice: "Lost, somewhere between sunrise and sunset, two golden hours, each set with 60 diamond minutes. No reward is offered for their recovery, for they are lost forever." The day that ends with the setting sun will never come back. Franklin asks: "Dost thou love life? Then do not squander time, for that is the stuff life is made of." Fill each day and every hour with something to do.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning Aug. 18. Comment by Rev. S. H. Doyle.

Topic.—Christ's work for the world.—John i, 1-14. (A topical song service led by the music committee suggested.)

The prologue to the gospel of John deals principally with the divinity of Christ, His relation to the world at creation, His coming into the world as man, and His rejection by the world. In this passage then we have not only Christ's relation to God, but also to the world, and several of His works in relation to the world are suggested.

1. Christ's work as the revelation of God to the world. Christ is here called the "Word." Words reveal something and Christ was called the Word because he was to reveal God to the world. The world was not in entire ignorance of God. Nature revealed the fact that there must be a Supreme Being and some of His attributes, but this knowledge would not save, and therefore God sent Christ to reveal Him. Christ revealed the spirituality of God, His fatherhood, but most of all the way of access to and reconciliation with God.

2. Christ's work as creator of the world. "All things were made by Him, and without Him was not anything made that was made." But, although Christ was the creator of the world, yet when He came into the world, it did not receive Him. "He came unto His own, but His own received Him not." As creator of the world it belonged to Him, yet this relationship was not acknowledged when Christ came. But all did not reject Him, and "as many as received Him, to them gave He power to become the sons of God." It paid to accept Christ. It still pays to accept Him. It pays for time and for eternity, for "godliness is profitable unto all things, having promise of the life that now is and of that which is to come."

3. Christ's work as the light of the world. "In Him was life, and the life was the light of men." "That was the true light, which lighteth every man that cometh into the world." The world was spiritually dead when Christ came into it, and He became its life by dispelling the darkness and thus becoming its light. As the light of the world Christ scattered the darkness of the world concerning God, sin, salvation and the future life. He was the true light, in that He was opposed to all false lights, that He was distinct from the imperfect lights and that He Himself was the only true light of the world.

Bible Readings.—Isa. vii, 14; liii, 11; John i, 29; iii, 19, 20; viii, 12; ix, 5; xi, 51, 52; xii, 35, 36; Luke i, 76-80; I Cor. xv, 3; Gal. i, 3, 4; Heb. i, 1, 2; ii, 16, 17; xi, 3; I. Pet. ii, 24; iii, 18; I John ii, 1, 2; iv, 14; Rev. i, 5, 6.

Christian Endeavor In Spain.

The meetings of the Christian Endeavor society in Santander, Spain, held on Sunday evenings, are attended by an average of 30 persons. The exercises consist of Bible study, prayer, hymns, recitations of portions of the Scripture and exhortations. Although it is with us in a somewhat rudimentary and imperfect form, yet the society is of the greatest utility in our missionary work.

Through its influence we are able to retain under the influence of the gospel the young people who have ceased to attend our day school and Sunday school because they are learning a trade.

But the greatest benefit that I note as a result of the Christian Endeavor society is the attendance of young people upon the midweek meetings. The young people not only go themselves, but they endeavor to bring other members of their families with them, so we see at present, what before was unknown to us, the prayers of the young mingling with those of the old in our Tuesday night meetings.—Golden Rule.

To Banish Church Gossip.

If you would quickly and certainly drive out evil speaking and hatefulness of heart from church members, set them to thinking about Christ. Talk about Him in the prayer meeting, not as a far-off God, but as a real, living, human personality. Converse about His sorrows, His forbearance, His love. Study more about Him in the Bible, and then tell others of the treasures you have unearthed. When the pastor preaches helpfully, talk one with another about how he has shown forth the mind of Christ. Seek out the good deeds about you and speak of them as done in the name of the Redeemer. Find in the beautiful lives that you daily meet likenesses to the life of Christ.—William T. Ellis.

God's Goodness and Mercy.

There is dew in one flower and not in another because one opens its cup and takes it in, while the other closes itself and the drops run off. So God rains goodness and mercy as wide as the dew, and if we lack them it is because we will not open our hearts to receive them.—Reformed Church Messenger.

Ignoring Evil.

It is the tendency of men of pure lives, optimistic nature and kindly sentiment to ignore the reality of moral evil. We are inclined to think that all men are good or want to be good, or at most that sin is only a disease to be pitied and cured. It is not true.—Lyman Abbott.

The Better For It.

No man or woman of the humblest sort can really be strong, pure and good without the world being the better for it, without somebody being helped and comforted by the very existence of this goodness.—Phillips Brooks.

Abide With Me.

Abide with me; fast falls the eventide;
The darkness deepens; Lord, with me abide.
When other helpers fail and comforts flee,
Help of the helpless, oh, abide with me.

Not a brief glance I beg, a passing word,
But as Thou dwell'st with thy disciples, Lord,
Familiar, condescending, patient, free,
Come, not to sojourn, but abide with me.

I need Thy presence every passing hour;
What but Thy grace can foil the tempter's power?
Who like Thyself my guide and stay can be?
Through cloud and sunshine, oh, abide with me!

—Rev. Henry Francis Lyte.

A single sailor, converted early this year by the Floating Christian Endeavor work of the San Francisco societies, sailed for Tacoma on the British ship Glencona, and on the way, in spite of bitter opposition, won seven souls for his Master.

"Several of the Methodist societies are reorganizing as Epworth Leagues of Christian Endeavor. Down in these sea provinces (Nova Scotia) we have excellent fraternity, as is becoming, among the denominations. The Methodist pastors, as a rule, have no fear of their flocks losing their individuality." Thus speaks The Endeavor Herald.

THE FADS OF WOMEN.

WHAT THEY TELL OF THE STAGES OF ADVANCEMENT.

The Constructive Fad, Which Began With Primitive Times—Then Came the Era of the Collectors—What the Club Has Done and Will Do.

Webster defines a fad as a trifling pursuit. I don't think it is. The people whom I know to have fads are no triflers. In my observation they work harder than anybody. In contemplation of the fads of women I can reckon their advancement. The scope of women's fads extends over three standards, each one higher than the other, and broader. They may be classified as making, owning and doing.

The constructive fad began with primitive times, and the sentiment embodied decorative art. The aim was decorative, the result not always decorative. In early pioneer days, when life was very real and thoroughly earnest, when our ancestors endured all sorts of privation for the sake of principle; when their natures were stoical and uncompromising on account of it, there was very little attempt at home decorative art. Cleanliness was paramount, and the atmosphere of godliness pervaded everything. The weaknesses of human nature were held in subjection, and the soul of the housekeeper was not more spotless than the sand scoured floor, nor more shining than the polished andirons. "Waste not, want not," was in the religion of the time; that was before the day of fads, and thrift was blessed with prosperity. Spinning and weaving formed the recreation of that period and knitting and patchwork filled in odd moments and children worked the samples. Then women braided carpet and sewed carpet rags and attempts at home decoration were visible. This was the dawn of the constructive age, the age of making things.

Away back in my memory I recall the marvelous hanging baskets constructed from cones and acorns and varnish and glue, and filled with the artificial flowers gathered from the bandboxes of the family, and then suspended from the center of the ceiling of the best room. I recall the clove apple that hung from the corner of the triangular bazaar known as the whatnot. Then she made wire paper holders of discarded crinoline, and she made picture frames out of everything, from thread to birds' eggs, and later she made wax flowers and hair flowers, and she hung the walls with mournful reminders of the dear departed. She did the "Old Oaken Bucket," and "The Old Armchair" and "Welcome" and "Home, Sweet Home," in worsted and cardboard. After that she made tidies and pillowshams and later macreme and rickrack and darned, knit and did tatting and crochet edging and finally crazy patchwork set in. Crazy patchwork was the straw that broke the backbone of home decorative art.

We almost ceased from making things for a time.

Then we began to collect things. This craze for owning things set in with the advent of the china peddler, when we traded off old clothing for china dogs and then regretted it later. Since then we have collected a good many things. The memory of my button string even yet gives me a pleasurable thrill, and the china cup marked "Friendship's Token" and "Remember Me" in beautiful golden letters was the harbinger of the bric-a-brac craze. We have done up the fad of collecting and owning things pretty thoroughly. We hung the walls with curious and questionable utensils, with sentiments and bows of ribbon to decorate them, and we gathered up pitchers and pipes and butterflies and shells and bugs and fans, and later on we were snowed under by photgraphs, and the more ambitious of us aspired to autographs, and when I refer to postage stamps I am sure of sympathizers who have suffered, of sufferers who can sympathize. No one can have associated with a philatelist without having known intolerance and sorrow.

But the age of owning things was broader than the age of making things, and it formed an excellent introduction to this fin de siecle time for doing. The collecting age was a promoter of thought, and a great deal of sentiment was embodied in it. The old spinning wheel and the grandfather's clock were resurrected for the sake of sentiment and atmosphere, but even they proved to be rattles and straws. Our fads nowadays are characterized by activity and a broad minded vision, by ideas and executive ability. Everything tends toward the development of feminine individuality. Clubs and bicycles and physical culture and reform in everything from

diet and dress to education and the franchise. The fin de siecle fads in which women interest themselves are all characterized by a wholesome desire to benefit humanity and a disposition to not only extend the horizon of the home, but also to infuse home sentiment into the atmosphere of the great world on the outside.

The tendency to outlive some of the home fads is one of the most hopeful signs of the times. We women grow to be very weary by reason of our little household fads—servants, for instance, and babies and bargains and white sewing. We get along just as well and the world enjoys us more since we rose above the trials that encompassed us, or at least assumed to, through ignoring them as a topic of conversation.

Club life helped to lift us out of the domestic slough, and I hold that the club fad has done more to develop women than anything that has ever come into our lives. We have carried our knowledge of organization and parliamentary ruling right into domestic life, and it has been a help in solving some of the problems. It has given us some idea of proportion and of relative values. It has holped to lift us out of the rut our grandmothers trod in to an eminence from which we could look over the heads of conservative notions and formulate a system of our own. It has encouraged us to modernize methods, and through philosophy and domestic economy we minimize effort and preserve nerve force. The club has helped us in all lines of work; in our charities, and in professions and in business life. It has done more to enlarge our sympathies than anything that has come our way, and it has opened our eyes to the world's need of the feminine element in municipal and national government. Already we have a finger in the educational pie, and the home broom has been wielded in the interest of city sanitation. Later on, when enfranchisement falls to woman, it will be the club that has prepared her for the exercise of her right as a citizen.—Haryot Holt Cahoon in New York Recorder.

Unoccupied rooms frequently have an unpleasantly close and musty smell. To remedy this, after washing the boards, brush into them with an old broom a hot strong solution of chloride of lime.

THE PERILS OF OPIUM

NO MIDDLE GROUND IN THE USE OF THIS INSIDIOUS DRUG.

Darker Races Less Affected Than People With White Skins—Growth of the Habit In the United States—Many Victims Acquire the Taste Through Medicine.

Men from time immemorial have always sought to defend their own transgressions, and this is a peculiar feature of the opium habit. Those who were deepest steeped in the drug would not be likely to appear as witnesses at all, and the statement of any opium habitue, whether Indian, Chinaman or American, should be accepted with many grains of salt. However, as first stated, opium does not affect the dark races nearly so disastrously as the white races. It is by no means anomalous because we find that, while natives of hot countries may drink coffee in large quantities without injury, those of the colder climates are frequently most hurtfully affected by the imbibition. Again, tea may be drank freely by northern people, while in the tropics it must be partaken of gingerly. The readiness with which North American Indians fall into alcoholic inebriety and the resistance which American negroes offer to the same potable are noteworthy facts. Cocoa, the stimulant of South American Indians, is not nearly so deleterious in the altitudes in which it is used as it has been found to be in this country. So with opium. The dark races —the Chinese, Hindoos, Africans, Malays, etc.—almost without exception, may resort to the drug with a freedom that a white man can never dare assume.

Within the past 20 years the importation of opium, exclusive of that which is prepared for smoking purposes, has increased upward of sevenfold in the United States, more than 800,000 pounds having been brought here during the last fiscal year. Two million Americans have the habit, and in all cases among people of the United States this habit is pernicious in its effects—soul and body destroying.

There is no condition more pitiable and pitiful than that of a white man in the gyves of opium. It dwarfs the moral nature, making a liar and a deceiver of the habitue. It injuriously affects the physical man in all his parts. It produces insanity and leads to death. The habit is deadening in its effects upon the white man, and it were better for one that he had never been born or that he should tie a stone about his neck and jump into the sea than that he should once come within the power of the opium tyrant.

It is not strange that opium should affect the semicivilized and barbarian less than the enlightened man for the reason that the demands made upon the nervous forces of the former are much less than with the latter. In this country the habit is rarely found among muscle workers or others whose lives call for moderate exercise or brain or nervous energy. Opium is an intellectual drug. It seeks its victims among the thinkers and intelligent actors of higher civilization. Where it takes lodgment in others, it is a physiological fact that its tenure is much less secure than in the former case.

The fact that medical science knows no other remedy for certain forms of pain and disease; the fact that opium does give rest, in single doses, to him who suffers from nervous exhaustion or waste of forces—in this lies the constant menace of the opiate. That the physicians of this country recognize the imminent danger of the drug is shown in the fact that it would be next to impossible to find one of the profession who will admit that he has ever fastened the habit upon a patient. In other words, the medical profession of the United States unitedly urges the greatest possible caution in its use and as far as possible the withholding of knowledge of the fact of its administration from the sick person.

Opium has its merits in the hands of the skillful and experienced practitioner, and because this is so it is likely to retain its place in the pharmacopœia, but it should never be taken except as the physician prescribes it. This safeguard even does not avail, since reliable statistics show that at least 75 per cent of the opium habitues of the United States had the habit fastened upon them by their family physician. Safety with the white man, so far as opium is concerned, lies in keeping away from it altogether.—William Rosser Cobbe in Banner of Gold.

Winebibbers of France.

Statistics disclose the fact that the actual consumption of alcohol in wine drinking France has more than tripled in the last 40 years. The use of "harmless" beverages containing but a small percentage of alcohol has created among the French an appetite for absinthe and other toxic drugs. Indeed, a leading physician ventures to say "without fear of being accused of exaggeration that this kind of intoxication is as common today among women as among men." And this seems to be one of the most marked results of the general use of native wines—it leads women as well as men to excess.—Union Signal.

Effect of the Gothenburg System.

J. Malins, grand chief templar of England, and others of authoritative standing find that the aggregate quantity of alcohol consumed in Gothenburg now is about the same as before the "system" came into operation, and the enormously increased consumption of beer, which has been popularly called "temperance drink" in Sweden and is not under the control of the "bolag" or company, accounts for this fact and for the other fact that drunkenness is constantly increasing.—New York Voice.

BEWARE OF TOXIC DRUGS.

Many an Inebriate Acquired the Taste In the Nursery.

Here is a rule that every man and woman should inflexibly adopt for guidance: Never under any circumstances take opium or any other toxic drug unless prescribed by an intelligent physician, says William Rosser Cobbe.

There are mothers present, and I wish to utter to them a special note of warning. The love they bear their children leads them to exaggeration of the ailments of the little ones, and they are too prone to resort to medicine for their benefit. It is this practice that is responsible for the receptivity of young men for drugs and alcohol. As I have said, these remedial agents reek with narcotics, and all of them contain alcohol. Soothing sirups, cordials, drops, etc., are the infinite curse of childhood. The mother would be much kinder to her child if she were to smother it with a pillow than to give it these noxious drugs. The cells of the human body readily adjust themselves to any condition, and when filled with opiates in childhood they are ready enough to take them or whisky, any sort of a toxic, because they all affect the cells measurably the same, when they reach young manhood. Knowledge of a fact remains. The bodily cells have a persistent memory. They have the faculty of acquiring a taste for anything. Once they have learned to like opium they never forget the fact. The child who has been given opium is far more likely to acquire this habit and certainly can acquire it infinitely more readily when he is grown up than will one who has no acquaintance with the drug.

Mothers, learn this fact, and bear it always in mind. Do not go to the sin of the father for the inebriety of your sons. Drunken fathers do not produce drunken sons. If a man is a drunkard or opium habitue, inquire what kind of medicines were given him as a child. It is in the nursery too frequently and not in the saloon that drunkards are made.

Woman's Work For Temperance.

There is abundant evidence of the effective service of women in the cause of temperance. It is hardly too much to say that in the last 20 years, the period of its greatest advancement, they have done more for it than has been done by men. In a sense, they have made it the cause of their sex, and thus have provided themselves with a public mission. They have fought the evils of the liquor traffic with remarkable vigor, perseverance and self reliance.—St. Louis Globe-Democrat.

SABBATH SCHOOL.

LESSON VIII, THIRD QUARTER, INTERNATIONAL SERIES, AUG. 25.

Text of the Lesson, Joshua iii, 5-17—Memory Verse, 17—Golden Text, Isa. xliii, 2—Commentary by the Rev. D. M. Stearns.

5. "And Joshua said unto the people, Sanctify yourselves, for tomorrow the Lord will do wonders among you." Moses died, and his body was buried. Joshua succeeded him, and having led the people to the river Jordan they are now about to pass over into the heart of the land of promise, but how? for it was harvest time, and Jordan overflowed his banks (verse 15). When the Lord leads His people into a difficulty, it is that He may show His power and be glorified in them. The one thing for the people is to sanctify themselves, or put away every semblance of evil, as on the night when they came out of Egypt they put away all leaven out of their houses.

6. "Take up the ark of the covenant and pass over before the people." The ark is mentioned ten times in this chapter. It was the symbol of His presence, and His presence was everything. Instead of journeying in the midst of them, as ordinarily, it now went ahead of them, and there was to be about half a mile between it and them, that they might know the way to go, for "they had not passed this way heretofore" (verse 4). We must take care to follow Jesus closely and fully, for it may truly be said of each day, "Ye have not passed this way heretofore."

7. "That all Israel may know that as I was with Moses so I will be with thee." Therefore He would magnify Joshua and He did (chapter iv, 14), and Joshua, was honored because of God with him. It was God that was magnified, but Joshua was the chosen earthen vessel. The same thing was seen in Gal. i, 16, 24, when in Paul Christ was revealed, and God was glorified. Paul's ambition was that Christ should be magnified in His body whether by life or by death (Phil. i, 20).

8. "Stand still in Jordan." The priests bearing the ark were to step into the water ere it would divide (verses 13, 15), not as at the Red sea when the waters divided ere the people came close to them. He guides us often one step at a time, and we must take one step ere we see the next one, and sometimes we must step right into the waters. "When thou passest through the waters, I will be with thee."

9. "Come hither, and hear the words of the Lord your God." This is the great and fundamental thing—to hear what God has spoken. Whatever mouth or hand the Lord may use, it is God Himself who speaks and works. It was so in Christ (John xiv, 10); it was so in the prophets (Heb. i, 1, 2; II Pet. i, 21); it will be so still in every vessel that is wholly His (Math. x, 20; Phil. ii, 13).

10. "The living God is among you, and He will without fail drive out from before you the Canaanites," etc. All other nations worshiped idols, the works of men's hands, but the peculiarity of Israel was that their Lord was the true God, the living God, the King of eternity (Jer. x, 10). The dividing of Jordan and every other mighty work of God in Israel was that Israel first and then all the people of the earth might know the hand of the Lord, that it is mighty, and fear the Lord God forever (chapter iv, 24).

11. "Behold the ark of the covenant of the Lord of all the earth passeth over before you into Jordan." I think this is the first time that in connection with the ark the Lord is called "the Lord of all the earth." But He is frequently called by this name as we go on in the book (Ps. lxxvii, 5; Isa. liv, 5; Mic. iv, 13; Zech. iv, 14; vi, 5). In Gen. xiv, 19, 22, He is the "Most High God, possessor of heaven and earth." His purposes of grace are worldwide, and they are worldwide in connection with Israel, for see Isa. xxvii, 6; Num. xiv, 20, 21.

12. "Now, therefore, take you 12 men out of the tribes of Israel, out of every tribe a man." The story of these 12 men is found in the first nine verses of the next chapter. Their commission was to take each man a stone out of the midst of Jordan and set them up in the first resting place in the land. This they did at Gilgal, and Joshua also set up 12 stones in the midst of Jordan, where the feet of the priests stood (chapter iv, 9, 20). The 12 under the waters of Jordan and the 12 at Gilgal are very suggestive of our union with Christ in death and resurrection. Old things passed away; all things become new (II Cor. v, 17).

13. "It shall come to pass." This verse gives the promise and assurance. The next three give the fulfillment. To make the promise as real as possible we must imagine ourselves on the margin of a rushing river in the time of a freshet, and as we gaze upon the mighty waters one among us says that as soon as the feet of certain men, duly appointed, shall touch the waters the river will divide, the upper waters piling up in a heap and the rest flowing away, leaving the bed of the river dry. Could you believe a word like that?

14-16. "And it came to pass." What God says is as good as done, for "the Lord of Hosts hath sworn, saying, Surely as I have thought, so shall it come to pass, and as I have purposed, so shall it stand" (Isa. xiv, 24). And see Jer. xxxii, 17, in reference to nothing being too hard or wonderful for the Lord. It came to pass exactly as the Lord said it would, and the people passed over right against Jericho. The people of Jericho had heard how the Lord had divided the Red sea for Israel (chapter ii, 10), but now they saw for themselves the mighty power of the God of Jacob. Yet Rahab and her house were the only ones who profited by the lesson. Some people talk about the laws of nature as if God bound Himself always to be subject to and work only under control of these laws. But by what law will a river cease to flow and pile its waters up in a heap and stay so for a time? Instead of laws let us consider Him who controls and is superior to all laws; who does as He pleases in heaven, earth and sea (Ps. cxxxv, 6), and has perfect control of fire, air, earth and sea. Say Lord control me, too, for Thy glory.

17. "The priests that bear the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan." They did this until all were clean passed over, and everything was finished that the Lord had said (iv, 10, 11). Even if they marched a hundred abreast there would be over five miles of them to pass over, and even though they hasted (iv, 10) it would take many hours. Observe the words, "Until everything was finished," and compare the double, "Not one thing hath failed," of chapter xxiii, 14. Our High Priest will finish all that concerns us, and not one thing can fail of all that He has spoken. Jordan was twice divided after this (II Kings ii, 8, 14), and the Lord did for two men, and for one man, what He had done for a nation. Be not afraid. Only believe.

DEATH OF A JURIST.

JUSTICE JACKSON OF THE NATIONAL SUPREME COURT.

He Succumbs to the Destroyer Consumption in His Sixty-Fourth Year—Last Official Service the Hearing of the Income Tax Cases.

NASHVILLE, Aug. 9.—Hon. Howell Edmunds Jackson, associate justice of the supreme court of the United States, died at his residence at West Meade, six miles west of this city at 2 o'clock yesterday afternoon in the 64th year of his age, of consumption. Judge Jackson had been in failing health for the past four years, but it had been only in the past eight or nine months that the progress of the disease began to cause his family and friends uneasiness. Last year he went on a lengthy trip to the far west in search of health. Later he went to Thomasville, Ga., where it was hoped the mild and yet bracing climate would restore his one time vigorous constitution. The trip did him little good, and after a time he was brought home. At his old home Judge Jackson seemed to improve slightly until he went to Washington to sit in the second hearing of the income tax cases.



HOWELL E. JACKSON.

Returned to His Home to Die.

He stood that trying trip only fairly well, and after his return home appeared to lose strength rapidly. Nevertheless Judge Jackson never took to his bed until July 31. Since that time his family and friends realized that the end was near, and his death was not unexpected. Judge Jackson was twice married, the first time to Miss Sophia Malloy, daughter of David B. Malloy, a banker of Memphis, who died in 1873. To this union were born four children, as follows: Henry, Mary, William H. and Howell Jackson. Henry Jackson is at present soliciting freight agent of the Southern railway, with headquarters at Atlanta. W. H. Jackson is district attorney of the Chesapeake and Ohio railway at Cincinnati. Howell E. Jackson is manager of the Jackson Cotton mills, at Jackson, Tenn. In 1876 Judge Jackson married Miss Mary E. Harding, daughter of General William G. Harding.

Causes General Sorrow at Nashville.

Of this union three children survive—Misses Elizabeth and Louise Jackson, and Harding A. Jackson. With the exception of Miss Elizabeth Jackson and William H. Jackson, Jr., who are in Europe, the children were at the bedside when the distinguished sufferer passed away. The news of Judge Jackson's death caused general sorrow in this city, where he was so well known and admired. The arrangements for the funeral have not been fully completed, but it is known that it will take place next Sunday afternoon at 3:30 o'clock.

CAME DOWN WITH A CRASH.

Eight-Story Building at Gotham in Which Eighty-Two Men Were at Work.

NEW YORK, Aug. 9.—Eighty-two men were at work on an eight-story building near the corner of West Third street and South Fifth avenue when the whole building tumbled to ruins. It seems a miracle, but of all these men but two were killed. Six others were badly hurt and at this writing ten are missing.

NEW YORK, Aug. 10.—The list of the victims of the collapse of the building at West Broadway and Third streets is growing. Three more dead have been found—Michael Flynn, Michael O'Hare and Michael Savage. There are nine more men missing, but work in cleaning away the debris is very slow.

NEW YORK, Aug. 12.—Four more bodies have been recovered from the ruins of the collapsed building at Third street and West Broadway, swelling the list of known victims of Thursday's disaster to eleven. The latest victims discovered were: James Grosso, John McGuire, Edward Hauley, and an unknown. All were workmen. All day a large gang of workmen was overhauling the ruins, but they worked with the greatest difficulty.

Besides the narrow space between the walls in which was crowded the tons of plaster and twisted iron the lime dust that arose with each pickfall all but blinded them. There was a disagreeable odor, too, and officials of the board of health were kept busy sprinkling the ruins with carbolic acid. Several other men are yet missing and probably dead.

LATER.—Two more bodies—both unrecognizable—have been found in the ruins. This makes thirteen. Seven are on the list of missing and are doubtless dead, which makes the total death roll twenty.

Ocean Vessels in Collision.

PHILADELPHIA, Aug. 9.—The British ship Prince Oscar, from Liverpool, Captain Henderson, collided in mid-ocean on July 13 with an unknown sailing vessel. Both ships sank in less than ten minutes. Six members of the crew of the Prince Oscar and all on board the unknown vessel were lost. The survivors, seventeen in number, were rescued by the ship Dharwar after being confined in an open boat with neither food nor water for three days. They were transferred to the British steamship Capac, from Pisaqua, and brought to this port last night.

Lexington Women Nominated.

LEXINGTON, Ky., Aug. 9.—The ladies of Lexington met in massmeeting and nominated four candidates, one from each ward of the city, for the board of education, to be elected at the November election. This is the first time women have been given a right to vote in Kentucky, but their suffrage is restricted to voting for members of the board of education. The meeting was harmonious. It was presided over by Miss Laura Clay, daughter of the ex-minister to Russia, Cassius M. Clay.

One Politician Kills Another.

JACKSON, Miss., 10.—Hon. T. Dabney Marshall of Vicksburg, a member of the state legislature and nominee for state senator, shot and killed Mr. Dinkins, a politician. The shooting occurred at Brandon, fifteen miles from here. Marshall claims that Dinkins had vilely slandered him.

MRS. GARDINER AT CHICAGO.

Her Husband Will Consult a Specialist Concerning Her Health.

CHICAGO, Aug. 10.—Mrs. Annie M. Gardiner, the young woman who disappeared so mysteriously while a delegate to the Boston Christian Endeavor convention, is at the Palmer House in a state of hysteria and is closely watched by a corps of attendants.

Mrs. Gardiner arrived in Chicago in the care of J. W. Landers, who was sent east by her husband to make search for her. She was found at Norwich Green, Conn., where a great deal of persuasion was necessary to induce her to return home. Mrs. Gardiner was met at the station here by her husband, who expects to remain in Chicago a short time to consult a specialist in regard to his wife's health before proceeding to their home in Arcadia, Neb.

Illinois Corn Crop To Be Great.

SPRINGFIELD, Aug. 10.—Reports received by the state department of agriculture confirm the reports heard the past few weeks as to the condition of the growing corn crop, and the prospect now is for one of the largest and finest crops ever raised in the state.

Horrible Method of Suicide.

ZANESVILLE, O., Aug. 10.—Jacob Gigax, a prominent and wealthy citizen of this city committed suicide in a horrible manner. He went to the Cincinnati and Muskinum railroad depot, where he got down on his hands and knees and placed his neck across the rail in front of a rapidly approaching train and was decapitated in the presence of many people. Mr. Gigax was a retired banker and had suffered from poor health for a long time.

Fatal Collision on an "L" Road.

CHICAGO, Aug. 10.—One man has died and another will probably die as the result of a collision on the Metropolitan "L" road at Laflin street. The victims are: Joseph Driscow of 278 North Troy street; died in the Presbyterian hospital; Charles Strausberg of 300 North Troy street, will probably die in Presbyterian hospital. Driscow's pelvic bone was fractured, and his head was cut in three places.

Jockey Killed While Exercising.

ST. LOUIS, Aug. 7.—Jockey Sabine was thrown and killed at the fair grounds while exercising Livingston, a horse belonging to J. D. Patton.

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NEWS NOTES OF INTEREST FROM HERE AND THERE.

Reports by Telegraph of Important Happenings in Our Own State During the Past Few Days—News of Interest to the People of Illinois.

MASCOUTAH, Ills., Aug. 12.—The alleged confession of Mrs. Mattie England revives interest in one of the most noted murder cases in the history of southern Illinois. Mrs. England was one of the chief witnesses against ex Policeman Gustave Menkhausen, and largely on her testimony Menkhausen was sentenced to hang for the murder of his wife. The evidence against Menkhausen was very strong, but was purely circumstantial, and Governor Altgeld commuted his sento life imprisonment. The England woman now avers that she swore falsely at the bidding of a rival lover, who wanted Menkhausen out of the way, and upon the strength of her alleged confession a pardon will be asked for the ex-policeman.

In October, 1893, Menkhausen's wife died suddenly one night after drinking a bottle of beer at supper. The beer had been bought and opened by Menkhausen, who didn't drink any of it himself or give the children any of it. Menkhausen was found after the woman's death at a disreputable resort and was arrested charged with her murder. The feeling against Menkhausen was very bitter and he was sentenced to hang, but, as before stated, his sentence was commuted to a life term in the penitentiary.

CROP PROSPECTS IN ILLINOIS.

Threshing Shows a Light Yield of Wheat —Corn Is Booming.

CHICAGO, Aug. 7.—The state weather-crop bulletin has the following: Threshing has been general throughout the state, the yield in most cases being light and of inferior quality. Some wheat which stood in the shock during the rains was damaged by sprouting, and many oats were colored by the rains. The outlook is good for a yield of corn far beyond the ordinary, especially in the northern and central sections of the state. It has made rapid growth, and is now in the roasting ear stage, and only an early frost can prevent a large crop.

Cinch bugs are reported as doing some damage in central and southern sections, but it is slight. A light crop of early potatoes has been marketed, but late potatoes are in good condition and will yield well. The yield of fruit in the central and southern section will be large, and much is now being shipped or used by the evaporators.

NEW ELECTRIC RAILWAY.

Articles Filed with the Secretary of State of Illinois.

SPRINGFIELD, Ills., Aug. 8.—Articles have been filed with the secretary of state for the incorporation of the Danville and Northwestern Electric Railway company to construct a railroad from Danville, Vermillion county, through Potomac, Vermillion county, thence through Rankin, Vermillion county, to Gillman, Iroquois county, with a branch line from Potomao to Paxton, Ford county; also another branch from Danville to Fairmount, thence to Sidell, Vermillion county, thence to Georgetown, thence to Danville. The location of the principal office will be maintained at Danville. The capital stock is $100,000. The incorporators are: William T. Cunningham, John W. Dale, William P. Chandler, W. S. Mathies, and Robert Holmes, all of Danville; J. W. Layne and J. K. Butz of Potomao, Illinois; W. W. Hatch, New York.

Bills Approved by Governor Altgeld.

SPRINGFIELD, Ills., Aug. 6.—Governor Altgeld has signed the following bills passed by the special session: House bill creating state board arbitration, senate bill increasing tax levy of state $500,000 per annum for the ensuing two years, senate bill appropriating $5,000 for payment of employes of the special session, senate joint resolution requesting United States Senators Cullom and Palmer to urge congress to improvement of various harbors at Chicago.

Reduced Rates to Chattanooga.

CHATTANOOGA, Aug. 10.—Colonel. J. H. Shaler, chairman of the committee on transportation of the Chickamauga and Chattanooga National Military Park dedication, furnishes the following in regard to the reduced railway rates from all points: The rates from Chicago, St. Louis, St. Paul and all points in the northwest will be 1 cent a mile. The rates from all points south of the Ohio river will also be 1 cent per mile, and the rates on the eastern lines leading out of New York, Boston, Philadelphia and Baltimore will be one and one-third fare for the round trip to points where they connect with northwestern and southwestern lines.

New Bank for Wisconsin.

WASHINGTON, Aug. 8.—The comptroller of the currency has authorized the First National bank of New London, Wis., to begin business with a capital of $50,000.

HORR AND HARVEY SUMMARIZE.

Few New Points Brought Out by the Two Eminent Debaters.

CHICAGO, Aug. 7.—In accordance with the agreement Horr and Harvey, the silver debaters, have prepared each a summary of his own points and what he claimed to have proved, as the closing act of the discussion. The summaries are in substance reiterations of what they said in the debate. Horr calls Harvey's attention to the fact that although gold and silver are free to the mints of Mexico, silver does not increase in value there.

If the restoration of silver to free coinage would bring it to parity with gold prices would not increase, Horr says. Harvey claimed that he had proved that the act of 1873 was a fraud and said that the supreme court would have declared it unconstitutional at that time. He gave a number of items of indebtedness to back up his assertion that the domestic debts of the United States aggregated $40,000,000,000, and closed by declaring that this is an era of selfishness and that a crisis would come sooner or later.

IOWA DEMOCRATS.

They Nominate Babb and Declare for "Sound Money."

MARSHALLTOWN, Ia., Aug. 8.—One of the most notable state conventions in the history of the Iowa Democracy closed in this city last evening.

There were 1,079 delegates present, every county in the state being fully represented. The opening prayer was by Rev. Father Linehan, a Roman Catholic priest of this city, and an address of welcome was made by Mayor Pirce, who is a Republican, but who obtained applause by saying that the Democratic party was greater than any one sentiment in the party. Judge French, of Davenport, was temporary chairman and made a long speech, in which he gave most prominence to the prohibition question and held that prohibition must go. On the financial question he favored bimetallism, but only at a ratio to be determined by an international agreement. After temporary organization a recess was taken and on reassembling ex-Senator Shields, of Dubuque, was made permanent chairman.

The nomination of a state ticket was the first matter to come up when the organization was completed, and it resulted as follows: For governor, Judge W. I. Babb, of Mt. Pleasant; lieutenant governor, ex-Lieut.-Gov. Bestow, of Chariton; superintendent of public instruction, Lyman B. Parshall, of Maquokta; railroad commissioner, Colonel George James, of Dubuque; supreme judge, Senator Thomas G. Harper, of Des Moines. Judge Babb made a brief speech of acceptance, in which he said that the differences existing in the party were in regard to details rather than to great principles. All present were honestly bimetallists at heart.

It is understood that Bestow will not accept the lieutenant governorship nomination. He is a strong free coinage man, and says he cannot consistently run on so strong a "sound money" platform.

The platform has this to say on the silver question: We reaffirm the following portion of the seventh plank of the nation Democratic convention: 'We hold to the use of both gold and silver as the standard money of the country, and to the coinage of both gold and silver, without discrimination against either metal or charge for mintage; but the dollar unit of coinage of both metals must be of equal intrinsic and exchangeable value, or be adjusted by international agreement, or by such safeguards of legislation as shall insure the maintenance of the parity of the two metals, and the equal power of every dollar at all times in the market and payment of debts; and we demand that the paper currency shall be kept at par with and redeemable in such coin.'

The minority report was an out-and-out free-coinage-at-16-to-1 plank, "without any frills." On other points the platform endorses the tariff legislation of the last congress; favors the popular election of United States senators; favors just and liberal pensions to veterans of the civil war; opposes trusts and monopolies; demands non-partisan control of state institutions, and denounces the mulct law, declaring it unfair, hard on property owners, and that it compromises the honor of the state in declaring the sale of liquors a crime and condoning the crime for a money consideration; demands a local option high license law and a law permitting the manufacture of liquors in the state.

The new state central committee was chosen as follows: First district, George S. Smith, Vanderburg; second, C. S. Ranck, Johnson; Third, Robert O'Day, Bremer; Fourth, John Foley, New Hampton; Fifth, M. R. Jackson, Cedar; Sixth, C. A. Walsh, Wapello; Seventh, Henry Reigelman, Polk; Eighth, Ed Curry, Leon; Ninth, John E. McGuire, Audubon; Tenth, J. McCarthy, Greene; Eleventh, T. D. Higgs, Buena Vista.

Shot at the Altar.

DALLAS, Tex., Aug. 12.—C. McNorton, a mullato coachman, shot Sadie Johnson at the altar. As the preacher was about to pronounce them man and wife she backed out. McNorton exclaimed: "Death or marriage." She turned to flee and he shot her in the back. She is dying. McNorton is in jail.

Safe Blowers Fire a Building.

ST. JOSEPH, Mo., Aug. 9.—Burglars at Amzonia blew open the safe in the post-office with dynamite and set fire to the building, which was badly damaged before the flames could be extinguished. The robbers got nothing, as the postmaster kept the money and stamps at his home.

THE MARKETS.

New York Financial.

NEW YORK, Aug. 10.

Money on call easy at 1 per cent. Prime mercantile paper 3¼@4¼ per cent. Sterling exchange firm, with actual business in bankers' bills at 490¼@490½ for demand and 489¼@489½ for sixty day; posted rates 490@491; commercial bills, 488¾.

Silver certificates 65⅜@65¾; no sales; bar silver, 66½. Mexican dollars, 53¼.

United States government bonds steady; new 4's reg., 121¾; do. coupons, 121¾; 5's reg., 115; 5's coupons, 115; 4's reg., 112; 4's coupons, 112½; 2's reg., 96; Pacific 6's of '95, 100.

Chicago Grain and Produce.

CHICAGO, Aug. 10.

Following were the quotations on the Board of Trade today: Wheat—August, opened 67¼c, closed 67c; September, opened 68c, closed 67¾c; December, opened 70¾c, closed 70¼c. Corn—August, nominal, closed 39⅜c; September, opened 39¼c, closed 39⅜c; December, opened 33½c, closed 32⅝c; May, opened 33¾c, closed 33¼c. Oats—August, nominal, closed 20½c; September, opened 20½c, closed 20½c; May, opened 24⅜c, closed 24¼c. Pork — September, opened $9.70, closed $9.75; January, opened $10.40, closed $10.40. Lard — September, opened $6.15, closed $6.12½.

Produce: Butter—Extra creamery, 19½c per lb; extra dairy, 17c; packing stock, 8@9c. Eggs—Fresh stock, loss off, 12c per dozen. Live poultry—Spring chickens, 10c per lb; hens, 8@8½c; roosters, 5@5½c; turkeys, 8@9c; ducks, 8@10c; geese, $2.00@4.00 per doz. Potatoes—Ohio, 30@35c per bu. Blackberries, Michigan, $1.50@1.75 per 16-qt case. New apples—75c@$1.60 per bbl. Honey—White clover, 1-lb sections, new stock, 13½@14c; brown comb, 10@12c; dark comb, poor packages, 8c; strained California, 5@6c.

Chicago Live Stock.

CHICAGO, Aug. 10.

Live Stock—Prices at the Union Stock yards today ranged as follows: Hogs—Estimated receipts for the day, 8,000; sales ranged at $3.25@4.75 pigs, $4.65@5.30 light, $4.20@4.45 rough packing, $4.40@5.00 mixed, and $4.50@4.80 heavy packing and shipping lots.

Cattle—Estimated receipts for the day, 500; quotations ranged at $5.50@6.05 choice to extra shipping steers, $4.75@5.45 good to choice do., $4.15@4.85 fair to good, $3.60@4.05 common to medium do., $3.40@3.75 butchers' steers, $2.40@3.05 stockers, $3.20@4.00 feeders, $1.50@3.70 cows, $2.50@4.40 heifers, $2.00@3.80 bulls, $2.60@4.25 Texas steers, $2.50@5.75 veal calves.

Sheep—Estimated receipts for the day, 3,000; sales ranged at $2.30@3.75 westerns, $2.00@3.65 Texans, $1.75@4.75 natives, and $3.00@5.85 lambs.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from Aug. 5 to Aug. 12:

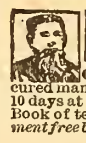
Rev J H Brockman, I L Buchwalter, Rev C M Damon, W A Ferrenburg, John Hamilton, Geo H Hamlin, Ephraim Hess, Levi Oyler, Richard Platt, Rev John P Robb, George W Shealey, S Shroyer, J W Wood.

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The St. Louis Sermon.

Are Secret Societies a Blessing or a Curse?

An Address by Rev. B. Carradine, D. D., Pastor of the Centenary M. E. Church, St. Louis, Mo., Jan. 4, 1891.

W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's too."

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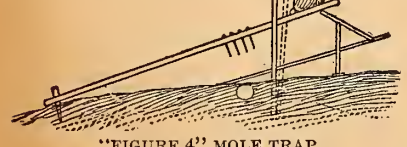
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FARM AND GARDEN

PESTS IN THE GARDEN.

That Intolerable Nuisance, the Mole—How to Circumvent Snails and Slugs.

While it is true that the mole lives mostly if not entirely on insect food, and that in theory he is the garden's friend by destroying great numbers of grubs and worms, gardeners commonly and justly regard this burrowing animal as a great pest and intolerable nuisance. On the lawn, in the hotbed, in the



"FIGURE 4" MOLE TRAP.

sandy or mucky soil of the garden, or wherever the mole makes its appearance, it is a most unwelcome and often a very destructive visitor. No matter how many insects it may devour, we want to get rid of it. Good mole traps have heretofore been held at a rather high figure, say $2 or so, but that practical horticulturist and writer, T. Greiner, does not think it is necessary to buy a trap. In fact, he tells in a letter to American Cultivator how to make a very good one on the "figure 4" principle. He says:

This "figure 4" trap may be varied in size and form and perhaps in some minor features. The illustration shows a good way how to set and arrange it. The board or plank may be 3 or 4 feet long and 10 or 12 inches wide. Sharpened spikes are driven through the board in a row, on each side of where the trigger will rest on the ground over the mole run. The lower end of the plank is held in place by a pin driven into the ground through a hole in the plank. The other end is weighted with a stone, and little stakes driven in the ground on each side prevent the plank from going off to one side when falling. In setting the trap select any level spot over the mole run. Press the foot down on the ground where raised by the mole, and then place the trap so that the trigger will rest on the depressed spot, and the spikes, when the plank falls, will be pushed down across the mole run on each side of the trigger. Here you have a trap that any one with the least bit of mechanical ingenuity can make, and you will be pretty sure to catch the mole if you set the trap properly and persistently.

In some sections snails and slugs give considerable trouble. The foliage of early peas and other plants will be eaten from the ground up. Salt is the sovereign remedy for them, but lime is just as effective, and so are wood ashes and kainit and muriate of potash, according to the authority quoted. Fill up your knapsack sprayer with salt water or with lime water, and then go to the patch where the slugs are at work, usually just at or after dusk, and give the plants a good spraying. That treatment will kill every slug touched by the spray. In the morning only grease spots are left of them.

Chinch Bug Infection.

In a paper read before the board of agriculture of Kansas Chancellor Snow of the University of Kansas reports his work during the season of 1894. It will be remembered that to him is ascribed the credit of first introducing fungous diseases for the destruction of the chinch bug. Eight thousand packages of the infection were sent out direct to individual farmers in Kansas, Missouri and Oklahoma. In addition 44 auxiliary distributing stations were established in as many different counties in Kansas and Missouri, from which it is estimated that upward of 13,000 farmers were supplied. From the reports received it would appear that in about 60 per cent of the cases where infection was used it proved successful. The season was very much against the successful use of the fungus, however, because of the extreme drought, moisture being one of the conditions necessary to the rapid propagation of fungous growth, either upon vegetation or upon insects.

It is worthy of note that in the south third of Kansas, where in 1893 the chinch bug was particularly destructive and where a vast number of packages of the infection were sent during that season, the pest scarcely appeared in 1894. In 1894, for the first time since the work began, the chinch bug appeared plentifully in the immediate vicinity of Lawrence, where the university is located, thus giving an opportunity to do extensive field work under precisely the same conditions as those found on the farm. The work is fully described in the report made and was gratifyingly successful.

Strength of the Bordeaux Mixture.

Professor Bailey of the Cornell station uses about 40 gallons of water to every six pounds of copper sulphate and four pounds of quicklime in treating the grape, apple, potato, etc. At the Connecticut station 45 gallons of water is used with copper sulphate, six pounds; lime (fresh), four pounds. Professor Bailey for nearly all purposes uses the McGowen nozzle, although for potatoes the Vermorel and some other of the small nozzles are very satisfactory.

News and Notes.

M. Girard communicates to the Academie des Sciences, Paris, his experiments with potatoes as forage for cattle. Results make it appear that the tubers are first rate food whether from a view of fattening or the yields of milk and butter.

The small local market may often be the best one for the producer.

Name your farm and print it on your letter heads if you grow things to sell.

The department of agriculture, after investigations into the probabilities of a market for horse meat in France, Germany and Austria, the only countries in which it seems to be used for food, reports that there is no prospect of such a market to any extent.

Don't buy a kernel of imported crimson clover seed; you want American crimson clover, says Rural New Yorker.

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THE MYSTERIOUS MACHINE: was it Lawnmower, Town-pump, Balloon, Wheel-barrow,—or what? by Prof. E. D. Bailey of the Civil Service Dept. U. S. Government.

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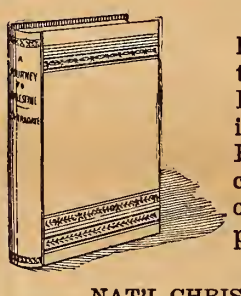
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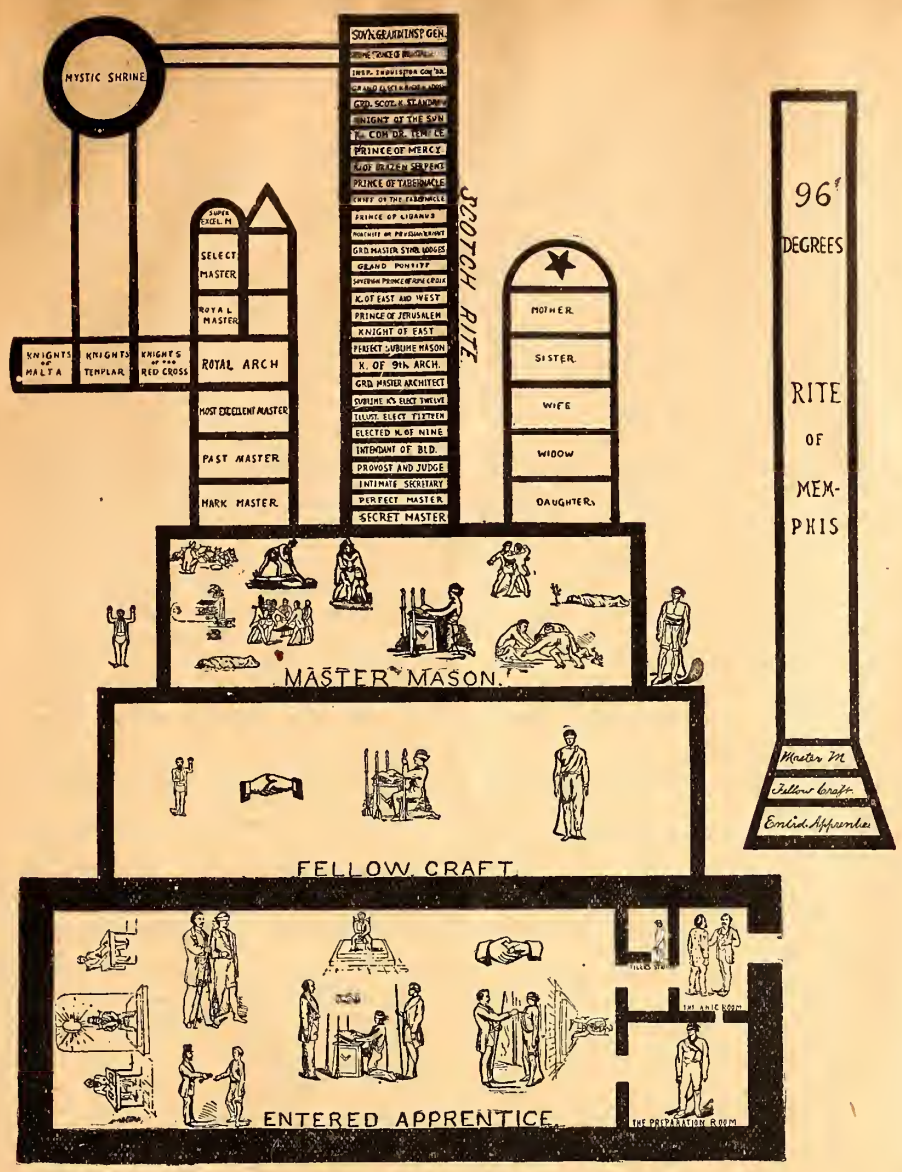
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MASONIC CHART.

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The accompanying chart represents one hundred and forty two degrees.

1. The American Rite of 13 degrees;
2. The Scotch Rite of 33 degrees;
3. The Egyptian Rite of 96 degrees.
4. The Mystic Shrine of one degree.
5. The Eastern Star of 5 degrees for Master Masons and for women. These are side degrees, and not genuine masonry.

The Symbolic degrees, or Blue Lodge of three degrees, are common to every Masonic rite, whether American, Scotch, or Egyptian, or whichever of the Masonic rites, named in Mackey's Masonic Encyclopedia one may choose to investigate.

This chart shows in the Blue Lodge the position of the Worshipful Master and some of the other officers of the lodge. Several positions of the candidate who is being initiated are also shown. In the Master Mason's degree is recognized the murder, burial and resurrection scene so full of religious significance to Freemasons.

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Profusely illustrated with explanatory engravings, and containing the ritual and work of the order for the seven degrees, including the Royal Arch. Though extensively used as an Instruction Book and one of the best in the market, it is not as accurate as "Freemasonry Illustrated."

Richardson's Monitor of Freemasonry. Cloth, $1.25; paper, 75c.
Contains the ceremonies of Lodges, Chapters, Encampments, etc. Illustrated. Although extensively used in conferring the higher degrees, it is not only very incomplete but inaccurate especially as regards the first seven degrees, and as to the higher degrees it gives but a description and general idea of the degrees rather than the full ritual.

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Address of Pres. J. Blanchard. This is a most convincing argument against the lodge.

Sermon on Masonry. 16 pages, 5c. By Rev. W. P. McNary, pastor United Presbyterian church.

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Exposition of the Grange. Edited by Rev. A. W. Geeslin. Illustrated with engravings. 25 cents each.

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The Master's Carpet, *or Masonry and Baal Worship Identical,* explains the true source and meaning of every ceremony and symbol of the lodge. Bound in fine cloth, 420 pages, 75 cents.

MISCELLANEOUS.

History Nat'l Christian Association Its origin, objects, what it has done and aims to do, and the best means to accomplish the end sought, the Articles of Incorporation, Constitution and By-laws of the Association. 25cts each.

Folly, Expense and Danger OF SECRET SOCIETIES. By Pres. C. A. Blanchard. This booklet of 32 pages is a general discussion of the secret orders, whether religious, political, industrial, insurance or social. Postpaid, 5 cents.

Disloyal Secret Oaths. By Joseph Cook, Boston. He quotes the law of Vermont which makes the administration of the Masonic oaths illegal. Joseph Cook's address is a national treatment of a national subject, and very valuable for reference. Postpaid, 5 cents.

Are Secret Societies a Blessing? An address by Rev. B. Carradine, D. D., pastor of the Centenary M. E. church, St. Louis, Mo., Jan. 4, 1891. W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's, too." A pamphlet of 20 pages and cover. Postpaid. 5 cents.

Light on Freemasonry. By Elder D. Bernard. In cloth, $1.50 each. Paper, 75 cents each.

Adoptive Masonry Illustrated. A full and complete illustrated ritual of the five degrees of Female Freemasonry, by Thomas Lowe. 20 cents each.

Finney on Masonry. The character, claims and practical workings of Freemasonry. By Pres. Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. In cloth, 75 cents. Paper cover, 35 cents.

Masonic Oaths Null and Void: OR FREEMASONRY SELF-CONVICTED. This is a book for the times. The design of the author is to refute the arguments of those who claim that the oaths of Freemasonry are binding upon those who take them. 207 pages. Postpaid, 40 cents each.

Judge Whitney's Defense before THE GRAND LODGE OF ILLINOIS. Judge Daniel H. Whitney was Master of the lodge when S. H. Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the lodge, but he boldly replied to the charges against him, and afterwards renounced Masonry. 15 cents each.

General Washington Opposed to SECRET SOCIETIES. This is a re-publication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies,*" communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10cts each.

Morgan's Exposition, Abduction AND MURDER, AND OATHS OF 33 DEGREES. Composed of "Freemasonry Exposed," by Capt. Wm. Morgan;" "History of the Abduction and Murder of Morgan;" "Valance's Confession of the Murder of Capt. Wm. Morgan;" "Bernard's Reminiscences of Morgan Times," and "Oaths and Penalties of 33 Degrees." 300 pages; cloth, $1.00.

Mah-Hah-Bone; comprises the Hand Book, Master's Carpet and Freemasonry at a glance. Bound in one volume. In cloth, 589 pages, $1.00.

Oaths and Penalties of Freemasonry, as proved in court in the New Berlin trials. The New Berlin trials began in the attempt of Freemasons to prevent public initiations by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 13 and 14, 1831, and General Augustus C. Welsh, sheriff of the county, and other adhering Freemasons swore to the truthful revelation of the oaths and penalties. 10 cents each.

Masonry a Work of Darkness, adverse to Christianity, and inimical to republican government. By Rev. Lebbeus Armstrong (Presbyterian) a seceding Mason of 21 degrees. 15 cents each.

Are Masonic Oaths Binding on the INITIATE? By Rev. L. A. Post. 5 cents each.

Sermon on Masonry. By Rev. J. Day Brownlee. In reply to a Masonic Oration by Rev. Dr. Mayer, Wellsville, Ohio. 5 cents each.

Masonic Outrages. Compiled by Rev. H. H. Hinman. Showing Masonic assault on lives of seceders, on reputation, and on free speech; its interference with justice in courts, etc. Postpaid, 20 cents.

Grand Lodge Masonry. Its relation to civil government and the Christian religion. By Pres. J. Blanchard. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities. 5 cents each.

History of the Abduction and Murder OF CAPT. WM. MORGAN. As prepared by seven committees of citizens, appointed to ascertain the fate of Morgan. 25 cents each.

The Mystic Tie, or Freemasonry a LEAGUE WITH THE DEVIL. This is an account of the church trial of Peter Cook and wife, of Elkhart, Indiana, for refusing to support a reverend Freemason. 15 cents each.

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HISTORY OF A WEEK.

Tuesday, Aug. 6.

R. D. Marshall, of Chippewa Falls, Wis., has been appointed chief justice of the supreme court of that state to succeed Chief Justice Orton.

There is a report at Memphis that Minnie Williams, one of the alleged victims of H. H. Holmes, is in an asylum at Memphis.

Governor Altgeld has approved all the bills passed in the special session of the Thirty-ninth general assembly of Illinois.

Senor Eduardo Videla has been elected president of Chili.

Richard Leach was killed by electricity at Sing Sing, N. Y., for the murder of his wife Nov. 19. 1894.

A big trust to control the making of printing paper is being formed in New York, with a capital of $35,000,000.

A southbound train on the Chicago and Alton railway, near Louisiana, Mo., ran down and killed Wilkerson Keith, aged 28, and his sister Annie, aged 19.

Wednesday, Aug. 7.

A gang of toughs tried to break up a wedding party at Oshkosh, Wis. Emil Koser was stabbed in the back, Charles Koser, his son, was cut in the neck and just over the heart, while Mrs. Koser was cut on the arm.

A tremendous cloudburst has formed a high sand bar across the river just below Cattlettsburg, Ky., so as to make the stream unnavigable.

Daisey Thomas, 17, of Muncie, Ind., swallowed poison and is dead. David Foust, her lover, postponed their wedding day once too often.

A bad gang of counterfeiters has been captured by United States detectives. At the head of the gang was the notorious Brockway, the most expert of his kind in the country. He is 73 years old.

Consul Doederlein, at Leipsic, reports that plows are operated by electricity in Germany much cheaper than by steam.

Carl W. H. Berkleman, a furniture dealer of Duluth, made a voluntary assignment. Assets and liabilities under $10,000.

Thursday, Aug. 8.

It is reported in a New York Herald special from Tampa, Fla., that an American yacht with a party of tourists on board has probably been sunk for a filibuster by a Spanish cruiser.

George Johnson was beaten by a mob of disguised women at Liberty, Ind., and threatened with a coat of tar and feathers unless he ceased his visits to a married woman.

A Kansas City justice of the peace has decided the Sunday-closing-barber-shop law unconstitutional.

Jack Gordon, a grandson of "Chinese" Gordon, died at Santa Monica, Cal., of alcoholism. Gordon was born in London in 1844 and was the son of Captain Gordon, of the British navy, who was a son of the famous general who in 1887 was killed by the Mahdi at Khartoum.

Myron R. Bent, charged with instigating the murder of his wife at Mandan, N. D., in order to secure the $50,000 insurance on her life, has been sentenced to death.

Friday, Aug. 9.

Lincoln has been chosen as the place and Oct. 2 the date of the Nebraska Republican state convention.

J. B. Haggin, of Montana, now in New York, denies emphatically that the Rothschilds have purchased or attempted to purchase the Anaconda copper mines or any interest in them.

John L. Matthews, secretary of the Valley Exchange Building and Loan association, of Martinsburg, W. Va., is under arrest charged with a shortage of $3,600.

Dr. Henry M. Caldwell, president of the Elyton Land company, of Birmingham, Ala., is dead

The business portion of Neches, Tex., burned in a fire set by burglars to conceal a safe-cracking operation.

A Spanish grandee and a wealthy Cuban lady have just been granted divorces at Fargo, N. D. Both couples were married in 1884. It is thought that the pair will wed. The senora's husband eloped with the count's wife two years ago.

Saturday, Aug. 10.

Fire destroyed George Frank's paper box factory at Baltimore, entailing a loss of $90,000.

John Sprackley, one of the best known farmers in Washington county, O., was struck by lightning while riding on a mowing machine. One of his horses was also killed.

Sixty lives are believed to have been lost by the sinking of the steamer Catterthun off New South Wales.

The repair shops of the Boston, Revere Beach and Lynn railroad at Orient Heights, Mass., were burned. Loss, $85,000.

A Denver family is accused of treating a colored girl as a slave.

Another man named as a possible successor to Jackson on the United States supreme bench is Senator Lindsay, of Kentucky.

Assistant Attorney General Newell has rendered an opinion that marriage between cousins of the first degree in Illinois is void.

Frederick Sietel has entered suit at New York against Albertina K. Mooney for $25,000 damages for breach-of-promise. The defendant is an heiress and is now stopping in Baltimore.

Monday, Aug. 12.

A New York man named Stern talked "sassy" to a German local official and has been sentenced to fine and imprisonment therefor.

A British syndicate has bought the big harvest machinery shops of Amos Whiteley & Co. at Springfield, O.

Joe Patchen will try to beat the world's pacing record at Milwaukee next Thursday.

The American steamer Woodall has recently landed 153 men and a large amount of war material, including dynamite, on the coast of Cuba.

Mrs. Minnie Pouli was walking along the railroad track at Toledo, O., with a baby in her arms when she was run down by a train and both killed.

The last of the British elections has taken place, showing the re-election of a Liberal from the Orkney and Shetland islands by a reduced majority.

A sudden rise in the Tomahawk river at Tomahawk, Wis., has washed out a dam and destroyed an electric light plant.

Heavy wind uprooted trees and blew down incomplete buildings at Milwaukee.

The deaf mute institute at Salt Lake City has been destroyed by fire. Loss, $75,000.

SITUATION EXAGGERATED.

Bayle's Report to the Governor on the Spring Valley Trouble.

Springfield, Aug. 10.—Reports from Spring Valley are that the town is peaceful. Just how long the situation will remain peaceful cannot be told. Superintendent Dalzell, of the coal mines at that point, has stated that if any further trouble arises he will discharge every Italian miner employed, and will then employ none but colored workmen, or white men of this country. He declares himself to have had his fill of foreign laborers of a low birth, and will steer clear of that element in the future. Colonel H. E. Bayle, assistant adjutant general I. N. G., who made a thorough investigation of the situation at Spring Valley, has made his report to Governor Altgeld.

He states that the situation was one of a local character and grossly exaggerated by incendiary press dispatches sent from that point to Chicago papers, which aroused public feeling in Cook county and other portions of the state to a degree of war, and had the matter continued a bloody civil war would in all probability have ensued. As it was the matter could have been controlled at any time by the mayor had the correspondents been more practical in their dispatches. The original trouble was ceused by a small fight between a negro and an Itelian in which other Itelians came to the rescue of their brother and severely beat up several colored miners who took a hand in the fight. Had the town mershal arrested all violators of the peace and had them roundly fined in the local courts the matter would not have occesioned the trouble it did.

George Schilling, secretary of the bureau of labor statistics, who had also been sent to Spring Valley to investigate the matter, has wired the governor as follows: "The negroes have gone to work with the whites this morning. Everything quiet. Shall I stay longer?" Governor Altgeld replied that he could use his own judgment about remaining there eny longer. During the day Mayor Delmargo wired that the miners had started to work and the colored miners were returning to town and no further trouble was apprehended. The situation was well in his hands and he was amply provided to control the same.

MISSOURI DEMOCRATS.

They Meet in Convention and Declare for Free Silver.

Pertle Springs, Mo., Aug. 7.—Free silver has conquered in Missouri, as it did in Illinois. The so-celled gold, "or sound money," adherents were so overwhelmed by the superior generalship and numerical strength of the free silver leaders and forces that they made but a very faint effort to stay the onslaught of the white metal adherents. Bland said in opening the convention that the Democrats of Missouri had assembled to adopt resolutions for the free coinage of silver, to select a state committee which was in sympathy with the popular will, and how well his prophesy was carried out the result of the convention tells. The report of the committee on permanent organization, which practically snows under the old committee, was adopted with but one or two dissenting voters.

The resolution committee report for free and unlimited coinage at 16 to 1, regardless of any foreign nation, was carried with a hurrah and expedition seldom seen in any convention; and furthermore, men were selected to nominate delegates favorable to silver to the national Democratic convention in 1896. As a whole, the friends of silver are feeling happy, and congratulations are in order.

BRITISH BUTCHERED IN CHINA.

Ten Killed by a Chinese Mob, Including Men, Women and Children.

London, Aug. 5.—A Shanghai dispatch to The Times says that the mission and sanitarium at Wha Sang, near Ku Cheng, province of Fokein, has been attacked and ten British subjects killed. The Rev. Mr. Stewart, wife and child were burned in their house. The Misses Yellow and Marshall, two sisters named Saunders, two sisters named Gordon, and Steetie Newcombe were murdered with spears and swords.

Miss Codrington was seriously wounded about the head and Stewart's eldest child had a knee-cap badly injured, while the youngest had an eye gouged out. Rev. Mr. Phillips, with two Americans—Dr. Gregory and Miss Hartford—were both wounded, but arrived safely at Fu Chau Fu.

Washington, Aug. 5.—A dispatch has been received at the state department from Consul General Jernigan, at Shanghai, stating that in the riots at Ku Cheng, China, no American missionaries were hurt, the victims being all British.

OMAHA POLICE WRANGLE.

The Judge Renders a Decision That Settles Nothing.

Omaha, Aug. 12.—Judge Hopewell's decision in the police board injunction case gives the new board prima facie right to office. It also restrains the new board from taking forcible possession. The decree says: "The defendants appointed as fire and police commissioners under the law of 1885, now in force, must be held to have the apparent right and to be entitled prima facie to the offices in question. Such being the case a court of equity will not restrain them from claiming such offices or from proceeding in a peaceable and lawful manner to obtain possession thereof. * * * Title to the office cannot be decided in this suit. The question is, will the court by injunction protect the old board, thus obliging the defendants to bring quo werranto proceedings."

Referring to the suggestions that there might be a conflict between the old and new boards the judge said: "Should anything of the kind happen the responsibility will be with those who precipitate it or incite it, and I take occasion to say here that notwithstanding the views herein expressed as to the rights of the defendants to the possession and occupancy of the offices in question, yet the plaintiffs have the right to remain peaceably in possession and to execute the functions of said office until otherwise ordered in a proper legal proceeding." The excitement wes intense when court convened. The room was crowded to suffocation. Every aisle wes jammed with spectators, and every available seat was taken. Many prominent politicians and officeholders were on hand.

The hold-over board in conference with the mayor determined upon a continued policy of resistance, and proposes to hold the fort until the supreme court shall pass upon the validity of the new law. The somewhat embiguous character of the decision has had the effect to confuse the people, who ere expecting trouble as a result. More than 100 special policemen are now guarding the central police station, and the guard in the city hall to protect the patrol signal station and the records of the old board has been retained. The members of the new board and their expectant friends are jubilent over the decision. They affirm that no violence will be countenanced, and they hope to see none. Their followers, however, are not so passive.

It is reported that Police Judge Beerka will decline to recognize as lawful arrests made by Chief White's men, and will recognize the authority of the appointees under the new regime. It is also said that Chief Redell, of the fire department, will recognize the new board's authority. The city council has already declared it will vote pey only to the new board and those who recognize its authority. This all looks as if a starvation and freeze-out policy has been agreed upon, and that the new board does not now intend to resort to force to gain possession of the department.

RAGING FLAMES AT LOCKPORT.

Score and a Half of Buildings Destroyed with a Money Loss of $250,000.

Lockport, Ills., Aug. 12.—The fire that so badly scorched this place broke out in the Phœnix building, and it was quickly found that the fire department here was inadequate to cope with the fire, which had started from a stove overturning on the roof of the building where a new roof was in course of construction. Telegrams were immediately sent to Joliet, Lemont and Chicago for assistance. An engine and chemical was sent from Joliet, hose from Lemont, and two engines from Chicago. The engines immediately upon their arrival began to pump from the Illinois and Michigan canal. The fire had gained a terrible headway by this time and raged altogether for four hours before the flames were gotten under control.

The buildings totally destroyed were: McDonald's theatre, O'Brien's saloon, C. H. Bacon & Co.'s drug store, J. F. Fisemin & Co.'s grocery; the buildings of Z. Lundstrum, William Schulz, D. J. Whalen and W. S. Myers; Dr. O. W. Moon's drug store, O. S. Gainer's dry goods store, W. S. Myers' two frame buildings, S. Berger's general store, Thompson's restaurant, Adelman's building, Edward Flavin's saloon, two-story brick owned by Waldrogle, J. A. Donahue's saloon, D. C. Baldwin's two-story brick, O'Connell & Sloan's hardware store, J. S. Alexander's residence, Mrs. J. Sullivan's house, J. S. Finder's store, store occupied by F. S. Hutton, post-office (entirely destroyed, mails all removed), stone schoolhouse of District six, entirely destroyed. A number of other dwellings were also destroyed. Total estimated loss is about $250,000.

Notes of the State.

Drillers found gold and silver bearing rock while sinking a well on the farm of Jacob Glasser, near Pearl City, Ills.

Peoria has been decided on as the permanent headquarters of the Order of Railway Telegraphers.

Hearst, Dunn & Co., agricultural implement manufacturers, Peoria Ills., have assigned. Liabilities, $123,435; assets, $115,649.

Mrs. C. A. Swan of Jacksonville, Ills., shot herself through the heart. She was the wife of an engineer, and her act was caused by despondency, due to long sickness.

Governor Altgeld was almost prostreted by the heat while reviewing the Third regiment at Camp Lincoln. He was taken to a tent where, under the tender ministrations of his wife, he quickly recovered.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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In Nebraska City, Neb., which is a stronghold of the lodge and rum power, and where professed Christians vote and sign bonds to authorize men to run saloon hells, the police authorities ordered the fire department to turn the hose on the Salvation Army.

An exchange says of the mission of the various churches in saving sinners that the Methodists pick them out of the gutter, the Baptists wash them, the Congregationalists starch them, and the Presbyterians iron them. We add that one great defect in all this machinery is something to lift them out of the lodge, and this the National Christian Association is doing for all these churches.

Past Master E. Ronayne's three admirable letters which have lately appeared in the *Cynosure* and which so thoroughly analyze the Masonic oath, can be had in the August *Lodge Lamp*, at $1 per hundred. We hope the friends will make every effort to give the widest circulation to this issue, as no more pointed and convincing testimony against Masonry has ever been published. An influential Baptist pastor in the East wrote last week that it was a tract handed him by a friend which opened his eyes and delivered him from the coils of Masonry.

President Blanchard well said, in his recent address at the Christian Conference, Northfield, Mass.: "The Bible is the rule of life for all men. It includes the entire life—personal, social, domestic, industrial, political and religious. It tells us how to eat, how to dress, how much to pay our hired men, when to pay them, how to loan money, how to collect debts, and how to worship. At this time men often act as though the Bible has only to do with the church and the Lord's Day. Men act as if God had never told men how to vote, and the result is that our churches are being flooded out by vice and crime. They are trying to save a few wrecks here and there while thousands go down, and the wreckers keep plying their trade. It were better to kill the wrecker than to save one wreck."

It is said the Masons recently, for the first time in the history of Western Pennsylvania, laid the corner-stone of a public school building at Millvale. More than fifty lodges were represented, and the G. A. R. headed the procession. If, as an apostle says, "He that buildeth the house is greater than the house," then the Masons must surely have a bottom mortgage on Western Pennsylvania, and it well becomes reformers in that region to bestir themselves.



REV. H. L. HASTINGS.

The distinguished Boston lecturer and publisher, Rev. H. L. Hastings, whose portrait we here present, has perhaps, through the press and platform, reached more people with the Gospel than any other man in this country. During the last forty years he has put in circulation, in every quarter of the globe, six hundred tons of books, tracts and pamphlets, filled with the most practical presentations of the Gospel, and the clearest refutations of the infidelity of the times. In May, 1885, he was fined $30, and sent to Charles street jail till the fine was paid, for preaching the Gospel on Boston Common without a permit from a wholesale and retail rumseller, who would not have given the permit. A week later he was again fined the same amount, and locked up in a cell of the same jail for the crime of reading three chapters from the New Testament on Boston Common.

The *Christian Statesman* calls attention to the Sabbath desecration prevailing as never before in Pittsburgh and vicinity this summer. It specifies first and foremost, as leading this Sabbath destroying crusade, the Home Guard and G. A. R. encampments with their Sunday excursion trains. This evil prevails to an even greater extent in the West. Civic society encampments and conclaves, with their Sunday excursions, is the most striking feature of this Sabbath desecration. A more subtle and dangerous form which has broken out this summer, as never before, is the custom of secret societies in holding memorial services for their dead on Sabbath, and marching out to cemeteries with brass band processions. Thus each day's report affords more convincing proof that the secret society question is a great and indispensable factor in the Sabbath reform as well as in every other. And what is most alarming is that the secret society evil is so powerful that but few reform papers dare touch it.

The Grand Commander of the Indiana Knight Templars at their last annual meeting called attention to the beer drinking and wholesale intoxication noticeable in past years at their encampments, and declared his purpose to divorce Knight Templars and the saloon. Our Masonic exchanges show that a strong effort will be made to keep Knight Templars, when in uniform, out of the Boston saloons. But is not the Grand Commander of Indiana somewhat severe on his brother Templar, the Grand Commander of Massachusetts, who is a leading brewer? Why does he not draw a line against the breweries as well as saloons? The Templars can get along without the saloons if the breweries are retained. One of the cards of a Chicago section of the Templars bound for Boston has these lines from Burns:

"We thank the Lord for giving us
Sae much beyond our merits.
Noo, waiters, clear the festive board,
And bring us in the sperits."

John N. Edwards, in his book entitled "Guerrillas of the Border," giving the lives of such men as Quantrell, Anderson, Todd, Jessie and Frank James, incidentally shows that Masonry played an important part in this warfare of the Border. He relates the experience of a lieutenant who, when captured by the guerrillas, said what prayers he remembered and made what Masonic signs he was master of, when they enquired if he was a Mason. He replied in the affirmative, and they let him go. After giving an account of the terrible Lawrence massacre by the guerrillas under Quantrell, he adds, "Some were saved through the mysteries of the Masonic order, notably Gen. C. W. Babcock. Jarrette, one of the most blood thirsty of the guerrillas, and not given overmuch to tenderness or compassion when Kansas men were to be killed, yielded sufficiently to the requirements of his order to save five prisoners who gave him the Masonic sign of recognition."

Rev. J. P. Stoddard in his Roslindale, Mass., address well said: "Christian patriotism is a righteous principle, and not merely an emotion. Its seat is in the heart, and not simply in the head or in the lungs. It springs from a worthy motive, and is inspired to action by a deep and abiding conviction of personal responsibility to God, and of solemn obligations to the state, as God's ordinance. It begins with the exaltation of Him by whom all things were made, and the equality of natural rights to all men made in the image of God. It accepts the great truth that He 'hath made of one blood all nations of men for to dwell on all the face of the earth,' and that existing evils can be most speedly removed, and conflicting elements in civil society most effectually harmonized by 'seeking first the kingdom of God and his righteousness.' It sets Divine authority and law above human authority and law, and recognizes neither civil or ecclesiastical magistrates, potentate or edict that contravenes the higher law, which demands the first allegiance of every man."

BATTLE HYMN OF THE REPUBLIC.

BY JULIA WARD HOWE.

Mine eyes have seen the glory of the coming of the Lord;
He is trampling out the vintage where the grapes of wrath are stored;
He has loosed the fateful lightning of his terrible swift sword;
His truth is marching on.

I have seen him in the watchfires of a hundred circling camps;
They have builded him an altar in the evening dews and damps;
I can read his righteous sentence by the dim and flaring lamps;
His day is marching on.

I have read a fiery gospel writ in burnished rows of steel,
As ye deal with my contemners so with you my grace shall deal;
Let the Hero born of woman crush the serpent with his heel,
Since God is marching on.

He has sounded forth the trumpet that shall never call retreat;
He is sifting out the hearts of men before his judgment seat;
O be swift my soul to answer him, be jubilant my feet;
Our God is marching on.

In the beauty of the lilies Christ was born across the sea,
With glory in his bosom that transfigures you and me.
As he died to make men holy, let us die to make men free;
While God is marching on.

THE WORLD FOR CHRIST.

BY REV. C. D. TRUMBULL, D. D.

When the spies came back from searching the land of Canaan, the majority discouraged the people on the ground that the nations of Canaan were stronger than they; "but Caleb stilled the people and said, Let us go up at once and possess it, for we are well able to overcome it." The application we desire to make of this is to teach *the duty and ability of Christians to take the world for Christ.* True, there are mighty enemies to be overcome, even as in Canaan, ere this is accomplished. Among these there are three, which are as fully intrenched in this land as in any other, and must be overcome ere the world is taken for Christ.

SECULARISM

is the first of which we make mention. The secular idea is that government has nothing to do with God or Christ or the Bible or religion. Secularism is a re-action from Romanism, which always, when in power, unites church and state, and makes the church in the person of the Pope supreme, and like most reactionary movements, has gone to the other extreme. It not only divorces church and state, which is all right, but divorces the state from God and religion, which is all wrong. It rejects the Bible doctrines, that God is the author of civil government; that Jesus Christ is the mediatorial King of nations, and that the law of God is the true basis of all civil laws and the rule of national life, and must be rooted out ere the world is taken for Christ.

SECRETISM

is a close ally of secularism and tends to foster it. True, secretists before initiation are required to profess faith in God, yet, in the major orders, they are practically required to deny Jesus Christ—they are not allowed to mention his name in lodge ceremonies or in lodge prayers. To remain in such orders is to deny both the Father and the Son. We need not wonder that those who continue in this school ally themselves to the enemies of Christ's kingdom. Another great enemy of this kingdom is

THE LIQUOR TRAFFIC.

No drunkard belongs to Christ's kingdom; neither does the drunkard maker. No government which licenses or protects the liquor traffic is properly Christian. No argument is needed to prove that this awful traffic must be made to cease ere the world is taken for Christ. What is the outlook for the attainment of this end? Men of weak faith say: "These enemies are intrenched in the world; they are here to stay; we cannot overcome them;" but every Caleb is ready to say, "Let us go up at once and possess the world for Christ, for we are well able to overcome it." God has provided the necessary equipments and is ready to go with his people. Their duty is to separate from complicity with secularism, secretism and the liquor traffic; in short, to separate from all sins, and taking the whole armor of God, to go forth in faith and courage and zeal for Christ and his church; so doing they will be honored instruments in his hand in ushering in that glorious day when great voices shall be heard in heaven, saying, "The kingdoms of this world are become the kingdoms of our Lord and his Christ."

Morning Sun, Iowa, Aug. 9, 1895.

THE SITUATION IN NEW YORK.

BY REV. F. M. FOSTER.

Probably in no city of the United States do secret societies have such controling influence, and occupy so fully official position, as in this great metropolis. It is not too much to say that they run everything. They are in the church; they are in the state; they are in business; they are in corporations. When a popular meeting is called they are at the forefront. The State president of Christian Endeavor three years ago, and probably the present one, was a secret society man. They are everywhere and in everything. Worse still, they are reaching out, striking their roots deeper and seeking to get undisputed possession all over.

At the same time, there is less parade and show on the streets than will be seen in smaller places; just why is not so well known. Now and then a company will be out in all their "fuss and feathers;" but not often. Possibly there is a consciousness that the city is so big that they cannot "get it by the ears" and it is useless to try.

Workingmen's orders are multiplying also. You can hardly "buy or sell" without the "mark of the beast." Many trades you cannot enter at all, indeed nearly all of them, without being identified with these orders. You may be skilled, but if the contractor gives you a job, his three or four hundred men step out. If this does not secure your discharge, the orders will call out workmen on other buildings, and everything will stop.

There is some dispute as to whether these orders are "secret; some say, "yes;" some, "no." A member explained their secrecy in this way. "We have no secrets as an order. A resolution may be passed taking action on a certain mater; this is not to be told, if so required, until its purpose has been attained." Will the *Cynosure* throw further light on the subject?

TRUE AND FALSE RELIGION.

BY E. RONAYNE, PAST MASTER KEYSTONE LODGE, NO. 639, CHICAGO.

"Freemasonry is a good enough religion for *me*" exclaimes the Masonic infidel. "If *I* were obliged to leave either the lodge or the church, I would leave the church" exclaims the Masonic church-member, and so thus, both the Masonic infidel and the nominal Christian stand upon the same platform, profess the same religious faith, and base their hope for time and eternity upon the same shallow, moral teaching of Masonry. There is this difference, however, between the two men. The Masonic infidel is not a hypocrite; the Masonic professing Christian is. The Freemason claims to be a Mason and nothing more, while the Masonic church member, although professing to be a Christian, yet cherishes Masonry in his heart and loves the pagan ceremonies surrounding the death, burial and raising of Hiram Abiff more than he does the worship of the true God and the contemplation and remembrance of the death, burial and resurrection of the Lord Jesus Christ. Which of these two men then under these circumstances ought to be respected the most? To my mind neither is deserving of very much respect, but if any is to be accorded to either, the Masonic infidel is

FAR MORE WORTHY OF COMMENDATION

than the church member who, like Elymas the sorcerer, professes to be a Christian and yet at any time is ready to give up his Christianity for the sordid advantages supposed to be derived from the hypocritical blasphemy and the disgusting ceremonies of a Masonic lodge. And here let me say that in using the term "Masonic infidel" I do not mean a man who does not believe in a God; such a one is an atheist; but by the term "infidel" I mean one who believes in a God, but at the same time does not believe what that God says. In other words, a Masonic infidel is a man whose god is a liar unworthy of being believed and hence deserving of all the contempt and contumely that can be heaped upon him.

I am led to make these remarks from some singular statements made by D. W. Starkey, of Wheaton, Ills., in the August number of the *Voice of Masonry*, where he asserts among other things that Freemasonry inculcates "duties to God, our neighbor and ourselves;" and again, "It (Freemasonry) teaches obedience to the dictates of the higher intelligence, and all this in the name of God." Now all this I utterly and absolutely deny.

FREEMASONRY DOES NOT INCULCAET FAITH

or trust in the true God the creator of the heavens and the earth, and neither does it teach anything whatever in the name of that God. In the United States and in all other English lodges I am well aware that "trust in God" is brought in as part of the ritual, but how is it in France and among all French Masons? There, by a solemn decree of of the Grand Orient, passed a few years ago, the very name of God has been entirely expunged from every part of the Masonic ceremonies, so that to-day throughout all French lodges no more mention can be made of the name of God than there can be of the name of Christ in all American and other English lodges.

But supposing that all Masonic lodges everywhere did inculcate "trust in God," what of that? What does faith or trust in God mean? Simply believing that he exists—simply believing that there is a God, is that it? Why, the very devils, the apostle tells us, believed that, and yet they remain devils still. But faith in God means faith in what he says, believing his word—the written word and the Word incarnate—and trusting his promises which are all made in and through Jesus Christ. This is faith in God, and nothing else is. Freemasonry tells us that it possesses "three great lights, the Holy Bible, square and compass." Now let me ask my dear Bro. Starkey a question. Suppose there were no "square and compass" on the Bible the night he was initiated as an Entered Apprentice, or when he was passed and raised, would he to-day be a Freemason and recognized as such by all regular Masons? Most assuredly not; in that case the Masonic oath would be null and void, and it is the oath that makes the man a Mason. What is it then? Why, that the

HOLY BIBLE IS A MERE ARTICLE OF FURNITURE

in the lodgeroom, and of no more force or value among Masons than the square and compass, if indeed it is as much; and yet Freemasons will have the impudence to assert that Masonry teaches faith in God. Trust in God, whose word they deny and reject! why that is simply blaspheming God instead of trusting him. I would like to know how much or what part of the Bible does John O'Neil of the Thirty-fourth ward believe, and he is considered the highest and one of the oldest Masons in Chicago? How much or what part of the Bible does ex Grand Master Cregier believe? How much or what part of the Bible does Lorenz Kurzka, the rum-selling Master of Keystone Lodge, believe? How much of it do the Masons in general, preachers and all throughout the country, believe?

And my dear friend Starkey, let me ask how much of the Bible, God's word, do you believe yourself? Do you believe, for instance, in the New Testament? Do you believe what God says concerning the Lord Jesus Christ when he declares in Matt. 17: 6, "This is my beloved Son in whom I am well pleased; hear ye him?" You know you don't, for I take it for granted from what you say in the *Voice of Masonry* of Christianity that you know nothing whatever about it, and yet you'd blindfold yourself and others far worse than when taking the degrees, by pretending that "Masonry teaches faith in God and inculcates obedience to the dictates of the higher intelligence in the name of God." What! trusting a God whose word you would not believe for the smallest promise he could make. Believing in God, whose word and promise and Son and salvation you reject, and then making your boast of Masonry and deliberately lying about it when you affirm that "Freemasonry never has been

nor can be exposed." Oh, friend Starkey, what an experience you must have in Masonry, and what a pack of idiots you must imagine your brother Masons to be if you think they'll believe all that nonsense you wrote concerning that revived sun-worship which is nightly practiced under oath, and which you yourself know to be the

GREATEST SHAM AND THE MOST GIGANTIC FRAUD

of modern times. But then possibly you are self-deluded; you are certainly spiritually blind, but you're no hypocrite. You make perhaps the worst mistake of all, however, when you say that "a Christian may be a Mason." No, sir, he cannot. A Christian cannot be a Mason any more than he can be a Parsee, a Buddhist or a Mohammedan. A nominal Christian can be a Mason, and being so, is a hypocrite; but a Christian, never. "For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye (Christians) are the temple of the living God." 2. Cor. 6: 14-16.

This is what God says, friend Starkey; do you believe it? A Christian is one who has been "begotten again by the word of truth." 1. Pet. 1: 23; Jas. 1: 18. One who has received Christ into his heart (Jno. 1: 12), and has therefore the spirit and the mind of Christ. Rom. 8: 9; 1. Cor. 2: 16. Do you think such an one can be a Freemason and enter into the spirit and meaning of the Hiram Abiff tragedy? No, by no means. Do you think that a Christian will go where his

LORD AND SAVIOUR AND FRIEND IS REJECTED

and despised? Surely not; and so both the Mason and the church member, though "meeting on the level," cannot, and do not, meet on Christian ground.

But the teaching of Masonry itself is most clear and explicit on this very point. Here is what it says: "*Blue Lodge Masonry has nothing whatever to do with the Bible;* it is not founded upon the Bible. If it was it would not be Masonry, it would be something else" (Chase's Digest of Masonic Law, p, 208); and yet the preacher and the church member will exclaim, "Freemasonry is all the religion I want."

THE IOWA SITUATION.

BY REV. H. L. F. GILLESPIE.

In Iowa the divisions of social and moral life, which in the East have long been open chasms crossed only by strife and sorrow, are but shadowy lines standing out here and there with distinctness where leaders have unwittingly become prophets. The future is as uncertain here as anywhere; this applies to the moral conditions induced or indicated by secret societies.

Iowa is dominated by the lodge, everywhere from the "tough" country settlements to the capitol. Men, women and even children daily engage their minds with the interests or doings of some chapter, camp or conclave. I seldom attend a gathering of any kind or enter a train without being the involuntary auditor of some lodge business; friends who meet upon the street, in the store, workshop or hotel, and upon the Sabbath at church and Sabbath-school appear to be more interested in the lodge than the business and duties of the hour. The professions are largely represented in Masonry and Odd-fellowship. The numerous tribes of Elks, Woodmen, Knights and their "Sisters" absorb the middle and poorer classes, likewise their hard-earned money. The Jesuits are busy, but so far have done nothing more than create local disturbances about public schools and "run" city politics in the larger cities. The A. P. A.s have not spread beyond the larger cities, but there their influence is easy to see in their cheap notoriety, office holding and furthur complications of the Catholic problem, accompanied by needless strife and bitterness. The number of young people who enter or are dragged into the lodge is amazing.

Little opposition is made to secretism, and before the masses there is but one side taken for granted, viz , the lodge is all right; a good thing to get into. Politicians and churchmen court the lodge with diligence and use its influence for "all it is worth"—and they are honorable. In nearly every town one or more individuals perceive the nature and intent of the lodge system and abhor it. Here and there a Christian dares to stand against it, and here and there a minister defines the truth. The evils of the lodge have gone so far that the common sense of a considerable portion of our citizens tells them that something is wrong, and in a few instances this feeling deters them from joining, but lodge tactics soon overpower the majority. Competition between rival orders has become so great that it is improbable that secretism will increase in numbers in proportion to the population unless the ranks are recruited from the jails, asylums and reform schools. The officials already find it an unwieldy and unmanagable creature, and where the chapters have long been in social power there is much difficulty in making the "work," initiations, etc., impressive, and to keep the rank and file alive to their duties as brothers loyal to the high aims, etc., of their order, except at banquets, where fraternal gaity becomes fraternal dissipation and lewdness.

In justice to the lodgemen it should be said that some of them are really kindhearted and sincere in their desire to help mankind, and actually believe they are doing so, and that the selfishness of the secretists of Iowa is no greater, except inadvertantly, than the Christian sentiment of the State will permit. With the exception of strikes, formation of whisky rings within political parties, cowardly tyrannies in Masonic office holding, corrupt ring management in local politics and Satanic opposition to the Gospel of Christ, the acts of secretism in Iowa indicate that its followers are good citizens.

Manchester, Iowa, Aug. 7, 1895.

THE BACCHANALIANS OF ROME.

It has been frequently said by various writers in the *Cynosure* that Freemasonry is comparable to the Bacchanalia of Rome. As the history of Rome by Livy, the great Roman historian, in which the incident is related, is inaccessible to most readers, I copy the account for their benefit. It will be seen that the immoral practices were the principal object of the Bacchanalians, and false witness, false wills, and other mutual aid, the subordinate. Some think that this is reversed in Freemasonry, and mutual aid is the principal and immorality the subordinate object; but I believe the same order prevails in both. The import and importance of Freemasonry may, therefore, be gathered from the narrative. It is the key to the handwriting on the wall, the "Mene, Mene, Tekel, Upharsin" of the present.

Livy, like some modern writers, was led into minor errors in writing on this dark subject. It is plainly stated that the Bacchanalians began and ended with men, but some attempted to transfer the greater part of the guilt upon women. As recorded in the transactions of the Illuminati, the latter were made to believe that they were the principals while they were the tools, and secretly under the control of the former.

"The following year, 185 B. C., diverted the consuls from wars and provinces to the punishing of an intestine conspiracy and making inquisitions of clandestine meetings. A Greek of mean condition came, first, into Etruria, not with one of the many trades which his nation, of all others the most skillful in the cultivation of the mind and body, has introduced among us, but a low operator in sacrifices, and a soothsayer; nor was he one who, by open religious rites, and by publicly professing his calling and teaching, imbued the minds of his followers with terror, but a priest of secret nocturnal rites. These mysterious rites were at first imparted to a few, but afterwards communicated to great numbers, both men and women. To their religious performances were added the pleasures of wine and feasting, to allure a greater number of proselytes. When wine, lascivious discourse, night, and the intercourse of the sexes had extinguished every sentiment of modesty, then debaucheries of every kind began to be practiced, as every person found at hand that sort of enjoyment to which he was disposed by the passion predominant in his nature. Nor were they confined to one species of vice—the promiscuous intercourse of free-born men and women; but from this storehouse of villainy proceeded false witnesses, counterfeit seals, false evidences and pretended discoveries. From the same place, too, proceeded poison and secret murders, so that in some cases even the bodies could not be found for burial. Many of their audacious deeds were brought about by treachery, but most of them by force; it served to conceal the violence, that on account of the loud shouting, and the noise of drums and cymbals, none of the cries uttered by the persons suffering violation or murder could be heard abroad." (Like rolling balls in Masonic, and sliding rings in Odd-fellow, lodges.)

"The infection of this mischief, like that of disease, spread from Etruria to Rome, where the size of the city, affording greater room for such evils and more means of concealment, cloaked it at first; but information of it was at length brought to the consul, Postumius, principally in the following manner: Publius Ebutius, whose father had held equistrian rank in the army, was left an orphan; and his guardians dying, he was educated under the eye of his mother, Duronia, and his stepfather, Titus Sempronius Rutilus. Duronia was entirely devoted to her husband; and Sempronius, having managed the guardianship in such a manner that he could not give an account of the property, wished that his ward should be either made away with or bound to compliance with his will by some strong tie. The Bacchanalian rites were the only way to effect the ruin of the youth. His mother told him that during his sickness she had made a vow for him, that if he should recover she would initiate him among the Bacchanalians; that being bound by this vow she wished to fulfill it; that it was necessary for him to preserve chastity for ten days, and then she would conduct him to the place of worship.

"There was a freedwoman, Hispalia Fecenia, a courtesan, but deserving a better lot than the mode of life to which she had been accustomed when very young and a slave. As they lived in the same neighborhood, an intimacy subsisted between her and Ebutius. The young man told her he should separate from her for a few days on account of a religious duty, to discharge a vow made for his health, by being initiated among the Bacchanalians. On hearing this the woman declared it would be better for both to lose their lives; and that his stepfather wished to destroy his character, hopes and life; and said that when in service she had gone into that place of worship as an attendant on her mistress; but since she had obtained her liberty she had never once gone there; that she knew it to be the receptacle of all kinds of debaucheries. When any person was introduced, he was delivered as a victim to the priests, who led him away to a place resounding with shouts, the sound of music and the beating of cymbals and drums, lest his cries, while suffering violation, should be heard abroad.

"When he came home, and his mother made mention of such things pertaining to the ceremony as were to be performed on that day, and on the several following days, he told her that he would not perform any of them, nor did he intend to be initiated. His stepfather was present at this discourse. Immediately the woman observed that he could not deprive himself of the company of Hispalia, and was so fascinated that he had no respect for his mother or stepfather, or even of the gods themselves. They loaded him with reproaches and drove him out of the house, with the assistance of four slaves. The youth, on this, repaired to his aunt, Ebutia, told her the reason of his being turned out, and the next day, by her advice, gave information of the affair to the consul, without witnesses of the interview. He was dismissed, with orders to return on the third day. Ebutia, on receipt of a message, came to the house of Sulpicia, mother-in-law of the consul; and the latter, soon after, coming in as if by accident, introduced a conversation about Ebutius, her brother's son. The tears of the woman burst forth, and she began to lament the unhappy lot of the youth, who, after being robbed of his property by persons whom it least of all became, was then residing with her, being driven out-of-doors by his mother, because, being a good youth, he refused to be initiated in ceremonies devoted to lewdness, as report goes.

"The consul, thinking that he had made sufficient inquiries concerning Ebutius, and that his testimony was unquestionable, having dismissed Ebutia, requested his mother-in-law to send again to the Aventine and bring Hispalia. The woman, thinking without a doubt that it must certainly be Ebutius who had discovered the secret, threw herself at Sulpicia's feet and at first began to beseech her not to let the private conversation of a

freedwoman with her lover be turned not only into a serious business, but even capital charge, declaring that she had spoken of such things merely to frighten him, and not because she knew anything of the kind. On this Postumius, growing angry, said she seemed to imagine that then, too, she was wrangling with her gallant Æbutius, and not that she was speaking in the house of a most respectable matron and to a consul. Sulpicia raised her, terrified, from the ground, and while she encouraged her to speak out, at the same time pacified her son-in-law's anger. At length she took courage, and, having censured severely the perfidy of Æbutius, because he had made such a return for the extraordinary kindness shown to him, she declared that she stood in great dread of the gods whose secret mysteries she was to divulge; and in much greater dread of the men implicated, who would tear her asunder with their hands if she became an informer. Therefore, she entreated that they would send her away from Italy, where she could not live in safety." Historicus

A merchant learned that a favorite clerk had won a prize in a lottery. He called him up to the desk and discharged him, with the following remarks: "I have been in business forty-three years, and have yet to see the first man who gambled and remained absolutely honest. Twenty years ago I would have tried to cure you. I am too old now to take on new worries. Remember that I told you that the gambling habit was a disease fatal to honesty and almost incurable." The young man secured another position, from which he was discharged inside of two years for stealing.

REFORM NEWS.

THREATENING STORM CLOUDS.

Boston, Mass., Aug. 16, 1895

Editor Cynosure: — Lurid scenes fleck the heavens of this old commonwealth these days when the mercury lingers in the nineties. Possibly the approaching army of sabered Knights or the dangerous proximity of the A. P. A. political dog star to the star of our republic is jostling party luminaries in their orbits. Whatever the cause, there is an impression abroad that there is a dog in the manger somewhere, and that crouched in darkness he snarls and snaps at every intruder who presumes to question his right to possess the earth and the fullness thereof according to his own sweet will. Figuratively speaking, the storm signals are out, and to an outsider there is an odor of brimstone about headquarters. The tempest is evidently brewing, but just when or where it will burst or who will be inundated no one seems able to foretell. Demagogues and trimmers have set sails for a squall, while old tars are preparing for a regular northeaster. Light-weight, adventurous skippers bob up and down on the choppy sea of public sentiment, tacking right and left to avoid the undertow.

Occasional rifts revealed a murky background that sends a quiver of dread apprehension through the brain and nerve centers of party leaders, whose supreme ambition is to be counted in when the loaves and fishes are dispensed. The outer gyrations of this swirling maelstom is sucking in a variety of issues, but the whole commotion centers upon the employment of secret or open methods in conducting campaign and State affairs. Senator Geo. T. Hoar has declared his preference for open measures, and entered a strong protest against any restriction of citizenship or political privileges on account of race or religious creed. T. C. Evans, Esq., takes exceptions to the Senator's open day-light policy, and advocates the African Purrow or native American Indian bushwhacker method as the most effective. Disavowing membership in the A. P. A., he nevertheless indorses its movements and quotes with approbation from an editorial in the Boston *Standard* to justify his position the following paragraph:

> The fact that certain bodies of men prefer to meet in secret is not considered a serious reflection on the good citizenship of such men. The Masons, Odd-fellows and scores of other organizations meet in this way, while many secret meetings are held by Republicans and other politicians for the purpose of campaign planning. This is all the A. P. A.'s are doing. If this be treason, then is Senator Hoar a very guilty man, for he has met in secret political conclave scores of times.

The policy of this position is to transparant to have weight with thinking men. It is equivalent to a full indorsement of Masonry, Odd-fellowship, et. al., and because there are privacies in state and national affairs, therefore, the principle is right and may be employed to any extent and for any purpose. This general indorsement includes the covenant which makes the A. P. A., and without which no such secret body could exist. In accepting the A P. A. Mr. Evans indorses its purpose and the means employed by which to attain its ends. Some of the well-known objects of this order are to eliminate Catholic citizens from the teaching force in all public schools; to put sincere Catholics at great disadvantage in the industries of our country; to curtail their privileges as office holders in the state and compel them ultimately to abandon their citizenship, renounce their religion or leave the country.

The Boston *Herald* and *Transcript* indorses Senator Hoar's position and have spoken editorially and ably in its defense. The *Standard*, true to its instincts, champions the whole brood of secret orders and hurls anathamas at Senator Hoar, because he has spoken against the gods which Masonry, Odd-fellowship and especially the A. P. A. worship. The scouts and pickets are out, and the sharpshooters are picking their flints, and indications are that the battle will soon be on in dead earnest. I will try and keep your readers posted. J. P. Stoddard.

SUNSHINE THROUGH THE CLOUDS.

INTERESTING LETTER FROM SEC. W. B STODDARD.

Barre, Vt., Aug. 15, 1895.

Dear Cynosure:—You would conclude from my last that I had found a very difficult field to work. I am again realizing what I have often found to be true, that our God can give victory where the obstacles seem almost insurmountable. I am meeting with more success than I could have expected from the outlook one week ago. The popular churches do not open for a presentation of this subject, but God has his faithful few here as elsewhere. Brother Shaw of Montpelier gave me a full day's work Sabbath. In the morning I preached to his people and addressed the Sabbath school. In the afternoon I spoke in the schoolhouse at Berlin Pond, and again in Montpelier in the evening.

Last Friday evening a goodly number gathered on my invitation for a Bible reading and parlor meeting. On Monday evening I attended a holiness meeting. The leader being absent I was invited to take charge. Two hours passed very pleasantly in prayer and conference. I found no one who expressed sympathy for the lodges, and some who were rejoiced to know of my work. So God is leading on. All these services have been attended with considerable interest, and I trust with profit to many. I have distributed a large amount of literature, and engaged in conversation with many. Ten new readers to the *Cynosure* have been secured and more will follow. Nothing is more manifestly true than Christ's statement, "My people are gone into captivity for want of knowledge." To one who has seen and heard so much of lodgery, the blindness of many professed Christians is astonishing. It requires great patience and perseverance to help them into the light. I have talked with two who have recently given up their cannection with the Masonic lodge here, and are willing to testify to the truth as they understand it. One brother has promised, if the Lord so leads, to write for the *Cynosure*. The burial of a drunken fellow, who drowned himself in the canal, was one thing that led this brother out. The drunken man was a Mason, and of course professedly transferred from the lodge on earth to the "grand lodge above."

The Free Methodist camp meeting opened yesterday at the Quarries, four miles from here. I saw the presiding elder, Bro. Fish, and he will doubtless open the way for me to speak on the camp ground. I also met our old friend and coworker, Bro. Clark of Binghampton, N. Y. I am glad to see that Senator Hoar has too much of the Puritanic, anti-slavery blood in his veins to be bluffed by a secret society. Statements have been published as coming from him which he declares are without foundation. In reply to a Mr. T. C. Evans, writing for the A. P. A's, the Senator asserts himself as follows:

"Further, I want to state and advocate my opinions in the face of day, and you may be sure that this I shall do without flinching before anybody's threats or anybody's displeasure or indignation. You, on the other hand, I understand, want to go into a cellar to declare your principles. You want to join an association whose members are ashamed to confess they belong to it, many of whom, without apparently forfeiting the respect of their fellows, lie about their membership in it when they are asked about it."

Again: "You think the way to make good citizens and good men of them, and to attract them to Protestanism, is to exclude them, their sons and daughters, from all public employment, and to go yourself into a dark cellar and curse at them through the gratings of the windows."

While we may not agree with the Senator in his political views, every true American must admire his open, frank, outspoken way as compared with the underhanded manner of the lodge. If there is not enough Christian patriotism in our government to uphold it, it must go down. Let appeal be made to the enlightened conscience in an open, frank way. In this way only can we expect good results. W. B Stoddard.

CORRESPONDENCE.

ALL-ROUND REFORMERS.

Clay Center, Kans., Aug. 15, 1895.

Editor Cynosure:—Again I wish to say in favor of my proposed constitution for All-Round Reformers, it does not follow necessarily that when we sign it we must hurry off to the polls and vote. Each one can use his own judgment in this matter. In fact, this very clause would have a tendency to make men think before they leap. To use Bro. Paden's own language: "If anyone did not wish to support one or more of the movements represented, he could give instructions with remittances as to how the money he gives should be used."

If you disagree with us on this point you can send your money and have it used for some of the other reforms. And thus you will find that this is not a fly in the ointment; it is only a pure chemical, which will have a tendency to keep "the ointment of the apothecary" *from sending* "forth a stinking savor."

Our Connecticut pastor, as quoted by the editor in the July *Cynosure*, offers so many objections to what we supposed was plain and simple language, that we were reminded of the young man's experience on his "first night out," who thus jokingly told the story: "I was on foot and all alone, when a prairie chicken flew up with a buzz and frightened me almost out of a year's growth. I was walking cautiously and quietly, just looking for a 'fraid,' and I got it."

The good brother propounds a question: "If the doctor's idea is feasible, then what does the church lack of being the society proposed?" When we come to examine the church as it now exists, divided into so many sects or denominations, and take their various creeds in one hand and examine them, with the Bible in the other, we see one teaching one doctrine and the other teaching exactly the opposite. We see taught in nearly all some things for which no warrant can be found in Holy Writ, being of traditional origin. We see each sect picking up a few of the doctrines peculiar to apostolic times which each one chooses to call "the distinctive principles of our church," while many other principles, though they may be just as important, and also taught in the New Testament, are lightly passed by as non-essentials to salvation. With this array of facts before us, we ask our Connecticut brother, which one of the two hundred and fifteen Protestant denominations is the "all-round reform church?"

Our brother deplores the introduction of "a new annex" into the arena of reform, thinking that it would tend to divide rather than to unite; but it has always been necessary to meet this objection by every reform that has yet been started. He also thinks that there are some able reformers whose help we would need who could not see their way clear to go in with us. We would be very sorry indeed to drive any away, especially those of ability and sincerity; but if they can-

not go with us, then we will have to get along as best we can without them; for if it is the will of Providence that this movement shall go on, it will not stop, no matter who refuses to go.

If we go into reform work fearing and expecting to find lions in the way, we will be sure to find them; but if we go into it with a will, following the example and leadership of the greatest Reformer of all, working faithfully in season and out of season, we will find to our astonishment that the "lions are chained." Yours as ever for all-round reform, D. M. Gillespie, (M. D).

A STILL GREATER POWER.

Hinsdale, N. H., Aug. 14, 1895.

Editor Cynosure:—As your Kansas correspondent well says, secrecy is hand in hand with, and the enemy of, temperance and all other reforms. But the ones who uphold and help on secrecy are those who try to serve two masters—Christians who stay in, and are allowed to stay in churches while not lodge members, they make excuses for and help protect secret societies. What a scattering there would be if "make-believe" church members were weeded out and only true and real Christians were left in the churches. This is an age of pretence, of policy, of trickery; and religion is more than ever before used as a means of worldly advancement.

At D. L. Moody's great meetings last week in Northfield, Mass., a certain general was much talked of because he chartered a special excursion train to attend the meetings. This week this same gentleman will parade Boston streets with thousands of other Knight Templars, in his dashing uniform and with clanking sword, along with his brother general the celebrated maker of Medford rum and other "Sir Knights," "Right Eminent" and otherwise. Well, he will be among a somewhat different crowd than last week. Opposite the town where this gentleman resides, and where he is quite influential, are several low saloons and drinking places. They are a nuisance and doing great injury to all in the v'cinity, besides being illegal. This versatile gentleman with his brethren could clean out these saloons if he chose so to do. Of course his parade with the "Sir Knights," the special Moody train, and the protection of saloons and their supporters has nothing to do with influencing votes which it is hoped may land him in the Senate chamber at Washington.

I question if any influence is so powerful a help to secrecy as that of clergymen, even those not members. In a Congregational church established 1763, a year or two ago the "business committee" was made up of the wife of a Masonic member and two gentlemen, one a Mason, but neither of them members of the church. The pastor of this church recently resigned. Two young persons had joined the church in six years. On the last Sabbath in town he invited the G. A. R. to attend in the morning. Fifteen attended, nearly all Masons. His "farewell" sermon he preached in the evening. What can be expected of a church whose members cannot manage its affairs or whose pastor serves lodgemen, and even seems to enjoy and court their society? And, worst of all, in the above case the preacher had regularly received the *Cynosure* for a whole year.

Henry E. Hunter.

THE ENGLISH ELECTIONS.

Derby, England, July 29, 1895.

Editor Cynosure:—The elections have taken place, and the result is the reversal of the general expectation of the nation. The character of the electorate must have undergone a startling change, when it fails to appreciate the services which the outgoing government have rendered to the democracy. The work done has been magnificent. The principle of taxation according to ability to pay has, for the first time, been recognized. Home Rule for the parishes by means of the Local Government bill, and a series of other beneficent measures, have been passed into law, and these would have been increased but for the unscrupulous tactics of the Opposition, aided by a fossilized House of Lords.

The overthrow, by a mere snatch vote, of a government that has done more, in the time, of beneficent legislation than any other government that has ever existed, has been the cause of immense surprise. For the democracy to willingly give up the privileges for which our fathers fought into the hands of the wealthy classes, and to give them at the same time a *carte blanche* to reverse all progressive legislation is, on any theory, well-nigh incomprehensible. Prominent among the causes which have contributed to this result may be mentioned the following:

1. Socialism. The word has a very wide range of meaning, but as used by the orators of the parks and market places suggests the

PUTTING DOWN OF ALL THAT IS UP.

Workmen, who by industry and frugality have bought or built houses of their own, and in other ways have made or are making provision for the future, and who see an opportunity of rising in the social scale by their own efforts, dislike the prospect of having their affairs brought under the control of boards of management. Many of this class have got the suspicion, and this has been fostered by the Tory party for political purposes, that the Liberal party has a leaning towards this worst phase of socialism, which is not true.

2. The so-called Independent Labor party has contested twenty-six seats, with the avowed intention of splitting the Liberal vote. By this dishonorable ruse twelve or more seats have been won for the Tories. Mr. Keir Hardie, the leader of the movement, has deservedly lost his seat. This however has so soured his temper that he threatens in revenge to contest any constituency which Mr. John Morley, who has fallen a victim to the Labor movement at Newcastle-on-Tyne, shall seek hereafter to represent. If the Liberals have deservedly snubbed the I. L. P. the Tories will certainly snub them much more.

3. The Tories have falsely but persistently represented Home Rule as the

SEPARATION OF IRELAND FROM BRITISH CONTROL.

This reminds us of a man who is said by mere persistency of statement to have convinced a large audience that he had seen the stone lion, which was fixed in the market place, "wag its tail." The moral is, keep on stating falsehood as truth and the people will finally accept it as truth, as they have done on the present occasion.

4 The Local Veto bill, which proposed not to close the public houses, but to transfer the power to the people themselves, to decide whether they will have public houses in their midst, and how many they will have, has been fatal to the Liberal cause; for John Barleycorn took offense, and induced the great brewery companies throughout the kingdom to send out circulars to all the shareholders, assuring them that to vote for the Liberals meant ruin to the shareholders.

THIS APPEAL TO HUMAN SELFISHNESS

won many over to the Tories. Then the publicans were deluged with circuiars, urging them to sacrifice their political opinions, and make their trade their politics, which they have done. I have seen scores of public houses with bills pasted upon the walls: "If the Liberals are elected this house will be closed; and where will the poor man get his beer?" In order to bolster up a trade which is a scourge to the country, men like Sir W. V. Harcourt, Mr. Wm. Caine, and Mr. John Morley have been sacrificed.

5. Disestablishment in Wales has been interpreted as the forerunner to disestablishment in England. The result of this has been that in thousands of parishes the whole church organization, down to the humble Bible woman, has been pressed into service in order to defeat the Liberal candidates. Priests, bishops and deacons have been so afraid that their wealthy people would not support their own clergy, as the poor dissenters support theirs, that they have joined the brewers and publicans in electing a parliament that will support

THE CHURCH AND THE DRINK INTERESTS.

One wonders whether these clergymen, in their eagerness to secure the income of the church in Wales, have lost faith in Providence, and have forgotten that Christ owned no property? He exhibited a spirit of self-sacrifice which was intended to operate upon bis followers. A church propped up by beer barrels cannot be very safe. There are however a few, even in the Established Church, who have not defiled their garments either with the love of gain or the love of beer. Canon Wilberforce and a few other clergymen have nobly stood out in defense of morality, and against degrading the country by electing men to govern the nation who will not only resist progressive legislation, but, as far as they dare, legislate in favor of a trade the existence of which the best and wisest men regard as a menace to virtue and righteousness.

We take comfort from the belief that God never legislates backwards, and that ultimately the right must triumph. The pendulum may swing backwards and forwards but the works keep on, and the hands point out the correct time. The danger is lest the friends of progress, seeing their efforts to help on the human race nullified and villified, should become weary in well doing and cease to labor.

J. Boyes.

ENTERED INTO REST.

Berwick, Nova Scotia, Aug. 12, '95.

Editor Cynosure:—I write you of the death at his home in Millville, Kings Co., Nova Scotia, July 8, 1895, of Rev. Robert S. Morton, aged 75 years. Our dear brother for nearly 27 years has been confined to his home from injuries received by a fall, yet amidst the long and painful affliction he would look up and say, "'Twill all be over soon: my Father knows what is best." He was truly a father in Israel, and a true follower of Jesus Christ; and by his voice, as opportunity offered, and from time to time with pen, did he warn men and women of the evils of the secret lodge system, admonishing, entreating and beseeching them to come out from the lodge and worldy, ungodly societies, so that they might live and work for Jesus. In this his labors were not in vain. Many from friends became enemies, because he showed them the evil of being unequally yoked together with unbelievers. Yet God raised up other friends, so that he proved God's promises true: "I will never leave thee nor forsake thee;" and, "I will withhold no good thing from them that walk uprightly." We can say of our dear friend and brother, as Paul said of himself, "I have fought a good fight: I have kept the faith," etc. Thus we are assured that he enjoys the rest which is for the children of God, and we can say,

"Servant of God, well done;
Rest from thy loved employ:
The battle fought, the victory won,
Enter thy Master's joy."

Joshua C. Foster.

A VOICE IN REPLY TO THE "VOICE OF MASONRY."

In the *Voice of Masonry* for August of the current year, a Mr. D. W. Starkey of Wheaton, Ill., makes the following extraordinary statement: "Not long since," he says, "I received a letter from a newly-made Mason asking information regarding a so-called exposition of Freemasonry. My answer was, that there is no such exposition extant, nor can there be. Freemasonry never has been nor can be exposed." Now with all due respect to Bro. Starkey's veracity, I must flatly contradict his statement as above and positively affirm that he says

WHAT HE KNOWS TO BE ARSOLUTELY FALSE.

Freemasonry has been exposed time and time again, both by members of the various Grand Lodges, by seceding Masons, and even by men who were never initiated into any of the Masonic degrees, but who received it *verbatim* from friends and acquaintances in the different lodges. Such was the case of Richard Carlisle, for instance, who in 1825 published the standard work of the United Grand Lodge of England and Ireland under the title of "Carlisle's Manual of Freemasonry," and according to which the English and the Colonial lodges are working to-day.

If Freemasonry *cannot* be exposed, as Mr. Starkey alleges, then in the name of common sense why are all Masonic candidates sworn under an iron clad oath, backed by a most horrible death penalty, not to reveal any of its "secret arts, parts or points?" Where is the sense of making a man to swear most solemnly not to expose what *cannot be* exposed? And if I was not exposing Freemasonry when I worked the Master Mason's degree publicly in the city of Boston some years ago, then why were the high-toned Masons of that cultured city so enraged that nineteen policemen had to be hired to preserve order and to protect me and those who were with me from the violence of my former brother Masons? Yes, I exposed Freemasonry as it is—the standard work of Illinois—and it has been published inbook form since 1875, and can be had at

the officeof this paper, and Mr. Starkey knows it. But Freemasons themselves have fully exposed Freemasonry in the abstract, or the spirit of Freemasonry, by resorting to mob violence in Boston, Albion, N. Y., Marshalltown, Ia., and in almost every other town or city in which I publicly worked the Masonic degrees. Mr. S. asserts that

FREEMASONRY MUST BE EXPERIENCED

in order to understand it. That is true. Poor Richard Pritchard, of London, England, had an experience of it when the Masons of that city cut his throat from ear to ear. Capt. William Morgan, of Batavia, N. Y., had a most terrible experience of Freemasonry when he was forcibly abducted from in front of his own home, torn away from his wife and two little children, secretly locked up in Fort Niagara, and finally murdered in cold blood by being thrown from a row-boat into the Niagara river. Wm. Whitney, the county judge of Boone county, Ill., and Worshipful Master of Belvidere Lodge, had a most thrilling and singular experience with Masonry in 1845 in this State, when he detected and exposed the plot of his brother Masons to assassinate him in the lodge room at Belvidere because he wanted to bring two of the members of his lodge to justice for the murder of Ellen Slade, an English orphan girl.

And I myself had a very peculiar experience with Freemasonry—its true spirit and inner working; when right here in my own house, on the afternoon of July 4, 1872, a meeting of all the officers of Keystone Lodge No. 639 was held to see what plan could be devised to bring a brother Mason and member of the lodge free from the consequences of

KILLING POOR JOHN MACNAMARA

that very forenoon. I peremptorily refused to enter into any such plot, thereby incurring the lasting enmity of the Masonic homicide and his friends; and this was my first real difficulty with Freemasonry. Oh, yes, friend Starkey, Freemasonry must be experienced, sure enough, and those varied experiences are seldom or ever exposed; indeed, I don't know but that I half agree with you in saying that they cannot be exposed. Every part of Freemasonry is based upon a most horrible oath and backed up by a death penalty unworthy even of savages, and possibly Mr. Starkey will explain the kind of an experience derived from having one of those penalties inflicted. Wonder how does it feel to have "the throat cut and the tongue torn out" or to have the body "severed in twain, the bowels taken from thence and burned to ashes?" Yes, indeed, we can tell all about this craft, we can give the whole secret standard work, so that every man, woman and child in the land may know all about Freemasonry; but we are not able to reveal the varied experiences deep down in the bosom of the lonely and broken-hearted wife or of those cheated, ruined, defrauded and tyrannized over by that beautiful system of morality called Freemasonry. No, sir; you are quite right, friend Starkey; Freemasonry cannot be exposed. The world will never know the

FULL MEASURE OF ITS FALSEHOOD,

its deceit, its cunning devices for supremacy or its hypocritical cant in lauding its alleged benefits before an ignorant and gullible people.

But Bro. Starkey a little further along freely admits that it was "mistaken zeal" on the part of Freemasons that abducted and murdered poor Captain Morgan in 1826, but not as "a result of the teachings of Masonry." Then why did they murder him? Are not Freemasons sworn to kill a brother Mason who reveals the wonderful secrets and mysteries of that divine institution? What is the meaning of those horrible death penalties attached to every Masonic oath? Are these not to be carried out, or is it all a mere fiction simply put into the Masonic ritual under false pretences and to frighten their candidates into more unquestioned obedience? What does Bro. Starkey mean by those death penalties which he voluntarily invoked upon himself and which he solemnly swore to submit to in case he "should ever reveal any of the secrets of Freemasonry unlawfully?" Who is to perform all the

HORRIBLE BUTCHERY INVOLVED

in the Masonic system? Shall the Masons themselves become the assassins of their fellowmen and brother Masons or, should occasion require, it will they let out the job to more experienced hands? Masonic murders not the result, forsooth, of Masonic teaching! Most assuredly they are and ever must be so long as Freemasonry lives. Every Masonic victim, every instance of mob violence by Masons, and every attack by Freemasons upon free speech throughout the world, are but the direct results and the legitimate outcome of Masonic oaths and its inhuman penalties of death. I repeat it, every Freemason is solemnly sworn to assassinate, or to be assassinated, Bro. Starkey even among the rest, should the occasion ever arise for so doing, and it is both foolish and wicked to deny this.

But still further along Mr. Starkey in his article in the *Voice of Masonry* very flippantly draws a parallel between Freemasonry and Christianity; but with regard to this part of his subject I shall merely remark that if he knows no more about Masonry than he apparently does about Christianity then he must be a very unreliable teacher indeed. I shall leave this, however, for discussion in a future paper, simply remarking just now that all he has tried to say about Christianity, every word of it, is absolutely and entirely untrue; and that, although nominal Christianity, broken up and divided as it is into numberless sects, may not represent the truth, but in fact be a hindrance to it, yet even the very worst form of it is so much brighter, purer, nobler and better than the devil worship of Masonry, that there is no comparison.

E. Ronayne.

PROSTITUTION THE TWIN OF FREEMASONRY

St. Paul, Minn., Aug. 12, 1895.

Editor Cynosure:—The Emmet County *Republican* of Estherville, Iowa, of July 4, 1895, says: "Masonry needs no defense. It has withstood the tirades and abuse by unprincipled and vicious men for centuries without injury to its growth and prosperity, and it is stronger to-day than ever."

It is difficult to see why vicious and unprincipled men should attack Masonry, since none but vicious and unprincipled men could have invented such a compound of blasphemy, false swearing and swindling as Freemasonry is. If ever a good man got into Masonry it was by means of false promises, lying, fraud and the seductive wiles of its devil worship on the part of Masons, as multitudes do testify, having had the courage to break the horrid obligations that a wily craft had imposed upon them.

It is true that the truest and noblest men that the world ever had, have defended God and country against Masonic blasphemy. To say that their noble and self-sacrificing efforts have not been successful in injuring the growth and prosperity of the venomous thing, Freemasonry, is no more than to say that good people, true lovers of mankind, have failed to injure the growth and prosperity of prostitution. Prostitution is the twin of Freemasonry. The brothel has the same relation to the pure and undefiled home that Masonry has to the pure and undefiled religion.

We have no more hope of destroying the lodge than we have of destroying the brothel. But if good people do their duty God's honor will be vindicated against the lying blasphemies of Masonry, and the good will be saved from the lodge in time. God's honor will also be vindicated at the day of judgment in the eternal doom of all who abide in the lodge.

W. Fenton.

EDUCATION CONTROLLED BY THE LODGE.

Cameron, W. Va., Aug. 15, 1895.

Editor Cynosure:—The church of Rome is not the only institution that seeks to control this republic by controlling the education of its youth. For years I have been noting how the machinery of our public education is worked by the secret empire. As a rule, few of our school teachers, especially the female teachers, are connected with the lodge. But as a rule, county and public school superintendents are lodge members, and they, through the teachers' examination system, hold them under absolute control.

Some years ago many pious people in Pennsylvania were in the habit of holding religious service in schoolhouses. The scholars were also in the habit of organizing debating clubs, in which, among other questions, they discussed the secret society question. These debates led to reading and enquiry after facts and literature. It was a grand means of throwing light upon this question. The lodges complained to headquarters, and the State Superintendent at Harrisburg issued an order, which was published in the local press, that the schoolhouses must be closed against everything except the regular public school exercises.

So the lodge influence, having effectually shut off the prayer meeting and debating club, has recently started something of its own in the form of the military drill for boys and girls, thus inspiring in their young minds admiration for the G. A. R. But I started out to call attention to the fact that the superintendent, by having the power to decide who shall and who shall not teach our public schools, has a most arbitrary and autocratical power; so that all the teachers, not one in a hundred of which, perhaps, belong to a lodge, yet they must obey the superintendent or do without the certificates which make it possible for them to secure positions as teachers.

In Greene county, Pa., where I live, as nearly as I can ascertain every county superintendent, during a period of forty-one years, has been a member of the Odd-fellow fraternity; and I understand this to have been much the fate of all the counties in the State. The busy hand of the secret lodge is ever at work grasping for power and binding every limb of the State with fetters, and doing it so quietly that the victim cannot be made to believe that he is not free and independent.

J. W. Moss.

A CHAT ON THE WAY TO CHURCH.

Chicago, Aug. 12, 1895,

Editor Cynosure:—On my way to church, on a recent Sabbath, I was in the company of a man and his family, one of them a boy of three years with a showy Masonic emblem on his breast. "Hello!" said I, "he is young to be so advanced in Masonry; but I do not approve of such symbols for any one. "Why not?" said my neighbor, "I've been a Mason since I was twenty-one, and have seen nothing wrong in it yet."

So our talk turned on the character of Freemasonry in relation to Christianity, when he declared that to be a good Mason was to be a good Christian. This I of course denied, because Masonry claims to be a universal brotherhood in which a member might be of any other religion, Mohammedan or Brahmin, or nothing or anything, so long as he was a loyal Mason; and so would expect to go to the grand lodge above when he died. My neighbor said, "You don't understand Masonry." But a Mason with us declared his agreement with my statements, adding that "the Christian religion was no better than the others. That though Jesus was a good man, he was only like other good men." I said, "You would be called an infidel by Christians, and infidels, of course, regard Jesus as a false teacher—a liar—when he says: 'I am the way the truth and the life. No man cometh to the Father but by me.' Yes, and Freemasonry justifies infidelity by this false charge."

There was no loss of good temper in our talk; there seemed an increasing interest; but when I came to part with my companions I invited them to come to church with me; but he smiled as he told me he was going to see a sick friend, evidently hinting that his good works would better entitle him to future reward than the perfect work of Christ. Now let us be as charitable as possible and admit that my neighbor Mason sincerely believes that his Masonry is as good as, or better than, Christianity. Still it is evident that it deludes him by the fundamental error that he shall be saved by good works of his own as taught by Masonry, and thus he is practically also an infidel, who denies some of the vital teachings of Christ and his apostles. For example, Jesus says, "All men should honor the Son as they honor the Father....he that heareth my word and believeth on him that sent me, hath everlasting life." John 5: 23,24. And his apostle Paul tells us that "a man is not justified by the works of the law, but by the faith of Jesus Christ....for by the works of the law shall no flesh be justified." Gal. 2: 16. But Freemasonry teaches "another Gospel," and so comes under the divine anathema, Gal. 1: 7,8,9. It is, therefore, one of the anti-Christs that abound in our pitiable world, and perhaps they were never more active than they are to-day in all Christendom.

T. H. Scott.

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A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
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HOW TO GET RID OF RODENTS.

The Old Bell Trick Is Declared to Be the Most Efficacious.

A gentleman who has experimented and insists that he knows what he is talking about says that it is possible entirely to clear premises of rats by a simple device.

One must have a trap that will catch a live rat. It is a good plan to chloroform the creature, as then there is no danger of getting bitten, and the bite of a rat is sometimes a very troublesome thing.

Then a tiny, tinkling bell is fastened around the rat's neck by a fine, strong chain or a wire, with the ends securely twisted, so that the rat may neither slip the collar off nor be caught in any place that it may attempt to crawl through.

In a few minutes it will recover from the effects of the chloroform, when it should be turned loose in the cellar, or whatever building one chooses to clear of these troublesome tenants.

The noise of the bell frightens it, and it rushes instinctively toward its comrades, and they in turn become frightened, and a panic takes possession of the entire colony. This is certainly a good way to banish rats.

It is suggested that a similar experiment be tried on the ground mole. These creatures are said to be extremely sensitive to noise, and the tinkling of a little bell through underground ways might be the means of driving them out of the neighborhood.

How to Shoot "on the Wing."

It is not difficult to shoot a bird "on the wing" with a little sensible practice. Every human limb is subordinated to the eye. It therefore follows that if while looking at a bird you can mechanically bring the barrel of your gun up exactly in line with your eye, pulling the trigger the instant the fircarm reaches that point, the bird will be hit. Consequently the main essential in wing shooting is accuracy and rapidity in elevating your gun to your shoulder while you gaze at a certain object. This can be practiced just as well with an empty gun as with a loaded one, and a few weeks' exercise will make you more than a passable marksman.

How to Use Kerosene For Many Purposes

To clean windows and mirrors add a tablespoonful of headlight or kerosene oil to a gallon of tepid water. A polish will remain on the glass that no mere friction can give.

To remove fruit stains saturate the stains with kerosene, rub thoroughly with baking soda and leave in the sun.

To remove paint from any kind of cloth saturate the spot with kerosene and rub well. Repeat if necessary.

To clean brass stair rods, brass bedsteads and other brasses, rub with kerosene and rotten stone, put on with a soft cloth and polish with a dry cloth, soft paper or chamois.

To remove rust from kettles or other ironware rub with kerosene and let them stand. Keep a day and then wash with hot water and soap, repeating if necessary.

Tarnished lamp burners may be rendered almost as good as new by boiling them in water to which a teaspoonful of soda and a little kerosene have been added. Then scour with kerosene and scouring brick, and polish with chamois or soft leather.

To clean iron work rub with a cloth dampened with kerosene.

To renew woodwork and furniture rub with kerosene and then with linseed oil.

To renovate black walnut furniture varnish with black varnish plentifully diluted with kerosene.

How to Blue Steel.

In order to blue steel pieces evenly the following will give satisfactory results: First blue the object without any special regard to uniformity of color. If it proves to be imperfect, take a piece of dead wood that does not crumble too easily or of clean pith and whiten the surface with rouge without letting it be too dry. Small pieces thus prepared, if cleaned and blued with care, will assume a very uniform tint.

How to Pack Small Chickens For Market.

Before packing broilers in barrels for shipment to market precaution to remove all animal heat must be taken. It may be done by placing them in ice water after they are picked, allowing them to remain in it 10 or 12 hours, then removing and hanging up by the feet in a cool place to drain. After this wipe them dry with a clean towel and put a layer of broilers in the barrel, then a layer of ice, broken in pieces the size of a turkey's egg, covering the broilers well with the ice, followed by alternate layers of broilers and ice until the barrel is full, which should be covered with clean muslin and a thickness of bagging.

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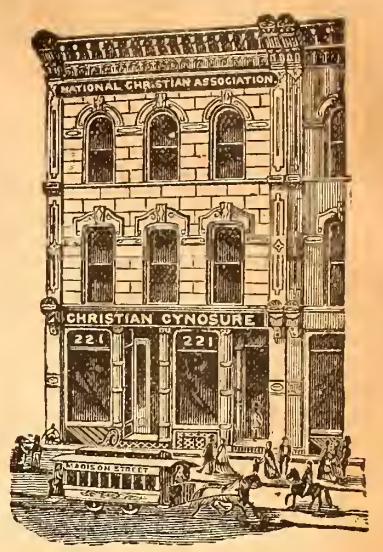
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The Christian Cynosure.

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WM. I. PHILLIPS, - - - Publisher.

CHICAGO, THURSDAY, AUGUST 22, 1895.

THE TREND OF LODGEISM

The Boston *Record* gives the account of a funeral of a prominent lodge man, Leopold Vogel. He had, while in the boot and shoe business at Jamaica Plain, gathered a fortune of $50,000. His funeral is reported as the largest ever known in that community. The character of Vogel affords a striking illustration of the trend of lodgeism in producing a blind animal feeling respecting death. The *Record* thus defines his character.

"Vogel was a peculiar man in many respects. He had a deep-rooted abhorrance of churches and ministers; he was an ardent society or club member, and he loved beer with a genuine German love. Vogel had decided opinions regarding the conduct of his own funeral, and so he left sealed instructions for the program of that occasion with Gottlieb Rothfuss, an intimate friend, who carried out Vogel's expressed desires to the letter.

"First of all came the request that his friends should not give themselves over to grief, but should be as merry as if he were still among them. Then, lest the attendants at the funeral should become over dry and dusty with the march, Vogel ordered his admisistrator to provide a liberal quantity of beer for the occasion, that all might not only satisfy their thirst, but might drink and enjoy themselves as he was wont to do.

"Ministers were forbidden from participation in the funeral exercises; but Mr. Rothfuss was requested to read the letter Vogel had left, and add such commentary as he might wish. This strange funeral took place in Schul Verein Hall on Danforth street, and hundreds were turned away for lack of room. There was a large and beautiful display of flowers, including the gates ajar, a Bible and a target.

"After the reading of the letter and a brief eulogy the funeral procession took up the line of march to Forest Hills. A brass band headed the procession, and Teutonia Lodge, Hauraguri of Dedham and Kossuth Lodge of Roxbury, Quinnobequin Lodge, I. O. O. F., of Jamaica Plain, the Germania Rifle Club and Germania Lodge of Freemasons of Boston, followed. Next came the hearse, drawn by four black horses, with long black mantles, and then ten pall bearers from the various organizations to which Vogel had belonged, and forty carriages brought up the rear.

"The route of the procession was lined with spectators, and nearly 2,000 persons had congregated around the grave. The last services for the dead were conducted by Joseph Gahm, grand master of Germania Lodge. After the interment the whole procession marched back to Schul Verein Hall, where cigars and lager beer were liberally provided, and rapidly consumed for several hours, while the virtues of Leopold Vogel were made the chief subject of conversation."

UNLAWFUL STRIVING.

Rev. J. P. Stoddard made a good point in his address in the Baptist church at Roslindale, Mass., against the folly of working for good objects through secret organizations. He said:

"Over these evils and others akin is spread one vast network of secret combinations for political and other purposes diverse in name, form and object, but springing from one tap root and tending in the same direction. Romanism, the liquor oligarchy, the house that is the way to hell, going down to the chambers of death, with all other organic systems that hate the light, are simply parts of one stupendous whole, whose body is falsehood, and whose soul is Beelzebub. Together they constitute Satan's earthly empire, over which he rules with a devil's delight. No marvel that when confronted by such an allied power of evil, the faint hearted tremble, or that the strongest and bravest are sometimes perplexed. Nor is it strange that when witnessing the triumphs of the wicked, some should conceive the idea of turning their own weapons against them. 'Fighting fire with fire' has passed into a proverb which too many accept as sound and logical. Never was a greater fallacy suggested by the father of lies. Fire is often used to advantage when contending with the destructive element on our Western prairies, but it has no place in the domain of moral conflict. He that contends for the victor's laurel upon the moral battlefield, is not crowned except he strive lawfully. Those who seek to destroy the devil or any of his works with fire stolen from his altar, need expect no better fate than befell the men who cast Shadrach, Meshack and Abed-nego into the burning fiery furnace. It is only the Holy Ghost and fire which comes down from God out of heaven that the devil fears; and God never sends these destroyers of unrighteousness to co-operate in schemes borrowed or stolen from the devil. The devil once proposed to form a partnership with Christ, and put in the kingdoms of this world and the glory of them as his share in the concern, and he offers stock in his bogus concern to every man or movement having either character or influence in the world. He urges the church and ministry to take liberally. He fairly forces whole blocks of his worthless stock upon the state and her party politicians, and no man made in the image of God escapes his attention. Now it is under such a condition that we are compelled to choose and act. Christ and his example on one side, the devil and his offer on the other, and the word of command comes, 'choose ye this day whom ye will serve.'"

THAT AMAZING WILLIMANTIC SAVINGS BANK.

What a record! Ten years of incompetence; ten years of slouchy bookkeeping; ten years of directorlal stupidity; ten years of bank examiners' dullness; misapplication of funds; shortness of accounts; a scalling down of deposits 16 per cent; a straight theft; straw bonds; the flight of the treasurer; the bank ready for a receiver; another scaling down of deposits probable; and a board of directors who do not feel certain that there is any criminal evidence against John L. Walden, the incompctent and criminal treasurer who is missing.

There is no doubt in any one else's mind that there is evidence enough about that institution, if justice were done, to send several men to prison. It will be a shame if the men who have been guilty of such criminal negligence of duty are not made to suffer.—*Norwich Bulletin.*

The Hartford *Courant*, of Aug. 12, from which the above was taken, contains a column headed, "New Bank Surprises." Some of the headlines are, "Pass-books given but no record kept;" "No entries made of various important transactions;" "Many unrecorded mortgages." These must now be added to the list of charges recited by the *Bulletin*. But probably the directors are still uncertain about Walden.

SANCTIFIED COMMON SENSE.

There is no place in which common sense is more in place than in the religious sphere. The Bible enjoins no duty which is not based upon the best common sense. Sometimes reformers think it is common sense to secure a large following by suppressing part of the truth. But in the long run such compromises always fail. We dishonor Christ by being ashamed of any part of his truth. "They that honor me I will honor," is a law as certain as rising and setting suns.

Stephen Merritt gives some good thoughts along this line in the *King's Messenger*. He says: "Common sense said, 'Separation;' worldly wisdom said, 'No,' and so when the question came: 'Shall I come out from among them?' and my Masonic associations stood between me and a sweeter communion with Him, I did not confer with flesh and blood; did not say, will it pay, profit or please? but, returning my jewel of gold, I left all and followed Him, not to my loss but gain.

"Masonic ministers are afraid and hug their chains, and cling to their bondage, when sanctified common sense would lead them out to liberty and light. It is not good common sense to be bound when you might be free, to be empty when you may be full, to run in narrow, rough ruts when you might mount and fly. Why is it thus? Why, trying to save life they lose it. Seeking for place, position and pay, they lose even them, and are of no account.

"Renown, recognition, remuneration and remembrance comes only to those who are filled with the Holy Ghost. Where would Peter or Paul or Barnabas or Stephen have been to-day without Him? No one would have ever heard of them in this day. Where would Wesley, Whitefield, Finney or Caughey be? Their names would be forgotten. Common sense tells us the way to achieve a record for good, and to be blest with achievements in the work of the Lord that shall remain, is to receive the Holy Ghost. Everyone that does enthrone him receives power that is abiding; and a Holy Ghost person never dies; their lives are transmitted to others, and being dead they yet speak, and being buried their lives live in others, and walk the world as a thing of life. Common sense says, 'Seek first,' and all things are added. No loss in the Holy Ghost. Lose a friend, gain a host; lose a dollar, gain a thousand; lose a fortune, gain a crown.

"Oh, for a sanctified common sense that believes God, and accepts and secures the Holy Ghost."

THE MISSING TREASURER.

Is it true that nobody is concerned about the whereabouts of the disappeared Mr. Walden; that public and private anxioty about him is satisfactorily allayed, momentarily at least, with the offer of a reward--for the return of him? No, not at all, but for the return of the bank books he took away with him.--*Norwich Record.*

If it comes about that those books are returned, who is more likely to get the reward than Walden? The sort of man Walden was may be partly inferred from his membership in a dancing club. It is reported, by a man who should know, that every person about whom anything not agreeable to himself has been said in connection with the misfortunes of the National and the Dime Savings Banks, was a member of the Harmonica Dancing Club. One would think that this might have been noticed by hard-headed, practical men.

"Is it true," asks the *Record*, "that nobody is concerned about the whereabouts of the disappeared Mr. Walden?" It notices that the reward is offered for the missing books, not for the missing man. The *Bulletin* marks the uncertainty of the bank directors about there being any criminal evidence that John L. Walden has injured their bank. Possibly neither is aware that John L. Walden is a Mason.

RELIGIOUS LIBERTY.

Fifteen months ago the Methodist Ministers' meeting started a movement to secure for Protestants in the republics of Peru, Eucador and Bolivia the same liberty of conscience that is enjoyed by Roman Catholic citizens in the United States. Quite recently editorials have appeared in the *Chicago Times-Herald*, the *Inter Ocean*, the *Chicago Tribune*, the *Chicago Evening Journal*, the *Citizen*, the *Northwestenn Christian Advocate* and the *Interior*, strongly endorsing this movement.

An interesting correspondence between the Chicago Methodist Preachers' Association and the high authorities of the Roman Catholic church has just reached a satisfactory conclusion, and as it illustrates an era of better feeling between Catholics and Protestants, a sketch of it will be of general interest.

In April, 1894, a committee of the association was appointed to protest to the Pope:

"That our Protestant brethren in the republics of Peru, Eucador and Bolivia labor under oppressive disabilities that affect not only the profession of their faith, and the public worship of God according to the dictates of their conscience, but also their civil and inalienable right to be legally married without being compelled to forswear their religious convictions," and to respectfully and earnestly request him to secure for these Protestants "the same liberty of conscience that is enjoyed by Roman Catholic citizens of this country."

The committee having the matter in charge went at its work promptly and vigorously, but met with discouragements. After more than a year of attempts to get some expression of opinion from the Roman Catholic authorities, Cardinal Gibbons replied to the committee as follows:

Rome, June 14, 1895.

Mr. John Lee;

Dear Sir:—In reply to your favor of the 20th ult. I beg to say that some days ago I referred the matter of the disabilities of Protestants in Peru, Eucador and Bolivia to the cardinal secretary of state. His eminence now writes me as follows:

"The letter written to your eminence by Mr. Lee of Chicago has reference to a state of things solely dependent upon the civil laws in force in the republics of Peru, Eucador and Bolivia. Neverthless, as your eminence has been pleased to communicate to me the said letter, I have written to the apostolic delegate in the above-named republics to obtain precise information concerning the laws which affect the condition of Protestants there, as regards both the exercise of their religion and the celebration of marriages. In communicating this to your eminence, and taking upon my-

self to call the attention of the holy see to the information which the aforesaid delegate will send, I am, etc."

Availing myself of the opportunity to tender to you my best wishes for your welfare, I am, dear sir, yours sincerely in Christ, J. Cardinal Gibbons.

All fair and rational Catholics everywhere will favor the privileges for which the committee has asked, and will indorse the statement of that good Catholic, Captain Finerty, who says in the current issue of his paper, *The Citizen*, "Mr. Lee deserves praise for his manly perseverance in this matter, and we hope the action taken by the cardinal secretary of the holy see will have the good effect of abolishing odious religious restrictions in the countries named."

All Protestant denominations will be gratified at the outcome of the correspondence, while Mr. Lee may specially plume himself that, after many discouraging trials, he had the grace to persevere, and at last found out the postal route that leads from Chicago to the Vatican.

The "Mr. Lee of Chicago," to whom the cardinal secretary of state refers in his letter to Cardinal Gibbons, is the Rev. John Lee, pastor of the Wheadon Methodist Episcopal church of Evanston.

PERSONAL MENTION.

—Pres. C. A. Blanchard's admirable address on "The Church and the Lodge," before the Northfield, Mass., Conference, we will publish in abstract next week.

—Rev. H. W. Johnston, who is at the head of the Wesleyan Methodist Mission in Africa, spent last Sabbath in Wheaton and preached two excellent sermons in the College church.

—Rev. J. A. Edmondson, pastor of the M. E. church, Vermont, Ill., visited the *Cynosure* office last week. He is a man of influence and wields it powerfully against the secret lodge system.

—A new Indiana subscriber writes, "I never knew a Mason to lose a suit in court during my life, now past fifty years. I knew a Mason that killed his wife, and went to California a free man, as regards the law."

—Rev. J. C. Reiff of the Dunkard church at Huntington, Pa., writes us: "We neither admit nor retain members in the Dunkard church who are members of any secret organization. This principle is strictly carried out throughout the brotherhood."

—Some of our correspondents enquire, "What has become of the *Lodge Lamp?*" If they will refer to their June number they will find that it was an eight page or double number including June and July. The August number will be issued this week.

—The Y. M. C. A. of Chicago made a canvass of the city to ascertain how many young men attended the churches. They found that only five out of one hundred were regular attenders, and that there were four secret lodges for every church, and that these lodges were mostly filled with young men.

—Rev. John Lee, pastor of the Wheadon M. E. church of Evanston, was a caller at the *Cynosure* office last week. He claims to be a devoted friend of our cause. He has been taking a deep interest in securing the rights of Protestants in South American countries by correspondence with the leaders of the Romish church.

—President Blanchard called at the *Cynosure* office upon his return from the Moody Conference at Northfield. Counting laymen as well as ministers there were some fifteen hundred present on the evening that he spoke upon the lodge question. It was seed sown over a very wide field. May it bring forth a hundred fold.

—Readsboro, Vt., is a town of some over a thousand inhabitants. It is presumably a lively town as it has a band which attended the Knight Templar Conclave at Boston last week. With the band went no doubt quite a party, the expenses being several hundred dollars. Vermont like New Hampshire is largely under lodge rule while nine out of ten of the rank and file are simply dupes overcome with the honor of associating with "Right Eminent" this, or "Sir Knight" that.

—The Congregational churches have a national gathering once in three years called a Triennial Association. The last meeting was in 1892, at Minneapolis, Minn., at which time a committee was appointed to report on secret societies at their next meeting. We are glad to announce that President Blanchard is one of that committee. The Triennial Association at which this committee are to report is to be held this year in Syracuse, N. Y., during the first week in October. We shall keep our readers posted as to the results. The N. C. A. will supply delegates with literature.

—Bro. W. H. Layton, of Blackmore, Ringgold county, Ia., writes: "I pray for the success of the anti-secrecy cause, believing it to be the cause of Christ, our dear Redeemer, for whose sake we ought to be willing to suffer persecution. The Bible declares 'All they who live godly in Christ Jesus shall suffer persecution.'" It was to Bro. Layton's home, nine miles from Kellerton, that Elder D. P. Rathbun was taken all covered with blood and mud on the night of the Kellerton mob, June 21, 1881. It was there he lay for many weary weeks on a bed of suffering. while J. P. Stoddard, Lewis Blanchard and other heroes of the cause visited him in his affliction.

—The *Woman's Voice* of Boston says: "The Manitoba school question seems as far from settlement as ever. Premier Greenway has refused to recede from his position in regard to the Catholic schools, announces that he will accept no compromise, nor consent to the slightest change in the Manitoba school act. To a direct question whether he would agree to a compromise, he made this reply, 'The communication will be treated respectfully and carefully considered. However, I do not think the sending of it is likely to provide the Dominion Government with a way out of the difficulty. We will stand or fall by national schools. We cannot consent to return to Catholic schools.'"

—The Cissna Park (Ill.) *Review* of August 1 contains a letter from our good friend J. S. Hickman, in which he proves the oft-denied fact that Masonry has been revealed. He says: "There is perhaps not a single county in the State of Illinois but what some lodge in each county has been watched by outsiders from first to last in the so-called "work" of the A. F. and A. M. organization, and the testimony of these would prove that the secrets (?) of the order could be proved by outsiders, as charged by the writer. Scores of seceders could be introduced from all over the country. The law court records prove the same thing, as they are to be had to-day and can be read by outsiders, corroborating that these charges are as so alleged. We particularly refer to the Morgan trials, as spread out on the court records in the State of New York; and yet you fellows are peddling out for ready cash these so-called secrets; and, perchance, if you bury the dead and assist the widow and orphans with this money fraudulently obtained, you call it charity! Go to your dictionary and see if 'charity' has any such a meaning. The writer is glad he is an American citizen and that he has the right to hold up to ridicule all such frauds. Our country is menaced by three great evils: the money power, the rum power, and the lodge power; but the greatest danger is from this sneaking and, in some respects, this hidden power. But the writer believes that the good sense of the American people will finally put all these powers to rout. Anything but a secret, sneaking foe! Open and fair dealing is what we want. We hope that the fellow, for his own self-respect, will confine himself to arguments, and not take up the role of the street gamin by insinuations, and then have them printed in capital letters. Be a man."

SUBSCRIBE FOR THE CYNOSURE.—WHY.

1. The *Cynosure* is the most feared and thoroughly hated by the lodge leaders of any opponent to their deep-laid schemes.

2. It is blazing the way for the non-testifying churches in this reform that is to lead them out into the Canaan of light and freedom.

3 It is the organ of communication and bond of union between widely-distributed forces contending for the destruction of the anti-Christ of these last days.

4. Old subscribers should renew in order not to part company with such a precious friend. Those who have never taken it should subscribe in order to form its acquaintance.

5. The reform it advocates bears a vital relation to every other, because no reform legislation can be effective while its enforcement is in the hands of secret lodge members sworn to favor one another.

6. That our free institutions are assailed by secret and subtle foes the most incredulous cannot doubt, and it is the mission of the *Cynosure* to sound the alarm and warn the people of this danger.

7. Our interest in any reform will be in proportion to our knowledge of it. And the best means of informing ourselves and others on this question and thereby deepening our interest in the subject is by reading the *Cynosure*.

8. It is the most reliable source for obtaining information upon the history, character and doings of the secret empire that is accessible to the people. No other paper has such facilities for turning the light upon this important subject.

9. It is independent, and neither courts the favor of the great or condones the sins of the wealthy; nor does it "call good evil or evil good" at the behest of party, church or lodge. It does not shun within its sphere to declare the whole counsel of God.

10. The paper will not only visit your home each week, keeping yourself and family in touch with the work and literature of the movement, but it will afford you an opportunity of circulating it among your neighbors and interesting them in the cause.

11. The *Cynosure's* long fight against great odds appeals to every brave man's sympathy. It antagonizes the most powerful foe of the church to-day. In early days it went through two baptisms of fire, but, like Moses' burning bush, it was not consumed.

12. The one idea of the *Cynosure* is broad. It is not a party or denominational journal. It stands for the authority of Christ and his law. It opposes secret organizations because they rend and destroy Christ's three divine institutions, the family, the church and the state.

13 It has enlisted in the various churches faithful, radical, life-long friends who have stood by the paper from its first issue. It is an honor to be enrolled with such a devoted class of witnesses for Christ. Its writers are able, self-sacrificing, loyal to Christ and their convictions of truth.

14 The *Cynosure* is the right arm of the anti-secret movement. The agent or lecturer comes and goes, but the paper comes and comes, and it goes where the lecturer cannot. No other reform is so dependent upon its literature, because so few platforms and pulpits are open for the discussion of this question.

15 The *Cynosure* has during twenty-seven years been faithfully declaring its testimony on this great question. It is no longer an experiment. The fact that it has been enabled to pursue its work for so many years without interruption is evidence that God is hearing the prayers of these witnesses and blessing their testimony.

16 The *Cynosure* is in line with twenty different denominations in this country which exclude secretists by rule from their communion. It has been acknowledged that the paper has been a tower of strength to the loyal element in these communions. It ought, then, to be a matter of conscience with each church member to subscribe for it.

17. Because it is the duty of all citizens and followers of Christ to post themselves on the evils of secret societies. It is impossible to be an intelligent, loyal Christian and remain silent on this subject. The excuse that you have too many papers will not justify you in refusing to support this firstclass anti-secrecy paper. Stop half your other papers and take the *Cynosure*.

18. The power and influence of the anti-secret movement is largely estimated by the number of those who support its organ. The number of *Cynosures* taken in any community is the best index of its reliable aggressive interest in the cause. Thus by taking the paper you help to swell the influence which enables the movement to command the respect of the world.

19. You should at least contribute the price of the paper to this cause for the reason that its supporters are so few and far between. Other reforms, such as Prohibition and the Sabbath, do not encounter such opposition and have enlisted hosts of followers. Remember it costs much to speak out on this question. The great publication boards of the popular churches dare not carry in their stock, books or literature on this subject. The great church papers scarcely ever touch on it. Even the press of most of the anti-secret churches only occasionally publish on it.

SEEKERS OF PEARLS.

CHRISTIAN WORK MUST BE UNCEASING AND ABSORBING.

As the Fisher In the Sea Labors Constantly, So Should We Seek Peace of Conscience and a Clean Heart—Blessings Which Christ Has Given.

On Sunday, July 28, Madison C. Peters, D. D., preached at the Auditorium in Asbury Park, N. J. Text, Matthew xiii, 45, 46:

"The kingdom of heaven is like unto a merchant seeking goodly pearls, who when he had found one pearl of great price went and sold all that he had and bought it."

Following is an abstract from the sermon:

From a very early period pearls have ranked highest among the gems and have been highly esteemed as ornaments. The Greeks and Romans even decorated their feet with pearls, as Pliny informs us. Cleopatra's pearls, which she proposed to dissolve in vinegar at a costly repast, the subject of a wager, were valued at about $400,000.

The book of Job and other parts of Scripture make frequent allusions to pearls. It was supposed for centuries that the pearl was formed from a drop of rain falling into an oyster, when it straightway congealed into a pearl, and upon this fanciful theory many of the old pearl legends and poems are founded. Perhaps the most ancient notion was that the fish conceived the pearl from the dew of heaven, and according to the quality of the dew the pearl was pure or round or cloudy or deformed with specks; the state of the atmosphere at the time of conception and the hour of the day were supposed to have great influence on the size and color of the pearl.

But instead of having a celestial origin, mud, sand or weed is the beginning of the pearl. The grains of sand or other foreign bodies lodging between the mantle and the shell of pearl oysters produce an irritation of the delicate tissues which causes the deposition of pearly matter around them for protection. Advantage is taken of this by man, and by the introduction of different foreign bodies pearls of different shapes are made to grow. And as the pollution or irritation creates the most valuable of all jewels, so from the suffering and discord of earth our God can fashion a holiness and a harmony which shall by and by form the gates into the golden city.

The pearl is not without its prior friction, the throes and agonies of which we can have no conception. So neither could there be salvation without suffering, nor can there be holiness without conflict.

In the east men had their wealth in jewels. In the form of jewels property was most safely because most secretly kept and, in case of flight, often made necessary in that land of revolutions, most easily removed. Remember that in the east precious stones were a form of money and often of immense wealth, then you will rise to an adequate idea of the full value which Christ puts on his people in calling them his pearls or the full meaning of the figure that represents the blessings of his salvation as one pearl of great price, which all other pearls and property should be sold to buy.

Besides its money value a pearl as a beautiful emblem of salvation in respect of its color, of snowy whiteness, a purity unclouded by the slightest haze and a form so round and polished and perfect that it is impossible of improvement. What an emblem of that salvation which came perfect from the hand of God without any admixture of error and which no learning or work of ours can ever improve!

The dreadful dangers which pearl fishers have always to encounter, the dreadful deaths they have often to endure, will recall to a thinking mind the fact that the church ought to be ashamed of the spasmodic efforts she puts forth.

Think what it cost Christ to secure for us the pearl of great price, our redemption! Agonies which no mortal tongue has ever told rent and tore his holy heart, and all this agony, the agony of eternity and of infinitude, compressed into moments! The very thought is colossal. It is overmastering. Language droops under it.

As seekers for pearls make everything bend to their one absorbing purpose and live only for that, so must we make our Christian work and our Christian living the primary thing.

As all which the merchant sought in acquiring goodly pearls was found in one—the precious, peerless gem—so Jesus teaches us that the soul finds in himself all it feels the want of and has been seeking in other ways—peace of conscience, a clean heart, a renewed mind, comfort in sorrow, light in darkness, hope in difficulty and life in death.

These blessings, which cost Christ long years of suffering and deepest humiliation, bloody agony and dreadful death, in being offered to sinners who despise and reject him—how is this pearl cast before swine? To them who believe Christ is precious, but what can be more sad than to see the value a woman sets on trinkets, the pride with which she wears her pearls, while Jesus has no preciousness in her eyes?

The eldest daughter in a fashionable house was dressed for a sumptuous ball when her little sister, seeing the flashing gems in her hair, climbed on a chair, and winding her arms around her neck said, "Sissie, shall you have any jewels in your crown when you get to heaven?" She did not answer, but when she got to the assembly nothing seemed to be right to her—the lights burned dimly, the music was discordant, and the dancing lagged until she thoroughly tired of it. She ordered her carriage very early and went home. Going straight up to her little sister's bedroom and throwing herself on the bed, she awoke her and said, "Sissie, you shall have one jewel in your crown, for I'll give myself to Jesus tonight." Shall you have any jewels in your crown?

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning Aug. 25. Comment by Rev. S. H. Doyle.

TOPIC.—Conquering difficulties with Christ's help.—II Cor. xi, 24-28; xii, 7-10.

1. Difficulties (II Cor. xi, 24-28). In these verses Paul recounts the trials and tribulations that he had endured as a servant of Jesus Christ, and the long list of calamities place vividly before us the difficult path of the faithful and true servant of Christ. He had been beaten, stoned, shipwrecked, attacked by robbers, by his own countrymen and by the heathen, and had suffered much from physical privations, such as hunger, thirst and cold, and in addition to all these things there was his great anxiety for the churches which he had organized, and over which he had a general supervision. It seems hardly possible that so much that was difficult and had to be borne should have been the lot of one man, and yet Paul's experience is only that of all disciples of Christ. "Strait is the gate and narrow is the way that leads to life." The pathway of every Christian is strewn with hardships and difficulties. There are adversities, calamities, difficulties, doubts, privations, mysteries, afflictions and sorrows to be met upon every side. The one consolation in it all is that we do not meet these difficulties single handed. There is one who strengthens us, and it is through Him that strengthens us that we are enabled to do all things.

2. Conquering difficulties with Christ's help (II Cor. xii, 7-10). While troubled much in his Christian life, Paul was yet singularly blessed by his Master, and that he might not be too much exalted over these superior advantages there was given to him some affliction which he calls "a thorn in the flesh." Paul prayed three times that this might be removed, yet it was not, but instead Christ gave him grace to bear it, saying unto him, "My grace is sufficient for thee." In answer to our prayers Christ will not always remove difficulties and obstacles from our path, but He will give us the strength to conquer them. The Christian is able to undergo every trial, to brave every sort of suffering, to overcome every variety of temptation, to perform every duty because Christ helps him by His teaching, by His own patient example in enduring hardships and particularly by the abundant bestowal of His Holy Spirit.

Bible Readings.—Deut. xxxi, 6; Ps. xxiii, 3; xxxiii, 20; xlvi, 1; cxxi, 1, 2; Isa. xliii, 2; Dan. iii, 21-26; vi, 19-23; Math. v, 11, 12; xxviii, 19, 20; Rom. v, 3-6; viii, 26; Acts v, 41, 42; xxvi, 21, 22; Phil. ii, 17-19; Heb. iv, 15, 16; xi, 32-38; Jas. i, 2-5, 12; I Pet. iv, 12 16; I John v, 4, 5; Rev. iii, 10.

A Few Suggestions.

The members of one Australian society have agreed among themselves to pray regularly for one another, and a special hour is set aside on Sunday morning for this purpose. All the officers pray for one another by name, and the committees do likewise.

The Christian Endeavor cause across the water is of the genuine stripe. In England one society has, in addition to the regular committees, an "old people's committee" and an "associate members' committee." Societies on this side of the Atlantic may well heed this hint.

A capital suggestion is that no meeting of a Christian Endeavor society be allowed to pass without some item of missionary information being presented and a missionary prayer being offered. The missionary committee is made responsible for this. There is no subject with which the great missionary theme cannot accord.—Golden Rule.

Remember These Proverbs.

He whose goal is better never finds best.

Who hates not rightly will not rightly love.

Do not let your clothes smother your souls.

Blank cartridge, big gun; all talk and nothing done.

Seek God for Himself, or you will never find Him for yourself.

The rivulet can fill a bottomless cup as well as Niagara could.

You will take nothing from church unless you take much to church.

For a cracked boat a pound of putty is better than a ton of cargo.—Golden Rule.

Enduring All Things.

Paul made the sanctified soul a well rounded character, broad and liberal, that could "endure all things," could be just as much of a saint in the kitchen on a July day as in the parlor on a holiday, just as pious behind the counter six days in the week as in the pew on the Sabbath.—Mrs. C. F. Wilder.

Christian Endeavor Briefs.

The Irish Wesleyan Methodist church has practically decided to adopt the Christian Endeavor society as the official young people's movement of the denomination, instead of a Wesleyan guild.

The North Carolina state colors are white, green and gold—white for purity, green for growth and gold for sunshine.

South Carolina's Endeavorers are loyal to their churches. From the latest statistics it is learned that 97 per cent regularly attend the Sunday services, over 50 per cent regularly attend the midweek prayer meeting, and nearly 20 per cent are teachers in the Sunday school.

The territory covered by the Canadian Northwest Territories union extends north and south 367 miles and east and west 711 miles. Sixty-five societies, with a membership of 1,552, are reported.

It has been found that there are only six countries into which Christian Endeavor has not penetrated.

For genuine happiness and true mirth give me any one of the many Christian Endeavor socials that I have attended.—Bishop Rondthaler, D. D.

The Epworth league, at its biennial convention, held at Chattanooga, used the great tent used at Cleveland by the Christian Endeavor convention.

The society among the apprentices of the United States naval training station at Newport, whose members were transferred to service on the training ship Essex, has reorganized with 27 members.

What Beauty Will Ever Do.

To put it shortly, if with somewhat brutal frankness, the majority of women have hitherto wished to get married, and, being in action, though not in argument, supremely logical creatures, they discovered centuries since that the quickest and most certain way of attaining this end was to make themselves attractive to men. The most powerful form of this attractiveness has been, is and probably always will be their personal beauty, and to enhance that beauty by every means in her power and to afford as frequent and striking occasions for its display as possible have been the aims of every civilized society, in so far as women have been able to determine them. And there is not the faintest reason to believe, cranks male and female notwithstanding, that these aims have become one whit less universal, less potent or less eagerly desired.

If women are willing to pay this price, they at least show no sign of such readiness, and this can be proved not only from the consideration of their fashions in dress and analogous matters—it is even more clearly revealed in the education which is still assigned to girls, the subjects taught therein and the methods of life and study. But slight examination is needed to show that here, too, all is founded upon that same aim of rendering the girl socially attractive and effective, rather than of rendering her competent for the discharge of any special duty or making her capable and thoroughly proficient in any branch of learning or fit for any profession.—Fortnightly Review.

To Make the Hair Curl.

Tight frizzes are not permitted, but loose, natural turns are still a graceful finish, and there is just one sure way to accomplish them. Wind the lock from the very end in a flat, close wad. Be sure the very tip of the lock is snugly curved down in the very center of the little mat the turns make. Fold up the mat in a square of tissue paper. Press it, paper and hair, at night before you go to bed and let it stay in the paper all night.

In the morning, the paper unfolded, down will tumble the lock, glossy and curved into a loose series of rounds, as different as can be from the quirk of corners that passes for the usual artificial curl. No matter how long or how short the lock, it will come from this treatment "natural," and, what is more, it will seem to hold the curl, coming out in a pretty loosening of the curve instead of in sharp angles.

All this takes time, though, and a shorter way and almost as good is to wind the lock over a roll of silk, being sure the tip of the lock curves under snugly. The difference between the natural and the coaxed curl is all in the curve of the tip. No natural curl ever starts to corkscrew right from the scalp, though a wave or so may show there. So devote all attention to the rounding of the ends.

Discriminating Wisdom.

A correspondent thinks he has discovered a discrepancy in the Bible because one verse says, "Answer a fool according to his folly lest he be wise in his own conceit," while another verse says, "Answer not a fool according to his folly lest thou also be like unto him."—Albany Times-Union.

Grace In Walking.

To put the foot down prettily is to walk gracefully, to seem to have a pretty foot whether it is really pretty or not, to secure a stylish carriage, to make the skirts hang well and the waist seem long, to—well, to put the foot down well is to secure many of the blessings of life. Don't believe it when you are told to put the toe down first. The foot should be so lightly poised on the ankle that when the lift from the hip is made in taking a step the foot naturally swings, toe down, so that the forward part of the foot touches the ground first. That is very different in effect from stiffly pointing the toe down and trying to walk that way.

Put the feet down so that the heels would keep pretty closely on an imaginary chalk line, the toes always falling a little outside of the line. The full weight of the body should be on the foot that is on the ground, and one ought to be able to balance prettily at any moment on the single foot that is supposed to be carrying the walker's weight. If this can be done, it is proof that the body is well poised and well carried.

The woman who wears a house gown of correct length, that gracefully hangs about the feet and touches the floor all around, should hardly lift her sole from the floor when she walks. The heel rises a little, but the toe pushes prettily forward, shoving the hem of the dress out of the way as the step is taken. To put the foot down well is to walk well, to stand well, to be

well, and, besides, it has a moral side, for the girl who has the strength of mind to say "No" in the right place is the girl who can "put her foot down," isn't she? If a woman could only be guaranteed that footing her bills would be included, she would be converted to the proper way of walking at once, but that cannot be done, and graceful walkers are very scarce.—Philadelphia Press.

Because She Is Fifty.

Some time ago, after publishing an article on the sad case of "The Unemployed In Pall Mall," I received a very pathetic letters from a lady, who claimed to represent a class of unemployed perhaps the most deserving of all. I have kept this letter by me for three or four weeks, in the hope of arriving at some practical suggestion for the relief of such cases as it describes. But the problem is too hard for me. The writer is one of the numerous daughters of an officer, left with an income insufficient to keep her in decency, and at 50 years of ago she finds every field of employment closed to her, simply because she is 50. Let her speak for herself:

I am still active and energetic, with good health. I do not look much over 40. I can teach well all the usual subjects except music, and I am a fluent French scholar, but I date from the pre-examination period, and, alas, have no certificates. I am an experienced housekeeper and understand accounts. I could chaperon girls, having been accustomed to moving in good society. I could mother the children of a widower, for I have had great experience with children, more especially with delicate ones. I could be useful to a literary man, for I am a rapid writer, or as a secretary, for I can write a letter from a hint of what is required. Yet nothing can I find to do. I have answered advertisement after advertisement. I have corresponded with all those agents whose frauds you so frequently expose. In despair I ask: What am I to do? Can you, and will you, suggest some opening?

Can anybody else? Although the problem is too much for a mere journalist, it seems to me one well worth the consideration of the benevolent. For the above is not the voice of an individual only, but of a class, and a large one.—London Truth.

Housekeepers Should Rest.

Either in city or country the homekeeper should so arrange her affairs as to have the middle of the day to rest and the remainder of the time live out of doors as much as possible. Too much cannot be said in favor of planning and systematizing the work as well as simplifying it. Where only one pair of hands do all—and this is the case in a majority of homes—it takes a good head to keep the house cool and comfortable, the cuisine well managed and yet not overdo. Trained intelligence of a practical kind is growing among women. In cooking schools we learn how to conserve force—that is, not waste steps and strength—and learning in one department helps all.

A little after the midday lunch or dinner the homekeeper ought to retire to her room and in a loose wrapper rest, and if possible go to sleep. Next to good nutrition, nothing so well sustains vigor as this state of equilibrium. Ten minutes' slumber refreshes the nervous system, wipes off the narrow marks of care and makes life seem worth living. First, feel at ease and peace with all the world. Forget everything unpleasant, throw care to the winds and glide into that region where all is beauty and happiness. Let frets and worries pass by as idle wind. And don't say you can't; you can! Having faith in the eternal goodness, show it practically. Have we reached this present year 1895, through the evolution of billions upon billions of ages, to be thrown off the balance by some little perturbatien of the domestic machinery? Next year, if not next week, it will be forgotten.—Hester M. Poole in Household News.

Transparent Window Blinds.

A new invention for the production of a fabric for window blinds is reported from Yorkshire, England. The material and apparatus employed and the process adopted in the manufacture give a fabric that is transparent from the room, but opaque from without. The fabric contains linen, aluminium, isinglass, borax, tallow, etc. The apparatus contains a cylinder filled with a patent glassifying compound, in which bobbins of linen yarn are placed. The yarn is saturated and coated with this compound as it is wound off the bobbins and drawn through an opening at the top of the cylinder. It is then passed over a roller, situated above this opening and down to a series of heating and drying plates; then around another roller, to the rewinding arrangement of the apparatus, where the yarns are wound upon the bobbins again and are then ready for a knitting machine.

The inventor claims that this blind is so flexible that it can be easily rolled up and down; that it is so transparent that a room is not darkened when it is drawn; that while those inside a room can see through the blind almost as perfectly as though it were glass, those outside cannot see inside the room, unless the latter is lighted most brilliantly and darkness prevails outside, and that it is artistic, and therefore pleasing to the eye. The blinds at present are hand painted, but it is expected that in the future it will be possible to print them by machinery, and thus reduce the expenses of production, so that the cost of fitting windows will not be much greater than that incurred by ordinary blinds.—Upholsterer.

A Parisian Novelty.

A Parisian novelty for midsummer is the frock of white brilliantine, with vest, collar and cuffs of grass linen. The godet skirt has each gore defined by a line of grass linen insertion, which gives it a novel touch. The waist has a short Eton jacket effect, with a full vest of eyelet grass linen over white silk. The rather small revers are lined with white silk and edged with grass linen insertion. Brilliantine is used for the leg o' mutton sleeve, which has three bands of the insertion arranged half an inch apart as the cuff.

OLD DRINKING LAWS.

DRUNKENNESS SEVERELY PUNISHED BY THE ANCIENTS.

Romans Prohibited Wine to Women and Men Under Thirty—Mohammed Bastinadoed Drunkards—Aristotle and Plato Favored Rigorous Treatment of Tipplers.

The offense of drunkenness seems to have been a source of great perplexity to the ancients, who tried any number of ways of dealing with it. If none of them succeeded, it was in all probability because they failed to suppress the means by which this insidious disease is incited and propagated. Severe treatment was often attempted without any satisfactory result.

The Romans prohibited the drinking of wine upon the part of men under 30 years of age, a rule which applied to women of all ages. If a wife were declared guilty of consuming fermented liquor her husband might legally scourge her to death.

The Carthaginians prohibited governors, magistrates, soldiers and servants from drinking anything stronger than water, and the Athenians made it a capital offense for a magistrate to be drunk.

The Suevi seem to have realized the necessity of drastic measures, as they went so far as to prevent the importation of wine into their country.

The Locrians, under Zalenous (660 B. C.), made it a capital offense to drink wine unless it were mixed with water; even an invalid was not exempt from punishment unless his physician had ordered him to drink undiluted wine. History does not relate whether physicians were in the habit of giving such instructions.

Pittacus of Mytilene (651-569 B. C.) made a law that he who, when drunk, committed any crime should receive double the sentence which he would have received had he been sober. Aristotle and Plato considered this law the height of wisdom. The Roman censors were empowered to expel a senator for drunkenness and were at liberty to confiscate his horse.

Mohammed ordered drunkards to be bastinadoed with 80 blows.

Some nations seem to have approved of "moderate" drinking, as they limited the quantity to be consumed at one sitting. This was the system adopted in ancient Egypt, but the limit does not appear to be stated in any history now extant. The Arabians fixed the quantity at 12 glasses a man. Unfortunately, however, the size of the glasses was not clearly defined. The Anglo-Saxons ordered silver nails to be fixed on the side of drinking cups, so that each person might know how much he had consumed. This method is said to have been introduced in consequence of King Edgar noticing the drunken habits of the Danes.

Lycurgus of Thrace (about 900 B. C.) was a thorough prohibitionist; he ordered the vines to be cut down.

The Spartans tried to turn the vice (as it was then regarded) of drunkenness into contempt by systematically making their slaves drunk once a year, in order to show their children how contemptible men looked when in an inebriated condition.

Drunkenness was considered much more vicious in some classes of persons than in others. The ancient Indians, for example, held it lawful to kill a king when he was drunk. Charlemagne (A. D. 742-814) enacted a law that judges and pleaders should do their business fasting.

The English expression "drunk as a lord" proves that at one time to become intoxicated was regarded as indicative of aristocratic birth and breeding. Moreover, "a three bottle man" was respected as one who displayed qualities which his friends might well envy. It is not a great many years since people supposed total abstinence from alcoholic stimulants actually shortened life, and there exists in London today a gentleman whose life was refused by an insurance company solely upon the ground that he was a teetotaler!—New York Voice.

Won't Marry a Man Who Drinks.

The young women of Danbury, Conn., have started a new ball to rolling, says the New York Voice. They have organized a society each member of which pledges herself not to marry any man who drinks. "The lips that touch wine shall never touch mine" seems to be the idea, and a mighty good idea it is too. Since railroad corporations are refusing to intrust the care even of a freight train to a man who drinks it is time for women to refuse to intrust their destiny and the destiny of their children to such men. Stick to it, ladies.

Sobriety Is Truthfulness.

A recent decision of a court was that a man with three drinks in him was not to be believed as against a man with two, a man with two as against a man with one, a man with one as against a man with none. Courts of justice generally observe the rule that sobriety is truthfulness.—Scranton (Pa.) Index.

SABBATH SCHOOL.

LESSON IX, THIRD QUARTER, INTERNATIONAL SERIES, SEPT. 1.

Text of the Lesson, Joshua vi, 8-20—Memory Verses, 15, 16—Golden Text, Heb. xi, 30—Commentary by the Rev. D. M. Stearns.

8. "The seven priests bearing the seven trumpets of rams' horns passed on before the Lord." At Gilgal the reproach of Egypt was rolled away in connection with the rite of circumcision, the feast of Passover was kept, and the manna that had come from heaven so faithfully all those 40 years ceased after they had eaten the old corn of the land (chapter v, 8-12). Joshua also had taken second place in command, the Lord Himself being the Captain of the host (v. 14, 15). Now under their Captain's orders they are beginning their march around Jericho, which city was straitly shut up because of Israel (verse 1).

9. "And the armed men went before the priests that blew with the trumpets." The armed men, the priests, the ark, all the people. Such was the order of the procession as they marched around the city. The ark is the symbol of the presence of the Lord and all was being done "that all the people of the earth might know the hand of the Lord, that it is mighty, and that they might fear before Him" (iv, 24). Whether the trumpets were rams' horns or silver, their sound was suggestive of atonement, by virtue of which God can deal with man.

10. "Ye shall not shout, nor make any noise with your voice, neither shall any word proceed out of your mouth, until the day I bid you shout." This was very trying to their humanity. Their God had divided the Red sea and the Jordan for them, had fed them with food from heaven and brought water from the rock for them. He was the mighty God of Jacob, and He was going to make the walls of Jericho fall down flat, for He said He would (verse 5), and the hearts of many must have longed to cry out to those scoffers on the walls: "Our God will bring down those walls. He will conquer you." But there was to be not a word from Israel till the appointed time. With the exception of the blasts from the rams' horns the great host passed round in silence. See Zech. ii, 13.

11. "So the ark of the Lord compassed the city, going about it once." Not a word about the people doing it. "It is God who worketh," and "the Lord alone must be exalted" (Phil. ii, 13; Isa. ii, 11).

12-14. "And the second day they compassed the city once and returned into the camp, so they did six days." Day after day the same procession and the same order. No sound but the horns of the priests. Not a word from the people—just the silent marching of the mighty host and the quiet and orderly return to the camp. The walls of Jericho stand firm, and probably the scoffers' hearts grow harder as they find their peace undisturbed, and it is even possible that they find some amusement in watching the daily procession, the priests and their horns will have their share of ridicule, and there may have been many a surmise and even joke about what was under the blue cloth on those men's shoulders (Num. iv, 5, 6). Infidelity is about the same in all ages, and the hard speeches of ungodly sinners (Jude, 15) are always plentiful. It is ours to bear the ark in patience and meekness and faith, giving a clear and consistent testimony as to the only way of redemption through the blood of the Lamb, and at the appointed time the walls of infidelity will crumble and the kingdom will be the Lord's (Obadiah, 21).

15. "Only on that day they compassed the city seven times." This is the record of the seventh day. There must have been unusual interest in Jericho on this day as they heard the sound of the rams' horns earlier than usual and saw the hosts, instead of returning to camp, start to compass the city a second time. Then a third time, and a fourth time, and a fifth, and a sixth. The interest must have been intense, and we may imagine the walls fairly crowded to watch these unusual proceedings.

16. "Shout, for the Lord hath given you the city." This was the command of Joshua to the people as they went round the seventh time. How their pent up feelings would break forth; what a shout it must have been from hundreds of thousands of voices; shout after shout, a prolonged shout that almost, if not altogether, made the earth to tremble! The city was given to Israel before ever they compassed the city once (verse 2). It was theirs by the word of the Lord, now it is to become theirs visibly and actually. Many things are ours in Christ which we will not visibly and actually enjoy till His appointed time.

17. "Only Rahab, the harlot, shall live." By faith she perished not with the unbelievers (Heb. xi, 30, 31). The scarlet cord in her window was the outward evidence of her faith, and she rested on the words of the spies whom she had befriended, saying, according unto your words, so be it (ii, 21). Through her faith deliverance came to her father and mother and brethren and kindred (verse 23). She afterward married Salmon (who may have been one of the spies) and became the mother of Boaz (See Ruth iv, 21 and Math. i, 5).

18. "Keep yourselves from the accursed thing." The whole city and all in it were devoted to be utterly destroyed (verse 17, margin, and verse 21), and this was a warning for Israel's good. If we get mixed up with cursed things we will bring a curse upon ourselves. The only redemption from the curse is through Him who was made a curse for us (Gal. iii, 13). This was typified in the scarlet cord in Rahab's window.

19. "But all the silver and gold and vessels of brass and iron are consecrated unto the Lord." In Num. xxxi, we read that the people were permitted to take of the spoil and give unto the Lord a portion, cleansing everything by fire or water (Num. xxxi, 23), but in the case of the city of Jericho all was to be the Lord's, either for destruction or for His treasury. Jericho being the first city taken may account for this—a first fruits unto the Lord. The story of Achan in the following chapter shows the nature and punishment of the sin of covetousness, with which see also Acts v, 1-10.

20. "The wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city." They slew every living thing and burned the city with fire (verses 21, 24), and Joshua pronounced a curse upon the man who would rebuild it. It becomes us to say, "Just and true are Thy ways, Thou King of Nations" (Rev. xv, 3). "His way is perfect," and some day we shall see a perfect agreement between all His doings and the fact that "God is Love." He is good and doeth good, and the Judge of all the earth cannot but do right.

HORROR AT DENVER

Death Visits Firty-Six People in Their Sleep.

HOTEL WRECKED BY AN EXPLOSION

Two Women Snatched from the Rescuers by the Fire-Fiend at the Moment of Rescue—Whole Building Blown to Pieces and the Slumbering Victims Buried in the Debris, Dead and Mangled—But Twenty-four Rescued Alive.

DENVER, Aug. 19.—The Gumry hotel, 1725 to 1733 Lawrence street, was wrecked by a terrific explosion at 12:10 a. m. The rear half of the building, a five-story brick and stone structure, went down with a crash. The hotel was crowded with guests, and many of them must have been killed, as well as the entire force of hotel employes, who were sleeping in the portion of the building which fell. On both sides of Lawrence from Seventeenth to Eighteenth streets, and on Larimer, directly back of the Gumry, the plate-glass windows of the business houses were blown in and a number of pedestrians were injured by falling glass.

Ruin of the Hotel Complete.

The hotel structure for 100 feet along the alley and extending seventy-five feet toward the front was a mass of debris. Brick and plaster were piled in heaps twenty feet high, and from this mass of wreckage could be heard the moans of the injured and dying. At 12:35 five injured persons had been taken out. They were all inmates of the upper story and sank down with the floors, escaping more fortunately than those below, who were buried in the ruins. The firemen worked like beavers digging into the debris, but made slow progress. The remaining portion of the building, from which the guests were removed by ladders as fast as possible, is expected to fall at any moment.

Scene of Inexpressible Horror.

The cause of the explosion is uncertain, but it is supposed that the battery of boilers in the hotel basement must have exploded. The sound of the explosion was heard throughout the city, awakening people in bed a mile from the scene. At 12:50 the ruins were burning fiercely and the firemen were obliged to retreat from the work of rescue. Every engine in the city poured streams into the mass, but the flames could not be possibly gotten under control before many of the injured had been cremated. As their chances of escape lessened the cries of the imprisoned people increased; heartrending shrieks rose from every portion of the great mass of wreckage.

Two Women Roasted to Death.

Two injured women had been almost extricated from the ruins when the flames approached so close that the rescuers had to abandon them for their own safety. Both voices were soon silenced, fire completing the work commenced by the explosion. The bodies of three women were also to be seen in the back part of the building, but could not be reached. At 1:30 the flames were still keeping the firemen back from the work of rescue, except just at the line of the alley wall. Of those pinioned beneath under the debris only two were thought to bo alive, both men from the fifth story, who were still lying on their beds. Both were covered with several feet of debris about their heads and could not survive another half hour.

TWENTY-TWO OF THE GUESTS.

Names of Persons Known to Have Occupied Rooms.

No meals were served in the hotel, and every guest entered on the register occupied a room in the hotel last night. Twenty-two people registered yesterday, most of them late at night, the list being as follows: Mrs. O. H. Knight, Lake City; Mrs. Knight's sons; J. L. Kirk, Omaha; J. C. Brown, Omaha; Bud Buren, Colorado Springs; J. W. Roberts and wife, Colorado Springs; Miss Jennie Howard, Boston; Mrs. C. W. Williams, Boulder; Miss Hattie H. Williams, Boulder; W. C. McClain, Huron, Kas.; Mrs. McClain and child, Huron, Kas.; Henry Sloan, Huron, Kas.; Mrs. Henry Sloan, Huron, Kas.; George Burle, Colorado Springs; E. T. McClosky, Cripple Creek, Colo.; E. French, Central City, Colo.; B. Lorah, Central City, Colo.; W. J. Corson, Pueblo; M. E. Letson, Denver.

Thus far only fifteen people who are known to have been in the building at the time of the explosion are accounted for. This leaves sixty supposed to be dead. Henry Sloan and wife, of Huron, Kas., and W. C. McClain, cashier of the Huron State bank, arrived at the hotel last night from Manitou. They are among those taken down by ladders, and are more or less injured. Mr. McClain states that he thinks there were sixty guests in the hotel, which, with the employes, would bring the number of people in the building at the time of the disaster up to seventy-five.

LATER.—Twenty-four have now been accounted for, six being probably fatally injured and the rest less seriouly. Shortly before the explosion occurred the night clerk was heard to remark that seventy guests were in the house. The list of servants will not exceed ten, making a possible death list of fifty-six.

Night Clerk Irwin is among the survivors, though badly injured. He states that there were sixty-seven rooms in the hotel, of which fifty-two were occupied, some of them by three people. In the rear portion, which is completely destroyed, were sixteen rooms, all of them occupied. The damage to the hotel will amount to from $30,000 to $40,000.

Substituting Steam for Water.

APPLETON, Wis., Aug. 15.—Since the issue of the government order prohibiting the use of water from Fox river for hydraulic power, all the mills in the Fox river valley have been exerting their resources to provide themselves with steam power. The result of these exertions begins to be apparent. A number of mills are now running wholly or in part with steam. Others are installing plants.

Librarians Elect Officers.

DENVER, Aug. 17.—The American Librarians' association decided to hold the convention in 1896 at Cleveland, O. Officers were elected as follows: President, John C. Dana, Denver; vice presidents, Henry J. Carr, Scranton, Pa.; Charles S. Dudley, Denver; Thersa West, Milwaukee; secretary, H. T. Elmendorf, St. Joseph, Mo.; treasurer, George W. Cole, Kansas City.

Chicago Father Kills His Son.

CHICAGO, Aug. 16.—Jacob Schlesser, a well-to-do grocer, shot and instantly killed his son John last night. The two quarreled over a horse which the young man claimed that the father had driven too hard.

Peculiar Accident to a Boy.

SALEM, O., Aug. 19.—A singular explosion of an empty alcohol barrel occurred at the house of W. G. Bentley, which blew his boy in the top of a pear tree, from which he fell senseless. His face was burned to a blister, and his hair was singed off. The barrel had been exposed to the sun, setting on the spigot end. Gas generated from the alcohol in the wood. The boy had just seated himself on the barrel when the explosion occurred. It is feared he cannot recover.

Mother and Child Drowned.

GRAND HAVEN, Mich., Aug. 19.—The wife and litle son of Arthur Francis, of Englewood, Ills., were accidently drowned in Spring lake. The child was in bathing and got beyond his depth when the mother went to his rescue and both were drowned.

THE DEATH RECORD.

COMMODORE HORACE SAXTON, widely known Minnesota man, at Duluth, Minn.

FRANK M. PIXLEY, veteran editor and politician, at San Francisco.

Judge SOLON THATCHER, prominent citizen of Lawrence, Kan.

WALTER MATTOCKS, well known lawyer, at Chicago.

LABAN C. BURR, mayor of Tolono, O.

J. R. IRWIN, prominent vessel owner, at Cleveland, O.

Rev. Dr. WILLIAM DEAN, first Baptist missionary to China, at San Diego, Cal.

W. R. HERRON, prominent citizen of Sharon, Wis.

P. F. ROTHERMEL, Sr., well-known artist, at Philadelphia.

General J. D. IMBODEN, noted Confederate cavalryman, at Abingdon, Va.

JOHN C. MOON, prominent Grand Army man, at Wilmington, O.

General S. P. MAXEY, famous Confederate leader, at Paris, Tex.

D. W. GRIPPEN, one of the pioneers of northern Illinois, at Rockford, Ills.

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ILLINOIS PICKINGS.

NEWS NOTES OF INTEREST FROM HERE AND THERE.

Reports by Telegraph of Important Happenings in Our Own State During the Past Few Days—News of Interest to the People of Illinois.

SPRINGFIELD, Aug. 16.—For the first time in the history of the National Guard has a cavalry troop made an extended detour of the country. Troop B, of Bloomington, Ills., National Guard, spent the day going from Camp Lincoln to Clear Lake and return. The troop was divided into squads, each one sending out scouts and conducting itself as if it were in an enemy's country.

They also made careful maps of the country, showing roads, strategic points, streams and location of bridges, fords, etc. Adjutant General Orendorff was so pleased with the excellent work done by the troop that he presented each member with a revolver of the latest pattern.

SEQUEL OF A LABOR STRIKE.

Three Men Sentenced for Assaulting a Deputy United States Marshal.

SPRINGFIELD, Ills., Aug. 15.—In the United States circuit court Judge Allen sentenced Ransom Paine, John Beady, Jr., and John Stanton to three months in jail each for contempt of court in brutally assaulting Deputy United States Marshal John G. Skerrett, who was guarding the Tudor Iron works at East St. Louis. Patrick Sheehan, charged with the same offense, was discharged. Michael Brazzil was brought here from East St. Louis and lodged in jail charged with contempt of court in badly beating up Edward Morgan, an employe of the Tudor Iron works, threatening to kill Morgan and to burn the works.

Illinois Board of Equalization.

SPRINGFIELD, Aug. 14.—The Illinois state board of equalization met in annual session, State Auditor Gore presiding. Edward Culberton, of Cook county, offered a lengthy preamble and resolution regarding the assessment of the capital stock of corporations heretofore exempted by law. The opinion of the attorney general was solicited as to the board making such assessments. The matter was made the special order for next Tuesday. The state assessors' returns are tabulated and in the hands of the printer ready for action next week. All the railroads reported except two. The assessment of the state this year is $743,000,000, an increase over last year of $5,000,000. Cook county increased $4,000,000. The board adjourned to next Tuesday.

Seems a Wild Young Blade.

ROCKFORD, Ills., Aug. 17. — Charles Youngblade, 20 years old, and Miss Dora Carlson, the 19-year-old daughter of N. O. Carlson, left the city and are supposed to have eloped to either Chicago or Beloit to get married. Miss Carlson's sister gave Youngblade a check to get cashed for her and that he took with him. The young lady also appropriated a portion of her sister's wardrobe. Youngblade attempted to commit suicide in Chicago several months ago.

Does Not Apply to Parochial Schools.

SPRINGFIELD, Ills., Aug. 17.—Assistant Attorney General Newell has given his opinion that the new law requiring the United States flag to be placed on public buildings and schoolhouses does not apply to so-called parochial schools or to Sunday schools under the charge of religious denominations where religious instruction is imparted.

Appointed by Gov. Altgeld.

SPRINGFIELD, Ills., Aug. 15.—Governor Altgeld has appointed as trustees of the western insane hospital, created by the last general assembly, W. Seldon Gale, ofGalesburg; John N. Eden, of Sullivan, and Thomas Silvas, of Rock Island. The location of the new asylum has not yet been determined upon.

Altgeld Appoints Trustees.

SPRINGFIELD, Ill., Aug. 19.—Governor Altgeld has appointed as trustees of the Asylum for Incurables, created by the Thirty-Ninth general assembly at Chicago, John Finley, of Peoria; N. C. Warren, of Rockford and Henry Alexander, of Joliet.

Queen Vic to Parliament.

LONDON, Aug. 16.—Queen Victoria's speech to parliament is an unimportant document. The most interesting portions call attention to the Chinese and Armenian outrages, the latter of which cause the most anxiety, her majesty saying that she is anxiously awaiting the sultan's decision on proposed Armenian reforms. She tells parliament that nothing will be done at this session except providing the necessary funds to carry on the government.

May Not Have to Go to the Pen.

MINNEAPOLIS, Aug. 15.—A Pierre, S. D., special to The Journal says: The attorneys of W. W. Taylor are jubilant in the belief that their client will not even begin to serve out the five-year sentence imposed on him by Judge Caffey. They will apply to the supreme court for a writ of habeas corpus on the ground that two years is the longest sentence permissible under the statute invoked by the lower court.

The Last of Holmes' Castle.

CHICAGO, Aug. 19.—H. H. Holmes' "Castle," at Sixty-third and Wallace streets, which is said to have been the scene of numerous murders by the owner, caught fire this morning, and the interior was entirely consumed. Loss, about $15,000.

Charge Holmes with Murder.

TOROTO, Aug. 19.—The inquest on the body of Nellie Pitzel, the younger of the two girls believed to have been murdered by the notorious Holmes was concluded. The jury returned a verdict of willful murder against Holmes.

Notes of the State.

Wright & Wright, dealers in wagons, buggies and harness at Olney, Ills., made an assignment. Liabilities, $10,000; assets unknown.

While cooking, the clothes of Mary Myers, the 17-year-old daughter of John Myers of Mattoon, Ills., caught fire and before help could reach her she was so badly burned that she will probably die.

The Illinois board of labor arbitration has organized with Judge Thornton in the chair. Springfield will be headquarters.

The A. P. A. of Rockford, Ills., declared for "one country, one flag, one language and one code of laws" for the United States of America.

Thugs broke into St. Patrick's Roman Catholic church at LaSalle, Ills., and stole silver chalices worth together $500. The altar was completely wrecked.

Near Marion, Ills., Fred Hisholm shot and instantly killed William Maike and William Reed with a double-barreled shotgun. It was the result of a quarrel over a game of cards.

THE MARKETS.

New York Financial.

NEW YORK, Aug. 17.

Money on call easy at 1 per cent. Prime mercantile paper 3¼@4¼ per cent. Sterling exchange easy, with actual business in bankers' bills at 490¼@490⅝ for demand and 489¼@489⅝ for sixty day; posted rates 490@491; commercial bills, 488¼@488½.

Silver certificates 66¾; no sales; bar silver, 66¾. Mexican dollars, 53¼.

United States government bonds steady; new 4's reg., 121½; do. coupons, 121¼; 5's reg., 115½; 5's coupons, 115½; 4's reg., 112; 4's coupons, 112¼; 2's reg., 96½; Pacific 6's of '95, 100.

Chicago Grain and Produce.

CHICAGO, Aug. 71.

Following were the quotations on the Board of Trade today: Wheat—August, opened 65½c, closed 65⅝c; September, opened 65⅞c, closed 66¼c; December, opened 68¼c, closed 68⅝c. Corn—August, nominal, closed 39⅜c; September, opened 38¼c, closed 38⅞c; December, opened 32c, closed 32¾c; May, opened 32⅞c, closed 33¼c. Oats—August, nominal, closed 20⅞c; September, opened 20½c, closed 20⅞c; May, opened 23¾c, closed 23⅞c. Pork — September, opened $9.75, closed $9.90; January, opened $10.30, closed $10.37½. Lard — September, opened $6.10, closed $6.15.

Produce: Butter—Extra creamery, 19c per lb; extra dairy, 16½c; packing stock, 8½@9c. Eggs—Fresh stock, loss off, 11c per dozen. Live poultry—Spring chickens, 10½c per lb; hens, 9c; roosters, 5@5½c; turkeys, 8@9c; ducks, 8@9c; geese, $3.00@6.00 per doz. Potatoes—Ohio, 30@38c per bu. New apples—75c@$1.75 per bbl. Honey—White clover, 1-lb sections, new stock, 13½@14c; brown comb, 10@12c; dark comb, poor packages, 8c; strained California, 5@6c.

Chicago Live Stock.

CHICAGO, Aug. 17.

Live Stock—Prices at the Union Stock yards today ranged as follows: Hogs—Estimated receipts for the day, 2,500: sales ranged at $3.00@4.85 pigs, $4.50@5.00 light, $4.15@4.30 rough packing, $4.30@4.75 mixed, and $4.35@4.70 heavy packing and shipping lots.

Cattle—Estimated receipts for the day, 800; quotations ranged at $5.50@5.95 choice to extra shipping steers, $4.75@5.45 good to choice do., $4.15@4.85 fair to good, $3.60@4.05 common to medium do., $3.40@3.75 butchers' steers, $2.40@3.05 stockers, $3.20@4.00 feeders, $1.50@3.70 cows, $2.50@4.40 heifers, $3.00@3.80 bulls, $2.60@4.25 Texas steers, $3.35@4.70 western range steers, and $2.50@5.75 veal calves.

Sheep—Estimated receipts for the day, 1,500; sales ranged at $2.30@3.30 westerns $2.00@3.10 Texans, $1.75@4.75 natives, and $2.75@5.40 lambs.

East Buffalo Live Stock.

EAST BUFFALO, Aug. 17.

Hogs—Receipts 3,300; trade was active on Yorkers and steady on other grades; best corn Yorkers, $5.10@5.20; grass do., $4.60@5.00; corn mixed, $5.00@5.10; grass heavy, $4.50@4.90 grass do., $4.50@4.75; corn pigs, $4.80@5.00; grass do., $4.25@4.75. Cattle—Receipts two loads; no trading; look for liberal run Monday, with steady prices on good, but lower on all common grades. Sheep and Lambs—Receipts, 2,000; market steady; best export sheep, $3.50@3.75; good 85@100-lb do., $2.25@2.50; handy selected wethers, $2.75@2.85; fair to good sheep $1.75@2.75; best lambs, $4.50@5.00; fair to good do., $3.75@4.25. Calves, best, $6.50@7.00.

Milwaukee Grain.

MILWAUKEE, Aug. 17.

Wheat—No. 2 spring, 65⅜c; No. 1 northern, 68½c; September, 66⅜c. Corn—No. 3, 3[illegible] Oats—No. 2 white, 24½c; No. 3 white, 2[illegible] 24c. Barley—No. 2, 43c; samples, 33@42. Rye—No. 1, 46½c.

St. Louis Grain.

ST. LOUIS, Aug. 17.

Wheat—Cash, 66⅜c; options lower; August, 66⅜c; September, 66⅜c; December, 68⅝c. Corn—Cash, 33½c; August, 37c; September, 37½c; December, 29c. Oats—Cash, 20½c; August, 20½c; September, 20½c; May, 23¾c.

Toledo Grain.

TOLEDO, Aug. 17.

Wheat—Cash and August, 71; September, 71c; December, 72c; May, 75½c; No. 3 soft, 67c, No. 4 soft, 63½c. Corn—Cash, 40c. Oats—Cash, 21½c, September 21½c; May, 24¾c.

SUBSCRIPTION LETTERS

The following have made remittances to the *Cynosure* from Aug. 12 to Aug. 19:

S S Arthur, M N Butler, W T Elmore, Geo Goodell, D Lotzenhiser, Alburtus S McConnell, E W Mallory, John Olson, H W Schneider, L Taft.

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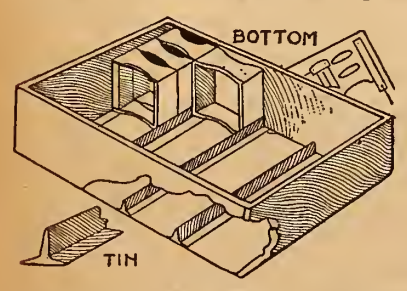
Several plans for covering the silo have been tried, but of them all we have found nothing better than a layer of green grass some six or eight inches thick when settled, spread evenly on top of the silage, and this covered with a few loads of earth sufficient in weight to pack the grass down closely and thus exclude the air. Covered in this way, there is comparatively little decayed silage on top when opened up some months later.—Kansas Experiment Station.

IN THE APIARY.

Two Popular Methods In the Arrangement of the Surplus Story.

The half story on the top of the hive contains about all of the available results for which bees are kept. The half story to any well regulated hive is merely a second hive, but only one-half as high as the full story. All other dimensions are the same, it being intended to be set on the top of a full story. The inside furniture is, however, different from that of the lower story, to suit an entirely different purpose, the production of comb honey for the table or market instead of for the bees.

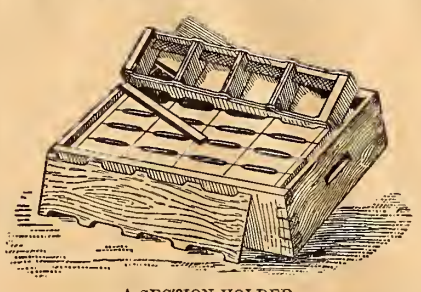
There are perhaps as many different methods in the arrangement of the surplus story as there are in the brood chamber. The two most in use at pres-



THE T SUPER.

ent were recently illustrated in American Gardening, either of which has its advantages and stanch advocates. The first pattern shown is the older method, and is known as the T super. It is particularly intended for tiering up in Simplicity hives. These supers are made to set down inside the upper half story and to contain four rows of seven one pound sections, or 28 pounds in all. This number just fills a ten frame Simplicity hive. When filled with honey the entire super may be removed at once. Or, if for want of proper storage room or for any other cause this course is inconvenient, just raise the filled super from its place, substitute one containing empty sections, set the filled super on top, surround with two half or one full story, and replace the cover. There you have your honey at the same time safe from harm and out of the way. Indeed the practice is very generally in vogue of raising the super before the sections are filled, the bees being then compelled to pass through the added empty sections in order to reach those in the super nearly finished. This gets them much more promptly at work in the empty sections and stimulates their production, as they work much more readily when there is plenty of space to fill than after they believe their work of filling up nearly done. Care must be taken, however, not to resort to this tiering up process when the honey flow is too nearly over, else the result will be two partially filled supers instead of one properly sealed and ready for market.

The other process illustrated consists of section holders in place of the super. These are not unlike the sides and bottom of the brood racks except that they are wider and only half as deep. They have no top bars. Into each of these holders four one pound sections are placed, just filling it. One of the advantages claimed for this contrivance is that if one wishes for any reason to re-



A SECTION HOLDER.

move but a few sections for immediate use a single frame may be lifted out and replaced with an empty one without disturbing the other sections, as would be done in the case of the super. Again, it is well known that bees work best in those sections the more directly over the hive entrance. By this process the end and middle frames may be transposed as necessary and thus kept about evenly filled. This newer plan is rapidly gaining friends and may in time entirely supersede the T super.

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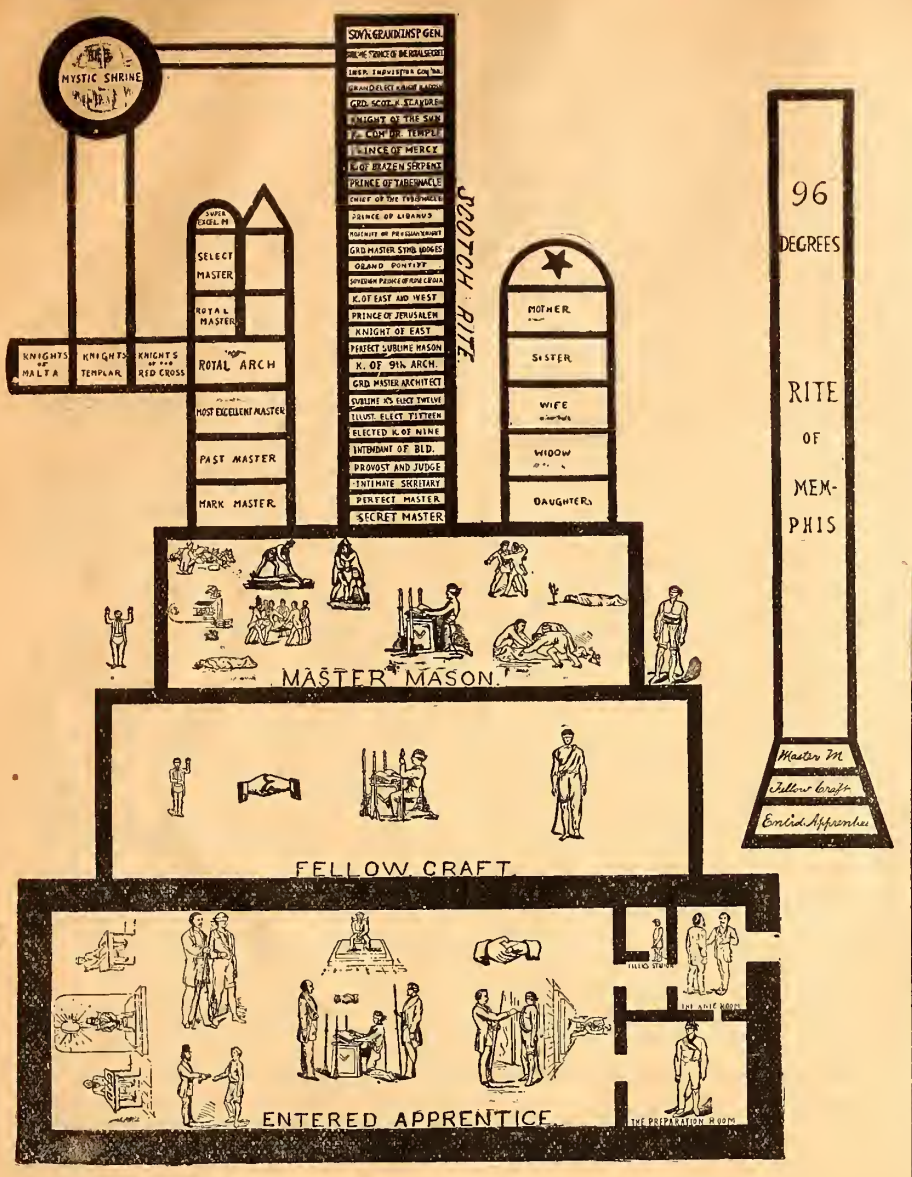
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A fire which did damage amounting to between $350,000 and $400,000 started in the big five-story building occupied by Brown & Bailey as a paper box manufactory, at Philadelphia, and before the flames had been gotten under control the big gas fixture establishment of Buck & Co., adjoining, and a dozen dwellings, which surrounded the two factories, were laid in ashes.

Next Friday and Saturday the Brotherhood of Locomotive Engineers will celebrate the thirty-second anniversary of the organization of the order in Pittsburg.

A San Francisco paper says a number of eastern capitalists are in that city at work on a scheme to reclaim the Colorado desert by turning the waters of the Colorado river over the vast territory.

Wednesday, Aug. 14.

George P. Tinker, a compositor on the New Orleans Times-Democrat, set 81,041 ems in eight hours on a linotype machine.

Mrs. Carrie Boub committed suicide at Cullman, Ala., by boiling a box of matches and drinking the decoction.

Miss Jennie Lewis, a domestic employed in the family of Rev. George Moar, of Oakland, Cala., was shot and fatally wounded by a man supposed to be Louis F. Muhlner, a jilted lover.

Frank Patty has been arrested at Helena, Ark., for the murder of William McVicker in St. Francis county in 1884.

Simon Wormser, head of the great New York banking firm, died intestate. The very lowest estimate places his estate at something less than $3,000,000.

Milwaukee brewers have made a proposition to the State Agricultural society offering to donate $6,000 to the state fair fund provided beer is allowed on the grounds during the state fair.

Defaulting State Treasurer W. W. Taylor, of South Dakota, has pleaded guilty to the embezzlement of $367,023.84.

Louisville saloonkeepers will suspend the free lunch during the G. A. R. encampment.

Thursday, Aug. 15.

The whisky trust property has been sold at auction, the place being the Chicago court house and the auctioneer Receiver McNulta. The "reorganization committee" bought the property for $9,800,000.

Six of the eight aldermen in Denver were nearly mobbed for voting the way the mob thought was wrong on the water question. It was threatened that at the next election a council would be elected that would confiscate the property of the water works company. Three of the six aldermen were escorted home by the police. The other three were taken to the station, where they took the first train out of the state.

General Harrison's portrait by Eastman Johnson has been received at Washington and will be hung in the gallery of ex-presidents. It represents Harrison standing by a table with his right hand on the table and left hand on his hip.

Friday, Aug. 16.

Thomas Hovenden, the famous Philadelphia artist, was killed by a freight train while trying to rescue a 10-year-old girl. Hovenden's "Breaking Home Ties" attracted great attention at the World's fair.

The report from Japan is that cholera is working frightful havoc, among the soldiers especially.

Jim Corbett has married the woman who was co-respondent in his late wife's successful divorce suit.

The United States court at San Francisco has dismissed the indictment against C. P. Huntington, president of the Union Pacific Railroad company, for issuing an interstate pass.

Saturday, Aug. 17.

The commercial law convention closed at Detroit with the organization of the Commercial Law League of America. W. C. Sprague, of Detroit, is president; George S. Hull, of New York, secretary, and E. W. Sumerwell, of New York, treasurer.

George Gough and John P. Anderson, the hospital attendants at Chicago charged with kicking a patient to death, have been held without bail.

Mrs. Callie Harrill and her two grown daughters were burned to death in the fire that consumed their home near Arlington, Tenn.

The Bald Ridge Investigation company, of Springfield, O., with about 300 members scattered from New York city to California, is trying to secure the $400,000,000 Holmes estate in England.

Fire destroyed the Sherman seven-story distillery at Leavenworth, Kas. Loss, $110,000.

Two Georgia women have secured government permits to establish peach brandy distilleries.

A life of Queen Victoria is being prepared by a lady in whom the queen has full confidence and in whose hands all the materials have been placed.

Monday, Aug. 19.

Another jury has disagreed in the case of Duestrow, the millionaire of St. Louis who killed his wife and child a year ago and who has now had two trials.

Minister Ransom has been decided irregularly appointed to be minister to Mexico because he was a United States senator at the time of appointment. He will be reappointed, and that will remedy the trouble.

Six bad citizens, one a wife murderer, got out of the Toledo (O.) jail by holding up a turnkey. One of the fugitives was soon recaptured, but the others are at large.

The drought in the vicinity of Marshalltown, Ia., has been broken by a deluging rain.

State Senator Charles A. Porter, of Pennsylvania, has sued the Philadelphia Enquirer for libel and asks $100,000 damages for articles in the paper imputing rascality of various kinds to the senator.

A picnic party was attacked by a wild cat near Benton Springs, Tenn., and four persons were badly injured. Miss Julia Smith, after a desperate fight with the animal, killed it with a club.

FLASHED IN THE PAN.

The Expected Turbulence at Omaha Does Not Occur.

Omaha, Aug. 15.—All probability of a resort to arms to settle the municipal muddle over the rival police commissions is now very remote, but for two hours it looked very much as though a serious collision was inevitable. The sidewalks and streets surrounding the city hall were crowded with people, and the interior of the building was crowded with sheriffs and officers. The new commission convened at 10 a. m. amid considerable excitement. The members were encouraged with cheers from 200 friends. They were expected to at once place a rival police force on the streets of the city, attempt to oust Chief of Police White, and storm the city hall. This was the schedule as given out by those supposed to be on the "inside."

The situation was intensified by the report from Kansas City that the A. P. A. councils there had 5,000 armed men ready to send to Omaha to maintain the new commission. At the same time the old committee was in the mayor's office ready to issue orders and repel any force necessary to maintain its position. After a brief conference the new commission concluded to confer with the old board before resorting to arms. The conference was the result of a letter which Mayor Bemis sent to the new board asking the members to meet the old board and endeavor to reach a peaceable settlement of the controversy. The members of the new board replied that they had decided to meet Mayor Bemis and his colleagues, and the mayor replied that they were ready.

The two boards remained closeted for an hour or more. When the door was opened it was announced that an agreement had been reached. Mayor Bemis then sent a telegram signed by himself, as chairman of the old board, and by W. J. Broatch, as chairman of the new board, to Governor Holcomb and A. S. Churchill, attorney general, as follows: "If the supreme court will meet at an early date, all the members of the two boards of fire and police commissioners will unite in a request for an early hearing. Can you get the court to fix a short date? Answer." This telegram was sent to each of the justices of the supreme court: "All parties agree to submit police matters to supreme court if early hearing can be had."

This was also signed by the chairman of each board. They wanted it understood that neither board had made any concessions. Each side stood as it had before and in that respect there was no change in the situation. They had simply agreed that the best interests of all concerned would be served by an immediate submission of the controversy to the supreme court, and they had united to that end.

Members of the new board are reticent in regard to what their next procedure would be. When Vandervoort was asked whether the new board would proceed to organize a police force in opposition to that controlled by the old board he would not answer directly, but stated that neither board was going to be very hard on the other while the matter was pending before the supreme court.

Chief Justice Novel, of the state supreme court, announced late last evening that a special session of the court will be held today to settle the Omaha case.

GOTHAM'S BUILDING COLLAPSE.

Inquest on the Disaster Promises To Be a Searching One.

New York, Aug. 16.—The inquest in the case of the twenty-six men who lost their lives through the collapse of the Ireland building at West Broadway and West Third street was opened before Coroner Fitzpatrick and a jury of experts.

Coroner Fitzpatrick has taken great care in the selection of the jury, and is determined that the investigation into the cause of the disaster shall be thorough. At present there are three men under $5,000 bail each, charged with the responsibility. They are John H. Parker, the builder; Jaffords E. Silleck, the foreman, and Joseph Guilder, who had the contract for plastering.

Colored People to Organize.

Rock Island, Ill., Aug. 19.—A movement to organize the colored people of Illinois, which quietly started after the Spring Valley outrage, is assuming definite form. John G. Joones, a colored lawyer of Chicago, who has been here several days in consultation with leaders among his people, has issued a call for a state convention of colored men to be held at Springfield Sept. 24. The purpose is to organize a state league to protect and benefit their race. Each city and town is asked to send two delegates. The call emanates from Rev. H. Laokey of Quincy, Jessey and Call of Rock Island and B. A. and S. B. Walkup of Moline.

EICHT MEN KILLED BY A BLAST.

Premature Explosion Sends Them to Eternity—Ten Seriously Hurt.

Dubois, Pa., Aug. 17.—A dispatch from Clearfield says that eight men were killed and ten seriously hurt last night by the premature explosion of a blast near Mahaffy, on the Pittsburg and Eastern railway. The telegraph offices in the vicinity are all closed and no further details can be had.

SPRING VALLEY RIOTERS ARRESTED.

Thirty of Those Who Attacked the Negro Settlement in Limbo.

Spring Valley, Ills., Aug. 17.—Sheriff Clarke, of Princeton, arrested over thirty of the mob that ran the negroes out of the "Location." He was assisted in the work by fifteen armed deputies. The sheriff and his men went to No. 8 shaft and as the men came up that he wanted he promptly served them with warrants. They were all placed in closed wagons and heavily guarded. They were not allowed to change their pit clothes nor wash their faces. The sheriff started off with his prisoners about supper time and arrived in Princeton about 11 p. m. Major Buckner is here and will prosecute the cases for the negroes. The arrests were made very quietly and no trouble was encountered.

"WILD EXCITEMENT" AT BEATRICE.

City Clerk and Water Commissioner Charged with Fraud.

Beatrice, Neb., Aug. 17.—Beatrice is in a state of the wildest excitement, occasioned by the arrest of the city clerk, J. T. Phillips, and the water commissioner, George Hawkins, upon a charge of obtaing money under false pretenses. City Clerk Phillips sold to the Farmers' and Merchants' bank city warrants amounting to nearly $1,100.

Upon examining the warrants the president of the bank grew suspicious, and by the use of the telephone learned that the parties to whom the warrants were issued held warrants for the same amounts as those purchased by the bank. The city council has deposed both officers.

Waite's Opinion of Business Men.

Gainesville, Aug. 16.—Governor Waite and General Weaver are in attendance on a Populist meeting in this city. In discussing the silver question it was suggested to Governor Waite that a great majority of the business men of Texas were "sound money" men. "Of course they are," he said. "All the bankers are gold bugs and they control the business men. The bankers of Denver are such rabid 'sound money' men that they robbed the people of millions of dollars. 'Sound money' men, bosh! They are robbers and thieves. That's what they are."

International Wheel Meet.

Cologne, Aug. 19.—The world's championship and international cycling congress has commenced here. The best riders, both amateur and professional, of England, France, Germany, Holland, Belgium, Denmark, Italy, Norway, Scotland, Ireland, the United States, and Canada are in attendance. The mile professional race for the championship of the world was won by Protein, of Liege, leading Banker a few inches. The 100 kilometer race was won by Michael, of England, easily, he being three miles in front.

Maryland Republicans Nominate a Ticket.

Cambridge, Aug. 16.—The Republican state convention assembled here and nominated the following ticket by acclamation: For governor, Lloyd Lowndes, of Cumberland; attorney general, Harry M. Clabaugh, of Baltimore; comptroller, Robert P. Graham, of Wicomico county. The convention adjourned at 4:30 p. m. after being in session a little over four hours. The platform is a standard Republican declaration with a vigorous plank in favor of "sound money."

New Witness Against Durrant.

San Francisco, Aug. 16.—The police have located a new witness in the Durrant case. She is Mrs. Leak, a member of Emanuel church. She lives opposite the church and says she saw Durrant and Blanche Lamont enter the building the afternoon of April 3. If she tells the same story on the witness stand as told to the police, it will complete the chain of evidence against Durrant. Mrs. Leak was acquainted with both persons and says she could not be mistaken.

Death of an Ex-Confederate.

Paris, Tex., Aug. 17.—General S. B. Maxey died yesterday at Eureka Springs, Ark., of a complication of diseases incident to old age. He was born in Todd county, Kentucky, March 31, 1825; graduated at West Point with General Grant and served in the Mexican war and the rebellion on the Confederate side. He served two terms in the United States Senate after the war from this state.

Effect of Lightning and the Bike.

Cleveland, Aug. 17.—The Otis Elevator company, which has been in business for years as a retailer and wholesaler of oats, corn, and other grain, has closed its elevator, the reason assigned being the substitution of electricity for horses on street cars and the displacement of horses by bicycles.

New Place for Professor Currell.

Lexington, Va., Aug. 16.—Professor William Spencer Currell, professor of English at Davidson college, North Carolina, has been elected to fill the chair of modern languages and English in Washington and Lee university.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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THE PACIFIC COAST ANTI-SECRET CONVENTION.

The Pacific Coast Convention will be held Sept. 25 and 26, 1895, in the First Evangelical church, Portland, Oregon (East Side), cor. E. Sixth and Market streets, Rev. T. T. Vincent, pastor. All street cars crossing the Madison street bridge run within two blocks of the church.

The Woodstock, Richmond or Waverly cars crossing the Morrison street bridge run within one block of the church.

PROGRAM.

WEDNESDAY, SEPT. 25, 9:00 A. M.

Devotional exercises by the Vice-President, Rev. A. S. Copley.

Address of welcome by a Portland pastor.

Response by Prof. L. B. Baldwin.

"The Church and Secret Societies," Rev. H. F. Wallace, D. D.

"A Brief History of the Pacific Coast Association Opposed to Secret Societies," Rev. Samuel Mathew.

Appointing of committees.

Afternoon Session: 2:00 P. M.—Devotions led by Rev. Moore of the Free Methodist church.

"The A. P. A. and Other Anti-Catholic Societies," Rev. H. Elwell. Alternate, Rev. B. F. Smalley.

"College Secret Societies," Rev. Alexander Beers. Alternate, Rev. C. H. Merryman.

"Secret Societies and Revivals," Rev. W. H. Pruett.

Evening Session: 7:30 P. M.—Devotions conducted by Rev. E. C. Wyatt.

"Young Men and Secret Societies," Rev. L. B. Baldwin.

"Secret Societies and the Government," Rev. H. L. Barkley, D. D. Alternate, Rev. E. C. Wyatt.

"The Scriptures and Secret Societies," Rev. J. Kenoyer.

THURSDAY, SEPT. 26, 9:00 A. M.

Devotional exercises by Rev. B. Hartman.

Report of committees, including the agent's report for the year.

"Farmers' Secret Societies," Rev. R. Loggan.

"Labor Organizations," Rev. G. E. Hawes.

Afternoon Session: 2:00 P. M.—Devotions led by Rev. L. F. Clark.

Miscellaneous business.

"Lodge Charity," Rev. A. S. Copley.

"Odd-fellowship and Personal Experience with the Same," Rev. John Watson.

"A Brief Experience Mention of Those Who Have Left the Orders," led by Rev. E. S. Craven.

Election of officers.

Evening Session: 7:30 P. M.—Devotions by Rev. T. T. Vincent.

"Secret Societies and the Prayer Meeting."

Five-minute addresses.

"The Jesuits as a Secret Society," Rev. Roland D. Grant, D. D.

We desire a large attendance. We wish all our friends would feel an interest in the convention and attend.

P. B WILLIAMS,
Agent and Secretary.



JOHN M. SLOANE.

This time we introduce to our readers by the above picture John M. Sloane, of Oakdale, Ill. He is an old line reformer who, after the anti-slavery movement triumphed, was the first to take the field as the pioneer of the National Reform cause. He spent several years traveling through a large part of Illinois, Wisconsin and Iowa working up conventions. His method was to drive in his horse and buggy from town to town, pleading and arguing with ministers, editors, lawyers and politicians, in order to enlist their sympathies in the movement.

It was Mr. Sloane who worked up the Oskaloosa, Ia., convention in 1869, and the Monmouth, Ill., convention in 1870. No conventions in the history of the movement had a more telling and far-reaching influence. It was after this meeting that the infidel lecturer, W. F. Jamieson, published a three-hundred page book entitled "The Clergy a Source of Danger to the American Republic." Its object was to meet the arguments, and as the author states in the preface, "to awaken the American people to the danger from the "God-in-the Constitution Movement." In this book Dr. Jonahthan Blanchard's speech was published entire, and was regarded as the strong speech of the convention.

KNIGHT TEMPLAR BOMBAST.

Because of the terrible and convincing exposures of Masonry—its falsehood, its fearful oaths and blood-curdling death penalties, and also its absolute antagonism to Christ and Christianity—made during the past twenty-five years by the *Cynosure*, by seceding Masons and by nearly all our great evangelists and the most learned and eloquent of our ministers and college presidents, the Masons now-a-days seem to be putting forth every possible effort to try and convince the public that Fremasonry is not nearly as bad as it has been painted, but that on the other hand it is a highly moral and Christian institution. Just now especially when the Knights Templars are assembling in Boston, riding thither in the most gorgeous palace cars, each commandary vieing with the other as to which will make the most magnificient display, the Knights, so-called, are most prominent in hood-winking the public by their ostentatious and gaudy attendance at a few of our church services here in Chicago and otherwise pretending to make it appear that they are wonderful Christians and valiant defenders of Christianity.

By his oath a Knight Templar, so-called, is solemnly sworn "to draw his sword in defense of orphans, helpless widows, and the Christian religion." A wonderful "salvation army," truely, marching upon "The Hub" well supplied with the best Kentucky whiskys and Hennessey brandy, a sword in their right hand and a lie in their left; but the best of the joke is that Knight Templarism is not Freemasonry any more than is Odd-fellowship or the Ancient Order of Hiberians. Any man can be an Odd-fellow, while none but Masons can be a Knight Templar. That's all the difference there is; the one is no more Freemasonry than the other. Now as Masons they must reject Christ in the Blue Lodge and chapter, and how then they can be Christians in Knight Templarism must assuredly be one of their grand mysteries.

But such is always Masonic falsehood and bombast. As Freemasons rejecting Christ, as Knights boasting of their morality and Christianity, as both, patronizing saloons and brothels on their way to the conclave can be seen from the following item clipped from the Chicago *Chronicle* of Friday the 23d inst.:

"The brief visit in this city of some of the eastbound delegates has not been without unpleasant experiences. John Porter, a Sir Knight from Fort Dodge, Iowa, left his hotel Wednesday night and started out to see the sights. He was robbed of $200 in a Custom-House place resort, conducted by Lizzie Anderson, a colored woman."

If the Knight Templars had any decency or or sense of truth they would cease their hypocritical lying, and if Masonic ministers had any sense of honor they would either quit their pulpits or else quit the demon worship of the lodge. Wonder is Bro. Porter a Christian? and will his commandary bring him to book for his Masonic patronage of Lizzie Anderson's Sunday-school for Knight Templars?

ANOTHER BATTLE HYMN.

Say! is that the way to battle,
Simply dodging cannon balls?
Picking up the dead and wounded;
Burying whoever falls?

It that the way to conquer Satan?
Simply shouting "stand aside!"
When the deadly grape comes hurling,
Scattering ruin far and wide?

Say! is that the way to battle;
Simply watching bullets come?
Calculating range, and smiling
That they cannot reach our home?

Simply warning friends and neighbors,
You must keep out of their range,
Or the shot and shell will hurt you;
How the styles of fighting change!

Get the boys to promise caution;
Coax them out of danger's way;
Warn them cannon balls are fatal;
Tell your friends it dosen't pay.

Stop your nonsense; quit your dodging;
Act like MEN, not timid nuns;
Organize and charge the foeman;
Make them flee and spike their guns.

You may guard and coax a lifetime;
Lose them then, when all is done;
The very surest way to save them
Is one grand charge, then spike the gun!

Shut the dramshop; close the lodgeroom;
When these evils are o'er thrown,
Then away with all reform clubs,
For victory will surely come.

MASONIC OATHS NOT BINDING.

BY REV. G. P. AUSTIN.

That Masonic oaths are not binding will seem a startling proposition to many who have been taught to regard them as very sacred. Yet it is clear to every intelligent person that profane oaths are not binding. And if it be asked, what are profane oaths? the true answer is, any oath to which God cannot be a party. In other words, any oath which God has not authorized.

Forty conspirators bound themselves to kill Paul. They made it as strong as possible by a death penalty. They would die of starvation if they did not kill him. Would God require them to carry out their wicked design because they had taken an oath to murder a man for telling them of their sins? Nay, verily. Again, Herod promised, and sealed it with an oath, to give a dancing damsel anything she might ask, even to the half of his kingdom. Did such an oath sacredly bind him to murder John the Baptist? You will answer, no. There is no sacredness about such a promise. He had no business, no right, to swear such an oath. It was rash, and in violation of the clearly expressed law of God. The consequences of such an oath were hidden from him. He did a wicked thing in taking it. The law of God in Lev. 5: 4, says: "If a soul swear, pronouncing with his lips to do evil or to do good, whatsoever a man shall pronounce with an oath and it be hid from him, when he knoweth of it, then he shall be guilty in one of these. And it shall be when he shall be guilty in one of these things that he shall confess that he hath sinned in that thing." From this we know that Herod sinned in vowing to do he knew not what; therefore he should confess it and repent of his wicked oath.

In Matt. 5: 34, our Lord says, "But I say unto you, swear not at all." etc. But Masonry requires its subjects to do a great amount of false swearing; and if they are not such oaths as God can be a party to they are profane. There is no sacredness about them, and they are not morally binding. I undertake to say that those Masonic oaths are not binding. The oaths of Masonry are a part of the covanant on one side where two parties are entering into a contract. There are conditions and obligations on both sides, as in a matter of buying and selling. The Masonic fraternity has ostensibly valuable secrets to sell. The candidate for Masonry wants to buy them. The fraternity through the Worshipful Master makes a guarantee on its part, and now the candidate repeats the oath as dealt out to him by the Worshipful Master.

Now I submit that if the fraternity utterly fails to keep its part of the contract, then the candidate is not in honor bound to keep the contract on his side. There are several clauses to the contract and they are equally binding upon both parties. The conditions of the Masonic covenant are these: The Worshipful Master says to the candidate, "It is my duty to inform you that it is necessary for you to take upon yourself a solemn oath or obligation pertaining to this degree. It is one such as we all have taken; but I assure you upon the honor of a man and a Mason, that in this obligation there is nothing that can conflict with any of those exalted duties you may owe to God, your country, your neighbor, your family or yourself." Now the facts are that the Master makes a dishonorable statement, because it is untrue. He is acting under Masonic duty; is speaking for the fraternity when he makes those statements. He is acting under authority of the Grand Lodge. He is the agent of Masonry invested with full power; and he informs the candidate that "Masonry is a secret, a valuable one, and we sell it to you as such; we entrust it to your keeping and you must therefore take a solemn oath or obligation to keep it a secret forever." He pays his money—perhaps $25 for the first installments of valuable secrets. When lo and behold! all told there are no secrets revealed but what he could have bought at a book store for twenty-five cents. What is there in ancient Freemasonry that is a secret to the world at large?

In 1730, when Freemasonry in its present outward form of Grand Lodge government was only thirteen years old, all its secrets and so-called mysteries were printed and publiished by one Samuel Pritchard, of London, England, in a work entitled "Masonry Dissected." This book can be procured even to-day of I. Fitzgerald, publisher, New York, or through any other respectable bookseller. In 1825 the celebrated Richard Carlisle published all the pretended secrets of Masonry. They were also written out and published by Avery Allyn, Jabez Richardson, Malcom Duncan, Dr. Robert Morris, Past Grand Master of Kentucky, President Charles G. Finney of Oberlin College, Ohio, Rev. J. G. Stearns, and by other adhering as well as by seceding Masons. And later by Edmond Ronayne, Past Master of Keystone Lodge, No. 639. Chicago, having been Worshipful Master in 1872 and 1873, and who publicly seceded from the order, worked the degrees in public and wrote out Masonry just as it is worked in the lodge, word for word, and made a legal attestation of its correctness before a proper officer and published it to the world under the name of the "Handbook of Freemasonry." This book gives the "standard work" as it was rehearsed and promulgated by the National Masonic Convention held at Baltimore, Md , in 1843. Twenty thousand copies of this book were sold from 1876 to 1880. This book is now often used by Masons themselves as a secret monitor.

McNairy, Tenn.

THE MARK OF THE BEAST AND THE NUMBER OF HIS NAME.

BY REV. H. H. HINMAN.

In a former article I attempted to show that "the beast" of Rev. 13:1–3 was identical with that of Daniel 7:7, and that it represented the Roman Empire, both pagan and papal, or perhaps more accurately, the

CRUEL, DESPOTIC, DREADFUL POWER

that was inspired by Satan in that world-wide dominion. Daniel says of him that he shall "devour the whole earth and tread it down and break it to pieces." Dan. 7:23. John says "It was given to him to make war with the saints and to overcome them, and power was given him over all kindred and tongues and nations, and all that dwell on the earth shall worship him whose names are not written in the book of the life of the Lamb slain from the foundation of the earth." Rev. 13:7, 8. To kill and make captive was his business; and John adds in speaking of his doom, "He that leadeth into captivity shall go into captivity; he that killeth by the sword shall be killed by the sword. Vs. 10, 11.

Now it is this beast whose life is prolonged in the ten horns, and to which the two-horned beast seems to be subservient that all except God's people were to worship—that is,

PAY A SUPREME RESPECT.

It was to him that an image was to be made, and that "all, both small and great, rich and poor, free and bond, should receive a mark in their right hands and in their foreheads, that no man might buy or sell save he that had the mark of the beast or the number of his name." Vs. 17, 18. The figure is doubtless taken from the practice of putting a brand on the forehead or right hand of the Roman slave, which mark indicated the name of his master and the slave's number. But since we are told that all who worship the beast and his image and who receive his mark shall drink of the wine of the wrath of God" (Rev. 14: 9, 10), it follows that none except those who worship him and whose names are not in the "book of life" shall willingly receive this mark.

Now if the beast—the cruel, despotic and warlike principle—still lives in the nations of Europe, then it ought to follow that there is something of universal prevalence, something in the very constitution of their governments that should correspond with this mark which is put upon every man and which is accepted by all those who love and honor *human* more than *divine* power. Now is there such a mark, and if so, what is it? Albert Barnes and others have held that it was the mark of the papal church. But it yet remains to be proved that

THE BEAST IS THE PAPACY.

The evidence is strongly against it. For if the scarlet woman of Rev. 17th is the papal church, then she cannot at the same time be the beast, since we learn from Rev. 17: 16 that the beast "shall hate the harlot and eat her flesh and burn her with fire and make her desolate." There is a symbol of the papal church that *is* universal—the cross. But we would hardly dare to call *that* a mark of the beast, since it is a universal emblem of Christianity and is hallowed with all the most sacred memories of our Lord and his church. Nor can we agree with our S. D. Advent brethren that this mark consists in keeping the first day of the week as the Sabbath. This practice is not conspicuously written on men's foreheads or hands, and multitudes do buy and sell who have it not; especially the Jews, who attach no sacredness to that day. Mohammd, too, changed the day of the Sabbath from the seventh to the sixth day of the week, but that does not prove him to be the beast.

Now we find that in nearly all European nations all able-bodied men are not only held to our military service, that is, aid in prosecuting any war in which their country may engage, but are

NUMBERED AND ENROLLED FOR SERVICE,

and in some countries required to serve from two to five years in actual military drill. Besides the vast standing armies constantly filled up from the mass of the young men, the remainder constitute a reserve, liable at any time to be called out. Within sixty years a similar system existed in the United States, and all men between the ages of eighteen and forty-five were liable to do military duty, and required, at least twice a year, to be drilled in the arts of patricide.

During the latter part of the present century a resort to arms has been less frequent than before; but as a general fact the grand drama which was open to the vision of the sacred writer was one scene of murderous conflict. The wild beast of war has raged almost continually. The appeal has been to the sword as the source of all authority and all law, and has been accepted by the great mass of the people. They have practically worshiped the beast, rendering homage to despotic power and the rule of war. The nations have held that all who would not do this were disloyal. The god which they have especially required to be worshiped was the god of force. There are doubtless many of God's children that have been involved in the war system, and some have borne arms, just as some are now involved in the "mystic Babylon," but no true Christian ever conscientiously recognized the

SUPREMACY OF HUMAN AUTHORITY

or the law of force as the law of right.

Now as nothing is so abhorrent to both the letter and spirit of Christianity, nothing so much resembles the raging of a wild beast as the spirit and practice of war, may we not reasonably conclude that this enrollment and numbering of all able-bodied men for war purposes is *putting on them the mark of the beast and the number of his name?*

And if the image of the beast is the secret lodge system which, like its prototype, is always

selfish, autocratic and warlike, can we wonder that there is such an intimate relation between the military system, which is also and always a system of organized secrecy, and these latent lodge conspiracies against society at large? May we not conclude that they are all of the wicked one?

Oberlin, O., Aug. 15, 1895.

WHILE MEN SLEPT.

BY REV. W. J. COLEMAN.

"But while men slept, his enemy came and sowed tares among the wheat." Evil that does not dare to meet the eye of day does its work in the darkness. If the enemy had sowed tares in the daytime the owner of the land would have stopped him, or failing in that would have known where to lay the responsibility for the weeds that hindered the wheat. That the enemy chose night and the darkness for his work was a confession that his doing would not bear the light of day. Anyone who might have caught a glimpse of his dark moving figure in the gloom and have noticed the swing of his right arm would have suspected mischief at once. Why should he rise in the night to sow wheat? Sowing can be done more accurately and evenly in the daylight. But the fact that he did his work under cover of darkness showed that he was an enemy and that he was sowing tares. Anyone who caught him at his work would have been sure he was sowing tares without wating till the seed was grown. "Quiet night, that brings rest to the laborer, is the outlaw's day, in which he rises early to do wrong."

This man sowing steadily in the darkness is the type of all organized and deliberate secrecy. Honest, upright, honorable work can best be done in the day. The work of an enemy to mankind must be done in darkness. We are all sowing in this world both for ourselves and others. A part of the harvest of the past, whether it be wheat or tares, goes out of our hands as seed for the future. And we show our estimate of the seed we sow by the time and circumstances we choose for the sowing. If we are sure it is wheat, if we are looking to a harvest of wheat, if we are confident that men will approve of the seed and of the harvest, we will sow in the clear daylight. Why should we not? "He that doeth truth cometh to the light, that his deeds may be made manifest." The man which sowed good seed in his field is the Son of man. He sowed in the day; did nothing in secret, and his children are like him. And the enemy that sowed the tares is the devil. He sowed at night, in the darkness under cover of secrecy. "He that doeth evil hateth the light."

Allegheny, Pa., Aug. 16, 1895.

THE APOCALYPSE:

OR THE BOOK OF REVELATION.

BY REV S. A. MANWELL.

The interest now taken in the study of the Apocalypse can but result in great good to the church. It is without doubt a message of the utmost importance to the church, although it has been too much neglected, or passed by with the understanding that it is a book of symbols or figures so mysterious as to baffle any attempts at interpretation. We are told it is a sealed book, and we would better not meddle therewith.

The question naturally arises, would God give us a revelation which did not reveal anything definite? In the twenty-second chapter, tenth verse, the Angel tells John not to seal "the sayings of the prophecy of this book." In the first chapter, third verse, he says, "Blessed is he that readeth, and they that hear the words of this prophecy and keep those things which are written therein," all of which would be meaningless if we could not comprehend it. The word, apocalypse, means a disclosure, manifestation, appearing. The apocalypse of Jesus Christ is, therefore, a disclosing or manifestation, or an appearing of Jesus Christ. "Behold he cometh with clouds, and every eye shall see Him, and they also which pierced Him; and all kindreds of the earth shall wail because of Him." From this it is evident that Christ is the central figure; that, in some very important sense, he has to do with the great events announced, and also that these events follow his coming in the clouds. The common method of interpretation has been misleading. If the book is a book of symbols every reader is left to conjecture as to the thing symbolized, and one conjecture is as good as another; hence the babel of opinions. As was intimated in a recent article by Bro. Wylie, it is worth a man's reputation to offer an opinion, yet, at the risk, I venture the following suggestions:

The entire book is prophetic. The letters to the seven churches cover the entire church-period from organization to close. Seven is the number of dispensational fullness—the complete number. Each letter covers its respective part of the period and points out the distinguishing characteristics of the church of that period. Notice the first, or Ephesian period, during which the church left its "first love." All subsequent trouble in the church dates from that period. This was followed by the Smyrnian or period of persecution, etc. The history of the Christian church plainly points out these different epochs. It is the belief of many that we are living in the last or Laodicean period of lukewarmness and drift. Our observations confirm the belief. Beginning with the fourth chapter, we have a detailed account of the judgment, no part of which has been fulfilled, nor can it be fulfilled until Christ shall come "the second time without sin unto salvation." There may be a seeming similarity between recorded events of the last two thousand years and these prophetic announcements, but what the world has done falls infinitely below what must yet occur. If we must understand this book by what has already happened, then every reader must be a perfect historian, and that, too, for a period of two thousand years. God has not left us to grope our way in uncertainties. If we allow the book to tell its own story and take it as it reads, as a book of stern realities and literalities, there appears a beautiful consistency and harmony between this and all other prophetic utterances.

A single example, that of the two witnesses spoken of in the eleventh chapter, will suffice to illustrate. We do not see how anything can be established in regard to them by the usual method of interpretation. To make them embrace the church, or any part of it, seems but to plunge us into doubt and increase the difficulty. The troubles in the church of to-day are great. Her failures to do what she ought are distressing. But we can see no comparison between them and the two witnesses. Everything said of them tends to show that they are real men, and that their slaughter will be a real, literal slaughter. Their dead bodies will lie on the ground three and a half days; and all this will take place in the streets of Jerusalem "where also our Lord was crucified." What is said of them further, viz.: Their resurrection and ascension to heaven in a cloud; and what is said of the simultaneous earthquake which causes a tenth part of the city to fall and results in the death of seven thousand men, puts the whole transaction beyond anything the world has yet witnessed. All this we take to be literal and constitutes but one of many acts in the final judgment of the world.

Pittsford, Mich., Aug. 14, 1895.

THE FOOLISHNESS OF THE A. P. A.

BY PROF. J. M. COLEMAN.

When one plays with the devil, the latter deals the cards. There is no chance in the game, for the dealer wins every time. Satan has mastered the use of his own weapons, and the one who proposes to beat him with them loses every point. Herein lies the inherent foolishness of the A. P. A. They took the weapons of darkness to beat the devil, and he laughs at their efforts. In speaking of Roman Catholicism as of satanic device, a clear distinction must be drawn and maintained between the system, and its members. For the sincere member we have the kindliest sympathy, but for the system none at all. It may not seem the part of wisdom to speak thus harshly of even the system at a time when Bishop Vincent is trying to get the Catholics to bring a priest to Chautauqua to hold service, provided they will agree to it; but as the fear of the bishop is not before our eyes, we will risk the statement of facts.

The A. P. A. adopted the methods of secretism to overthrow the most thoroughly organized system of secretism that this world has ever seen or will ever see. The Jesuitical heart which works through the papist body works in a darkness which may be felt but not understood. Who knows the secrets of the Vatican, of the Jesuit College, or even of the confessional! The secret methods of the A. P. A. are but a child's toy in comparison. There is not an important plan of the order which the confessional will not reveal. The priests have their spies in the lodge-room. In evidence of this, the A. P. A. in Youngstown, Ohio, had its minutes, plans, and members made public by some unknown party. The order is naked and open before the priesthood. The Jesuit system with its wrist at Rome and its fingers everywhere knows the secrets of all others and keeps its own. Satan is not cast out by his own methods. He is not divided against himself.

The A. P. A. had a good cause. Too far to a great extent is the Romish church allowed to dominate our political life. Citizens who own allegiance in all things to a sovereign on the Tiber are not the men to whom should be intrusted the keeping of institutions which Rome has never tolerated where she had the power to forbid. But when the A. P. A. adopted the methods of Rome in its oath of secrecy, it no longer can claim the sympathy of Christian citizens. The same end has been sought by the same methods, and nothing was gained. The present movement is but a resurrection of the Knownothings of the fifties, baptized with a new name but holding the old faith. Such movements are and can be but of transient importance. Only the forces of light can make permanent contest with the powers of darkness. Long before the struggle with the secrecy of Rome is at an end the secrecy of the A. P. A. will have been forgotten. It is not necessary to bring indictment against the order for its un-Christian character aside from the oath. In its attempt to boycott those who did not see fit to join the order it has shown the spirit of Rome herself. The adoption of a false principle of action is sure to bear fruit after its kind. "Have no fellowship with the unfruitful works of darkness, but rather reprove them."

Geneva College, Pa., Aug. 14, 1895.

PERILOUS TIMES SHALL COME.

BY REV. J. R. LATIMER.

"Shall I not visit for these things? saith the Lord; and shall not my soul be avenged on such a nation as this?" The Lord never proceeds suddenly to extreme measures. He always gives opportunity for repentance and reformation. When he purposed to destroy the antediluvians by a flood, he gave them warning during a period of six score years. When he would punish Egypt for their cruel oppression of Israel, he sent Moses to warn Pharaoh. Likewise he sent Jonah to Nineveh. In this case we see how God delights in showing mercy, how long-suffering he is and slow to inflict punishment, if there be even temporary repentance and reformation. So he warned the Jews again and again by his prophets. His voice of warning rings out here by Jeremiah: "Shall I not visit for these things?" For what things? Let us notice a few as stated in this and other passages. The study is a profitable one. There is instruction here for America to-day. There are some striking and suggestive parallelisms between ancient Judah and the United States.

There is a failure to execute judgment. Jeremiah says, "Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof if ye can find a man, if there be any that executeth judgment." Those whose duty it was to enforce the laws were not faithful. Criminals were allowed to escape. The sword of civil magistracy was not a terror to evil-doers.

How exact the parallel to-day! Would we be far astray to read these words of Jeremiah, and substitute for Jerusalem the name of any one of our large cities, or even of the United States? How far would it be from the truth? Is there not a sad failure in judgment in our country? How many criminals go unwhipped of justice? At this point the lodge gets in its baneful work? Doubtless through this influence there are hundreds in the nation to-day, and some in official

position, who, if justice had its due, would be behind prison bars, at least. But the lodge has left them at liberty still to prey on society and pollute the air of heaven with their vile presence.

The experience of Hiawatha, Kan., in relation to the enforcement of the prohibitory law, as told in a letter in the *Cynosure* of Aug. 8, is a case in proof of the above statement. But what else can we expect, when societies are not only suffered to exist, but given a legal existence by charter, which bind their members by the most horrid and murderous obligations to defend one another, whether right or wrong?

Again Jeremiah specifies false swearing: "And though they say tne Lord liveth, surely they swear falsely." We find this sin again mentioned in Jer. 7: 9. It seems to have been a prevalent sin among the Jews. How alarmingly prevalent it is to-day? Here is the charge which the financial editor of the N. Y. *Witness* brings against the mayor of Brooklyn, N. Y., in a recent number of that paper: "We have a Christian gentleman—so-called—a German—as mayor of Brooklyn, who will not enforce the law against the liquor-sellers. He took an oath to do it. But it would cost his party 30,000 German votes." A sad, sad state of things! For fear of losing a few votes a man will perjure himself. But, alas! Brooklyn's mayor is not the only official against whom the same charge can be brought. Why is it that law and order leagues have to be formed so often to get law enforced? Men are elected to enforce the law. They swear to do so. Yet how little attention they give to their official oath! It requires the spur of a law and order league to compel them to do their duty, their sworn duty. "Surely they swear falsely."

How much perjury at this point! How seldom is one of these false swearers punished for his crime! Here is a national sin that cries to heaven for vengeance. It is a sin, national in character, in that such men are constitutionally eligible to office, and the mass of the nation accept of this state of affairs, and vote and hold office on this basis as good enough. Such men, of course, are as good as the constitution, which has no moral test for office, requires. Thus the nation is responsible.

Rose Point, Pa., Aug. 16, 1895.

WORK WHILE IT IS DAY.

Very few have contributed to the National Christion Association during the past few months. But now the hotest weather is past, the time for State conventions, the distribution of tracts, in short, the time for hard work is again upon us all.

Your agents are doing very much considering their fewness, but we are now much in need of funds. The college reading rooms ought to be supplied again with the *Cynosure*. The same is true of the Y. M. C. A. reading rooms. The Jamestown Y. M. C. A. has lately received from this Association our anti-secrecy library. It ought to go into many Y. M. C. A. libraries. Our tract work among the Baptist pastors has been considerable this summer, but now our free tract fund needs replenishing.

We are now corresponding about State conventions. The State and general work needs your support. Shall we not hear from you very soon?

CHINESE IDOLATRY.

"Lee Jim Nun, a Chinaman who lived at Derry, Pa., and who died one week ago, was buried at Pittsburg, July 21, with Chinese and Masonic rites. He was a Freemason, and more white people than Chinamen were at the grave. Lee Tom Ma of Cincinnati, whose Christian name is Rev. Y. S. Thomas, had charge of the ceremonies. Five hundred dollars were subscribed by the Freemasons to cover expenses. One thousand persons attended the ceremonies. On two tables on the sidewalk were placed a large roast of meat, two roasted chickens, a piece of fat pork, nuts, oranges, apples, candy, rice and tea. The coffin stood on two camp stools in the gutter. Joss and incense sticks were burned, and Chinese holy water was sprinkled on the remains. In the coffin were money, towels, soap, combs, a fan, and something to drink. One eye of the dead man was open. This was regarded as a good omen by the Chinamen. Dan Do, of Chicago, on horseback, led the funeral procession. He carried a large three-cornered red banner and an ugly-looking knife, which he swung through the air in a menacing manner, to drive away the bad spirits. Behind him was a brass band of music. All the eatables, money and other offerings were thrown into the grave. Five thousand people were at the cemetery."—*Boston Standard.*

The most laughable thing connected with the above is the terrible effort on the part of the Freemasons to establish the antiquity and universality of Freemasonry by connecting it with hocus-pocus idolatry of the Chinese. This one point, however, must always be remembered—without the legend and tragedy of Hiram Abiff there can be no Fremasonry, and this legend of course the Chinese are ignorant of, and hence are no Freemasons. The roast pig, roast chickens, the fat pork, nuts, oranges, apples, etc., of the Chinamen are far more sensible and more to be preferred, however, than the little aprons and mallets and squares and setting mauls and compasses, and other silly jim cracks of the Freemasons.

—Elder Rufus Smith writes from Syracuse, N. Y., that he has held meetings on land and water for twenty-one days between Florida and that city. He expects to reach Minneapolis, Minn., by Sept. 21 his 74th birthday. Here he expects to meet and co-operate with Bro. Fenton. While in that city Bro. Smith will make his headquarters at 29 Washington Ave.

Reform News.

REV. J. P. STODDARD AT THE NORTHFIELD CONFERENCE AND ANNUAL PEACE CONVENTION.

Boston, Mass., Aug. 19, 1895.

Editor Cynosure:—My recent trip to Northfield and Hinsdale is already producing fruits; orders for books and inquiries for information have been received. The address of President Blanchard was well received, and Bro. Moody and the leaders at the meeting gave me every opportunity that could be reasonably asked for, circulating the synopsis I had printed with other documents in the same line. In the busy sessions so near the close I had opportunity to converse only briefly with anyone, but received words of cheer from Bros. Moody, Henry M. Moore, A. T. Pierson, James O. Conner, Webb Peploe, Andrew Murry and some others who accepted a copy of *Danger Signals* with thanks. I am under personal obligation to our friend H. E Hunter, and Mrs. Hunter, for generous hospitality and for a pleasant hour with Mrs. Gen. J. W. Phelps in a renewal of old friendships.

Judging from newspaper reports our city is very soon to be inundated by an army of Knights whose uniforms and military trappings are to outrival all the showy parades of the crusades. Among the items chronicled are 150 black horses, 700 cases of red and white wine and two tons of fruit already enroute with the California contingent. Each Knight in the General Commandery of Massachusetts and Rhode Island has been assessed "$5 as a starter," which gives the snug amount of near $51,000. In addition to this tax per capita, Boston Commandery gives $35,000, De Molay $10,000, and so on through the list, I suppose.

The steamers in our harbor were not considered sufficiently magnificent to do merited honor to the visiting Knights, and a steel steamer from New York, capable of carrying 2,000 Knights at a time, has been ordered for a trip to Nantasket Beach. As a mark of special recognition the gates of our ancient graveyards are to be opened and the question of closing business houses on the day of the parade is being agitated. Decorations are not numerous, but extensive preporations are in progress. Aside from Masonic Temple, the first of any considerable pretensions that I saw was a tobacco and cigar store on Tremont street, though I learned of saloonkeepers who were pressing their landlords and fellow tenants for contributions for decorations.

Mystic, Conn., Aug. 21.—Enroute to this annual Peace Convention I stopped with Bro. J. A. Conant at Willimantic over night, and was glad to find him and his in good health and heart. So far the gathering here is not as large as on some former years, but to-morrow it is anticipated will be the great day of the convention. I have distributed tracts quite freely and find good results from the labors of last year by Bro. Bacon and myself. I was given a few moments to speak from the platform yesterday, and many have expressed a desire to khown more of the secret lodge system. What the decision of the committee will be in the matter remains to be learned.

The speaking so far has been commendable, and one feature of yesterday's program was especially attractive. Eighteen misses and lads contested for a prize, each selection in the recitation having reference to the subject of peace. The performance was well sustained, and thorough preparation and careful drill was evident. Alfred H. Love, president of the Universal Peace Society, Mrs. Bevy Lockwood, Levi Crouch, James H. Earle, Wm. Lloyd Garrison, Miss C. Whipple and Mrs. Ormsby are prominent in the list of earnest, active promoters of the peace cause present.

Aug. 22, P. M.—The attendance to-day was an increase upon yesterday and more are expected to-morrow. I am announced as one of the speakers to-morrow and hope to shed some light upon the dark empire and its direct tendency to provoke war and bloodshed among men.

J. P. Stoddard.

ARRANGING FOR THE CONVENTION.

Portland, Ore., Aug. 16, 1895.

Editor Cynosure:—We opened the battle here for reform at Crescent Park, Lincoln county, Washington, August the 2nd, 1895. This is a country place noted for lodges, dancing, base ball, and general Sabbath desecration. The Elder Kenoyer, pastors Griffin and Brink were on hand to render all the assistance possible. During the meeting quite a number were saved. Conviction was deep and pungent with others, but they turned their backs upon God and walked away from him, perhaps forever. One lady, a church member, was so annoyed by stock destroying her crops, she could not be a Christian. This lady was one of the first lady graduates of Cambridge College, England. Her husband belongs to three or four lodges, including the Freemasons. Before we left she got so she could spell "Mah-hah-bone". And I think the husband, when he returns from his mining expedition, will have to answer a few plain questions about the lodge.

In all our meetings the lodgemen were out in good force. On the first Monday, while out walking, I met a man who proved to be a Mason. He had heard me on the day before, and asked me whether I had ever been a Mason. I said, "Try me." He answered, "You know something about it." We talked more than an hour. He took the address of Ronayne's Handbook and Duncan's Ritual, and agreed to send for them to ascertain whether Masonry is an open secret or not. Another man who heard me at the Mondovi camp, a very gentlemanly Odd-fellow, was sorry he could not stay and hear me. He and another man tried, in contrasting the lodge charity with the church benevolence, to make it appear that the charity of the lodge never fails. It was stated by the other man that the lodge always looks after its members, whereupon I had a clipping from the Cowlitz county paper and read where Cowlitz Lodge No. 66 of the Independent Order of Odd-fellows had made application to the county commissioners for the support of one of their members, which was granted.

They tried to make out that he had forfeited his membership, but I showed them that the commissioners state in their report that "The relief of J. H. McElhany is hereby granted, and it is hereby ordered that Cowlitz Lodge No. 66 assume charge of him as they have heretofore, and bring in their bill at the end of each quarter at the regular session of this board, to the amount of $3 25 per week." I told them it was a genuine case of charity dying after a certain number of weeks, when no dues are paid. I gave the initiatory degree sign, and they tried to laugh it away as false, but it did not work.

I met here a young minister whom I met two years ago in Albany, Oregon, and talked with him three hours on the question of his leaving the Odd-fellows before entering the ministry. I was delighted to hear from his own lips that the seed

sown had done its work. He told me that he had given it all up, and was determined that nothing should stand between him and Jesus. He is a bright young man, and will make his mark in the world. During this meeting we had plenty of *Cynosures*, *Lodge Lamps* and "Disloyal Secret Oaths," by Joseph Cook, lying about the stand where everybody could read them. We had posted up on the centerpole of the lodge tabernacle the testimony and portraits of Dr. A. J. Gordon, D. L. Moody, G. F. Pentecost, Charles G. Finney, and others. The tent was full of people, and they listened with good interest. A few G. A. R. men asked me why I did not wear a copper button. I showed them my discharge and two or three wounds received in active service, and said these are better badges than all your old copper buttons. I received ten *Cynosure* subscriptions here. Several signed our constitution, among them Rev. J. S. Taylor, pastor of the Methodist Episcopal church, who has been a member of several secret societies, but agrees with us that it is no place for a Christian. We left Crescent Park feeling sure that our work here will tell in eternity.

Bro. M. M. Sprinkle, a dear good young man, brought me to Spokane in time for the morning train to Portland. At Colfax, Prof. Easter, of Moscow, Idaho, boarded the train, and soon we were engaged in a friendly chat about the unfaithfulness of popular ministers and church members in representing true Christianity. We were generally agreed until he made the remark that he did not believe that there was one minister who would speak out against popular evils. My reply was: "I do not claim to be a popular preacher, but I put in one hour and thirty minutes last night with a congregation of about five hundred exposing and opposing one of the most popular evils in this land, secret societies." He said, "I belong to three, the Odd-fellows, Good Templars, and Royal Arcanum, and I see no harm in any of them; if I did I would leave them at once." I urged the Christless character of Odd-fellowship, and he utterly denied that Odd-fellowship was religious in any sense. I said, "You are a teacher, and you know the order has prayers, ceremonies and a ritual, and you know that all these are genuine accompaniments of religion. They are found nowhere else but in religious societies." When I quoted to him what Grosh says in his Manual on the religion of Odd-fellowship, page 90: "In a word, what regeneration is in religion by the word of divine truth, initiation is in Oddfellowship," he said, "Grosh is a cranky Odd-fellow." I asked him if Grosh's Manual was not in most every well-regulated lodge. He answered, "It is." "Then," said I, "Odd-fellowship must be a cranky thing, and you, as an intelligent, honest man, had better get out."

At this juncture we arrived at Walla Walla, where we stopped for supper. I think the professor was glad to cease the conversation. The passengers were seemingly much interested. The next morning after my arrival at home I started again to secure a house in which to hold the convention. I found a number of pastors who sympathized with our work, but they must see their trustees, or present the mattter to the session, until I found Rev. T. T. Vincent, of the First Evangelical church, corner of East Sixth and Market streets. He answered me without any hesitation, "Yes, sir, you can have our church, and welcome. It conflicts with our prayer meeting night, but we will hope to receive more good from the convention than we would from the prayer meeting." It makes an agent feel good to meet such men. Bro. Vincent is elected to represent his conference in the General Conference which meets at Elgin, Illinois, about October the 2nd. He had intended to leave Portland Sept. 26, but will now wait till the 27th and take in all our convention. He is a representative man in his denomination in the West. We anticipate a good time in this church.

While passing through our city yesterday representing our cause I came up with a business man, one prominent in church work, especially some new feature. When he found out my business, he flew to pieces, so to speak, railed out like a madman, and supposed that he would cause me to run, or call for an officer. Among other things he said, "I know Bro. Scott well, and he is doing more harm than good lecturing against Masonry. He misrepresents the institution from first to last." There is a meeting being held near us here on the holiness line. Quite a number of our neighbors are at the altar each evening seeking, but are not willing to pay the price, or meet the obligations, separate themselves from the world. May the Holy Spirit open their eyes. P. B. Williams.

FREE METHODIST CAMP MEETING.

South Rigate, Vt., Aug. 21, 1895.

Editor Cynosure:—This will let you know that I am still up here among the mountains. Were I a poet with the inspiration of the scenery around me I should probably write enough to weary my friends, should they be inclined to read. As I write, I can look off for miles and miles on the most enchanting scenery.

I have just come from the Free Methodist camp meeting being held in Keith's Grove, four miles on the mountan above the village of Barre.

The best granite for monuments in this country is thought to be found in the quarries near this camp ground. A stone weighing seventy-five tons was recently shipped from here. There are about one hundred of these quarries being worked in the vicinity.

It was my privilege to be entertained by Bro. Lewis Keith for a time, and to learn of him much of interest regarding this large and growing industry. This brother purchased land on the mountain some thirty years ago, paying thirty dollars per acre. He has sold some of his farm for $1,500 per acre. Some will bring even more. His early habits of industry have not been laid aside because of the fortunes that have come. I saw him in the early morning harvesting grain. His wife cares for the home as in other years. There is little display, but always a welcome to the worthy in their humble home. I could but contrast this typical New England home with some others where wealth made splendor care and misery possible.

A small army of men are employed in these quarries. They are largely of foreign birth. A great majority of those of any religious faith being Catholic. It was in the hope that many of these would accept Christ that this camp meeting was planned. The Gospel has been faithfully and earnestly presented by consecrated men, and I am sure lasting impressions have been made. Three sermons were preached each day, with "love feasts" and prayer meetings between. It was expected to conclude these services last evening, but the interest was such as to warrant their continuance. Friends were expecting to see a mighty work of God. The attendance, which was not large at first, was very much increased.

I was granted the utmost freedom in the distribution of our literature and invited to participate in the meetings. I lectured and labored among the people at such times as it was thought by the committee in charge would not detract from the main object of the meeting. I was greatly profited in listening to the sermons, especially those of Brethren Fish and Clark.

On Monday evening I attended an experience meeting in Barre. All present had an experience and were glad to tell it to the praise of their precious Redeemer. I scarcely need add that no one belonging to the lodge was there. They don't relish such meetings.

In company with Bro. Clark last Saturday morning, I climbed an ascent of granite to where we could get a clear view of the surrounding country. There were no clouds between us and the sun. The atmosphere was clear and invigorating. The scene that met our eyes was enchanting. I shall not attempt a description. The valley was enveloped in a dense fog. Looking down we saw nothing but mist. Out and around was the grand cyclorama of God's creation.

Oh, how many are living enveloped in the mists of earth when they would enjoy the atmosphere of heaven if they would only ascend above the clouds!

I leave Montpelier and Barre, after laboring in them a little more than two weeks, with the feeling that a good beginning has been made. Twenty-four new readers to the *Cynosure* have been secured, and a large number of tracts and pamphlets circulated. The work has been difficult, but I have learned that blessings are not to be obtained without trials. The way is opened, I believe, for larger meetings; and I trust at no distant day a rousing State convention may be held there. I remain here a few days laboring as the way may open, returning (D. V.) to Boston in time to aid in the circulation of literature at the Knights Templar conclave.

W. B. Stoddard.

CORRESPONDENCE.

WHAT STARTED THE BOYS' BRIGADES?

Philadelphia, Pa., Aug. 22, 1895.

Editor Cynosure:—At one of the sessions of the Grand Lodge of Knights of Pythias, of Pennsylvania, held at Reading last week, "Major-General" J. R. Carnahan, of the Uniform Rank, says the Philadelphia *Public Ledger's* account, "was escorted into the Grand Lodge, and delivered an address upon the features of the military branch of the order. He said the reason why the Knights of Pythias were so successful was that the order kept up with the times, and was always in the lead in secret society work. The Uniform Rank came in for much praise. There are 50,000 members in the United States and Canada. He said that Pennsylvania had the men and means to have the greatest military order in the country."

In the light of this statement, let church and school judge whether any apprehension of necessity to "keep up with the times" has operated to originate and keep alive the military drill and Boys' Brigade. Josiah W. Leeds.

REPLY TO ALL-ROUND REFORMER.

Effingham, Kan., Aug. 20, 1895.

Editor Cynosure:—In your issue of Aug. 15, there is found a second article from the pen of Bro. Gillespie. Does not the good doctor's understanding of the attitude of men toward God differ from the inspired writers of the Psalms? The Psalms open with a clear description of men in their heart relationship to God. David describes two classes, the godly and ungodly. Had he been of the same mind with the brother he would have given three classes, the godly, the ungodly and the neutral. Doubtless in the third class, according to this conception of the attitude of men toward God, would be put the agnostic, when asked: Is the Bible true? Is there a hereafter? Is there a God? would have answered upon these questions, we are neutral; we do not know; we neither deny nor affirm. Brother, the Scripture you yourself quoted draws one line, upon one side of which is every man. "He that is not with me is against me." As individuals we are from God, and as such must acknowledge him. And as a nation we are from him, and as such must acknowledge him. Not to acknowledge in either case is to deny.

But the main point for which this article is written is in regard to the manner of getting an amendment made to the constitution. I read a story, a few days ago, concerning two men who were quietly taking a walk. They were unarmed, and while sauntering along they espied a wild beast several rods ahead. If the only way of deliverance had been to go forward and encounter the beast with no weapon in their hands their case would have been desperate. One in a whisper said to the other, stand motionless; and the first one gathered a full breath and yelled with all his might. The beast looked bewildered a moment and then fled away into the brush. If the only way to amend the constitution is to go to the polls and vote for men who are to take oath to support the godless constitution the case would be desperate. "What *cannot* be cured must be endured." But no one is pushed to that.

Let the brother turn to Article V of our constitution and he will find, that besides the way of ratifying a proposed amendment by the legislatures of three-fourths of the several States, there is another *way*. "Or by conventions in three-fourths thereof." Such conventions are open to all, and there is no endorsement whatever of the godless constitution on the part of the people who attend and participate in the proceedings of these conventions. One or two years ago an effort was ably made of getting an amendment before Congress to be sent down to the people met in convention for their ratification. I am safe in saying that conscientiously non-voting Christians have done as *much* as any other persons in bringing about the increased public sen-

timent in favor of a God-acknowledging amendment to our constitution.

Brother, your closing words are encouraging. I do not deny that "voting Christians need a little more"—much more—"education along this line." Please consider these things.

Rob't. A. Paden,
Pastor Presbyterian Church.

A MUCH NEEDED REFORM.

Sanborn, Ia., Aug. 17, 1895.

Editor Cynosure:—Seeing the need of some plan of action to be taken by our churches to give systematically, I propose one on which I would like to have your opinion. The first thing would be to get the names of those in favor of this plan and call a convention; and in this convention pick out the material for an organization. This convention of men all should agree on and practice the system of giving one-tenth of all they make to God. But in meeting together they could, through committees and sub-committees, form some plan to systemize and operate it. by consecrated men of God, regardless of denomination. These men should belong to some Christian church and be in good standing.

The plan of distribution might be this: To give of the money consecrated to God's use for home benevolence, one-third; for foreign missions, one-third; and one-third for the direct support of the church. My object in this is to do away with the necessity of men seeking charity outside of the church of Christ. For this purpose you will find men of all denominations in secret societies. This money given for benevolences should be so divided that each church can take care of its own poor, so that they would not be dependent on the cold charity of the world.

I am told every day by my wife and others to go and join myself to some order or get my life insured. I am a poor man and dependent on my day's work for a living. It looks hard to leave a wife and two or three children without some means to get along in case of death. But I do not believe as long as I belong to the church of Christ it is necessary to belong to anything else; and if there is something that is more charitable than the church of Christ it is a shame; and it is time to act and to act at once. It is a pity that 1895 years after Christ was born his people cannot commonly agree to look after and keep the weak ones of the flock, in case of accident or misfortune. When the wealth of the church members in the United States is estimated at $11,078,840,000, with a daily increase of $1,360,000 after paying all living expenses, luxuries, ornaments, gifts, etc., and of this vast wealth of the children of God, it is a pity that only $5,500,000 are given for foreign and home missions.

Let us as Christians learn to look to each other for charity and love. We all should look after the poor in our churches. Please let me hear from you, as I think something ought to be done to keep our brethren in the church. "Inasmuch as you have done it unto one of these you have done it unto me." Yours in Christ, with charity for all, Louis S. Carroll.

CAN A SECRET SOCIETY MEMBER BE A TRUE CHRISTIAN?

Blanchard, Ia., Aug. 19, 1895.

Editor Cynosure:—I was talking with a Congregational pastor lately on the secret society question, when he made the following startling statements: "I have been a pastor in half a dozen different places, east and west. I have never antagonized the lodge, but have made a close study of its members in my own and other congregations, and I state unqualifiedly that I have never yet known a lodge member who gave evidence of true conversion, or who had even the shadow of appreciation for spiritual revival work; and I never knew a lodge member, rich or poor, who was worth his room in the church to which he belonged." These statements correspond with my observation and experience.

When I went to Michigan in 1878, the M. E. congregation in Watrousville was thoroughly under the control of the lodge. A lodge minister had held a revival and taken in 200 members. The church was actually run by the lodge, through the instrumentality of the choir, which was composed of lodge members and the children of lodge members. Every new pastor, when he came, had to make his peace with the choir and the lodge before he could proceed. The church services were run on the spread-eagle style. They were barren of spirituality. You could not get that church for a reform meeting of any kind, and the pastor dared not preach reform from the pulpit.

At length a minister of an independent character was assigned to that circuit. He was the son of the presiding elder of the district, and thought he needed no other recommendation. He was no enemy of the lodge, but was not willing to bow to it. Consequently on his first appearance on his first Sabbath, there was no choir, and not a full house. They were going to break him in at the start. He asked for the organist. No one knew where she was. He asked for the choir. He received the same response. He asked for the members. One man and four women rose. These were not lodge members. He asked for the 200 converts. Not one showed up. He was equal to the occasion. He said: "We will begin a revival to-day, and I'll do the singing until somebody is converted who can sing." He had a grand revival, but so far as known not a lodgeman was converted, although some of their wives and children were.

The great curse of the church to-day is lodge members. There are churches that can scarcely move their little finger for God and truth and right, for fear of offending the lodge members. We can see it right here in Blanchard. I verily believe that every lodge member in the church is the devil's agent to cripple God's Word.

J. R. Wylie.

GOOD MASONS GOOD CHRISTIANS.

Little Rock, Ark., Aug. 19, 1895.

Editor Cynosure:—The caption of this article is both a falsehood and an absurdity, yet many believe it to be a fact, even those who have never been initiated into the so-called secrets or been admitted into the "secret chambers" or the tyled doors of a Masonic lodge; and yet those very men will defend and endorse this masterpiece of Satan, showing only how they are deceived and deluded by the man of sin who sitteth in the temple of God, showing himself that he is god.

A few evenings since, I attended a preaching service at which the minister stated that Masonry was a good institution, but that he knew little about it, yet what he had learned about Masonry was from Masonic books. He said that his father was a Mason; but I could not see how he could be, for he is a blind man. But he knew if a man was a good Mason he would be a good Christian. At that moment I spoke out and interrupted him saying, Your mistaken. He did not notice or take exception to my intrusive remark; but the next day I wrote him a lengthy letter and gave him many quotations from Masonic authors to prove the absurdity of his statement. God pity the poor deluded ones all over this so-called Christian land that bow to and worship the image of the beast, this lodge power; the bulwark behind which is entrenched both in church and state nearly all the iniquity of our country.

A. J. Millard.

CHRISTIAN VERSUS LODGE BENEVOLENCE.

Quimby, Ia., Aug. 18, 1895.

Editor Cynosure:—When I read in a late *Cynosure* of Dr. Blodgett's sermon to the Oddfellows of Galesburgh, from the subject of the "Good Samaritan". I wondered if he could or could not see the lodgemen in the priest and the Levite, and true Christian benevolence in the Samaritan. Let us study it for a moment. The priest came and looked on him. He saw no square and compass, no three links or badge of any other order to which he belonged. He heard no great hailing sign of distress, and so he went on his way. The Levite came and did the same.

But the Samaritan came, and perhaps he was one of those who told the Saviour "Now we believe—not for what the woman has told us, but because of what we see and hear." I think he must have heard the Saviour preach on the subject of true and false benevolence. At any rate Jesus uses this parable to illustrate it.

False benevolence is giving, expecting to receive as much again, or to be seen of men. Jesus taught us to "do good and lend, hoping for nothing again. Love your enemies. If he hungers feed him . . . if he thirsts give him drink . . . That ye may be the children of the Highest." This is Christian benevolence. This is what the Samaritan did. But if you love them who love you what reward have you, for do not the sinners the same? If you give to those who give to you what do you more than the worst of sinners? Lodgemen give to aid members of their own society, expecting to receive as much or more in return, if they can get it. What reward have such? And what reward have those who give to be seen of men?

Paul in the 13th chapter of 1 Corinthians carries out this idea. He says, "Though I give all my goods to feed the poor and my body to be burned, but have not love, it will profit me nothing." There is no profit, no reward from God, but only from men. But if there is a lodgeman who does good like the Good Samaritan, from pure love to God,—expecting to receive nothing in return, then let him do it as a Christian, not as a lodgeman. True Christian benevolence is from Christ and not from the lodge, and to do it as a lodgeman is to rob God. Do good as a disciple of Christ and receive the reward which he has promised. Lodges are organized selfishness. True Christianity is organized benevolence. P. F. Thurber.

SOULS RUINED BY FALSE WORSHIP.

De Kalb, Ia., Aug. 14, 1895.

Editor Cynosure:—Organized secret lodges contain the principles of Satan's form of warfare, which is to conceal and never reveal that which should be known for the benefit of society, so that those who will may escape dangers which ruin the souls of men eternally. To appear as an angel of light and deceive the church by covering up forms of iniquity so that people may mistake "darkness for light and light for darkness," is the policy of Satan. When he can thus influence the church then it is out of harmo-ny with God.

It cannot be denied that the lodge promotes disloyalty to Christ. Freemasons who profess Christianity did not deny, when talking with me, that the lodge excludes the name of Christ, but they justified this because the lodge was so ancient. It was in the world, they said, before Christ. They seem to forget that Satan tempted Eve before it was necessary for Christ to come into the world to save men. Because an institution is old does not make it right and honorable. Yet good people are deceived with such unreasonable arguments. To worship in the church and then worship in the lodge where Christ is excluded, is trying to serve two masters. What can men do to more effectually grieve the Holy Spirit than to worship, where in prayer the name of Christ is excluded? What can please Satan more than for men of great influence in the church to worship at lodge altars and thus grieve the Holy Ghost? Is it not the greatest blasphemy against the Holy Spirit? It is rejecting God's way of worship for a mode prescribed by the counsel of the ungodly. "Blessed is the man that walketh not in the counsel of the ungodly." But to do so in the matter of worship pleases Satan most, and the better the man who does it the more damaging it is to Christianity.

Lodge worship is as corrupting to the worship of the only true God, and as insulting to him, as was the Baal worship of Elijah's time. Lodge altars, where Christ is excluded, are no better than the altars of Baal. God has ordained that his Son Jesus Christ should be the Saviour of the world; and Christ only has the right to establish altars for worship, and that only in the organizations which he has ordained, such as the family, church and state. In the first meeting of the sons of God, Satan came also among them; and he is now in the church, deceiving many as an angel of light. It is his business to ruin souls, and this he does most effectually through false worship. It is only in the worship of the true God that there is hope for the child of God. If the Christian is undeceived by Satan he wil strive to honor Jesus Christ in all things. He will "strive to enter in at the strait gate." It is too narrow for lodge worshipers. "Many will seek to enter in and shall not be able." Luke 13: 24. A man is not crowned except he strive lawfully, and no one can serve two masters.

Cyrus Smith.

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HOW TO MAKE AN INVALID'S BED.

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Having the bedding at hand, pin the lower sheet in place, stretching carefully and pinning underneath the mattress, that the smooth surface beneath the patient may not be readily worked into wrinkles. Now fold the draw sheet crosswise and lay on the under. Pin on each side to mattress and spread on the upper sheet, leaving a little loose for the feet and long enough to turn over blanket at top. Have the blanket long enough to tuck around patient's neck and counterpane long enough to fold over the same length as sheet, the blanket less.

Beat up pillow smooth. Then turn back counterpane, blanket and sheet, leaving the sheet folded so that it will come next to the chin. In changing the bed where the patient is too weak to be removed roll carefully to one side of the bed, putting one hand against the invalid's shoulder and the other against the hip. Now, keeping the patient well covered, unpin lower and draw sheets on the vacant side and roll up against the patient in lengthwise folds. Replace with fresh sheet and draw, pin smoothly in place, roll the patient gently over on the clean side, still protected with upper sheet, unpin and take off soiled lower sheet and draw, pull the fresh ones in place and pin. Now put clean upper sheet over the soiled one, tuck in and then reaching under remove the soiled one. Lift the head gently and change the pillows, beating and smoothing as before.

To change the nightdress roll up the skirt part to the shoulders, take off sleeves, slip over head and off. Have the fresh one ready, warmed and aired. Put arms in first, then lift over the head, pull down under the shoulders and smoothly under hips, and you will have your patient freshly changed with comparatively little trouble to the nurse and with infinite comfort to the patient.

How to Make Turkish Dessert.

Heat a pint of milk in a double boiler, moisten 3 tablespoonfuls of rice flour with a little milk or cold water and use to thicken the milk. Add 4 tablespoonfuls of granulated sugar, cook until a smooth, thick paste, then flavor with a teaspoonful of rose water and 2 tablespoonfuls of chopped nuts. Use almonds, English walnuts or the two nuts mixed. Pour on a flat dish and sprinkle with whole almonds. If you wish to be very truly Turkish, cut the almonds on top in crescent shape.

How to Renew Hat Feathers.

Light colored feathers can be washed in benzine without losing their curl or color. They should be swung in the air until dry. Another plan is to wash them in warm water and castile soap, rinse three times; pass through a warm solution of oxalic acid and then lightly starch. Dry in a warm room by lightly beating each feather against the hand. To curl ostrich feathers have a dull knife, with the top hollowed out near the point. Hold feather over a fire, shaking gently until warm. Then, holding the feather in left hand, place the fiber between the thumb and knife edge, and draw it along quickly, curling the end only. If feathers are damp, the curl may be retained by holding the hat over the fire and waving it until dry. Then place in a cool room for the fibers to stiffen.

How to Kill Cockroaches.

A housekeeper who was recommended to try cucumber peeling as a remedy for cockroaches strewed the floor with pieces of the peel cut not very thin and watched the sequel. The pests covered the peel in a short time so that it could not be seen, so voraciously were they engaged in sucking the poisonous moisture. The second night this was tried the number of cockroaches was reduced to a quarter. and none was left alive on the third night.

How to Swing a Hammock.

The head of the hammock should be about 6½ feet from the ground and the foot end about 3¾ feet, a curve which secures to the occupant the greatest possible ease of position. The foot rope should be about three times as long as the head rope, the purpose being to give the lower part of the body freedom in swinging, while the head remains comparatively stationary. The ropes with metal catches are to be preferred. Where trees are used to support the rope bearings, the branches should be well protected by heavy canvas or cloth, as the friction is apt to wear off the bark and so work injury to the tree.

How to Iron Napkins Without Starch.

In France, instead of using starch on table napkins, after they are washed and dried and ready to be ironed, they are dipped in boiling water and partially wrung out between clothes. They are rapidly ironed with as hot a flat iron as possible without burning them. They will be beautifully stiff and glossy.

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CHICAGO, THURSDAY, AUGUST 29, 1895.

BENEVOLENCE OF ODD-FELLOWSHIP ILLUSTRATED.

Rev. W. P. White, of Little York, makes this admirable comment upon a speech by a popular lodge orator on the parable of the "Good Samaritan." It is certainly time to call a halt in the frequent perversion of this beautiful parable by lodge men:

"Not long ago I listened to a speech by an ex-presiding elder of the Galesburg district, in favor of Odd-fellowship. He made the startling statement that Odd-fellowship was the most benevolent institution on earth; and then he undertook to illustrate the benevolence of his order. He began by introducing a certain man who fell among thieves between Jerusalem and Jericho. He told of the mean, selfish spirit shown by the priest and Levite, and then said that the third man who came along the road was a Samaritan with the spirit of an Odd-fellow, who did to him what every Odd-fellow is taught to do. But as I listened to that grand old story, told first by Him who knew no class or clan, I could not help but think that it was an exceedingly poor illustration of the benevolence of any order. I would like, without showing any irreverance to the inspired story, to use this parable as an illustration of the difference between the benevolence of Odd-fellowship and true Christian benevolence.

"Here is a man lying upon the rough and rugged road between Jerusalem and Jericho. Thieves have wounded, robbed, stripped, and left him half dead by the roadside. No one to help and he is dying. But see! Coming through that narrow pass where he, poor fellow, first thought he heard the footsteps of the robber, a Levite and a priest appear. They, too, are on their way from Jerusalem down to their home in Jericho. They see the unfortunate man, and touched by human sympathy, they go quickly toward him. And as they go the Levite exclaims, 'Oh! priest, priest! behold upon his gown that little pin with its three links of friendship, love and truth! He is our brother, priest, and we must help him. But the priest, looking critically at the prostrate form, says; 'Hold, Levite, hold! I know this man. He used to belong to lodge No. 120 down in Jericho, but he has neglected to pay his dues for thirteen weeks.' And they both passed by on the other side.

"Then came along a man of Samaria. He saw the man lying in his blood. He did not know him, but recognized in him the features of a Jew; a man who did not belong to his society at all; a man who was his born enemy; a man who had no doubt been in the crowd that very day that had hissed him in the market-place, and spurned him as 'a Samaritan dog;' a man to whom he owed no legal obligations; but he forgot that the poor fellow was a Jew and he a Samaritan, when he saw a man in need. And he stooped down, lifted him up, carried him to an inn and treated him as a brother. And that was Christian benevolence."

KNIGHT TEMPLARISM NOT MASONRY.

A new student of Masonry, learning his first lessons, will make a quick and long advance by mastering the first two or three paragraphs of Mr. Ronayne's article on the second page of the *Cynosure* of August fifteenth. Just at this time, this part of the paper would be of great use to students of Masonry in Boston. They would do well to commit at least one statement to memory. It is a thoroughly qualified authority who says, "There is no Freemasonry higher or beyond the Master Mason's degree."

To make this clear to himself, the tyro can turn to the diagram on the advertising page of the *Cynosure*. At the bottom are three degrees, arranged like foundation stones. They are not three separate things. In reality the Master's degree, or the lodge to which it more strictly belongs, embraces all three. The comprehensive name that covers them is "Blue Lodge." Tnis lodge, entered by three steps, or degrees, as the steps are called, is the whole of Masonry.

Those who are Masons, and such persons only, can enter most of the other institutions shown in the diagram. In this sense they are Masonic, containing none but Masons. They make no one a Mason, but they accept him as already a Mason. None but a complete Mason is qualified to take even their first degree.

The order on the right, marked with a star, is for women and not for Masons. Masons manage its work, but its candidates are not Masons and cannot become Masons. All the others require Masonry as preliminary. But they cannot make Masons.

Descending from the circle on the left of the diagram, the learner will find the Knight Templar side show. It is one side, irregular, consistent in character yet inconsistent in form with Masonry. Reference to Masonry is made in its oath, and all who take its oath must be Masons. Yet this does not do away with its separateness and its inconsistency. It is a serious fault of Masonry that it prepares the candidate for such a thing and leads to it. It is a fault of the degree that it is so consistent as it is with such another thing as Masonry. However consistent in one way or inconsistent in another it is not identical, and is not part of the same thing.

Mr. Ronayne is right in saying that Masonry has no degree beyond the third or Master Mason's degree. This is not truer of the female order marked in the diagram with a star, than of other outside things shown with it in the same diagram. Every real Mason is under oath not to be present at the raising of a madman, a fool or a woman. This order is composed of women. If membership made them Masons they would be Masons without the ceremony of "raising," and without taking the Master's "obligation," and in actual violation of that obligation. No such thing is possible. This would be Masonry with Masonry itself left out.

After "raising" and the giving of the "obligation" the candidate is as much a Mason as he can be made. He can join the Mafia, or the Grange, or the Good Templars, or the Knights Templar, but he cannot be made more truly or more fully a Mason. A Templar is worse than a Mason because he is both. One evil is not so bad as two, and for this reason a mere Mason has the advantage.

It is customary to speak of Scotch Rite, York Rite, Masonry and so on. So, too, in loose speech we may talk of a Fellow Craft lodge. Strictly speaking there can be no such, Masonry has no lodge but the Master's Blue Lodge, and no degrees but its own three.

A Mason may be expelled from any of the side degrees, such as Knights Templar or Scotch Rite degrees, and his Masonic standing is unaffected. But if expelled from the Blue Lodge or Master Mason's lodge, he is thereby expelled from Knight Templar Masonry and other side degrees.

Knights Templar must have been Masons and must continue to be Masons, but Knight Templarism is not Masonry.

AN ENEMY UNMASKED.

In a letter just recieved, Rev. R. J. Gault, says: The greatest enemy the cause of Christ has to conbat to-day, is the secret empire. Heathenism, intemperance, impurity and infidelity combined, are doing less injury to the cause of true religion to-day than the lodge. All other evils are outside, in open enmity to the church; but the lodge poses before the world as a reformer. Under the mask of charity, temperance and religion, it has insinuated itself into the church, and always has the kiss of Judas to give to every effort toward reform that the church puts forth.

The daylight of exposure is to this beast of the night like the shadow of death. It threatens, intimidates, muzzles press, platform and pulpit. A wolf in sheep's clothing, it destroys the flock. Deceiving its members with the promise of admission into the Grand Lodge above, they find the doors of heaven closed against them. Dives did get into the Grand Lodge above (?), but when his tongue was on fire the tyler would not let him out or let Lazarus in. Lazarus did not miss much when he could not get into the Grand Lodge. It was better for him to go with the poor cowans, evesdroppers and women into heaven, there to be comforted, while Dives and his followers were tormented. The church is in her captive state. The poor of the land are left to tend and run the church, while the men and means are captives in this spiritual Babylon. If the church could get the interest on the money that the lodge handles, she could do more good.

The Lord speaks through the pen of Ezekiel of the lewd women, which were Israel and Judah, that gave his corn, wine and oil to their guilty lovers. Such is the complaint of the Lord's cause to-day against the lodge. God's substance that should be used in his service is consumed in the offerings of the high places. It not only takes the wealth but the influence from the support of the church. Well-diggers are in the habit of testing a suspected well before going into it. They lower a lighted candle down into the well; if the candle goes out it indicates the presence of well-damp. But you will find a more fatal well-damp in the lodge, one that is more fatal to the Christian's light than well-damp is to a candle. We cannot as Christians go where our influence for good is compromised without incurring guilt.

"Dearly beloved, I beseech you as strangers and pilgrims abstain from fleshly lusts which war against the soul; having your conversation honest among the Gentiles; that, whereas they speak against you as evil doers, they may by your good works which they shall behold, glorify God in the day of visitation." 1. Pet. 2: 11,12.

PERSONAL MENTION.

—The Second Free Methodist church of Chicago has a new church building nearly completed. The site is 48-50 Lexington avenue, between Hoyne and Leavitt. This denomination has seven societies inside the city limits, besides one at Harvey and one in South Chicago.

—We are using one of the fountain pens patented by an old friend of the *Cynosure*, W. Post of Olean, N. Y. He is much interested also in the republication of Ronayn's letters in the August *Lodge Lamp*, and sent $1 for one hundred for distribution. It is a telling document.

—Rev. Julius Marks, of Blairsburg, Ia., a life long friend of the anti-secret cause, visited the office last week, leaving money to send the *Cynosure* to ministers or missionaries unable to pay for it. We have frequent applications of this kind, and money donated to this fund cannot be better invested.

—Rev. Samuel Alexander, an old and true friend of the anti-secret cause, died recently at his home in Lyndon, Kan. The editor has spent many a night under his hospitable roof, while engaged in reform work, and always found his heart beating in strong sympathy with every true reform.

—The editor and his wife enjoyed last week the pleasure of a visit from his parents who reside in Iowa, and on Friday an excursion with them on the steamer "Virginia" to Milwaukee. It was on the occasion of the silver wedding celebration at Waukesha of his brother, T. H. Gault, of this city. The gathering was highly interesting as nearly a hundred of the old neighbors and relatives of the family were present, including Dr. Meloy and wife of this city, and also the president and secretary of the Wisconsin State Christian Association, Rev. J. B. Galloway, of Poynette, and Rev. Isaiah Faris, of Vernon.

—Elder S. C. Kimball, of New Market, N. H., in a letter just received, says, "Rev. A. B. Simpson's Old Orchard (Me.) annual convention was a very remarkable meeting. It lasted two weeks, and the average attendance exceeded five thousadd. Holiness, divine healing, the coming of the Lord, and foreign missions were the leading topics discussed. Much prominence was given to praying, singing and experience. It was difficult to control the testimony meetings, so many wished to speak. Some were converted, many were baptized in the ocean, and about a thousand persons testified to having been healed in answer to prayer, and scores were anointed in the name of the Lord. At the close of the convention a collection of $65,000 was taken for foreign missions, and sixty persons offered themselves for the foreign work. Already 250 missionaries are at work under Mr. Simpson's direction. At the ministers' and workers' conference three of the leading speakers announced themselves as seceders from various secret lodges, including Masons, Odd-fellows and Knights of Pythias. Baal had no defenders.

Lodgism has no place in Mr. Simpson's Christian Alliance."

SPECIAL APPEAL.

We desire to make the coming convention in the First Evangelical church, cor. E. Sixth and Market streets, Portland, Oregon, Sept. 25 and 26, a success in every respect.

It will cost some money to do so.

1. We hope all friends of the cause will attend.

2. Any who find that they cannot attend are requested to send a small cash donation to help defray the extra expenses.

3. As the agent lives here and will share in the extra expense, will those who know themselves indebted to him please remit by money order or registered letter?

4. Let everybody pray for the success of our convention. Without Divine help we shall fail.

Portland, Ore. P. B. Williams.

CHURCH AND THE LODGE.

BY CHARLES A. BLANCHARD, PRESIDENT WHEATON COLLEGE, WHEATON, ILL.

[Notes of an address delivered at the Christian Conference, Northfield, Mass., Aug. 7, 1895.]

1. The Bible is the rule of life for all men. It includes the entire life, personal, social, domestic, industrial, political and religious. It tells us how to eat, how to dress, how much to pay our hired men, when to pay them, how to loan money, how to collect debts and how to worship.

At this time men often act as though the Bible has only to do with the church and the Lord's day. Men act as if God had never told men how to vote and the result is that our churches are being flooded out by vice and crime. They are trying to save a few wrecks here and there while thousands go down and the wreckers keep plying their trade. It were better to kill the wrecker than to save one wreck.

2. The Bible is positive and negative; it requires and forbids; it designates evils as well as remedies.

Some tell us that the way to destroy evil is to declare what is good. God does not do this. He gave us the law and said: Don't bring other gods into my presence; don't make images; don't profane my name; don't steal; don't commit adultery; don't kill. And then he puts in the positive requirements. He says: Honor your father and your mother; remember the Sabbath; love one another as I loved you.

No farmer in Massachusetts is foolish enough to try to kill weeds by planting good corn. He relies upon the plow and the hoe. No briar patch was ever brought into subjection by sowing good wheat upon it.

3. It is interesting to see how instinctively a faithful teacher follows the example of Jesus in this particular.

Here at this conference we have been told to confess sin, to adjust disputes, to avoid dancing, cards and theatres, to pay debts, even old ones, etc. All this is in direct line with the teaching of the sermon on the mount, where our Lord said: I do not destroy the law, I complete it. A lustful look is adultery; hatred and contempt are murder; as you think, you are.

4. It is the duty of the church to do this concerning not some sin, but all sin. The minister is a watchman for his church and parish; the Christian is a watchman for his neighbor. It is the duty of the watchman to look out for enemies and warn those who are in danger.

Yet in every age there are evils which men instinctively avoid mentioning. The wrong is so widespread, so deep rooted, so powerful that the minister naturally passes it by to deal with some comparative trifle. When Mr. Moody came to Chicago, slavery was the law of the land; the church did not even name it. Yet it included theft, adultery, murder and all other crimes. As John Wesley said, it was the *sum* of all villainies.

5. In our day no one objects to good, pious people saving drunkards. Liquor men like to have it done. They have no use for a drunkard. The poor, besotted, blear-eyed, ragged victim of the trade is a discredit. They are glad to have poor "Delia" taken off their hands. But they don't want their trade meddled with. They want the privilege of making drunkards. Give them this, and they are glad to have you take the "finished product" off their hands.

Another evil that is not usually named in churches is that of *secret societies*. There are lodges for almost every purpose under heaven. They are drawing in young men by hundreds of thousands, yet the pulpits, the religious press and the platform is, in general, as silent as the grave. Now we are told to examine (1. Thes. 5: 21), and to inform men (Matt. 5: 14).

6. Examining the secret lodge system we find at once that it teaches men to disregerd the example of Jesus Christ. At the time when he was on trial for his life and was asked concerning his disciples and his doctrine, he replied; I ever spake openly and in secret said nothing, John 18: 20.

Now we may for the argument admit that lodges are all good in purpose. Yet how can a Christian go into a secret society to do good when Jesus, who is his teacher, said to his disciples that they should proclaim upon the house-tops what he had taught them in private life, Matt. 10: 26,27.

No man can follow Jesus into a secret order no matter what its professed purpose may be, whether to promote temperance, brotherly love, Protestantism, patriotism, or revolution, as in case of the Ku-klux Klan.

7. But a little thought will show not only that the lodge man disregards the example of Jesus; he also violates his express command.

Jesus said to his disciples, I am the light of the world, John 8: 12. Ye are the light of the world, Matt. 5: 14. Let your light shine, Matt. 1: 16.

Now as above said, even if we admit that all lodge work is good, how can a Christian go into it when the first step is an obligation to secrecy; and how can he keep silence when he sees his fellows by thousands being sworn to secrecy and thus taught to disregard the example and to violate the plain command of his crucified and risen Lord?

8. Still further, the Holy Spirit teaches us not to be unequally yoked with unbelievers, 2 Cor. 6: 14. This is as clear as the word, thou shalt not steal.

It has been shown a thousand times that close and confidential relations with godless men are injurious to the Christian life and progress of believers The lodges bind men so closely as to require them to conceal from wife, child and brother in the church, the transactions of the order.

The dances, wine suppers and Sabbath breaking trains all are parts of a gigantic anti-Christian movement with which the lodgeman is yoked up. Our brothers ought not to go into such a bondage unwarned.

9. The anti-Christian morality of these orders is another reason why Christians should avoid them and warn their fellows against them.

The general spirit of lodgeism is, don't do evil to a brother in the lodge. This is clearly brought out in the Masonic obligation, not to have "illicit carnal intercourse with the wife, mother, sister or daughter of a Master Mason, knowing them to be such." Think of a Christian man taking an obligation of this kind or favoring an institution that imposes it.

God commands purity of heart and life and punishes adultery with death. Masonry forbids adultery with four relatives of Master Masons and leaves the rest of the world unprotected. Such a morality is an incitement to crime.

10. The lodges also teach salvation by works and thus deny the atonement. Lodgemen are continually saying: If a man lives up to the lodge teaching he will be saved.

The Bible teaches that it is by faith in Jesus and by faith in him only that men can be saved. When I see the blood I will pass over you (Ex. 12: 13), is the language of God and the hope of his people. Without this shed blood accepted and pleaded there is no remission of sin (Heb. 9: 22), and yet lodges numbering tens of thousands are teaching men to be saved by works, and we ministers, brethern, are sitting in silence, and too frequently our preaching is being tainted with that same heresy.

11. But this denial of Jesus and substitution of the work of the gavel and the wretched, filthy robes of human righteousness for his precious blood is not all.

The lodge goes on explicitly to put Christ out of its prayers and even out of the Bible. In Royal Arch Masons the Scripture lesson contains twice the words "our Lord Jesus Christ" and each time that holy name is smitten out.

Dear brethren, these orders are hostile to our Saviour and are destroying countless thousands.

Let us be faithful to seek to win individuals to Jesus, but let us also seek to destroy the organizations which are keeping great masses of men away from the church and the Saviour.

TALKS TO YOUNG PEOPLE.

BY PROF. D. A. STRAW.

MIND READING.

The more we learn about the mind of men, the more certain it appears that every thought which comes galloping through one's mind, or creeping through on a hot August day, or tip-toeing through for fear of being heard; every one of the million thoughts that fill one's days and dreaming nights leaves its track or trail in the brain that never can be entirely lost. And another fact is pretty well established, that when one has had a certain thought a few times the brain is inclined to run into that same old track whenever anything suggests it again.

So the twelve o'clock hour makes us all think of dinner unless we have adopted some other dinner hour. So when their father comes from town some children always think of candy, and others think of sour looks, and others think of kisses. For the same reason some young people, when their cherished plans are upset, always think ill-natured thoughts, and others think of wicked words, while some can still think pleasant things and start at once a new plan. So the tale teller spins the same old yarns; the fearful soul sees some new trouble coming; the swearer's oaths come without any calling; and the faithful man abounds in blessings. The more we learn of the unseen forces in us and about us, the less of a marvel seems the great coming day when all men's thoughts shall be revealed; when that which we whispered into confidential ears shall be trumpeted from the house-tops.

Many a man has already been confused and put to shame by the decisive and long-keeping record of the quiet little kodak. Some business men are known to keep in their offices an unseen witness of unfailing memory and truthfulness that can stand in court and repeat the words that a transient visitor says to these business men alone. By putting this phonograph and the kodak together with some more additions of electrical apparatus, Mr. Edison has succeeded in freezing people's talk and petrifying their faces and mummifying their movements so perfectly that one's whole performance is practically placed in cold storage for coming generations in his kinetoscope and phonograph combination. These invented wonders are shadows thrown forward, if only shadows, of the great coming day when the thoughts of all shall be revealed.

How we would tie up our tongues, and tune up our hearts if we knew that some magic machine was phonographing us and making a record of our thoughts to be published to-morrow in an illustrated article with natural coloring! And that is the machine that science is approaching. That is just the machine that the infallible Book describes to us. Ah! forgotten words? Yes, but not lost. Secrets? Oaths cannot conceal them. Dead men tell no tales? Yes, they will. And these machine witnesses are hard to contradict. You carry your own, and I carry mine. God help us make the future record better.

RENEW! RENEW!

Subscriptions to the Cynosure per year.....$2.00
If paid strictly in advance..... ..... 1.50

We have made clubbing arrangements with the following periodicals, some of which make a special reduction to *new* subscribers, to which we invite special attention:

Regular Rate		Clubbing Rate New Sub's.	Renewals
$5.00	The Homiletic Review and Cynosure	$3.25	$3.75
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5.00	The Literary Digest "	3.75	4.35
3 00	The Voice "	2.15	2.35
3.00	The New York Weekly Tribune "		1.60
3.00	The Patriot Phalanx "		2.10

A PLEA FOR CHINESE.

REV. MADISON C. PETERS SAYS THEY ARE UNFAIRLY TREATED.

They Are No Worse Than the Same Class of Other Nationalities—Give Them American Fair Play—Victims of Political Cruelty Because They Have No Vote.

On Sunday, Ang. 18, Rev Madison C. Peters, D. D., did not preach. He sends this plea for the Chinese:

The people of the land have used oppression and exercised robbery and have vexed the poor and needy; yea, they have oppressed the stranger wrongfully.—Ezekiel xxii, 29.

Therefore, all things whatsoever ye would that men should do to you, do ye even so to them.—Matthew vii, 12.

What you do not like when done to yourself, do not do to others.—Confucius.

In the name of God, who of one blood made all nations of men to dwell on the face of the earth, I protest against our unmanly, un-American and un-Christian treatment of the Chinese. They are human beings, having the same parts, affections, passions and the same natural rights as other men have. When we needed cheap labor to develop our country, we begged the Chinese to come. In 1844 our government began to coax them to come. In 1867 our government sent Mr. Burlingame to China, and he presented the invitation to the Chinese to come and stay with us in such a diplomatic way that when he died the emperor deified him, and he is one of the gods of China today.

What could be further from the spirit of Christ than the way in which we have abused and maltreated the Chinese? They did not come by their individual motion, but were imported in overwhelming masses by the concerted action of capital. I have studied this qnestion in San Francisco, and it is dreadful enough. But the Chinese quarter there, with its malodors of opium, is a heaven compared with the brazen faced beastliness of lust in the French quarter, and the Hungarian, Italian and other foreign quarters in New York are more filthy and more iniquitous than Chinatown.

The Chinese are no worse than the same number of the same class of any other nationality in our midst. The 30,000 Chinese in San Francisco pay the landlords of that town $3,000,000 annually in rent. The Chinese in California pay nearly $4,000,000 a year as taxes to the state government, and in customs to the United States government more than $9,000,000 annually. Official statistics show that the Chinese in taxes and in work give to California in a single year the amazing sum of $14,000,000, and this is exclusive of their contribution in railroads and redeemed lands. The surveyor general of California declared that in the two items alone of railroads and redeemed land the Chinese had enriched California by over $280,000,000.

And I want Christians to note this fact—the Chinese Young Men's Christian association of San Francisco recently sent $42,000 to China for the cause of missions in that country.

It has been estimated that of the $15,000,000 made by the Chinese every year in this conntry, $13,000,000 is expended here. Bnt the Chinese are not the only people who send money ont of the conntry. The late J. Boyle O'Reilly, in a lecture on the wrongs of Ireland, declared that "the Irish send ont of this country every year to Ireland $70,000,000," and what is good for one nation onght to be good for another. The Chinese are not fonnd begging, they never reel through our streets, they do not defy onr Sabbath, they do not commit the fearfnl crimes we read about in our daily papers. They are peaceable, industrious, economical, law abiding, and pay their honest debts. But they are heathen. They must be to do that! "The Chinese do not Americanize." They never had a chance to do so. Other nationalities who have had the chance have failed to do so. "They do not come to stay."

In 1889, 11,000 Italians returned to Italy with their earnings. If only more of our nn-Americanized foreigners would go home, we would be able to control our own politics and be given a chance to work out the problem of a republican government. The Chinaman with his laundry is not so dangerous a man to our civilization as some other nationalities in our midst, who run ginmills, commit our crimes and then fill our offices. I bespeak for the Chinese American fair play. If we have a Christian civilization, let us present it to the Chinese in a Christian way. We send missionaries and money to China and profess a deep interest in them, thousands of miles away. There they are an interesting object to us, but at our doors we avoid them, and the very ministers who make the most eloquent pleas for the Chinese in China will, without protest, allow the Chinese in America to become the victims of political cruelty. Some people have more religion than humanity. If the Chinaman had a vote, our demagogues in congress would profess great love for the Chinaman, and they wonld go around on election day with an opium pipe sticking from their pockets. Our political parties will do anything for votes, and this whole business is to catch the alien vote.

The Chinese are no more slaves than the Italians and Hungarians. The six Chinese companies prepay the passage for the Chinese, and then the Chinese here work it out. Investigation shows that the Italians and Hungarians are brought here in the same way, and they will work as cheap and in every way interfere as much with the white man earning a white man's wages as the Chinese. You can buy one or a thousand laborers from the Italian padrones in this city. Within three years we admitted into the American labor market 427,000 Huns, Italians and Poles. Everywhere immigrants swarm in the path of Americans, competing with native industry, glad to do the work for half the price paid the American laborer.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning Sept. 1. Comment by Rev. S. H. Doyle.

Topic.—Enthusiasm and what it will accomcomplish.—II Chron. xxix, 1-11; xxxi, 20, 21.

Enthusiasm "is the complete possession of the mind and energies by some cause, subject, passion or fancy." There may be said to be two kinds of enthusiasm—a false and a true. False enthusiasm is fanaticism. It is the state of mind in which the imagination and the feelings predominate the will and judgment. The great danger of enthusiasm is that it may degenerate into fanaticism. True enthusiasm is that state of the mind in which the judgment has selected a subject or cause which is worthy of our interest and attention, and in support of which the whole soul of the man, the entire being, is fervently and zealously enlisted. Enthusiasm is much criticised, particularly religious enthusiasm. We may be enthusiastic in politics, enthusiastic in business, enthusiastic in pleasure without running much risk, but to be enthusiastic for God means at once to subject ourselves to the possibility of being called fanatics. But it should not matter. Enthusiasm, if there is anything to be enthusiastic over, is a good thing, and no one has a cause or subject into which the whole soul, the whole man, so much needs to zealously and fervently enlisted as the Christian. No great movement in the history of the past has been successful without more or less enthusiasm. What is true of the past will also be true of the present and the future.

Enthusiasm calls forth the very best that is in us. It is a godlike inspiration. It inspires men to do their best, to bend forth every energy for success when half heartedness would but lead to disconragement and to failure. Had not Hezekiah had his whole heart in destroying the idol worship and in setting up the worship of the true God it is donbtfnl if he would have accomplished such a gigantic task, but "he did it with his whole heart, and he prospered." We need enthusiasm in working for God, for he wants our best efforts, onr best service.

Enthusiasm enlists the interest and snpport of others. It is contagions. Enthusiasm kindles enthusiasm. Hezekiah's whole heartedness aroused that of his priests and the people. An enthusiast herself, Joan of Arc filled a dispirited soldiery with enthusiasm and was successful. We need to interest others in religion.

Enthusiasm accomplishes definite positive results. Hezekiah was successful. He put down idolatry. He exalted God. It can also accomplish positive beneficial results for us.

Bible Readings.—Num. xxv, 11-13; Deut. xi, 13-15; Joshua xxii, 1-6; I Sam. xii, 20-24; I Kings xix, 10-18; II Kings x, 16-28; xxiii, 21-25; Isa. lix, 19; Math. vii, 7, 8; xvi, 13-17; xxi, 8-11; Mark ii, 1-5; x, 46-52; Luke xix, 1-5; Acts xviii, 24-28; xxvi, 27-29; Rom. xii. 11; II Cor. vii, 6, 7; ix, 1, 2; Gal. iv, 18; Col. iii, 23, 24; I Pet. iv, 8.

The Umbrella of State.

Last year, at the Cleveland convention, New York state received from China a richly embroidered "umbrella of state" for having reported the largest number of societies that had adopted the Fulton plan for giving "2 cents a week" per member for missions. The "nmbrella of state" is a peculiarly oriental object and is usually presented by the Chinese to high officials that have faithfully performed their duty. New York took the "umbrella" to Boston, and this year it was New York's pleasure to place it in the hands of our lively friends from the District of Columbia, it having been decided that this year the nmbrella should be awarded to the union having the largest proportionate number of societies using the Fulton plan for giving sysetmatically to missions.—Secretary Baer's Report.

Hints to Committees.

There are two rules that every social committee should bear prominently in mind when arranging a programme for a social, says The Golden Rule. The first is that the exercises should, in part at least, give something to do to every person present. The second is that they should make it convenient or necessary for all the attendants to be thrown into contact one with another. If these two simple rules are kept carefully in mind, socials will be more generally successfnl, in the fullest meaning of the word "success."

Endeavor Gossip.

Over 20 speakers, including ladies, took part in as many minutes in one of the open parliaments at the Scottish national convention, and each said something well worth hearing.

At a single prayer meeting of the Brookline (Mass.) Baptist society $51 was contribnted to foreign missions.

Several societies in and about Boston have contributed enough money to pay for a bed in the Union Rescue mission, on Knceland street. These societies have paid $8, and the bed nets the mission nearly $40 a year. The name of Christian Endeavor has been put across the headboard.

The Brooklyn Local union has appointed a missionary committee of six to see that each society in the union has a missionary committee of its own.

Within less than a year the First Presbyterian Endeavorers of Portland, Or., have given $185 to missions. One of the members has recently set out for the foreign field as a missionary.

The flower committee of the South Presbyterian Church society of Philadelphia one Sunday distributed 65 potted plants among the sick and shut ins of their members and in two of the city hospitals.

The Philadelphia committee on floating work reports two societies in seamen's churches, one on a naval ship, another on an ocean steamship, and 2,300 comfort bags and thonsands of pieces of reading matter systematically distribnted as its first year's work.

How to Mount a Wheel.

The teachers say no one should leap into the saddle. Stand well in between the handle bar and the saddle, they say, put your right foot on the right pedal, which should be just going down, bear your whole weight on that pedal by drawing up the other foot, sit quietly, without hurrying, on the saddle and let the other pedal adjust itself as it will. Alertness, quickness, presence of mind, but no hurry, is the true motto of the bicycler. More than 40,000 women could probably attest the fact that every failure they have made in mounting has been because they were too feverishly eager about catching that left pedal.

The other way to mount, and the surest for beginners or those in the least timid, is to sit on the saddle and put the right foot, or either foot, on the pedal at the same time, leaving the left foot on the ground. Then steady the machine as long as you like with the left foot and take it up when you have got a good start by pushing and you are perfectly sure of your balance. It is a safe way to mount, but of course requires too low a saddle for fast riding. When you go up a hill, if you ride slowly and zigzag a little from side to side, you have no idea how easy it makes climbing and how little fatigue there is to it.—Chicago Times-Herald.

A Minister's Opinion.

Rev. T. J. Leak of the Trinity M. E. church of Chicago says:

Believing that when "male and female created he them," the Almighty intended that they should walk side by side in all the affairs of life, I cannot see why the line should be drawn at the right of suffrage, which involves so much in which both sexes are interested. For centuries woman has been getting nearer to her brother in recognized rights and privileges and always for the good of both. Why pause at suffrage? Crossing that line, her position will still be one of blessing to the race. It would be difficult for me to state the attitude of our congregation regarding the election of women as trustees, etc., nothing having occurred among us to demonstrate it. I have no doubt that it is a liberal one. As to women in politics, she has a right to be there; whether she should actively use that right and to what extent must depend on circumstances. Many men are not adapted to active political life and do not enter it. That would probably be true with the great majority of women. But she has the same natural right in politics that I have, and if she chooses to enter that arena I have no right to say her nay, but I have a right to vote against her if I wish to.

Marking Linen.

The approved spot for marking sheets and pillow cases that have the monogram or initials embroidered on them is in the center of the top hem for the sheet, or just below it on the crease or middle fold. The bottom of the letter should be toward the edge of the hem, so that it will come right when the hem of the sheet is turned over on the counterpane. Pillow cases are also marked in the center of the hem. Often such linen as well as table linen has in addition the family crest, the same design in different sizes being used through different sets or the same set. The size of the design depends somewhat on the size of the piece marked. In embroidering crests and coats of arms, the lines are done in laid stitch, the device in French knots and the background in seed stitch.

Tablecloths usually have two markings in opposite corners, placed so far in that the design will come on the surface of the table when the cloth is laid. Sometimes the markings are placed on the middle lengthwise crease of the cloth, a little over ten inches from the center, so that they will not come under the centerpiece when one is used. They, too, must be so placed that the bottom of the letter points toward the edge of the table. Dinner napkins have the marking in the center of the square formed by folding them twice each way.

Handsome Towels.

Fayal towels, which are frequently used for side tables, are very handsome and have been used for years by many housekeepers. The long, lacy ends of these towels are made by the women of the islands of Fayal and are exquisite in design. They cost from $2 to $8 each, according to the amount of ornamentation.

Didn't Know Her Customer.

Princess Christian is perhaps the best known of Queen Victoria's daughters and is always actively engaged in philanthropic causes. At a recent bazaar she was seen going from stall to stall making purchases, Prince Christian good natnredly stowing away the small parcels in his pockets. One article purchased, however, was of considerable size, so the attendant put the question, "Shall I send it for you, madam?" To which the princess made answer: "Oh.

yes! Send it to Buckingham palace, if you please." "To whom shall I address it?" was the next query, and her royal highness, who dearly loves a joke, gave the prince a comical warning look and said, "Address it to Mrs. Christian." The attendant was quite unsuspicious of the rank of her customers, and so the parcel was duly dispatched to "Mrs. Christian, Buckingham Palace."

Lew Wallace on Bloomers.

General Lew Wallace says that the future of the bicycle depends on the woman riders. "If the use of wheels were confined to the men," he says, "the fad might spend itself in a season. But when the women take hold of the bicycle its future is secure." General Wallace believes that bicycle racing will eventually supersede horse racing, but never, of course, chariot racing of the Ben-Hur kind. Ladies who ride will be interested to know that General Wallace is an enthusiastic advocate of the fair cycler, and that he approves of bloomers, "about which there is nothing immodest, it being merely their present oddity of appearance that now excites comment. Why, in the Tyrol the women wear skirts coming just below the knee, and no one, not even an entire stranger, looks askance."

Stockings.

A cotton stocking is preferred by many women to a lisle thread, as the twist of the thread in the lisle ones irritates the soles of the feet. Dark blue and black stockings are liked for street wear, except when tan shoes are worn, and then, of course, the stockings match the shoes. The navy blue stocking is usually chosen by those who find that the dye from the black stocking affects their skin. With gray or scarlet shoes or slippers the stockings are chosen to match. These may be gotten in silk at a much lower price than is given for black ones.—Chicago Tribune.

Healthy English Women.

When an American girl first goes to London, she is a little disappointed in the appearance of her British sisters. They seem heavier, slower and less graceful than her own sex at home. Before long, however, she notices some other things which largely change her opinion. These seemingly slow women think nothing of walking their eight and ten miles a day, and then manifest no exhaustion, or even fatigue. An English woman of wealth will work, and work hard, in her garden, among her fruits and flowers, or in her greenhouse, where an American woman leaves it entirely to her gardener. The hard physical labor may injure the skin of the forearm and render it less alabaster-like than what most belles desire, but it develops the muscles of the arm, chest and back, and produces a physical beauty and magnificence which, common in England, is very uncommon at home.—Margherita Arlina Hamm.

Woman's Sphere.

The most frequent objection to woman suffrage, that "woman's sphere is the home," is declared to be as amusing as it is absurd, because thousands of women in New York city alone have no home, unless a bare room in a fourth rate boarding house can be called so. Another objection to giving the ballot to women is that they are too pure and holy to be polluted with politics. Virtue and purity that are so evanescent that they disappear at the slightest touch are not worth the having. If women are so "little lower than the angels" as these flatterers would have them think, the wise course to pursue would be to beg to get that new element into politics.—New York Recorder.

The Diaphanous Damsel's Bodice.

A pretty way to make a bodice for a thin, flat chested girl is to have strips of velvet ribbon about 1½ inches wide starting from the neck and branching off toward the shoulders, each strip having white lace ruffled onto both edges. The effect is dressy, and at the same time it disguises scrawniness.

Wash Dresses.

To keep the color in wash dresses or waists of any kind first put in a bucket of water 5 cents' worth of sugar of lye water; soak the clothes in this for a short time until the color is set, then wash in soapsuds, rinse out and hang up to dry. Do not rub the soap on the clothes; merely wash in the suds.

Baby's Washstand.

Lovely little washstands are now made for babies of white enameled ware and decorated with tiny, gay Kate Greenaway figures. They are no higher than the average child of 12 months and are supposed to be used by the mamma or nurse, seated on a low stool. There is a sunken hole for the large washbowl, a shelf beside it for soapbox and powder case, while a ledge underneath supports the pitcher and comb and brush. They are all decorated in the same way with the pretty little Greenaway children.—Exchange.

Women Switchers.

At Amiens, eight miles from Calais, I saw what I had never seen before—women working the switches in a signal tower. There were two of them, and they appeared to have the station quite to themselves. I make no doubt that they find their work very agreeable and interesting; that they are faithful; that their homes are happy, and that they consider themselves very superior and refuse to exchange calls with their sister the "bullwhacker" over in the field.—Cy Warman in McClure's Monthly.

A Homemade Rug.

The woman who rejoices in homemade things will be pleased to learn that a rug may be made from coffee sacks. Take a sack of the size required and hem it. Then from another sack cut strips 8 inches wide, fold down the center (leaving the double strips 4 inches wide) and sew firmly to the foundation about half an inch apart. After it is all covered, dye the rug any desired color, and after it is dry fringe out the strips to half a dozen threads.

SOME WHISKY RESULTS.

A Great Help In Keeping Prisons Tenanted—Other Phases of Crime.

The following is an extract from a paper read before the Twentieth Century club of Hartford by Professor J. J. McCook of Trinity college: "For 12 years the police arrests for drunkenness alone averaged in Hartford 62.8 per cent of the whole number, while drunkenness and its allied offenses numbered 80.67 per cent. This proportion is perhaps somewhat larger than in most places, but it may generally be expected to be at least as high as three-fifths.

"Ninety-five to ninety-seven out of every hundred incarcerated in our jail are self confessed drinkers, although they pleasantly add 'moderate' to the title, and from 43.6 to 56.1 per cent of them are there specifically for drunkenness, and fully 66 per cent, or two-thirds of them, are there for that and its resulting crimes. There were 1,393 of them there last year out of a total of 2,111.

"Of the 381 captives in our state prison last year 46.8, or almost half, thought drink had done it.

"Take special phases of crime, for example:

"Abuse, neglect or abandonment of children. Those most familiar with the subject in this neighborhood have put the proportion of cases attributable to drink at or beyond two-thirds. From the Pennsylvania Society to Protect Children From Cruelty, with headquarters in Philadelphia, a former vice president, in talking with me, fixed the proportion roughly at four-fifths to nine-tenths. But the secretary gives me definite statistics for 1891-2 showing 309 cases of drink out of a total of 864 in 1891 and 359 out of 987 in 1892—i. e., from 35.8 per cent to 36.4 per cent. In some previous years the percentage had been as high as 50."

A PHILANTHROPIC RUMSELLER.

He Wants the Custom of Men of Money, Not the Poor and Destitute.

A Massachusetts saloon keeper has inserted in the papers the following unique advertisement:

"To whom it may concern. Know ye that by the payment of three hundred dollars ($300) or more, and in compliance with the laws of our commonwealth, I am permitted to retail intoxicating liquors at my store, 5 Fair street. To the wife who has a drunkard for a husband, or a friend who is unfortunately dissipated, I say emphatically give me notice in person of such case or cases, in which you are interested, and all such shall be excluded from my place. Let mothers, fathers, sisters and brothers do likewise, and their request shall be regarded. I pay a heavy tax for the privilege of selling whisky and other liquors, and I want it distinctly understood that I have no desire to sell to drunkards or minors or to the poor or destitute. I much prefer that they save their money and put it where it will do the most good to their families. There are men of honor and men of money who can afford it, and it is with those I desire to trade. I would say to those who wish to trade with me and can afford it, come, and I will treat you gentlemanly and courteously."

That sounds very fine. This saloon keeper wants men to drink, but he does not want to sell to drunkards or to the poor. He wants them to put their money where it will do the most good to their families. In other words, after men have lost all their money through drink and can no longer buy high priced liquors, or even pay for low priced ones, this philanthropic saloon keeper "has no desire to sell to the poor or destitute." Of course not. Whoever thought that he had?—Golden Rule.

Power of the Rum Demon.

The most eminent specialists in insanity and nervous degeneracy and in morbid and criminal heredity have thrown the light of their science upon the liquor question with this conclusion—that "what is common to our whole modern civilization is the constantly increasing influence of alcohol over the development of the western races of mankind." And from this point of view they truly say that the question "surpasses in interest and importance the mere repression of ignoble and misery breeding drunkenness; it passes from the domain of sociology into that of pathology and is quite comparable to the spread of cancer or tuberculosis—with which indeed it is not without connection—or better still, with the increase of idiocy and semi-irresponsible crime!"

Here and There a Gem.

Lord, send thy light
Not only in the darkest night,
But in the shadowy, dim twilight,
Wherein my strained and aching sight
Can scarce distinguish wrong from right—
Then send thy light.

Teach me to pray
Not only in the morning gray
Or when the moonbeam's silver ray
Falls on me, but at high noonday
When pleasure beckons me away,
Teach me to pray.

—Spectator.

SABBATH SCHOOL.

LESSON X, THIRD QUARTER, INTERNATIONAL SERIES, SEPT. 8.

Text of the Lesson, Joshua xiv, 5-14—Memory Verses, 7-9—Golden Text, Joshua xiv, 14—Commentary by the Rev. D. M. Stearns.

5. "As the Lord commanded Moses, so the children of Israel did, and they divided the land." Moses and Joshua were faithful servants of Jehovah and implicitly obeyed His commands. They left nothing undone that He commanded. Joshua took the whole land and divided it among the tribes, and the land rested from war (chapter xi, 15, 23). But although the land was wholly given to Israel they did not possess it fully (chapter xiii, 1), and they allowed the Jebusites and Canaanites to dwell among them (chapter xv, 63; xvi, 10; xvii, 12). This disobedience on the part of the people afterward brought trouble upon them (Judg. ii, 1, 2). Every true believer in Jesus is now "blessed with all spiritual blessings in the heavenlies in Christ" (Eph. i, 3). Yet but few enjoy full possession. Many prefer to tolerate a few Canaanites and Jebusites and rather enjoy their ways.

6. "Thou knowest the thing that the Lord said unto Moses, the man of God, concerning me and thee in Kadesh-barnea." These are the words of Caleb to his old friend and companion, Joshua. Caleb was of the tribe of Judah, and Joshua was of Ephraim (Num. xiii, 6, 8). Only they two of all the spies believed God and urged the people to go right up and take the land in the name of the Lord. The Lord said that only they two of all that generation should enter the land (Num. xiv, 30) and that the rest would die in the wilderness because of their unbelief. They too, would have to wait 40 years because of the unbelief of others, but they waited with God, for He also waited and was hindered by the unbelief of the people. Hear His words, "How long will it be ere they believe Me?" "Oh, that My people had hearkened unto Me" (Num. xiv, 11; Ps. lxxxi, 13).

7. "Forty years old was I when Moses the servant of the Lord, sent me from Kadesh-barnea to espy out the land, and I brought him word again as it was in mine heart." His heart was right with God. He believed God and feared to grieve Him. Therefore he spake what was in his heart as in the sight of God and sought not to please the people. For this faithfulness he and Joshua were threatened with stones (Num. xiv, 10), but the Lord stood by them. Consider David, with not a human being to stand by him, threatened with stones by his own friends, and observe what he did (I Sam. xxx, 6).

8. "My brethren that went up with me made the heart of the people melt, but I wholly followed the Lord my God." The ten spies had to confess that the land was a good land, but they made so much of the giants and walled cities; seemed so utterly to forget the power of God in Egypt and at the Red sea, and to lose sight of God altogether that they filled the people with fear and discouragement and with murmurings against God. Many such today are seeing themselves and their circumstances, and by unbelief and murmurings are dishonoring God and making infidels.

9. "And Moses sware on that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance." How Caleb had lived on the word of the Lord all those years! They had been his life, his meat and drink. Perhaps every day he had called them to mind and been strengthened by them. He may, like David, have pleaded them in prayer, saying, "Remember the word unto Thy servant, upon which Thou hast caused me to hope" (Ps. cxix, 49). The word of the Lord is a sure foundation on which we may firmly rest. It endureth forever, is true from the beginning and is forever settled in heaven (Isa. xl, 8; Ps. cxix, 160, 89).

10. "And now behold the Lord hath kept me alive as He said these forty and five years." It always has been and always will be "As He said." The nobleman of Capernaum "Believed the word that Jesus had spoken" (John iv, 50). Paul said in the storm at sea, "I believe God that it shall be even as it was told me" (Acts xxvii, 25). Abraham was fully persuaded that what God had promised He was able to perform (Rom. iv, 21). "The Lord of Hosts hath sworn, saying, Surely as I have thought, so shall it come to pass, and as I have purposed, so shall it stand" (Isa. xiv, 24)). Blessed are all who believe, for there shall be a performance of the things told them by the Lord (Luke i, 45).

11. "As yet I am as strong this day as I was in the day that Moses sent me." As strong and hearty at the age of 85 as when he was 40. Like Moses, at the age of 120, his eye was not dim nor his natural force abated (Deut. xxxiv, 7). "They that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles." "Youth is renewed like the eagles" (Isa. xl, 31; Ps. ciii, 5). Take as living illustrations of the same grace today George Muller in his ninetieth year, journeying and witnessing for Jesus Christ; Dr. David Brown of Aberdeen, the great commentator, who wrote me Nov. 5, 1894, that, though in his ninety-second year, he was in perfect health. He said, "I have no aches nor pains, am not tired of life, but would like to do a little work for my Master before I go or He comes." Jesus Christ is still the very same Jesus.

12. "If so be the Lord will be with me, then I shall be able to drive them out, as the Lord said." He seemed to covet the difficulties that he might see the great power of God. Being not weak in faith, he gave glory to God. He counted not on his ability, but that God was able. Like Paul he could say, "I can do all things through Christ, who strengtheneth me." "For when I am weak, then am I strong" (Phil. iv, 13; II Cor. xii, 10). "God with us" is the secret of all strength in His service. See Jer. i, 8, 19; Hag. ii, 4; Math. xxviii, 18-20).

13. "And Joshua blessed him, and gave unto Caleb the son of Jephunneh Hebron for an inheritance." It was at Hebron that Abraham built an altar unto the Lord and dwelt, after Lot separated himself from him. There he welcomed and entertained the Lord Himself, and there the Lord communed with him (Gen. xiii, 18; xviii, 1, 35). Hebron is suggestive of fellowship or communion, and when we have the spirit of Abraham and Caleb we shall know what fellowship with God means (I John i, 3).

14. "Hebron therefore became the inheritance of Caleb, because that he wholly followed the Lord God of Israel." This following fully is the secret of fellowship, for there can be none with a half hearted following. The next verse says that the old name of Hebron was Kirjath-arba, Arba being a great man among the Amakims. But "arba" is also the Hebrew word for "four," so that it might be the city of four.

THE MISSING MINNIE.

HOLMES' STORY OF HOW SHE MURDERED HER SISTER,

As Alleged by the Phenomenal Rascal, and How He Covered Up the Crime—Ingenious Explanation of the Presence of Dress Hardware in the "Castle" Stove.

NEW YORK, Aug. 26.—A signed statement written by H. H. Holmes in the Moyamensing prison at Philadelphia, and certified to by his lawyer, which goes into all the details of his acquaintance with Minnie Williams is printed by a local paper. Holmes writes that he first met Minnie Williams at an intelligence office kept by one Campbell, on Dearborn street, Chicago, in January, 1893, and employed her as a stenographer. She was installed in his office in the building which has become known as "Holmes' castle," and from March to May of that year occupied rooms in the building, adjoining the office. Occasionally meals were served in the building, and if any bones were found in the stove there Holmes writes that it will be found by microscopic examination that they are the remains of such meals.

Financial Relations with Minnie.

He continues: "Certain it is that no human being was ever cremated there during my occupancy of the room, my own experience, years ago, being quite sufficient to show me the danger of such proceedings on account of the awful odor, if I had no other motive to deter me from such a course." Holmes says that in April Minnie Williams, knowing him to be in need of money, gave him a draft for $2,500, the proceeds of the sale of real estate she had held in Texas, and asked him to use it until she should need it. In order that she should be protected he transferred to her by warranty deed a house and lot at Wilmette, Ills., valued at $7,500. The money was returned to her in May, 1893, being paid by Isaac R. Hitt & Co., of Chicago.

Shows His Innate Rascality.

She desired to convert her southern property into cash or improved northern property, and he advised her to execute a worthless deed (by having some one other than herself sign same) to a fictitious person, and offer the property for sale at a very low cash figure, and years later to demand an additional sum in exchange for a clear title. This was done, Clarence A. Phillips forging the name of Alexander E. Bond upon the deed so made, which deeds are still in existence. About this time, Holmes narrates, Miss Williams was taken ill and was removed to the Presbyterian hospital, near the Clybourne avenue car limits, being enrolled as Mrs. Williams, as her ailment was such that it was prudent for her to pass as a married woman, she having, according to Holmes, been betrayed by a prominent Boston business man.

Thought He Would Never Come.

When she grew better and returned to his house her sister, Nannie Williams, came from Texas to visit her. Returning one evening early in July from a day in the city he was greeted by a cry from Minnie Williams in the parlor: "Is that you? My God, I thought you would never come. Nannie is dead." She was seated upon the floor, holding her sister's head in her arms, rocking back and forth and moaning, much as a mother would over a child. He found that Nannie Williams had been dead for hours, and laid her body upon the bed in his own room, finding no mark of violence but a slight discoloration on one of her temples. According to the story written by Holmes Minnie Williams had been away the preceding night, and he, Holmes, had also been unexpectedly detained by business all night. When Minnie Williams returned that morning she noticed that his bed had not been occupied during the night.

SHE HAD MURDERED HER SISTER,

As Alleged by Holmes, in a Fit of Jealousy Over Himself.

This is what Holmes writes next: "And with only this one thought in her disordered mind had rushed into the adjoining room, where her sister then sat, and in a voice, which only the very few who have been intimately acquainted with Miss Williams can appreciate or understand the the tragedy of, had said: 'You devil. You have stolen my husband from me.' At the same time she had struck her sister with a small foot-stool causing her to fall to the floor, where, with hardly a struggle, she had ceased to breathe." At first Minnie thought her sister had only fainted and tried to revive her, but finding her efforts useless, had remained in the position in which he found her. Then came the question of what to do.

Holmes story of what was done follows: "We clothed Nannie in a light dress she had liked to wear, and taking a large trunk she had brought with her from Texas I placed her therein. I went to a livery stable and obtained a covered conveyance, and upon my return I engaged a man to accompany me to the house and help me place the trunk in the carriage. I then drove to the lake side and waited until night had fallen, thus appearing to parties noticing me, if any, that I was awaiting the return of some belated boating party. Then I procured a boat at some distance and took it near my waiting place, and later with considerable trouble I placed the trunk in the craft and proceeded about one mile from the shore.

"There in the darkness passed beyond the sight of this world into the ever-grasping depts of Lake Michigan all that was mortal of this beautiful Christian girl. Coming toward the shore I thought it wise to deposit the trunk upon another and remote portion of the beach. I did this, and after returning the boat drove away, and later came back for the trunk. The housekeeping was broken up, and very shortly thereafter Mr. Hatch took Minnie Williams to Milwaukee, where she remained in a private institution until later in the summer. The cause that produced her unsound mental condition had then been removed.

"We kept Nannie's things several weeks until I could obtain time to dispose of them, when I assorted some of them and gave them to Pitzel, telling him that they were some that Miss Williams had sent to his children. All the others were burned in the large stove in the third-story office, and this I plainly told the Philadelphia authorities in the fall of 1894.

"Another trunk containing pictures and books was not taken from the express company, owing to a mistake in charges, though Miss Williams supposed this had also been disposed of, and this was the one later returned to Fort Worth. The last I ever saw of Miss Williams was in Detroit last fall, and my belief is that she is still alive and well."

Bank Surprises a Community.

FRANKLIN, O., Aug. 24.—The community was astonished to find that the doors of the First National bank did not open. It afterward developed that Comptroller Eckels had been advised of the suspension. It is the general impression that depositors will be paid in full, as the assets are largely in excess of liabilities.

Racing Experiment Not a Success.

CHICAGO, Aug. 26. — The Northwestern Breeders' association has closed its meeting at Washington park course out of pocket $12,000, the result of an experiment at horse racing without betting. The loss averages $2,000 a day, and but one day of the six was there a paying attendance—the day of the Patchen-Gentry race.

Requital Wins a Great Stake.

SHEEPSHEAD BAY, N. Y., Aug. 26.—Requital won the Futurity with a stake of $53,750, and in the time of 1:11 2-5. Crescendo was second, Silver II third and Handspring, who had been looked upon as the favorite, was back in the ruck. What might have been if he had not been badly cut in the hock by Axiom while jumping around, will never be known, but it was noticed that Handspring did not run with his usual spirit although, in spite of his wound, he made a great effort for the honors.

Chinese Soldiers Revolt.

LONDON, Aug. 23.—A dispatch received here from Shanghai says that the Chinese soldiers stationed at Tien-Tsin revolted and assembled outside the gates of Li Hung Chang's Yamen, clamoring for their arrears of pay. Later they attacked a number of shops in the city and killed over 100 persons.

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ILLINOIS PICKINGS.

NEWS NOTES OF INTEREST FROM HERE AND THERE.

Reports by Telegraph of Important Happenings in Our Own State During the Past Few Days—News of Interest to the People of Illinois.

CHICAGO, Aug. 21.—The state weather service issues the following crop bulletin: The past week has been without rain, except very light thunderstorms on Thursday and Sunday in the eastern and southwestern counties of the central section. The fall was so light that no relief was had from the general dryness prevailing throughout the state. The heat was excessive, although cool nights caused the average temperature of the week to be about 3 degrees only above the normal temperature. Drought conditions prevail in all northern and most central section counties. Pastures are drying up, and corn has been somewhat injured; the central and southern counties have vast numbers of chinch bugs to aid the dryness.

Second-crop clover, now being cut, is proving good in all southern counties, but decreases in yield and results as one progresses northward. Plowing is progressing slowly owing to the dryness, but the usual acreage of wheat will probably be sown; considerable rye has already been sown. Fruit is so plentiful that the markets are glutted, and much will have to be dried to save it. Water is very low in wells, springs, cisterns and streams.

Too Hot for Illinois Corn.

SPRINGFIELD, Aug. 20.—The reports of the anticipated wonderful yield of corn expected in Illinois sent out ten days ago by the state board of agriculture will be modified by the next report, and it is probable that in the central counties of Illinois the yield will be reduced one-third from the anticipated yield. The intense heat of the past week has caused the corn to "fire" badly in this portion of the state and the devastating chinch bug is again making its appearance.

Died on the Train.

PANA, Aug. 21.—Mrs. A. J. Swingley left Pana on the Illinois Central for her home at Creston, Ill., after a visit with her sons. At Logan, when the conductor called "change cars" she did not move, and thinking her asleep he went to awaken her and found her dead, sitting straight in the seat. She will be brought here for burial.

Pardoned by Gov. Altgeld.

SPRINGFIELD, Ills., Aug. 23.—Governor Altgeld has pardoned John Keenan, sentenced to life imprisonment in Joliet penitentiary for the murder of George Hensley in Chicago in 1880, while Keenan was in the act of burglarizing Hensley's house. It was represented to the governor that Keenau is dying of consumption.

Fatal Fire at Algonquin, Ills.

ELGIN, Ills., Aug. 20.—Fire consumed a block of buildings at Algonquin. Two persons lost their lives and two others were seriously injured. The dead: F. D. Kazar, aged 30 years; Sylva Kazar, his daughter, aged 5 years. The injured: Mrs. Kazar, badly burned; James Philp, seriously burned.

Company Fired a Labor Leader.

ROCKFORD, Ills., Aug. 20.—One hundred and fifty employes of the Royal Mantel company went on a strike because of the discharge of one of their number who was a labor leader. The company is one of the strongest in the city, and never lost a day during the late panic.

Appointed by Gov. Altgeld.

SPRINGFIELD, Ills., Aug. 22.—Governor Altgeld has appointed Hon. George M. Lecrone, of Effingham, secretary of the Illinois state live stock commission, vice A. M. Brownlee, editor of the Benton Standard, Benton, Franklin county.

Texas Fever in Illinois.

SPRINGFIELD, Aug. 22.—The Illinois state live stock commission has been notified that Texas fever has appeared in Brown county, and some seventeen head of cattle have died of the disease during the past week.

Disappears with the Cash.

PANA, Ills., Aug. 22.—William Bass, of Oconee, a stockbuyer for the Fayette County bank, has disappeard with the proceeds of a sale of cattle at Chicago. The bank fears foul play.

CALDWELL FOR PRESIDENT.

The Judge Stands Out Squarely for the Free Coinage of Silver.

TOPEKA, Aug. 24.—The movement in favor of Judge Henry C. Caldwell of the United States circuit court for president in 1896 on the Republican ticket has been revived. Judge Caldwell will visit Topeka next Tuesday on business connected with the Santa Fe receivership. His visit is likely to be made the occasion of a demonstration by free silver men and railroad employes in Topeka. The Daily State Journal publishes a leading article nominating him for the presidency. It says:



JUDGE CALDWELL.

"On the question of money Judge Caldwell stands squarely for the free coinage of silver. In a recent interview sent to the Associated Press from Denver this able jurist said it would be little less than a crime if the people of this country permitted Wall street to fasten upon this nation the gold standard."

Judge Caldwell's position on labor matters is commended and his famous Omaha decision in the Union Pacific receivership quoted.

SCHOONER AND STEAMER COLLIDE.

Seven Passengers on the Latter Seriously Injured, Five of Whom Will Die.

TOLEDO, O., Aug. 26.—The passenger steamer City of Toledo, crowded with passengers, was run into by the schooner Magdalene Dowling, in the channel just off Presque Isle, and fifty feet of the steamer's upper works torn away. After the collision it was found that seven persons had been seriously injured and fifty more or less hurt. The following were the worst injured: Mrs. John Sanderson, Miss Annie Zimmerman, Miss Jessie Jackson, Miss Grace Garwood and Miss Nellie Garwood, all of Ada, O., fatally hurt; Mrs. John E. Miller and James Pearing, of Bucyrus, O., badly wounded.

AH SIN CONCLUDES TO CLIMB DOWN.

Foreign Nations Interested Have Their Way in the Outrage Investigation.

NEW YORK, Aug. 26.—The World prints the following cable from Foo Chow, China: "Firmness has brought the Chinese to terms. Foreigners are now present at the trials of natives implicated in the attack upon missionaries. The Chinese officials afford every facility to the foreign commissioners of inquiry. Six of the Chinese who had a hand in the massacre at Hwasang have been convicted of murder."

Seven Out of Fifteen Drowned.

BUFFALO, Aug. 21.—By the capsizing of the small pleasure yacht of Rung Bros. last evening seven of the fifteen men on board were drowned. Following are the names of the drowned: Frank Buggmann, Jacob Baumann, Henry Schindler, Charles Fischer, Thomas F. Cannon, fireman (name unknown), and a stranger (name unknown).

Reed Has One Vote Sure.

READING, Pa., Aug. 25.—Thomas B. Reed will get the vote of the first delegate to the Republican national convention in 1896. The Berks county Republicans have held primaries to select delegetes to the district convention Saturday when a delegate to the national Republican convention will be chosen. That delegate was the issue in the primaries, and a Reed man is sure to be chosen delegate. His name is High.

Three Men Burned to Death.

TOLEDO, O., Aug. 24.—The Air Line hotel at Air Line Junction, four miles from here, burned to the ground last night. Three men were burned to death, one being Tim McCarthy, of Hillsdale, Mich., and the two others unknown.

Rock Island Train Derailed.

ATLANTIC, Ia., Aug. 22.—Rock Island passenger train No. 4 ditched a passenger coach on the Audubon branch here yesterday afternoon. John Clark, of Des Moines, a traveling man, was dangerously hurt. Several were injured.

Death of Ex-Governor Morris.

NEW HAVEN, Conn., Aug. 23.—Ex-Governor Luzon B. Morris died at 3 o'clock yesterday afternoon from the effects of a paralytic stroke. Luzon Burritt Morris was born at Newtown, this state, April 16, 1827, and was a self-made man. He had served the state as judge of probate, member of both houses of the legislature, and governor on the Democratic ticket.

Twenty-Two Bodies Recovered.

DENVER, Aug. 23.—The twenty-second body taken from the ruins of the Gumry hotel has been fully identified as that of F. D. Dodge, a mining man whose wife and child are at present in Albany, N. Y.

Notes of the State.

A general campmeeting of the Advent Christian sect is being held on the college campus at Mendota, Ills. A large assembly tent and more than fifty family tents have been raised.

Governor Altgeld, of Illinois, will spend next week in Middle Haddam, Conn., the guest of E R. Brainerd, of Springfield, Ills.

Eleven of the mob which drove the negroes out of Spring Valley, Ills., have been held to the grand jury.

The first annual convention of secretaries, assistants, and physical directors of the Young Men's Christian association of the state of Illinois has opened at Prospect Heights, a suburb of Peoria. Two hundred workers are present.

An expert has been secured to examine the books of Ex-Sheriff Thomas Troy of Mount Vernon, Ills.

THE MARKETS.

New York Financial.

NEW YORK, Aug. 24.

Money on call easy at 1 per cent. Prime mercantile paper 3½@4½ per cent. Sterling exchange weak, with actual business in bankers' bills at 489¾@490 for demand and 488¾@489 for sixty day; posted rates 489½@490 and 490½@491; commercial bills, 488.

Silver certificates 67; sales 40,000; bar silver, 66¾. Mexican dollars, 53¼.

United States government bonds strong; new 4's reg., 122½; do. coupons, 122½; 5's reg., 115⅝; 5's coupons, 115⅝; 4's reg., 112¼; 4's coupons, 112½; 2's reg., 96½; Pacific 6's of '95, 100 bid.

Chicago Grain and Produce.

CHICAGO, Aug. 24.

Following were the quotations on the Board of Trade today: Wheat—August, opened 62¼c, closed 61⅜c; September, opened 62¾c, closed 61⅞c; December, opened 65c, closed 64¼c. Corn—August, nominal, closed 36¼c; September, opened 35⅜c, closed 35¾c; December, opened 31¼c, closed 31c; May, opened 32⅜c, closed 32c. Oats—August, nominal, closed 19⅝c; September, opened 20c, closed 19⅝c; May, opened 23c, closed 22¾c. Pork — September, opened $9.30, closed $9.30; January, opened $9.85, closed $9.77½. Lard — September, opened $5.90, closed $5.92½.

Produce: Butter—Extra creamery, 20c per lb; extra dairy, 17c; packing stock, 8½@9c. Eggs—Fresh stock, loss off, 12c per dozen. Live poultry — Spring chickens, 11c per lb; hens, 9c; roosters, 5@5½c; turkeys, 8@9c; ducks, 8@9c; geese, $4.00@5.00 per doz. Potatoes—Choice, 30@35c per bu. New apples—$1.00@$1.50 per bbl. Honey—White clover, 1-lb sections, new stock, 13½@14c; brown comb, 10@12c; dark comb, poor packages, 8c; strained California, 5@6c.

DONATIONS.

Current Expense Fund:

J. B. B.	$ 1.25
E. W.	1.00
Mrs. S. A.	1.00
Mrs. A. F. R.	5.50
R. L. P.	7.10
H. G. H.	6.80
Mrs. C. C. S. for Mrs. A. Coe, deceased	3.50
C. A. B.	10.00
M. M. S.	10.00
C. K. G.	18.80
R. J. G.	5.00
Southern Ministers' Fund:	
Mrs. E. T.	1.50
Cynosure Extension Fund:	
N. M.	5.00
Mrs. C. C. S.	1.50

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from Aug. 19 to Aug. 26:

E R Atwood, J R Adams, O C M Bates, Rev D H Coulter, T S Davis, J H H Dobler, Henry Fry, W H Gillette, S S Grannis, Jacob Grove, Elias Hallman, I Highbarger, Mrs C B Kennedy, E M Larty, O C Lindley, Rev J H Marks, W Patterson, Sam. H Sim, Wandell Vine, Geo Winston.

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BUILDING A SILO.

The Most Approved Plan, According to a Successful Ohio Farmer.

Silos are usually built in one of two ways—either by what is known as the double boarded or the single ceiled way—and generally in either case out of pine lumber, as that seems to be the handiest and least expensive, although oak, hemlock and other woods, if sound and free of knotholes and cracks, may be used. Many silos are built in some part of the barn, to cheapen cost, because then the barn walls become the outside protection and roof, which reduces the silo to a big box in the barn, this being about as handy a place from which to feed the stock as can be found. In the barn the silo needs no stone foundation. All that is required is to dig a trench the size of the silo, large enough to receive a 10 inch square sill, and bed it in mortar underneath and on the sides to firm it. Set up the 2 by 6 inch studding 18 inches apart from center to center and line up on the inside with inch lumber, 10 inches wide, cross locked at the corner, and so securely that it will be impossible to pull apart. Cover on the inside of this first lining with cheap tarred paper, then run on another layer of the same kind of lumber. Put it on with a half lap, so as to break the joints in the first layer, and nail well with tenpenny wire nails. To make sure that the corners are tight, have a 8 by 3 inch scantling sawed through cornerwise and nail these halves into the corners, with a backing of paper well painted in with gas tar.

In place of two thicknesses of boards single surfaced No. 1 flooring boards may be used and the grooves filled with paint, but in this case there must be more studding used so as to make the walls extra firm. Now and then a man builds a single ceiled silo six cornered and puts the scantling round the pit like hoops, locking them well at the corners.

In this case the lining boards must go on up and down and be jointed with extreme care. The silage is taken out by having manholes in the sides, with small doors—unhinged—set in from the inside. The pressure of the silage holds them securely in place, and these are taken out one by one as the feeding of the silage progresses.

When the walls of the silo are finished and painted with a paint made of three quarts of gas tar and two quarts of gasoline well mixed, taking care that no fire comes near it in mixing or applying, the floor may be made by drawing the soil from the center of the silo up to and pounding down against the side walls until the floor is in the form of a kettle. If well pounded down and dampened in the operation, it makes one of the best of floors. The double boarded silo, with a clay floor, is the equal of any silo made for the proper keeping of silage. Two silos of this kind built eight years ago are still in perfect condition. They hold almost 200 tons of silage and did not cost $100. They fill all the requirements of a cheap and yet durable silo. By double boarding the walls with tar—red paper between—and by having a clay floor much lower in the center the walls are absolutely airproof. The foregoing is from the pen of an Ohio correspondent of The American Agriculturist. He states, in conclusion, that in the last six years he has not lost by mold or decay 1,000 pounds of silage along walls or in the corners, and since he stopped covering and weighting the top and simply wet the surface when the heat begins to show itself with 10 or 15 pails of water, evenly distributed over the top surface, the spoiled silage on top has shrunk to less than a wagon box full.

Fall Rye For Potatoes.

A writer in The American Agriculturist says: Every fall after removing the potatoes I plow the ground, using care to turn under all the tops, and sow it with rye, two bushels to the acre. The rye was tall and well headed out when turned under the latter part of May and furnished a considerable mass of vegetable material to decompose in the soil. The result is always satisfactory, the potatoes being of the best quality and giving a good yield, rather increasing year by year without other manure, while the heavy clay soil became more friable and soon reached that light and crumbly condition so desirable for root crops.

In fact, it finally became so full of decomposing vegetable matter that, being on a side hill, it would sometimes gully with the violent summer showers, and to avoid this trouble I seeded it to grass again. As a matter of convenience and to keep the field smooth it should be plowed toward the center in the fall and plowed out in the spring. This will prevent an increasing unevenness of soil in back furrows and dead furrows and will keep the field in good condition.

Peaches In the North.

If the growing of peaches is attempted north of the regular peach belt, the trees must have considerable protection. The Iowa Homestead says that a warm south hillside behind a grove will do, and they need to be so grown that they can be laid down and covered, or so that the branches of the trees can be laid on the ground, they being cut back semiannually so as to make long, pliable growth. The peach requires a great deal of heat and a late fall for maturing the new growth of wood. If the wood is well ripened and the buds properly matured, they will stand a good deal.

An act of the Michigan legislature makes it an offense punishable by a fine of $50 or 90 days in jail for maintaining a hive of bees on your premises in that state within 90 feet of the highway. So says the Michigan Farmer.

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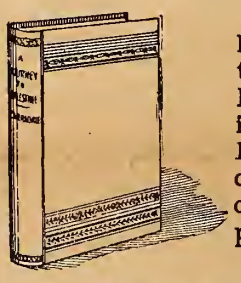
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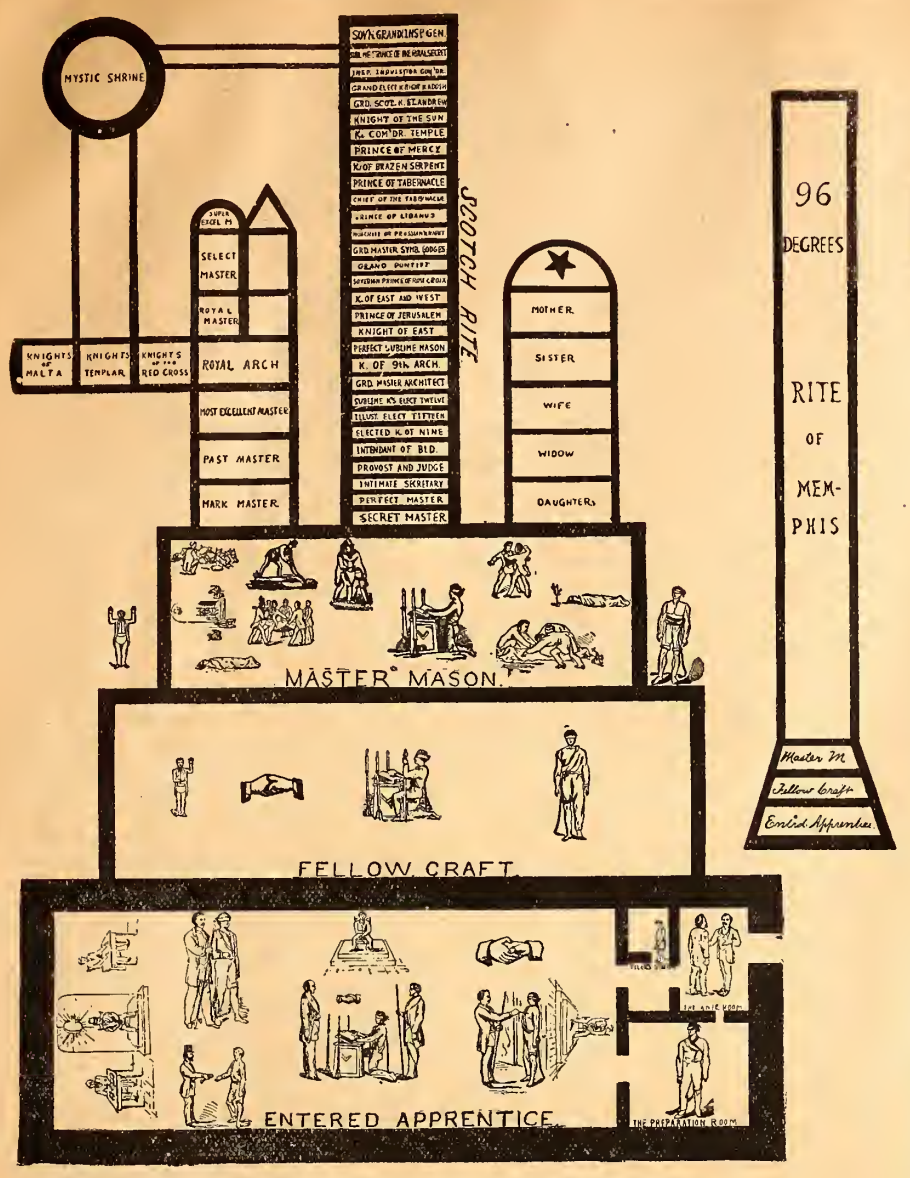
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The accompanying chart represents one hundred and forty two degrees.

1. The American Rite of 13 degrees;
2. The Scotch Rite of 33 degrees;
3. The Egyptian Rite of 96 degrees.
4. The Mystic Shrine of one degree.
5. The Eastern Star of 5 degrees for Master Masons and for women. These are side degrees, and not genuine masonry.

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Contains the ceremonies of Lodges, Chapters, Encampments, etc. Illustrated. Although extensively used in conferring the higher degrees, it is not only very incomplete but inaccurate especially as regards the first seven degrees, and as to the higher degrees it gives but a description and general idea of the degrees rather than the full ritual.

Look to the East. A ritual of the first three Masonic Degrees by Ralph Lester. Cloth, $2.00.
Notwithstanding the high price this book is very inferior in every way to Freemasonry Illustrated or the Handbook of Freemasonry at a quarter the price.

Ecce Orienti. Pocket size, full roan, flap, $2.50.
The Complete Standard Ritual of the First Three Masonic Degrees in Cypher, with complete Floor Charts of Initiating, Passing and Raising a Candidate.

Cabala. Pocket size, full roan, flap, $2.50.
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The Complete Standard Ritual of Council Masonic Degrees in Cypher, 8th to 10th inclusive, Giving the Degrees of Royal Master, Select Master and Super Excellent Master.

Knights of the Orient. Pocket size, full roan, flap, $2.50.
The Complete Ritual of the Commandery Masonic Degrees, Knights of the Red Cross, Knight Templar and Knight of Malta, 11th to 13th degrees.

Nobles of the Mystic Shrine. Revised and enlarged edition, 40 pages, paper, 25c.
An Illustrated Ritual of the Nobles of the Mystic Shrine. This is a Side Masonic degree conferred only on Knights Templar and on Thirty-two degree Masons.

Thirteen Reasons why a Christian should not be a Freemason. By Rev. Robert Armstrong. 16 pages, 5c.

Freemasonry Contrary to the Christian Religion. By "Spectator," Atlanta, Ga. 16 pages, 5c.

Hon. Thurlow Weed on the Morgan Abduction. 16 pages 5c.
This is the legally attested statement of this eminent Christian journalist and statesman concerning the unlawful seizure and connnement of Capt. Morgan in Canandaigua jail, his removal to Fort Niagara and subsequent drowning in Lake Ontario.

Freemasonry a Fourfold Conspiracy. 16 pages, 5c.
Address of Pres. J. Blanchard. This is a most convincing argument against the lodge.

Sermon on Masonry. 16 pages, 5c. By Rev. W. P. McNary, pastor United Presbyterian church.

ON ODD-FELLOWSHIP.

Revised Odd-fellowship Illustrated. The complete revised ritual of the Lodge, Encampment and Rebekah (ladies) degrees, profusely illustrated, and guaranteed to be strictly accurate; with a sketch of the origin, history and character of the order, over one hundred foot-note quotations from standard authorities, showing the character and teachings of the order, and an analysis of each degree by ex-President J. Blanchard. This ritual corresponds exactly with the "Charge Books" furnished by the Sovereign Grand Lodge. In cloth, $1.00; paper cover, 50cts.

Odd-fellowship Judged by its own utterances; its doctrine and practice examined in the light of God's Word. By Rev. J. H. Brockman. This is an exceedingly interesting, clear discussion of the character of Odd-fellowship, in the form of a dialogue. In cloth 50cts; paper covers, 25cts.

Sermon on Odd-fellowship and other secret societies, by Rev. J. Sarver, *pastor Evangelical Lutheran church.* This is a very clear argument against secretism of all forms, and the duty to disfellowship Odd fellows, Freemasons, Knights of Pythias and Grangers, is clearly shown by their confessed character as found in their own publications. 10cts each.

Odd-fellowship: ITS HISTORY AND ITS WORK. By President J. Blanchard. A new pamphlet with cover. Postpaid. 5 cts

OTHER RITUALS.

Revised Knights of Pythias Illustrated. An exact copy of the new Official Ritual Adopted by the Supreme Lodge of the World, with the Secret work added and fully Illustrated. In cloth 50 cts. Paper cover 25 cts.

Knights of the Orient Illustrated. The full Illustrated Ritual of Ancient Order of the Orient, or the Oriental degree, This is a side degree conferred mostly in Knights of Pythias lodges. 15 cts each.

Good Templarism Illustrated. A full and accurate exposition of the degrees of the lodge, temple and coucil. 25cts each.

Exposition of the Grange. Edited by Rev. A. W. Geeslin. Illustrated with engravings. 25 cents each.

Ritual of the Grand Army of the REPUBLIC, with signs of recognition, pass words, etc., and the ritual of the Machinists' and Blacksmiths' Union. (The two bound together.) 10 cents each.

United Sons of Industry ILLUSTRATED. A full and complete illustrated ritual of the secret tradesunion of the above name, giving the signs, grips, passwords etc. 15cts each.

Rituals and Secrets Illustrated. Composed of "Temple of Honor Illustrated, "Adoptive Masonry Illustrated," "United Sons of Industry Illustrated," and "Secret Societies Illustrated." $1.00 each

Temple of Honor Illustrated. A full and complete illustrated ritual of "The Templars of Honor and Temperance," commonly called the Temple of Honor. By a Templar of Fidelity and Past Worthy Chief Templar. 25cts each.

Knights of Labor Illustrated ("ADELPHON KRUPTOS.") The complete illustrated ritual of the order, including the "unwritten work." 25cts each.

The Master's Carpet, *or Masonry and Baal Worship Identical*, explains the true source and meaning of every ceremony and symhol of the lodge. Bound in fine cloth, 420 pages, 75 cents.

MISCELLANEOUS.

History Nat'l Christian Association Its origin, objects, what it has done and aims to do, and the best means to accomplish the end sought, the Articles of Incorporation, Constitution and By-laws of the Association. 25cts each.

Folly, Expense and Danger OF SECRET SOCIETIES. By Pres. C. A. Blanchard. This booklet of 32 pages is a general discussion of the secret orders, whether religious, political, industrial, insurance or social. Postpaid, 5 cents.

Disloyal Secret Oaths. By Joseph Cook, Boston. He quotes the law of Vermont which makes the administration of the Masonic oaths illegal. Joseph Cook's address is a national treatment of a national subject, and very valuable for reference. Postpaid, 5 cents.

Are Secret Societies a Blessing? An address by Rev. B. Carradine, D. D., pastor of the Centenary M. E. church, St. Louis, Mo., Jan. 4, 1891. W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's, too." A pamphlet of 20 pages and cover Postpaid, 5 cents.

Light on Freemasonry. By Elder D. Bernard. In cloth, $1.50 each. Paper, 75 cents each.

Adoptive Masonry Illustrated. A full and complete illustrated ritual of the five degrees of Female Freemasonry, by Thomas Lowe. 20 cents each.

Finney on Masonry. The character, claims and practical workings of Freemasonry. By Pres. Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. In cloth, 75 cents. Paper cover, 35 cents.

Masonic Oaths Null and Void: OR FREEMASONRY SELF-CONVICTED. This is a book for the times. The design of the author is to refute the arguments of those who claim that the oaths of Freemasonry are binding upon those who take them. 207 pages. Postpaid, 40 cents each.

Judge Whitney's Defense before THE GRAND LODGE OF ILLINOIS. Judge Daniel H. Whitney was Master of the lodge when S. H. Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the lodge, but he boldly replied to the charges against him, and afterwards renounced Masonry. 15 cents each.

General Washington Opposed to SECRET SOCIETIES. This is a re-publication of Governor Joseph Ritner's *"Vindication of General Washington from the Stigma of Adherence to Secret Societies,"* communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10cts each.

Morgan's Exposition, Abduction AND MURDER, AND OATHS OF 33 DEGREES. Composed of "Freemasonry Exposed," by Capt. Wm. Morgan;" "History of the Abduction and Murder of Morgan;" "Valance's Confession of the Murder of Capt. Wm. Morgan;" "Bernard's Reminiscences of Morgan Times," and "Oaths and Penalties of 33 Degrees." 300 pages; cloth, $1.00.

Mah-Hah-Bone; comprises the Hand Book, Master's Carpet and Freemasonry at a glance. Bound in one volume. In cloth, 589 pages, $1.00.

Oaths and Penalties of Freemasonry, as proved in court in the New Berlin trials. The New Berlin trials began in the attempt of Freemasons to prevent public initiations by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 13 and 14, 1831, and General Augustus C. Welsh, sheriff of the county, and other adhering Freemasons swore to the truthful revelation of the oaths and penalties. 10 cents each.

Masonry a Work of Darkness, adverse to Christianity, and inimical to republican government. By Rev. Lehbeus Armstrong (Presbyterian) a seceding Mason of 21 degrees. 15 cents each.

Are Masonic Oaths Binding on the INITIATE? By Rev. L. A. Post. 5 cents each.

Sermon on Masonry. By Rev. J. Day Brownlee. In reply to a Masonic Oration by Rev. Dr. Mayer, Wellsville, Ohio. 5 cents each.

Masonic Outrages. Compiled by Rev. H. H. Hinman. Showing Masonic assault on lives of seceders, on reputation, and on free speech; its interference with justice in courts, etc. Postpaid, 20 cents.

Grand Lodge Masonry. Its relation to civil government and the Christian religion. By Pres. J. Blanchard. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities. 5 cents each.

History of the Abduction and MURDER OF CAPT. WM. MORGAN. As prepared by seven committees of citizens, appointed to ascertain the fate of Morgan. 25 cents each.

The Mystic Tie, or Freemasonry a LEAGUE WITH THE DEVIL. This is an account of the church trial of Peter Cook and wife, of Elkhart, Indiana, for refusing to support a reverend Freemason. 15 cents each.

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HISTORY OF A WEEK.

Tuesday, Aug. 20.

Western Penusylvania was visited by a severe sterm. Several buildings were blown dewn and boats wrecked at Pittsburg. Four lives were lest and a number of people hurt, some fatally.

Letter carriers in large cities charge that the inspectors of the postoffice department are making records for themselves by exaggerating offences of the carriers.

Geerge W. Clarke and Eva Mae Christen were married by a justice in the court house at Chicago. They rode to the building on bikes, the girl wearing bloomers.

The Bank of Tacoma, formerly the Tacoma Trust and Savings company, has made an assignment for the benefit of creditors. The statement shows cash on hand, $444; total liabilties, $379,000.

Providence (R. I.) police claim to have identified Hatch, an accomplice of H. H. Holmes, as Charles Brace, formerly a photographer of Providence.

Wednesday, Aug. 21.

The commissioners of Cook county, Ills., are investigating the management of the insane asylum at Duuning in view of the recent murder there of George Pucik by a couple of attendants.

The opening of the car ferry line of the Wisconsin and Michigan railroad between South Chicago and Peshtigo may be delayed a few days on account of an accident when the first car ferryboat was launched at Bay City.

Louisiana claims the honor of having within her dominions the oldest person now living in this country, if not in the world, in the person of George Brown, colored, a native of Virginia, who boasts of 131 years, and of having acted as a servant of George Washington.

Six boys of the village of Carlton, Minn., have been arrested and found guilty of wantonly defacing the tombstones in the graveyards of the village.

James Richards, aged 70, of Tower Hill, Ills., while shingling a barn, fell from the roof thirty feet, sustaing injuries from which he died.

Thursday, Aug. 22.

The sealing schooner George R. White, which sailed from Seattle, Wash., with fourteen men on July 14, 1894, has not been heard of since Oct. 25, 1894, aud is given up as lost.

Joseph Layden, of Malden, W. Va., is the father of twenty-eight children, his youngest being a ten-pound boy born a day or two ago. Mr. Layden is 74 years old and his wife 55.

A Rock Island train ran over and unknown man a mile east of Topeka, Kas. When the train approached him he knelt down, facing the looomotive. He was struck in the neck and instatly killed.

William A. Schneider, of Chicago, secretary of the Knights of Labor Clothing Cutters' union, has filed a bill against Kohn Bros. and members of the Federation of Labor in that city for blacklisting him, causing him to lose his job.

Two negro children on the Searles ranch, nine miles from Bryan, Tex., were attempting to start a fire with kerosene when the can exploded and both were burned to death.

Friday, Aug. 23.

Professor Moffett, of Decatur, Ind., who has received several warnings to leave town, found a dynamite bomb with a half-burned fuse on the porch.

The Denver board of supervisors has passed the ordinance reducing water rates 20 per cent. and the irrigation rate 15 per cent.

Mrs. William Forde, aged 66, dropped dead while making an address before the Baptist association at Flat Reek, Ind.

Germany is preparing to compete with England in supplying coke to the ore smelters of Australia.

A baby was born at Liberty N. Y., to Mr. and Mrs. E. E. Henry, residents of Brooklyn, weighing only one pound and eight ounces. It is a girl and takes its meals regularly and with a good appetite.

After making an exhaustive examination of the antecedents of his California daughter-in-law the marquis of queensbury has pronounced Lady Sholto Douglas fit te take her place in the ranks of English aristocracy.

Ceylon has 2,760,000 population and does an annual trade with Great Britain of £8,000,000.

Saturday, Aug. 24.

It is estimated that 17,000 mill workers are now on strike at Dundee, Scotland. They have agreed to resume work at an increase of 5 per cent. instead of 10 per cent. which they at first demanded.

An attempt was made to blow up a Northern Pacific train near Butte, Mont., by placing a stick of dynamite in a frog. The last car was shattered, but no one was hurt.

Governor Altgeld, of Illinois, is absent from the state; so is the lieutenant governor. The president pro. tem. of the state senate is in charge.

Two prisoners, Thomas McCann, aged 6 years, and Alfred Jenson, aged 10, were arraigned before Justice Severson at Chicago to answer to charges of burglary.

Mrs. Nora Perkins, of Minneapolis, has been arrested charged with the murder of her sister, Mrs. Louise Hawkins, the supposed motive for the alleged crime being the fact that Mrs. Hawkins had $7,000 insurance on her life.

Laura Jackson Arnold, aged 70 years, sister of Stonewall Jackson and residing at Columbus, O., has gone to attend the reunion of the Fifth West Virginia Union cavalry, of which she is the "mother," having been a Union woman during the war.

Monday, Aug. 26.

The Hooe heirs expected to recover thousands of acres of land in Wisconsin by a suit against the possessors on the ground of invalid title. The suit has just been dismissed by Judge Seaman.

Four prominent citizens of Kansas City committed suicide in four days, the last being Henry R. Roll, a leading dry goods merchant. Financial losses.

The Polish National Alliance will hold its biennial convention in Cleveland, Ohio, next month, its principal object being the encouraging of an insurection in Poland by a "campaign of education."

John S. Prince, the champion long-distance bicycle rider, is at Nashville trying to arrange a twenty-mile relay race against two horses, pacers or trotters, for $200 a side.

The president has issued an order abolishing the civil service age limit so far as printers and pressmen are concerned.

One thousand garment workers have struck for less hours, more pay, and bond from employers to keep the agreement, at Rochester, N. Y.

Today the civil service reform law goes into effect in all departments of the Chicago city government.

TRAIN ROBBERS AT WORK.

They Make Daring Hold-Ups in Michigan and Nebraska.

Grand Rapids, Mich., Aug. 21.—The fast express known as the "Flyer" on the Chicago and West Michigan road, leaving Chicago at 5 and arriving here at 10:40, was held up by five men in a piece of woods just before crossing the Kalamazoo river at 9 o'clock last night. The train was flagged by swinging a white light across the track, and when it stopped Conductor E. E. Rice, of this city, stepped out on the platform of the baggage car, and seeing two of the robbers asked, "What's the matter?" The reply was two shots from their revolvers. A moment later two men climbed on the engine and ordered the engineer and fireman to set the brakes and keep quiet.

When the train stopped the brakeman, Timothy Murphy, of this city, jumped off the rear platform and started back with a lantern, as required by the rules. The fifth robber, standing alongside the coach, fired three shots at the brakeman, one of which hit him in the side, struck a rib and glanced out, making a wide flesh wound. He dropped into the ditch, where he remained until the robbers had gone. Without demanding admission the robbers placed dynamite under the side door, blew it off and sprang into the car with the remark "We want all you've got here." They first robbed the trainmen, returning the conductor's watch, however, when he told them he would need it.

They then tackled the safe, and blew it open in less than thirty seconds. It contained no valuables; the messenger having gone out with a fruit car in the afternoon was returning on a "dead" trip. Then saying good night the robbers took to the woods. The passengers—forty-two of them—were not molested.

North Platte, Aug. 21.—Bandits captured the fast eastbound overland flyer about midnight. The engine was cut off and sent forward in the regulation Jesse James order while the outlaws looted the train at their pleasure. No particulars as to the amount obtained are obtainable. The train held up was No. 8. It left North Platte at 11 o'clock and the robbery occurred an hour later.

The country in the vicinity is fairly well settled and the authorities anticipate no trouble in following the outlaws. All were heavily armed and a conflict is quite probable, for while the robbers were blowing up the express car the fireman ran off with the engine to Gothenburg for assistance, and a strong posse was sent out.

CAMPBELL IS NAMED.

The Democrats of Ohio Nominate Him for Governor.

Springfield, Aug. 22.—The ticket nominated by the Democratic state convention is as follows: Gevernor, James E. Campbell, Butler county; lieutenant governor, John B. Peaslee, Hamilton county; auditor, James W. Knott, Richland county; treasurer, William Scholer, Gallia county; supreme judge, Willian T. Mooney, Auglaize county; attorney general, George A. Fairbanks, Franklin county; member of board of public works, Harry B. Keefer, Tusoarawas county; clerk of the supreme court, J. W. Cruikshank, Miami county. The convention made all its nominations without opposition. It was in session from 10:20 till 2:40, and the nominations were completed in a half hour after ex-Governor Campbell had been drafted for the standard bearer. The ballots were all on the minority report on credentials and resolutions, and the time was mostly consumed in the contests between the gold and the silver men.

The convention was called to order by Chairman Brice, who presided in both temporary and permanent organizations, and received an ovation when he took the chair. He made a speech that was devoted principally to claiming that the Democracy was on the eve of victory again and counseling harmony. He eulogized Cleveland as the greatest statesman and party leader of his time, and was frequently applauded. When it came to organizing all the Brice delegates were seated except those from Cayahoga county. Representative Hurd read the resolutions, which on the finances reaffirm the national platform of 1892, and the minority of the committee had a free silver report, which was rejected by a vote of 525 to 270. The majority report was then adopted with a hurrah.

Collapse of a Big Building.

Chicago, Aug. 22.—The Coliseum, a large building lately erected on the site where Buffalo Bill had his show during the World's fair, collapsed last night. The building was an immense affair, and was to have been opened with Barnum & Bailey's circus Sept. 2. It was also intended for use during national conventions. A force of 900 men have been working on the building night and day, but as the accident happened during the lunch hour, when all the men were absent, nobody was hurt. The building is a total wreck and the loss will reach between $160,000 and $180,000.

COUNTY COMMISSIONERS AT WAR.

Result of the Investigation Into Dunning Asylum at Chicago.

Chicago, Aug. 24.—The scandal arising from the death of Patient Pucik at Dunning hospital has resulted in charges being proferred against the following people: President Healy, Superintendent Morgan, Commissioner Ritter and Butcher Evans. Filing of charges began during a special session of the investigating committee held at the county commissioners' room in the county building.

It became an exciting meeting as soon as Commissioner Kunstman got up and preferred charges against President Healy and Superintendent Morgan, alleging that they had appointed and retained employes at Dunning asylum who have been bribed, and for continuing contracts with men who are acknowledged by the president and superintendent to have bribed said employes.

Commissioner Ritter followed with another bomb for Healy, alleging in his charge that the president is violating the civil service law by favoritism, incompetency, and neglect of his official duties.

Attorney O'Donnell then appeared for Contractor Keck and preferred charges against Butcher Evans, at Dunning asylum, for his alleged solicitiug of a bribe from a meat contractor. Healy then preferred charges against Commissioner Ritter, alleging that he took too active a part in the contract.

The meeting of the commissioners was an exceedingly stormy one. Such choice epithets as "blackguard," "thief," "bribetaker," "bribe solicitor," "trickster" and "fence" were thrown around in promiscuous fashion, and every one of the commissioners received his share of attention.

FIRE COSTS MILWAUKEE $400,000.

Blaze Breaks Out Among Railway Warehouses and Is Very Destructive.

Milwaukee, Aug. 23.—Fire among the warehouses at the junction of the Milwaukee and Menominee rivers cost the railways and others about $400,000 yesterday with pretty full insurance. Five freight warehouses were burned, which were owned by the Chicago, Milwaukee and St. Paul Railway company, as were the docks comprising 77,000 square feet. The railway officials claim that there was very little freight in the warehouses and the thirty-five cars burned, but shippers and brokers are preparing claims for thousands of barrels of fleur, sugar, oil and general merchandise, which will probably aggregate over $250,000.

The loss of the Wisconsin Central Railway company on the freight house No. 7 and conteuts, about eighteen freight cars, is estimated at $50,000. The loss of the St. Paul company on brokers' warehouse No. 1 and contents, most of which was brokers' merchandise, was estimated at $20,000. The loss of the Anchor line is about $50,000. The buildings of the Anchor line, the Union line and the Wisconsin Central warehouse were owned by the Chicago, Milwaukee and St. Paul Railroad company.

DEBS WILL BE LONESOME.

His Fellow Prisoners Leave the County Bastile at Woodstock.

Woodstock, Ills., Aug. 23.—All the directors of the A. R. U. except President Debs left here this morning, after having served a three months' sentence for contempt of court. All of them will resume their duties in the field of the A. R. U. They have demands now which will require them fully three mouths to fill. Keliher goes direct to Minneapolis; Rogers goes to Pueblo, Colo.; Hogan to Ogden, Utah.; Elliot to Philadelphia, while Burns will remain in Chicago and establish district headquarters there.

Their release will mark a new departure in the work of organizing railway employes. District headquarters will be established in all the large railway centers throughout the country. In each of these districts solicitors will be employed to obligate members, keeping their names absolutely secret. Since their imprisonment 156 local unions that were shattered by the strike of last summer have been reorganized and twonty-seven new ones instituted. Applications for charters are being received every day.

Patchen in Three Straight Heats.

Chicago, Aug. 22.—The match race for $3,000 between Joe Patchen and John R. Gentry was an event that took 15,000 people to Washington Park track. There was nothing phenomenal about the race, however, Patchen winning in three straight heats in 2:05¼, 2:07¼, and 2:07¼—the last heat being easily won.

A high wind blew during the whole race, making record-breaking impossible. The other races were won as follows. Abnet, 2:25 trot, best time 2:14½; Susie G., 2:12 pace, best time 2:11¼.

Elections in South Carolina.

Columbia, Aug. 21.—Very full returns to The Register from the thirty-five counties of South Carolina show that the Democratic nominees in every county have been elected, with a few possible exceptions. The "Reform" Democrats will have a large majority in the constitutional convention, which insures the making of a constitution which will largely eliminate the negro vote.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—*Jesus Christ.*

VOL. XXVII., No. 52 CHICAGO, THURSDAY, SEPTEMBER 5, 1895. WHOLE No. 1,323.

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THE PACIFIC COAST ANTI-SECRET CONVENTION.

The Pacific Coast Convention will be held Sept. 25 and 26, 1895, in the First Evangelical church, Portland, Oregon (East Side), cor. E. Sixth and Market streets, Rev. T. T. Vincent, pastor. All street cars crossing the Madison street bridge run within two blocks of the church.

The Woodstock, Richmond or Waverly cars crossing the Morrison street bridge run within one block of the church.

PROGRAM.

WEDNESDAY, SEPT. 25, 9:00 A. M.

Devotional exercises by the Vice-President, Rev. A. S. Copley.

Address of welcome by a Portland pastor.

Response by Prof. L. B. Baldwin.

"The Church and Secret Societies," Rev. H. F. Wallace, D. D.

"A Brief History of the Pacific Coast Association Opposed to Secret Societies," Rev. Samuel Mathew.

Appointing of committees.

Afternoon Session: 2:00 P. M.—Devotions led by Rev. Moore of the Free Methodist church.

"The A. P. A. and Other Anti-Catholic Societies," Rev. H. Elwell. Alternate, Rev. B. F. Smalley.

"College Secret Societies," Rev. Alexander Beers. Alternate, Rev. C. H. Merryman.

"Secret Societies and Revivals," Rev. W. H. Pruett.

Evening Session: 7:30 P. M.—Devotions conducted by Rev. E. C. Wyatt.

"Young Men and Secret Societies," Rev. L. B. Baldwin.

"Secret Societies and the Government," Rev. H. L. Barkley, D. D. Alternate, Rev. E. C. Wyatt.

"The Scriptures and Secret Societies," Rev. J. Kenoyer.

THURSDAY, SEPT. 26, 9:00 A. M.

Devotional exercises by Rev. B. Hartman.

Report of committees, including the agent's report for the year.

"Farmers' Secret Societies," Rev. R. Loggan.

"Labor Organizations," Rev. G. E. Hawes.

Afternoon Session: 2:00 P. M.—Devotions led by Rev. L. F. Clark.

Miscellaneous business.

"Lodge Charity," Rev. A. S. Copley.

"Odd-fellowship and Personal Experience with the Same," Rev. John Watson.

"A Brief Experience Mention of Those Who Have Left the Orders," led by Rev. E. S. Craven.

Election of officers.

Evening Session: 7:30 P. M.—Devotions by Rev. T. T. Vincent.

"Secret Societies and the Prayer Meeting."

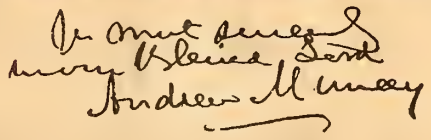
Five-minute addresses.

"The Jesuits as a Secret Society," Rev. Roland D. Grant, D. D.

We desire a large attendance. We wish all our friends would feel an interest in the convention and attend.

P. B WILLIAMS,
Agent and Secretary.





This time we present the picture of Rev. Andrew Murray, a great preacher of South Africa. He was educated in Scotland and Holland, and at the age of twenty was a noted pastor of a Dutch Reformed church in South Africa, composed of French Huguenots whose ancestors had fled thither in the days of persecution. He has seen many revivals, and has gone on many successful evangelistic tours, and published books that have had a wide circulation. At Wellington he established the Huguenot Seminary and also a training school for missionaries. While on a missionary tour this summer in England, he accepted an invitation from Mr. Moody to address some meetings at the Northfield conference. He also visited this city last week and addressed a number of meetings at the Moody Institute. He spoke on the subject of spiritual life in the church, and made a deep impression. In company with Secretary Phillips we enjoyed a profitable interview with him in his rooms at the Institute. He said: "I once read two books on the subject of Freemasonry. I am a great enemy of secret societies. Spiritually minded people are not found in the lodges. The lodge question does not effect the native Africans, but our foreign population are greatly infected with it."

Bishop Blyth, of Jerusalem, has received from a lady in America whom he does not know personally, $5,000 for building a permanent house for his "Home for Jewesses," in the Holy City.

In the days of the Holy Spirit's power in the church one sermon used to convert 3,000 souls; but now the conditions have changed so that it often requires 3,000 sermons to convert one soul.

It will give our readers some idea of the immense publishing business done in Chicago when we say that the postmaster reports that they handle every day an average of 800,000 letters and fifty tons of newspapers.

As surely and constantly as the water-sheds of our great lakes send their streams down the Ohio and Mississippi into the gulf, so surely do the minor secret orders send their influence and membership into Freemasonry.

The death of Judge Strong, which occurred on Aug. 19, reminds us that more than any of our Supreme Court judges he took radical reform ground. He was for several years president of the National Reform Association. In a call for a convention these words once went out over his signature: 'God and Christianity are not once alluded to in our national Constitution.... Hence it is that all the laws of this country in favor of a Christian morality are enacted and enforced outside of the Constitution. They rest only upon the basis of what is called common law. We have strictly no oath; no law against blasphemy, Sabbath breaking or polygamy, that has any better foundation. And as matters seem to be going it will soon be discovered and decreed that common law is only another name for custom, which has no binding force. And then where are we? In atheism, corruption and anarchy."

Rev. W. H. Chandler, of the College church, Wheaton, Ill., attended the convention at Cleveland, Ohio, of the Christian Alliance, at which some fifty offered themselves for foreign missionary work, and some $20,000 were raised for the cause. This number added to those of Old Orchard, Me., which Eld. S. C. Kimball reported in last week's *Cynosure*, make a total of about one hundred and ten persons offering themselves for missionary work, their only pay being clothes and board. The free-will offerings were about $90,000. Bro. Chandler also reported that a number of leading persons testified to their deliverance from Freemasonry and other lodges. Stephen Merritt, of New York, told of the thief who stole the watch and chain that his church had given him, but took pains not to carry off the valuable badge which the Masonic lodge had given him, and hence the conclusion that the thief was a brother Mason. This was previous to Bro. Merrit's public renunciation of the Masonic oaths and abominations.

CHEER UP, REFORMERS.

BY NELLIE BARLOW.

Courage, brave heart, nor in thy purpose falter;
Go on and win the fight at any cost;
Though sick and weary after conflict,
Rejoice to know the battle is not lost.

The field is open still to those brave spirits
Who nobly struggle till the strife is done;
Through sun and storm with courage all undaunted,
Working and waiting till the battle's won.

The fairest pearls are found in deepest waters;
The brightest jewels in the darkest mine;
And through the very blackest hour of midnight
The star of hope doth ever brightly shine.

Press on, press on, the path is steep and rugged;
The storm clouds almost hide hope's light from view;
But you can pass where other feet have trodden;
A few more steps may bring you safely through.

The battle o'er, a victor crowned with honors,
By patient toil each difficulty past,
You then may see these days of bitter failure
But spurred you on to greater deeds at last.

THE GREAT DRAG.

BY REV. D H COULTER, D. D.

The prophet Habakuk (1: 15 17) draws a remarkable picture of drag cramming and drag worship. The drag is a fine net, plaited, braided, bound together, strong and large. Have we not a distinct realization of the picture in the modern system of secret societies?

1. In most industrious angling and snaring of men and gathering of them into a great manifold and powerful drag.

2. In the rejoicing and gladness of drag workers and worshipers over their success.

3. In their adoration of their system of nets and drags, "because by them their portion is fat, and their meat plenteous."

"Shall they, therefore, empty their net and not spare continually to slay the nations?" Manifestly the net is now being modified and enlarged and spread for the catching of the last man, though whole nations should perish. There will be no emptying until God rends the system into shreds.

The net is a deceitful thing, a concealed snare. "The heart is deceitful above all things," and modern secretism is the latest finished product. It is a masterpiece of Satan, one of his darkest depths. It is more alluring and deceitful than riches, for many are taken in its net of whom it could scarcely be said that they had fallen into the snare of covetousness. It holds men in stronger bonds. It is more deceitful than strong drink, for it captures multitudes of ministers and church members who scorn the wine cup. It is more difficult to escape from its meshes.

A friend who studies prophecy says that the lodges are the bands with which the tares are being bound in bundles for the great burning, now near at hand. The system is Satan's great drag, interwoven with threads of steel, twisted and knotted and made stronger than the ties of kindred or country, than the obligations of truth or law. If the kingdom of heaven is like unto a net, so is its counterfeit, the kingdom of darkness. With vast new pockets and folds adapted to catch and hold men of every class and condition, this huge net is now sweeping the great sea of the world, and few there be that escape. Satan answers and says to drag-makers and manipulators, follow me, and I will make you fishers of men *by the multitude.* What weaving and knotting! What spreading of nets and huddling of men together and crowding and cramming of drags! What rejoicing and gladness! What sacrificing and burning of incense to this god of fat portions and plenteous meat! The amazing success of this amazing fraud begets the hope that before all are deceived these days shall be shortened.

Winchester, Kan., Aug. 22, 1895.

CHRYSOSTOM ON SWEARING.

BY REV. C. R. HUNT, PH. D.

Chrysostom, after the death of his mother, who was one of the rarest of women, entered a life of monasticism, from which he entered the pulpit as his throne, which he adorned as much as any preacher, ancient or modern. From the position of preacher at Antioch, he became patriarch of Constantinople, where his eloquence soon gained the admiration of the people. His large income was devoted to benevolence; and he denounced luxurious living unsparingly and enjoined upon the rich the duty of alms giving.

He was the greatest preacher among the Greek Christians, and certainly he was second to none of the Romans while he could attract the crowds from the theaters by his eloquence; yet when he came to minister to the poorer classes and plead their rights, and to preach to the rich of their needs and tell them of their sins, he was persecuted and banished from his country. The following is what I have gleaned from his different sermons on the subject of swearing. Of course it applies as forcibly to so-called secret oaths as to any other type of this degrading sin.

In his twentieth homily on Acts he says: "Nothing can be more chilling than the sight of a Christian who makes no effort to save others. Neither poverty nor humble station nor bodily infirmity can exempt men and women from the obligation of this great duty. To hide our light under pretence of weakness is as great an insult to God as if we would say that he could not make his sun to shine. I proclaim to all and testify, that those who are notorious for this transgression; who utter words which come of the evil one (Matt. 5: 37), for such is swearing, shall not step over the threshold of the church. Talk not to me, 'Necessity of business compels me to use oaths, else people do not believe me.'"....

Again he says: "For even though you do not forswear yourselves, yet by swearing at all do you not know in what absurd consequences you involve yourselves; binding yourselves to an absolute necessity, and as with a cord, and putting yourselves to all manner of shifts as men studying how to rescue their souls from an evil which there is no escaping? Answer me: The birds which are said to be parrots, how are they known to be parrots? Is it not by speaking like men? Let us then be known by speaking like the apostles; by speaking like the angels. If any man bid you swear, tell him, 'Christ has spoken, and I do not swear.' A mouth that cannot swear will soon both engage God in prayer and smite the devil a deadly blow. 'For indeed it is a haven of safety to swear not at all.'....

"For which reason greater shall be the inevitable punishment to him who forces the oath upon another than to him who takes it. The same holds with regard to him who gives an oath when no one asks him....For tell me: you force a man to take an oath with what expectation? That he will forswear himself? But this is utter insanity; and the judgment will fall upon your own head. Better you should lose your money than be lost. Why act thus, to your own detriment and to the insulting of God?"

Union City, Pa., Aug. 26, 1895.

DIVINE JUDGMENTS NEAR.

BY REV. J. R LATIMER.

I specified in my former article the sin of false swearing. It is a sin national in character, because false swearers are constitutionally eligible to office and the mass of the nation accept of the situation. In fact, our national Constitution requires no moral test for office. Thus the nation is responsible.

This widespread disregard of the divine ordinance of the oath may be traced, in part, to the

SECULARISM OF THE NATIONAL CONSTITUTION,

which has more or less pervaded the entire body politic. In our Constitution, and in civil affairs under it, we have practically said with Pharaoh, "Who is Jehovah, that we should obey his voice? We know not Jehovah." The highest authority we know is "We the people." But this does not, cannot, reach the conscience and bind it.

Another, and no doubt very fruitful, source of this sin is the secret lodge. The lodge oath often is *per se* sinful, blasphemous. These lodge oaths are also profane. The administration of them is a violation of the Third Commandment, because the lodge has

NO MORAL RIGHT TO ADMINISTER OATHS

The church and state alone have this right. And the multiplication of oaths, where not called for by these institutions, we believe to be productive only of evil in weakening regard for this very solemn ordinance. Much more must this be the case in respect to its use by associations that have no God-given right to administer it. It can not but lead men to regard it lightly. Thus the lodge trains men to false swearing. It does this also by teaching its members that their lodge obligations are paramount to all other obligations. For all this wickedness God must call men and nations to account.

Another dangerous symptom in our body politic is insensibility under divine judgments. Jeremiah says: "O Lord....thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction; they have made their faces harder than a rock; they have refused to return." All this is sadly true to-day. Has not the Lord stricken us in judgments?

WHAT MEAN THE HARD TIMES

through which we have been passing? Why such financial stringency? A great variety of answers are given to these questions. Some say it has been because of the tariff. Others trace it to the threatened reign of free trade. Others tell us it is all due to our monetary system, etc. They are all wrong? With an open Bible in our hands we can give only one answer, and that is, It is Jehovah's hand laid on us for our sins. He may have used some or all of these things as means in accomplishing his purpose; but the only explanation that will meet the case is this, *it is the Lord's controversy.*

How many recognize the fact? Of course, the world is blind to it; but how much better has the church been? How many church and religious papers generally, how many pulpits, have taught that this is God's hand on the nation for sin? Is it not true of us, as Jeremiah says of the Jews, we have not grieved, and have refused correction, and made our faces harder than a rock? Is not this a grievous sin? Must God not visit for it?

Another of Israel's crimes was disregard of the Seventh Commandment. "When I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses. They were as fed horses in the morning: every one neighed after his neighbor's wife." See also Ezek. 22: 10, 11. These passages show how little respect the Jews had then for the Seventh Commandment. They show a fearful state of licentiousness. How much better is it among us to-day? "Adultery, fornication, uncleanness, lasciviousness," how fearfully widespread are these works of the flesh! Not long since we saw it stated that in the city of St. Louis alone

THERE ARE EIGHT THOUSAND PROSTITUTES.

How many men does that mean are living that kind of life! Then we have no reason to believe that St. Louis is worse in this respect than our other cities. Besides, as various facts that are from time to time brought to light go to show, the number of those who give themselves up to a life of prostitution does not include all who are more or less guilty of violating the law of chastity. Still worse, it has sometimes been proposed to regulate this vice, and so give it a measure of legal standing; and so far as we know, there seems to be but little inclination among our lawmakers and executors to try to stamp it out. We need not wonder at this when men elected to be legislators, etc, themselves keep company with harlots (unless the papers have grossly slandered them). Thus the nation becomes responsible.

But this is not the only way in which the nation is guilty of violating God's law in this particular. There is another in which it is perhaps still more guilty. I refer to

OUR INFAMOUS DIVORCE SYSTEM.

Think of it! More than forty sets of divorce laws! More than forty causes for which divorce is granted in this nation; and then the parties allowed to marry again at pleasure! Legalized adultery! Men and women allowed to indulge their lust to almost any extent if they only follow the legal (?) method! Shame on this nation! It is thus making marriage a farce, nay, worse, a cloak, a shield for polygamy in rotation, prostitution. How alarming is this evil! More than 300,000 divorces in this land in twenty years, from 1867 to 1887. Probably nearly all the parties in these cases married again, thus forming thousands of adulterous connections which the nation has legalized. The nation is responsible. The voters have sanctioned this, at least, implic-

itly, if not explicitly. Thus God's holy ordinance of marriage, ordained in Eden, to bless mankind, is turned into a curse. Can God be pleased with such a nation? "Shall I not visit for these things?"

Rose Point, Pa., Aug. 26, 1895.

THE TWO WITNESSES.

BY REV. H. H. HINMAN.

No part of this wonderful book of Revelation has been subject to greater discussion than the eleventh chapter, which tells us of the two witnesses. I cannot hope to give an exegesis that all will except, but if I can point out the correspondence of this eleventh chapter with other scriptures I may throw some light on its real meaning. All true reformers, and especially all the martyrs, have been witnesses. Each age has slain them and the next built their sepulchers. The truth for which they suffered cannot perish, and they themselves shall yet stand in their lot in the great day of the Lord. But these two witnesses have a special character and mission, and they have a more conspicuous place in the last history of the church.

I notice first the time when these witnesses are to give their testimony. This seems

CLEARLY TO BE IN THE FUTURE.

The event which immediately precedes it, is the measuring of the temple, verse 2. We are not necessarily to conclude that this was the literal temple. It is more probably the spiritual house—the professed people of God—who under both the old and new covenants are called "the temple of the Lord." See Jer. 7: 4; 2 Cor. 6: 16. He was told to "measure the temple of God; the altar and them that worship therein." This would include all spiritual worshipers. "The court, which is without the temple, leave out and measure it not, for it is given unto the Gentiles and the Holy City, and they shall tread it under foot forty and two months," or literally, three and a half years. This refers probably to the outward and spurious church, which is, and always has been, in subjection to the unbelieving world.

Such a measuring of the spiritual temple seems to be reserved for the last days. The prophet Malachi, in writing of the time when "the Lord shall make up his jewels," says, "then shall ye return and descern between the righteous and the wicked, and between him that serveth God and him that serveth him not." Mal. 3: 18. There is an apparent identity between this measuring of the temple and the discerning between the false and true servants of God. This is future, for the

SEPARATION HAS NOT YET TAKEN PLACE.

The treading down of the Holy City seems to correspond with the prediction of Christ, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke 21: 24. This was said not only of the end of the Jewish nation, but also of the end of the age, for he says that "then shall ye see the Son of man coming in a cloud with power and great glory." Luke 21: 27.

The event which follows the conclusion of their testimony is the soundingof the seventh angel, or the consummation of the age. "And the seventh angel sounded; and there were great voices in heaven saying, the kingdoms of this world have become the kingdom of our Lord and his Christ, and he shall reign forever and ever." Verse 15. This surely is at or after the close of the present age, and if the testimony of the witnesses immediately precedes it, as would seem probable, it fixes the time of the testimony as in the future.

Second, the place of their testimony. We are not left in doubt in this matter; we are told it was "in the street of the great city which spiritually is called Sodom and Egypt, where also our Lord was crucified." Verse 8. This can mean no other than Jerusalem, which is, because of its wickedness, called Sodom (Isa. 1: 10), and for its oppressions is compared to Egypt. "And where our Lord was crucified." This is

TRUE OF NO OTHER CITY.

As this was probably written after the destruction of Jerusalem by Titus, it doubtless refers to a rebuilt and enlarged Jerusalem of the future.

Third, the final result. "And the same hour (in which they were slain) there was a great earthquake and the tenth part of the city fell, and in the earthquake there were slain of men seven thousand; and the remnant were affrighted and gave glory to the God of heaven." Verse 13. No such event as this has yet happened in Jerusalem nor elsewhere so far as we know; but if, as is abundantly predicted, the Lord is to remember and restore his ancient people, and Jerusalem is yet to be a blessed and holy city (see Isa. 60: 15-21; also 62: 1-7), we may well suppose that such an event as here described will precede its accomplishment.

Oberlin, Ohio, Aug. 26, 1895.

WHO AND WHAT IS A CHRISTIAN?

BY EDMOND RONAYNE.

Having for some time back been wading as it were through the slime and filth and abominations of the Masonic oaths and their horrible penalties of death, I was just thinking that it would be quite pleasant, and perhaps profitable also, if the readers of the *Cynosure* and myself would turn our thoughts for a brief period to the contemplation of something nobler and better, and which we will surely find to be in direct contrast to the empty trash and the foul vaporings of the Masonic philosophy. Will you, therefore, kindly turn with me to the first chapter of Paul's epistle to the Ephesians and let us there read together what our gracious and loving Father has done for us, and the

WONDERFUL DESTINY THAT AWAITS US

in and through the person of the Lord Jesus Christ. Now, in the first place I want to call your attention to the force and significance of the little word "in," as we find it constantly referred to in this most wonderful chapter.

In the first verse the apostle addresses the saints and the faithful *in* Christ Jesus. In the third verse he declares that these saints and faithful ones are blessed with all spiritual blessings in the heavenlies *in* Christ. Not that they shall be blessed when they die and go to heaven, but that their place is already in the heavenlies and their portion there is "all spiritual blessings," and all this because of the principle stated by the same apostle in Rom. 4: 17, that "God calleth those things that be not as though they were." God speaks of what he purposes to do as though it were done. He speaks of a work in process as though completed. He speaks of things that are not as though they were. The Bible is full of illustrations of this divine principle, but we shall now look at only one very striking one. Read the seventeenth chapter of Genesis and note the tense of the verb in the fifth verse: "A father of many nations have I made thee;" and Paul tells us that God was here speaking of things that were not as though they were. God has a right to speak thus. What God purposes to do

IS AS GOOD AS DONE;

nothing can thwart or disarrange his plans; there is no possibility of failure; and so here in Eph. 1: 3, he speaks of his children, believers in the Lord Jesus Christ, as being already blessed with all spiritual blessings in the heavenlies in Christ, although in our own experience we are still in the flesh and still on the earth.

But mark again as the primary cause of it all: "The God and Father of our Lord Jesus Christ has chosen us in him before the foundation of the world that we should be holy and without blame before him in love" (Eph. 1: 4); and as "he worketh all things after the counsel of his own will" (verse 11), we may rest assured that what he has promised he is able also to perform; and hence that ultimately his purpose and will shall be fully accomplished in us.

But further "God hath made us accepted in the Beloved (verse 6), "Therefore doth my Father love me," says the Lord Jesus, "because I lay down my life for the sheep. John 10: 15, 17. Jesus is indeed the Beloved One, and our God and Father has made us accepted in him. "In him also we have redemption through his blood, the forgiveness of sins according to the riches of his grace" (verse 7). So likewise "In him also we have obtained an inheritance" (verse 11), "an inheritance incorruptible and undefiled and that fadeth not away" (1 Pet. 1: 4); and lastly,

"IN HIM WE ARE SEALED

with that Holy Spirit of promise which is the earnest of our inheritance until the redemption of the purchased possession" (verses 13, 14); and so as believers in the Lord Jesus Christ—as Christians—members of his body—

We have all spiritual blessings *in* Him.
We are chosen *in* Him.
We are accepted *in* Him.
We have redemption *in* Him.
We have forgiveness of sins *in* Him.
We have an inheritance *in* Him.
We are sealed *in* Him.

And thus through and in the Lord Jesus we find that God our Father has bestowed upon the believer a seven-fold blessing; seven in Scripture being the perfect number, or as the same apostle again expresses it, "We are complete in him." Col. 2: 10.

But now mark the blessed assurance we have of the final outcome. God is behind it all; God is the actor in the whole scene, and love is the motive power. God before the foundation of the world hath

CHOSEN THE CHURCH IN CHRIST,

and during this Gospel age or this parenthetical period between his ascension and his second coming, God, by his Holy Spirit, is calling out a people to the name of Jesus the Lord (Acts 15: 14), and sealing them, as we have already seen, with that same spirit, thus perfecting "the seed" through whom in the ages to come "all the families of the earth shall be blessed. See Gal. 3: 29; Acts 3: 25.

These called-out ones then are Christians, and none else. They are not made by subscribing to creeds and articles of faith, but they have been chosen in Christ before the world's foundation, God having marked them out beforehand for adoption through Jesus Christ to himself according to the good pleasure of his will. These, and these only, constitute the church—they are the "one body" of 1 Cor. 12, of which Christ is the head. To them and for them all the epistles were written, and their ultimate destiny is to to be raised to the divine nature at Christ's second coming (2 Pet. 1: 4), when they shall see and be like their risen Lord (1 John 3: 1,2), that so through this glorious body—the Head and the members united—God according to his purpose and promise should bring blessing and salvation to all the kindreds of the earth.

And now, dear friend, will you kindly

ANSWER ME THIS QUESTION.

Do you think that these called-out ones, these who are really and truly Christ's own (Christians), would ever think of going into a Masonic lodge where Christ is utterly rejected and pagan rites practiced? or, being already there, would they remain Masons after God by his Spirit had called them to the fellowship of his Son? 1 Cor. 1: 9. Surely not; the very thought of such a thing is more than grossly absurd; and neither would they have any fellowship with any of the numerous fads and follies and frivolities of the nominal church.

And last of all, may I now add one or two quotations from the teachings of Masonry in relation to this subject? In the General Ahiman Rezon, or Freemason's Guide, p. 196, we find the following extraordinary statement: "We now find man complete in morality and intelligence, with the stay of religion added to insure him of the protection of the Deity and guard him against ever going astray. These three degrees (ancient craft Masonry), thus form a perfect and harmonious whole, nor can it be conceived that anything can be suggested more which the soul of man requires."

IN CHRIST AND CHRIST ALONE

the believer is "filled full"—"complete in him." The Mason finds, or pretends to find, his all in Masonry; and notice, also, that nowhere is it asserted that man is complete in religion or through religion. The believer is only complete in Christ; and without him, whether a Mason or church member, all are simply children of wrath.

But let us always remember that salvation comes to us as the result of God's love. Christ did not come into the world to suffer and die in order merely to appease God's wrath, but he came to reveal God's love. "God so loved the world that he gave his only begotten Son." John 3: 16. "It is "the grace of God that bringeth salvation to all men" (Titus 2: 11); and every unconverted man, be he a nominal Christian or a Freemason, is declared by the apostle to be with-

out Christ an alien from the commonwealth of Israel, a stranger to the covenant of promise, having no hope and without God in the world. We can be children of God only by faith in Christ Jesus. Jesus and Jesus only is God's only remedy; without him you are surely lost; with him you are eternally saved.

Chicago, Aug. 26, 1895.

A FAMOUS YOUNG MAN.

Few of the greatest characters recorded by the historian stand out so prominently as Timothy, who knew the Scriptures from his youth. The names of numbers of mighty warriors of older time have long since been forgotten, but the name of Timothy is a household word, and the New Testament story of his life is familiar to millions in every quarter of the earth. What was the secret of his greatness? Was it not the knowledge he possessed of the Word of God making him wise unto salvation, and blessing him unto the conversion of multitudes?

Under the title at the head of this article H. L. Hastings, of Boston, publishes a pamphlet consisting of his address delivered before the recent great Christian Endeavor convention in that city, which presents so much in connection with the life of Timothy that is helpful to a better knowledge of the Scriptures that its circulation should be a matter of general interest. The following is an extract:

"It was this young man thus trained and equipped whom Paul, on his third visit to Derbe, selected from all the young men of his age and his country to go forth with him as 'a good soldier of Jesus Christ.' And it was because from a child he had 'known the holy Scriptures,' that this honor was put upon him. Paul knew his man, and Timothy knew his Bible; and so, doubtless with many prayers and blessings from his early teachers, he left the tutelage of Lois and Eunice, to enter the theological seminary and training school of 'Paul, an apostle of Jesus Christ.'

"In such a school, without local habitation or name, presided over by one who had 'no certain dwelling-place;' with mobs and mockings, bonds and imprisonments, scourgings and stonings, as his object-lessons; and with the sacred memories of the Scriptures which he had learned in his Lycaonian home, and from 'the books and parchments' which Paul so sedulously guarded, this young man, 'as a son with a father,' labored with Paul in the Gospel; faithful among the faithless, and standing by his leader when Demas had forsaken him, 'having loved this present world,' and all sought 'their own, not the things which are Jesus Christ's'. And it was this young man's privilege to receive—an honor shared by no other man—two letters from the great apostle, one of them being the last writing of Paul the aged, now ready to be offered;' and having only before him the prospect of that crown which the Lord the righteous judge shall give the faithful in the coming day."

T. D. ALLEN.

Kingston, Ontario, Aug. 28, 1895.

REFORM NEWS.

BOSTON KNIGHTS TEMPLAR CONCLAVE.

BOSTON, Mass., Aug. 26, 1895.

EDITOR CYNOSURE:—Portions of this "Puritan city" are profusely bedecked with the insignia of the secret empire. Emblems of the Blue Lodge and Chapter are not infrequent, but the cross, crown, beausant, sword and skull with cross bones, are the most conspicuous.

Fortunately our domicile is not directly on parade line, consequently the quiet of our Sabbath was broken by only five companies marching by with bands of music. According to press reports, the tumult and desecration was much greater at the depots where thousands of Knights were met by throngs of eager sight-seers. The route to my 4 P. M. appointment was along the parade line where many were arranging decorations and offering seats for sale, but I saw no heavy work in progress. Of necessity there was little solemnity or practical recognition of God's holy day in portions of our city where this modern prodigy of medieval knighthood took possession.

AUG. 27.—This is parade day for the Templars, and streams of humanity pouring in from all quarters for the last forty-eight hours have filled our city to its brim. The morning is prophetic of a perfect day, and everybody is astir. California headquarters are at the Parker House, but report has it that Knights from the Pacific slope have taken possession of the Columbian Hotel, furnishing their own servants and having everything after their liking. This appears to be a point of interest to many, where the bar was liberally patronized; while apartments in the rear, to which only the favored were admitted, received their due share of attention. One feature of this point was that many men and women arrived and departed in carriages by couples or in quartets from eleven P. M. until 2 A. M., beyond which hour "deponent saith not." Some two hours before the time for "forward march" the entire line of over three miles was packed with a dense mass of expectant humanity. Viaducts, roofs, lamp-posts and every available point for observation was pressed into service. The enterprising cartman was at every cross street and alley to drive a bargain with weary pedestrians at 75 cents and upward for limited extemporized accommodations, and the scene was a forcible reminder of Rev. 13:3: "And all the world wondered after the beast, and they worshiped the dragon which gave power unto the beast."

In the crowd I found a friend who has promised me an introduction to a man who is willing to give the inside of the Clan-na-Gael and other orders of which he has knowledge. There were as reported five principal stands erected by the authorities of which the one on Copley Square was probably typical. Upon the two divisions were fifteen flagstaffs. At the summit of either was displayed a knightly banner, and some two-thirds of the distance down the staff were four small American flags. I noticed a similar order in the different sections comprising the grand parade where invariably the commandery banner preceded the stars and stripes. It may have been an inadvertance or unintentional slight of our national colors, yet it was none the less an insult to the old flag in the eyes of every *thoughtful* citizen. It was all the more significant in connection with an illustration in the Boston *Herald*, representing a modest female delivering the keys of our city to a stern mailed and mounted Sir Knight, intended to symbolize the humility of our municipality at the feet of a titled, armed and, for the present, peaceable horde, who claim decent lineage from a chivalric and bloody ancestry.

AUG. 28.—I noted 111 saloons decorated in honor of the Sir Knights, and my personal canvass extended to only a small section of the city. The list will be extended, perhaps doubled, when completed. There are people hereabouts of whom I have no personal knowledge who have in some way formed an unfavorable opinion of me or of my work. I was accosted by some of this class while peacefully pursuing my business in a respectful way yesterday, and advised to "mind my own business." I accepted the advice, and went right on investigating and observing. I visitsd nine commandery headquarters where receptions were given last evening, and then took a stroll through some streets not so brilliantly illuminated as about commandery headquarters. The receptions were brilliant, not to say magnificent, and everything was decorous, abating perhaps a liberal holocaust of the Indian weed, which was offered in sacrifice even in these high places, by Sir Knights. The time is not yet to speak of all that might be seen not far distant from brilliant reception halls, but I can personally testify to numerous violations of the order that Sir Knights should not enter saloons wearing the insignia of the Christian (?) knighthood. Appetite doubtless was stronger than reverence for their superiors, and so they dared assert their personal liberty to drink of the rum manufactured by their Eminent Grand Commander, Samuel C. Lawrence, to their heart's content.

It would be an injustice to suppose that all who come as members of this triennial conclave are addicted to habits of intemperance or grosser sins; but the head is a rum-maker, and it is evident that some of the members in the body are saturated if not soaked in that decoction. It is the respectable temperance element that saves the order from popular contempt, and renders it all the more dangerous as the real enemy, though the professed friend of both church and state. The great day of parade and receptions is past, but the end is not yet. There will be more events worth chronicling which will interest your readers before the week ends.

JAMES P. STODDARD.

LETTER FROM REV. P. B. WILLIAMS, OUR PACIFIC COAST AGENT.

PORTLAND, Ore., Aug. 27, 1895.

EDITOR CYNOSURE:—On Saturday evening, August 24, I boarded the Southern Pacific train for North Yamhill. At Hillsboro, the county seat of Washington county, Mr. Austin Craig, editor of *The Hatchet* of Forest Grove, boarded the train. He is the young man who attempted a defense of the lodges at our last convention held at Philomath. We were soon discussing the lodge question, and kept it up until he got off at Forest Grove.

Among other things he said, "I find it greatly to my advantage to belong to the orders when traveling; I can get a lodgeman anywhere to indorse for me when I have to cash a money order or check." I answered: "You pay pretty dear, sir, for accommodations which cost me not a cent. I travel all the time and get orders cashed any where without trouble. They must suspicion you lodge fellows which puts you to so much trouble." He had just confessed that his lodge religion cost him $60 a year. Many a man squirms on less than half that much for true religion annually. At North Yamhill I spoke Sabbath morning to an excellent congregation, preaching a pure gospel of separation, entire consecration, a perfect faith, and perfect experience as the standard set up in the Bible.

In the afternoon I spoke at Hutchcrofts from Ephesians 5: 11,12. At night I spoke again at North Yamhill to a crowded house from the language of Jesus which forms the *Cynosure* motto. During my address I asked the question, "As many lodgemen as are present who practice a preference of the prayer meeting to the lodge, please hold up your hands." One lodgeman responded and jumped to his feet, saying, "I'm a member of several lodges, but always go to my prayer meeting in preference to my lodge." Before I left the town I learned from one of his church brethren, who was also a two-fold lodge brother and a very particular friend, that he has not been to a prayer meeting in nine months, and always goes to the lodge in preference. At the close of our service, he mounted the rostrum and harangued the people, boasting of his good Christianity, trying to make the people believe that we had falsified by our representing the lodges to be religious. He utterly denied that Odd-fellowship had any semblance of religion. I called the attention of the people to Rev. A. B. Grosh's statement, on page 90 of his manual: "What regeneration by the Word of Truth in religion is, initiation is in Odd-fellowship." Then said I, "You good people can believe Mr. Grosh or this man which ever you pleased." If ever lodge people were ashamed of a man they were of this fellow.

The next morning at the train I met a prominent business man of Portland who belongs to a number of lodges, and was present and heard my address, and saw how it effected the lodgeites of the place. This is what he said: "You stirred up a nest here last night; I belong to a number of lodges, but I am disgusted with that lodge set last night; they don't know how to act." Quite a number of the very best people gathered about us at the close and said: "God bless you; I am glad we have a few men like you and Bro. Watson, who are so fearless in preaching the truth."

When I arrived at Portland I was met by an old Ohio friend, who was a special friend to Bishop Becker. He asked, "Where have you been, and what are you doing?" Being told that I had just returned from North Yamhill where I had spoken on secret societies, he turned loose, and among all the defenses of Odd fellowship I have ever heard he capped the climax. In trying to defend the lodge as a moral system, he took the position that some "saloonkeepers were as good men as you can find anywhere." This shows the straits men get into when they undertake to defend the lodges. I am glad that I am not on that side. We look for a good attendance at our convention here Sept. 25,26 This is our earnest desire and prayer. We request all the friends of the cause to pray for the success of this meeting.

P. B. WILLIAMS.

CORRESPONDENCE.

CIRCULATE THE LODGE LAMP.

Secretary W. I. Phillips has received many letters urging the wide circulation of the last issue of his *Lodge Lamp*. Among others is the following from one of the Board of Directors:

CHICAGO, Aug. 26, 1895.

MY DEAR MR. PHILLIPS:—I am greatly pleased with the many direct points and dodgeless hits of the last *Lodge Lamp*. I do not now recall any other recent publication of our Association covering so many practical questions. It is a paper pregnant with common sense, and replete with unanswerable statements, from a man who writes and speaks as one having experimental authority. To the regular readers of anti-secret literature there may be in this number of the *Lamp* nothing especially new, yet the facts are so succinctly and lucidly stated as to carry conviction with them.

Instead of this paper being restricted to ten thousand readers it should be sown as thick as hail beside all waters. It should have at least one hundred thousand circulation. This can be accomplished very easily by the readers of the *Cynosure* and the many friends of the N. C. A. Procure for yourself ten, twenty-five, fifty or one hundred August *Lodge Lamps*, hand them to your neighbors, your grocer, your doctor, lawyer, dentist, etc., then think of friends in the distance and mail each a copy. While it has rained this afternoon I have spent an hour in marking with red ink certain paragraphs in this paper and mailing to friends who will be benefited. The sacrifice of a little time and a little money may accomplish more for anti-secrecy than a half hour of our belligerent argument, or a whole column of our prosy platitudes. J. M. HITCHCOCK.

REFORM AGENCIES AT WASHINGTON.

WASHINGTON, D. C., Aug. 28, 1895.

EDITOR CYNOSURE:—Beer is called by some people a harmless beverage, but surely those who really regard it as such cannot read the newspapers very clearly. Only this week, right here in Washington, a man's soul was sent unheralded into the presence of his God—he having been murdered in a quarrel over the purchase of a bucket of beer for some street laborers. Nothing that intoxicates the brain and inflames the passions can be harmless.

Mrs. Sarah D. La Fetra, of Whashington, who was, at the last meeting of the world's W.C.T.U., placed in charge of the new dapartment of Christian Citizenship, has prepared a circular letter to be sent to each State president and to representatives of the union in foreign countries, asking co-operation in making the new department a success. "The aim of the department," says the circular letter, "shall be the promotion of a citizenship which shall be one of brains and intellect and unselfish devotion to principle, having no sex distinction; where woman shall be as fully recognized and effective as her brother, and where the golden rule shall be the basis of action; where loyalty to religion, not of creed or formalism, but 'pure and undefiled before God and the Father;' a religion of helpfulness and personal consecration shall be the standard; a citizenship whose aim shall be the extermination of the liquor traffic and the opium trade and every form of vice which debaucheth the citizen or worketh any ill to his neighbor; one which stands for the preservation of the Christian Sabbath and all institutions for the betterment of humanity, for public and private virtue, for the sanctity of marriage, and the protection of the homes of the people; a citizenship which stands for the overthrow of every institution or trade or business which robs womanhood and childhood of the sacred right to make the very best of the life given of God for his glory and for the purest human happiness. This department will co-operate with the oppressed and down-trodden of every land in securing and enforcing just and righteous laws, and may God grant his blessing evermore upon the work and the workers."

The opening at Colonial Beach, on the lower Potomac, of a children's country home, furnishes proof of what can be accomplished by one earnest woman whose heart is in her work. Late last summer Mrs. W. G. Davenport, wife of one of our well-known suburban ministers, and mother of the young minister whose recent disappearance from his home near Baltimore was a mystery which was not cleared up by the finding of his dead body in Scotland, all of which furnished a sensation for the daily papers, went to Colonial Beach for the benefit of her health.

She returned so well pleased with the place that she thought it would be a good idea to have it so that the poor children might spend a week or two there each summer without cost to their parents. The more she thought of the idea the better she liked it, and about last spring she began to put it into operation. First she secured an unconditional donation of two and one-half acres of ground for the site of the Home, from Prof. Melville Bell, who also became an enthusiastic supporter of the idea. Then many of the city ministers were asked to refer to the project and ask donations, and a society of the Daughters of the King was organized to push things along. Results now standing; a three-story building, 36x50 feet, and a one-story cottage, 25x35 feet, which is always during the season to be occupied by a minister. Not a bad bit of work for one woman to be responsible for, eh? C. A. S.

EXPERIENCE AS A FREEMASON.

CHICAGO, Aug. 30, 1895.

EDITOR CYNOSURE:—One of the "constitutional questions" propounded to every Masonic candidate on the night of his initiation is as follows:

"Do you seriously declare, upon your honor, before these gentleman, that you are prompted to solicit the privileges of Masonry by a favorable opinion preconceived of the institution, a desire of knowledge and a sincere wish of being serviceable to your fellow creatures."

Now with regard to myself I can truely say that prior to my initiation I answered this question honestly in the affirmative with the exception of the last clause. I had no thought whatever of being serviceable or otherwise to my fellow creatures; and what is more, I never knew or heard of a Masonic candidate who had. I was led to believe that Freemasonry was a most mysterious thing, containing some awful and wonderful secret which, as I was informed, no one ever revealed or could reveal, and which, of course, the outside world could never find out. I had then "a desire of knowledge;" I was most anxious, in fact, I had an intense longing to become possessed of this most mysterious and wonderful secret, and so I was extremely anxious to become a Freemason.

It was in 1859 I was principal of the British and Canadian model school, one of the largest and best schools in the city of Quebec, and hence had no "mercenary motive" in becoming a Freemason. I was initiated, passed and raised in old Harrington Lodge, No. 49, on the Registry of Canada, little William Sweetman, a tailor and an ignorant, drunken little fellow at that, being Worshipful Master; stripped of my outer clothing, with "my right arm, left knee and left breast made bare" (I'm telling you how they do it in Canada), my right heel slip-shod, a hood-wink over my eyes and a rope around my neck.

I passed bravely through the ceremonies of initiation and all the time kept a sharp lookout for that wonderful Masonic secret. I was told by little Bill Sweetman to *walk* upon "the angle of an oblong square," but though a teacher of geometry I did not know what sort of an angle that was. I was then told to *stand* erect; then to *kneel* upon my naked left knee with my left hand under the Holy Bible, square and compass, and my right hand above it, and in that manner they made me swear that I'd never tell. Tell what? Tell the secret or tell what a fool I was being made of, which? The hood-wink was then removed, and Bro. Sweetman very solemnly and in a most mysterious manner went through the thumb and knuckle business, informing me of the awful secret that Boaz was the password of that degree, and that the grip was a pressure of the thumb on the first knuckle joint of the first finger of the right hand. What a solemn moment that was Masonically; a diminutive, ignorant tailor imparting the mysterious and awe-inspiring secrets of Freemasonry to E. Ronayne, principal of the Quebec model school. Well, I was then presented with a little white apron and shown how to wear it, after which I was placed in the northeast corner of the lodge and presented with the working tools of an entered apprenticed Mason with which I was to build up a moral character, and so prepare myself as a living stone for that spiritual building, that house not made with hands and designated by Freemasonry as "the Grand Lodge above."

I was then desired to return to the ante-room and resume my clothing; but where was that mysterious and wonderful secret which they professed to possess, and for which I paid my money? They told me to walk, to stand, to kneel, to swear; they showed me how to wear a little white apron and how to use my thumb; and they assured me solemnly that the little working tools if rightly used would fit me for an honored place in that spiritual temple called "the Grand Lodge above," but what did they do with that profound secret, or where was it? I was still on tip-toe of expectation for that, but it never showed up. And yet they made me swear not to tell it to any man, woman or child on top of the earth; made me swear to keep a secret which I never received and which never existed, and for this piece of swindling they charged me $20 cash.

Oh Masonry! Thou art indeed a most sublime humbug; an unparalleled farce; a stupendous lie from roof to cellar, in spite of all your Priests and High Priests and Eminent Commanders; thou art a rival of free government, a menace to honest administration of justice, and an enemy of true Christianity, and yet, strange to say, honest men and intelligent men too, at that, pretend to tell us that they cannot see anything bad in Masonry. I challenge any Mason in the country, be he high or low, rich or poor, to speak the truth about Masonry when asked a question as to any of its oaths, death penalties and modes of initiation; and still they tell us that a good Mason must be a good Christian. A good Mason is a man who will lie, and who must lie so as to "conceal" what Masonry really is, and yet such a one can be a good Christian. Shame on such stupidity as that! The utter foolishness of such assertions is really beneath one's notice and deserving only of silent contempt, were it not for a desire to call the attention of honest men and good citizens both inside and outside the lodge to its true character. In my next paper I shall (D. V.) continue these experiences and so exemplify the outside working as well as "the secret work" of this most notorious Masonic system.

E. RONAYNE,
Past Master Keystone Lodge, No. 639, Chicago.

FROM THE NATIONAL CAPITAL.

WASHINGTON, D. C., Aug. 22, 1895.

EDITOR CYNOSURE:—Reaching people as we do from almost every State in the Union and Canada, attracted by our show-case and bulletin board, there opens to us daily opportunities for sending out literature through the mails to those who are hungry for the light. Often names are left with us with requests that anti-secret literature be sent to them. To meet this want we have received to-day a contribution of postage stamps from J. D. Guengerick, of Amish, Iowa, a stranger to us but not a stranger to the glorious work of reform. It is just a little surprising that our brother from Iowa should be the first to aid us in spreading the light from our national capital.

The meetings this week have been of unusual interest, and are increasing in numbers. An address on Romanism and Masonry by a returned missionary, Robert J. Duglas, from the West Indies, a converted Romanist and Jesuit, was received with great favor. He turned on the light on those dark institutions known only to Jesuits who have been trained for the priesthood.

HATTIE EUNICE POWERS.

ARE SECRECY AND LODGERY THE SAME?

CHICAGO, Aug. 28, 1895.

EDITOR CYNOSURE:—No doubt the words are often used in the same sense, but in reality they differ very much. Every faculty, mental and moral, has its legitimate and alas, too often, its illegitimate use or exercise. Secrecy is a faculty of our race; lodgery is one of its practices or organizations which from our standpoint we denounce as fundamentally wrong, violating the principle of legitimate secrecy in person, in family, in church and in state.

As counterfeiters try to pass their spurious

greenbacks as genuine, so lodgery tries to pass its illegitimate secrecy in all the relationships of society. But when discovered in its true character it is found to be inimical to harmony in the church or churches of Christ, and to weaken or destroy confidence in the courts of justice, etc., in our country. The obligations of lodgery, or oaths, are believed to be often a hindrance to equal justice in our civil courts, and hence is one of the worst enemies of our republic, and of the rights of men in the whole world.

Holding such a view of lodgery the readers of the *Cynosure* are sorry to find such men as Bishop Fallows justifying lodgery by alleging the authority of the Lord Jesus Christ for legitimate secrecy. Jesus commended prayer in secret, and giving alms in secret, but never instituted any lodge; and when falsely charged by his enemies, at once appealed to all his teachings, and declared that he had ever taught openly the duties of man to Cæsar and God. Yet he was crucified as a rebel and blasphemer.

Let us all rather obey and follow Jesus, than the highest names in lodgery; in which may be found modern scribes and Pharisees and political time-servers, who are blinded to the teachings of Him and his followers who are "the light of of the world." Then let us be prepared to "rejoice" when evil spoken of for maintaining the truth. T. H.

FROM EGYPT TO CANAAN.

CHAMBERLAIN, S. D., Aug. 28, '95.

EDITOR CYNOSURE:—If you think my Christian experience in coming out of the lodge, would be of benefit to the *Cynosure* readers I write it as follows:

When in the fortieth year of my life the Lord in the plenitude of his mercy brought me out of Egypt and led me through the wilderness up to the borders of the promised land, and gave me a taste of the milk and honey of Canaan, it spoilt all my relish for the leeks and onions of Egypt. And I desired to go up at once and possess the land, as I felt with Caleb and Joshua that I was abundantly able to possess it. But for some cause, unknown to myself at the time, I could not get forward. And I soon discovered that the great mass of the people with whom I was journeying did not seem to have very much of a desire to go forward, but in their hearts were turned back again into Egypt.

But as I had spent the best part of my life in Pharaoh's dominions under hard and cruel bondage, making brick without straw, I was fully determined to return no more that way. Nevertheless, after lingering awhile on the border I was turned back "with the mixed multitude" into that great and terrible wilderness, where six hundred thousand men of war perished in the time of Moses because they obeyed not the voice of the Lord. Here I wandered about making many crooked paths but still crying mightily to God for deliverance. And the Lord, seeing my heart was still set on Canaan and nothing short of its immediate possession and permanent occupation would satisfy my longing, gave me to see that I was in no condition to go over Jordan, as I was still clinging to the relics of Egypt.

I had not even renounced my allegiance to Pharaoh, but was bound by horrid oaths and barbarous death penalties to observe his statutes and keep his laws. On making this discovery I renounced my allegiance to Pharaoh at once and resolved to go no more down to Egypt for help. In less than twenty-four hours I was again brought to the border and immediately passed over with Joshua (Jesus) into the land of "corn and wine and oil favored by God's peculiar smile." And here I continue until this day, "dwelling in the secret place of the Most High, and abiding under the shadow of the Almighty," being abundantly satisfied with the fatness of his house, as he feeds me with the finest of the wheat and honey out of the rocks, and permits me to drink of the river of his pleasures.

By way of explanation let me add that it will be apparent to a spiritual mind that much of the Old Testament scriptures are not only historical but typical. And as Egypt is a type of the world, so is Pharaoh a type of the devil. And as there is a curse pronounced upon those that trust in the arm of flesh, so there is a woe pronounced against them that go down to Egypt for help, to strengthen themselves in the strength of Pharaoh and to trust in the shadow of Egypt. And it is written: "Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion." Isa. 30: 3. And, "When the Lord shall stretch out his hand, both he that helpeth shall fall, and he that is helped shall fall down, and they shall fall together." Isa. 31: 3. "If any man speak let him speak as the oracles of God; if any man minister let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ, to whom be praise and dominion forever and ever, Amen." 1 Pet. 4: 11. MALCOM FITCH.

LETTER FROM MEXICO.

FUERTE, Mexico, Aug. 12, 1895.

EDITOR CYNOSURE:—I hasten to say that since your recent frank declaration, editorially, of good will toward the Hawaiian republic, those who are friends of Christian government in those islands will no longer fear they may find in any issue of the *Cynosure* notes of the character or tone of those to which I referred in my previous letter. It seems hardly fitting that from this remote corner I should write on the situation in Hawaii, a subject so amply and ably treated by numerous pens of unimpeachable integrity at home.

As to what "should be done," I can only remark that, since Christian government is almost infinitely better for *all* the inhabitants of those islands than a despotism favoring license and paganism *could be*, it would seem clear that such Christian government ought to be assured of the moral support of the American Christian press, at least.

Of Masonry in Mexico I had almost said I could write nothing, for the reason that it does not come under my observation in this part of the country. There are no lodges near us. But it occurs to me at this moment that the subject was brought up, a year or two ago, by an article in one of the evangelical papers of Mexico City, from the pen of a native brother, quite committing Protestantism to friendly affiliation with the lodge. Your correspondent at once prepared two articles for our semi-monthly paper, *El Testigo* (The Witness), and these appeared in successive numbers of this paper. As the *Testigo* is quite widely read by the native ministry of various denominations, I was prepared for some rejoinders; but none were heard, nor were any more articles noted in praise of Masonry.

It is barely possible that a translation of parts of those articles might be of interest to your readers, not as offering anything new, but as an instance of the setting forth of the matter (though not for the first time) to Mexican readers, from a Protestant standpoint. I will endeavor to look up the articles and let you know whether they seem to be of use. HENRY M. BISSELL,
Of the Mexico Mission of the A. B. C. F. M.

THE SOLDIERS' OPEN ENROLLMENT ASSOCIATION.

DAYTON, Ohio, July 25, 1895.

EDITOR CYNOSURE:—Under the above caption I desire to tell your readers of a movement in the interest of good citizenship among old soldiers. The association took its origin at Hudson, Ind., May, 1893. Many of the survivors of the war are not inclined to join the Grand Army of the Republic because of its secrecy and many other disagreeable affairs connected with its organization, but desire to be enrolled in some kind of association where they can exchange thought on questions which touch the weal and woe of the country. The residence of the writer being at Dayton, Ohio, near the Soldiers' Home, gives opportunity to see the real condition of many of the boys whom the Home attracts. There are a great many of the men here who regard their characters too highly to debauch their lives in the slums of the city, but this is by no means true of a large number of them. They reel on our streets, sleep in our gutters, prostrate themselves before the vilest characters of the city and are robbed of their money as well as the loss of character. The G. A. R. offers no help. The saloons within a mile and a half are banished, but the saloon in the Home is there by the authority of the nation, and those who desire can drink to their appetites, content.

What is here said of the boys in the Home, is also true of many throughout the country who visit the saloons of the towns and cities and there spend the money their families ought to have. Most of them are pensioners and are expending their pensions to support the saloons and to increase the tax list to honest industries and increase the burdens of honest and hard-toiling men and women. The drunkenness and its associate vices and crimes are so numerous, so terrible, so cruel, so frequent, as ought to arouse the fears of patriotic men everywhere, and call for a line of action to suppress the revolting corruption of the brave men who offered their lives upon the altars of their country to redeem it from the impending danger of disunion and disruption. The tendency of war is towards hardness of heart and immorality. The exceptions are not ignored, and were it not that there is a conserving force among the survivors of the war, there would be still more vice and crime than we now deplore.

The association we have organized has undertaken to do something immediately towards a better state of society. Whatever influence one of the boys may have over another will be brought to bear upon him, and also upon lawmakers in order to have a better state of affairs touching the soldier's moral condition. I have in my possession about five hundred letters of boys who are not in favor of secret societies. They are desirous of uniting with us in a movement which is as open as the religious services of the Christian church. This they will find in the association which completed its organization on the Fourth of July, 1895. I herewith send articles one and two, together with the seven resolutions which set forth its object as follows:

RULES AND RESOLUTIONS OF THE GENERAL SOCIETY OF THE SOLDIERS' ENROLLMENT ASSOCIATION.

NAME.

ART. 1. The name of the association shall be The Soldiers' Open Enrollment Association.

OBJECT.

ART. 2. The object of the association shall be the elevation of good citizenship and society, and also to afford opportunity to its members to interchange thought and more practically unite their services to ameliorate the unfortunate condition of many comrades, whose sad lot both physically and morally calls for sympathy and assistance. Also to give expressions to all patriotic questions which touch the weal or the woe of our common country and countrymen. The more definite object of the association is further set forth in a series of resolutions which are here appended and made part of article 2, of the rules of the association.

Resolved. 1. That our first duty is to God as creatures fashioned after his image and destined to an endless life, and as being responsible at the bar of God for our conduct. Following this comes our duty to our homes and native land.

2. That virtue and every ennobling sentiment which forms the basic principle of loyal citizenship is incumbent upon all who desire the confidence and esteem of the good people of our country. Profanity, vice, immorality in every respect, under whatever specious pretext, provocation, or social inclination, is by us deplored and denounced.

3. That it is unpatriotic to consent to take any obligations to obey the mandates of any sovereign or of any of the authorized officers or priests of his dominion, when such authority asserts itself to be more binding than the patriotic pledges of fealty to maintain the laws of our land, whether magisterial or municipal.

4. That it is unpatriotic to subscribe to the belief of doctrines either civil or religious which are in conflict with the divine teachings of our Lord and Saviour Jesus Christ, to whose authority both civil and ecclesiastical governments owe their right to exist.

5. That it is not in harmony with true patriotism to stand identified with any institution that abridges the rights of citizens, either by limiting the freedom of speech in matters of local or general concern, or by placing restrictions upon the immunities guaranteed by the constitution to all law abiding citizens of the republic.

6. That it is not in harmony with the design of a free government where the equality of the citizen is one of the vouchsafed rights of all who obey its laws, to become allied with organizations which segregate from the community only such citizens as are in their judgment eligible to membership, and thereby become the especial favorites of privileges which others as worthy as they, are, under no circumstances, permitted to enjoy.

7. That it is unbecoming the character and dignity of any of the survivors of the late war to engage in the manufacture, sale, exportation, importation, or consumption of intoxicating liquors to be used as a beverage, or to rent, lease, or own any property upon which such beverages are made and sold, or to go as bondsman upon any document that gives license to the traffic in ardent spirits of whatever kind.

H. J. BECKER.

Awarded
Highest Honors—World's Fair.
DR.
PRICE'S
CREAM
BAKING
POWDER
MOST PERFECT MADE.
A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

HOW TO CARE FOR THE SKIN.

The Bath Is Valuable, but There Are Many Necessary Accessories.

While all baths are good for the skin, except in certain peculiar cases, the hot bath has advantages over the cold in that it opens the pores and thus encourages the escape of matter that would otherwise clog the system and impair the general health. When only one bath a day is possible, if that must be cold, it should be preceded by a sponging from head to foot in warm water.

Valuable accompaniments to the bath are the bags of bran, oatmeal or almond meal sold by druggists. A little borax or ammonia added to the water is excellent for people with greasy skins. A bathing glove of Turkish toweling may be used by those who prefer this to a sponge or wash cloth. Hard rubbing with a rough towel after the bath assists the action of the skin.

The woman who desires a good complexion must wash her face carefully. If soap is used, it must be of the best, and every particle of it must be rinsed off before drying the face. Use the hands or a soft cloth or sponge, and except in rare cases, do not wash the face more than once a day.

Water alone will not thoroughly cleanse the skin. If the face is gently but thoroughly rubbed with cold cream and then wiped off with a flannel, the grime that will be coaxed from the pores will give mute evidence to the truth of the statement. This process should be gone through at least once a week.

In every city there are establishments for facial steaming and massage, where better results are possible than can be obtained at home. Still, even home treatment is preferable to neglect, and if a woman possesses a face steamer she can manage very well. Lacking this she must improvise a steamer.

There are two ways of doing this at home. One way is to set a teakettle of boiling water over a strong alcohol lamp and then insert a wide mouthed funnel in the spout. As the water boils the steam will pour from the funnel into the patient's face. She should cover her head with a sunbonnet shaped construction of stiff brown paper.

Another way of steaming is to hold the face above a basin of boiling water, throwing over the head a large towel that will hang down on all sides and prevent the escape of the steam. With either method the steaming must be kept up until the pores are opened and the perspiration flows freely.

How to Estimate the Weight of Cattle.

The weight of cattle can be ascertained by measurement. The girth close behind the shoulder and the length from the fore part of the shoulder blade along the back to the bone at the tail, which is a vertical line with the buttock, should be measured in feet. Multiply the square of the girth, expressed in feet, by five times the length, and divide the product by 21. The quotient is nearly the weight of the fore quarters in imperial stones of 14 pounds avoirdupois. In very fat cattle the fore quarters will be about one-twentieth more and in very lean animals about the same proportion less than the weight obtained by the rule. The fore quarters are little more than half the weight of the living animal, the skin weighing about the eighteenth part and the tallow about the twelfth part of the whole.

How to Steam the Throat.

If it is necessary to steam the throat and lungs of a sick person, hot coals put into a vessel of water in the patient's lap will do it, but a kettle on the stove, with a connecting pipe reaching to the bedside, is even better. He can inhale much or little steam at will and without being hurried.

How to Remove Mildew.

Mildew is removed by first brushing off any loose mildew. Then a little common salt should be rubbed in, afterward liberally sprinkling with powdered chalk and thoroughly moistening with clean cold water. After this the articles should be slowly dried in the open air and then rinsed, and if the marks are not removed the treatment should be repeated, possibly several times, but in the end the mildew will be removed.

How to Make Ice Cream Cake.

Two cups of sugar, 3 cups of flour, three-fourths cups milk, three-fourths cup butter, whites of 6 eggs, 3 teaspoonfuls of baking powder.

How to Prepare Floral Conserves.

Women can make dainty conserves of flowers that are specially recommended as giving a dainty perfume to the breath and lips. They are made from violets, or very highly perfumed roses, or carnation pinks. Take half a pound of loaf sugar and moisten with rose water, melt the sugar slowly till it reaches the boiling point; have your violet or rose or carnation petals ready and stir them quickly in the liquid. Then pour the whole into shallow dishes or pans.

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CHICAGO, THURSDAY, SEPTEMBER 5, 1895.

THE WITNESSES.

In studying the Concordance it is interesting to note how frequently the term *witnesses* is used to designate God's people. No other term so fully expresses their mission. Almost the last words spoken by Christ to his desciples before his ascension were, "Ye shall be witnesses unto me in Judea and Samaria and unto the uttermost parts of the earth."

Satan is disputing the claims of Christ to govern this world. Christ is pleading his own cause and calls out a people to testify for his truth. The true and faithful witness is the Christian who in walk and conversation and religious profession publishes the truth of Christ to the world—not merely the truth that is generally accepted, but the unpopular truth as well.

As Bro. Hinman so well shows in his article in this issue, the witnesses figure prominently in prophecy. The best students of prophecy agree that the two witnesses referred to in Revelation, eleventh chapter, are not two individuals, but all faithful ones of whatever age, nation or church, who maintain the true doctrines of the Bible, and insist upon their application to the whole moral order of society, both in church and politics; and who bear faithful testimony against all individuals and organizations refusing to submit to Christ. They are that succession of men and women who, in all ages, and in the face of all opposition, have valiantly advocated the claim of the law of Christ over both the sanctuary and the throne.

The most diligent students of prophecy are likewise agreed that the slaying of the witnesses refers to an event in the future, when these faithful witnesses for Christ will be disorganized and their testimony suppressed. It refers to a definite three years and a half when there will be a brief open and avowed triumph of the enemies of Christ. That they will not be literally slain is most probable from the language (Rev. 11: 5), "he must *in this manner* be killed," that is, "by fire proceeding out of their mouth," or the words (Rev. 19: 21), "the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth." Their dead bodies lying unburied, evidently implies that during these three and a half years, they will be objects of pity, and without sympathy and friends or worldly influence. The professed church represented by the Holy City will despise and cast them out and hate them as the Jews did Christ and his cause.

WOMAN AND MASONRY.

Mrs. H. J. Nelson, of Burlington, Vermont, to whom some friend has been sending the *Lodge Lamp*, writes us as follows:

"Having received several of your publications of late, and having been a Mason myself, I know I can be both a Christian and a Mason. And I think the publication shows such a very un-Christian spirit that I ask you as a favor to cross my name off your list, for I shall not waste my time reading any more of it."

Mrs. Nelson is the first woman we have heard claiming to have been made a Mason. Masonic lodges in France and Mexico, and in South America, have stripped women of their clothing and put them through their low and debasing ceremonies, but Masonry in this country swears its members never to initiate a woman. The leading organ of Masonry in Illinois is the *Voice of Masonry*, published in this city. In its last May number there is an editorial on this very subject. It says: "It is too much a fashion in some jurisdictions for women to assert a claim to Masonic recognition. We are one of those Freemasons that believe in the ancient custom, usages and landmarks of the fraternity. We believe also that they are 'established' by the continued adherence to them since they were canonized by the fathers as indestructible.

"When, therefore, plausible and persistent effort is made to evade those established regulations, it is a source of peril to the very foundations on which Masonry was built up, and which we have received under the solemn obligation to maintain, support and abide by them, This woman sufferance is one of those perils. There is an organization of women known as the 'Eastern Star.' It is all very well for women to unite in associations within the strict limits of their relations to the social organization to which they live. As to that we have nothing to say. But when this association, or any other association, adopts those features of Masonry that are to it especial and particular, and then asks to use the lodge-rooms of Masons, which they expect will be freely afforded, it is time for our craft to put an end finally and conclusively to this sort of combination. It weakens Masonry. It is violative of its teachings. It is contrary to the very spirit of its organization.

"*A free man is the only constituency that Masonry ordains, or can directly or indirectly recognize.* To make a sort of partnership with those who never can be Freemasons, by tolerating their pretensions when coaxed and coddled, to be a secret society with which Masonry ought to fraternize, is testing Masonic courage to do right, and it would seem in some cases almost succeeding in overturning Masonic common sense."

Now in all kindness and charity we would advise Mrs. Nelson to cultivate more of the spirit of self-esteem than to declare her membership in, and allegiance to, an institution which puts its members under sworn obligation not to initiate a woman; and whose official organ says that the admission of women "weakens Masonry," that "it is violative of its teachings," that "it is contrary to the very spirit of its organization." We would advise her not to allow herself to be "coaxed and coddled" into partnership with those who declare that she, because of her sex, can never be a Freemason.

HOW THE LIQUOR TRAFFIC WILL GO DOWN.

It has been said that the liquor traffic in its dying convulsions will shake the nation worse than slavery did. We know that slavery, the nearer it came to its death struggle, grew more and more insolent and tyrannical. The Chicago *Record* says the indications are that the rum power will meet its final doom by becoming anarchistic and overbearing, and thus arouse a too long suffering people.

As an illustration of this, a few years ago the people of northwest Missouri were greatly excited by the burning of the M. E. church at Quitman. It was believed to be the work of an incensed liquor seller whose business had been closed up by a Law and Order League. On the morning of August 24, the large proportion of the business part of Blanchard, Iowa, consisting of some fifteen buildings, was burned to ashes. The fire originated in a drug store which was heavily insured, and whose proprietor had recently been prosecuted by a Law and Order League and fined to the amount of $700 for selling liquor. Elder T. Wylie, in a private letter, says: "This has been Jehovah's fight from the beginning. When the friends of righteousness were almost discouraged by difficulties and by the apathy of professed Christians, and secret lodge influence, then the Lord made bare his arm and decended into the fight; and oh, what short work he made of it." Among the buildings destroyed was the store of J. R. Sharp and Joseph McKnight, and the office of Dr. Dodds. These men were the leaders of the Law and Order League. The two former are life-long subscribers for the *Cynosure*, and earnest friends of the cause. It is more than probable that when prohibitionists unite and bring their power to bear in the suppression of the accursed liquor traffic, it will manifest its spirit in deeds of lawlessness and crime all over our land, and finally go down in bloody revolution.

WHEN TO EXPECT A REVIVAL.

During the late war victory could not come to our armies until we had freed the slaves. We were defeated in almost every battle during two bloody years, till Mr. Lincoln issued the Emancipation Proclamation, and from that hour the tide of battle turned. It was not until we put ourselves right with God on this important question that God's blessing came.

Since the war the agitation of the questions of the rum traffic, the secret lodge question and the Sabbath question, have been steadily carried forward until we have well nigh reached the end of the agitation period, and it is time to put the questions. We have reason to believe that until we put ourselves as a nation in right relation to God on these questions, we cannot expect an outpouring of his Spirit upon the churches. When we get right with God the blessing will come. Rev. Andrew Murray says: "The churches are so taken up with the forms of belief, forms of activity, organizations, missionary enterprises, etc., that they have gotten away from the all important matter, spiritual life."

It sounds strange to hear this man, who has spent all his life in foreign missionary work, charge upon the churches in this land that they are too much taken up with missionary enterprises, so that they have gotten away from more important matters. We have for some years been fearful that Satan's policy in our day, especially with the reform churches, is to divert their energies away from reform work into the channel of foreign mission work. The result is the great public evils in our own land are increasing, and threatening the destruction of both church and state. In our efforts to plant the banner of Christ in foreign lands, the danger is that we allow Satan's forces to flank us by taking possession of our own land.

PERSONAL MENTION.

—Prof. C. M. Lowe, who spent his vacation in Wheaton and Chicago, has returned to his post in Heidelburgh University at Tiffin, Ohio.

—R. Hammond, of Galesburg, an old and substantial friend of the *Cynosure*, sends his renewal and prayers that God will speed the cause.

—J. M Hitchcock has visited our office several times of late. Among all the N. C. A. Directors there are none who manifest a deeper interest in our work.

—Rev. W. M. Howie writes us from Seattle, Washington, that he is pleased with his new field and encouraged by a kind reception given him by the congregation.

—Bro. J. E. Wolfe baptized twenty-five in the lake at Victoria Park, Toronto, Ont., Saturday, Aug. 31, at the close of his labors in that city. Many souls have learned to know the Blessed Comforter. To God be all praise.

—Bro. Mojola Agbebi writes us that he will be leaving England at the end of September, and any pamphlets, book, tracts or newspapers on secret societies will be thankfully acknowledged by him, if sent to Lagos, West Africa.

—Rev. W. B Stoddard preached for Bro. McKinley in the U. P. church at Barnet, Vt., last Sabbath. He writes that he was much helped in securing readers for the *Cynosure* at West Barnet by Rev. D. C. Faris and his people.

—We are sorry to learn from the Superior, Neb., *Journal* of August 28th, of the death of a prominent United Presbyterian, and an old time friend. We are also sorry to read that he was a member of the Society of Modern Woodmen.

—A religious organization under the name of the Church Militant, led by Rev. John Rusk, will hold Sabbath services in Willard Hall, Chicago. The neglected and criminal population will receive special attention in the work of the members.

—Bro. A. C. Lemm, of Northville, Mich., in sending his renewal, calls our attention to an item about horse-racing that by accident got into our last page. We assure him and others that this caused us much regret and will not occur again.

—Captain Hester, one of our Washington subscribers, is a former class-leader of the M. E. church. He had some experience in breaking up the Ku-Klux Klan of the South, and is now separated from Masonry. He served during the war as an officer under Gen. Grant.

—Bro. James Brandt of Forest Grove, Mich., writes of the deep interest he feels in the work of Bro. P. B. Williams. He thinks it a dangerous symptom when there is any disposition to interfere with free speech and liberty of the press, and fears there are indications that anti-Catholic publications are discriminated against in some departments of the postal service.

—The *Preachers' Magazine* is brimming full of good things and steadily grows in popular favor.

The September number contains Dr. William E. Ketcham's Notes on Lessons and Outline Addresses; Dr. C. F. Deems' Prayer Meeting Talks. A grand number of a very popular preacher's aid, and worthy a place in every preacher's home. $1.50 per year. Wilbur B. Ketcham, Publisher, 2 Cooper Union, N. Y.

—Bro. J. E. Wolfe writes from Toronto, Canada: "The meetings here have grown to such proportions that we cannot see when and where to stop; so many have been saved and the work goes on with wonderful power. I often think of you and dear Phillips and Dresser, and wonder how you are getting along. Fill the old *Cynosure* with the blessed Gospel. Let the word of Christ dwell in it graciously and fully and then you will see wonderful fruitage as a result."

—Mrs. C. O. Keeler, our new Washington correspondent, Mrs. H. E. Powers writes, is exerting a strong influence for the anti-secret cause. She and her husband formerly edited the *Banner of Love.* She is now using her influence to expose the atrocities practiced under the Colored Convict Lease System, which are akin to the barbarities practiced in Russia. She finds that the secret lodge gives to a few men the power to control legislatures on the convict question in spite of every effort to overthrow the system. She is writing a book on the subject, and expects soon to go South on an investigation tour.

—A novel suit has been brought in the Supreme Court by George Weimer of New City. In March, 1894, while being initiated into Kakiat Tribe, Improved Order of Red Men of Congers, Mr. Weimer had his leg broken during some part of the ceremonies. Mr. Weimer has had much trouble and expense with his injured limb and thinks that $2,000 would recompense him. His doctor's bill is said to have amounted to $600. He wanted the tribe to settle this, but they could come to no agreement, and so the suit was instituted. Some say that the case will never come to trial, as the Red Men would not desire to have their secrets revealed upon the witness stand, and they may, therefore, settle with Mr. Weimer.

—Rev. N. R. Johnston, of Oakland, writes to the *Christian Nation* about the moral rating of some of the California lodges, thus: "The morals of the average secret society in California, if not elsewhere, may be inferred from the fact as found in the papers at the time, that during the late annual meeting of the 'Native Sons,' the citizens of San Jose gave a 'Sunday morning breakfast' to the visiting Sons which was much like a Bacchanalian feast. The San Francisco *Chronicle* of the next morning said: 'At the end of an hour every table was flanked by scores of bottles with patent stoppers, and bearing an inscription strongly suggestive of hops.'" Bro. Johnston writes us, "I cannot do without the *Cynosure* though I am so painfully embarrassed in finances. You may not know that if I survive until the 8th of October I will be seventy-five years old."

—Bro. S. S. Grannis, of Red Wing, Minn., shows a missionary zeal that should inspire us all. He writes: "In the past two years I have sent N. C. A. leaflets and the *Cynosure* to each of the 154 school district clerks and others in our county. I regard this as my best missionary work. It would be some gratification to know how many in this county have subscribed for the *Cynosure* in that time. Bro. J. P. Stoddard's eight reasons for subscribing are especially applicable to this section. When for our devotion to the *Cynosure* we find ourselves ostracised, shunned, frowned upon, ridiculed and boycotted even by brothers and sisters in the church, we are tempted at times to enquire, can it be possible that we are in the wrong? Still it is true that persecution for Christ's sake is the distinctive badge of the true Christian, and like Paul, we should rejoice in it."

—Dr. D. H. Coulter, of Winchester, Kan., in sending his renewal writes: "I have been for many years a subscriber to the *Cynosure.* Of late years I have read it more carefully than formerly, and with increasing interest and satisfaction. It has grown much in all that makes an able reform journal. One who wishes to keep himself informed as to the workings of secretism and the progress of reform cannot afford to do without it. I am happy to observe that since you took the editorial chair it has lost nothing of its courage and soundness and power, but has rather gained. The steadiness and force with which the pole star of reform yet shines, show that the new hand at the helm is a strong and faithful one. May you be divinely helped to make the *Cynosure* more and more a power for good. Never was there greater need for such an agency. Never was there a louder call for unshrinking fidelity to truth and outspoken testimony against living errors and shams."

—Referring to the scope of the *Christian Cynosure* as a distinctively anti-secrecy publication, Josiah W. Leeds writes: "I was glad to see in the last number of the *Philanthropist,* the monthly of New York specially devoted to the interests of social purity, two editorial items against war and in commendation of the arbitration of international differences. War is shown to be 'a monster of so frightful mien,' robbing the home of its natural protectors and tending to the propagation of impurity in many ways, that Christian people everywhere are called upon to withstand its continuance, and to provide a really national way of settling their disputes. War at every step is likewise an active school of secrecy and deception. 'You can,' says Lord Wolseley in his Soldier's Pocket-book of Field Service, 'by spreading false news among the gentlemen of the press, use them as a medium by which to deceive an enemy.' Hence in drawing away the curtain of oath-bound secrecy, I believe the *Cynosure* does well and consistently in letting the light fall full upon the enormity of war."

WHERE YOUR HELP IS NEEDED.

The N C. A. has lately sent out from their office literature to several thousand ministers, and this is one important part of the work for which the Association is organized. But your servants at headquarters can not carry on the work unless you furnish the sinews of war.

A card just received from the Rhode Island State missionary among the Armenians asks for a gift of Pres. Finney's book on the Character of Freemasonry. This brother says: "Pres. Blanchard's talk on secret societies at Northfield lately, interested me very much." We have sent books to quite a number of ministers who became interested at that meeting, and believe it a good investment for the cause. The total cost to the Association of that meeting was only about $40, but, dear friends, this work must stop unless you contribute to its support.

SPECIAL APPEAL.

We desire to make the coming convention in the First Evangelical church, cor. E. Sixth and Market streets, Portland, Oregon, Sept. 25 and 26, a success in every respect.

It will cost some money to do so.

1. We hope all friends of the cause will attend.

2. Any who find that they cannot attend are requested to send a small cash donation to help defray the extra expenses.

3. As the agent lives here and will share in the extra expense, will those who know themselves indebted to him please remit by money order or registered letter?

4. Let everybody pray for the success of our convention. Without Divine help we shall fail.

Portland, Ore. P. B. WILLIAMS.

TALKS TO YOUNG PEOPLE.

BY PROF. D. A. STRAW.

HARD WORK.

Oh, the work! What a bother it is—to have to work to get food, work to keep clean, work to keep warm, even work to keep cool, and then be told that we must work to keep well—what a wishing, worrying, working world this is! How nice it would be if puddings grew on the ground like mushrooms, and if potatoes grew baked and ripened up hot; if the maple limbs were candy sticks, and catalpa leaves were cookies instead. How glad we would be to gather mince pies from a cucumber vine, and eat hot sausages off from the bush. Surely no boy would ever feel tired when told to pick pop-corn balls from the top of a tree. And if ice-cream grew with a spoon for a stem on a thornless bush and ripened real cold with a strawberry flavor, how happy, oh, how happy the girls would be.

And instead of our washing and brushing and combing and dressing to keep clean and fresh all day at our play, why might we not be like a blue bird or oriole, always dressed fresh and tasty and tidy and clean, without even trying or trimming at all. The geese can keep their dresses white though they puddle all day in the water. Ducks never catch cold from getting their feet wet. A rabbit needs no handkerchief on a frosty winter morning, nor yet on a sweltering summer afternoon. Lambs never work nor even run errands. Fish never fall out of bed at night. Indeed, when we think what a quantity of work stands like a mountain before every fun-loving youth, it seems as if all things conspired to make people work, for it would have been just as easy for the Creator's word to have made food, clothes and cottages grow wild without weeding. And really all we need to do to make ourselves miserable is to keep hating the work and thinking how much it is and wishing there were none of it.

But what would we do if we had not any work? How delightful it looks until one tries it, having just nothing at all to do. Did you ever try it? Waiting in a depot, for instance; away from home; no business to attend to; everything ready; just nothing to do till the train comes. A half hour; an hour; two hours. When will it ever come? A week of such time would be enough for most of us to live. Ah! but we'd play if we did not have to work. Yes, how we would play! —till we got tired of it. Did you ever get tired of playing one game? Did you ever coax for some new game because this old one is so played out? Yes, and that one and the other one. They are all played out. And isn't he a good friend who can think up some new game to play in such case? And then if the men and women had nothing to do, and had to think up pastimes for them too! Why, that would be as hard work as all our work is now.

In fact, the best pastime for part of the time is standing around and seeing someone else work—at nice work—and helping a little. What a pleasure it is to help a little, when the tools are sharp; to run the machine a little while when one is not needed. But that's play. Yes, and so is all our work when we want to do it, and don't have to, or don't think of the "have to," which is just the same. Oh, thank God for work! Just enough of it, and the right kind. And let us work for the time when no man shall have more of it, and when each one shall know enough and have opportunity to get the kind of work that he likes to do. Why, that would be all play. And why shouldn't it be? A little planning and a little of this philosophy, a little good nature and plenty of Christian honesty would make our land just such a place to-day.

In fact, it is a happy thing that goodies do not grow all ready made. What fun it would take out of life to have the hickory nuts all cracked and shelled clean in a saucer. And would it not be too, too bad if pop-corn grew all ready popped; and if no one could ever make any more beautiful new dresses, but each one had to wear the same suit always, though it were pretty as a blue bird's. Now, I have played the game through, of writing this story, and I am so glad there is some other work I can play at right away.

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LOOKING FOR A MAN.

REAL MEN AS SCARCE AS IN JEREMIAH'S TIME.

Rev. Madison C. Peters Says Hobbledehoys Are Plentiful, Those Physically and Mentally Endowed Few—A Warm Nature Is True Manliness.

Rev. Madison C. Peters is still on his vacation. He sends the following to his readers:

Run ye to and fro through the streets of the city Jerusalem, and see now and know, and seek in the broad places thereof if you can find a man.—Jeremiah v, 1.

Boys and hobbledehoys are plentiful, but men with proper physical development for life's battle are scarce, and men with moral measuremcnts such as fit them for God's war against sin are scarcer still.

What Jeremiah had so much difficulty in finding in Jerusalem 3,000 years ago is not too plentiful in any of our cities and towns today. Men—real men—are scarce. To be a man is to be everything. It is to be the grandest thing beneath the skies. I do not mean to say that there are no true, houest and brave men. If you thiuk that, you had better, for appearance's sake, keep off saying it until you are dead yourself.

In looking for a man look not merely for largeness of body. Muscles of steel, uerves of whipcord, stout lungs and perfect livers are everywhere needed. Yet powerful physiques are not infrequently united with feeble minds. Napoleon, Wellington and Grant were great in spirit, but not in body. Renan sarcastically called Paul "the ugly little Jew," but in conscience, mind and heart, soul and will, Paul was the greatest man that ever trod the earth since first the Almighty sent it circling round the sun.

Look for a man with a heart. A warm nature is true manliness. The manliest thing James A. Garfield ever their tes... when in the moment of his su- tbr... premest exaltation he turned away from all the brilliant glory that flashed about him at his inauguration as president of the United States and bent to print a kiss of recognition and honor on the wasted face of his mother.

Look for a large hearted man, a magnanimous mau. Prejudice stunts and dwarfs.

Look for a man who will disdain revenge. Revenge is sweet ouly to a little, weak and narrow mind.

Look for a man who knows his duty and does it, a man who knows his place and fills it, a man who knows his business and minds it, a man who is not too lazy to work nor too proud to be poor, a man who is willing to eat what he had earned and wear what he has paid for.

Look for a man who will stand by his friends with unfaltering devotion; look for a man who is not close and mean, who will not higgle for the lowest penny when he pays and the highest when he is making a sale.

Look for a man with a will; "master of himself" is one of the noblest titles to which a man can attain. Think of a man mastered by a thing!

Look for a man with a conscience. The noble minded, high hearted Paul said, "Herein do I exercise myself to have always a conscience void of offense toward God aud man."

Look for a man with a soul. Some men are so given to levity that they are incapable of a serious, solemn thought. Their hearts are set on "having a good time." Their lives are summed up in rising, dressing, dining, loafing, visiting and sleeping—busy men aud women about trifles, pitiful butterfly species, flitting from flower to flower, and dying like autumnal insects, despised and forgotteu.

Look for a Christian man. Dr. Young says, "A Christian is the highest style of a man." Dr. Hare, in his "Guesses of Truth," says, "A Christian is God Almighty's gentlemau."

Locomotive Wheels and Puffs.

The number of puffs given by a locomotive always depends upon the circumference of its driving wheels and the rate of speed at which the engine is moving. For every one round of the driving wheels a locomotive always gives forth four puffs—two out of each cylinder, all such cylinders being double.

The size of the driving wheels vary greatly on different patterns of engines, they being from 15 to 23 feet in circumference, the general run, however, being 18, 19 or 20 feet. Five engines out of every seven may be set down as having driving wheels 20 feet in circumference.

The speed of the average express train varies from 54 to 58 miles per hour. Taking the average circumference of the driving wheel to be 20 feet, and the average speed per hour at 50 miles, a locomotive will give, going at express speed, 850 puffs per minute, or 52,800 puffs per hour. During the same time the wheels will revolve 13,200 times, which will cause the locomotive to give 1,056 puffs to the mile. Therefore an express train going from London to Liverpool, a distance of 204¾ miles, will throw out 213,048 puffs between the time when it leaves the London depot and that at which it arrives at its destination.

During the tourist session of 1888 the journey from London to Edinburgh was accomplished in less than eight hours, the distance being 401 miles, giving a speed throughout of 50 miles per hour. According to the figures showu above, a locomotive making such a journey in the time stated must have given forth upward of a half million puffs, or, say, 532,456.—St. Louis Republic.

Numerous Names For One Town.

Annapolis was so called in honor of Queen Anne. The Catholics, who settled it, called it St. Mary's. It was renamed Arundelton in honor of the Earl of Arundel. Still later it was christened Anne Arundel, and finally the present name was bestowed.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning Sept. 8. Comment by Rev. S. H. Doyle.

TOPIC.—Teachings of Caleb's life.—Num. xiii, 30-33; xiv, 20-24, 30; Joshua xiv, 14.

Historical information concerning the life of Caleb is very scanty. It is probable that he was a foreigner by birth and was only an adopted son of Judah. Most of all that the Scripture tells about him centers around one event iu his life—his work as one of the 12 spies sent into Cauaan. Yet the moral portrait of the mau is very full and complete. All that we know of him is greatly to his honor and credit. It is just such men as Caleb that the world needs today—men of integrity, fidelity to God, independence and moral courage; meu who have convictions, and who dare stand by them, although they may be uupopular with the multitude and opposed by the majority.

Caleb's life teaches loyalty to God and to truthfulness. Caleb was loyal to God under very adverse circumstances. Ten out of the twelve spies were against his report. The masses of the people were enthusiastically in favor of following the advice of the majority. Caleb was in a decided minority. His position was unpopular, and yet, in his loyalty to God and to truthfulness, for he spoke from the conviction of his heart, he courageously maintained his positiou. Loyalty to God often requires us to be in the minority. It often places us on the unpopular side of many questions. Yet we should not falter because this is so. Our only question should be, Which is the right side? And being assured we are right we should be firm aud true.

Caleb's life teaches moral courage. There is too much moral cowardice in the world today. Policy predominates over conviction and expediency over right. Politicians vote with their party for measures which they disapprove. People in society yield to practices and customs which they feel to be wrong because they dare not brave the censure of public opinion. Still their course is wrong. Like Caleb we should have the courage to stand up for right and truth whether it is popular or unpopular. Moral courage pays in the end. Caleb's position was afterward seen to have been the correct position and he became a very popular man.

Caleb's life teaches that loyalty to God and to truthfulness pays even in this world. Caleb had his reward. He and Joshua, alone of all the people, entered the promised land. He received the portion of the land that he desired and that God had promised him. God rewards His faithful servants both in this life and the life to come.

Bible Readings. — Ex. xix, 5, 6; Num. xxxii, 11, 12; Deut. i, 35, 36; xxxi, 6-8; Joshua i, 6, 7; Ps. xxvii, 14; xxxi, 24; Prov. iv, 25-27; Eccl. xii, 13; Dan. vi, 10; Acts v, 27-32; xv, 24-26; I Cor. x, 31; Eph. vi, 5-8; Phil. iii, 13, 14; Col. iii, 23-25.

THE CHRISTIAN ENDEAVOR WHEEL.

Many New Spokes Added, and All of the Old Ones Strengthened.

Last year our wheel was strengthened by 7,750 new societies, or "spokes" if you please. This is the largest increase for any one year since the "wheel" commenced revolving, 14 years ago.

"Spoke" after "spoke" passes our vision rapidly in this whirl of inspection, in all 41,229. Of these 4,712 are from other lands, the United Kingdom heading the list with 2,645, which figure includes 180 from Wales, 112 from Scotland and 53 from Ireland. Australia now has no less than 1,509; Africa, 30; China, 32; France, 64; India, 117; Japan, 59; Madagascar, 93; Mexico, 25; Turkey, 39; West India islands, 63, and so on until every country is represented save five—Italy, Russia, Iceland, Swedcn and Greece.

And now the "spokes" from the Dominion of Canada come into view. Ontario, with her remarkable growth of the last year, leads with 1,995; Nova Scotia, 388; Quebec, 264; New Brunswick, 152; Manitoba, 156; Prince Edward Island, 62; Assiniboia, 53; British Columbia, 40; Alberta, 15; Saskatchewan, 5. In all, counting 5 in Newfoundland, 3,105, an increase of 1,223 during the past year.

And now our view from the "hub" discloses the balance of the wheel, all bearing the familiar colors of the stars and stripes. Pennsylvania still leads, with 4,139; New York next, with 3,822; Ohio, 2,787; Illinois, 2,446; Indiana, 1,762; Iowa, 1,563; Massachusetts, 1,309; Kansas, 1,247; Missouri, 1,133; Michigan, 1,082; New Jersey, 1,045, etc. In all, from the United States, 33,412, as against 28,696 last year.—Secretary Baer's Report.

The Same Old Motto.

I have thought you might grow tired of our old annual motto, and I have tried to find another one as appropriate, but I cannot do it. The successes of the past year only emphasize it, for they are all of Christ and of Christian fraternity. So I must give it to you again for the coming year—the motto which tells of one Captaiu and of one fellowship; the motto which points backward to past successes; the motto which shows the only road to future victories; the motto which tells alike of our leadership and our brotherhood. Here it is. Take it, oh, Christian Eudeavorers, take it, and live by it for another twelvemonth. "Oue is your Master, even Christ, and all ye are brethren."—Francis E Clark.

The World For Christ.

The world for Christ—reverently
Before Thy throne we fall.
Bring forth the royal diadem
And crown Him Lord of all.

The world for Christ—earnestly
We'll work as well as pray,
With armor bright maintain the fight
Till victory crowns the day.

The world for Christ—joyfully
We lift our waiting eyes
To wondrous signs upon the earth,
To wonders in the skies.

The world for Christ—gloriously
The shout shall rise, Amen,
The Lord, the God omnipotent,
On earth has come to reign.

—Selected.

Doctors of Philosophy.

Mary Engle Pennington and Miss Alice M. Atkinson have received the degree of doctor of philosophy from the University of Pennsylvania. Dr. Pennington had previously received certificates from both the biological and college departments. In connection with the late Dr. John Ryder she published some interesting results in biology, and with Professor Edgar Smith an investigation on the atomic weight of tungsten. Her thesis presented for the doctorate relates to derivatives of columbium aud tantalum. During her entire course Dr. Pennington has been known as a thorough and accurate student, and she is probably the youngest person to receive the degree from this institution.

Washable Lingerie.

Just one word on the subject of lingerie. Those who have adopted the dual styles of underclothes cannot, of course, continue to wear black satin knickerbockers in this weather. Let them have three or four pairs made of white washing silk, line them with thin nun's veiling, and these can go to the wash with the regularity ever evinced by the petticoat of olden days. No other silk washes so well as this, and no other silk is so light and comfortable to wear.

The prettiest new petticoats are made of glace silk, with large flouncos of musliu trimmed with lace, these flounces being so made that they can be detached to visit the laundress.—Philadelphia Times.

Mrs. Lucie B. Tyng.

Mrs. Lucie B. Tyng of Peoria, Ills., has beeu elected on the board of school inspectors by a vote of 512 to 5. The daily papers paid a high tribute to her worth. One said, "The people of Peoria generally agreed that the ward would honor itself aud do the public schools a distinguished service by her election." Mrs. Tyng, in writing of the matter to Rev. Louise S. Baker of Nantucket, says, "Like many other things, it comes too late in life for me personally to enjoy, all my boys being out of school and in business, but perhaps I may be of service to some other mother's boys." Peoria is the same city that lately ohose a woman for health commissioner.

Strawberries For the Face.

A southern woman says that she has found it a good plan when coming in from a drive or walk at this season to bathe the face in the juice of strawberries. It is cool and refreshing to the skin, and where the complexion is pale adds a pretty pink tinge. The water in which oatmeal and bran have soaked are old fashioned yet excelleut remedies for giving a smooth skin. Some country maidens use a concoction brewed from elder flowers to remove freckles. It is less harmful and more effective than many a newfangled drug.

Miss Florence Bascom.

Miss Florence Bascom has been added to the faculty of Bryn Mawr college as reader in geology. Dr. Bascom is the only woman who has received the degree of doctor of philosophy from Johns Hopkins. For the past two years she has been instructor in geology at the Ohio State university. Her appointment means that next year, for the first time, Bryn Mawr will offer courses in geology.

The Belle of "the States."

When the English do allow any merit to those who come out of America, they do it with a prodigal generosity. Mrs. Curzon, who was Miss Leiter of Washington, is the present object of their admiration. They are now engaged in telling the world through their society journals that Miss Leiter was the most beautiful woman iu America and the undisputed belle of "the States."

Lady Somerset Re-elected.

Lady Henry Somerset was re-elected president of the British Womau's Temperance union. Lady Somerset and Miss Willard have both conditionally accepted invitations to speak before the fifth meeting of the great antialcohol congress, to be held in Basel, Switzerland, Aug. 20-22.

Bran Bags.

Bran bags are delightful adjuncts to summer baths. They soften and sweeteu the water aud add a new power of refreshment to the rites of ablution. They

are rather expensive when bought, but when made at home they are among the cheapest of toilet luxuries.

"Piazzi" Needlework.

A new fashion in needlework called the "piazzi" shows white linen laid over white net Floral designs are traced on the linen and worked in soft colored silks. The spaces between the flowers and leaves are then cut away, leaving the linen design upon the net ground.—New York Post.

Sir, when a woman has the gift of silence, she possesses a quality above the vulgar. It is a gift heaven seldom bestows. Without a little miracle it cannot be accomplished.—Corneille.

An excellent polish for floors is made of beeswax and turpentine, and if a little sweet oil be added it will prevent the floor from becoming dangerously slippery.

After sweeping a room, the boards round the carpet should be wiped over with a damp cloth, in order to gather up the dust and fluff caused by the sweeping.

To clean carved ivory, put on a thick paste of sawdust, made with cold water and a few drops of lemon juice. Leave until quite dry and then brush off.

Miss Nellie Temple, a Vassar graduate of the class of '82, has recently been engaged in assisting Professor Ratzel of the University of Leipsic in a revision of his treatise on the United States.

Linseed oil is better than anything else for removing rust from a stovepipe. Rub the pipe thoroughly with the oil—a little goes a great ways—and build a slow fire until it is dry.

The Nonpartisan Woman's Christian Temperance union recently adopted a resolution which pledges its members to remove their hats at church and at all indoor speaking.

Mrs. Eliza H. Church, who died recently at Freeport, Ills., was one of the earliest and most sincere friends of the cause of woman suffrage.

In ribbons, chameleon is quite the newest thing. It possesses the changing qualities of the little reptile and ranges in hue from light to dark. It is to be very popular if the mandates of Dame Fashion are to be regarded.

It is the suggestion of a thrifty woman that pieces of children's dresses of wash materials should be included in several launderings to secure the requisite change of color that will make patches unnoticeable.

A number of women are making a good income in Philadelphia designing and drawing pictures for illustrating the newspaper advertisements of the big retail mercantile establishments.

Several towns in Russia have elected women as mayors on the ground that they are best fitted to be intrusted with the interests of the community.

Mayor Schieren of Brooklyn has appointed five women as members of the Brooklyn board of education.

The San Francisco League of Practical Progress recently discussed woman suffrage and indorsed it.

CALISAYA DRUNKARDS.

An Alcoholic Drink That Is Even Worse Than Pure Whisky.

"Calisaya drunkards are rapidly increasing in number," said a New York druggist. "Very few men who drink this insidious mixture know what it is made of, and consequently they drink it with a recklessness which is almost suicidal. There is a large number of men in New York who have drunk alcohol in its various forms for many years, and who, either from fear of its ultimate effect or from a desire for a change, resort to drinks the nature of the effects of which they know nothing.

"This drink, called calisaya, which is so extensively retailed in drug stores, really has very little calisaya in it. The basis of the drink is alcohol and quinine. When drunk in a rational manner, the mixture is a comparatively harmless tonic, but when indulged in to excess it is much more harmful than alcohol alone, as it combines the deleterious effects of an overdose of quinine as well.

"The unfortunate victims of the calisaya habit ignorantly think that in calisaya they have found a drink which has the stimulating effects of whisky without any of its physical penalties, when the fact is that they are practically only adding the spur of quinine to their whisky, which is thinly disguised by calisaya. A man with a calisaya jag is sincerely to be pitied. He is just a little short of being a raving maniac. His ears ring like an anvil from the effects of the quinine, while his blood riots through his veins like a mill race at the bidding of the alcohol."—Toledo Blade.

When He Took Whisky.

In a certain little Scottish town some time ago they held a temperance meeting. During the proceedings an old man who was not exactly celebrated for sobriety got up to address the audience. He said, after a few remarks upon the beauty and advantage of moderation, "My friends, there's just two occasions when I tak' whisky." Undismayed by the "hums!" and "hahs!" which ensued, he continued, "Aye, I just tak' whisky when I hae haggis for dinner, and I tak' whisky when I hae nae haggis." The rest of the speech was lost in the storm of applause that broke forth. —Exchange.

No Liquor There.

Another of the genuine nobility is the dowager Countess of Airlie, whose residence, "The Bonnie Hoose o' Airlie," is famed in Scottish ballad. She has practical total abstinence principles of such intensity that a public house is not tolerated on her estate. As each license expired under her reign its renewal was forbidden, and now peace, plenty and sobriety are the prevailing rules over her broad domains. The Earl of Airlie, although trained to military honors, sets his disapproval upon the wanton sport of game shooting, in which he never indulges.—Union Signal.

Unconscious Drunkards.

Dr. Pierret, head physician of the hospital for mental diseases at Bron, recently enlightened a large audience in Lyons on the peculiar character of the "unconscious alcoholic." This is the person who never really gets drunk, but who, while consuming only what he imagines to be a moderate amount, daily exceeds "the dose of spirituous liquor which the organism can safely tolerate." "The common result of his unconscious excess," he says, "is a successive getting out of order of the vital organs, stomach, liver, kidneys, followed regularly by mental and moral disorders." But the worst effect of this alcoholism is found in the children of its victims. "These are sometimes intelligent, but they are always unbalanced and impulsive, often tuberculous, epileptic or imbecile and without physical resistance." —Exchange.

Temperance Summer Drinks.

Barley Water.—Two and one-half ounces pearl barley, two quarts water, one lemon, sugar. Wash the pearl barley, simmer it in the two quarts of water until reduced to half. Strain it into a jug, add the thin rind and juice of half the lemon, sweeten to taste, and when cold strain again.

Oatmeal Water.—Two ounces or two tablespoonfuls of fine Scotch oatmeal, one spoonful of brown sugar. Mix well together with cold water into a smooth paste, then add one quart of boiling water, stirring it all the time to avoid lumps. Add as much cold water as you please. It is then ready for use. A sliced lemon added is a great improvement.—Union Signal.

They Don't Mention Beer.

Some of the funniest things in present American business methods are the big advertisements of the patent medicine order directing attention to the wonderful virtues of the malt extract as a spring tonic and nerve food. All reference to beer or to the fact that the manufacturers of the tonic are in the brewing business is carefully excluded, while the medicinal value of pure essence of hops is set forth elaborately. One western concern has an artistic full page advertisement in weeklies and magazines, while spread advertisements in the newspapers are becoming common. But the pictured bottles of the medicine are comically familiar to those who are not prohibitionists. The familiar labels of well known brands of lager are reproduced, but with the place usually occupied by the word "beer" taken by artistic scrollwork.—New York Sun.

Germany's Rum Blight.

An abstract from the German imperial statistics shows that one-fifteenth of all the cultivated land in the country is devoted to the production of materials for the making of alcoholic drink. The liquor traffic employs directly 1,500,000 men out of the 20,500,000 engaged in German industries of every kind. The loss to the country in money through this diversion of land, capital and labor into the service of an industry which leaves the country no richer than before is estimated at 458,000,000 marks —an average loss to every family of eight persons of a sum large enough to keep a laborer's family of that size for eight weeks.

Rapid Transit Promotes Temperance.

A Toronto saloon keeper is reported as saying that the introduction of electric cars in that city has greatly diminished the sales in saloons, as workmen who previously walked home in companies of from 5 to 20 and stopped at the saloons on the way for a social drink now ride home, and once there spend the evenings with their families. —Christian Work.

Things to Remember.

The effort to keep cool by drinking beer is very apt to end in the wrong kind of a cooler.

There is but one sure "cure" for drunkenness. It is to wipe out the drunkard making business.

It does not need a scientific council to determine the evil effects of alcohol. Any drunkard's child can tell all about them.

SABBATH SCHOOL.

LESSON XI, THIRD QUARTER, INTERNATIONAL SERIES, SEPT. 15.

Text of the Lesson, Joshua xx, 1-9—Memory Verse, 9—Golden Text, Heb. vi, 18—Commentary by the Rev. D. M. Stearns.

1. "The Lord also spake unto Joshua, saying." There was a time when God spake to men face to face as with Adam, Abraham, Moses and Joshua. He afterward spoke through the prophets, but He last spoke through His Son, our Lord Jesus Christ (Heb. i, 1, 2). Even His communications to Abraham and the others were through the Son, for, "No man hath seen God at any time, the only Begotten Son who is in the bosom of the Father, He hath declared Him" (John i, 18). Whether through the prophets or His Son it was always by the Spirit, and the same Holy Spirit now speaks to us in His word (I Pet. i, 11; II Pet. i, 21; John xvi, 13; I John ii, 27).

2. "Speak to the children of Israel, saying, Appoint out for you cities of refuge, whereof I spake unto you by the hand of Moses." The commands concerning the "cities of refuge" are found in Ex. xxi, 13; Num. xxxv, 11-15, and Deut. xix, 2-9. Our lesson is the fourth reference to them, and the number four is suggestive of completeness concerning God's dealings with the earth. The four gospels, the four faces of the cherubim, the four corners of the earth—all suggest God's purposes of grace in Christ Jesus for the whole earth.

3. "That the slayer that killeth any person unawares and unwittingly may flee thither, and they shall be your refuge from the avenger of blood." The word "miglat" here translated "refuge" is a word which is used only of the cities of refuge. It is from a root which signifies "to receive" and makes us think of Him of whom it is said, "This man receiveth sinners." The cities of refuge were only for the innocent who had killed accidentally and without malice: the Lord Jesus is a Saviour and a refuge for the guilty, and yet the cities of refuge were God's way of saving those who otherwise would have perished.

4. "They shall take him into the city unto them and give him a place that he may dwell among them." His dwelling among them calls to mind another word which is translated "refuge" only once It is in the passage, "The eternal God is thy refuge" (Deut. xxxiii, 27), and is in the Ninetieth and Ninety-first Psalms and elsewhere translated "dwelling place" and "habitation." When we have fled to Jesus, our refuge, He becomes our dwelling place, and we may "abide in Him."

5. "And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand." The way to the city was prepared (Deut. xix, 3,) and everything made as plain and easy for the unwilling slayer as possible, but he had to flee to the city and flee for his life lest the avenger should overtake him. There is always a danger of the sinner's being cut off in his sins. Then there is no possibility of redemption, for it is written: "Because there is wrath, beware lest He take thee away with His stroke. Then a great ransom cannot deliver thee" (Job xxxvi, 18).

God is not willing that any should perish, and He has made every possible provision for every sinner who will come, so that the guilt is either upon the sinner who has heard and will not come, or upon those who, knowing of the refuge, have not informed those who know it.

6. "And he shall dwell in that city until he stand before the congregation for judgment, and until the death of the high priest that shall be in those days." His liberty depended upon the death of the high priest. Our High Priest has died and risen from the death and is alive forevermore. Because He ever liveth He is able to save evermore all who come unto God by Him. None who ever come to Him will be cast out, and because He lives all who come to Him shall live also (John vi, 37; xiv, 19). We have only to abide in Him, live unto Him and rejoice in Him who has made us free.

7. "And they appointed Kedesh in Galilee in Mount Naphtali, and Shechem in Mount Ephraim, and Kirjath-arba, which is Hebron in the mountain of Judah." There were three cities on each side of Jordan. Three is suggestive of the Trinity and of resurrection, and these names are all suggestive of Him who reveals the Father by the Spirit, and by His death and resurrection becomes a refuge for us. Kedesh means holiness, and Naphtaii means wrestling. He becomes our holiness when we yield to His wrestlings and are willing to acknowledge no good thing in us. Shechem is shoulder, and Ephraim is fruitful. It is only when we cease from our wrestlings against Him and rest quiet on His shoulder that He can make us fruitful. Kirjath-arba is the city of Arba, or of four. Hebron is a company, or fellowship, and Judah is praise. Resting from our wrestling in Him who is our holiness we become fruitful through fellowship with the Father and the Son by the Spirit and are thus a praise unto God. It all comes through coming unto and abiding in Him who is our only refuge.

8. "Bezer, out of the tribe of Reuben; Ramoth, out of the tribe of Gad, and Golan, out of the tribe of Manasseh." These were the three on the east of Jordan and are also very suggestive of Him. Bezer signifies strong, and also gold or silver, something precious. Reuben is "see a son." There is no real strength or wealth or preciousness apart from the Son in whom dwelleth all the fullness of the Godhead bodily (See Prov. iii, 14, 15; I Pet. ii, 7; Isa. xii, 2; xl, 29). Ramoth is height or exaltation, and Gad is a troop or company. This makes us think of the host of exalted ones who have fled for refuge to lay hold upon the hope set before them. Redeemed by His precious blood they are now by faith sealed with Him in the heavenlies—in due time shall be actually with Him, spirit, soul and body, and shall come with Him among the armies of heaven. Golan is a circle, or joy or rejoicing, and Manasseh is forgetting. When the circle is completed and we become manifestly a part of Him from whom our new life began, then will our joy be full and we shall forget all our miseries and remember them as waters that pass away (Job xi, 16). Then shall we see that all the sufferings of this present time are not worthy to be compared with the glory that shall be revealed (Rom. viii, 18).

9. "These were the cities appointed for all the children of Israel and for the stranger that sojourneth among them." The benefit was for all, Jew or gentile. It was for "whosoever" killeth any person at unawares that he might not perish. Consider the whosoevers of John iii, 16; iv, 13; xi, 26; Acts x, 43; Rom. x, 11; I John v, 1; Rev. xxii, 17. What a responsibility rests upon all who know of this refuge for sinners to make Him known to all as speedily as possible.

NO SPLIT OCCURRED.

PENNSYLVANIA REPUBLICANS COMPROMISE THEIR QUARREL.

And the Proceedings of the State Convention Are Marked by Their Peacefulness—Quay Having Won Makes no Fight on Candidates.

HARRISBURG, Aug. 29.—The Republican state convention met without a row today and unanimously agreed upon the following ticket: State chairman, M. S. Quay; state treasurer, Ben J. Haywood, of Mercer; for superior court judges (six to be elected), James A. Beaver, of Center county; E. N. Tillard, of Lackawana; Charles E. Rice, of Luzerne; George B. Orlady, of Huntington; John J. Wickham, of Beaver; Howard Reeder, of Northampton. Senator Quay is now the hero as well as the idol of Pennsylvania politicians of all degrees of prominence.

First Blood for the Quay Men.

The convention, which started out with every promise of being one of the most exciting ever known in the state, developed into a "love feast" and wound up about as tamely as any ever seen here. The first battle between the factions came on the election of a temporary chairman. The Quay candidate won by a majority of 30, and after this the seator had his own way completely. An incident of the day was the offering by Senator Quay of a resolution calling for the purification of politics and civil service in all branches of the public service, which was afterwards embodied in the platform. Regarding this document there was much discussion in committee.

Came Near Forgetting Hastings.

Because of the fear that the outside rabble might break in it was deemed unwise to open the doors of the hall after all entitled to admission were inside, and it was necessary for the fifty platform-makers to get in one corner and discuss their business. The anti-Quay minority, led by Congressman Dalzell, fought for a more definite expression in favor of "sound money," and being outvoted in committee brought their fight to the convention floor and here carried their point without much opposition, Quay accepting their plank as additional to the one in his platform. The resolutions were prepared by men opposed to Governor Hastings, and the matter of indorsing his administration was very nearly overlooked, a thoughtful delegate offering the necessary plank a few minutes before final adjournment.

Some Leaders Who Do Not Speak.

Although there was an outward indication of harmony and forgiveness it is said that this extends only to Governor Hastings and his friends. Those on the platform observed that Quay did not look at or speak to C. L. Magee, David Martin and Senator Porter, the men who have led the fight against him. In nominating Quay for state chairman Congressman Stone, of Allegheny, put in a plea for harmony after the fight. He said: "We have had a great contest inside the party. Let us ever keep our contests within the party. Let us remember that we are Republicans. Let nothing be said or done here today that will come back to plague us when the battle is on with the Democratic party. It has been hot and many things have been said and published, and more things have been published than said, which have only made it hotter.

Should Not Treasure Up Hard Words.

"These things should not be treasured up as wrongs. In a fight like this we fight our best, and while the desperate fighting provokes and worries at the time, yet after it is over the hardest fighters are only remembered with admiration for their courage and their bravery. There aro too many good soldiers on both sides of this controversy to spare any of them from the ranks, and in a party contest no Republicans can ever dislike another so much as to wish to see him become a Democrat."

PLANKS OF THE PLATFORM.

National Declaration of 1892 with a More Radical Conclusion.

The platform is a standard Republican document as to the tariff, claiming that the national prosperity lies in protection and that the recent business depression is traceable entirely to Democratic success and free trade and the present recovery to Republican victories in recent elections. On the money question the national declaration of 1892 is reaffirmed with the following further defining the same:

"The Republican party believing it to be the settled doctrine of the party that the honor of the nation and the interests of its citizens require the maintenance of the national currecny, every dollar of which, whether in gold, silver or notes, shall be of stable value and of equal purchasing power, hereby declares its opposition to the debasement of the national currency by the admission of silver to free and unlimited coinage at the arbitrary ratio of 16 to 1."

In fact harmony was the motto of the convention. A spilt had been averted by a compromise reached by the Quay and anti-Quay men in the "wee sma' hours," by which, while it was agreed that Quay could have the chairmanship of the state committee if he had the delegates, it was also agreed that Governor Hastings men for judges should be nominated. Then, although a Quay man was the temporary chairman, Governor Hastings was made permanent chairman.

Populists of Nebraska.

LINCOLN, Aug. 29.—At least 500 delegates were in attendance at the Populist state convention. The most prominent leaders of the party—United States Senator Allen, ex-United States Senator Vanwick, Campbell, of Fremont, Heaton of Kearney, and others were present, with a large following of representative Populists of the country. Samuel Maxwell was nominated for supreme judge and James K. Thurston and E. W. Peattie for university regents. The platform is the Omaha declaration including the initative and referendum, against which a fight was made.

Can Stop the Mill with Lead.

AUSTIN, Aug. 28.—Sheriff Cabell, of Dallas county, some days ago asked the attorney general if in attempting to stop the Corbett-Fitzsimmons fight he was resisted, would he be justified in using fire-arms. The attorney general answered the query in the affirmative.

Transfer of Old Fort Mackinac.

WASHINGTON, Aug. 28.—Secretary Lamont has issued an order transferring the possession of the grounds of the old Fort Mackinac on the island of Mackinac to the state of Michigan. It is to be used as a park by the state.

Silverware Prices Advanced.

NEW YORK, Aug. 30.—Twelve of the largest silverware manufacturers in the country, it is announced, representing millions of dollars in the aggregate annual production of silverware, have increased the price of sterling silver flat ware 10 cents an ounce, the advance to go into effect at once.

Bissell Denies That Report.

MARION, Mass., Aug. 31.—Ex-Postmaster General Bissell has joined his family, which is spending the season here. Bissell says there is no truth whatever in the report that he has been offered the place on the United States supreme court bench made vacant by the death of Justice Jackson.

Have Chosen a Cup Defender.

NEW YORK, Aug. 31.—After the trial race between the Defender and Vigilant yesterday the America's cup committee announced that the Defender had been finally chosen to meet the Valkyrie for the cup.

The cause which produces sick headache is more promptly removed by Ayer's Pills than by any other medicine. They easily and speedily correct all disorders of the stomach, liver, and bowels, and restore to these organs regular healthy action.

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THE PRAIRIE STATE.

NEWS OF ILLINOIS REPORTED BY TELEGRAPH.

Some of the Principal Events of the Past Few Days Given in Condensed Form and Placed Together for the Convenience of Our Readers.

CHICAGO, Aug. 29.—The facts in the case of the arrest of Oscar Baughman, alderman of Lewistown, Ills., as given by the detective firm which secured his arrest, are as follows: The Fulton county court house has been for years located at Lewistown, and it is a historic structure. Abe Lincoln used to plead some of his cases there and for a long time it was considered to be an attractive landmark. For a long time there has been a struggle going on between the people of Lewistown and the people of Canton for the county seat, but the former have succeeded in holding it. The contest was getting pretty warm and last fall some of the city officials of Lewistown came to the conclusion that their town was running down and they must do something to give it a boost.

So it was decided that the old court house was an eyesore, and a new one should be built, and a conspiracy was hatched to burn the old building. The prosecution says it has the affidavits of Brown, the city marshal, and Henry, the night watchman, to prove this conclusively. Henry says he was offered $200 by Baughman if he would burn the court house; that with Brown he set fire to the building on the night of Dec. 14 last; that they covered up their tracks almost perfectly; that he, Henry, called on Baughman the day after the fire and Baughman borrowed $197.50 on a note in bank and paid the money to him, Henry, and the note is yet in the bank and upaid.

The above is the story as the detectives tell it and W, D. Soule, superintendent of the detective agency, said Baughman had admitted the truth of the part concerning the payment of money.

DECATUR LAWYER IN TROUBLE.

Warrant Out For Him on the Charge of Criminal Libel.

DECATUR, Ills., Aug. 30.—C. M. Lane an attorney who has been trying to prosecute gamblers, has been calling on local officials to stop pool selling at race tracks. No attention was paid to him and he distributed on the streets handbills in which he said that States Attorney Isaac R. Mills, Mayor D. H. Conklin, Sheriff Jerry Nicholson and Marshal William W. Mason were catering to 300 hundred gamblers, worse than burglars.

He said these officers, sworn to enforce the law, had sold out their offices and were perjured scoundrels. Last night these officers had a conference and issued a warrant charging Lane with criminal libel. Deputy Sheriff Holmes and States Attorney Mills at 10 p. m went to Lane's house to arrest him. He was not there. Officers are now hunting him.

BRUTAL MURDER OF A WOMAN.

Southern Illinois Fair Closes with a Dastardly Crime.

ANNA, Aug. 31.—The southern Illinois fair closed here with a brutal and cowardly murder. John Jones, a notorious citizen of this place, beat and kicked to death a woman named Mendenahl. Jones had an eating stand on the fair grounds and Mrs. Mendenahl was cooking for him. She asked for her pay, and an altercation ensued which endcd by Jones knocking her down and kicking her so that she died in an hour.

Mrs. Mendenahl was a respectable woman and had a husband and children. Jones was promptly arrested and is in the county jail at Jonesboro He killed a man named Champion here about twelve years ago and served six years in the penitentiary.

MONKS AS BREWERS.

Mgr. Satolli Investigating Making of Beer by Benedictines.

WASHINGTON, Aug. 30.—The protest against the manufacture and sale of beer by the Benedictines of St. Vincent abbey of Beatty, Pa., is still under consideration by Archbishop Satolli. A second protest has been received here, this time coming from a temperance society of Buffalo, of which the Rev. Father Zureher is president.

Mgr. Satolli has sent a letter to the Benedictines referring to the the complaints. They have forwarded a response saying that there was no scandal connected with the sale of beer, which, they stated, was done merely to cover the cost of manufacture for their own consumption and the expense of the internal revenue tax. The total amount manufactured, it was stated, was in the neighborhood of four barrels a week, which they regarded as an insignificant output. The Benedictines announce, however, their readiness to see what can be done in the matter to quiet the criticisms.

Cuban News from Jamaica.

KINGSTON, Aug. 30.—Captain General Martinez de Campos has written to the Spanish consul here that the struggle against the insurrection in Cuba is hopeless. The conceding of autonomy, he adds, is the only means by which Spain can avoid losing the island. The Cubans are jubilant.

HAVANA, Aug. 30.—The Kingston, Jamaica, dispatch referring to an alleged letter from Campos to the Spanish consul at Kingston is entirely false.

FATAL BOILER EXPLOSION.

Accidents While Threshing Cost the Loss of Three Lives.

ELDORADO, Ills., Aug. 28.—By the explosion of the boiler of a threshing machine at Oowassa two people were killed and a number of others injured. Those killed were: Monroe Babcock, farmer; Anna Hoffman, daughter of Frank Hoffman. Several of the threshing gang were also injured, it is feared, fatally. The engine was an old one and had been declared unsafe, and was in the hands of an incompetent fireman.

JOLIET, Ills., Aug. 28.—Adam Bluth, who, with his two sons, runs a threshing machine in Frankfort, Will county, was instantly killed. He was threshing on the farm of Joseph Hunter, when he was caught in the straw blower of the machine.

WHAT THE LAW PROVIDES.

According to Judge Dibble's Charge to a Bureau County Jury.

PRINCETON, Ills., Aug. 28.—The August term of the circuit court opened here. Presiding Judge Dibble, in his charge to the grand jury, in referring to the recent assault upon the colored people at Spring Valley, among other things said that if the occurrences had been correctly reported "the reputation and honor of Bureau county are at stake. The law of the land protects every man in the right to work where he can find employment, in the right to the peaceable enjoyment of his home, and to go about the streets in a peaceable manner. It is your duty impartially and thoroughly to investigate those charges."

One Man Lost Off the Adelaide.

NEW YORK, Aug. 28.—It is almost certain now that one man was lost in the collision between the Adelaide and the Perseus—Robert W. Inman, owner of the yacht. He was a strong swimmer.

Alderman Baughman Indicted.

LEWISTON, Ills., Ang. 31.—Oscar Baughman, Frank Henry and Ellis Brown have been indicted by the grand jury, of Fulton county, for complicity in burning the Fulton county court house on the night of Dec. 14, 1894. Baughman and Brown quickly gave bond in $5,000 each. Both men still show the effects of their treatment while in Chicago.

Window Glass Scale Settled.

PITTSBURG, Sept. 2.—The window glass scale for the year beginning with Sept. 1 was settled at a conference of manufacturers and workmen here by the manufacturers conceding an advance over last year's scale of 7½ per cent. The settlement, which is a compromise, affects about 20,000 men.

Texas Fever In Illinois.

SPRINGFIELD, Aug. 29.—The state board of live stock commissioners reports that an official inspection of the outbreak of Texas fever at Mt. Sterling, Brown county, shows the disease had been brought into Illinois by cattle shipped from the Union Stock yards at St. Louis. The disease is under control in Brown county and no further trouble is anticipated.

State Notes.

Barney Howell of Kinmundy, Ills., was awarded by a jury in the circuit court judgment for $550, damages sustained by the building of the Chicago, Paducah and Memphis railroad on the street adjacent to his residence.

Belzchazzar Krieg killed himself near Virginia, Ills.

The Rev. John Frazier of the Methodist church of Colona, Ills., is insane. He escaped from his home in his underclothing only and ran to Warner Station, where he was caught.

Big Bend, Ills., reunion has closed, 5,000 people being present. The parade, headed by forty-five young women, followed by fifty or more decorated carriages, was the feature of the day.

At Rockford, Ills., Albert Bass fell from a roof and was fatally injured.

THE DEATH RECORD.

STEPHEN B. WEBBER, prominent Board of Trade man, at Chicago.

Dr. W. W. CABLE, an old physician of Pittsburg.

OTIS D. THOMPSON, ex-mayor of Elkhart, Ind.

ROBERT A. BURCH, managing editor of the Brooklyn Eagle, at Brooklyn, N. Y.

WILLIAM SHEFFER, an old settler of Aurora, Ills.

HENRY PLOCK, a pioneer resident of Burlington, Ia.

CHARLES B. FRANCE, prominent financier, at St. Joseph. Mo.

THE MARKETS.

New York Financial.

NEW YORK, Aug. 31.

Money on call was easy at 1 per cent. Prime mercantile paper 3¼@4¾ per cent. Sterling exchange dull, with actual business in bankers' bills at 489¾@490 for demand and 488¾@490 for sixty days; posted rates 489@490 and 490@491; commercial bills, 488.

Silver certificates, 67@67⅜; no sales; bar silver, 66¾. Mexican dollars, 53¼.

United States government bonds firm; new 4's reg. 123¼; do. coupons, 123¼; 5's reg., 115¾; 5's coupons, 115¾; 4's reg. 111½; 4's coupons, 112⅝; 2's reg., 96½; Pacific 6's of '95, 100.

Chicago Grain and Produce.

CHICAGO, Aug. 31.

Following were the quotations on the Board of Trade today: Wheat—August, opened 61c, closed 60½c; September, opened 61⅛c, closed 60⅝c; December, opened 63½c, closed 62⅞c. Corn—August nominal, closed 36½c; September, opened 36¼c, closed 36c; December, opened 30½, closed 30⅝c; May, opened 31½c, closed 31¼c. Oats—August, nominal, closed 18⅝c; September, opened 18⅝c, closed 18⅝c; May, opened 22c, closed 21⅞c. Pork—September, opened $9.00, closed $8.95; January, opened $9.87½, closed $9.92½. Lard—September, opened $5.85, closed $5.95.

Produce: Butter—Extra creamery, 20c per lb.; extra dairy, 17c; packing stock, 8@8½c. Eggs—Fresh stock, loss off, 10½c per dozen. Live Poultry—Spring chickens, 11c per lb.; hens, 8½c; roosters, 5@5½c; turkeys, 8@11c; ducks, 8@9c, geese, $4.00@5.00 per dozen. Potatoes—Choice, 23@27c per bushel. New Apples—$1.00@1.75 per barrel. Honey—White Clover, 1-lb sections, new stock, 13½@14c; brown comb, 12@12c; dark comb, poor packages, 8c; strained California, 5@6c.

Chicago Live Stock.

CHICAGO, Aug. 31.

Live Stock—Prices at the Union Stock yards today ranged as follows: Hogs—Estimated receipts for the day, 7,000; sales ranged at $2.40@4.40 pigs, $3.90@4.50 light, $3.85@4.05 rough packing, $4.00@4.55 mixed, and $4.10@4.55 heavy packing and shipping lots.

Cattle—Estimated receipts for the day, 400; quotations ranged at $5.50@5.85 choice to extra shipping steers, $4.80@5.40 good to choice do, $4.30@4.95 fair to good, $3.50@4.15 common to medium do, $3.45@3.80 butchers' steers, $2.40@3.15 stockers, $3.25@4.00 feeders, $1.40@3.70 cows, $2.50@4.00 heifers, $1.75@3.60 bulls, $2.60@3.60 Texas steers, 2.90@4.75 western range steers, and $3.50@6.00 veal calves.

Sheep—Estimated receipts for the day 1,500; sales ranged at $2.00@3.15 westerns, $2.00@2.80 Texans, $1.75@3.75 natives, and $2.75@5.10 lambs.

East Buffalo Live Stock.

EAST BUFFALO, Aug. 31.

Sheep and Lambs—Receipts, 8,000; best lambs, $4.00@4.50; best export sheep, $3.25@3.50; best sheep, $2.25@2.75. Calves—$6.50@7,00. Hogs—Receipts, 8,000; best Yorkers and mediums, $4.35@4.40; best heavy, $4.40@4.45; Michigan do., $4.15@4.35; corn pigs, $4.10@4.30; grass pigs, $3.30@3.90; skips, $2.40@3.15. Cattle—Light receipts; prospects fair for Monday.

Milwaukee Grain.

MILWAUKEE, Aug. 31.

Wheat—No. 2 spring, 60½; No. 1 Northern, 61¾c; December, 63⅝c. Corn—No. 3, 36c. Oats No. 2 white, 21½c; No. 3 do., 20½@20¾c. Barley—No. 2, 41c; samples, 36@43c. Rye—No. 1, 42½c.

St. Louis Grain.

ST. LOUIS, Aug. 31.

Wheat—Cash, 62½c; August, 62¼c; September, 62¼@62⅜c bid; December, 63⅜c bid; May, 68⅜c asked. Corn—Cash, 34⅜c; September, 34⅛c asked; December, 26¼c asked; May, 28⅛c @28¼c bid. Oats—Cash and September, 18⅞c asked; September, 18¾c; December, 19¼c; May, 21⅞c.

SUBSCRIPTION LETTERS.

The following have made remittances to the *Cynosure* from Aug. 27 to Sept. 2:

E E Browne, J C Card, Rev N T Edwards, Henry Elder, Rufina Fry, R Hammond, A C Lemm, John McCall, S Mathew, Ida Meloy, Rev A O Mortvedt, W G Moyer, R D Nichols, O N Powers, Miss Lina Reitz, T C Speer, H H Trauschke, R R Whittier.

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A Homemade Machine That Will Cut About Five Acres Per Day.

Notwithstanding the fact that there are now on the market corn harvesters and binders, the average farmer will for many reasons find himself at harvesting time without one of these patented machines. If he has much corn to cut, he may welcome the following concerning a homemade cutter from an Iowa correspondent of Farm, Field and Fireside. He writes:

We made one out of material on the place, and it does as good work as one that costs $20. Make a pair of runners out of 2 by 6 scantling or anything that will make a good water sled. The runners must be about 6 inches high at least—higher if your corn is tall and straight. Cut them about six feet long. Now nail three 4 foot strips across the top—fence boards will do. Do not make it any narrower than four feet. Next cover this with boards, making a tight floor. Place the front crosspiece at least two feet from front of runners. Bore holes in front end of runners to hitch team to.

Team must be hitched at least five feet from knife. Use a chain or smooth wire to fasten singletree to runners. Singletrees must be short ones. If you have a driver, it will have to be a man who can hold the lines out of the way of the operator, or a boy can ride. Now for the knives. Take two stack cutter knives; have them thin and sharp—not too thin, or they will turn on the edge. Make a hole in the center of the first crosspiece near the front edge. Bolt your knives firmly to this; then fasten the other ends to the runners. Give the knives slant enough to cut well. Be sure the knives fit closely at the intersection. Or if you wish to have a knife of one piece you can do so, but give it slant enough. See that the intersection of the knives is at least two or more inches from front end of platform, or it will not always cut.

Place a seat to the right side of your platform near the front, so that you can reach the corn easily. Place a guard or brace for your feet. If you slip off in front, you are a goner sure. To keep your horse from backing into it while turning do not turn short; take a land. Drive a short rod in each runner in front of the knives, bore holes in a piece of timber and place it on these rods in front of the knives. When your horse backs on to this, he is safe. Place two removable standards on the left side to keep fodder from falling off. Take a rope about ten feet long, fasten ends on left side and lay it over platform.

Hitch up and start. If it does not go to suit you, don't give up. You will have to get used to it. The operator reaches out and holds the corn against the knife, and as it cuts throws it back. When full, draw your standard, pull your rope and dump your load, or you can hold it in one arm till full; then get off and set up. Be very careful with the machines. They are very dangerous to operate if you are careless.

Homemade Corn Tie.

A New York farmer, writing to Rural New Yorker, tells of a device for binding corn in shocks which he has found to be much quicker and better than to use stalks. He says:

Take old elm barrel staves, cut them into four or five inch lengths and split them 1½ inch wide. With a circular saw cut them diagonally near each end one-half or three-quarters of an inch. These fasteners can be made very fast, as no guide is needed. To use them put a quantity of them in a half bushel basket, a ball of binding twine and a knife. Wind the end of the twine once around the fastener in the notch, pass around the shock and draw it as hard as necessary. Wind the twine once around through the notch and cut it off. It is advisable to wear a glove on the right hand, as the twine will make it tender after a day or so. A man can bind a shock in this way much tighter and quicker than he can select the stalks for a band. Then if the corn is drawn in the barn for husking unwind one end, draw up the twine, and the shock is again snug and tight and can be husked without unbinding if desired. These pieces could be ripped from the edge of any tough 1½ inch lumber and made for a trifle at any shop, but any one having a foot power saw can make enough in two hours for ten acres of corn. When the stalks are fed, it is very easy to save the ties for another year.

When to Sow Crimson Clover.

According to rules laid down by an agricultural writer in The American Cultivator, crimson clover ought to be sown broadcast at the rate of 12 to 15 pounds per acre in the north from July 15 to Oct. 15, in the northern tier of southern states until Oct. 15 and in the extreme south until the end of November. It grows during the fall and spring months and can be seeded among growing corn after the last working or on clean stubble, in tomato fields, among grapes, tobacco, etc., and will take root without being raked in or covered with soil. If the ground is moist, it spreads very rapidly. Probably the best way of seeding is to prepare the ground as for any other crop and lightly harrow in and roll the soil.

Corn For Fodder.

The Illinois experiment station some years ago made numerous experiments to determine the comparative merits of thick and thin planting of corn, and the conclusion reached was that the thicker the planting within reasonable limits the greater the amount of fodder, but that there was very little difference in the value of both combined. If the object is to get a liberal supply of fodder without much reference to ears, thick planting is advised.

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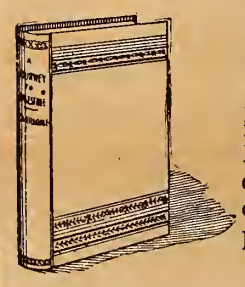
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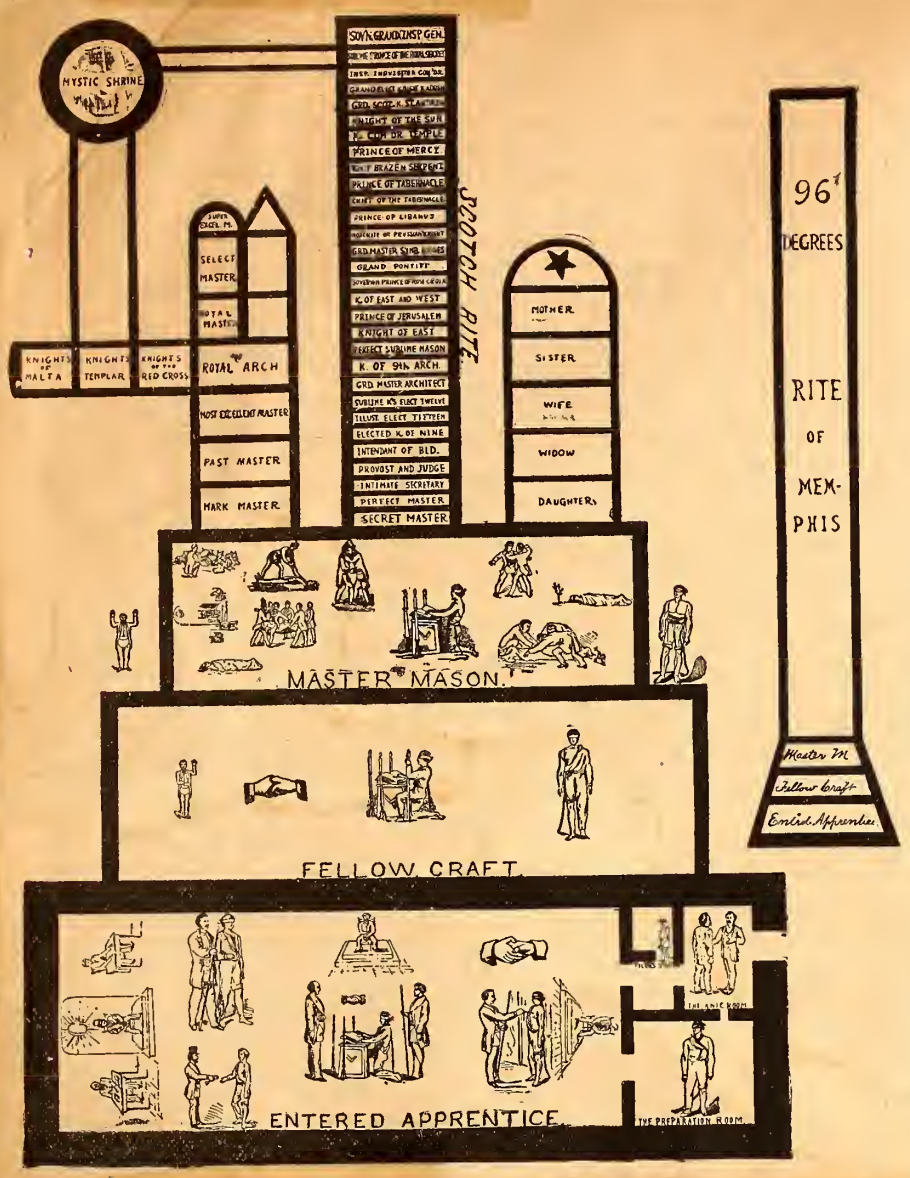
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General Washington Opposed to SECRET SOCIETIES. This is a re-publication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies*," communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10cts each.

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HISTORY OF A WEEK

Tuesday, Aug. 27.

China has already executed four of the men engaged in the murder of the British missionaries at Hwa Sang.

Five men were drowned by the capsizing of a yawl at Scegnes, on the east coast of England.

A suite of rooms has been engaged at the Pomfret Inn, Putnam, Conn., for the family of President Cleveland for one month. They are expected Sept. 3.

The cause of the non-action of Sheriff Bowers in the matter of the recent bull fights at Gillett, Colo., is said to be politics. He wants to be re-elected next fall. Home rule prevented Governor McIntyre from acting, but the governor is very angry with the local authorities.

Prince and Princess Colonna have reached an agreement by which the princess is given custody of the children and pays the prince $12,000 annually.

Miss Annie Sandritter died at Leavenworth from a spider bite. She was bitten on the lip and blood poisoning set in.

Wednesday, Aug. 28.

The Paris police have definitely ascertained that the letter, or infernal machine, which exploded in the office of Baron Alphonse de Rothschild was posted in that city.

Matt W. Ransom has been reappointed minister to Mexico so as to get around a law that made his first appointment invalid.

The German-Americans who fought in the Franco-German war and are now on a visit to the fatherland were given a hearty welcome at Bremenhaven.

When George Washington was defeated at the battle of Long Island by the British in 1776, 400 Maryland troops defended the rear of Washington's army on the retreat and were nearly wiped out. A handsome monumen in their memory has just been dedicated in Prospect park, Brooklyn.

The Illinois state board of equalization met yesterday, but adjourned to give the committees time to work on the matter now in their hands.

The latest South American republic to change rulers is Ecuador. The old government is packing up at Quito, ready to move, and the revolutionists are marching on.

Thursday, Aug. 29.

Ten of the Chinese vegetarians who had a hand in the Ku Cheng outrage have been convicted. This, in China, means a short shrift.

There now seems very little doubt that every depositor in the defunct bank of Dan Head & Co., Kenosha, Wis., will be paid 100 cents on the dollar.

Captain Streeter and William Cox, who are charged at Chicago with having forged a United States patent to lands recovered from the lake, have been held in $2,000.

In the Montana Methodist conference the question of admitting women to the general conference on the same footing as men was decided in favor of the women by a vote of 34 to 4.

The factional fight that has been going on for some time in Chinatown, San Francisco, between the See Yup and the Sam Yup families has culminated in the disruption of the Six Companies.

George Stuckman is in a dangerous condition at Bucyrus, O., the result of a spider bite. He was mowing weeds and was bitten by a small spider.

Friday, Aug. 30.

Mayor Swift, of Chicago, has proclaimed Sept. 2, Labor Day, a legal holiday in that city.

Jim Thomas and Bishop Lane quarreled over a guitar on a train ten miles west of Texarkana, Ark. The train was in motion, and Thomas drew a pistol and shot Lane as he was running to escape to the next coach. Lane fell between the cars and was horribly mangled.

Bessemer pig iron has advanced $2 per ton in less than a week.

John Wrenneck, aged 26, of Shelbyville, Ind., is locked up for the murder of his mother. The deed was done while Wrenneck was under the influence of liquor.

Spelman Bros., New York importers of fancy goods and toys, have failed with liabilities of over $200,000.

The duke of Orleans, head of the French royalist family, has resigned all claim to the French throne.

The cotton firm of Staub & Guyer of Cornigliano, near Genoa, Italy, has failed for over 1,000,000 lire ($200,000).

Saturday, Aug. 31.

And now here comes Treasury Auditor Willie and says that minister to Mexico Ransom cannot have a cent of salary until he is confirmed by the senate.

The Rome correspondent of the London Standard telegraphs that Mgr. Zalewski, apostolic delegate to India, is destined to succeed Mgr. Satolli at Washington.

The jury to try Theodore Durrant for the murder of the Lamont girl has been completed at San Francisco and the trial will begin Monday.

The attorney general of New York has begun suit to prevent the American Tobacco company from doing business in the state, holding that it is an illegal combination.

H M. Romberg, of Decatur, Ind., has been sentenced to twelve years' imprisonment in Germany for whipping a German officer. The offense was committed before Romberg came to this country.

In the third trial race between the Defender and Vigilant off New York harbor, the Defender beat her antagonist across the home line five minutes in a twenty mile run—ten miles an hour.

Monday, Sept. 2.

The attempt at Kansas City to keep the saloons closed Sunday has been abandoned and saloon men are jubilant.

Queen Marie Henrietta, of Belgium, was thrown from her horse while jumping a ditch near Liege and her head cut. She was not seriously hurt and remounted her horse. King Alexander, of Servia, on the same day was nearly drowned at Biarritz while practicing swimming. His instructor lost his life.

Methodist church ladies at Lansing, Ia., canvassed the saloons for contributions to their pastor's support and were very successful.

Alix, the famous trotting mare, was so lame that the race against time at Toledo, O., was abandoned and she was ordered home as speedily as possible.

The German Methodist conference at Milwaukee unanimously sat down on the proposition to admit women as delegates to conferences.

G. W. Green, a compositor on the Boston Daily Standard, set 12,390 ems uncorrected and 10,720 ems corrected in one hour on a Mergenthaler machine.

Colonel John Bradbury, of Los Angeles, undertook on a wager to circumnavigate the globe in ninety days, taking his wife along. He lost his bet by two days.

DECIDED AGAINST FEMALE SUFFRAGE.

Fair Citizens Cannot Vote at the Coming Election in Utah.

SALT LAKE, Utah, Sept. 2.—The supreme court has decided that women cannot vote at the coming election in November. This reverses the recent decision made by Judge Smith at Ogden. The cases came up on appeal in the suit of Sarah E. Anderson against Charles Tyro, registration officer at Ogden, involving the question of women voting. Chief Justice Merritt rendered the decision. He said Judge Bartch and himself had arrived at a conclusion, Judge Jing dissenting on the subject.

Mrs. Anderson had asked that her name be placed upon the registration list. Judge Merritt said the Edmunds-Tucker law had not been repealed and would remain effective until statehood was achieved. Section 2 of the enabling act had extended the franchise among males, but had not referred to females. To allow females to vote would be in conflict with the act and was forbidden. There had been stress laid upon the fourth section of the enabling act where the "qualified voters of the state" were authorized to vote.

In his view these qualified voters were those qualified under existing laws and the enabling act. There had been no intention on the part of the constitutional convention to allow women to vote at the first election, in November next, but to allow them to vote thereafter.

Declares Bradley Not Justified.

LEXINGTON, Ky., Sept. 2.—The conduct at Eminence which caused Colonel Bradley, the Republican candidate for governor, to retire from the platform, and the subsequent action of the Republican campaign committee in declaring all further debates between Bradley and Hardin off, has caused the greatest political sensation known in Kentucky for years. Chairman Norman, of the Democratic campaign committee, has sent a letter to the Republican committee in which he uses the following language: "I beg to deny that there was any discourtesy, intentional or otherwise, offered Colonel Bradley, or any disturbance that justified his action. I must therefore decline to cancel the dates for the joint debates."

German-Americans Visit Bismarck.

FRIEDRICHSRUHE, Aug. 31.—The German-American veterans of the Franco-Prussan war visited Bismarck, and four of them were deputed to address him. They presented him with an honorary membership in the Chicago Veterans' association. He thanked them for the honor and requested the four spokesmen to drink with him in silence to the memory of Emperor William I. He avoided politics in his conversation, but trusted that the Germans in America would never forget their fatherland.

A. R. U. Telegram to Debs.

CINCINNATI, Sept. 2.—The three unions here of the A. R. U. have wired the following to Eugene V. Debs: "Although you are a prisoner, deprived of your liberty by a rotten administration of justice at the bidding of the railroads and their servants the judges, the common people are today worshiping at your altar. The seeds you have sown will soon bear fruit. The time will soon come when labor will get its rights, or will take them. * * * God bless you."

Thirteen Miners Drowned.

DENVER, Aug. 30.—News is received from Central City to the effect that thirteen men employed in the Sleepy Hollow and Americus mines, situated midway between Blackhawk and Central City, lost their lives by an overflow of water. As yet none of the details of the disastrous occurrence can be learned, but it seems that in these mines heavy underground flows of water are occasionally encountered.

Two Men Drowned.

GLOVERSVILLE, N. Y., Sept. 2.—About 2 o'clock in the morning Sherman Fox and Theodore Brundage, residents of Edinburg, while returning to camp from a fishing excursion in the Adirondacks near Batchellerville, lost their way and walked off a bank fifteen feet high in the Sodandega river, and both were drowned. The bodies were recovered.

The Cholera in Russia.

ST. PETERSBURG, Sept. 2.—Official returns show that there have been 2,025 cases of cholera, and 718 deaths from that disease in the government of Volhynia between July 11 and Aug. 17.

Minnie Wiliams in a Convent.

MONTREAL, Sept. 2.—A woman has been hiding in a convent here who the police believe is Minnie Williams or Emma Cigrande, one of the alleged missing victims of Murderer Holmes.

CHICAGO DRAINAGE CHANNEL.

Board of Investigation Report on the Effect on the Lake Levee.

WASHINGTON, Aug. 29.—The board of engineers which recently examined the Chicago drainage channel with reference to its effect on the lake level submits estimates made by other engineers indicating that a loss of seven inches is possible in Lakes Michigan and Huron as the effect of the canal. The trustees of the drainage canal contemplate taking only 300,000 cubic feet under present conditions, but after the canal is opened the board assumes that ultimately the entire 600,000 cubic feet will be drawn from Lake Michigan, as authorized by the state charter.

The report says that while the channels and harbors of the great lakes below St. Mary's falls will be injuriously affected by a diminution in depth, the inner harbor of Chicago will be diminished also by the introduction of a current which, in the present condition of the river with the minimum flow of 5,000 cubic feet per second, is entirely inadmissable. The estimate of the effect of the canal on this harbor should, they say, also consider this element. The board of trustees have not yet determined upon a plan of treatment of this navigable channel, and their plans may, the report suggests, be such as to improve, impair, or destroy its utility as a navigable river.

GOING TO ENTHUSE OVER SEDAN.

Anniversary of the Battle Unites All Germans Except Socialists.

BERLIN, Sept. 2.—Sedan day will be celebrated in a more general and enthusiastic manner than ever since 1870. No business will be done after noon today. The Siemens and Halske people will pay their 5,000 workmen double wages today and will let them enjoy themselves. Many other firms will do likewise. The government employes will get their holiday with full pay and all the schools will be closed. The celebration commenced yesterday with a very impressive ceremony, the dedication of the Emperor William Memorial church, at which the kaiser was the principal figure.

At the conclusion of this service the troops and veterans, including the German-American veterans now visiting the city, marched past their majesties in review. The veterans sang patriotic airs as they marched, in which the spectators joined. All parties are joining in the celebration, except the Socialists. The Roman Catholic authorities have ordered a Te Deum in honor of the day, something they never did before.

Receiver for a Car Factory.

MEMPHIS, Sept. 2.—Chancellor Sneed in chancery court has appointed E. A. Nixon, general manager of the Memphis Car and Foundry company, receiver for that corporation. The liabilities are in the neighborhood of $300,000, with assets of $775,000. The company recently moved its plant from Litchfield, Ill., to Binghamton, six miles east of this city.

The Corbett-Fitzsimmons Fight.

DALLAS, Sept. 2.—The civil code which levies a tax of $500 for every contest between man and man has gone into effect in this state. The tax will be tendered to the collector and if he refuses to issue a license mandamus proceedings will be entered by the Florida Athletic club and the supreme court called on to pass upon the case.

STATUS OF THE PENNANT FIGHT.

Baltimore Continues to Look Like a Base Ball Champion.

CHICAGO, Sept. 2.—The base ball situation foreshadows the victory of the Baltimore League club in the contest for the pennant. The Orioles seem able to win when and how they please. Cleveland has a good grip on second place, with Philadelphia third. Pure luck is all that keeps the Chicago "Colts" from being down alongside of St. Louis and Louisville. Following is the table:

Clubs.	Played.	Won	Lost.	Per Cent.
Baltimore	103	67	36	.650
Cleveland	111	71	40	.639
Philadelphia	105	60	45	.571
Boston	103	58	45	.563
Brooklyn	106	59	47	.556
Pittsburg	109	59	50	.541
Chicago	107	57	50	.532
New York	105	55	50	.523
Cincinnati	104	54	51	.519
Washington	98	32	66	.326
St. Louis	106	33	73	.311
Louisville	105	28	79	.247

Latest scores are as follows: At Washington—Louisville 8, Washington 4; second game—Louisville 7, Washington 9; at Boston—Cincinnati 6, Boston 12; at Brooklyn—Cleveland 15, Brooklyn 7; at Philadelphia—Pittsburg 9, Philadelphia 10; at New York and Baltimore—rain.

Close of the Bar Association.

DETROIT, Aug. 31.—The American Bar association has closed its meeting, the final proceedings being the election of officers—Morefield Storey, of Massachusetts, being elected president, and John Hinkley, of Maryland, secretary; addresses by Rev. Lyman Abbott, of Brooklyn, and Dr. N. S. Davis, of Chicago, and a banquet at night. Dr. Davis' address was on the importance of the study of medical jurisprudence to students of law.

Body of Robt. W. Inman Found.

SOUTH BEACH, S. I., Aug. 31.—The body of Robert W. Inman, who was drowned from his yacht Adelaide after a collision with the steamer Perseus Monday night, was found on the beach at this place yesterday afternoon. There was no trouble about identification. As he was a good swimmer it is supposed that he must have been struck by the steamer's paddle-wheel.